# INDEX TO THE NAMES IN THE MAHĀBHĀRATA

#### AN

## INDEX TO THE NAMES

IN THE

# MAHĀBHĀRATA

#### WITH SHORT EXPLANATIONS

AND

### A CONCORDANCE

TO THE

# BOMBAY AND CALCUTTA EDITIONS AND P. C. ROY'S TRANSLATION

 $\mathbf{BY}$ 

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# PREFACE.

The present work consists of two portions—the Index proper and the Concordance. The Index deals mainly with the proper names occurring in the Mahābhārata. The student should therefore first look for information under such headings as are names, and not under narrative headings such as Indravijaya and the like.

The paragraph references found under the names in the Index are given sometimes alone [e.g. § 547], and sometimes with the addition of small italic letters [e.g. § 201b]. If there is no such addition, the paragraphs (viz. abstracts or paraphrases of the text) are themselves sections of the narrative, and given under the name in question, because the bearer of the name is the principal actor. Such paragraph references, without small italic letters, are often followed by a parenthesis. Thus, under the heading Agni, we find the quotation "§§ 254-260 (Khāndavadah.)." Here the references are suggestive of a narrative which will be found in full under the heading given within parenthesis, viz. Khāndavadahanaparvan, and the name in question, in this case Agni, is the name of one among several principal actors, so that it would seem arbitrary to refer the narrative to him alone.

A small italic letter after a paragraph reference and followed by a word within parenthesis is used when the name to which it is added does not connote the principal actor or the chief item of the narrative, but is only incidentally mentioned, though the reference is of interest for, and solely, or at least chiefly, concerned with it. If further information is wanted it will have to be looked for under the heading given within parenthesis, where the name in question is mentioned, the small italic letter being added within parenthesis as a kind of cross-reference.

Under Māhishmatī we thus find the quotation " $\S 282b$  (Sahadeva)" followed by a remark concerning Māhishmatī. Further particulars must then be looked for under Sahadeva, where we read, " $\S 282$ : From Kishkindhā Shd. marched towards Māhishmatī (b) . . . ."

A small Greek letter indicates that the reference is chiefly of interest on account of the connection in which it occurs, and that further information will be found under the heading referred to within parenthesis, where the same Greek letter has likewise been added, within parenthesis, as a cross-reference.

Take, for instance, the reference given under Duḥṣāsana, "§ 83 (Ādivaṃṣāv.) a: I, 63, 2447" (or, I, 63a, 2447). Similarly, we find under Duḥsaha, "§ 83 (Ādivaṃṣāv.) a: I, 63, 2448." These references show that Duḥṣāsana and Duḥsaha are mentioned under the heading Ādivaṃṣāvatāraṇa, and that no immediate interest attaches to their being referred to in that place. The statement made under Ādivaṃṣāvatāraṇa runs, "§ 83: the 101 sons of Dhṛtarāshṭra . . . of whom 11 (a) . . . are enumerated as mahārathas." Here the a indicates that I have not thought it worth while to enumerate those 11 names (they must accordingly be looked for in the Sanskrit texts), but the passage in question has been referred to under the headings of each of them.

IV PREFACE.

To return to the quotation under Duhçāsana, "83 (Ādivamçāv.) a: I, 63, 2447."

The figures 63, 2447 refer to a passage where Duhçāsana is actually mentioned.

The small a shows that the mention of his name presumably is of little or no general importance, and may be practically neglected from a mythological or legendary point of view.

If the reader nevertheless wishes to know the purport of the reference, the word given within parenthesis shows that information will be found under Adivamçavatārana, and one inspection under that heading will show that Duhçāsana is there only mentioned, among eleven of Dhṛtarāshṭra's sons, as a mahāratha.

The heading Adivamçavatarana, with or without one additional inspection of the Concordance under § 83, will at once show the reader who in his memory has a general idea of the contents of the Mahābhārata that the quotation has been taken from a kind of preface or introduction to the principal narrative of the Epos, which is placed after the sections where, not Vaiçampāyana, but Sauti is the speaker. According to his critical disposition he will, or will not, draw conclusions from this fact.

Mere comparisons have been marked by the addition of (iva) or the like.

The signs \*, \*\*, †, (†), ††, and (††) have a critical value. I have not, of course, allowed the book to be influenced by critical theories. I have only intended to draw attention to such facts as seem to be of critical importance. According to his disposition, the reader may or may not draw conclusions from those signs. The danger is that they may sometimes have been omitted through inadvertence.

The numbers of verses, in ordinary type, refer to the Calcutta edition; the numbers of chapters, in clarendon type, to the Bombay text. By using the Concordance it will be possible, with very little uncertainty, to calculate what verse in the Bombay edition corresponds to a given one in the Calcutta Mahābhārata.

The books are quoted in Roman numbers.

The enumeration of verses is, except where the heading is marked by an asterisk, intended to be complete, and I hope that it is so, at least with regard to all instances where there cannot be any doubt that the heading occurs as a name. In such cases, on the other hand, where it may have been a matter of subjective feeling during the reading whether a word should be considered as a proper name or as a mere laudatory epithet, I fear that there may be some incompleteness and inconsistency. Thus some synonyms of Agni and Arjuna, which will be found in Mr. Holtzmann's lists, have not been registered

There are also some other inconsistencies, sometimes voluntary, for the sake of convenience, sometimes involuntary, due to the fact that my work has extended over a very great span of time. These latter ones are faults for which I must ask indulgence, but I hope that they will not cause any serious misunderstanding or inconvenience. I do not now venture to correct them, lest the numerous cross-references should be imperilled.

The numerous synonyms, such as Kiritin for Arjuna, have, as a rule, been put together under the principal name; e.g. Kiritin, etc., under Arjuna. Such denominations as Kaurava, Kuruçreshtha, etc., have, however, been given separately in their proper places, the principal aim to be held in view with regard to them clearly being to be able to know easily what person is meant in each instance.

PREFACE.

In the case of such synonyms, and of articles the contents of which are unimportant, I have only quoted book and verse. In other cases I have usually also added reference to paragraph and chapter. Take, for instance, under the heading Arjuna, the quotation § 613 (Gadāyuddh.), IX, 32-33: 33, 1890, 1921. Here the explanatory addition (Gadāyuddh.) refers the reader to the heading Gadāyuddhaparvan, where a summary of the narrative in question will be found under Book ix, chapters 32-33. The quotation 33, 1890, 1921 indicates the places where the name Arjuna actually occurs.

In some cases the summary of the narrative has also, for the sake of convenience, been repeated, in a more or less abridged form, under the special heading; thus, in our present case, under Arjuna.

In these, probably not very numerous, cases the reference to the paragraph is only necessary in order to get an idea of the wider connection in which the quotation occurs. In other instances the exposition must almost entirely be looked for in the paragraph quoted. Thus in the case of the quotation §§ 254-260 (Khāṇḍavadah.), I, 222-234, under the heading Arjuna. Here the narrative will be found in §§ 254-260 under the heading Khāṇḍavadahanaparvan. By referring to the Concordance, under the same paragraphs, the place which the narrative occupies in the epic as a whole will immediately be seen.

By arranging in numerical order, i.e. in the order of the Concordance, the paragraphs as given in the Index, we should obtain a synopsis of the contents of the whole epic, in the order of the original. Essentially the same result may be obtained from the article Arjuna, where I have introduced more repetitions (i.e. statements which are also found under other headings) than in any other article.

With regard to repetitions, I have thought it more important to enable the reader to use the Index conveniently and without unnecessary waste of time, than to save space. I have not, therefore, strictly avoided them in the principal articles, though I have done so in most cases by referring to paragraph articles and to the headings under which the quotations concerned are first given.

The text on which the Index is based is, on the whole, the Calcutta edition. Readings from other sources (i.e. almost exclusively the Bombay edition) have only been noticed for special reasons.

In transliterating the Sanskrit words, it will be noticed that I have followed the order of the Latin alphabet, without paying any attention to discritical marks. I have adopted the usual system of transliteration, with some modifications. Thus the palatal mute is given as c, ch being reserved for the corresponding aspirate; j is the palatal media, and y the corresponding semi-vowel. The palatal and cerebral s-sounds have been transliterated c and sh respectively.

The only exception from the strict adherence to the arrangement in accordance with the Latin alphabet is that the letters c and r have been treated as separate letters and placed after c and r respectively. This has been done because these sounds are often transliterated as  $\dot{s}$  and  $r\ddot{s}$  respectively.

In the CONCORDANCE it will be noticed that the mutual relationship between the two divisions in paragraphs and chapters has been indicated in various ways. My principal aim has here been to save space and trouble.

Where the paragraphs are separated from the synopsis of chapters and verses, the headings to which they belong in the Index have simply been printed after the other indications relating to them. E.g., § 19 (giving the contents of Mhbhr. I, 5, 1–11) will be found under the heading 'Bhrgu.' Where the paragraphs are not so separated, it should be generally understood that the title of the minor parvan to which a paragraph belongs is also the heading under which it will be found in the Index. E.g., § 249 (Mhbhr. I, 215) under the heading 'Arjunavanavasaparvan.' If this is not the case, the paragraphs are to be found in the Index under the titles of those chapters of the parvan in question which have been printed with spaced type. E.g., § 177 (Mhbhr. I, 113) under the heading 'Pāṇpudigvijava,' § 161 (Mhbhr. I, 96) under the heading 'Mahābhishopākhyāna,' and not under 'Sambhavaparvan.'

My sincere thanks are due to those who have helped me with their advice or have in other ways shown their interest in my work. In this connection I beg to mention Professor V. Fausböll, Professor K. F. Geldner, Professor Ch. R. Lanman, Dr. Sten Konow, and Dr. G. A. Grierson. The valuable suggestions made by Professor Lanman have, in many respects, left material traces in the arrangement of the Index, and certainly rendered it much more convenient and useful to the student than would otherwise have been the case. My young friend Mr. Elof Olesen deserves my warmest thanks for the care and sagacity with which he has assisted me in the revision of the manuscript.

Finally, I tender my respectful thanks for the pecuniary assistance which has rendered the compilation of this work possible, viz., the very liberal support which I have received from the Carlsberg Fond at Copenhagen, and from the Danish Government and the Danish Parliament.

S. SÖRENSEN.

COPENHAGEN.

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#### LIST OF ABBREVIATIONS.

A. - Acvin.

Ā. = Āditva.

adi. - adiective

all. - allusion.

ADS. = ADSSTAS.

Arj. - Arjuna.

As. - Asura.

B. - Bombay edition.

Bh. = Bhūta.

Bhīmas. - Bhīmasena.

B.-r - Brahmarshi.

Brh. = Brhaspati.

C. = Calcutta edition.

Cā. - Cārana.

Cak. - Cakuni.

of. = compare.

D. = Deva.

Dā. = Dānava.

Dai. = Daitya.

Dhanury. - Dhanuryeda.

Dhart. - Dhartarashtra.

Dhrshtady. - Dhrshtadyumna.

Dhrt. - Dhrtarāshtra.

do. = ditto.

D.-r. - Devarshi.

G. = Gandharva.

Gh. - Guhyaka.

Hanum, - Hanumat.

I. = Indra.

Janam. = Janamejaya.

Jayadr. = Jayadratha.

K. = Kinnara.

Kp. - Kimpurusha.

Kr - Krshna.

Kub. = Kubera.

LIA. - Lassen's Indische Alter-

tumskunde.

Lp. - Lokapāla.

M. - Marut.

Mhbhr. - Mahābhārata.

M°Pu°st. - Mahāpurushastave.

M.-r. = Maharshi.

MSNSt. - Mahādevasahasranāmastotra.

Mu. - Muni.

M.-U. - Mahoraga.

N. - Nāga.

Nak. - Nakula.

Nil. - Nilakantha.

P. - Pitr.

Pānd. - Pāndava.

Pa°vra°mā° - Pativratāmāhātmyaparvan.

Pc. = Picaca.

PCR. - Protap Chandra Roy's translation.

pl., plur. = plural.

Pn. - Pannaga.

q.v. = quod vide.

R. - Rudra.

R. - Rshi.

Rā. - Rākshasa.

8. - Sādhya.

Sapt. - Saptarshayah.

sg. - singular.

Shd. - Sahadeva.

Si. - Siddha.

Sp. - Serpent.

Sū. - Sūrya.

Sū. Si. = the Sūrya Siddhānta (Journal of the American Oriental Society, vol. vi, 1860).

U. - Uraga.

V. - Burdwan edition.

**▼.** = Vasu.

Vaic. - Vaicampāyana.

Vaiv. - Vaivasvata.

Var. - Varuna.

V.-D. - Vieve devah.

VDSNK. - Vishnor divyasahasranāmakathana.

Ved. = Veda.

Vi. - Vicva.

VP. - the Vishnu Purána, translated by H. H. Wilson, edited by FitzEdward Hall, London, 1864-77.

v.s. - vide supra.

Y. - Yaksha.

Yudh. - Yudhishthira.

- o abbreviation of a word.
- [ ] (1) headings not occurring as names in the text; (2) passages of the text in which a synonym is substituted for the name in question; (3) explanatory additions.
- () headings occurring in the prose remark before the verse quoted.
- \* (1) a blessing on the reader; (2) headings which are not, or possibly are not, proper names.
- \*\* repeated.
- † in trishtubh (or jagatī).
- (†) in trishtubh (or jagatī) mixed with clokas.
- †† prose passage.
- (††) mixed prose and clokas.
- > succession.
- ~ married to.
- & fights against.
- + assisted by.
- Capitals in italics denote the heading of the article in which they occur.

Numbers of verses (in ordinary type) refer to the Calcutta edition.

Numbers of chapters (in clarendon type) refer to the Bombay edition, Caka 1799.

# CONCORDANCE

## TO THE BOMBAY AND CALCUTTA EDITIONS AND P. C. ROY'S TRANSLATION.

- (a) Where the paragraphs are separated from the synopsis of chapters and verses, the headings to which they belong in the Index have simply been printed after the other indications relating to them. E.g., § 19 (giving the contents of Mhbhr. I, 5, 1-11) will be found under the heading 'BHRGU.'
- (b) Where the paragraphs are not so separated, it should be generally understood that the title of the minor parvan to which a paragraph belonge is also the heading under which it will be found in the Index. E.g., § 249 (Mhbhr. I, 215) under the heading 'ARJUNAVANAVASAPARVAN.' If this is not the case, the paragraphs are to be found in the Index under the titles of those chapters of the parvan in question which have been printed with spaced type. E.g., § 177 (Mhbhr. I, 113) under the heading 'PANDUDIGVIJAYA,' § 161 (Mhbhr. I, 96) under the heading 'MAHABHISHOPAKHYANA,' and not under 'Sambhavaparvan.'

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Abhijita, (a) the eighth hour of the day. § 190 (Yudhishthira): 1, 123, 4764 (muhurte 'bhijite 'shfame, distinadhyagute sūrys).—(b) a nakshatra (=Abhijit). § 746 (Ānuçāsanik.): XIII, 64, 3278 (° yoge; when one at that time offers milk with honey and ghee, he, observing religion, becomes

honoured in Svargaloka).

Abhimanyor bhāryā = Uttarā.

Abhimanyu, son of Arjuna and Subhadra, sister of Krshna (I, 2, 401; 63, 2449; 95, 3830; 221, 8026), is an incarnation of Varcas, son of Soma (1, 67, 2748). wherefore he enters Soma after death, after his Kurman has elapsed (XVIII. 5, 165); (false) etymology of his name (I, 221, 8027); he is the vamcakara of the Pandavas (I, 95, 3834). In the

beginning of the exile of the Pandavas he is carried to Dvārakā with his mother by Krshna (III, 22, 895), where he is educated and protected by Raukmineya (III, 183, 12584 and 12586; cf. 235, 14733). After the clapse of the exile he joins the Pandavas in Upaplavya with Krshna and Subhadra (IV, 72, 2358, cf. 2350), and is there married to Uttarā, daughter of king Virāta (I, 2, 489; IV, 72, 2355; V, 1). He fights bravely in the great battle, until he on the 13th day, when enjoined by Yudhishthira to break Droua's cakravyūha (VII, 35, 1519), is surrounded and killed by Jayadratha and his people, leaving his wife Uttara. with a yet unborn son, Parikshit, the only one left to propagate the race of the l'andavas. At first he is not seen in Heaven by Yudhishthira (XVIII, 1, 26), but later he is shown to him beside Soma in Heaven (XVIII, 4, 146). § 4 (Anukram.): I, 1, 189, 190.-§ 10 (Parvas.): I, 2, 328 (or Vairātyā Vairāhikam parva), 400, 489 (Saubhadram), 532-3.- § 83l (Adivamç.): I, 63, 2449.- § 130g (Amçav.): I, 67, 2748.—§ 159 (Pūruvamç.): I, 95, 3830, 3834.— § 253 (Haranāhar.): I, 221, 8026, 8027.—§ 321 (Saubhavadhop.): III, 22, 895.- § 327 (Draupadiparit.): III, 33, 1275.—§ 402 (Tīrthayātrāp.): III, 120, 10279.—§ 452 (Mārkaņdeyasam.): III, 183, 12570, 12584-6. — § 511 (Draupadi-Satyabhāmā-samv.): III, 235, 14733. — § 553 (Vaivāhikap. 2): 1V, 72, 2344, 2350, 2355, 2358.—§ 554 (Sainyody.): V, 1, 1, 5.- § 561 (Yanasandhip.): V, 48 \beta, 1840; 50η, 2010; 59, 2326.—§ 562 (Bhugavadyānap.): V, 82, 2893, 2908.—§ 569 (do.): V, 140, 4747.—§ 570 (Sainyaniryanap.): V, 151, 5144.- § 571 (Ulūkadūt.): V, 162, 5592; 163, 5677.- § 572 (Rathātir.): V, 170, 5880. -§ 573 (Ambop.): V, 194, 7601.—(a) 1st day of the battle: V, 1960, 7629 (in the 1st detachment of Yudhishthira's army), 7635 (1).- § 578 (Bhīshmavadhap.): VI, 453, 1683 (fights Brhadbala); 47c26, 1814 (attacks Bhīshma; steeds of tawny bue were yoked to his car; his standard was adorned with pure gold and resembled a karnikara tree); 48 x34, 1963 (assists Queta against Bhīshma), 1970.—(b) 2nd day of the battle: VI. 50m, 2082 (placed in the wings of Dhrshtadyumna's krauncavyūha).—§ 579 (do.): VI, 52a, 2150 (assists Arjuna against Bhīshma); 5517, 2368 (fights Lakehmana).—(c) 3rd day: § 580 (do.): VI, 580, 2418 (is placed in the midst of Arjuna's ardhacandravyūha); 58'. 2468 (fig. ts the Gandharas), 2470 (receives Satyaki in his chariot).-(d) 4th day: § 581 (do.): VI, 60, 2673 (assists his father against Bhīshma); 62°, 2728 (attacks Calya) 2733, 2744; 634, 2789 (assists Bhīmasena); 6413, 2833, 2854 (assists Bhīmasena against Bhagadatta).—(s) 5th day:

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\*Abhimanyuja (- Parikshit): I, 40, 1673, 1696. XIV, 67, 1976, 1979; 69, 2030; 70, 2043.

\*Abhimanyujananī (— Subhadrā): VIII, 87, 4448. Abhimanyuvadha(h) ("the slaughter of Abhimanyu"). § 10 (Parvas.): I, 2 (339: °ah parva) — Abhimanyuvadhaparvan.

[Abhimanyuvadhaparvan(va)] ("the section including the slaughter of Abhimanyu," the 73rd of the minor parvans of Mhbhr.; cf. Abhimanyuvadha). § 593: The 13th day: Broken by Arjuna, and Drona having failed to seize Yudhishthira, the Kurus were regarded as defeated; they heard all praising Arjuna and Krehna. Next morning Duryodhana blamed Drona for not having seized Yudhishthira: Drong said that even D., As., G., Y., N., and Ra. cannot defeat the force protected by Arjuna and Krehna, save Mahadeva; but to-day he would slay a mighty car-warrior. The Samçaptakas challenged Arjuna and took him away to the southern side of the field. Abhimanyu's slaughter by Duhcāsana's son is alluded to by Sanjaya. Dhrtarāshtra grieves. Sanjaya relates (VII, 33). Sanjaya praises Yudhishthira, etc. (a). Drona had formed the great circular array (cakravyūha): Lakshmaņa (the grandson of Dhrtarāshtra) at their head; Duryodhana, etc. ( $\beta$ ) in the middle; at the head the commander Drona, etc. (7) (VII, 34). The Pandavas were headed by Bhimasena: Salyaki, etc. (8) & Drona, whom the Pañealas and the Srnjayas could not approach. Yudhichthira says that only Abhimanyu, etc. (c), can break the array of Drona, and orders Abhimanyu to do it; Bhima, etc. (5) followed him; praised by Yudhishthira, who says that the protectors of Drona's host resemble S., R., M., V., or Agni, or Aditya, Abhimanyu orders his charioteer Sumitra to urge the steeds towards Drona's army (VII, 35). Abhimanyu (with Sumitra), etc., & Drona, etc.; Abhimanyu breaks that part of the Kuru army; many steeds of the Vandyu, etc. (7), breeds were deprived of their ornaments, and caused delight to Ra., etc. (VII, 36). Duryodhana & Abhimanyu; Drona, etc. (6) & Abhimanyu rescuing Duryodhana; Duhsaha etc. (1), & Abhimanyu, who slew the heir of Açmaka Karna, etc.  $(\kappa)$ , & Abhimanyu, who slew Sushena, etc.  $(\lambda)$ , and defeated Calya; Drona's troops fled; P., D., Ca., Si., etc., glorify Abhimanyu (VII, 37). Abhimanyu slays Çalya's younger brother, whose followers fled. Abhimanyu, with the weapons he has received from Krshna and Arjuna, defeats all the warriors that encounter him. Drona's army fled (VII, 38). Abhimanyu & Drona, etc. (µ). Drona says that Abhimanyu delights Yudhishthira, etc. (v). Duryodhana told Karna, etc. (f), to crush Abhimanyu, whom they attacked: Duhçasana & Abhimanyu (VII, 39); Abhimanyu addresses Duncasana (mentioning the dice, etc.); Duncasana is borne away by his charioteer; the Pandwole, etc. (c), uttered leonine shouts, and attacked Drona's array. Karna (urged by Duryodhana) & Abhimanyu (desirous of proceeding towards Drone); when Karne is in great distress his younger brother encounters Abhimanyu (VII, 40) Abhimanyu slays Karna's younger brother; Karna flies; the Kaurava array breaks, except the Sindhu-king (VII, 41). Yudhishthira, etc. (#), endeavour to follow Abhimanyu. Jayadratka checks them with celestial weapons. Dhrtardshtra enquires of Banjaya about the source of Jayadratka's energy; Sanjaya narrates the boon obtained by Jayadratha from Civa (VII, 42). Jayadratha vanquishes all the Pandava leaders with his steeds of the Sindhu-breed: Salyaki, etc. (p); Bhims mounts the car of Satyaki; the path made by Abhimanyd inclinad up, åbhira—Acala.

notwithstanding the Mateyes, etc. (s); they are all checked by Jayadratha (VII, 43). Abhimanyu vanquished Vrehasena, who was borne away from the battle, and slew Vasatiya and many others (VII, 44). Abhimanyu soized Satyaçravas and routed the Kurus: Rukmaratha (the son of Calva) & Abhimanyu, who slew him and his friends (100 princes) with the Gündharea-weapon (b), though they were assisted by Duryedhana, who was filled with fear and fled (VII, 45). Drona, etc. (7), & Abhimanyu, who beats them back except Lakshmana (who is followed by Duryodhana), who is slain. Duryodhana urged the troops to slay Abhimanyu; Drona, etc. (v), encompassed Abhimanyu, who seeks Jayadratha; Kratha's son was slain, the others fled (VII, 46). Drona, etc. ( $\phi$ ), & Abhimanyu + Yudhishthira supporting Jayadratha; Karna has one ear cut off; Abhimanyu slew Vrndaraka and Brhadbala (VII, 47); Abhimanya once more pierced Karna in the ear, and slew the son of the Magadha-king, and Acvaketu, and the Bhoja prince of Marttikavata (bearing the device of an elephant); the son of Duhçasana & Abhimanyu; Açratthaman & do.; Abhimanyu & Calya, who mounts another car; Abhimanyu slew Çatrunjaya, etc. (x); Abhimanyu & Çakuni, who tells Duryodhana to take counsel with Drona and Krpa, etc., about the means of slaying Abhimanyu; Karna asks Drong about the means of slaying Abhimanyu; Drong, saying that he is gratified by Abhimanyu's prowess, tells Karna, who is very afflicted with arrows, to cut off his bow, etc. Karna then cut off Abhimanyu's bow, Krtavarman slew his steeds, and Krpa slew his two Parshni charioteers; Abhimanyu, then attacked by six car-warriors, fights with the sword, which is cut off by Drona, while Karna cut off his shield (VII, 48); then Abhimanyu fought with a wheel; then with a mace; Abhimanyu & Açvatthaman; Abhimanyu slew (? apothayat) Subala's son Kūlikeya, and slow 77 Gundhara followers of his, and 10 Brahma-Vasaliyas (punar Brahma-Vasaliyan, C.; B. has punaç caiva Vasatiyan), 7 Kaikayas (Kaikayanam, C.; B. has Kekayānām), and 10 elephants; Abhimanyu & Duhcdsana's son, who slays Abhimanyu. Invisible creatures censure the cowardly act of the Kurus headed by Drong and The Pandava divisions fly, but are rallied by Yudhishthira (VII, 49). In the evening the Kurus withdrow to their encampment. Rā. and Pç., etc., on the field of battle (VII, 50). Yudhishthira laments on the fall of Abhimanyu (VII, 51).- § 594: Vyāsa comes and consoles him ("deuth takes all: D., Da., G., without exception"), relating to him the ancient story of what Narada had said in days of old to Akampana (q.v.). "This story is purifying, etc.; cast off thy grief; Abhimanyu has attained to heaven; sprung from Soma, he has disappeared in the lunar essence, cleansed from all his impurities" (VII, 54) .- § 595: Vyāsa recites to Yudhishihira the story of Spiijaya (q.v.), to whom Narada told Shodaçarijika (VII, 55-70). Vyāsa says that Abhimanyu has attained to that eternal goal which is attained by Yogine, and those that are living in heaven never prefer this world to heaven; "it is the living that stand in need of our grief, and not those who have attained to heaven; his sins increase for whom the living grieve." Then Vyasa disappeared, and Yudhishthira became free from grief; but-"what shall we say to Arjuna?" (VII. 71).

Abhīra, a people in the west of India upon the Indus (II, 32, 1192: Cadra<sup>o</sup>) (Digvijayap.); are conquered by Nukula at his Digvijaya (ib.); bring tribute to Yudhishthira (II, 51, 1832) (Dyūtap.). Mārkaṇḍcya prophesies that in the Kali-yuga there shall be many Abhīra and other barbarous

kings (III, 188, 12840) (Märkandeyas.). The Abhīras are mentioned by Safijaya in the enumeration of the people of Bharatavarsha, VI, 9, 354, 375 (Cadrao) (Jambukh.) (cf. Wilson, Vishnu-purana, ed. by Fitzedward Hall, vol. ii, 133 f., 167 f., 184 f.). They are placed in the eyes of Drona's Suparnavyūha on the twelfth day of the battle, VII. 20, 798 (cudrão) (Samcaptakavadhap.). From hatred towards them the Sarasvati disappeared at Vinacana, IX, 37. 2119 (çūdrā°) (Baladevat.). They have become çūdras, having omitted their duties of kshattriyas from fear of Paragurama, XIV. 297, 832 (Dravida°) (v. Arjuna Kārtavīrya). When Arjuna, after the catastrophe at Dvārakā, is conducting the wives, children, and the old men from thence to Indraprustha, the Abhīras attack him when he has arrived at Pancanada. and rob most of the women, XVI, 7, 223; 8, 270 (Pancajanulayaih; probably an error for Pancanadulayaih. B.) (Mausalap.).

Abhirama = Çiva (1000 names<sup>2</sup>).

Abhirāmā, v. Pūrvābhirāmā.

Abhīru, a king (rājarshisattamaḥ), who was an incarnation of the sixth of the eight Asuras of the family of the Kāleyāḥ: I, 67, 2689 (Aṃçāvat., § 130).

Abhisāra, a people (cf. VP., II, 174-5; "bordering on Kashmir, to the south and west") (= Abhī°). Together with other barbarous tribes they fight Arjuna on the 14th day of the great battle, VII, 93δ, 3380 (printed Darvativara...) (Jayadrathavadhap.). They are mentioned by Kṛshṇa among the auxiliaries of Duryodhana, VIII, 73, 3652 (Dārvā°) (Karṇap.), on the 17th day of the battle.

Abhīsāra (- the preced.), enumerated by Sanjaya among the people of Bharatavarsha: VI, 9, 361 (Jaokhao).

Abhisārī, a town conquered by Arjuna (q.v.) on his Digvijaya: II, 27, 1027 (cf. VP., II, 174 f.; ZKdM., II. 45).

Abhishāha, a people (-°bhī°); with other barbarous tribes they attack Arjuna at the instigation of Duḥçāsana on the 10th day of the great battle, VI, 117ρ, 5485 (B. has Δbhī°) (Bhīshmav.).

Abhīshāha, a people (—the preced.): (a) first day of the battle: VI, 18δ, 688 (follow the sons of Dhytarāshṭra whon going to battle) (Bhagavadgītāp.).—(b) 9th day; VI, 106τ, 4809 (defend Bhīshma; otherwise PCR.) (Bhīshmav.).—(c) 10th day: VI, 119aa, 5648 (defend in vain Bhīshma, when he is slain by Arjuna) (Bhīshmav.).—(d) 14th day: VII, 91β, 3254 (attempt to prevent Arjuna from killing Jayadratha) (Jayadrathavadhap.); 93γ, 3339 (they angrily attack Arjuna, after he has slain Crutāyudha and Sudakshiņa) (do.); 150β¹, 6526 (Duryodhana complains that they have been slain in defending Jayadratha, etc.) (do.); 157ρ, 6949 (are slain by Yudhishṭhira) (Ghaṭotkacavadhap.); 161ee, 7207 (are slain by Bhīma) (do.).—After the 15th day: VIII, 5, 127 (Saūjaya relates to Dhṛtarāshṭra that they have been slain) (Karṇap.).

Abhishecanika(m) parva 2, 350 (Dharmardjasya dhīmatah), i.e. XII, 40 (Yudhishthirābhishekah) (Parvas). Abhishyanta, the second of the five sons of Kuru and Vāhinī: I, 94, 3740 (Pūruvaṃç., § 154).

Abhivadya - Çiva (1000 names).

Acala<sup>1</sup>, brother-in-law of Dhṛtārashṭra, brother of Çakuni: II, 34, 1266 (A° Vṛchakaç caiva Karṇaç ca . . .; attends at Yudhishṭhira's rājasūya (Rājasūyikap.). — V, 168, 5808 (A° Vṛchakaç caiva sahitau bhrātarās ubhau . . Gāndhāramukhyau; a "ratha" of Duryodhana's) (Rathātir.).—VII,

30. 1303 (Vrshakācalau). 1309 (id.), 1310 (id.); cyālau tava, i.o. Dhrtarashtra's), 1312 (Vrshaka'au) (slain by Arjuna on the 12th day of the battle) (Samçaptakavadhap.).-VIII, 5, 130 (id.) (Karnap.).—XI, 26, 790 (burnt with the others who have fullen in the battle) (Craddhap.) .- XV, 32, 879 (together with the others who have fallen in the battle he is conjured by Vyasa from the Ganga and shown to Dhrtarashtra and Gandharl, when towards the close of their lives they visit his hermitage) (Putradarçanap.).

Acala 3, a warrior of Skanda's: 1X, 45, 2576 (Gadayuddhap.). Acala : " the Great Spirit": XII, 339, 12864 (Mahapurushastava).

Acala = Vishnu (1000 names).

Acala, a matr: IX, 460, 2632 (Skanda).

Acalendra (= Skanda): III, 232, 14613 (Karttikeyastava). Acalopama = Civa (1000 names).

Acarya ("the Tencher") = Drona: I, 199, 529, 5331, 5413. -III, 1111, 1923.-IV, 913, 986, 1491, 1493, 1496, 1588, 1598, 1628, 1744, 1837 (°cishyau, i.e. Drona and Arjuna). 2117 (°Caradvatayoh), 2234.-V, 2089, 4236, 4898-9, 5784, 5873, 7562.—VI, 831-2, 1578-9, 1591, 1601, 1992, 2092, 2500, 3073, 3411, 3927, 4113, 4128, 4193, 4644.-VII, 154, 257, 288, 438, 448, 472-3, 716, 858, 878, 1494, 1541, 1661, 1911, 1916, 2566, 2636, 2672, 3223, 3231, 3435, 3482, 3618, 3656, 4262, 4273, 4732, 5022, 5085, 5186-7, 5335, 5860, 5877, 6505, 6583, 6588, 6641, 7128, 7340, 7581, 7621, 8309, 8616, 8618, 8762, 8799, 8836, 8838, 8861, 8869, 8874, 8935, 8958, 8966, 8978, 8991, 9038, 9065, 9071, 9124, 9199, 9221, 9320.—VIII, 1044?, 3693.—IX, 3419.— X, 522, 610, 612.—XII, 812.

Acarya = Krpa: VII, 6320.—IX, 571 (Gautama), 3664.

Acarva = Paracuiama: XI, 613.

Acaryamukhya = Drona: VII, 8780, 8800.

Ācārvanandana = Acvatthāman: VII. 9406.

Acaryaputra - Acvatthuman: I, 5228-9, 5708.—IV, 1587, 1594, 1896, 2235.-VI, 675.-VII, 1370, 7169, 9069, 9287. 9398.-VIII, 355, 632, 801, 3361.-X, 338, 674.

Acaryasattama 1 = Kipa: I, 5324.

Acaryasattama 2 - Acvatthaman: VIII, 790 (Draunih). Acaryasuta - Açvatthuman: VII, 7170. - VIII, 658. -IX, 573.

Acaryatanaya - Açvatthaman: VII, 9403.—VIII, 361.

Acaryau = Drona and Krpa: IV, 1472.

Acintya  $^1$  = Civa (1000 names  $^2$ ).

Acintya 2 -- Vishnu: XII, 13488.-XIII, 7038 (1000 names). Acvuta ("unfallen"): (a) a proper name of (a) Krshna: I, 8476 (Lirjunau); II, 949; V, 4649; VII, 2982 ( Yuyudhana Arjunah), 6502, 7754; VIII, 1245 (Arjunau); XII, 1810 (° Yudhishthirau), 13240 (etymology); XIII, 6857, etc.-(B) Vishnu identified with Krshna (cf. Keçava, e.g. III, 11257); III, 11247; XIII, 6960 (VDSNK), 6984 (ib.), 7008 (ib.).-(7) cf. canuja.-(b) an adjective (where the person designed is otherwise clearly indicated in the context; especially often in the vocative case), applied to a great many persons (Krshna, Vishnu, Balarama, Arjuna, Bhimasena. Yudhishthira, Duryodhana, Drona, Acvatthuman, Bhishma, Janamejaya, king Parikshit of Ayodhya (III, 13169), Apaya (XII, 1757), Civa (X, 305: Rudram), Skanda (IX, 2480: kumarabaram acyutam), the Highest (XII, 11201: brahmanyam paramam decam anantam param a°; 13612: decam paramakam brahma çvelam candrābham a°)).

Acyutānuja - Bhīmasena: 1V, 236.

Acyutāyus, a warrior always named together with Crutayus: they attack (VII, 93, 3344) and wound (VII, 8350) Arjuna, but are slain by him (VII, 3362); their sons (Niyatāyus and Dîrghāyus) will avenge thom, but are likewise slain by Arjuna (VII, 2364); VII, 24, 3438 (Jayadrathavadhap.); VIII, 72 viv, 3613 (Karnap.); 1X, 2, 75, 91 (Calyap.).

Acanin = ('iva (1000 names').

Açavaha1: I, 3, 42 (Anukram.): according to the explanation of Nilakantha, either a synonym of Vayu (the wind), the tenth of the twelve sons (i.e. "representations," NIL.) of Heaven (Dyaus) (= Maya, Nil.) and Vivasvat (i.e. Brahman, Nil.), viz., the geniuses of the ten senses and Mind (manas) together with Mahya (B. Sahya, i.e. Manu, Nīl.), who are all manifestations of the one "Son of Heaven" (dirah putro),-or (more probably) a Vivasvat or form of the Sun (" Vicasvatah" being then an irregular nom. plur.; but B. has putrā instead of purā).

Açavaha 1, 186, 6999 (Svayamvarap., § 232): a prince (enumerated among the Vrshnis), who has presented himself

at the "self-choice" (svayamrara) of Krshuā.

Aciva, III, 221, 14177 (Markandeyas.): a form of Agni in the enumeration of Markandeya (agnir yaç caçiro nama çaktipajaparaç ca saḥ duḥkhārttānāñ ca sarveshāṃ çivakṛt satataṃ çivaḥ; B. reads more probably: agnir yaç ca Çivo . . ).

Acleshā (No. 43; cf. No. 44), a nakshatra (the ninth when beginning with AcvinI; its star of junction is supposed to be c Hydræ; v. Sū° Si°, p. 188). XIII, 64, 3262 (C. has Λ°, B. A°) (Anuçüsanik.) (°yan tu yo rüpyam rshabham vä praydochati sa sarrabhayanirmuktah sambharan adhitishthati; "nakshatrayogasya danakalpam," 63, 3212); 89, 4259 (who gives a çıaddha "açleshayam" procreates intelligent sons) (çrüddhakalpe); 132, 6162 (Ânuçüsanik.) (C.: kārttike māsi caçleshā bahulaç cashtamī çiva. B. has bahulasyashtamī): on the 8th day of the dark half of the month Karttika, when the moon is in conjunction with Aclesha, a brahman, kshattriya, vaiçya, or çūdra may, after having fasted at a craddha, after the setting of the sun, deposit an offering of black clothes and unguents with flowers in an ant-hill, begging the serpents to hand it over to the world-elephants to increase their strength that it may be equal to the strength of Vishnu, when he lifted up Earth; the formula is contained in vv. 7163-6; this he should do for a whole year.

Açleshāḥ (plur.) - No. 43: XIII, 110, 5392 (Ānuçāsanik.) (description of a candra wrate or religious performance with reference to the moon in the month Margaçīrsha, when the moon is in conjunction with the asterism Mula; the explanation of Nilakantha runs thus: - Here is described a candra erata to obtain a desired object; on the 1st day of the bright half of Margacirsha, when there is conjunction (of the moon) with the nakshatra Mula, one should begin this candra crata; it consists in locating the nakshatras in the limbs of the moon, Müla in his feet, etc., i.e , one should think of Müla together with its doity as being the feet of the moon; in like manner Rohipi, etc., with their deities are to be thought of as being his legs, etc.; everywhere the exchanging of the case-endings is a Vedic liberty; Ashādhā, Phalgunī, and Bhādrapadā represent each 2 nakshatras. The vrata is performed as follows: after one has had pronounced the wish of a lucky day, etc. (punyākarācanādipūrvakam), having taken upon one's self a religious exercise to obtain a desired object, one should fancy the moon and one's self to be one and the same, distribute the nakshatras together

with their respective deities in the limbs of the moon, and day after day propitiate them by the muttering of Veda verses and oblations, etc. (japahomādinā), with the Veda verses required for each of them (tattanmantraih); thus one should go on until the day of the full moon, and when the vrata is at an end, one should present the butter (ghrta) left from the oblations to the teacher (ācārya); by the words "samāpte tu ghrtam dadyāt" it is indicated that ghṛta is the substance of the oblation. Thus doing even a cripple becomes well-shaped (sakalāngo) at the day of the full moon; this is expressed and exemplified by the sentence beginning with "paripārnānga." Açleshāh (C. ð, B. Ű) is to be identified with the nails). (The chapter is in C: called Angavidhi, in B. Dānadharma.)

Açma: XII, 58γ, 2116 (Rājadh.): praises Bhīshma on his arrow-couch.

Açmaka<sup>1</sup>, a rājarshi, son of Vaçishtha and Madayantī, the wife of Kalmūshapāda: I, 122, 4737 (Madayantī); 177, 6791 (Vāsishtha) (founded Paudanya).

Açmaka<sup>2</sup>, a brahman present at the deathbod of Bhīshma: XII, 47, 1592 (Rājadh.) (°Sumantunā).

Açmaka (No. 46), a king of the Acmakah: VII, 37, 1606 (Abhimanyuvadhap.) (\*\*osya suto = No. 48 and No. 49, killed by Abhimanyu; this half-cloka is omitted in I.).

Açmakadāyāda (No. 48): VII, 37, 1605 (Abhimanyuvadhap.) (= No. 46, \*\*osya suto; the reading of B differs somewhat from that of C.).

Açmakāh (No. 47), a people: VII, 85, 3049 (Jayadrathavadhap.) (in the army of the Pāṇḍavas); VIII, 8, 237 (Karnap.) (conquered and made tributury by Karna); cf. No. 49 (the passages seem to contradict one another; cf. Açvakāḥ and VP. II, 164; perhaps dwelling near Avanti or Oojein, LIA. 1, 708/857).

Acmakecvara (No. 49): VII, 1608 (= No. 48).

Açmakī, a Yūdavī, the wife of king Prācinvat and mother of Samyūti: I, 95 (§ 156), 3766 (Pūruvamç.).

Açman, a brahman consulted by Janaka Vaideha: XII, 28, 834 (Rājadh.) (°gītam itihāsam purātanam); 835 (brāhmaṇam), (837), 891.

Açmapṛshtha, a holy stone in Gayā (Nīl. "Pretagilā," the stone of the dead), a visit to which expiates the murder of a brahman: XIII, 25s, 1728 (Angirasas tīrthayātiāyām, v. Ānuçāsanik.). "Pret Silā exists at the present day. It is not a stone, but a rocky hill some 300 or 400 feet high." (Grierson.)

Açoka<sup>1</sup>, a king: I, 67 (§ 130), 2650 (Amçāvat.) (an incarnation of the Asura Açva); XII, 4, 114 (Rājadh.) (present at the self-choice of king Citrāngada's daughter in Çrīmadrājapura, where Duryodhana carries off the bride).

Açoka 2-Vishnu (1000 names).

Açokatīrtha, a tīrtha or holy place in the south: III, 88, 8338 (Dhaumyatīrthak.) (bahulāgramam).

Acrama - Vishnu (1000 names).

Açramanivāsa ("the dwelling in the hermitage"). § 795 (Svargārohaņap.): XVIII, 6, 278 (o havishyan bhojayed dvijān), i.e. Āçramavāsikaparvan.

Açramapüjita — Çiva (1000 names 2). Açramastha — Çiva (1000 names 2).

Acramasthana ("the dwelling in the hermitago"). § 4 (Anukram.): I, 1, 91 ("samçrayah . . . Bhāratadrumah), i.e. Āçramavāsikapars au.

Açramavāsa ' ("the dwelling in the hermitage") = Āçramavāsaparvan. § 10 (Parvas.): I, 2, 355 ("ākhyam parca). Açramavāsa<sup>2</sup> (do.) = Āçramavāsikaparvan. § 11 (Parvas.): I, 2, 611 (°ākhyaṃ parva), 617 (do.).

[Acramavasaparvan] (" the section relating to the dwelling in the hermitage"), the 95th of the minor parvans of Mhbhr. (cf. Agramavasa). § 787: Asked by Janamejaya how the Pandayas, having acquired their kingdom, conducted themselves towards Dhrtarüshtra, how Dhrtaräshtra and Gandhari behaved, and for how many years his grandfather ruled the kingdom, Vaicampayana said: The Pandavas ruled, placing Dhrtarāshtra at their head; Vidura, Sanjaya, and Yuyutsu used to wait upon Dhrtarashtra; for 15 years they did all things under the advice of the old king: Kunti obeyed Gandhari: Draupadi and Subhadra, etc., showed the utmost respect for the old king and his queen; the Pandavas surrounded the old king and his queen with every luxury, and Maireva wines, etc. Krva waited upon Dhrtarashtra; Vyūsa frequently visited him and recited historics of old R., celestial ascetics, P., and Ra.; Vidura, under the orders of Dhrtarashtra, superintended religion and law; through his policy the Pandavas obtained numerous services from their feudatories and followers; Dhytarashtra liberated prisoners and pardoned those condemned to death; the old king, on his pleasure excursions, was supplied with everything by Yudhishthira; the kings who came to Hästinapura waited upon Dhrtarashtra as before; Kunti, etc. (a), served Gandhari like maidservants; Bhimasena alone did not forget his grievances (XV, 1); Dhrtarashtra was honoured by R., and used to make gifts to the brahmans in rites for P. and graddhas for his sons, etc.; Dhrtarashtra also felt great affection for the Pandavas, and so did Gandharī; Gandharī performed graddhas with gifts; grieved at the remembrance of Duryodhana, Dhrtarashtra every morning blessed the Pandavas, wishing them victory in battle, etc. Yudhishthira became very much liked by all the four castes, and forgot the wrongs inflicted upon him by Dhrturashtra's sons; from fear of Yudhishthira nobody dared to speak evil of Duryodhana or Dhrtarashtra. Bhīma, however, reverenced the old king outwardly, with a very unwilling heart (XV, 2). While there was no variance in the cordiality between Yudhishthira and Dhrtarashtra. the latter could not but feel unfriendly towards Bhima, and Bhīma, recollecting his foes Duryodhana, Karņa, and Duhçüsana, indulged in boastful language about Duryodhana and his brothers whom he had slain. Gandhari was not moved. After 15 years Dhṛtarāshṭra, afflicted by the wordy darts of Bhīma, became penetrated with despair and grief; Yudhishthira, etc.  $(\beta)$ , did not know it. Dhrtarashtra opened his heart to his friends  $(\gamma)$ ; now he was observing a vow of fast, which he had concealed from Yudhishthira, lying on the carth clad in deerskin; Gandhari observed similar vows: now he asked Yudhishthira's permission for himself and Gandhari to retire into the woods clad in rags and bark in order to practise austerities. Yudhishthira lamented (2) ("Let Yuyutsu be made king; I shall go into the woods' but Dhrtarashtra's resolution remains unaltered; he asked Sanjaya and Krpa to speak for him to Yudhishthira; leaning on Gandhari he looked like one deprived of life; Yudhishthira lamented (e), and gently rubbed Dhrtarashtra's breast and face with cold water and revived him by the touch of his hand, on which were jewels and medicinal herbs. Dhrtarashtra said that the touch of Yudhishthira was highly gratifying, embraced him, and smelt his head; Vidura, Kunti, etc., wept: Gündhüri bore her sorrow with fortitude. Dhrtarüshtra renewed his request; Vyasa came (XV. 3) and asked [Åçramavāsaparvan.]

Yudhishthira to permit Dhrtarashtra to follow the path of all the ancient R.-r.; "Gändhärl bears her grief with fortitude." Yudhishthira yielded to Vyāsa's intercession; Vyāsa summed up the reasons for Dhrtarashtra's retirement (5), and then proceeded to the woods. Yudhishthira then said that he would conform to the advice of Vyasa, etc. (η) (XV, 4); Dhṛtarāshṭra, Gāndhārī, etc.  $(\eta)$ , entering the palace of Dhrtarashtra, ate a little. Then Dhrtarashtra gave Yudhishthira advice about how the latter should rule his kingdom (0) (XV, 5). Continuation (XV, 6). Continuation; agreeably to the science known to Uçanas, [arrays called] Cakața, Padma, and Vajra should be formed; "thou hast been instructed in all duties by Bhīshma, Kṛshna, and Vidura"; 100 horse-sacrifices and righteous rule are productive of equal morit (XV, 7). Yudhishthira gratefully accepted his instructions, as Bhīshma, etc. (1), no longer were there to instruct him. Dhrtarashtra wishes to depart soon, and Gandhari reminded him that he has got the permission of Vyāsa, and asks him when he would go to the forest with the permission of Yudhishthira; he wished first to make gifts for the advancement in the other world of his dead sons and other kinsmen (who were now pretas), and assembled all the subjects, while Yudhishthira brought all the articles necessary; Dhrtarāshtra, in a touching address, took leave of that large concourse of men of all the four castes  $(\kappa)$  (XV, 8), recapitulating the history of the realm from Cantanu downwards ( $\lambda$ ) (XV, 9). The citizens were exceedingly agitated upon hearing Dhrtarāshṭra's address; they charged the learned brahman Cāmba (B. Sāmba) with answering him  $(\mu)$ : "King Duryodhana never did us any wrong; we were well protected and ruled by him; we have also enjoyed great happiness for thousands of years under Yudhishthira, who follows the conduct of the R.-r. of old (Kuru, Samvarana, Bharata, etc.); the carnage on the field of Kurukshetra was not brought about by Duryodhana, Karpa, and Çakuni, nor by Dhrtarāshtra, but by Destiny, which in 18 days caused 18 akshauhinis to be destroyed by Bhishma, etc. (v); the Pandavas are capable of ruling without either thee or ourselves to look after them; Kuntī, etc. (f), will not do the least wrong to the people." Then Dhrtarushtra slowly dismissed the assembly, and entered his house with Gandhari (XV, 10). After that night had passed away, Dhrtarāshtra sent Vidura to Yudhishthira in order to announce that he would set out for the woods on the coming day of the full moon in the month of Karttika, and to solicit some wealth for performing the graddha of Bhishma, etc. (o). Yudhishthira and Arjuna applauded his words; Bhīma was unwilling, recollecting Duryodhana; Arjuna sought to pacify him, applauded by Yudhishthira; Bhīmasena maintained that gifts for Bhīshma, etc.  $(\pi)$ , should be given by thom, and by Kunti for Karna; "Let Duryodhana, etc., sink from a miserable to a more miserable position," reminding his brothers of the woes and disgrace inflicted upon them by those for whose benefit Dhrtarashtra asked for wealth  $(\rho)$ . Yudhishthira rebuked him (XV, 11). Arjuna urged Bhima to forget the injuries. Yudhishthira said to Vidura that he would give Dhrtarashtra so much wealth as he wished for the obsequies of his sons and Bhīshma, etc., and asked him to tell Dhrtarashtra not to be angry with Bhimasena (XV, 12). Vidura reported the speeches of Yudhishthira, Arjuna, and Bhima to Dhrtarashtra. Dhrtarashtra expressed his satisfaction, and set his heart on making large presents on the day of full moon in the month of Karttika (XV, 13). Dhrtarashtra invited thousands of deserving brahmans [and] superior R.

for Bhīshma, etc.; and made large gifts to them, naming Drona, etc. ( $\sigma$ ); tellers and scribes appointed by Yudhishthira ceaselessly ask the old king as to what should be given to each recipient that presented himself; unto him that was to receive 100 a 1000 were given, and he who was to receive 1000 was presented with 10,000 at the command of Yudhishthira; this was given by Dhrtarashtra for the benefit in the other world of his sons and grandsons, as also of himself and Gändhärl; the donation lasted for 10 days (XV, 14). On the day of full moon in the month of Karttika Dhrtarashtra (and Gandhari) summoned the Pandavas, caused the rites to be performed, and his sacred fire to be taken up. put on decrekins and bark, and set out with his daughtersin-law. The ladies uttered loud wails; Yudhishthira and Arjuna were pierced with grief; Bhimasena, etc. (7), all followed Dhrtarishtra; Kunti held on her shoulders the hand of Gundhurl, who walked with her bandaged eyes: Dhṛtarāshṭra walked behind Gāndhārī, placing his hand on her shoulder; Krshna, etc. (v), all proceeded with Dhrtarashtra; the citizens of all orders were as distressed as they had been at the departure of the Pandavas after the match of dice († 431-440) (XV. 15); Dhrtarüshtra left the city through the principal gate, and then asked those who followed him to desist. Vidura and Sanjaya retired with him into the woods; Krpa and Yuyutsu he caused to remain, and made them over to Yudhishthira. Kuntī retired with Dhrtarashtra, though Yudhishthira sought to dissuade her; she said: "Never show any disregard for Sahadeva: he is very much attached to me, and to thee also"; then she reminded him of Karna, etc.  $(\phi)$ ; Yudhishthira reminded her that she had herself formerly recited to them the story of Vidula, when they were about to set out from the town, and that they had won sovereignty guided by her words communicated through Krshna. Also Bhīma dissuaded her, pointing out the grief of the sons of Madri; but in vain. Draupadī and Subhadrā followed her, and so did the Pāṇḍavas with all their wives and attendants; Kuntī addressed them (XV, 16), assigning her reasons for her conduct  $(\chi)$  (XV, 17). The Pandavas and Draupadi then desisted from following her. The Pandavas circumambulated Dhrtaräshtra, etc., for taking their leave to return. Dhrtaräshtra (with Gandhari and Vidura) made a final effort of dissuading Kuntī from retiring into the forest with him, but in vain. The ladies set up a loud wail of grief. Hastinapura became plunged into sorrow: no festivals were observed. The Pandavas were without any energy. Dhrtarashtra arrived on the banks of the Bhagirathi and took rest there for the night among the brahmans, who there, like himself, ignited their sacred fires; arrangement of the beds of Vidura, etc.  $(\psi)$ ; the Yājaka brahmans, etc., of the king laid themselves down on their respective beds; that night seemed as delightful to them as a Brahmi night. When the night had passed away Dhrtarashtra, etc., going through their morning acts and rites, continue their journey (XV, 18). Following the advice of Vidura, Dhrtarashtra took up his shode on the banks of the Bhagirathi; many of the four orders came to see him; he gladdened them all by his words. At evening Dhrtarashtra, etc. (w), bathed in the stream, etc.; Kuntī led him and Gandhārī. Then he proceeded to Kurukshetra to the retreat of R.-r. Qatayupa (b), who received him with due rites; accompanied by him he proceeded to the retreat of Vyasa, where he received the initiation [into the forest life]; after having returned he took up his abode in

the retreat of Catayupa, who instructed him in all the rites of the forest mode of life, at the command of Vyasa. Dhrtarashtra, etc. (eg), began to practise austerities (XV, 19). B. Nārada, etc.  $(\beta\beta)$ , came there and gladdened Dhrtarāshtra with discourses on religion. R. Narada mentioned the kings that attained to heaven after practising penances in that very retreat (γγ): Sahasracitya, Çailālaya, Prahadhra, Purukutsa, Cacaloman: "Thou also wilt, with Gandhari, through the grace of Vyasa, attain to a very high goal; dwelling in the presence of Indra, Pandu always thinks of thee, and will assist thee in the attainment of prosperity; Kunti, by serving thee and Gandhari, will obtain residence with her husband in the other world; we behold all this with our spiritual vision; Vidura will enter into Yudhishthira; Sanjaya will ascend to Heaven." Dhrtarashtra, etc., praised Nürada. Catayūpa asked Nārada what regions (lokāķ) will be acquired by Dhrtarashtra. Narada said: On a visit to Indra I saw Pāndu: Indra said that after three years Dhrtarāshtra and Gandhari would go to the abode of Kubera, on a car moving at will, and he would rove through the regions of D., G., and Rā.; this is a mystery of the gods. All the persons present (as also Dhrtarashtra) became highly pleased. Then they went away by the path of the Siddhas (XV, 20).-§ 788: The anxiety of the Pandavas and citizens about the fate of Dhrtarashtra, etc., and their despair when they reflected on that terrible slaughter of their kinsmen (a); only Parikshit somehow consoled them (XV, 21); afflicted with grief, they failed to derive pleasure from anything, nor did they attend to their kingly offices, thinking of Kuntī and Gandharī. They set their heart upon seeing Dhrtarashtra in his forest Sahadeva, lamenting the fate of Kunti, and expressing his longing to see her, proposed a visit to the woods, supported by Draupadi, who mentioned Kunti and Gandhari and Dhrtarashtra. Yudhishthira caused his army to be equipped, ordered litters, etc., for the ladies, and proclaimed that they would march out to-morrow, permitting the citizens to follow them. The next morning they set out, then waited five days for such citizens as would accompany them, and then proceeded towards the forest (XV, 22), headed by Arjuna (on a car with white horses) and Krpa (description of the expedition); Bhīma on a gigantic elephant, the twins on two fleet steeds, the ladies in closed litters, scattering showers of wealth as they proceeded, headed by Draupadi. proceeded slowly. Yuyutsu and Dhaumya protected the city. They reached Kurukshetra, crossed the Yamuna, and approached the retreat of Dhrtarashtra (XV, 23). The Pandavas and their followers, alighting from their cars, walked on foot; the ascetics told them that Dhrtarashtra had gone to the Yamuna for his ablutions, etc., and pointed out the way to them. Sahadeva ran with speed towards Kunti; they both wept; she informed Gändhäri, and then advanted towards Yudhishthira, etc.  $(\beta)$ , dragging the childless old couple: the Pandavas fell down at their feet, and took from their hands the jars of water they were carrying. Yudhishthira presented all his followers one after another to Dhrtarashtra, mentioning their names and races. Dhrtarashtra rejoiced and went to his retreat that was applauded by Si. and Ca. (XV, 24). To the ascetics, who had come from various regions in order to see the Pandavas, Sanjaya pointed out each of them  $(\dagger \gamma)$ ; then Dhytarishtra asked  $(\dagger v. 660-674)$ (XV, 25) Yudhishthira about the welfare of the Pandavas and their devotion to P, and D.; Yudhishthira answered. enquiring after Vidura, who turned out to be engaged in

penances, subsisting on air alone, and was now seen at a distance with matted locks, and gravel in his mouth, and exceedingly emaciated, naked, and besmeared with filth and dust; Vidura fled, pursued by Yudhishthira; at last he stood motionless in yoga, and entered the body of Yudhishthira. who felt that he had become stronger than before and had acquired many additional virtues and accomplishments, and recollected his own state before his birth among men; he had heard of yoga-practice from Vvasa. He desired to cremate the lifeless body of Vidura, but was prevented by an invisible voice which said, that in Vidura (who was Dharma) was Yudhishthira's body also, and that Vidura would attain to the regions (lokah) called Santānikāh. Yudhishthira came and informed Dhrtarushtra; all became filled with wonder. They passed that night under a tree (XV, 26), conversing on morality and wealth. The next morning they surveyed the retreat (description) and the other retreats in the forest. Yudhishthira made presents to the ascetics (specification); then he returned to Dhrtarashtra, etc. (8); many M.-r. (Çatayūpa, etc.) who dwelt in Kurukshetra came there, as also Vyäsa (XV, 27), who enquired after Dhrturashtra's, etc. (a), welfare, and told them who Vidura was, mentioning the curse of Dharma by Mandavya (with an expenditure of his penances); he was superior to Brhaspati and Cukra; and how Vyāsa had procreated him upon the soil of Vicitravīrva: he was Dharma in consequence of his practices of dharand and dhydna; from Dharma also Yudhishthira took his birth. Vyāsa says that he has come to show a wonderful effect of his own penances: "what dost thou wish to see, or ask, or hear?" (XV, 28).

Açramavāsika(m) parva(n) ("the section relating to the dwelling in the hermitage"). § 792 (Nāradāgam.): XV, 39, 1105 ("s oni gandhamālyādikan saiva havishyam bhojayed dvijān; not in B.), i.e. Āçramavāsikaparvan.

[Āçramavāsikaparvan] ("the section relating to the dwelling in the hermitage"), the 15th of the greater parvans of Mhbhr.; cf. Āçramanivāsaparvan, Āçramasthāna, Āçramavāsa', Āçramavāsika(m) parva(n).

Açravya: II, 7, 299 (Çakra-sabhā-v.) (a muni in the palace of Indra; cf. v. 291, devarshayah).

Açva<sup>1</sup>, a Dānava: I, 65 (§ 92), 2532 (Amçāvat.) (the 14th of the forty sens of Danu and Kaçyapa); 67 (§ 130), 2649 (do.) (incarnated as king Açoka). XII, 227, 8264 (among the innumerable governors of Earth before Indra, mentioned by Bali; Bali-Vāsava-saṃv.).

Acva = Civa (1000 names 2).

Acvacakra: III, 120, 10272 (Tirthayātrāp.) (had been killed by Çāmba).

Açvaçanku, brother of Açva: I, 65 (§ 92), 2581 (Amçavat.); cf. Ayahçanku.

Açvaciras ("horse-headed"), brother of Açva: I, 65 (§ 92), 2531 (Amçāvat.); is incarnated as a king among the Kaikeyas (B. and V., Kekayas); I, 67 (§ 130), 2647 (Amçāvat.).

Açvaçiras 2-Vishņu: XII, 127, 4662 (Rājadh.) ("reads the eternal Vedas" in Badarī); 341, 13100 (Nārāyanīya), 13114; 348, 13454 (Nārāyanīya), 13458 (devasya Harimedhasah), 13509 ("became the dwelling of the Vedas"), 13524 (Harih); these quotations are from the chapter Nārāyanīya, where it is related how Vishņu, assuming a horseheaded form, rescued the Vedas from the "Dānavas" Madhu and Kaiṭabha (who had robbed them from Brahmán just as he had created them and was going to create the worlds),

placed the horse-head in the north-eastern sea (cf. VP. II, 125-6), killed Madhu and Kaitabha, and gave the Vedas back to Brahmán that he might create the worlds.

Acvacinas' (neut.), the horse-headed form of Vishnu: III, 315, 17461.

Açvaçiras (neut.), a sacred place: III, 79, 3083 (Nalop.) (here Brhadaçva bathed after having taught Yudhishthira the science of dice; according to Nil. it means the science of horses—açvavidyā—which Brhadaçva taught Yudhishthira). VII, 81, 2851 (Pratijñāp.) (\*\*othānam\*\*; visited in thought by Arjuna, accompanied by Krshna, in order to obtain the Pāçupata weapon).

Açvagrīva, brother of Açva: I, 65 (§ 92), 2533 (Amçāvat.); incarnated as king Rocamāna, I, 67 (§ 130), 2653 (do.); XII, 227, 8262 (among the innumerable governors of Earth before Indra, mentioned by Bali; Bali-Vāsava-samv.).

Açvagrīva<sup>3</sup>, a rājarshi = Hayagrīva: XII, 24, 723 (Hayagrīva) ("having fallen in the combat he rejoices in the world of Heaven"). As to Açvaçiras and Açvagrīva, cf. VP. V, 2-3, and BR. s.v. Hayagrīva.

Açvaka, plur. (°āḥ), a people: VI, 9, 351 (Ja°kha°; B. reads Açmakāḥ) (cf. Açmakāḥ); LIA. I, 859/1031; II, 129, 137, 142 (probably the 'Ασσακηνοί of the Greeks, in eastern Kabulistan and the Khonar valley, with the chief town Massaga, i.e. Maçakāvatī).

Açvaketu: VII, 48, 1891 (Abhimanyuvadhap.); son of the Magadha king, killed by Abhimanyu on the 13th day of the battle.

Açvakranda: I, 32, 1488 (Garuda) (killed by Garuda when seizing upon the ambrosia).

Açvalāyana, a son of Viçvāmitra's: XIII, 4β, 253 (Viçvāmitrop.).

Acvamedha ("the Horse-sacrifice"). § 4 (Anukram.): I, 1, 91 ("amrtarasas, sc. Bharatadrumas), i.e. Acvamedhika-parvan.

Açvamedhadatta: I, 95 (§ 160), 3838 (Pūruvaṃç.) (son of Çatūnīka and Vaidehī, and grandson of Janamejaya).

Açvamedheçvara ("king of Açvamedha," PCR.), a king in the East subdued by Bhīma (Rocamānaṃ: II, 29, 1066) (Bhīmasena).

Açvamedhika (sc. parvan; "the section treating of the Horse-sacrifice"). § 795 (Svargārohanap.): XVIII, 6, 278 (°am samāsādya bhojanam sārvakāmikam), i.e. Āçvamedhika-parvan.

Acvamedhika(m) parva(n) ("the section treating of the Horse-sacrifice," the 93rd of the minor parvans of Mhbhr.; cf. Açvamedhika(m) parva(n)). § 778: Vaiçampāyana said (XIV. 1): After Dhytarashtra had offered libations of water [to Bhishma], Yudhishthira fell down in grief on the bank of Ganga. Incited by Krehna, Bhima took him up, surrounded by the Pandavas; Dhytarashtra comforts him, saying that it is he and Gandhari who ought to grieve, and referring to Vidura's advice about abandoning Duryodhana and his warnings against Karna and Çakuni (XIV, 1). Krshna also exhorts him, referring to the duties of the kehattriyas expounded by Bhishma, Vyasa, Narada, and Vidura. Yudhishthira cannot forget the slaughter of Karna. Vyasa also comforts him (XIV, 2), and reminding him that D. and As. perform sacrifices, and that by sacrifices D. vanquished Da., he urged him to perform the Rajasaya, the Horse-sacrifice, the Sarvamedha, and the Naramedha; [especially] the Horse-sacrifice after the example of Rama Daçarathi and Bharata Daushmanti,

and indicated to him a spot in the Himavat, where there was gold in abundance, left behind by the brahmans at the sacrifice of Marutta of the Karandhama race. Asked by Yudhishthira, Vyasa told the history of Marutta (XIV. 3) \* \* i.e. Samvartta - Maruttīya (b). Vaicampāyana said : † Yudhishthira was delighted at hearing the speech of Vydsa, and desirous of performing his sacrifices with those riches, he consulted with his ministers (XIV, 4-10). - § 779: Vaicampayana said: When Vyasa had concluded his speech. Krshna addressed Yudhishthira, saying that Yudhishthira's karman has not yet been annihilated, nor had his foes been subjugated-" How canst thou be ignorant of the enemies in thy own flesh?"-and related the history of Indra's war with Vrtra (b) (XIV, 11). Krshna then expounds that, as physical ailments and health depend on the distribution of the cold, warm, and windy [humours] of the body, so do the mental ailments and health depend on sattes, rajas, and tamas in the soul [mind]; happiness is overcome by sorrow. and sorrow by pleasure; Yudhishthira should not recall his past sorrows: Krshnā in the assembly, etc. (a); "the time has now come when thou must fight single-handed with thy mind" (XIV, 12); salvation is not attained by foregoing external things; Mrtyu (death) is [the thought] "mine," and the eternal Brahman is [the thought] "not mine"; as no creature is ever destroyed, ahimsa (absence of injury) may exist even when one has pierced [a creature's] body, and vice versa; († v. 339-341): † the yogin knows yoga to be the perfect way, on account of the practices of his many former births; quoting the old verses sung by Kāma: "no creature is able to destroy me without [resorting to] the [proper] methods [i.e. subjugation of all desires, practice of yoga, ctc.] . . . " (XIV, 13).—§ 780: Vaiçampāyana said: Thus Yudhishthira was consoled, exhorted by Vishtaracravas, etc.  $(\beta)$ ; and having again performed the obsequial rites for his relatives, etc., he ruled the earth. He said to Vyasa, Narada, etc., that he would now perform the sacrifice, and said that they would go to the Himalaya under the protection of Vyāsa [to fetch the gold], according to the words of Vyāsa, D.-r. Nārada, and Devasthana. Then M.-r. took leave of Yudhishthira, Krshna, and Arjuna. A short time passed away while they performed their purifications after Bhishma's death, and gave large gifts to the brahmans as craddha (aurddhvadehikam) to the Kurus Bhishma, Karna, etc., accompanied by Dhrtarashtra, and then they entered the city of Hastinapura (XIV, 14). - § 781: Asked by Janamejaya what Krehna and Arjuna did when the Pandavas had reconquered and pacified their kingdom, Vaicampayana suid: When the Pandava-kingdom had been conquered and pacified K. and A. travelled with great pleasure amidst picturesque sceneries, like Indra and his wife (?, so PCR.) (deveguaran) in heaven, or like the Agvine in Nandana, and [then] entered the palace of Indraprastha in great merriment, reciting the genealogies of R. and gods, etc., and Krehna consoled Arjuna for the death of his relatives (a). It was long since he had seen Fasudeva, Baladera, and the Frenniheroes; he, therefore, asked leave to go to Draravati, and to accompany him to Yudhishthirs and apprise him of his departure. († v. 404-6): Arjuna sorrowfully replied, "Be it so" (XIV, 15).

Acramedhika(m) parva(n) ("the section treating of the Horse-sacrifice"). § 10 (Parvas.): I, 2, 354 (tato 'crao'm parva sarvapāpapranāçanam).—§ 11 (do.): I, 2, 605 (tato 'crao'); 609 (ity Āçvao'), i.e. Açvamedhika(m) parva(n).

A[qyamedhikaparvan] ("the section treating of the Horse-sacrifice," the 14th of the great parvans of Mhbhr.; of. Açvamedha, Açvamedhika).

Açwanadī, a river (tributary to Carmanvatī and through it to Yamunā) upon which Prthā set the new-born Karņa in a chest. § 547 (Karņa): III, 308, 17132, 17134, 17147, 17150.

Açvapati¹, brother of Açva¹: I, 65 (§ 92), 2532 (Aṃçāvat.); incarnate as king Hārdikya, I, 67 (§ 130), 2650 (do.).

Açvapati<sup>3</sup>, a king of the Madras, father of Sāvitrī (Pa° vra° mā°): III, 294, 16621, 16628, (16629); 294, (16662), (16673), (16678); 295, (16698), (16700), 16706; 299, 16914 (with Mālavī he got 100 sons; these are called Mālavāh; 297, 16807).

Açvarāja' ("the king of horses") - Ucchaihçravas: I, 17, 1097 (Amrtam.); 20, 1191 (Kadrū).

Acvarāja: V, 130, 4411 (Bhagavadyānap.) (killed by Krshna).

Açvarathā, a river on the mountain Gandhamādana, noar the hermitage of Ārshţishena: III, 160, 11681 (Yakshayuddhap.).

Açvasena, a Scrpent: I, 3, 803 (Utanka) (praised by Utanka: "always follows Takshaka and dwells with him in Kurukshetra on the river Ikshumati").—§ 258 (Khāṇḍ.): I, 227, 8237, 8241 (son of Takshaka, rescued by Indra from the Khāṇḍava wood); 228, 8330; 229, 8332 (Çārṅgakop.).—VIII, 90, 4633 (Karṇap.) (angry on account of his mother's death, he has gone to Pātāla; thence he comes, when Arjuna has his last combat with Karṇa, and assumes the form of one of Karṇa's arrows in order to kill Arjuna, who, however, is rescued by Kṛshṇa, and at his instigation kills Açvasena).—IX, 61, 3423 (Gadāyuddhap.) (pannagendrasutasya).

Açvātaka, plur. (°āḥ), a people in the army of Duryodhana: VI, 51ν, 2105 (Bhīshmavadhap.).

Açvatara', in the Mhbhr. only appearing in the compound Kambalā°au (the "Horsecloth" and the "Mule"): a pair of Serpents: I, 35, 1555 (Sarpanāmak.) (sons of Kadrū and Kaçyapa); II, 9, 361 (Varuṇa sabhā-v.) (dwelling in the palace of Varuṇa); V, 103γ, 3625 (Mātalīyop.) (dwelling in Bhogavatī).

Açvatara, a tīrtha: III, 85, 8219 (Prayāga) (the vedi of Prajāpati).

Açvatīrtha, a holy place on the Gangā in the neighbourhood of Kanyākubja, where Varuņa gave to Rcīka 1000 steeds as a dowry to Gādhi: III, 115, 10152 (Jamadagni); V, 119, 4007 (Gālavacar.); XIII, 4, 216 (Viçvāmitrop.). Cf. VP. IV, 16.

Acvattha, one of the 108 names of the Sun in the enumeration of Dhaumya. § 310 (Āraņyakap., cf. Sūrya): III, S. 156.

Acvattha = Civa (1000 names 2).

Acvattha = Vishnu (1000 names).

Açvatthāman¹, son of Drona and Krpī. § 4 (Anukram.):

I, 1, † 211-212.— § 11 (Parvas.): 2, 537, 544.— § 83
(Adivamç.): 63, 2436.— § 130 (Amçāv.): 67, 2709 (Mahādevāntakābhyāň ca kāmāt krodhāc ca . . . ekatvam upapannanam.).— § 200 (Drona): 130, 5101.— § 201b (Drona):

5115-16 (A. was given this name by a voice from the aky, from his neighing like Ucchaihçravas as soon as he was born, cf. VII, 9058 f.).— § 202b (Drona): 131, 5182-83 (A. weeps when a child seeing the sons of the rich drinking milk, and is deluded by drinking water mixed with powdered rice—pichtodaks—which he takes for milk).— § 203 (Drona): 132

(is sent after water with a Kumbha; separates Bhima and Duryodhana). - § 205 (Drona): 132, 5271 (A. excelled everyone in the mysteries-rahasyeshu).- § 208 (Astradarcana): 135, 5349, 5377.—§ 232 (Svayamvarap.): 186, 6986 (at the svayamvara of Krshna).—§ 241 (Viduragamanap.): 200. 7373 (with Duryodhana after the svayamvara). - § 287 (Rājasūyikap.): II, 34, 1267 (comes to the rājasūya).— § 288 (do.): 35, 1290 (is charged with the reception of the brahmans). — § 289 (Arghāharanap.): 37. 1348. — § 290 (Çiçupālavadhap.): 44, 1532.—§ 305 (Anudyūtap.): 78, 2561.- § 552 (Goharanap.): IV, 38, 1243; 50-51 (scolds Karņa, who blames Drona, etc.); 52, 1628 (is placed by Bhīshma on the left); 55, 1744 (Arjuna will not fight him): 58, 1897 (cf. VI, 4458) (rescues Drona, who is fighting with Arjuna, but is himself conquered by Arjuna when his arrows are consumed, and rescued by Karna); 59. 1916; 68, 2236.- § 556 (Sanjayayanap.): V, 25, †733; 30, †879.- § 561 (Yānasandhip.): 47, 1796 (present in the assembly of Dhrtarashtra to receive Sanjaya when returning from his mission to the Pandavas); 50, 1999; 56, 2194; 57, 2246 (favours Arjuna), 2268; 58, 2300 (does not wish the war), 2304; 66 (is celebrated by Bhishma).- § 562 (Bhagavadyanap.): 95, 3402.- § 567 (do.): 124, 4188, 4171; 130, 4457.- \$ 569 (do.): 139, 4707; 143, 4874 (raktoshnīshah); 148, 5017.- § 571 (Ulūkadūt.): 164, 5707 (Yudhishthira, or Dhrshtadyumna, opposes Nakula to him before the great battle).—§ 573 (Ambop.): 193 - a (A. declares himself to be able to annihilate the Pandava ermy in ten days); 195, 7608. — § 576 (Bhagavadgītāp.): VI, 17, 656 (simhalangulaketuna); 25, 837 .- § 578 (Bhishmavadhap.): 45, 1715 (fights Cikhandin, 1st day); 51, 2092, 2109 (sonaprohthe, 2nd day); 52δ, ζ (assists Bhishma against Arjuna).- § 579 (do.): 55x, \(\lambda\) (is with Calya and Krpa fighting Dhrshtadyumna on the 2nd day).—§ 580 (do.): 56, 2405 (together with Krpa in the head of the Garudavyūha, 3rd day); 62 (do.) (is with others fighting Abhimanyu); 73ii (fights Arjuna).—§ 583 (do.): 75, 3292 (together with Krpa in the eye of the Krauncavyuha, 6th day).- § 584 (do.): 81, 3532; 82, 3604 (fights Cikhandin, 7th day).—§ 585 (do.): 89, 3934, 3970; 92 $\chi$ , 4119 (with many others he rescues Duryodhana, who is fighting Ghatotkaca, on the 8th day); 94λ, ω, 4225 (A. is fighting Ntla, and thereupon Ghatotkaca, who deludes him by his maya) .--§ 586 (do.): 99, 4504 (together with Somadatta and the two Avantyas he holds the left side of the army, 9th day); 101 (fights Sātyaki); 102, 4666 (fights Arjuna, 9th day).-§ 587 (do.): 110, 5109; 111, 5162, 5165 (defends Bhishma against Virāţa and Drupada, and wounds thom, 10th day); 112 (is told by his father the ill omens that have appeared, and the irresistibility of Arjuna, etc.); fights Satyaki (10th day, ch. 115-16, 5386).-\$ 592 (Samçaptakı vadhap.): VII, 31 (kills Nīla); 32, 1375 (fights Bhīmasena, 12th day).— § 593 (Abhimanyuvadhap.): 34, 1503 (opurogamah: the Dhartarashtras with Acvatthaman at their head stand at the side of the Sindhu king in the foremost part of the cakravyuha, 18th day); 37, 1601 (wounds Abhimanyu, 18th day), 1616; 47, 1869 (is wounded by Abhimanyu, 13th day), 1874, 1877; 49, 1930 (A. fights Abhimanyu, 13th day).—§ 598 (Jayadrathavadhap.): 85, 3037 (does not wish the play); 87, 3098.—§ 599 (do.): 91, 3221; 94, 3427;  $104 - \mu$  (with Duryodhana, Karna, etc., he fights Arjuna); v 105 (his lion-tailed standard was effulgent as the rising sun, set with gold, floating in the breeze, possessed of the splendours

Açvatthāman.

of the rainbow) (cf. VII, ch. 145); 185, 5541; 139 (assists Karna against Arjana; but is compelled to retire): 143. 6004 (attempts in vain to keep Satyaki from killing Bhūricravas, 14th day); 145μμμ, ννν, σσο, 6063, 6097, 6139 (assists Duryodhana, Jayadratha, etc., against Arjuna, and receives Karna in his chariot, 14th day); 146 (assists Jayadratha against Arjuna); 147, 6307 (after the death of Javadratha he assists Krpa against Arjuna, 14th day); 150. 6498; 151, 6563 (Drona gives him through Duryodhana his last exhortations to fight bravely, etc.).- § 600 (Ghatotkacavadhap.): 155 (6720); 156, 6803, 6806, 6810, 6824, 6848, 6914 (fights Sütyaki and Ghatotkaca, kills the son of Ghatotkaca, destroys Ghatotkaca's chariot, and fights the rakshas sent by him, fights Bhima, etc., and kills Drupada's sons, Suratha, etc., together with Crutahvaya, etc.; is praised by the Siddhas, etc., 14th day); 159, 7054, 7083, 7118, 7132. 7136 (scolds Karna for scolding Krpa, but is restrained by Duryodhana; assists Karna against Arjuna, etc., restrains Duryodhana from rashly rushing to combat, is exhorted and praised by Duryodhana); 160, 7157 ("mayam lokam), 7185, 7202 (scolds Duryodhana and fights the Kaikayas, Pañcālas, etc., and combats bravely against Dhrshtadyumna); 161 (is assisted by Duryodhana, etc., against Yudhishthira, etc.); 165, 7363 (resists Ghatotkaca); 166, 7409, 7430 (is wounded by Ghatotkaca, but after having regained consciousness he turns him to flight) .- § 602 (Dronavadhap.): 190 -192, 8705, 8709, 8745 (a false rumour of his death causes Drona to cease to defend himself, so that he is killed).-§ 603 (Nārāyanāstramokshap.): 193, 8944, 8946, 8950 (hears from Krpa the death of Drona); 194, 8964, 8966, 8976, 8978 (in A. human and Vāruņa, etc., weapons are always present, etc.; he has been ordained to be the slayer of Dhrshtadyumna); 195 (swears before Duryodhana to kill Yudhishthira, tells him how he has acquired the Narayana weapon, and makes use of it, sinister omens ensuing); 196, 9057, 9059 (he is praised by Arjuna); 199 (he renews his oath before Duryodhana); 200, 9282, 9306, 9311 (when the Pandava army is fleeing before the Nārāyana weapon, and all cast their weapons away at the instigation of Krshna in order to neutralize the Narayana weapon, Bhīma alone fights bravely against him, and Arjuna, in order to rescue Bhima, throws the Varuna weapon; Bhima is rescued, and the Nārāyaņa once neutralized cannot be used a second time; fighte Dhrehtadyumna, Sātyaki, Arjuna, etc.); 201, 9393 (simhalüngülaketanam: throws the Agneya weapon against Arjuna; but Arjuna neutralizes it with the Brahma weapon; A. flees and meets with Vvasa, who tells him the story of Nara and Nārāyana and the Qatarudrīya, and that A. is born as a portion of Rudra and has worshipped him in his phallic form for many generations; he thereupon makes a stand in the combat).- § 604 (Karnap.): VIII, 6, 167; 9, 329; 10 (exhorts Duryodhana to anoint Karna as commander-in-chief); 11 (in the head of Karna's makara-array); 13-14 (attacks Bhīma); 15 (they combat bravely; the Siddhas, etc., praise them: they are both wounded and carried away by their charioteers); 16, 611, 630, 636, 648, 659 (attacks Krshna and Arjuna, who are fighting the Samcaptakas); 17, 664, 685 (but is compelled to retire to the army of Karna); 20, 791 (kills Pandya); 21, 825.—§ 608 (do.): 46, 2144.—§ 608 (Karpap.): 54 (hinders Yudhishthira from assisting Cikhandin against Krpa); 55 (fights Sätyaki, etc., and puts Yudhishthira to flight); 56, 2815 (again attacks Krshna and Arjuna. when they are destroying the army of the Kambojas, but is

wounded and carried away by his charioteer); 57 (he promises before Duryodhana to kill Dhrehtadyumna); 59 (fights Dhrshtadyumna and Arjuna, is wounded by Arjuna, and carried away by his charioteer); 64 (is sgain conquered by Arjuna); 67, 3871; 73, 3688, 3693; 78, 3999; 79 (together with others he attacks Arjuna); 88, ay', ab' (in vain exhorts Duryodhana to make peace with the Pandavas); 94 (together with others he consoles Duryedhans after the death of Karpa); 95, 4971.—§ 609 (Çalyap.): IX, 2, 73; 6, 298, 308 (exhorts Duryodhana to make Oalya commander-in-chief).—§ 611 (do.): 8, 393 (prehthate 'bhat), 564 (with the sons of Dhrtarashtra he defends Calya); 14 (kills Suratha the Pañcalya, and fights Arjuna; description of his person, ib.); 16 (together with others he assists Duryodhana against Bhīma, and in his chariot rescues Calya from Yudhishthira); 17, 950 (rescues, in his chariot, Krtavarman from Yudhishthira); 22 (fights Bhīma); 23, 1186 (rescues Krtavarman in his chariot); 25, 1377, 1383, 1398 (seeks Duryodhana, who has disappeared in the battle); 27, 1459.- § 612 (Hradapravecap.): 29, 1627 (together with Krpa and Krtavarman he hears from Sanjaya that Duryodhana has entered the lake, etc., and flees); 30 (with Krpa and Krtavarman he visits Duryodhana, who is sitting in the lake; their talk is overheard by some hunters and referred to the Pandavas; when these come to the spot seeking Duryodhana, A., Krpa, and Krtavarman fice) - § 615 (Gadāyuddhap.): 61, 3418; 63 (Kṛshṇa is aware of his project of killing the Pandavas during night); 64, 3589, 3609 (learns from the fleeing people the fate of Duryodhana); 65, 3627 (with Krpa and Krtavarman he again visits Duryodhana and promises to kill all the Pancalas; Duryodhana lets Krpa anoint A. as commander-in-chief).- § 616 (Sauptikap.): X, 1 (from fear of the Pandavas he, with Krps and Krtavarman, retires to the wood, where they pass the night under a nyagrodha tree: seeing an owl destroy a great many fowls, he conceives the project of killing the whole Pandava army during night); 2-5, 105, 208 (and, notwithstanding the objections of Krpa, they proceed to the gate of the encampment); 6-7, 227, 298 (while Krps and Krtavarman are watching the gate he alone penetrates into the encampment, where he meets with Mahadeva, whom he satisfies by being willing to bring himself as an offering; Mahadeva then enters his bodyand gives him a sword); 8, 324, 334, 379, 429 (he then first kills Dhrshtadyumna, and thereupon -Uttamaujas, Yudhämanyu, and the sons of Draupadi, and Cikhandin, etc., while Krps and Krtavarman at the gate kill the fleeing and set fire to three sides of the encampment, and Rākshasas and Picācas devour the corpses; when he has killed all in the encampment - the five Pandavas were absent - he retires with Krpa and Krtavarman); 9, 485, 497, 526 (and they visit Duryodhana for the third time; A. tells him what he has done, and receives his thanks the moment before he dies),-§ 617 (Aishīkap.): 10, 545; 11, 630 (at the instigation of Draupadi he is persecuted by Bhima with Nakula as his charioteer); 12 (Krshpa narrates to Yudhishthira how A. has obtained the Brahmaciras weapon from Drona on condition not to use it against men, and how he has asked for Krahne's discus, but has not been able to lift it up); 13 (when sitting on the banks of Ganga in the neighbourhood of Vyasa and other rshis, he sees Bhims rushing towards him followed by Krshna and Arjuna, who try to restrain Bhīma; A. then lodges the Brahmaciras weapon in an whike reed, with the words "for the total destruction of the Pandavas," and

throws it): 14 (at the instigation of Krshna, Arjuna also throws the heavenly weapon, i.e. Brahmaçiras, cf. X, 705; he has been taught by Drona; the earth trembles and the worlds are in great peril, when Vyasa and Narada come to make them cease); 15 (Arjuna immediately recalls his weapon, but A. not being able to recall his because of his lack of self-restraint, Vyasa pormits him to let it fall upon the embryos of the Pandavas, and he gets his life by agreeing to cede his jewel, mani, that protects against all sorts of danger): 16 (Krshna, with the assent of Vyasa, decrees that the unborn son of Uttara-Parikshit shall be born dead, but be called to life by Krshna, while A., for having killed an embryo, shall wander about for 3000 years in the wilderness, stinking and oppressed by all sorts of diseases; A. delivers up the mani and wanders away into the wood); 17 (the true cause of A.'s success was the aid of Rudra).- § 618 (Jalapradanik.): XI, 1, 3; 9, 248; 11, 298 (when Dhrtarashtra with the women goes out to see the field of battle and bury the dead, A. with Krpa and Krtavarman meets with them a little out of the town and narrates the nightly slaughter, etc.; then, from fear of the Pandavas, they retire, and A. betakes himself to the hermitage of Vyāsa).—§ 623 (Rājadh.): XII, 14, 403.—§ 630 (do.): 27, 816.—§ 723 (Anuçasanik.): XIII, 6. 327 (°ā ca Rāmaç ca muniputrau dhanurdharau | na gacchatah evargalokam evakrtoneha karmana).—§ 770 (do.): 151, 7121 (Ramo Vyasas tatha Draunir Açvatthama oa Lomaçah ity ete munayo divya ekaikah sapta saptadha | erashtarah sarvabhūtānām kīrttitā lokapāvanāh); (in B. the order of the verses is inverted; it seems to me that v. 7121a has been erroneously inserted; Nil. is silent).—§ 785 (Anugitap.): XIV, 66, 1951.—§ 793 (Mausalap.): XVI, 6, 164.—Cf. Ācāryanandana, Ācāryaputra, Ācāryasuta, Ācāryatanaya, Ācāryasattama, Drauni, Draunāyani (Dronayani), Dronaputra, Dronasūnu, Guruputra, Gurohsuta, Angirasām varishthah (VIII, 683), Bharatacaryaputra.

Açvatthāman<sup>2</sup>, an elephant belonging to the Mālava king Indravarman and killed by Bhīma to delude Droņa and make him believe that his son had been killed. § 602 (Droņavadhap.): VII, 190, 8708-10, 8744.—§ 603 (Nārāyaṇāstramokshap.): 193, 8946, 8948.—§ 630 (Rājadh.): XII, 27, 816.

Açvayuj (No. 87), a month—Āçvayuja (No. 88) or Āçvina (No. 91). § 746 (Ānuçāsanik.): XIII, 65, 3298 (he who then gives ghee to Brahmans, to him the Açvins give beauty in this world).

Açvayuja (No. 88), adj. § 759 (Ānuçāsanik.): XIII, 106, 5160 (māsam = No. 87): Āçvayuj and No. 91: Āçvina: he who then practises austerities (kehapet, B. kehipet), confining himself to one meal a day (ekabhaktena), is born pure (mṛjāvān) and rich in carriages and sons.

Açvin (the two), the surgeons of the gods; they are, because of their beauty, often mentioned in comparisons. § 3 (Anukramanikap.): I, 1, 34 (sprung from the mundane egg).—§ 4 (do.): 1, 112.—§ 15 (Paushyap): 3, 721 (devabhishajau), 724-8 (have delivered the quail, etc.; cf. Rgveda passim), 781 (Nasatyau), 732-3, 735-8 (restore Upamanyu, who praises them, to his eyesight).—§ 83 (Adivamç.): 63, 2445.—§ 119 (Amçāvat.): 66, 2599 (sons of Sūrya and the daughter of Tvasht; in the shape of a female horse).—§ 120 (do.): 66, 2604.—§ 130 (Amçāvat.): 67, 2746.—§ 145 (Kaca): 76, 3229.—§ 157 (Pūruvamç.): 95, 3816 (Mādrī by A. had Nakula and Sahadeva).—§ 167

(Vicitraviryop.): 102, 4141 (°ruparadreo).- § 191 (Sambhavap.): 123, 4827.—§ 192 (do.): 124, 4850, 4852 (they in Madri procreate Nakula and Sahadeva) .- § 194 (Pundu): 126, 4922.- § 221 (Caitrarathap.): 170, 6500 (- Nakula and Sahadeva). - § 233 (Svayamvarap.): 187, 7010 (present at the Svayamvara of Krshnā).—§ 238 (Pancendrop.): 197. 7277, 7302.—§ 254 (Khāndavad.): 222, 8079 (iva).—§ 258 (do.): 227, 8265 (with the other gods they fight Arjuna and Krshna in order to defend the Khandava wood from being burnt; their weapons are flaming herbs). - § 259 (do.): 229, 8360 (Mandapāla, praising Agni, identifies him with the Açvius, etc.).- § 270 (Lokupālus.): II, 11, 460 (in the palace of Brahmán).—§ 309 (Āranyakap.): 111, 3, 127 (it is by their wealth of yoga that R., S., A., V., and A. rule the creatures).- § 336 (Indralok.): 43, 1768 (on the SuravithI Arjuna met with S., Vi., M., A., Å., V., R., B.-r., etc.); 46, 1840 (in the town of Indra).—§ 342 (do.): 51, 1973 (iva).— § 362 (Tirthayatrap.): 83, 2098 (Aook sadrco).- § 344 (Nalop.): 53, 2098 (Aoh sadrço).- § 347 (do.): 62, 2356.-§ 362 (Tirthayatrap.): 83, 5087 (°nos tirtham dsadya rapavan abhijāyats).- \$ 375 (do.): 85, 8248 (Marudo: have bathed in the tirthas).—§ 377 (do.): 86, 8404 (id.).—§ 400 (do.): 118, 10224 (onoh . . . ayatanani, seen at Sürpüruka by the Pandavas together with those of V., M., S., etc., etc., etc.).-§ 401 (do.): 119, 10257.-- § 404 (Sukanyop.): 121, 10312 (Caryati's offering).- § 405 (do.): 123-125, 10349, 10360, 10362, 10381, 10384, 10386, 10398, 10400, 10405 (try te seduce Sukanyā, daughter of Caryāti and wife of Cyavana, but at her request they make Cyavana young again by letting him bathe with them in a lake; Sukanyā chooses to stay with her husband; Cyavana causes Carvati to offer Soma also to the Acvins, and compels Indra to agree to it; cf. XIII, ch. 156 and passin).- § 412 (Ashtavakriya): 134, 10659.-§ 418 (Tirthay.): 139, 10834.-- \$ 421 (do.): 142, 10905 (they, with the Maruts and Sadhyas, surround Indra, when he is muttering his daily prayer at the Upper Ganga).- § 438 (Yakshayuddhap.): 162, 11819.— § 448 (Nivatakav.): 168, 12044 (Arjuna in Amaravatī beheld V., R., S., M.-ganas, A., and A.).-§ 457 (Markandeyas.): 188, 12924 (Markandeya beheld, in the body of Nārāyaṇa, i.e. Kṛshṇa, all D.-gaṇas, S., R., A., Gh., P., etc., etc., etc.).—§ 545 (Pativratāmāh.): 294, 16675.—§ 552 (Goharanap.): IV, 56, 1762 (Viçvaº Marutum ganaih). - § 561 (Yanasandhip.): V, 61, 2387, 2399.—§ 564 (Bhagavadyānap.): 105, 3708.—§ 567 (do.): 131, 4423 (in the presence of Duryodhans, Agni, A., S., V., A., M., V.-D., etc., issue from Krshna's mouth).-§ 572 (Rathātirathas.): 169, 5855.—§ 576 (Bhagavadgītāp.): VI, 35, 1252, 1268 (R., A., V., S., Vi., A., M., Ushmapas, G., Y., and the hosts of As. and Si. bohold Krshua and are amazed).- § 580 (Bhishmavadhap.): 59, 2595 (i.e. Nukula and Sahadeva).- § 581 (do.): 65, 2958 (are the ears of Krshna).- § 592 (Samçaptakav.): VII, 23, 1035 (i.e. Nakula and Sahadeva).- 5 593 (Abhimanyuvadh.): 34, 1488; 40, 1694.—§ 595 (do.): 62, 2273, 2275 (draw Mandhatr from the womb of his father).—§ 596 (Pratijnap.): 76, 2682 (Vasavaç oa sahā nah).—§ 597 (do.): 84, 2991 (follow Indra to the offering of Caryati); 87, 4418 (V., M., S., R., Vi., A., Agni, Indra, Soma, Pavana, and the ten points of the compass become the partisans of Arjuna, while all A. side with Karna). - § 608 (Karnap.): VIII, 48, 2205 (ira); **56.** 2785 (iva); **65.** 3303 (iva), 3304 (iva). — § 615u (Skanda): IX, 457, 2508 (A., S., etc., etc., etc., come to the investiture of Skanda), 2540 (give Skanda, at his Äçvina—Ādhirathi.

inauguration, Vardhana and Nandana as his followers) .-§ 617 (Aishīkap.): X, 13, 653.—§ 641 (Rūjadh.): XII, 64, 2395 (created by the supreme god in days of old with S., V., R., Vi., the games of M., and Si., they are all observant of kshattriya duties).—§ 656 (Åpaddh.): 168, 6141 (Marudo nah: A., S., V., R., M., D., with their preceptors and purchitas, etc., etc., etc., accopt the religion of the Vodas). -§ 661 (Mokshadh.): 198, 7191 (their places, like those of the other gods, are hells - nirayah - compared with the place of Paramatman (?)).-§ 665 (do.): 208, 7583 (Nāsatyaçcaiva Dasraç ca), 7589.—§ 668 (do.): 219, 7950 (cadrau).-\\$ 673 (do.): 227, 8220.-\\$ 692 (do.): 281, 10052.- § 694 (do.): 284, 10215 (bhishajām varau).- § 702 (do.): 296, 10837 (Aynyo-Marulah: A., V., R., V.-D., S., P., M.-ganas, etc., etc., etc., have all been crowned with success by their penances—samsiddhās tapasā).—§ 707 (do.): 318, 11708 (to them the soul-of the yogin?-arrives when going out through the cycbrows) .- § 712 (Cukotp.): 324. 12176 (Lp., S., V., A., R., A., etc., etc., etc., are present when Vyasa, devoted to the practices of yoga, adores Mahadeva in order to obtain a son — Cuka). — § 717 (Mokshadh.): 341, 13111 ( bhyam pataye, i.e. Viehnu); 343, 13206.—§ 721 (Anuçāsanik.): XIII, 3, 95 (°sadrçadyutiķ).—§ 730 (do.): 14, 731 (Rudrādityā°), 985 (Vishnu says that A., V., S., V.-D., A. praise Vicvadeva, i.e. Civa). -§ 746 (do.): 65, 3295, 3298 (give him beauty who in the month of Açvayuj presents the brahmans with ghee). - § 747 (do.): 84, 4011 (A., V., R., M., A., and S. become afflicted by the Daitoya Asura Tāraka); 85, 4126 (spring forth, at an offering of Civa, from the tears [of Brahman?], v. Agni).-§ 748 (do.): 86, 4201 (S., V., A., etc., etc., etc., come to see Skanda, when he is born).—§ 759 (do.): 107, 5299 (of the result of eating only every 21st day), 5330 (of the result of eating only every 29th day). - § 766 (do.): 125, 5937 (bhishajām varau: have permitted the devadāta to visit the pitarah); 134, 6186 (of the result of offering in a certain way on the full-moon day). - § 770 (do.): 151, 7095 (Nāsatyaç ca Dasraç ca; Mārtanda's—the Sun's—sons, sprung from the nose of Sanjinu), †7160 (no disease befalls him who praises them).- § 772 (do.): 157, 7306, 7308-9 (Sūryapulrau), 7311, 7313, 7321-2. - § 773 (do.): 159, 7387 (procreated from and identified with Krshna); 161, 7496 (identified with Rudra).- § 775 (do ): 166, 7642 (Rudrah sā onah).—§ 778 (Açvamedhikap.): XIV, 8, 184 (Nāsatyau: worship Mahadeva on Munjavat, with R., V., Vi., S., etc., etc., etc.); 9, 249; 10, 261.- 781 (do.): 15, 375 (iva Nandane). - § 783 (Anugītāp.): 52, 1514. - § 789 (Putradarcanap.): XV, 31, 851 (yamajau: i.o. Nukula and Sahadeva). - § 793 (Mausalap.): XVI, 4, 129. - § 794 (Mahaprasthanikap.): XVII, 3, 95.—§ 795 (Svargarohanap.): XVIII, 3, 87 (when Yudhishthira's vision of Hell had ceased M. with Cakra, V., A., S., R., A., Si., etc., came to see him); 4. 133 (Yudhishthira sees Nakula and Sahadeva in their dwellingplace in Heaven); 6, 215.—Cf. Nūsatyau; Açvinīsutau; Suryaputrau; [Deva]bhishajau; Açvibhyam pati (=Vishnu). Açvina (adj.). § 592 (Sumçaptakavadhap.): VII, 23, 1740

(cyina (adj.). § 592 (Sumçaptakavadhap.): VII, 23, 1740 (chanuh, i.o. Sahadeva's bow).—§ 759 (Ānuçāsanik.): XIII, 109, 5382 (māsi: dvādaçyām o māsi Padmanābheti cārcayet | gosahasraphalam puņyam prāpnuyān, nātra saṃçayah); cf. Nos. 87 and 88; it is the sixth month of the solur year beginning with Vaiçākha, or the seventh of the luni-solar year beginning with Caitra; see Whitney to Sū° Si°, I, 51 and XIV, 16 (Açvineya, see Āçvineya, No. 92).

Açvineya¹ (°au) (No. 92) = Nakula and Sahadeva: I, 7083 (printed A°, but B. has A°).—§ 569 (Bhagavadyānap.): V, 138, 4692.

Açvineya<sup>2</sup> — Sahadova. § 281 (Sahadeva): II, 31, 1115. Açvinī<sup>1</sup>, a nakshatra, the first of the younger series, the twenty-seventh of the older, beginning with Kṛttikā (see Whitney to Sū° Si°, VIII, 9; VP. II, ch. 8, vol. ii, p. 261 ff.; junction-star β Arictis).—§ 746 (Ānuçāsanik.): XIII, 64, 3285 (he who under A. gives a carriage yoked with horses is reborn in a family that is rich in elephants, horses, and carriages). — § 749 (do.): 89, 4268 (plur.: "shv açvān vindeta, obtains horses; of the result of bringing a grāddha "açvinīyoge").—§ 759 (do.): 110, 5390 ("yām sakthinī caiva, cf. Acleshūh).—Cf. Acvinī<sup>2</sup>.

Açvinī<sup>2</sup>, a tirtha (?). § 733 (Ānuçās.): XIII, **25**, 1708 (°yām: then a man acquires beauty and glory—rūpavar-caskam—after death).

Açvinīsutau - Nakula and Sahadeva: XII, 6238 (properly - Açvinau, see BR. s.v. Açvin).

Acvisutau - Nakula and Sahadeva: XVII, 37.

Adambara, a companion of Skanda. § 615u (Skanda): IX, 45;, 2541 (Dambarā°au).

Adambha = Civa (1000 names 2).

Adāna, a name of Earth. § 746 (Anuçasanik.): XIII, 62, 3114.

Adantanaçana = Çiva (1000 names 1).

Adbhuta 1 ("Wonderful"), a name of Fire. § 494 (Āngirasa): III, 222, 14234 (Adbhutasya Priya bhūryā, tasya putro Vibhūrasih), 14237.—§ 496 (Skandotpatti): 224, 14284 (? samāhūto Hutavahah so'dbhutah sūryamanḍalāt, cf. Agni).

Adbhuta 2-Vishnu (1000 names).

Adhana = Civa (1000 names 2).

Adhara = Çiva (1000 names 1) (to read Dharah?).

Adhāranilaya - Vishnu (1000 names).

Adharma ("injustice"). § 125 (Amçūv.): I, 66, 2617 (came to existence owing to creatures eating each other from lust of food; husband of Nirrti, "ruin," and father of the Nairrta rukshases and Bhaya, "fear," Mahābhaya, "terror," and Mṛtyu, "death").—§ 189 (Pāṇḍu): 122, 4755.—§ 641 (Rājadh.): XII, 90, 3388 (husband of Çrī, "luck," and father of Darpa, "arrogance"), 3390.

Adharmahan = Civa (1000 names 1).

Adharshana = Civa (1000 names 2).

Adhidaiva ("the governing Deity," see BR., vol. v, p. 971, and Weber, Rāmat. Up., 350): XII, 9175 ("e niyukto 'emi, sc. Civa).

Adhideva ("the Supreme God") = Kṛshua: XIII, 7383.

Adhirājan, v. Indra.

Adhirājyam and Adhirājakuçūdyah, see Adhivājyakulādyah. Adhiratha, a sūta in the neighbourhood of Campā and friend of Dhṛtarūshṭra; husband of Rūdhā and foster-father of Karṇa, whom he called Vusushena and sent to Hūstinapura to be instructed by Droṇa (III, ch. 308); at the show of arms he enters the arena to congratulate Karṇa as king of Aṅga (I, ch. 137). § 218 (Astradarçana): 1, 137, 5419.—§ 547 (Kunḍalāharaṇap.): III, 309, 17153 ("the friend of Dhṛtarūshṭra"), 17157, 17168.—§ 572 (Rathātirath.): V, 168, 4759, 4762; 171, 4918.—§ 588 (Bhīshmavadhap.): YI, 122, 5826 (printed Adhirathih in C., but in B. A°rathaḥ).

Adhirathi = Karna: III, 17179.—V, 4917.—(VI, 5826, read Adhirathal.)—VII, 96, 1423, 1426, 1430, 3937, 5417, 5434, 5510, 5512, 6514, 5520, 5535, 5572, 5622-3,

5626, 5693, 5719, 5723, 5725-7, 5750, 5757, 5763, 6326, 7472, 8589.—VIII, 227, 264 (printed Adhirathir in C., but B. has Adhiro), 317, 837, 949, 1365, 1687, 1873, 1962, 2162, 2235, 2331, 2344, 2507, 2734, 2741, 2745, 2753, 2758, 3307, 3354, 3395, 3729, 3960, 4176, 4188, 4190, 4199, 4233, 4494, 4525, 4590, 4598, 4606, 4612, 4626, 4703, 4706, 4785, 4818, 4907, 4926, 4969, 5041.—XI, 637.

Adhiroha = Civa (1000 names 2).

Adhishthana - Vishnu (1000 names).

Adhivājyakulādyah, a country. § 574 (Jambūkh.): VI, 9, 352 (B.: Adhirājya-kuçūdyah; V.: Adhirājam Kuçattāç ça); cf. VP. II, 165.

Adhivanga, a tirtha. § 370 (Tirthayātrāp.): III, 84, 8093 (taporanam; B. tato canam: the reward of visiting it is to rejoice among the Guhyakas).

Adhokshaja¹ ("born under the axle-tree," cf. Hariv. v. 9087 ff., and BR.)=Kṛshṇa: I, 522 (Kṛshṇaḥ).—II, 890 (Yadunandanaḥ), 1428.— V, 2568 (adho na kshīyate jātu yasmāt, tasmād A°), 3080, 5196.—IX, 3539.—XII, 1620, 13241-3 (pṛthivī nabhasī cobhe viçrute viçvatomukhe | tayoḥ sandhāraṇārthaṃ hi mamādhokshajam añjasā . . . ).—XIII, 659.—XVI. 162.

Adhokshaja = Vishnu (1000 names).

Adhṛta:= Vishņu (1000 names).

Adhyaksha: XII, 1626 (jagato 'dhyakshah, "the surveyor of the world," i.e. Kṛshṇa).

Adhyātmānugata = Çiva (1000 namos 2).

Adi = Civa (1000 names 2).

Adi(r) devānām 1 = Civa (1000 names 1).

Ādi(r) devānām = Vishnu: XII, 13676.

Adi(r) vicvasya ("the first of all") = Kṛshṇa: XII, 1658. Adideva' ("the first god") = the Sun: III, 155 (the 95th

name of the Sun in the enumeration of Dhaumya).

Adideva = Vishņu: XII, 2395, 2402 (Nārāyaṇam purāṇam), 2405-7, 2411 (Devaçreshṭhaḥ), 12699, 12864 (Mu° pu° stu°).—XIII, 6854, 6985 (1000 names), 7001 (ib.).

Adideva = Krshna: XIII, 6893, 7373.

Adikara 1 = Civa (1000 names 2).

Adikara = Vishnu: XII, 13512 (Purusham).

Adina = Çiva (1000 names 3).

Adiparvan, the first book of Mhbh. § 11 (Parvas.): 1. 2.

Adirāja, third son of Avikshit and grandson of Kuru. § 154 (Pūruvaṃç.): I, 94, 3741.—§ 775 (Ānuçāsanik.): XIII, 166, 7680 (enumerated among the rājarshis that one should venerate in the evening and morning).

Aditch putra ("the son of Aditi") - Varuna: IX, 2841 (Varunah).

Aditeh suta ("the son of Aditi") = the Sun: III, 55 (the 96th of the 108 names of the Sun in the enumeration of Dhaumya).

Aditoya (pl.), the gods: XII, 7614.

Aditi, one of the thirteen daughters of Daksha, who were married to Kaçyapa; by him she is mother of the twelve Ädityas. § 87 (Amçāv.): I, 65, 2520.—§ 88 (do.): 65, 2522.—§ 120 (do.): 66, 2600.—§ 190 (Pāṇḍavotp.): 123, 4795.—§ 253 (Haraṇāhar.): 221, 8040.—§ 270 (Lokapālas.): II, 11, 456 (in the palace of Brahmán).—§ 317 (Ārjunābhigamanap.): III, 12, 484.—§ 413 (Tīrthayātrāp.): III, 136, 10694 (at the Maināka mountain she in order to have a son "cooked that food," according to Nīl. "brahmaudanam for the Sādhyus," quoting Taitt. S. 6. 5. 6. 1, cf. XII, 13218-9, infra).—§ 515 (Ghoshayātrāp.): 254, 15264.—§ 524

(Vishnu): 272, 15839 (she bore Vishnu after having been pregnant 1000 years).- § 548 (Araneyap.): 315. 17461.-§ 561 (Yauasandhip.): V, 48, 1887 (Naraka Bhauma in Pragjyotisha having robbed her ear-drops set with jewels, they are reconquered by Krshna).—§ 564 (Mataliyop.): 98, 3534; 104, 3689.- § 565 (Galavac.): 117, 3971.- § 608 (Karpap.): VIII, 68, 3393. - § 615u (Skanda): IX, 45, 2515 (devamātā: present at the anointing of Skanda).—§ 637 (Rājadh.): XII, 43, 1504 (Adityāh saptadhā tvan tu purāns garbhatām gatah. i.e. Krshna; explained by NIL to mean, (a) two births, viz., the Aditya Vishnu and the Dwarf, from Aditi herself. and (b) Pronigarbha, the three Ramas, and Krshna, from Proni and other manifestations of Aditi; it, however, seems more probable that here is an allusion to the older conception of seven Adityus); 470, 1626 (hiranyavarnam yam garbham Aditir Daityanaçanan okan deadaqadha jajao, tasmai Suryatmane namah, i.e. Kṛshna).—§ 661 (Mokshadh.): 207, 7543; 340, 12915, 12955.- § 717 (Narayaniya): 343, 13218-19: "Aditi cooked food for the gods, hoping that, having eaten it. they would kill the Asuras; there Budha . . . said to her, 'Give me alms'; she, saying that it was only to be eaten by the gods, gave him nothing, wherefore he cursed her, saying that she would have a pain-vyatha-in her womb; in the second birth—as an egg—of Vivasvat, the egg of his mother Aditi was killed" (so B.); therefore Vivasvat Cruddhadeva became Marttanda. Cf. also § 746 (Anuçasanik.): XIII, 83. 3904, v. injra.- § 719 (Anuçus.): 1, 55 (Vasavo 'ditih, v. Aditya 1).- § 746 (do.): XIII, 83, 3904 (she is said to have, in the devayuga, when pregnant with Vishnu, exercised selftortures, standing on one foot in order to have a son).-§ 768 (do.): 146, 6752 (Kaçyapasya).—Cf. Devamātr, Çiva.

Aditi<sup>2</sup>, the same identified with a sickness demon. § 522 (Manushyagrah.): III, 230, 14482 (Aditin Revatin prahur, grahas tasyas tu Raivatah so' pi balan mahaghoro badhate vaimahagrahah).

Aditi<sup>3</sup>, the same conceived as a manifestation of Çiva (q.v., 1000 names<sup>3</sup>).

Aditinandanau ("the two sons of Aditi," i.e. Indra and Vishnu): XIII, 986 (Catakratuc ca Vishnuc ca).

Aditya' (plur.), a class of gods, the sons of Aditi and Kacyapa, manifestations of the Sun. § 308 (Aranyakap.): III, 3, 189 (krivā dvādaçadhāimānam dvādaçā°tām gatah, sc. the Sun). They are twelve, enumerated § 88 (Amçavat.), 1, 65, 2522, etc. (1, Dhatr; 2, Mitra; 3, Aryaman; 4, Cakra; 5, Varuna; 6, Amça; 7, Bhaga; 8, Vivasvat; 9, Pushan; 10, Savitr; 11, Tvashtr; 12, Vishau).-§ 191 (Sambhavap.): 123, 4823-4 (in the order 1, 2, 5, 6, 7, 4, Indra, 8, 9, 11, 10; then, Parjanyaç caira Vishauç oa Adityā dvadaça (1) smrtah; perhaps to be read jaghanyas tv eva Vishnuç ca, cf. v. 2524; but cf. also BR. s.v., and infra; Nil. says nothing). - § 665 (Mokshadh.): XII, 208, 7581, etc. (in the order 7, 6, 3, 2, 5, 10, 1, 8, 11, 9, 4, Indra, 12).—§ 770 (Ānuçūsanik.): XIII, 151, 7092, etc. (in the order 6, 7, 2, 5, 1, 3, 8, 10, Jayanto Bhāskaras tathā, 11, 9, 4, Indra, 12); cf. BR. s.v., and Muir, Or. S.T., especially iv, pp. 11-15, 54, 114-121; the youngest and most important is (the Dwarf incarnation of) Vishnu (I, 2522); Indra is the principal, § 120 (Amçavat.), I, 66, 2600; and the oldest and best is Varuņa, § 564 (Mātalīyop.), V, 98, 3534. For their superintendence of the chariot of the Sun, each in one of the twelve months of the year, in the Puranas, see VP. II, pp. 285 ff.; the order is, 1, 3, 2, 5, 4, Indra, 8, 9, 10, Parjanya instead of Savity, 6, 7, 11, 12. Of the older conception of six, seven (or eight) Adity as there seems to be no trace in the Mhbh., unless it be XII, 1504 (v. Aditi); they came into existence from the coals at the sacrifice of Civa in the shape of Varuna (!), § 747 (Suvarnot patti), XIII, 85, 4131 (ye dhich yeshu divi sthitah). In most cases they are named together with the other devaganas, etc.; thus, for instance:—

§ 3 (Anukram.): I, 3, 84 (v. Açvin).—§ 44 (Garuda): 30, 1416 (the weapons of V., R., A., S., M., and of all the other tribes of the gods began to spend their forces against one another; among the omens appearing amidst the gods at the approaching of Garuda).- § 46 (Garuda): 32, 1487 (they fled for Garuda towards the eastern region). - § 84 (Adivame.): 64, 2482. - § 88: 65, 2522 vs., 2524.-§ 120 bis (Amçavat.): 66, 2603 (among the 33 gods; Brhaspatic ca bhagaran Adityeshv era ganyate, which may signify that Brh. is on a level with the Adityas, or allude to his being invoked with Indra; BR., s.v. Ad., explains Ad. to mean generally "the gods") .- § 139 (Manu Vaivasvata): 75, 3135.—§ 191 (Sambhavap.): 123, 4824 (v.s.).— § 233 (Svayamvarap.): I, 187, 7010 (Rudrão; present at the svayamvara of Krahnā).—§ 238 (Vaivāhikap.): 197, 7315. — § 253 (Haraṇāharaṇap.): 221, 8040. — § 267 (Varunasabhav.): II, 9, 359 (present in the palace of Varuna!).- § 270 (Brahma-sabhā-varn.): II, 11, 448 (in the palace of Brahmán), 460; cf. II, 359 ("in the palace of Varuna!") (sādhirājāno, i.e. sendrāh, Nīl., cf. I, 2600, supra), 460; cf. II, 359 ("in the palace of Varuna").—§ 309 (Āranyakap.): III, 2, 127 (sustain the creatures by way of lordship acquired by yoga).- § 330 (Indradarçana): 37, 1490 (Kṛshṇa wishes success to Arjuna from V., R., A., the ganas of M., V.-D., S., etc., when he is departing to see Indra).—§ 336 (Indralokābhig.): III, 43, 1768 (seen by Arjuna in the town of Indra!).- § 338 (do.): 46, 1840 (do.).—§ 347 (Nalop.): 62, 2356.—§ 356 (Tirthayatrap.): 80, 3091 (Adityanam yatha Viehnuh).- § 357 (Pushkara): III, 82, 4064 (A. with V., R., S., M.-ganas, G., and Aps.).—§ 370 (Tirthayātrāp.): 84, 8102 (Å. with D., R., V., and R. always adore Janardana at the tirtha Narayanasya sthanam).—§ 375 (do.): III, 85, 8248 (have bathed in the tirthas enumerated in the Tirthayatraparvan).—§ 377 (Dhaumyatīrthak.): 90, 8404 (do.). — § 383 (Paraçu-Rāma): III, 99, 8673 (with A., V., R., S., M.-ganas, P., etc., etc., etc.).-§ 400 (Tīrthayātrāp.): III, 118, 10224 (their altars -dyatanāni-are seen by Yudhishthira on his tīrthayātrā).-§ 412 (Tīrthayātrāp.): 134, 10669.—§ 443 (Nivātukavacayuddhap.): 168, 12044 (seen by Arjuna in the town of Indra).- § 457 (Märkandeyas.): III, 188, 12924 (seen by Markandeya in the belly of Vishnu) .- § 547 (Kundalaharanap.): 308, 17139 ("may A., V., R., S., Vi. oa devatah, M., etc., etc., protect thee," says Kuntī, consigning the basket with Karna to the river Acvanadi).- § 549 (Pāndavapraveçap.): IV, 2, 48 (Adityānām trayodaçam, Arjuna).— § 561 (Yānasandhip.): V, 49, 1919 (adore Brahman).— § 562 (Bhagavadyānap.): 86, 3043 (like Å., V., R., depending on the intelligence of Brhaspati). - § 564 (Mataliyop.): 97, 3503 (Adityanam hi sarvesham Viehnur ekah sanatanah; here Ad. rather means "the gods" generally).—§ 567 (Bhagavadyānap.): 128, 4301.—§ 567 (dc.): 131, 4423 (appear in the body of Krshna),—§ 570 (Sainyaniryanap.): 153, 5190.- § 576 (Bhagavadgitap.): VI. 34, 1225 (Adityanam aham Vishnur, i.e. Krehna); 35, 1252 (appear in the body of Krshpa), 1268.—\$ 608

(Karnap.): VIII, 87, 4419 (favour Karna against Arjuna).--§ 615# (Skanda): IX, 44, 2479 (surround Civa at the consecration of Skanda); 45, 2508 (with S., Vi., M., V., P., R., etc., etc., and A.). 615 (Asita Devala); 50, 2892 (°anam salokatam).- § 626 (Rājadh.): XII, 21, 634 (R., V., A., S., and R.-r. adopt the adroha-dharms, and, following the raja-çastra, not nirvana, have attained to Svarga).—§ 656 (Khadgotp.): 166, 6141.- 6661 (Mokshadh.): 198, 7192 (Rudrā Vasunām; their places are "Nirayāh" compared with the place of Paramatman).—§ 664 (do.): 207, 7543 (devaçreehthan; teeham Vishnur vamano' bhad Govindaç oabhavat prabhuh).—§ 665 (Mokshadh.): XII, 208, 7581, etc. (v.s.; dvādaça Kaçyapasyūtmasambhavān), 7589 ("kehattriyāh" among the gods). — § 671 (Bali-Vūsava-samvāda): 224. 8128 (dvādaçānām).—§ 673 (do.): 227, 8220, 8288 (Bali says he had formerly vanquished A., R., S., V., and M.).—§ 695 (Mokshadh.): XII, 285, 10279 (present at the sacrifice of Daksha).—§ 702 (Mokshadharma): 296, 10837 (Å., V., R., Agni, A., M., Vi., S., P., M.-ganah, Y., R., G., Si., etc., have become perfect by tapas).—§ 712 (Cukotpatti): XII, 324. 12175 (adore and surround Civa while he is exercising tapas on the Himālaya). — § 717 (Nārāyanīya): 340, 12916 (drādaçaira tathādityān vāmam pārçram samāsthitān, sc. of Kṛshṇa).—§ 730 (Meghavāhanop.): XIII, 14, 611 (do not know the abode of Civa), 914 (anam Vishnuh, i.e. Civa), 985. - § 746 (Anuçasanik.): 62, 3148. - § 747 (Suvarnotp.): 84. 4011; 85, 4131 (5260, read "Adityam dradage" with B.). - § 759 (Anucasanik.): XIII, 107, 5296 (°anam lokan: are obtained by him who eats only every 20th day for twelve months, abstaining from meat, etc.), 5307 (ounam adhīvass: there he, who for twelve months eats only every 24th day, etc., shall dwell for a long time).—§ 766 (do.): XIII, 134, 6186 (receive the bali of him who offers cooked food with honey from a vessel of udumbara-wood to the rising moon on the full moon day).—§ 768 (do.): 139, 6372 (dvādaçā°-sankāço). - § 770 (do.): 151, 7092, etc. (dvādaça Kāçyapeyāh).-§ 773 (do.): 159, 7387 (Rudrao identified with Krshna). -§ 775 (do.): 166, 7642 (should be invoked for protection). -§ 778 (Açvam. parv.): XIV, 8, 185 (adore Çiva on the mountain Munjavat).- § 785 (Anugītāp.): 64, 1896 (erena sainyena samvītā yathādityāķ svaraçmibhiķ). — § 793 (Mausalap.): XVI, 4, 129 (receive Krshna when arriving to Heaven after death). - § 795 (Svargarohanap.): XVIII. 3. 88 (receive Yudhishthira when returning from Hell): 4, 130 (drādaçār-sadrçam); 6, 215 ("represented in the Mhbh."; BR. s.v. explains Ado in this passage to mean generally "the gods"; read with B., Adityaç caçvinau; v.s.). Cf. Kāçyapeyāh.

Aditya<sup>2</sup> (°āh), the gods in general: I, 2603 (? v. supra); V, 3503 (? v. supra); XIII, 7280 (they held a sattra, where they were rescued from the Dānavas named Khalins by Vaçishtha); XVIII, 215 (?.v. supra).

Aditya<sup>3</sup>, plur. (°āḥ), the seven Suns that shall scourge the world at its dissolution and prepare the way for the Samvartaka fire: III, 12874.

Aditya, the Sun: I, 126, 718 (°vat), 899 (°varoasam), 1092 (°ratham), 1148 (°patham), 1173; II, 947; III, 192, 7054 (°syāgramo), 7055 (°lokam); VII, 846 (Yama-Vaigravamā-Mahondra-Varumopamam); IX, 301, 985, 2071, 2664, 3124 (°mandalam), 3138 (Rāhug oāgrasadādityam aparvami), 3631 (\*sakram°gocaram); X, 577 (rathonā-varoasā), 648 (°odayavarmasya); XI, 471 (°varmāmi vaktrāmi), 535 (dhvajāms oā-sannibhām); XII, 318 (°-gagi-tārakam), 866 (sandrā-au), 1591,

1928 (om patitam yatha), 1980 (id.), 2576 ([bhūmipak] bhavaty Agnie tatha o Mrtyur Vaicravano Yamah), 8758, 5672 (yatha h pratar udyame tamah sarvam apohati | kalyanam acarann evam sarvapāpam vyapohati), 5698 (do 'yam sthite, i.e. the sun has not yet set), 5782, 6789 (ardhvam gaier adhasiāt lu candrā au na droyatah), 7048 (nekeheta m udyantum), 7055 (praty dom na meheta), 8180, 8182 (Ao navatapita kadacin madhyatah athitah), 8562 (yada m athitam madhye gahanti çikhino 'roishah | sarram evedam aroirbhih purnam jajvalyate nabhah, ut the dissolution of the world), 8786, 9316, 9380 (pancendriyezhu bhuteshu sarvam vasati daivatam | A°c Candrama Vayur Brahmā Prāņah Kratur Yamah), 9406-7 (agnau prāstāhutir, brahmann, aom upagaochati | aoj jayate vrehtir), 10438 (candrao au cakehuehi te, i.e. Civa, 1000 names1), 10986 (advaidhamanasam yuklam çüram dhiram vipaçoitam | na çrih santyajate nityam Aom iva raçmayah), 11057 (antakala iraoh krisnam samçoshayej jagat), 11294, 11387 (vidhuma iva saptārcir ao iva raçmimān vaidyuto' gnir ivākāçe dreyate 'tmā tathālmani'), 11598 (tatah catasahasramcur avyaktonabhicoditah | kṛtvā dvādaçadhātmānam do jvaladagnivat | oaturoidham, mahīpāla, nirdahaty acu tejasa, at the dissolution of the world), 11725 (from him Yājñavalkya has obtained the Yajus), 11789, 11976, 12242, 12518, 12568 (ato me rocate gantum dom diptatejasam, suys Cuka), 12579, 12932 (°stham Kapilam), 13063 (°varnam tam Purusham tamasah param, i.e. Vishnu), 13254 (ostham Kapilam, i.e. Krehna), 13384 (odagdhasarvanga adręyah konacit kvacit | paramanubhuta bhutva [tu] tam devam praviçanty uta), 13597 (°e Savitur jyeshthe), 13911 (°pratīkāçam), 13912 (°ābhimukho 'bhyeti gaganam pātayann ira, so. uncharrttih), 13915 (otam gatam, so. the splendour of the uñohavetti); XIII, 55 (Adityaç Candrama Vayur Apo Vishnuh Catakratuh Agnih . . . Sarve Kalena erjyante hriyante oa punch punah). 731 (Rudrão Açvinām vapur dhārayate Bhavah), 888-9 (°-vaktrāya, °-nayanāya, °-varnāya, o-pratimāya, i.e. Çiva), 1081 (ayam sadevayānānām Ao dvāram uoyate ayan ca pitryānānām candramā dvāram uoyate,, 1089 (candrāoau), 1368 (o-candrau), 1758 (osamatejasam), 1772 (upatasthur yathodyantam Aom mantrakovidah), 1832 (divi jyotir yathaoh Pitrnañ caiva candramah), 2013, 2115  $(ar{A}^{
m o}$ ç candramā vāyur  $\dots$  sarve brāhmāņam āveçya sadānn ${f am}$ upabhunjate), 8150, 3286 (adatte ca rasan bhauman Aoh svagabhastibhih | Vayur Ao -taptāmo oa rasan devah pravarshati), 3246 (taruna - varnani), 3508 (id.), 3592 (kalajianam vipragarantaram hi duhkham jñatum Pavaka obhatam, Nil. is silent), 3823 (tarună°-sankāçair), 4171 (°-odayasamprapte), 4177 (°-odayanam), 4204 (pāvakā°-varcasam kumāram), 4208 (gave to Skanda a brilliant splendour), 4472 (balao-vapusprakhyaih pushkarair), 4874 (°-devasya pade), 4970 (evam ovaparam sandhyam samupasita vägyatah | nokshota m udyantem nāstam yāntam kadācana), 5029 (praty ā°m praty analam prati gāk ca prati dvijān | ye mehanti ca panthānam, te bhavanti gatāyushah), 5286 (oandrāoau), 5963 (o-tejasā), 6019 (Aindrim sandhyam upasitva ao abhimukhah sthitah | sarvatirtheshu sa snato muoyate sarvakilvishaih), 6116 (parvakale ca yat kiñoid Aon cadhitishthati | pretalokam gate martye, tat tat earvam vibhāvasuh | pratijānāti punyātmā, tao oa tairopayujyate), 6128, 6224 (māmeapratigrahe caiva madhuno lavanasya ca | 40odavanam ethitrā pūto bhavati vai dvijah), 6367 (°-sannibham, of the third eye of Qiva), 6382 (nashtaos loke), 6831 (Dakelaiyanyas tathaoo, Manur Aotas tatha), 7114 (Osannibhah), 7126 (oumcaprabhavam, Prthum Vainyam (?)), 7155 (Somão-anosyak sarve Raghavah Kuravas tatha), 7268 (°-varoasam), 7295 (candra au), 7875 (tasya o bham upayujya bhati, i.e. Vishpoh),

7386 (candra au, identified with Krshna), 7488 (vargena), 7636 (candra°au prabhûkarau), 7711 (drehtva nivrtlam a°m pracrttan cottarayanam); XIV, 83 (°-eadrçan), 187 (bala°samadyutih), 294 (upaplutam iva°m), 976, 1070-2 (drshtva tv ā°m udyantam kucarāṇām bhayam bhavet | adhvagāḥ paritapyeyur ushnato duhkhabhaginah | Aoh sattram udriktam, kucaras tu tathā tamah paritāpo 'dhvagānāñ ca rajaso guņa uoyats | prākācyam [so B.] sativam Adityah, santūpo rajaso gunah | upaplavas tu vijneyas tāmasas tasva parvasu | evam juotiksku sarveshu nivartante gunus trayah). 1200 (cakehuhethac ca sadā°o rūpajūāne vidhīyate), 1214 (bhūmir ādis tu gandhānām, rasanam apa eva ca | rapanam jyotir Ao-h, eparcanam väyur uoyate), 1216 (°o jyotisham adir), 2235 (Rahur agrasad A°m yugapat Somam eva ca); XV, 628 (rathendo-varcaea), 815 (°-sannibham), 854 (dvidhā krtvātmano deham Aom tapatām caram | lokame ca tapayanam vai viddhi Karnan ca cobhane); XVI, 4, 61 (ratham ao-varnam); XVIII, 5, 100 (otanayam. i.e. Karna), 141 (°sadrço), 239 (uditā°-sankāçam). See Sūrya. **Aditya<sup>s</sup>, a** Viçvadeva (?): XIII, 4361.

Aditya. - Varuna: I, 8175 (Varunam); XIII, 212 (Varunam devam A. m patim ambhasām), 214 (Varuno deva A. o).

Aditya<sup>3</sup> = Vishnu: XIII, 6954 (VDSNK.), 7009 (ib., bie). Aditya<sup>8</sup> = Çiva: XII, 10354 (1000 names<sup>1</sup>); XIII, 1181 (MSNST.), 1253 (ib.).

Aditya (adj.): XIII, 5260 (vimdnam).

Adityaketu, one of the 100 sons of Dhytarāshţra: I, 2737 (the 72nd), 4550 (the 76th); VI, 3901 (with six of his brothers he attacks Bhīma to avenge the death of his brother Sunābha), 3904, 3914 (is killed by Bhīma).

Adityanandana = Karpa: VI, 5838.

Adityanayana ("who has the Sun for his eye") - Çiva: XIII, 888.

Adityaparvata, the hermitage of Çiva: XII, 12332 (surrounded by flaming fire).

Adityapatha ("the way of the Sun") = the sky: I, 1148. Adityapati ("the lord of the Adityas") = Vishnu: XII, 13110.

Adityapratima ("like unto the Sun") — Çiva: XIII, 889. Adityatanaya' ("son of the Sun") — Manu: XII, 4507 (Manave).

Adityatanaya = Karna: XVIII, 100.

Aditya-tīrtha ("the holy place of the Sun"), upon the Sarasvatī. § 615ss (Baladevat.): IX, 49, 2846. There Sūrya, having performed a sacrifice, obtained the sovereignty of all luminous bodies and acquired his great energy. There, on the bank of the river, D. with I., V.-D., M., G., Aps., Vyāsa, Çuka, Kṛshṇa, Y., Rā., Pç., etc., always reside. There Vishṇu, having in days of yore slain As. Madhu and Kaiṭabha, had performed his ablutions. Vyāsa, having bathed in that tīrtha, obtained great Yoga-powers and success (sidāhiṃ). And R. Asita Devala (ff.), having bathed in that tīrtha with soul rapt in Yoga, obtained great Yoga-powers.

Adityavaktra ("having the Sun for his mouth") - Çiva: XIII, 888.

Adityavarna ("having the colour of the Sun") - Çiva: XIII, 889.

[Adivamçavatarana] ("genealogy"), the fifth chapter of the Adivamçavataranaparvan (VI), I, 63; it includes:

\$\$ 73-4: Vasu Uparicara and his sons.

§ 75 : Girikā. § 76 : Matsya.

§§ 77-8: Vyāsa and his pupils.

§ 79: Bhìshma. § 80: Anīmāndavya.

§ 81 : Sanjaya; Karna.

§ 82: Krshna Väsudeva.

§ 83. Birth of Sūtyaki (son of Satyaka) and Kṛtavarman (son of Hṛdika) (Nūrāyaṇam anurratau), Droṇa, Kṛpī, Kṛpa, Açvatthāman, Dhṛshṭadyumna, Kṛshṇā, Nagnajit, and Subala, Çakuni, Gāndhārī. and Dhṛtarūshṭra, Pūṇḍu, and Vidura, and Yudhishṭhira and his brothers, and the 101 sons of Dhṛtarūshṭra (only Duryodhana and the Karaṇa Yuyutsu, born of a Vaiçyū woman, is named), of whom 11 (a) (including Yuyutsu) are cuumorated as mahārathas, and Abhimanyu, and the sons of Pūūcūlī (Draupadī or Kṛshṇā) (enumerated) (β), and Ghaṭotkaca, and Çikhaṇḍi(n); "these are only the principal ones of the hundreds of thousands of monarchs who came to fight against each other in that great battle of the Kurus."

Adivamçāvatāraņa? = °parvan (B. ādir ançāvatāraņam). § 10 (Parvas.): I, 2, 312.—§ 11 (do.): 2, 360.

Adivamçavataranaparvan. § 70: I, 59. (a) Kathabandha: in the intervals of the duties of the snakesacrifico Vyāsa recited Mahābhārata.

- (b) Kathānubandha. § 70: I, 60. Hearing that Janamejaya was installed in the snake-sacrifice, Kṛshṇa Dvaipāyana went thither (his birth, growth, studies, dividing the Vedas into four parts, and his begetting of Pāṇḍu, etc., are mentioned) with his disciples, and asked by Janamejaya about the Kurus and Pāṇḍavas, he directed his disciple Vaiçampāyana to tell their story.
- (c) Bhūratasūtram. § 71: I, 61. Vaiçampāyana gives a survey of the history of the Pāṇḍavas.
- (d) Bhāratapraçamsā. § 72: I, 62. Janamejaya wishes to hear the Mahābhārata in full. Vaiçampāyana describes its virtues (v. 2320: Bhāratānam mahāj janma Mahābhāratam ucyate); Krshņa Dvaipāyana had attained his object in three years, rising daily and purifying himself and performing his ascetic devotions he had composed this Mahābhārata; he that gives away a copy of the Bhārata to one that asks for it does indeed make a present of the whole earth with her belt of seas. Vide Ādivamçāvatāraņa.

§ 84: I, 64. Jamadagni's son, after having twenty-one times destroyed the kshattriya race, began ascetic penances on the Mahendra mountain. A new kshattriya caste sprang from the kehattriya ladies and the brahmans. Description of the Krta yuga. Then the Daityas being repeatedly defeated by the Adityas and deprived of heaven, the Asuras began to be born on Earth in such numbers that the Earth became incapable of supporting herself, even with the united strength of the Pannagas (bhūtasattvaughah). The Earth then applied to Brahmán, who was surrounded by gods, brahmans, great Rshis, Gandharvas, and Apsarases. Brahmán appointed the gods, Gandhurvas and Apsarases, to he born on Earth in order to ease her of her burthen by destroying the Asuras. They agreed, and going to Vaikuntha they also prevailed upon Nārāyana to become incarnate.

Adri<sup>1</sup>, son of Viçvagaçva, descendant of Ikshväku. § 475 (Dhundhumārop.): III, **202**, 13517.

Adri'-Krshna: XII, 1508.

Adrijā ("born from the mountain"), a river? § 775 (Ānuçāsanik.): XIII, 166, 7648 (Kṛshṇavenā?).

Adrika, an Apsaras, cursed by Brahman to become a fish; when dwelling in the Yamuna river she drank the semen of

Uparicara, was caught by a fisherman, and gave birth to Matsya and Satyavati. § 76: I, 63, 2388-9.—§ 191 (Arjuna): 123, 4817 (with other Apsarases she sings and dances at the birth of Arjuna).

Adreya - Vishnu (1000 names).

Adreyantī, wife of Çaktri (BR. Çakti) and daughter-in-law of Vasishtha, and mother of Parāçara. § 225 (Vāsishtha): I, 177, 6755, 6757, 6763; 178.—§ 226 (Parāçara): 178, 6792, 6796-7.—§ 565 (Gālavacarita): V, 117, 3970.

Adraha, son of Jarasandha (?). § 604 (Karnap.): VIII, 7, 207.

 $Adya^1 = Civa (1000 names^2).$ 

**Adya**2 = Vishnu: XII, 18290.

Adya', a tīrtha upon the Sarasvatī (?). § 615 (Baladevatīrthay.): IX, 35, 2062 (Ā'm Stastyayanañ caiva).

Adya(h) Purusha(h) ("the first Spirit") = Vishnu: I, 22. Advastuti = Civa (1000 names).

Agama = Qiva (1000 names<sup>2</sup>).

Agastya, a rshi, brother of Vasishtha and son of Mitra and Varuņa; he is called Maitrāvaruņi ("son of Mitra and Varuna") and Kumbhayoni ("born in a jar") (see below): he once saw his ancestors hanging in a cave, and was urged by them to procure progeny; he then from the most beautiful parts of all animals created Lopamudra and let hor become the daughter of the king of Vidarbha; when he had married her he, in order to procure riches for her, applied successively to three kings, and then to the Danava Ilvala, who shaped his own younger brother into a he-goat that was digested by Agastya. Agastya hada son by Lopāmudrā named Drdhasyu or Idhmavāha. A. prevailed upon the Vindhya mountain to cease to increase in height "till he had returned from the South," and drunk up the Sea (and digested it), in order that the gods might overcome the Kalakeyas. § 382 (Agnstyop.): III, 96-9.—§§ 384-6 (do.): 101-5.—§ 183 (Pāṇḍu): I, 118, 4571 (he hunted and sacrificed wild beasts: A'h sattram asinaç oakara mṛgayam ṛshiḥ | aranyan sarvadaivatyān mṛgān prokshya mahāvane).—§ 210 (Sambhavap.): I, 139, 5524 (Drona's teacher Agniveça was a pupil of A. in the Dhanurveda). - § 233 (Svayamvarap.): 188, 7047 (all. to his drinking up the Sca).- § 236 (do.): 192, 7164 (°çastam diçam, the South).—§ 267 (Yamasabhav.): II, 8, 340 (in the palace of Yama). - § 270 (Brahmasabhāv.): 11, 439 (in the palace of Brahman).—§ 316 (Kirmīravadhap.): III, 11, 422 (sambhakshya jarayishyami yathagastyo mahasuram).- § 377 (Dhaumyatīrthak.): 87, 8316 (°sy-ācramavaro, in the East); 88, 8344 (°syacramah, in the South).— § 380 (Brahmasaras): 95, 8521 (Brahmasarottamam | A°o bhagavan yatra gato Vaivasvatam prati; cf. XIII, 3400). - § 382 (Agastyop.): 96, 8540 (°syāçramam), 8541-2, 8553; 97, 8570, 8575-7, 8581; 98, 8595, 8606; 99, 8618, 8620, 8622, 8625, 8633, 8644 (°āçramo), 8645.—§ 384 (do.): 100, 8689-90; 103, 8773, 8774 (°syaçramam); 104, 8788, 8795-6, 8804; v.s.—§ 389 (Gangāvatār.): 109. 9967 (all. to his destroying Vātāpi). - § 391 (Rshyaçriga): 110. + 10092 (+ Lopamudrā vā yathā hy Agastyam).-§ 410 (Plakshāvatarana): 130, 10541 ("this is the great tīrtha of Sindhu, where Lopāmudrā joined herself to A. and chose him for her husband").- § 438 (Yakshuyuddh.): 161. 11788, 11790, 11794 (the Rākshasa Manimat having spit

Natus erat cum fratre Vasishtho semine Mitri et Varuni, quum nympham Urvaçim vidissent, amore incensorum in urceum profiuente (Brhaddevată, 5. 30 ff., see BR.).

upon him, he cursed Kubers to see Manimat and his (Kubera's) warriors slain by a man-fulfilled by Bhimasena at the Yakaha sombat); 162, 11889. — § 450 (Ajagarap.): 179, 12409 (all. to Nahusha's curse by A.); 180, 12464-5 (do.); 181, 12525 (do.).- 479 (Pativratop.): 206, 13679 (all, to the destruction of Vatapi).- \$ 551 (Kicakavadhap.): IV. 21. 655 (all. to his wife Lopamudra).—§ 555 (Indra): V, 17. 521 (he cursed Nahusha, who was king of the gods in the absence of Indra, to become a serpent for 10,000 years; cf. XIII, ch. 99 f.), 542; 18, 556.—§ 565 (Gālavacar.): 117. 3971 .- § 569 (Bhagavadyanap.): 143, 4876 (°çastam diçam, i.e. the South). - § 617 (Brahmaçiras): X, 12, 618 (Ag. had taught Drona Brahmaçiras).—§ 649 (Apaddh.): XII, 141. 5389 (all. to his eating Vūtāpi).—§ 656 (Khadgotp.): 1668. 6142 (Vaçishiha-Gautamaouh).—§ 665 (Mokshadh.): 208, 7595 (Mitra-Varunayoh putrah, one of the seven rshis of the South). - § 677 (Mokshadh.): 245\$, 8899 (one of the authors of the duties of renunciation). - § 717 (Narananiya, v. Indra, V, 17): 343, 13216 (Kumbhayonir Maitravaruņiķ rehivaro). - § 734 (Anuçasanik.): XIII, 28a, 1761 (with other rahis, A. comes to see Bhishma on his arrow-bed).-§ 746 (do.): XIII, 665, 3332 (visits the sacrifices of the gods on the Himālaya).—§ 747 (Ānuçāsanik.): XIII, 843. 3968 (is consulted with others by Paracurama, who is anxious to know how to purify himself totally after he has destroyed the kshattriyas; they advise him to offer gold). - § 751 (Capathavidhi): XIII, 94, 4550, 4554-5 (4592) (at Brahmasaras Indra stole a lotus from A. in order to hear the wise words of the rshis).—§ 755 (Nahushop.): XIII. 99-100, 4745 (Nahushasya ca samvadam A'sya Bhrgos tatha), 4755-6, 4758, 4771 (Maitravarunir); 4785, 4792, 4794. 4800, 4802, 4805 (he cursed Nahusha, who was king of the gods in the absence of Indra, to become a serpent for 10,000 years; of. V, 16). — § 761 (Anuçasanik.): XIII, 115. 5652 (cf. I, 4571); 116, 5696.—§ 767 (do.): 137a, 6255 (Vaidarbhil kanyam A'aya dattva). - § 770 (do.): 151n. 7113 (Mitra-Varunayoh putrah, the seventh of the seven Dharmarajartvijah in the South), 7157 (read with B., Cukrao-Brhaspatiprabhrtibhir brahmarshibhih).- § 772k(Pavanarjuna-s.): Once the gods were vanquished by As. (Da.); their sacrifices and the svadha of P. were robbed, and so also the eacrifices of men. Wandering over the earth they met the brahman Agastya, who at their request burned Da., who, abandoning both the worlds (i.e. the earth and the sky), fled to the South. The Da. king Bali was performing a horsesacrifice in the nether regions (makin galak); the great As., who were under (the earth) and in (?) the earth (mahishihāç oc), were not burned, and A. could not destroy them, lest his penances should suffer a diminution. "Name thou a kehattriya that is superior to A.": XIII, 156, 7265 (brahmapaeya), 7268, 7271, 7278, 7277-8.—§ 775 (Anuçãmanik.): 1663, 7666 (Mitra-Verupayoh putrah, one of the rahis of the South).-- § 786 (Anugitap.): XIV, 92: In olden days A., devoted to the good of all creatures, entered into a diksha for twelve years; many hotrs were engaged (description). A. obtained the food required by lawful means. Numerous ascetice at that time performed large sacrifices; as A., however, was engaged in his (with seeds), Indra did not pour rain. During the intervals of the sacrifice the Mu. spoke about this; A. said that if Indra did not pour rain during those twelve years he would perform the mental sacrifice, or the touch-marifice, or other sacrifices; then A. by his words coused all wealth in the three worlds, all Aps., G., Ku.,

Viçvāvasu, etc., the wealth of the Northern Kurus, Heaven, the gods, and Dharma, to come to the place of his sacrifice; R. praised him, but did not wish that his penances should suffer any diminution. Indra poured rain and came with Brhaspati and pacified A. After the completion of the sacrifice, A. duly worshipped those great Mu. and dismissed them: XIV, 92s, 2849-50, 2856-8, 2861, 2873, 2882, 2884.—Compare Kumbhayoni, Maitrāvaruni, Mitra-Varunayoh putra.

Agastya: XIII, 3400 (A°m gotrataç capi namataç capi çarminam), might allude to a brahman of Agastya's race, named Çarmin (called before Yama to receive instructions and then dismissed); yot III, 8521, the epithet "bhagavan" naturally leads the thought upon Agastya himself; BR. takes çarminam to be an adjective—"happy."

**Agastya'**, patron. (<sup>o</sup>āḥ, see BR.) § 324 (Dvaitavanap.): III, **26**, 971.

Agastya<sup>2</sup>, adj. (°m) ākhyāna(m) = Agastyopākhyāna (Mbh. III, ch. 96 ff.). § 11 (Parvas.): I, 11, 442.

Agastya<sup>1</sup>, adj. (°m) saras ("lake of Agastya"), a tīrtha. § 358 (Tīrthayātrāp.): III, 82, 4085.

Agastyaçishya (disciple of Agastya, whom?). § 377 (Dhaumyatirthak.): III, 88, 8343 (āçramo°sya).

Agastyaçrama ("the hermitage of Agastya"). § 382 (Agastyop.): III, 99, 8632.

Agastyaparvata ("mountain of Agastya"). § 377 (Dhaumyatīrthak.): III, 87, 8317.

Agastyatīrtha ("holy place of Agastya"). § 250 (Arjunavanavāsap.): I, 216, 7841 (in the South, one of the five Nārītīrthāni).—§ 377 (Dhaumyatīrthak.): III, 88, 8339 (Pāṇdyeshu, in the South).—§ 400 (Tīrthayātrāp.): III, 118, 10217 (Dravideshu, samudram āsadya, Nārītīrthāny atha).

Agastyavata ("the Fious Indics of Agastya"), a place in or near the Himalays. § 249 (Arjunavanavasap.): I, 215

[Agastyopākhyāna.] § 382 (Tirthay.): In the city of Manimati there lived formerly a Daileya Ilvala, whose younger brother was Vatāpi (Prahradi, v. 8645). Ilvala, inflamed with wrath against all brahmans, because a brahmar had refused to grant him a son equal to Indra, used to transform Vatapi into a ram and offer his flesh to brahmans as food, and then to recall him to life (whomsoever Ilvala summoned with his voice would come back even from the abode of Yama), and Vatapi, ripping the flanks of the brahmans, would come out laughing. Thus they killed many bruhmans. Meanwhile Agastya saw his ancestors hanging in a hole with the heads downwards, and was asked by them to procure offspring to them. As he did not see any wife worthy of himself, he selected the most beautiful parts from various creatures and created an excellent woman, whom he caused to be born as the daughter of the Vidarbha king, who was then undergoing ascetic penances for obtaining offspring. She was named Lopamudra, and was very beautiful. When she attained to puberty no one dared to ask for her hand (III, 98). When Agastya asked the Vidarbha king to bestow her upon him, the king and his queen became much afflicted, but at her own request Lopamudra was bestowed upon Agastya, who immediately asked her to discard her ornaments and dress herself in regs and barks and door-skins and partake of his vows, and proceeding to Gangadrara they practised the severest penances. When at last he summoned her for marital intercourse she made it a condition that he should approach her on a bed like to that which she had in the palace of her father, and that

both should be adorned with costly ornaments, and she told him to procure these things without impairing his ascetic merit (III, 97). Agastya then went to King Crutarran and asked him for wealth, but seeing that his expenditure was equal to his income, he took nothing, but, together with Crutarvan, went to King Bradhnagva, with the same result; then all three went to King Trasadasuu Paurukutsa of the line of Ikaheaku, with the same result. At the suggestion of the three kings they all four went to Ilvala (III, 98). Ilvala went out with his ministers to receive them on the confines of his domain. He prepared the flesh of Valapi in order to entertain them, at which the kings became sad, but Agastya ate it all, and when Ilrala summoned Vatapi there came only air out of Agastya's stomach, Vatapi having already been digested. Then Ilvala, becoming sad, promised to give them wealth if Agastya could tell him what he intended to give, and Agastya rightly said that he intended to give each of the kings 10,000 cows and as many gold coins, and to Agastys twice as much, and a car that would be found to be a golden one, with two steeds (Virava and Surava). The cur brought Agastya and the kings to Agastya's hermitage within the twinkling of an eye. Then the rajarshis went away to their cities. When Agastua proposed to Lopamudra to choose between 1000 sons, or 100 each equal to 10, or 10 each equal to 100, or 1 equal to 1000, she chose the last alternative. After she had conceived he retired into the forest. After seven years she gave birth to Drdhasyu, who came out as if repeating the Vedas with the Upanishade and Angas; and from carrying, while yet a child. loads of sacrificial fuel to the hermitage of his father, he was called Idhmardha. Agastya was highly pleased, and his ancestors obtained the lokas they desired .- § 384: In the krta age the Danava tribes named Kalakeyas under Vrtra pursued the gods under Indra. The gods, on the suggestion of Brahman, with Narayana at their head, proceeded to the hermitage of the rshi Dadhica on the other bank of Sarasvali. and having prevailed upon him to leave his body, they caused Trashtr to construct of his bones the six-sided (shadaçri) rajra which Trashir handed to Indra that he might slay Vrira with it (III, 100). In the encounter that ensued between the gods and the Kūlakeyas the gods were defeated, until Nardyana, the gods, and the brahmarshis had transferred their own vigour to Indra. He then hurled the vaira against Vrtra and slew him so that he fell headlong like the Mandara mountain hurled of yore from Vishau's hand; but Indra fled in fear, desiring to take shelter in a lake, thinking that the rajra had not been hurled from his hand and that Vrtra was still alive, while the gods defeated the Danavas, who fled to the depths of the sea. Here they conspired for the destruction of the three worlds, and resolved upon destroying all who were possessed of ascotic virtues (tapas), for so the universe would itself be destroyed, as it is supported by asceticism (III, 101). Remaining in the depths of the sea by day, the Kaleyas during the night slew the munic in the hermitages and sacred spots (punyechedyatanechu); in the hermitage of Vasishtha, 197 ascetics; in that of Cyavana, 100; in that of Bharadraja, 20, without being seen; every morning people saw the dead bodies and mutilated limbs of the munic and the disturbed agnihotras scattered on the ground. Men fied for their lives into all directions or killed themselves from fear. Some brave bowmen searched in vain for the evildoers. The gods with Indra repaired to Narayana (c) (III, 102). They did not know by whom the brahmans were being killed during the night. Vieless explained the whole affair to them.

and told them to apply to Agastya (Maitrararum) that he might dry up the sea, as no one else was capable of so doing. They then went to the hermitage of Agastya, and mentioned to him that he had delivered the gods from Nahusha and caused Vindhya to cease to increase in height (in competition with the Sun), the world having been covered with darkness (III, 103).- § 385: Vindhya (q.v.).- § 386: At the request of the gods Agastya, accompanied by rehis, gods, men, Uragas (enakes), Gandharvas, Yakshas, and Kimpurushas, approached the ocean (III, 104) and drank it up, to the amazement of the gods, who called him Vidhatr and the creator of the worlds, while the musical instruments of Gandharras were playing, and celestial blossoms were showered upon him. The Kāleyas, who had previously been burnt by the tapas of the munis, were now destroyed by the gods, except some few who, rending asunder the goddess Earth, sought refuge in Pātāla. The gods now asked Agastya to fill up the ocean again, but he had already digested the water. with Vishau came to Brahman and spoke to him about replenishing the sea (III, 105). Brahman dismissed them, saying that only after a long course of time the ocean would be brought to resume its wonted state by the agnates of king Bhagiratha.

Agāvaha, a Vrshņi hero (cf. BR.). § 589 (Droņābhishekap.): VII, 11£, 408.

Aghamarshana, a rshi (cf. BR.). § 677 (Mokshadh.): XII,  $245\beta$ , 8899 (among the authors of the duties of the fourth mode of life).

Aghanta = Civa (1000 names 1).

Aghantin - Civa (1000 names 1).

Aghoraghorarupa - Çiva (1000 names ').

\*Agneya¹ ("belonging to, of the nature of \*Agni or Fire").
§ 11 (Parvas.): I, 2, 538 (om astram Nārāyaņam? Rudramāhātmyam?).—§ 283 (Digvijayap.): II, 31, 1154 (ity evam mantram Āgneyam paṭhan yo juhuyād vil hum | rddhimān satatam dāntah sarvopāpaih pramuoyats).—§ 592 (Samçaptakavadhap.): VII, 23, 1041 (Raudram Āgneya-Kauveryam Yāmyam Giriçam eva ca | pañcānām Draupadeyānām dhanāratnāni, Bhārata!).

\*Agneya<sup>1</sup>, astram. § 2085 (Arjuna): I, 135, 5365 (onderjad vahnim). - § 221 (Caitrarathap.): 170, 6492 (given by Arjuna to Citraratha).—§ 257 (Khāndavadah.): 225, 8196 (given to Krshna by Pavaka, i.e. Agni).—§ 440 (Yakshayuddhap.): III, 164, 11900 (obtained by Arjuna from Indra, together with all other celestial weapons).-§ 552 (Goharanap.): IV, 66, 1982, 2058.—§ 573 (Ambop.): V, 180, 7174 (employed by Bhishma against Rāma).—§ 588 (Bhishmavadhap.): VI, 1213, 5801 (enumeration of weapons only known by Dhananjaya, i.e. Arjuna and Krahna).—§ 589 (Dronabhishekap.): VII, 11, 402 (Khandave Partha-eshitae toehayitva Hutaçanam | om astram durdhareham eakram lebhe mahabalah, i.e. Krehna).- § 600 (Ghatotkacav.): 157, 6954. ....§ 603 (Nārāyaṇāstramokshap.): 194, 8965 (Vāruado); 201, 9406 (Jovair opi sudurdharsham astram Agnoyam adade, v. Acvatthaman).—§ 608 (Karnap.): VIII, 89, 4540.— § 730 (Meghavāhanop.): XIII, 14, 854 (the Pāçupata weapon is superior to the Agneya, etc.).

Agneya', nakshatra. § 759 (Anuçāsanik.): XIII, 103, 5082 (under it one should not make sacrifices).

\*Agneya', ukshan. § 778 (Samvartta-Maruttiya). XIV, 10, 285 (°m lohitam ukshanam alabhantam, v. Agni).

Agneya', Mātarah. § 615s (Skanda): IX, 46, 2885 (°1988), sc. Mātarah, in an enumeration).

Agneya, petron - Skanda: I, 5431 (Agneyah Kritikaputro Raudro Gangeya ity api | çrayate bhagacan decah sarva-guhyamayo Guhah).—III, 14630.

Agneya, patron: XIII, 120 (Sudarçanah, son of Agni and Sudarcana).

Agneya, patron: XIII, 4143 (Angirah).

Agneya (plur.). § 515 (Karna-Digvijaya): III, 254,

15256 (a people conquered by Karna).

\*Agni (Fire). § 4 (Anukram.): I, 1, 94 (trin Aoin iva Kauraryan), 150 (om darpitam Khandare).- § 11 (Parvas.): I, 2, 418 (Indragni yatra Dharmaç capy ajijiasan Chibin), 630-1 (all. to § 794).-§ 17 (Utanka): I, 3, 829 (yo'çrah, so'gnih).- § 18 (Ugraçravas): I, 4, 854 (°caranam).- § 20 (Puloma): I, 5, 884, 889, (893), 6, 897, 908, 910, 7, 923, 924, 926, 928, 983, 937, 938 (Bhrgu's wife Pulomā had first been betrothed to the Rakshasa Puloman, who one day, when Bhrgu was absent, came to carry her away, and asked the sacrificial fire if she was rightly his or Bhrgu's wife. The fire answered that she was indeed first chosen by the Rakshasa, but that she was rightly Bhrgu's, by whom she had been taken with holy rites and invocations. When Puloman began to carry her away Cyavana dropped from her womb, and Puloman was instantly converted into ashes. Of her tears Brahman formed the river Vadhüsara. Bhrgu cursed Agni. saying, "thou shalt cat of all things." Agni, enraged at the curse, withdrew himself from the sacrifice, wherefore all creatures became much distressed. Brahmán appeased Agni by promising that only his less noble form (the digestive fire in the stomach of carnivora) should be compelled to eat of all things, and that everything should become pure when burnt by his flames).- § 29 (Kadrū): I, 20 (will consume the sons of Kadrū). - § 30b (Samudra): I, 21, 1220 (Vadavāmukhadīptā°).- § 32b (Garuda): I, 23, 1241 (°rāçir, yugantao), 1244 (1245).- § 33 (do.): 23, 1250 (i.e. Garuda). -§ 40 (do.): 29, 1323, 1325.-§ 46 (do.): I, 32.-§ 49 (Vāsuki): 37, 1596 ("As the gods in days of yore sought the occult Agni, who held himself concealed").- § 71 (Bhāratasūtra, v. Ādivamçāvatāraņap.): I, 61, 2277 (A. gives Arjuna the bow Gandiva, etc.).—§ 83 (Adivamçavatarana): I, 63, 2437 (°eamadyutik).- § 116 (Vasus): I, 66, 2587 (one of the Vasus and father of Kumara, i.e. Skanda, och putrah, Kumāraķ; of. Anala).—§ 130 (Amçāvat.): 67, 2761 (a part of Agni is Dhrehtadyumna).- § 149 (Yayati): 88. 3576 (prabhur oih pratapane). - § 246 (Tilottamā): 211, 7682 (by Brahman).—§ 248 (Arjunavanavāsap.): 214, 7790 f. (°kāryam).-[§ 253c (Kṛshṇa): nakshatre Vahnidaisate, i.e. Krttikāsu (PCR.) (I, 221, 8045).] — §§ 254-60 (Khāndavadah. and Çärngakop.): I, 222-34 (burns the Khändava forest), 8094, 8220 (dehavanta ivägnayak), 8324, 8350, 8358, 8357, 8409, 8412-13, 8415-17, 8428, 8437, 8461-2.-§ 266 (Çakra-sabhā-v.): II, 7, 291 (dipyamānā ivāgnayaš), 307 (do.). — § 274 (Rājasūyārambhap.): 15, 647 (traya ivagnayak).- § 276 (Jarasandhavadhap.): 20, 770 (do.), 790 (ravi-somāgni-vapusham), 990 (°dattena rathena).—§§ 282-4 (Sahadeva and Mähishmati): II, 31-32, 1133, 1141, 1143-4, 1149-50, 1153 (assists Nila against Sahadeva; married to Nila's daughter; praised by Sahadeva; enumeration of names of Agni; spares Sahadeva).—§ 3105 (Sürya), identified with the Sun (also the Samvartaka Fire): III, 3, 190.- \$ \$10e, among the 108 names of the Sun (III, 8).-[§ 8175 (Krehna): III, 12, having been Näräyana, Krahna became Anala, etc.]—§ 345 (Nalop.): 54 ff. (A., Indra, Yama, and Varuna come to the svayamvara of Damayanti-

and Nala as their messonger to her—but are rejected), 2127 (lokapalaçca sagnikah), 2138, 2140, 2157, 2224 (°purogaman dovān), 2227. — § 366 (Tirthayatrap.): 83. 7009 (Agnitirtham tato gaochet, tatra enatva nararehabha | Agnilokam acapnoti kulan caica samuddharet).- § 371 (Tungaka): 85, 8191 (rehayas tatra (i.e. in Tungaka) ideraç ca Varuno 'gnih Prajapatih | Harir Narayanas tatra Mahadevas tathaiva ca | Pitamahaç oa bhagavan devaih saha mahadyutih | Bhrgum niyojayam asa yajanartham mahadyutim), 8194 (whon the Vedas had been lost).—[§ 383c(Jāmadagnyatejohāni-kathana): III, 99, Hutaçana (i.e. Fire) seen in the body of Rama Dacarathi. ]- § 392aa (Tirthayūtrāp.): III, 114, 11021 (i.e. 10121), 11022 (i.e. 10122).—§ 410g (Plakshāvataranag.): 130f, 10546 (Agneç caivatra (i.e. in Kaçmiramandala) samradah Küçyapasya ca, Bhūrota).—§ 411 (Çyenakapot.): III, 130f. 10559 (kapoto 3hūtrū; Indra in the shape of a hawk and Agni in that of a pigeon come to test king Uçīnara's merit) (cf. § 466).--§ 412 (Ashtāvakrīva): III, 134, 10659 (dvāv Indrāgnī carato vai sakhāyau).—§ 417 (Yavakrītop.): 138, 10810 (°purogamāḥ), 10814 (°purogamān devān). — § 418b (Gangā): III, 139, 10821 ("where," i.e. at Kālaçaila (?), with the sevenfold Gangā, "Agni blazes forth without iutermission").- § 443 (Nivatakavacayuddhap.): 168, 12020 (°er, sc. astram). — § 456 (Sarasvati-Tärkshya-s.): 186. 12745 (°mukhāḥ derāḥ).— § 459 (Mārkandeyas.): 189, 12956 (Agni is the mouth of Nārāyaṇa; the Vadavāvaktra Fire and the Samvartaka Fire are identified with Narayana), 12961. -§ 466 (Cibi-carita): III, 197 (cf. § 411), 13274-5 (kapotarupena).-§ 473 (Markandeyas.): 200, 13480 (°er apatyam prathamam suvarnam).—§ 474 (Dhundhumarop.): 201a. 13498 (Indra-Somagni-Varuno h, worship Madhusudana). -§ 480 (Brāhmana-vyādhasamvāda): 208, 13812 (agnayo mamsakamaç ca ity api çrayate çrutih).- § 485 (do.): 213, 13959, etc. (cartro 'gnih, i.c. digestion). - \$6 488-94 (Angirasa): III, 217-22 (Angiras in days of yore practised austorities in his hermitage, so that he excelled Agni, who, thinking that Brahmán had created a new Fire, retired in anger to the forest (vanam; Ntl. and PCR., "the waters") to practise austerities; but Angiras asked him to remain and make him (Angiras) his first son. From Angiras (through Brhaspati) and others, who are perhaps not connected with him, are descended a great many of Agnis or Fires), -14101-3 (°ch sutah . . . Kumarah), 14112, 14113, (14114), 14115 (°h prathamo; °tvam), 14116-17, 14131 (Brhaspatel putrah Campur nama), 14132 (caturmaeyeehu yaeyeehtyam acvamedhe 'grajah paçuh), 14133 (Agnis tasya, i.e. Camyoh (?), sulo diptas tierah kanyûç ca suvratüh), 14184 (prathamenajyabhūgena pūjyate yo 'gnir adhvare | Agnie taeya Bharadvājak prathamah putra ucyais), 14185 ( . . . Bharato), 14141 (°r Niçoyavano nāma), 14142 (Vipāpo 'gniķ sulas tasya), 14143 (° h . . Niehkrtir nama), 14146 (antar Agnik smrto yas tu bhuktam pacati dehinām | sa jajne Viçvabhun nāma earvalokeehu, Bharata!), 14156 (Angiraeah, etc.), 14162 ( Vayeagni pranato 'erjat, ec. Pancajanyah), 14171 (tad ete, i.e. Yajnamushas, nopasarpanti yatra . . . Agnik ethito bhavet), 14174 (Rathantaraç ca Tapasah putro 'gnih paripathyate | Mitravindaya vai tasmai havir adhvaryavo viduh), 14189 (Agrayano nama), 14190 (Niça to ajanayat kanyam Agni-Shomāv ubhau tathā), 14227 (evam Agnir bhagavatd nashtah purvam Atharvand | ähūtaḥ), 14236 (agnayaḥ).—§§ 495–8 (Skandotpatti): III, 223-6.- 499 (Skanda-Çakra-samāgama): III, 227.—§§ 500-1 (Skandopākhyāna): III, 228-9. -6 502 (Manushyagrahakathana): III, 230.-55 503-7

(Skandavuddha): III. 231.-66 508-9 (Karttikevastava): III, 232 (Agni (Adbhuta (?), III, v. 14284) having become enamoured of the wives of the seven Rshis, at first entered their garhapatya fire, then after a long time retired to the forest (canam; Nil. says nothing) in order to destroy himself; Svāhā, who had loved him in vain, cohabited with him, successively assuming the guise of the wives of the Rshis (six of the Krttikas or Pleiads) except Arundhati, and going out of the forest in the guise of a bird (Garudi, Suparni, Vinata) she threw the semen in a golden basin on the Cveta mountain; this took place on the Amuvasyu day; on the Pratipad day the semen became an embryo (Skanda); on the fourth day Skanda was fully developed. The six wives of the Rshis were divorced by their husbands. Skanda is called the son of Rudra, because Agni is called Rudra by brahmans, and because he was produced by Rudra entering Fire (and Umā coalescing with Svāhā), etc., and the Cveta mountain was formed of Rudra's semen virile. Agni gave to Skanda a red cock, that formed his ensign perched on the top of his chariot. The six divorced wives of the Rehis, together with Vinata, obtained from Skanda that they became his mothers. At the request of Indra they (incl. of Vinata, see v. 14464 and Nīl., i.e. the Kyttikās) were placed among the Nakshatras (and presided by Agni) instead of Abhijit (q.v.). Brahman ordered that time should be reckoned from Dhanishtha, while it had formerly been reckoned from Rohini (so Nil.). Svähä prevoiled upon Skanda that she should live for ever with Agni, in so far as offerings with mantras to the gods and Pitrs (haryam karyam ca) should always be coupled with the name of Svaha), 14241 (Agninam vividha vamçah), 14276, 14294, 14300, (14302), 14305, 14314, 14323 (°dāyādab, i.e. Skandah), 14363, 14367 (°r bhūtrā Naigameyaç), 14391 (tatah Kumāram pitaram (B. °ropitaram) Skandam ühur janü bhuvi | Rudram Agnim Umam (B. Agnimukham) Svaham), 14428 (Rudram Agnim dvijāh prākū, Rudrasūnus tatas tu sah), 14434 (kukkutaç cagnina dattas tasya, i.e. Skandasya, ketur alankrtah). 14517, 14560 (camare capi Vayuç ca grhitragnic ca dhiehthitau, sc. for Skands).- § 526s (Rāvapādivaraprāpti): III, 276. 15930 (used by the Brahmarshis, etc., as their spokesman before Brahmán).—§ 543 (Rāmūbhisheka): 291 (when Rāma Dâçarathi would repudiate Sîtă because she had dwelt with Rāvaņa, Brahmán, Cakra, Agni, Vāyu, Yama, Varuņa, and Kubera, and his deceased father Daçaratha bore witness to her innocence), 16548, (16558); Agni says that he dwells within the bodies of all creatures. [§ 548f (Aranevan.): III, 315, 17463 (Hutāçana, entering into water and remaining in concealment, achieved the purpose of the gods). ]-\$ 5498 (Pandavapraveçap.): IV, 2, 38 (Agni, desirous of consuming the forest of Khāndava, had formerly appeared in the guise of a brahman before Arjuna while he was staying with Krshna). 42 (tejasrinām varaķ); 4, 104 (°rad).—§ 552 (Gograhanap.): shows interest for Arjuna (IV, 46 and 56), allusion to §§ 254-60 ( $\gamma$ ) (IV, 45); one of Arjuna's preceptors in arms (8 and e) (IV, 45 and 49): 1535 (ekaç cügnim atarpayat, so. Arjunah), 1580 (or Vadaramukhah), 1770 (or, sc. vimanam: present at the combat between Arjuna and the Kurus), 1982 (astram Agneyam Agneç ca, sc. aham, i.e. Arjuna, araptaran). - 5 555 (Indravijaya): V, 9-18 (when Nahusha had supplanted Indra and had come to Caci in a chariot drawn by Rehie, Brhaspati sent Agni to find out Indra. Agni at first, having in an instant searched the whole world, did not dare to enter the waters from fear of being extinguished, but at last he was prevailed upon to do so, and found Indra in a lotus-sucker in the midst of a lake. Brhaspati explained how Nahusha had become the king of the gods. Indra bestowed upon Agni a share in great sacrifices, where there should be one share for Indra and Agni (Aindraguye)); V, 12. 395 (devā Agnipurogamāķ, with Çaci); 13, 409 (do. with Vishnu); 15, 479 (did not at first dare to enter the waters), (481), 482 (adbhyo 'gnir, sc. stthitah).—§ 555f (Indravijaya): 16 (Agni is the mouth of all the gods; the carrier of offerings (Haryavah), and himself the best of offerings (havis); hidden, he sojourns in the interior of all beings like a witness, single and threefold; abandoned by him, the universe would forthwith cease to be; by bowing to him the brahmans with their wives and sons attain to the eternal happiness (gatim) acquired by their deeds; having created the three worlds. he, when the hour comes, again consumes them (pacasi): the wise call him identical with the clouds and with the lightning; flames issuing from him support all creatures; all the waters are deposited in him, so is this entire world; to him nothing is unknown in the three worlds), 486-8, 517 (cf. Çürngakop., I, 229, 8353-60).—§ 557 (Prajagarap.): 33, 1044 (pañcagnayo manushyena paricaryah prayatnatah | pita matagnir atma ca guruç ca, Bharatarehabha!).- § 560 (Sanatsujātop.): 48, 1757 (taemād, i.e. from the Eternal Bhagavat, Agnic os Somac ca) .- § 561 (Yanasandhip.): 49, 1918 (Vasavaç cagnina saha), they with Brhaspati, Uçanas, M., Y., A., S., Sapt., Viçvāmitra, Aps., etc., worship Brahmán; 52, 2094 (trayastrimçat samah, suta! Khandave 'gnim atarpayat, sc. Arjunah); 60, 2366 (oh saciryakarta syat Khandave tat krtam emaran); 61, 2387 (yadā hy Agniç ca Vayuç ca Dharma Indro'crinev api | kamayogat pravarteran); 61, 2399 ("A., Vāyvaguī, M., Y., Dharma are not able to rescue those whom I hate," says Duryodhana).—§ 562 (Bhagavadyānap.): 94, 3335 (hutā°).—§ 564 (Mātalīyop.): 99, 3549 (Āsuro 'gniā, in Pātāla).—§ 567 (Bhagavadyānap.): 140, 4741 (Agnim juhotu vai Dhaumyah); 149, 4818 (ubho cāpy Agni-Marute, so. setre).- § 571 (Ulūkadūt.): 160, 5512 (°dattan on to, i.e. Arjuna's, ratham).—§ 576 (Bhagavadgītāp.): VI, 35, 1285 (i.e. Krahna).—§ 581 (BhIshmavadhap.): 60, 2674 (Shagaran iragnis). — § 592 (Samçaptakavadhap.): 25. 1084 (yethendragni pura Balim).-[§ 594 (Mrtyu): VII, 52-54]: Urged by the Earth, who was afflicted with the heavy weight of creatures, Brahman became angry and created Fire that was about to consume the whole universe: Civa then solicited him, so that he extinguished the Fire and created a woman named Mrtyu (Death) to destroy the creatures. Cf. XII, 257 ff.—§ 597 (Pratijnap.): 82, 2924. -\$ 600 (Ghatotkacavadhap.): 166, 7451 (°samaprabham); 182, 8284 (enra iva nir-agnayah). — § 603 (Näräyapästramokshap.): 200, 9260 (agnār agnir ira nyasto), 9268 (yathā jagdhrā jagat kṛtenaṃ samaye sacarācaraṃ | gacched agnir (B. °ed vahnir) Vibhor deyem), 9264 (earyam agnih (eo B.) pravishtah syad yatha cagnim dicakarah); 201, †9457 (Vagagni).-§ 606 (Tripurākhyāna): VIII, 34, 1471 (gringam Agnir babhurdsys, i.e. on the arrow of Mahadeva), 1503 (Agnishomau (C. Somam) jagat krtenam) .- § 608 (Karpap.): 60, 2983 (Cakrūgnibhyam iva); 87, 4418 (V., M., S., R., Vi., A., Agnir Indraç ca Somaç ca Pavano 'the diço daça | Dhañanjayasya to pakehe).- § 611 (Calyap.): IX, 14, 724 (bhagavan); 17, 912 (°r iva), 920 (do.); 21, 1128 (yathā). - § 613 (Gadāyuddhap.): 83, 1921 (Khāndave 'gnim ivārjunah).--§ 615 (do. brought): 35, 1985 (om, from Dvaraka by Balarama).- § 615# (Skanda): 45, 2508 (Brhaepatis samiddhagnau juhavagnim yathavidhi); 48, 2702 (çaktya . . .

"dattoya, i.e. the lance of Skanda) .- § 615 (Baladevat.): 47. 2742 (° h pranashio bhagatan), 2744 (do.): 54, 3049 (Indro 'gnir Aryand esive yetre prak pritim apnuven, i.e. on the Yamuna).- § 623 (Rajadh.): XII, 15\$, 439 (hanta).-\$ 637 (do.): 43, 1506 (i.e. Krshpa); 47, 1661 (antarbhatah, i.e. Krshna).- 6386 (Ramop.): 49, 1753 (having got alms from Arjuna Kartavirya, A. burnt villages, etc., and the hermitage of Apava).-§ 641 (Rājadh.): 68, 2576 (v. Aditya4); 78, 2922 (njo 'gnir Varuņo meshah . . . na vikreyah kathañoana - XIII, 3978); 122, 4511 (Vibhavasuh). -§ 656 (Khadgotp.): 166, 6201 (Aser daivatam).-§ 658 (Krtaghnop.): 171, 6382 (Vieve derah sagnayah, etc., ropresented by brahmans fed in the house of Virupaksha on a certain day of the Karttika month).- § 660 (Bhrgu-Bharadvaja-s.): 182, 6778 (Agni-Marutau, spring from water), 6779 (Agni-Maruta-samyogat talah samabharan mahi), 6782 (is Brahmán's tejas), 6783 (Agni-Shomau tù candrarkau nayane taeya, i.e. Brahmán's, vicrute). — § 6718 (Bali-Vasava-s.): 224, 8139 (ahuç cainam, i.e. Brahman, kecid Agnim kecid ahuh Prajapatim) .- § 693 (Vrtravadha): 283 (in order to deliver Indra from the brahmahatya that issued from the body of Vrtra, when he had been killed by Indra, Brahmán divided it in four portions; one-fourth was taken by Agni on the condition that it should immediately enter the man who should abstain from offering, etc.), 10174.—§ 696 (MSNSt.): 283, 10354 (- Civa, 1000 names).- § 700 (Mokshadh.): 289, 10644 (Agni-Shomav idam sarram). - § 702 (do.): 296β, 10837 (v. Ādityaḥ).—§ 707 (do.): 318, 11708 (if at death the soul escapes through the eyes, the man reaches the region of Agni).—§ 717 (Nārāyanīya, Mahāpurushastava): 839, 12864 (tarāgnir āsyam, No. 90); 341\lambda, 13017 (kiñ ca Brahma ca Rudraç ca Cakraç ca Balabhit prabhuh | Survas Taradhipo Payur Agnir Varuna eva ca | Akaçam Jagati oaiva ye os çeshā divaukasah | pralayam na vijānanti ūtmanah parinirmitam).- §717(do.): 342†† I): (Agni (digestive Fire, Nīl.) and Soma (food, Nil.), blending together, become transformed into one and the same substance; it is for this reason that the entire universe is said to be pervaded with them; the deities also are said to have Agni for their mouth. After the dissolution of the universe Brahmán caused Agni (kshattram, i.e. the kshattriyas) and Soma (brahman, i.e. the brahmans) to spring from his own eyes; the brahmans became endowed with greater energy than the kahattriyas. He who offers food in the mouth of a brahman pours libations into a blazing fire. Agni is the hotr and brahman of the sacrifice; the brahmans, becoming Agni, uphold the sacrifices and, possessed of learning, further (bhavayants) Agni; [being] Agni [and] Vishnu they, entering all creatures, uphold their lifebreaths), 13186 (Agnih Somens samyukta ekayoniteam agatah | Agni-Shomamoyan taemāj jagat krienam carācaram), †† 13187 (api hi Purāņe bhavati, ekayonyatmakav Agni-Shomau, devataç cagnimukha iti); 343, 13188 (Agni-Shomau), ††13194 (sa Purushah . . netrābhyam Agni-Shomau eaearja); VII, †† 13217 (brahmavadhyāh calurshu sthūneshu vanitūyni-vanaspatigoshu eyabhajat, cf. § 555, V, 15 f.); IX, ††13218 (Bhrgund capto 'gnih sarvabhakshalvam upanītah), ††18223 (tad stad brahmagni-Shomiyam, tena jagad dhuryate), 13225 (Agni-Shoma-, etymology of *Brokikega*).—§ 719 (Anucasanik.): XIII, 1, 55 (v. Aditya4).—§ 7206 (Sudargana): S (married Sudarganā (daughter of king Duryodhans in Mahishmati and the river Rarmada), and begat with her Sudarcana; he is always present in Mähishmatl; cf. § 2825); 104 fl. 132 ("putre Budargano).- § 780 (Meghavahanop.): 14, 609 (= Civa),

1003 (do.), 1005 (septa . . . agnayah, lower than Çiva); 16, 1045 (Indragni-Marutam gatim, i.e. Civa); 18, 1804 (sagni-munibhir).- § 781b (Ashtavakra-Dik-s.): 19. 1472 (nanilo 'gnir na Varuno na canye tridaçã dvija | priyah etrinam yatha Ka. 10). - § 732 (Anuçasanik.): 22 (the opinions of Prthivi, Kacyapa, Markandeya, and Agni ("a brahman who, being engaged in study and regarding himself learned with the aid of his learning destroys the reputation of others, falls away from righteousness, and his regions of felicity hereafter -lokah-are of short duration-antaranto") as to the essential qualities of brabmans), 1540, (1548), 1545.—§ 738 (do.): 25., 1729 (oh pure-a tirtha-narah endtva Agnikanyapure vaset; NII. is silent). - § 787 (do.): 31, 2031 (ayonin Agniyonime ca brahma-yonime tathaiva ca | sarvabhūtūtmayonime ca tan namaeyamy aham sada; cf. Nil. and PCR.).-§ 746 (do.): 63, 3239 (sambharanti tatah çukrüt prüninah, prthivipale! | Agni-Shomau hi tao chukram erjatah pushyatac ca ha); 79k, 3769 (samānavatsām krehnān tu dhenum dattvā . . . Agniloke mahiyate); 82, 3857 (mayū, i.e. by Crī, 'bhipannā devāç ca modante çacvatth samah | Indro Vivasvan Somaç ca Vishnur Apo 'gnir eva ca). - § 747b (Suvarnotpatti): 84, 3977 (Agni-Shomatmakam surarṇaṃ), 3978 (ajo 'gnir, Varuno meshah, etc.; cf. XII, 78, 2922): Brahmán had granted the Asura Türaka the boon that he could not be slain by gods, Asuras, Rakshasas, etc., and the deities had, in consequence of their cudeavour in former times to stop propagation, been cursed by Parvati, that they were not to have any offspring; but Agni had not been there; he therefore, said Brahmán. would beget an offspring for the destruction of Taraka, etc.: "Kāma is Rudra's seed, a portion of which fell into Agni, who will cast it into Ganga. Therefore, make a search for Agni. Agni is the most eternal of all creatures; he is older than Rudra himself," etc. After searching in vain every part of the universe, the gods successively learnt from a frog that had been scorched by the energy of Agni that he was residing in the nethermost regions of the water; from an elephant, that he was within an acvattha tree; and from a parrot, that he had entered the heart of a cami tree. All frogs, elephants, and parrots were cursed by Agni and blessed by the gods in various ways: the cami tree the gods made a sacred fuel fit for producing fire in all religious rites; the heated waters that are found in the nethermost regions are vomited forth by the mountain springs. Agai then united himself in spiritual congress with Ganga, who, being unable to bear the seed, cast it off resplendent like gold on the breast of Meru, on a forest of reeds. Hence Agni was called Hiranyarctas; Earth, Vasumati: the child, Skanda and Guha, and, because it was nursed by the Krttikas, Karttikeya; gold, Jatarupa. It was in this way that gold came into existence as the offspring of Agni: gold is truly the illustrious Agni, the lord of all things, and the foremost of all Prajupatis; the most sacred of all sacred things is gold; it has for its essence Agni and Soma. In days of yore (lokadau, v. 4163) Rudra (who is Brahman, Civa, Rudra, Varuņa, Agni, Prajūputi, etc.), having assumed the form of Varuna (cf. v. 4133, Varunah, Pavanatmakah), performed a sacrifice to which came the munis and all the deities with Agni, etc.; the Lord of all himself poured libations into his own self. Seeing "decapatnyaç ca kanyaç ca devanan cairs matarah," the seed (endowed with Sattva, Rajus, and Tamas) of Brahman fell upon the Earth; Pushan took it up, and it was taken with the sacrificial ladle and poured as an oblation-into the fire; thence Bruhman caused the different beings to spring into existence. From the flames

(bhrg) arose Bhrgu, etc. . . from the ashes, the Vaikhānasas, honoured by the ganas of brahmarshis; from his (Agni's, PCR.) tears, the Acvins; from his organs of sense (erotobhyas B., i.e. cars, etc.), the rest of the Prajapatis (prajanam patayak), the Rshis from his pores, etc. For this reason Agni is said to be all the doities; the pieces of wood are the months, etc.; his bile (pittam) is day and night (B. somewhat differently): "Raudram lohityam ity ahur, lohitat kanakanı emptanı | tan Maitram iti vijüsyanı, dhumas ca Vasavah smrtah" (v. 4130); the flames are the Rudras and Adity as; the planets, stars, etc. (Nil.), are the charcoal; "ādikartā ca lokasya tat param brahma tad dhrucam | sarvakāmadam ity ahus, tad rahasyam uraoa ha" (v. 4132). Bhrau was considered as the offspring of Varuna, Angiras as that of Agni, Kavi as that of Brahman; Bhrgu, Angiras, and Kavi were all of them prajanam palayah; their offspring (v. 4144-52) are called Varunah, and Kavi and Bhrgu, Varunau. Agni is Brahmán, Pacupati, Sarva, Rudra, Prajūpati; gold is the offspring of Agni (v. 4164); when fire is not obtainable gold is used as a substitute by a Jamadagnyah (" one that knows the identity of gold with fire," PCR.) Pramanajño vedaçrutiridarçanat (v. 4165), etc. (v. 4166-7); Agni sprang from Brahmán, and from Agni sprang gold (v. 4168); those persons observant of righteousness who make gifts of gold are regarded as giving away all the deities (v. 4169), etc.; he who makes a gift of gold at the second twilight succeeds in attaining to a residence with (salokyan) Brahmán, Vāyu, Agni, and Soma (v. 4173), and in the regions of Indra (sendreshu saiva lokeshu, v. 4174), etc.; he has never to fall down from the regions to which he attains (na ca keharati tebhyaç ca, v. 4176). XIII, 85, 4062, etc., (4065), etc., 4095 (Hiranyarelah), etc., 4102 (İçah Prajapatik), 4108 (Agni-Shomatmakam jatarapam), 4106 (°purogamah derah), 4112 (i.o. Civa), 4128 (etaemāt kāraņād āhur Agnim earvās tu devatāķ), (4135), etc., 4141 (İçvaro, i.e. Brahmán, 'ngirasañ odgner apatyartham akalpayat), etc., 4164, 4173, etc. -· § 7486 (Tūrakavadhop.): 86, 4209 (gave the newborn Skanda a goat), etc. — § 749 (Anuçāsanik.): 91, 4348 (kṛtrāgnau karaṇaṃ pūrvaṃ mantrapūrvaṃ tapodhanāḥ | tato 'gnaye ca Somûya Varupûya ca nityaçah | Viçve devûç ca ye nilyam Pitrbhih sahagocarah, etc., at a craddha), 4351 (udakūnayane oaica etolavyo Varuņo vibhuh | tato 'gniç caiva Somaç oa apyayyaviha to 'nagha, at a craddha), 4354 (viçvo cagni-mukha dovah); 92 (at a craddha ordered by Nimi and performed by the maharshis, the Pitrs and gods became afflicted with indigestion in consequence of the offerings (nivapa) made by persons of the four castes. They repaired to Soma and thence to Svayambhū (Pitāmaha, on the summit of Meru), and thence to Agni. Agni told them to eat these offerings with him. It is for this reason that in making offerings at cruddhas a share is first offered to Agni; thence also the Brahma-Rākshasas cannot do any injury to the graddha; but the Rakshases fly away from it); (v. 4383-4) (Craddhakalpa); XIII, 92, (4381), 4382 (staemāt kāraņās cūgneķ prūk tāvad dīyats, nrps!).—§ 758 (do.): 103, 5142 (°eambhavah, i.e. Angiras).- § 766 (do.): XIII, 126 (at Indra's court Agui declared that the Pitre of one who raises his feet to kick a cow, or a brahman, or a fire. become filled with fear, and that he himself has to roast in Hell (Narake pacyate) for 100 lives), (6033).- § 7725 (Pavanārjuna-s.): 154. 7225 (even Agni and Brahmán are brahmans).- § 7735 (Krshna): 159 [†7378, sa, i.e. Krshna, ekadā kakehagato mahātmā tuehţo vibhuķ Khāņdave dhama-

ketual, 17888 (Krahna becoming Agni burns the world).-§ 773d (Çiva): 161, 7486 (Çiva slew the Daitvas—in Tripura-" kriva Vishnum çarottamam | çalyam Agnim tatha krtva, puinkham Vairaevatam Yamam | Vedan krtva dhanus sarran jyañ ca Savitrim utlamam . . . "), 7496 (i.e. Rudra); 162, 7503 (do.).—§ 7788 (Samvartta-Maruttiya): XIV, 3-10: In the Treta-yuga (v. 80) king Marutta, who rivalled Indra, intended to celebrate a sacrifice on Meru on the northern side of Himavat. By haspati had expelled his younger brother Samvartta, and in allegiance to Indra refused to perform sacrifico for his rival Marutta. Narada then told Marutta to appeal to Samvartta, who was wandering about in the garb of a mad man; he was to prevail upon him to perform his sacrifice, and tell him that Narada had entered into the fire; Samvartta consented to perform his sacrifice, not from any desire of wealth, but only that he might do what was disagreeable to Indra and Brhaspati. Marutta succeeded in obtaining from Civa the gold on Munjavat, and made arrangements for the sacrifice. Brhaspati became sick with iculousy, and Indra therefore despatched Agni to Marutta to say that Brhaspati would officiate at his sacrifice and make him immortal, etc. But Marutta answered that he did not desire these things, and Samvartta threatened to burn Agni with his ficrog evil (darunena) eyes if he should ever come again. At last Indra himself directed the sacrifice. Indra told Marutta to offer a red bull consecrated to Agni, and a blue with a variegated skin to V.-D. (v. 285); 9, (227), (230), (232), (235), (240), (243), (246), (249).—§ 7828 (Brühmanagītā): 20, 608 (i.e. the vessel of the body called Pingala, Nil.; cf. PCR.), 617 (Vaigvanaro, the senses with manas and buddhi are his seven tongues).- § 782 (Gurucishya-s.): 42, 1167 (mahān ātmā, i.e. the Emancipate, sa vai Vishnuç ca Mitraç ca Varuno 'gnih Prajapatih | sa hi Dhata Vidhālā ca . . .); 43, 1177 (Agni is bhūtapatir nityam).-§ 784 (Utankop.): 58, 1746 (the horse which Utanka saw in the Nagaloka turned out to be Agni).—§ 789 (Putradarçanap.): XV, 31n, 857 (°er bhagam Dhrehtadyumnam). - § 793 (Mausalap.): XVI, 3. 60 (odattam Krehnasya oakram, ascended to heaven).—§ 794 (Mahaprasthanikap.): XVII, 1: Having heard about the slaughter of the Vrshnis and the death of Krshna, the five Pandavas with Draupadi and a dog set out to retire from the world. When they had reached the sea of red waters (lauhityam salilaraaram, v. 33, i.e. udayacalaprantastham samudram, Nil.; cf. v. 44 ff.), they behold Agni in the shape of a mau, who requested Arjuna to throw the Gandiva bow and his couple of inexhaustible quivers into the sea, that they might be made over to Varuna, from whom Agui had procured thom for the use of Arjuna (v. Khāṇḍavadah.): 35, 38, 43.

Cf. the following:

Adbkuta ("wonderful"): III, 14212, 14234, 14237.

See also Vishnu.

Anala (Anals. fem., see separately): I, 2582 (a Vasù); II. 332 (in the palace of Yuma), 1147; III, 480 (-Krehna), 12967 (samvarttako); IX, 2506 (Anila au), 2687, 2748; XII, 11117; XIII, 7094 (the sixth of the eight vasue). 7110 (Rudra - Vasuprabhah rehayah). Also - Çiva and Vishnu.

Anilasambhava ("sprung from the wind"): 11,

1151. \*Anilasarathi ("having the wind for his charioteer"): I, 1058; III, 5001.

\*Apām garbha ("the ombryo of the waters"): I. 1150.

\*Bhagavat ("the holy one"): II, 1148, 1153.

\*Bhuritejasa ("of great might"): II, 1148.

\*Bhuvanabhart; ("the upholder of the world"): III, 14209.

\*Citrabhānu ("with brilliant splondour"): I, †2106; II, 1147; XII, 1753-4; XIII, 113 ff.

\*Çikhin ("with flumes"): I, 932; II, 1147, 1150, 1152; V, 2118 (metaphorically = the Pāndavas).

\*Dahana ("burning"): XIII, 111.

\*Dhūmaketu ("having the smoke for his standard"): I, 2113; II, 1152; XIV, 228, 231, 238.

\*Grhapati ("the lord of the house"): III, 14211 (= Adbhuta).

\*Havyakavyabhuj ("the enter of offerings"): XII, 10177, 13382 (bhagavān), 13452 (Vishnor).

\*Havyavah ("the carrier of offerings"): I, 8353; III, 10590; IV, 50; V, 483, 491, 5290 (the best of the Vasus); [XIII, 916 (Pitṛṇāṃ, i.e. Çiva)].

\*Havyavāha ("the corrier of offerings"): I, 2113, 8416; III, 14107, 14170 (pl.), 14218, 15929; V, 486, †487; VII, 8725; XII, 10176; XIV, 238, 245.

. \*Havyavāhana ("the carrier of offerings"): I, 845, 8095, 8147, 8157, 8164, 8363; II, 342, 1126, 1130, 1135, 1146 (vahanād Havyavāhanaḥ); III, 9972, 10920, 14109; XIII, 106 ff., 4039, 4068 ff.

\*Hiranyakrt ("the maker of gold"): II, 1148.

\*Hiranyaretas ("the golden seed"): I, †2106; XIII, 4095; [XIV, 118 - the Sun].

\*Hutabhuj ("the enter of offerings"): I, 927, \*2106; III, 14108.

\*Hutāça ("the cater of offerings"): I, 8463; II, 1147; III, 2168 (!çam derānāṃ).

\*Hutāçana ("the eater of offerings"): I, 930, 2584 (Çāṇḍilyāç ca Hutāçanaḥ, sc. putraḥ), 7790, 8142, 8174 (bhagarān Dhāmaketur Hutāçanaḥ), 8193, 8322, 8422, 8474; II, 1707; III, 5000, 14114, 14196 (çukla-krehṇa-gatir devo yo bibharti Hutāçanaṃ), 14236 (pl.), 14238, 14286, 14288; V, 476, 484; VII, 402; IX, 2535, 2741; XII, 1006, 4497; XIII, 3150, 4022, 4032, 4036, 4042, 4048, 4080, 4116, 4154, [6351 (pl.)].

\*Hutahavyavaka ("the carrier of offerings"): I, 2585 (Dharasya putro Dravino).

\*Hutavaha ("the carrier of offeringe"): III, 14105, 14284; XII, 10758.

\*Jātavedas: I, 883, 888, 891, 8419, 8423; II, 1146 (Vedās tvadartham jātā vei Jālavedās tato hy asi), 1150; V, 657, 1933; XII, 4499 (īçam Vasūnām); XIII, 2013, 2871, 3973 (apatyam Joah . . . suvarņam), 4099 (do.), 4191 (oah garbham, i.e. Skanda), 4193 (do.), 5167, 5210, etc., 5944, etc.; XIV, ?26, 239, 245, 1735; XV, 1035; XVI, 249.

\*Jvalana ("flaming"): I, 8403, 8437, 8461; II, 1147; III, 5001; V, 516; VIII, 1502, †4542 ("delram acyulam); IX, 2746-8.

\*Krshnavartman ("whose road is black"): I, †2106, 8422; II, 1145.

\*Kumārasū ("the father of Kumāra"): II. 1148

\*Lohitagriva (" with a red neck"): I, 8422.

\*Mahasattva ("the great Being"): II, 1150.

\*Pancajanya (an Agni): III, 14160 (called so because he had been thought of with the makanyakṛṭibkir, had five

colours, was made by five persons, and was the progenitor of five races) (Angirasa).

\*Pāpahan ("slayer of sin"): II, 1151.

\*Pāvaka: I, 884-5, 8087, 8175, 8179, 8196-7, 8201, 8205, 8243, 8325, 8326, 8353, 8361, 8466, 8475, 8478; II, 2, 1144-6 (pāvanāt Pāvakaç cāsi), 1162; III, 14137 (Bharato Bharatasyagneh Parakas tu Prajapateh | mahan atyartham ahitas tatha, Bharatasattama!), 14145 (yas tu viçvasya jagato buddhim akramya tishthati | tam prahur adhyatmavido Viçvojin nāma pārakam), 14153 (atulyatrāt krte devair nāmnā Kamas tu pavakah | samharshad dharayan krodham dhanvi sragel rathe sthilah), 14154 (samaye naçayee chatrun Amoghe nama parakah), 14297, 14300 (°abhyasam), 14307, 14342, 14349, 14378 (°arcishah), 14517; IV, 40, 1434, 1439; V, 489, 545, 2945, 4412, 5356, 5882; VII, 159 (Rudranam iva Kāpali, Vasanām iva Pavakah | Kubera iya Yakshanam Marutam iva Vasacah, etc.); IX, 2329, 2484, 2489, 2492; X, 226 (vadarāmukhah), 463 (yugānte), 806 (sa jalam pārako bhutra coshayati, so. the wrath of Rudra); XII, 1006, 2577, 12105, 12334 (bhagarān); XIII, 117, 125 (onto, i.c. Sudar-çanah), 142 (id.), 914 (Vasunam, i.e. Çiva), 4007, 4061 ff.; XIV, 237; XV, 857; XVII, 36; XVIII,

\*Pingāksha ("with yellow eyes"): I, 8422.

\*Pingeça (from pinga, "yellow," and iça, "lord"): II, 1148.

\*Plavanga ("who moves skippingly"): II, 1148 (so also B.).

\*Pradakshināvartaçikha ("winding his flames from left to right"): I, †2106.

\*Pradipta ("flaming"): I, †2106.

\*Rudragarbha ("the embryo of Rudra"): II, 1148.

\*Saptārcis ("who has seven flames"): I, 892, 8208 (Jvalana).

\*Sarvaprānishu nityastha ("ever present in all living beings"): II, 1151.

\*Sureça ("the Lord of the gods"): II, 1147.

\*Surecvara ("the Lord of the gods"): II, 1150.

\*Svargadvārasprça ("touching the doors of Heaven"): II, 1147.

\*Tigmāmçu ("with hot flames"): I, 8421, 8429, 8465 (bhagavān).

\*Vahni: I, 911, 922, 935, 8141 (bhagavato °or), 8147, 8364; II, 1129 (bhagavan), 1137, 1140, 1157; III, 14194 (sa Vahnih sa Prajūpatih | pranān āçritya yo deham pravartayati dehinām), 14285, 14289, 14293, 14296, 14432; IV, 997 (diçam °or); V, 493, 3967 (Svāhāyāñ ca yathā Vahnir . . . remo); VII, 7978 (bhagavān); VIII, †4542; IX, 2657, 2746, 2789 (bhagavān), 3658 (yathā vahnir jagatkshaye); XII, 1005, 10171, 10175, 10179 (°vat), 11611; XIII, 3295, 3304, 4034, 4040, 4051, 4058, 4081, etc., 4148 (°jāḥ, the eight sons of Angiras), etc., 4380, etc.; XIV, 229, 247, 270 (devaḥ), 1130 (—vāo).

\*Vaiçvānara: I, 811; II, 299 (muniā), 1148; III, 11046, 13297, 14192, 14670 (Sūrya-Paiçvānara-samau); VII, 3836; VIII, 4788 (°ārkapratīmaņ); XII, †8941 (Brahman?), 12180; XIII, 4085 (°prabhaņ), 4093 (sūrya° samaā), 5329 (°samaprabhaā); XIV, 617 (A°), 618 (ghrāņaṃ jihrā oa . . . saptaitā jihrā P°āroishaā).

"Vätasärathi ("who has the Wind for his charioteer"):

I, 8324 (Agnis, çariraran jast bhūsvā nadann iva balahakas).

\*Vibhāvasu ("being a treasure of splendour"): I, †2106; II, 1138 (bhagasda), 1147; III, 15982.

Cf. Adolf Holtsmann, "Agni nach den Vorstellungen des Mahābhārata," Strassburg, 1878. See also Angirasa.

Agniciras, a tirtha. § 377 (Dhaumya-tirthakathana): III, 85, 8376.

Agnidhārā, a tirtha. § 370 (Tirthayātrāp.); III, 84, 8124.

Agnijvāla - Çiva (1000 names).

Agnikanyāpura, a tīrtha (?). § 733 (Ānucāsanik.): XIII, 25, 1729 (cf. Agni).

Agnimat, an Agni. § 490 (Angirasa): III, 221, 14207

[Agniparabhava(h)] ("the defeat of Agni"), a part of Khandavadahanaparvan. § 255: I, 223, 8094-8156. Questioned by Janamejaya why Agni desired to consume the forest of Khandava, Vaicampayana related: It has been heard in the Purana that King Cvetaki performed sacrifices so incessantly that his rtvijes left him, their eyes being afflicted with the continued smoke; he then had his sacrifice completed by other rtvijes. He then desired to perform another sacrifice. which should extend over 100 years. But he could not obtain any priests to assist him; they told him to apply to Rudra. He then went to Kailasa, and by observing the most rigid austerities he prevailed upon Rudra that his sacrifice should be completed, on the condition that he could for twelve years without intermission pour libations of clarified butter into the fire, himself leading all the while the life of a brahmacarin. When this had been done Rudra said that he would not himself assist at the sacrifice, which properly belonged to the brahmans; but he caused Durvāsas (b) to complete it. [When the time came Cvetaki ascended to heaven (Svarga) with the rtvijes and sadasyas who had helped him in life, B.] But Agni became sick, because he had drunk clarified butter for twelve years, and applied to Brahmán. Brahmán told him to consume the forest of Khāndava, that abode of the enemies of the gods, which he had of old once burnt to ashes at the request of the gods, together with its living population; then he would regain his own nature. Seven times Agni, assisted by Väyu, set the forest on fire; but the inhabitants extinguished the fire (the elephants bringing water in their trunks, and the Nagas in their hoods, etc.) (I, 223).—§ 256a: I, 224, 8157-8165a. Agni again applied to Brahman, who told him to solicit the old deities Nara and Nārāyaņa (now Arjuna and Krshņa) to aid him. Agniputra - Skanda: IX, 2550-4.

Agni-Shomau (Agni and Soma): II, 302.

Agnishoma ("belonging to Agni and Soma"). § 753

(Änuçāsanik., Dānadharma): XIII, 97, 4660 (Agnī-Shomam Vaiçvadovam Dhanvantaryam anantaran | Prajanam patayo caiva prthak homo vidhiyate).

Agnishomiya (do.). § 717 (Nārāyaņiya): XII, 348;

XIV, ††18228 (bráhma).

Agnisuta - Skanda: VII, 6821 (Krauñoam Agnicuto yatha). Agnisvattah. § 267 (Yama-sabhā-v.): II, 8, 341 (piteres, a kind of Pitre in the palace of Yama).- \$ 270 (Brahma-sabhā-v.): II, 11, 482 (Brahmán).

Agnitirtha, a tirtha on the Sarasvati. § 6155+10 (Baladevatirthay.): IX, 47, 2740, 2747 (A., frightened with the curse of Bhrgu, disappeared, concealing himself in the Camiwood; D. with I. searched and found him, with Brh. at their head; A., from Bhrgu's curse, became an eater of everything).

Agniveça, the teacher of Dropa in arms. § 200 (Dropa): I, 130, 5107.—§ 202 (do.): 131, 5172 (maharehir).— § 210 (Sambhavap.): I, 139, 5525.—Cf. Agnivecya.

Agniveque - Agniveça. § 221 (Caitrarathap.): I, 170, 6465.—§ 599 (Jayadrathavadhap.): VII, 94, 3476-7.

§ 783 (Anugītāp.): XIV, 64, 1908 (i.e. Agnivecya. Dhaumya, Nil.).

Agniyonayah. § 656 (Khadgotp.): XII, 166, 6144 (rshayo).

Agrahya', the Great Spirit. § 717 (Mokshadh.): XII, 339, 12864 (Mahāpurushastave).

Agrāhya = Vishņu (1000 names).

Agraja - Vishnu (1000 names).

Agrani - Vishnu (1000 names).

Agratirtha(h), a king incarnated from the Krodhavaça Uana. § 130 (Amçavat.): 1, 67, 2701

Agravara - Çiva (1000 names1).

Agrayana, an Agni. § 490 (Angirasa): III, 221, 14189 (Agnir).

Aha(h) - Vishnu (1000 names).

Ahaccara - Civa (1000 names<sup>2</sup>).

Ahalya, the wife of the Rshi Gautama. § 370 (Tirthayatrap.): III, 84, 8087 (Ahalyaya hrade).- § 555d (Sainyodyogap.): V, 12, 373 (rehipatni): "A., of spotless form, the wife of a rshi, was outraged by Indra while her husband was alive." - § 717 (Nārāyanīya): XII, 343, II), ††13205 (violated by Indra).—§ 784d (Utanka): XIV, 56 ff. (has brought to her Madayanti's earrings by Utanka), (1652), (1654), (1659), 1706.

Ahamkara: XII, 11575, 11578 (Parameshthi), 11601 (bhūtātmā Prajāpatik), 13037, etc.; XIII, 7230 (= Brahmán?). Ahamyāti, a king, son of Samyāti and father of Sārvabhauma.

§ 156 (Pūruvamç.): I, 95, 3767-8.

\*Ahar ("Day"). § 116 (Amçavat.): I, 66 (one of the eight Vasus), 2582, 2584 (son of Ratā), 2587 (his sons).— § 615u (Skanda): IX, 45, 2517 (Ratryahani, present at the investiture of Skanda).

Ahas 1 - Civa (1000 names 1).

Ahas' - Vishnu (1000 names).

Ahi(r) bradhna, v. Ahirbradhna.

Ahicohatra. § 209 (Drupadaçasana): I, 138, 5516 (the town which Drona took from Drupada).

Ahicchatra. § 555 (Sainyodyogap.): V, 19, 599 (among the localities covered by the troops of the Kaurava army).

Ahikshattra. § 515 (Karnadigvijaya): III, 254, 15244 (conquered by Karna).

Ahindaka. § 744 (Anuçāsanik.): XIII, 48, 2589 (the offspring of a Nishada with a woman of the Vaidehi caste).

Ahirbradhna, one of the eleven Rudras. § 191 (Arjuna): I, 123a, 4826 (came to the birth of Arjuna). - § 565 (Gälavaoar.): V, 114, 3899 (v. Ajaikapād). — § 665 (Mokshadh.): XII, 208, 7585 (cf. Ajaikapad).—§ 770 (Anuçāsanik.): XIII, 151β, 7090 (v. Ajaikapād).

Ahirbudhnya. § 108 (Amçavat.): I, 66, 2566 (one of the eleven Rudras, sons of Sthanu); XIII, 1216 - Qiva

(1000 hames 1).

Ahorātra - Civa: XII, 10439 (1000 names1); XIII, 1236 (1000 names\*).

Ahovirya. § 677 (Mokshadh.): XII, 945β, 8900 (among the brahmans who have adopted the duties of the fourth mode of life, i.e. rehunciation).

Akuka', a Yadava prince. § 262 (Bhagavadyanap.): II, S. 55 (called the lather of Krahpa?).—§ 264 (Sabhākriyāp.): / II, 43, 125 (among the kings present when Yudhishthira cutered his palace).- § 278 (Rajasūyārambhap.): II, 14. 597 ("sutam, bostowed upon Akrūra by Krahpa), 681 (has

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Ahuka<sup>2</sup>, a tribe. § 562 (Bhagavadyānap.): V, 86, 3041 (Āhukānām adhipatiķ).—§ 570 (Sainyaniryāṇap.): V, 158, 5351 (Āhukānām adhipatir . . . Rukmī).

Ahuti. § 717 (Nārāyanīya): XII, 339, 12864 (Mahā-purushastave).

**Ahutimaya** = Çiva. § 696 (Mokshadh.): XII, 72, 10400 (1000 names 1).

Ahvāyaka, pl. (°ah), one of the five brāhmaṇa-cāṇḍālas. § 641 (Rājadh.): XII, 76, 2874 (dharmādhikāriṇah, Nīl.). Ahvrti. § 317 (Arjunābhigam.): III, 12, 489 (in Arjāna's

praise of Krshna: a prince defeated by Krshna).

\*Aiçvara, adj. ("sovereign"). § 635 (Rājadh.): XII, 33, 1177 (rūpam, i.e. Kālasya).— § 717 (Mokshadh.): XII, 348, 13525 (rūpam), 13543 (vidhim).

Aikshvākī, a princess, wife of Suhotra, and mother of Ajamīdha (cf. Suvarņā Ikshvākukanyā). § 152 (Pūruvamç.): I, 94, 3719.

Aikshvāku<sup>1</sup>. § 632 (Shodaçarājop.): XII, 29, 962 (= Bhagīratha).

**Aikshvāku**<sup>2</sup> = Sagara. § 632 (Shodaçarāj.): XII, **29**, 1028. **Aikshvāku**<sup>3</sup> = Triçanku. § 721 (Ānuç.): XIII, **3**, 189.

Aila = Purūravas. § 141 (Purūravas): I, 75, 3149.—§ 155 (Pūruvamç.): I, 94, 3753 (Ailavamçavivardhanah).- § 267 (Yamasabhav.): II, 8, 327 (in the palace of Yama) .-§ 278 (Rājasūy.): II, 14, 568-9 (Ailavamçyāh).—§ 305 (Anudyūtap.): 11, 78, 2576 (Purūravasam Ailam).-§ 574 (Jambūkh.): VI, 9aa, 315 .-- § 641 (Rājadh.): XII. 72, 2750 (Pururavasa Ailasya samvadam Mataricvanek). (2757); 73, 2780 (Aila - Kaçyapa - samradam), (†2781), †2791, (†2792), (†2794), (†2796), (†2798).-\$ 673b (Bali-Vāsava-s.): XII, 227a, 8261.—§ 723 (Anuçusanik ): XIII, 6, 325 (attained to Heaven through the intercossion of the brahmans).—§ 764 (Ānuçāsanik.): XIII, 115δ, 5667 (among the kings that did not eat flesh during the month of Karttika, and as a consequence thereof attained to Brahmaloka).— § 770 (Anuçasanik.): XIII, 1517, 7127 (among the kings whose names one should name for success; Budhasya putram). -§ 775 (do.): XIII, 166, 7678 (among the kings whose names should be recited at sunset and sunrise), 7683.

Aila: XIII, 347, 2126; v. Aina.

Ailavamça ("the race descending from Ila"). § 155 (Püruvamç.): I, 94, 3753 ("vivardhanāḥ").

Ailavila - Kubera. § 564 (Mātalīyop.): V, 102, 3611.— § 565 (Gālavac.): V, 111, 3840 (dwells on Kailāsa).—§ 569 (Bhagavadyānap.): V, 139, 4717.—§ 615 (Baladevat.): IX, 47s, 2758 (practising austerities in Kaubera-tīrtha, in obtained the lordship of all treasures—dhanādhipatyam—and

all kinds of wealth, etc., came to him of their own accord).

**Ailavila** - Dilīpa. § 595 (Shoḍaçarāj.): VII, 61, 2263 (*Dilīpa*).

Ailavila - an ancient king. § 656 (Khadgotp.): XII, 1663, 6195 (received the Sword from Bharata and gave it to Dhundhumāra).

Aina, a people. § 739 (Ānuçās.): XIII, 34γ, 2126 (vanquished by Bharadvāja.—B. has Ailān).

Aindhana - the Sun. § 210 (Āranyakap.): III, 8, 149 (in Dhaumya's enumeration of the 108 names of the Sun).

\*Aindra, adj. ("belonging to or named after Indra"):

I, 4764 (muharts, v. Yudhishthira); IV, 2028 (Aindram astram employed by Bhīma); V, 507 (Aindram padam, i.e. the sovereignty over the gods); XI, 213 (Aindrīm sabhām); XII, 2287 (Aindro rājanya ucyats), 5382 (Aindro dharmaḥ kshattriyānām brāhmanānām athāgnikaḥ), 8283 (sthānāt), 10129 (vajraṃ), 12336 (diçaṃ), 13214 (padaṃ); XIII, 854, 4766 (sthānāt), 5283 (do.), 6019 (Aindrīm sandhyām—the morning twilight: by worshipping it with the face directed towards the East one has bathed in all the tīrthas and becomes purified from all sins—sarvatīrtheshu sa snāto mucyate sarvakilvishaiḥ); XIV, †259 (vākyaṃ).

Aindradyumna ākhyāna ("the history of Indradyumna"). § 10 (Parvas.): I, 2, 325.—§ 11 (do.): 2, 468 (v. Indradyumnopākhyāna).

Aindradyumni = Janaka: III, 10624.

Aindragna ("belonging to Indra and Agni"). § 555 (Indravijaya): V, 16, 517 (bhāgaḥ).

Aindragneya (= preced.): XII, 5418.

Aindragnya (= preced.): XII, 2307 (Aindragnyona vidhanona).

Aindri - Arjuna: I, 2751 (Aindrir Naras tu bhavita . . . i so 'rjunety abhivikhyāto), 5353, †7052; III, 1528; IV, †2112 (K. has Aindram referring to astram); VI, 2000 (so B.: C. has Indram).

Airāvaņa¹, the elephant of Indra. § 28 (Amṛtam.): I, 18, 1151.—§ 549 (Pāṇḍavapraveçap.): IV, 2, 44 (hastishu earaḥ).—§ 564 (Mātalīyop.): V, 99, 3561 (nāgarāja).— § 599 (Jayadrathavadhap.): VII, 112, 4325 (°samā yudhi).— § 611 (Çalyap.): IX, 20, 1071, 1077 (vāgendram Indraeāhyam).— § 673 (Bali - Vāsava-s.). XII, 227, 8222 (caturdantam).—Cf. Airāvata.

Airāvaṇa<sup>2</sup>, a snake. § 268 (Varuṇa-sabhā-v.): II, 9, 360 (in the palace of Varuna). Of. Airāvata.

Airāvata, the elephant of Indra. § 17 (Utahka): I. 8. 259.-§ 127 (Amçāvat.): I, 66, 2627 (dovanāgo makāgajas).— § 384 (Kairatap.): III, 41, 1676 (°cirogato . . . Cakras).- § 335 (Indralokabh.): III, 42, 1753 (caturdantam).- § 462 (Baka-Cakra-s.): III, 193, 13219.—§ 496 (Skandotp.): III, 225, 14321 (?). — § 499 (Skanda-Çakra-samāg.): III, 227. 14370.- § 505 (Skandayuddha): III, 231, 14531 (his two bells named Vaijayantī).—§ 506 (do.): III, 231, 14547.— § 555 (Sainyodyogap.): V, 18, 544.—§ 564 (Mātalīyop.): V, 99, 3553 (he takes up water in Pātāla in order to impart it to the clouds, and it is that water which Indra pours down as rain).—§ 572 (Rathātirath.): V, 167, 5807 (iva).— § 576 (Bhagavadgitap.): VI, 21, 475 (diggajā Vāmanairācatādayah); 31, 1231 (Airavatam gajendranum, says Krehna, about himself).- § 581 (Bhishmavadhap.): VI, 62, 2761 (gajam Airāvatopaman); 64, 2865 (one of the world-elephants).-§ 585 (Bhishmavadhap.): VI, 95, 4265 (iva).—§ 599 (Jayadrathavadhap.): VIII, 121, 4830 (°kule); 148, 6436 (Airdogtopamam). - § 611 (Calyap.): IX, 20, 1067 (°prakhys).—§ 615 (Skanda): IX, 457, 2517 (?).—§ 6718

(Bali-Vāsav.-samv.): XII, 223, 8069 (\*\*\*samdham).—\$ 6735 (do.): XII, 227, 8223.—\$ 730 (Meghavāhanop.): XIII, 14, 831.—\$ 773 (Kṛshṇa): XIII, 159, 7391 (identified with Kṛshṇa).—Cf. Airāvana.

Airāvata², a serpent. § 17 (Utanka): I, 3, 797 (°rājānaḥ sarpāḥ), 798 (°odbhavaḥ), 800, 801 (°jysshṭhabhrātṛbhyo).—
§ 47 (Sarpanāmakath.): I, 35, 1551.—§ 49 (Vāsuki):
I, 37, 1590 (°prabhrtibhih).—§§ 65-6 (Sarpasattra): I, 57, 2153 (°kulād).—§ 248 (Ārjunavanavāsap.): I, 214, 7793 (°kulo).—§ 564 (Mātalīyop.): V, 1037, 3627; 103, 3639 ("Sumukha of the race of Āirāvata"); 104, 3652.—§ 565 (Gālavacar.): V, 109, 3798.—§ 585 (Bhīshmavadhap.): VI, 90, 3978.—§ 608 (Karṇap.): VIII, 90, 4645 (°vaṃçasambhavam).—§ 784b (Utanka): XIV, 58 ("a serpent of Āirāvata's race"), 1714, 1732 (°sutona), 1740 (°niveçanam).
Airāvata³, plur. (āḥ), the serpents of Āirāvata's kind.

Airāvata<sup>4</sup>, a varsha. § 574 (Jambūkh.): VI, 6, 232; 8, 296. On the north of *Cringavat* and up to the border of the sea is the *Varsha Airāvata*, superior to all because of the peak (see the note of PCR., p. 28). The sun gives no heat there, and the men are not subject to decay; the moon with the stars is the only source of light. The men have the complexion and the fragrance of the lotus, their eyes do not wink, without food, with agreeable scent, fallen from *Devaloka*, without passions (virajaso), living for 13,000 years.

§ 666 (Karnap.): VIII, 877, 4416 (aided with Arjuna).

Airāvatapatha, the northern part of the path of the Moon. § 738 (Yakshayuddhap.): III, 182, 11836 (°e yathā).

Aishīka, adj. ("made of a straw"). § 4 (Anukram.): I, 1, 211 ("am paramāstram).

Aishīka ("the section relating to the Aishīka weapon"). § 4 (Anukram.): I, 1, 90 (Strīparvaishīka-viçrāmah....

Bhāratadrumah).—§ 10 (Parvas.): I, 2, 348 (°am parva).—
§ 11 (do.): I, 2, 581 (v. Sauptika).—§ 785 (Anugītāp.):
66, 1952.—§ 795 (Svargārohaņap.): XVIII, 6, 276, i.e.
Aishīkaparvan.

[Aishīkaparvan] ("the section relating to the Aishīka weapon"), the 84th of the minor parvans of Mhbhr.. cf. Aishīka. § 617: The driver of Dhrshtadyumna's chariot, who had managed to escape from Krtavarman at a time when he was heedless, informs Yudhishthira, in the morning, of the extermination of his army. Yudhishthira falls down on the earth; Sātyaki holds him in his embrace; Bhīma, etc. (a), stretch forth their arms. Having recovered his senses Yudhishthira laments (3), and despatches Nakula to bring thither DraupadI and the ladies with her; then he proceeds to view the slaughter in his camp, and falls down on the earth with all his followers (X, 10). Draupadī arrives from Upaplavya, falls down in the presence of Yudhishthira, is comforted by Bhīma, addresses Yudhishthira  $(\gamma)$ , and resolves to sit in Prāya, if the Pāṇḍavas do not slay Açvatthāman. Yudhishthira urged her to forget her sorrows, as Açvatthāman is not to be found. Draupadī insists on Açvatthāman's slaughter and the depredation of the gem on his head, appealing in particular to Bhimasena (8). Bhimasena, making Nakula his charioteer, sets out in pursuit of Acvatthaman, guided by the track of the latter's car-wheels (X, 11). Krshna urges Yudhishthira to make arrangements for the safety of Bhima, as Acvatthaman has the Brahmaciras (b) weapon capable of exterminating all foes (X, 12). The Pandavas, with Krshna, proceed on the track of Bhīmasena: Krahna, Arjuna, and Yudhishthira on Krahna's car

with steeds of the Kamboja breed: Caibya on the right. Sugriva on the left, Meghapushpa and Balahaka being parshnivahas, the standard having been made by Viçvakarman and standing high like Maya, with Garuda. They in vain ask Bhīma to stop. They find Acvatthaman sitting with Vyasa on the bank of Ganga in the midst of many R.; he is attired in a piece of cloth made of Kuca-grass, etc. . . . . He consecrates a blade of grass with Mantras, and converts it into that powerful celestial weapon, and throws it off with the words "for the destruction of the Pandavas" (X, 13). Urged by Krshna, Arjuna shoots the [Brahma, PCR.] weapon imparted to him by Drona, which was capable of neutralizing all weapons. Extraordinary portents appear in nature. Nārada and Vyāsa, trying to save the three worlds, stand between the two fires (X, 14). Arjuna withdraws his weapon; but Acvatthaman is incapable of withdrawing his, as no person of uncleansed soul can bring it back, after it has once been let off, but only a brahmacarin (and such a one is Arjuna); otherwise it strikes off his own Vyāsa praises Arjuna for not having before used the Brahmaçirus weapon; "that region where Brahmaçiras is baffled by another high weapon, suffers a drought for twelve years"; he proposes to him to give the Pandavas the gem on his head; then the Pandavas would in return grant him his life. Acvatthaman surrenders his gem, whose wearer ceases to have any fear from weapons, etc., and from D., Da., and N., and Ra.; the weapon he throws into the wombs of the Pandava women (X, 15). Krshna says that a brahman at Upaplavya has said to Uttara, "while the Kuru line will become extinct, a son will be born to thee, and he will for that reason be called Parikshit." Acvatthaman says that his words could not but be fulfilled. Kṛshna says that the feetus will die, but be recalled to a long life; but Açvatthāman shall wander for 3000 years alone, and without being able to talk to anyone; the stench of pus and blood shall emanate from him, and inaccessible forests and dreary moors shall be his abode; he shall wander over the earth with the weight of all diseases on him. Parikshit shall learn the use of all weapons from Krpa and rule the earth for sixty years; Krshna will revive him. Vyāsa approves of Krshna's curse. Acvatthaman proceeds to the forest. The Pandavas with Krshna, Vyāsa, and Nārada, taking with them the gem, come to Draupadī, who is sitting in Prāya. Bhīma comforts Draupadī  $(\eta)$ . Draupadī asks Yudhishthira to place upon his head the gem taken from Acvatthaman. Yudhishthira asks Krshna (X, 16) about the true cause of Açvatthaman's success in destroying the Pandava army  $(\theta)$ . Krshna ascribes it to the aid of Mahadeva, and relates that when Brahman, desirous of creating, saw Rudra, he asked him to create. living creatures: Rudra promised to do so, and plunged into the waters and practised austerities. Then Brahman called into existence another being in order to make him the creator of living creatures, and he created Daksha, etc.; but they ran towards their creator from hunger, desirous of devouring him, and he repaired to Brahman, who assigned herbs, etc., as their food, and the weak beings to the strong ones. The creatures multiplied. Then Rudra rose from the water, became angry, and caused his productive limb to disappear in the earth. He had created food (herbs and plants) for all these creatures. Then he went away, in cheerlessness And rage, to the Munjavat mountains in order to practise severer austerities (X, 17). After the Krta-age the gods prepared a sacrifice, but not knowing Rudra truly they

assigned no share to him. Rudra constructed a bow of two of the four kinds of sacrifices (v. the note of PCR., p. 58), and came as a brahmacarin to the sacrifice; the earth shrank with fear, etc.; Rudra pierced the sacrifice in the heart; it assumed the shape of a deer and fled away with Agni, pursued by Rudra through the skies; the gods were stupefied; Rudra with his bow broke the arms of Savit; and plucked out the eyes of Bhaga and the teeth of Pūshan; the gods uttered a cry; the string of his bow burst; the gods and the sacrifice gratified Rudra; he threw his wrath into the water; that wrath, assuming the form of fire, is always employed in consuming the water. He then gave unto Savit; his arms, to Bhaga his eyes, and to Pūshan his teeth, and restored the sacrifice. The gods assigned to him all the libations of clarified butter as his share (X, 18).

Aja¹ ("unborn") = Kṛshṇa: II, 550 (Harim); III, 481; V, 2566 (na jūyale janitrā 'yam, Ajas tasmād . . . ), 5904 (?); XII, 1646 (ajasya nābhau sambhūtam yasmin viçvam pratishthitam), 13233, 13447.

\*Aja<sup>2</sup> = the Sun. § 310 (Āranyakap.: Sūrya): III, 3, 146. \*Aja<sup>2</sup> = Çiva: X, 253.—§ 778 (Samvartta-Marutt.): XIV, 8a, 200, 210; XIII, 1159 (1000 names), 7501.

\*Aja '- Brahmán: XII, 8537, 8756, 8802.

\*Aja = Vishnu: XII, 13109; XIII, 6960 (1000 names), 6971 (ib.), 7005 (ib.).

Aja , son of Jahnu. § 638 (Ramopakhy.): XII, 49, 1717.

Aja, a king: XIII, 5668, 7684.

\*Aja\*, adj. § 677 (Mokshadh.): XII, 238, 8664 (? pitaçastraḥ = yogin ?); XII, 11231 (= Hiraṇyagarbha), 12045 (? derasya), 12674, 12864 (Mahāpurushastavo).

Aja, plur. (°a,), a kind of Rshis. § 246 (Sundopasundop.): I, 211a, 7683.—§ 630 (Rājadh.): XII, 26, 774.

Ajagara (m) parva(n). § 10 (Parvas.): I, 2, 323 - Ajagaraparvan.

Ajagara <sup>2</sup> (named after ajagara, i.e. a boa). § 659 (Mokshadh.): XII, 179, 6654 (munir), 6677 (vratum), 6678 (id.), 6679 (id.), 6680 (id.), 6681 (id.), 6682 (id.), 6683 (id.), 6684 (id.), 6685 (id.), 6686 (id.), (cf. 6689: ajagaracaritam tratum).

Ajagaraparvan ("the section relating to the soa"; the 40th of the minor parvans of Mhbhr.). § 448: The Pundavas spont four years with Arjuna in the gardens of Kubera, which added to the preceding six make ten years of exile. In the eleventh year Yudhishthira, advised by Bhima, took leave of those regions, determining again to practise austerities on the mountain, when he had regained his kingdom; and after Lomaça had returned to the abode of the gods, they with the brahmans proceeded along that very road, carried by Ghatotkaca and his followers, and advised also by Arshtishena (III, 176).- § 449: Having crossed Kailāsa, they passed one night in the hermitage of king Vrshaparvan (b), then one month at Badari, seeing Kubera's (c) favourite lake (nalinim), then crossing the land of Cina, Tushara, Darada, and all the regions of Kulinda, and the difficult Himalaya regions, they reached the city of the Kirāta king Subāhu, where they met with their charioteers Viçoka, etc., and their servants Mahendrasena, etc., the cooks and servants of the kitchen. After having stayed there one night, they, dismissing Ghatotkaca and his followers, with the charioteers and chariots reached "the king of mountains" near Yamuna (Yamunam adrirojam, i.e. Yamunodgamam, Nil.; "name of a mountain," BR.), where they dwelt for one year, occupied

with hunting, in the forest Vicakhayupa. There in a cavern Bhīma was seized by a snake and rescued by Yudhishthira. In the twelfth year of their exile they repaired thence to the borders of the desert, and desirous of dwelling by the Sarasvati (d), they went there, and thence reached the lake of Dvaitavana (III, 177) .- § 450: At the request of Janamejaya, Vaicampāyana detailed how Bhīma, when they had come from the rajarshi Vrshaparvan's hermitage, was hunting with unpoisoned (cuddhair) arrows on some spots of Himavat (b), was seized by a huge snake, and on account of a boon that had been granted to the scrpent was quite unable to extricate himself (III, 178). The serpent said that he was the rajarshi Nahusha, the son of Ayu, whom Agastya had cursed to become a serpent, out of compassion, however, adding to his curse that the person who would be able to answer his questions would deliver him, and that even stronger beings would, when seized by him, lose their strength. He had retained his recollection of his former existence, and nobody who came within his reach at the sixth division of the day (? shashthe kule: ashtadhu vibhaktasyuhne bhage, Nil.) could escape him. Bhima lamented. appeared dreadful omons to Yudhishthira there, and having learnt from Draupadi that Bhima had long been out, he set out with Dhaumya, having directed Arjuna to protect Draupadi, and Nakula and Sahadeva to protect the brahmans; and in the east, following the tracks of Bhīma, he came to the spot (III, 179). The scrpent told Yudhishthira who he was, refused other food instead of Bhima, but promised to deliver him if Yudhishthira could answer his questions. The first question was about the characteristics of the brohman, etc. (III, 180). Yudhishthira asked the sorpent some questions about the means of salvation, and some other moral and philosophical questions, about the difference between the mind (manas) and the intellect (buddhi), and what had caused Nahusha's fall. Nuhusha told that in heaven he used to exact tribute from brahmarshis, gods, Rakshasas, Gandharvas, Yakshas, Pannagas, etc.; and that such was the spell of his eyes, that on whatever creature he fixed them he instantly destroyed its power; Agastya had foretold that Yudhishthira would save him from his curse. Ho delivered Bhima unhurt, and, assuming his celestial shape, went back to heaven. Yudhishthira returned with Dhaumya and Bhima, and narrated all that to the bruhmans, who censured Bhima, and warned him against attempting such things again (III, 181).

Ajagava<sup>1</sup>, the bow of Prthu Vainya. § 596 (Prthu Vainya): VII, 69, 2406 (dhanua).

Ajagava<sup>2</sup>, Arjuna<sup>2</sup>s bow. § 599 (Jayadrathavadhap.): VII, 145, †6148.

Ajagava', Māndhātr's bow. § 407 (Māndhātrup.): III, 126, 10456 (nāma dhanuh).

Ajaikapād, one of the Rudras, sons of Sthūnu. § 108 (Amçūvat.): I, 66, 2566.—§ 191 (Pūndavotp.): I, 123, 4826.—§ 565 (Gūlavacar.): V, 114, 3899 (gold is guarded by the Ajaikapād-Ahirbradhnaih and by Dhunadu, i.e. Kubera).—§ 665 (Mokshadh.): XII, 2085, 7585 (among the deities that are the lords of the three worlds); XIII, 1217 (—Çiva, 1000 names 1).—§ 770 (Ānuçāsanik.): XIII, 1516, 7090 (one of the eleven Rudras, the lords of the three worlds).

Ajaka, an Asura incarnated as Çalva. § 130 (Amçavat.): I, 67, 2652 (Ajakas to avaro rajan ya asid Vrehaparvanah | sa Calva iti vikhyalah prthivyam abhavan nrpah).

Ajamīdha<sup>1</sup> –  $\Lambda^{\circ}$ : I, 3126.

Ajamīdha<sup>2</sup> — Yudhishthira: †I, 2102; I, 7150; II, 1601; III, 10093, 10119, 10691, 10697; V, 35, 650; VI, 3781; VIII, 3287; X, 570; XIII, †1373, 3730.

Ajamidha = Nakula: V, 2229.

Ajamīdha' = Dhṛtarāshṭra: II, 2484 (?); V, 1332, 2518; VII, 5838, 5840; VIII, 4227.

Ajamidha' = Vidura: III, 249.

Ajamidha'('au) - Duryodhana + Arjuna: IV, 2091.

Ajamidha - Samvarana: I, 3737.

Ajamidha', plur. (°ah): II, 1601 (°anam); V, 2892

(°kulam praptā, sc. Kṛshṇā), 3221 (= do.).

Ajātaçatru - Yudhishthira: I, 7149, 7152, 7760; II, 522 (na tasya vidyate dveekţā, tate 'syājātaçatrutā), 972, 1863, 1873, 2118 (Pāṇḍavo), 2203 (do.), 2134, 2448; III, 232, 251, 988, 1354, 1362, 11739 (Kaunteyo), 11906, 12313, 14749 (Dharmarājāķ), 14954, 15022, 17231; IV, 587, 905; V, 27, 645, 662, 677 (Kuntīputraķ), 716, 720, 721, 722, 724, 768, 899, 948, 953, 960, 969, 970, 979, 1095, 1096, 1907, 1984, 3148, 3438, 5198; VI, 2596, 3138, 3769; VII, 312, 445 ('tā), 1358, 1379, 1960, 3529 (Kaunteyam), 4174 (Kaunteyaḥ), 6445 (Pāṇḍavam); VIII, 199, 3206, 3298; IX, 557 (Kaunteyaṃ Yudhishthiram), 999, 1718 (Kaunteyo); XII, 603, 698 (Kaunteyam); XIII, 7555; XV, 57, 970.

Ajeya, an ancient king. § 6 (Anukram.): I, 1, 228.

Ajita', an ancient king. § 5 (Anukram.): I, 1, 224b.

Ajita' = Civa (1000 names').

Ajitaçatru. § 270 (Brahma-sabhā-v.): II, 11a, 442 (in the palace of Brahmán).

Ajyapāh ("drinkers of butter"). § 695b (Dakshayajūav.): XII, 285a, 10280.—§ 730 (Ānuçāsanik., Meghavāhanop.): XIII, 18\lambda, †1372.

\*Ākāça ("space"). § 543 (Rūmarūjyābhisheka): III, 291/3, 16554, etc.

Akāça-Gangā ("the heavenly Gangā"). § 11 (Purvas.). I, 1, 638.—§ 421 (Gandhamādanaprav.): III, 142, 10909: In the neighbourhood of the Mandara mountain, the abode of the gods and rshis; coming from Badarī, honoured by Vaihāyasas and Vālakhilyas and Gandharvas and singers of Sāmans; there Marīci, Pulaha, Bhṛgu, and Angiras, with the host of M., mutter their daily prayers; S., A., the Moon, the Sun, the stars, and planets circumambulate it; Çiva (Vrshānkāh) carries its water on his head at Gangādvāra. According to the counsel of Lomaça the Pāṇḍavas adored it, and then continued their journey with the hosts of rshis.—§ 714 (Çukakṛtya): XII, 389, 12410.—§ 717b (Nārāyaṇīya): XII, 343, ††13218 VIII).—§ 795 (Svargārohanap.): XVIII, 3, 108.

Akāçani - Çiva (1000 names 2).

Akala - Civa (1000 names ').

Akāla - Čiva (1000 names 2).

Akampana(h), a king. § 594 (Abhimanyuv.): VII, 52, 2028; 2029; 54, 2125: In days of old there was a king named Akampana. Once, on the field of battle, he was surrounded by his foes. His son Hari was at last slain in the midst of the army. A. grieved day and night. Then the D.-r. Nărada came and told him the origin of death

(Mrtyu, q.v.). "Therefore," said Nărada, "don't indulge in fruitless grief for creatures after they are dead . . . ." Akampana felt consoled, and Nărada went to the woods of Nandana.

Akara - Çiva (1000 names 2).

Akāra ("the letter a"): VI, 1237 (aksharāņām akāro 'smi, says Krshna about himself).

Akarkara, a serpent. § 47 (Sarpanāmakathana): I 35, 1561 (Karkarākarkarau nūgau).

Akarsha. § 287 (Rājasūyikap.): II, 34, 1270 (among the kings who came to Yudhishthim's rājasūya).

Akartr = Krshna? XII, 13285.

Äkhandala = Indra. § 606 (Kurnap.): VIII, 867, 4353 (°dhanuhprakhyam . . . Karnam).—§ 608 (do.): VIII, 90, 4661 (hardmbupükhandalavittagoptrbhih). — § 717 (Nārāyanīya): XII, 337, 12755 (diram Ākhandalo yathā); 339, 12864 (Mahāpurushastave).

Akroça. § 285 (Digvijayap.): II, 32, 1188 (rājarshim, conquered by Nakula).

Akrodhadrohamoha = Kṛshṇa: XII, 1671.

Akrodhana. § 156 (Püruvamç.): I, 95, ††3774 (son of

Ayutanayin and Kama).

Akrūra'. § 232 (Svayamvarap.): I, 186, 6998 (comes to the svayamvara of Kṛshṇā).—§ 252 (Subhadrāharaṇap.): I, 219, 7915.—§ 253 (Haraṇāharaṇap.): I, 221, 7990 (Vṛshṇirīrāṇāṃ senāpatir; visited Arjuna at Khāṇḍavaprastha togother with Kṛshṇa).—§ 264 (Sabhākriyāp.): II, 4β, 125 (among the kings prosent when Yudhishthira entered his palace).—§ 320 (Saubhavadhop.): III, 18, 736 (a Vṛshṇi hero).—§ 312 (Indralokābhigam.): III, 51, 1994 (°Gada-Sāmbaiç ca, a Vṛshṇi hero).—§ 641 (Rājadh.): XII, 81, 3033 (Āhukākrāran, v. the note by PCR., p. 260), 3037 ("Buladeva and others of the Bhoja race are partisans of Akrūra").—§ 793 (Mausalap.): XVI, 6κ, 157; 7, 248 (his widow(s) desire to retire into the woods).—§ 795 (Svargārohaṇap.): XVIII, 5μ, 162 (among the kings that entered the deities, Vicveshāṃ devatānān te vivicur).

Akrūra 2 - Vishņu (1000 names).

Akrūrakarman - Civa: XIV, 204.

Akrshta, plur. (°ah), a sort of Rahis. § 656 (Khadgotp.): XII, 166\$\beta\$, 6144 (accepted the religion of the Vedas).

Akṛṭavraṇa, a follower of Paraçu-Rāma. § 393 (Paraçu-Rāma): III, 115, 10127 (Rāmasyānucaram vīram), (10129).— § 394 (Arjuna Kārtavīrya): III, 115 (10133).— § 394b (Tīrthayātrāp.): III, 115: A. had followed Rāma Jāmadagnya and been an eye-witness of all his decds in former days.— § 395 (Jamadagni): III, 115 (10150).— § 396 (do.): III, 116 (10171).— § 573 (Ambop.): V, 176, 6058 (Rāmasyānucaraḥ priyaḥ), 6062, 6063, (6064); 177 (6083), (6091); 179, 7132 (he acted as Yuyutsu's charioteer, sakhā Veda-vid atyantam dayito Bhārgavasya ha); 180, 7179 (°prabhrtayaḥ . . . . Rāmasyānucarāḥ); 184, 7280 (sakhā vipre, sc. Rāmasya).— § 734 (Ānuçūsanik.): XIII, 26a, 1765 (among the ṛshis who surround Bhīshma when he lies on his arrow bed).

Akrti. § 273 (Rājasūyārambhap.): II, 14, 586 (brother of the Bhoja king Bhishmaka; like to Rāma Jāmadagnya; has placed himself under Jarāsandha).—§ 284 (Sahadeva): II, 81a, 1165 (a king in the south, subjected by Sahadeva; Akrtim Kauçikācāryam . . . vaçs cakre . . . Surāshfrādhipatim).

Aksha. § 615 (Skanda): IX, 45, 2560 (among the warriors

of Skanda

Aksha = Civa (1000 names 1).

Akshahrdayaprāpţi. § 11 (Parvas.): I, 2, 437 (all. to the history of Nala).

Akshamālā. § 565 (Gālavacar.): V, 117, 3970 (Vasishthaç cākshamālayā . . . rome; PCR. identifies her with Arundhatī).

Akshamālin = Çiva (1000 names1).

\*Akshara ("imperishable"): (- Kṛshṇa) XII, 1626, 1635; XII, 2328 ("sātmatām), 2323 (id.), 2351 ("saṃmitāḥ lokāḥ); (- Hiraṇyagarbha) XII, 11232 (sko); (- Vishṇu?) XII, 13115; (- Kṛshṇa?) XII, 13285 (?); (- Çiva) XIII, 1193 (paramaṃ Brahma?); (- Vishṇu) XIII, 6951 (1000 names), 7000 (1000 names).

\*akshauhinī, an army of a certain kind and magnitude. § 9 (Parvas.): I, 1, 287, 292, etc.—§ 153 (Samvarana): I, 94, 3723.—§ 570 (Sainyaniryānap.): V, 155, 5267, etc.

Akshīna, son of Viçvāmitra. § 721δ (Viçvāmitrop.): XIII, 4β, 249.

Akshobhya - Vishnu (1000 names).

Akūpāra (v. BR.). § 28 (Amṛtamanth.): I, 18, 1122.— § 468 (Indradyumnop.): III, 199, 13337 (a very old tortoise), 13338.

Alakā, the city and tank of Kubera. § 148 (Yayāti): I, 85, 3508.—§ 269 (Vaiçravaņasabhā-v.): II, 10, 390 (nalinyāç cālakākhyāyāḥ).

Alakādhipa - Kubera: IX, 583 (Mahoçvarasakham); XII, 2811 (- Vaiçravana), 2822 (id.).

Alakanandā. § 221 (Caitrarathap.): I, 170, 6456 (deveshu Gangā, Gandharva! prāpnoty Alakanandatām).

Alamba (? v. Garuda). § 436: I, 29, 1377: with divine trees (devavrkshah), with golden boughs, and others with fruits of gold and silver and branches of precious gems.

Alamba. § 264 (Sabhākriyāp.): II, 4a, 109 (among the rshis who were present when Yudhishthira entered his palace).

Alambāyana (- Cāruçīrsha). § 730 (Ānuçāsanik., Meghavāhanop.): XIII, 18, 1301 (C°).

Alambusha, a rakshasa, variously genealogized and presumably ultimately identical with other similar figures. § 11 (Parvas.): I, 2, 535 (is killed).—§ 552 (Goharanap.): IV, 5, 1771 (the same?, rather od: Alambushograsendnum, Be. vimanani; Nil. tatprabhrtinum Gandharvanan).- 572 (Rathātirathas.): V, 167, 5802 (Rakshasendrak, parveseiram anusmaran, Rakshasasainyanam sarvesham rathasattames) .-§ 578 (Bhishmavadhap.): VI, 45, 1711 (rakehasam), 1713 (-do.).-§ 581 (do.): VI, 63, †2808 (rākshaso).-§ 584 (do.): VI, 81, 3560 (= do.); 82, 3615 (rakshasam), 3620 (-do.). - [§ 585 (do.): VI, 90, c.]: the rukshasa, Ārçyaçrīga (v. 4019), who kills Irāvat, is Alambusha.— § 586 (do.): VI, 99, 4506 (= do.); 100, 4572 (= do.), 4575 (- do.); 101, 4584 (- do.: Arçyaçringim), 4591 (-do.), 4596 (-do.: Ārçyaçrinjim), 4604 (-do.).—§ 590 (Dropabhishokap.): VII, 14, 540 (Haidimbalambushau rakshasau). -- § 592 (Samçaptakavadhap.): VII, 25, 1124 (rakshasas). - § 599 (Jayadrathavadhap.): VII, 95, 3537 (rakehasendram); 96, 3559 (-do.); 108, 4065 (-do.: Arcyacringim, v. 4067), 4072 (- do.: recollecting the slaughter of his brother Vaka, v. 4075); 109, 4097 (-do.), 4099 (-do.), 4101 (-do.), 4105 (-do.), 4106 (rākshasendram), †4132 (slain by Ghatotkaca: Ghatotkacah . . . abhiriananda . . . Alambusham pakvam alambusham yathu); 140, 5828 (rajavare, - do.?), 5830 (do. - do.?), 5833 (- do.?); 150, 6515 (- do.?).-§ 600 (Ghatotkacavadhap.): VII, 165. 7871 (rakehasendro); 167, 7498 (having eight terrible-looking Picacas yoked to his car; description); 174, 7856 (-do.? Jatasurir), 7857 (rakshas), 7858 (-do.), 7861 (-do.), 7864 (-do.), 7870 (-do.), 7872 (Ghafotkacalambushayoh), 7875 (Alanbusha - Ghafotkacau), 7879 (rakshasendram). — § 604 (Karnap.): VIII, 5, 135 (rakshasendrah, kharabandhurayānasan, has been killed by Ghafotkaca).—§ 609 (Çalyap.): IX, 2, 76 (Jalasandho'thārshyaçringi rākshasaç cāpy Alāyudhah | Alambusha tathā rājā rākshasaç cāpy Alāyudhah | Ārçyaçringiç oa nihatah).—§ 620 (Çrūddhap.): XI, 26, 792 (Ghafotkacam rākshasendram Baka-bhrātaram eva ca | Alambusham rākshasendram Jalasandham ca pārthivam, sc. are burnt after death).

Alambushā, an Apsaras. § 103 (Amçāvatar.): I, 65, 2557.—§ 191 (Arjuna): I, 123, 4817.—§ 549 (Pāndavapraveçap.): IV, 9, 259.—§ 615 (Baladevatīrthay.): IX, 51, 2931 (diryām Apsarasam punyām darçanīyām A°ām), 2937.—
§ 781 (Ashtāvakra-Dik-samv.): XIII, 19, 1424.—§ 775

(Ānuçāsanik.): XIII, 166, 7641.

Alarka¹, a rūjarshi. § 267 (Yama-sabhā-v.): II, 8, 329 (among the rajarshis in the palace of Yama). - § 3238 (Dvaitav.): III, 25 (Alarka had renounced his kingdoms and riches, see BR., LIA. I. Anh., xxx f., 2nd ed. xxxiv f.).-§ 760 (Anucasanik.): XIII, 115, 5666 (Ramao-Nalaik).-§ 775 (do.): XIII, 166, 7678 (among the principal kings whose names are to be recited at sunset and sunrise). -§ 782 (Brahmanugita): XIV, 30e, 840 (rajarehim), (843), 845, (847), 848, (850), 851, (853), 854, (856), 857, (859), 860, (862), 863, 865, 866. The Pitrs (of Paragu-Rāma) said: R.-r. Alarka, having with his bow conquered the whole earth, set his mind on what is subtle; he said: "My mind has become strong; having conquered the mind, one's conquest becomes permanent; I shall shoot sharp-pointed arrows at the mind." The mind said: "These arrows will never pierce me, but only slay thyself; do thou look out for other arrows with which to destroy me"; and so also with the nose, the tongue, etc. Then he set himself to penances, but failed to obtain fit arrows. He engaged in yoga, and now alew all the senses with one arrow. He complained that he [had lost his time ] in courting sovereignty till now; "there is no happiness higher than yoga."

Alarka<sup>2</sup>, a worm. § 621 (Rājadh.): XII, 3, 87 (bites Karna; originally a Rākshasa, who in the Kṛta-age had ravished the spouse of Bhṛgu and been cursed by him)

Alātākshī, a mūtr. § 615u (Skanda): IX, 46θ, 2626.

Alāyudha, a Rūkshasa. § 599 (Jayadrathavadhap.): VII, 950, 3536 (fights Ghatotkaca on the fourteenth day of the battle); 96, 3568 (do.).—§ 600 (Ghatotkacavadhap.): VII, 176, 8004 (promises Duryodhana to slay Bhīmasena and his brothers in order to avenge his kinsmen Baka and Kirmīra and his friend Hidimba, in the night after the fourteenth day of the combat); 177, 8028 (fights Ghatotkaca, etc.), 8033, 8042, 8043 (\*\*ratham\*), 8044, 8046, 8051; 178ψψ, 8076 (do.), 8078, 8079, 8085, 8101 (\*\*yuddham\*) Bhaimy-Alūyudhayor\*), 8110 (is killed by Ghatotkaca), 8114; 179, 8117; 180, 8212; 181, 8236.—§ 609 (Çalyap.): 1X, 2, 76, 94.—§ 611 (do.): IX, 24, 1299.—§ 789 (Putradarçanap.): XV, 32, 879.

Alinda, pl. (°ah), a people in Bharata-varsha. — § 574 (Jambukh.): VI, 9, 371 (B. has Athida),

Alola - Civa (1000 names 2).

Alolupa, (a) son of Dhṛtarūshṭra. § 131 (Aṃçāv.): I, 67, 2738.—§ 182 (Dhṛtarūshṭraputranāmak.): I, 117, 4551.— § 606 (Karṇap.): VIII, 84£, 4263 (among ten sons of Dhṛtarūshṭra's killed by Bhīma; C. has Alulupa).—(b) — the Sun: III, 3, 153.

Alulupa, v. Alolupa.

Amadhya ("without middle"): XII, 12864 (Mahapuru-shastave), 13249 (- Kṛshṇa).

Amāhatha, a serpent. § 67 (Sarpasattra): I, 57, 2157 (of Dhrtarashtra's race).

Amanin - Vishņu (1000 names).

\*Amara', pl., the gods: IX, 1909, 2450, 2969 (°prakhyam), 3243; X, 766 (°tām), 789, 804; XI, 295, 494 (°vat), etc.; sing., IX, 1899, etc.

Amara - Civa (1000 names 1).

"Amaracreshtha - Indra.

\*Amarādhipa - Indra.

\*Amaradvishah, the Asuras: IX, 3519.

\*Amaradyuti - Çiva: XIII, 7499.

\*Amarana = Civa (1000 names 2).

\*Amaraprabhu - Vishnu (1000 names).

\*Amararāja - Indra.

Amarāvatī, the city of Indra.—§ 225 (Vāsishtha): I, 177, 6786 (Çakraņevāmarāvatī).—§ 262 (Sabhākriyāp.): II, 2, 46 (yathā Çakra 'marāvatīm).—§ 335 (Indralokābhig.): III, 42, 1755 (Çakrasya purīm).—§ 336 (Indralokābhig.): III, 43: Amarāvatī was the resort of Siddhas and Cāranas, and the Naudana garden of the troops of the Apsarases. The region cannot be seen by those who have not gone through ascetic austerities, etc.—§ 443 (Nivātakavacay.): III, 168, 12036 (Çakrasya bharanam).—§ 445 (do.): III, 173, 12224 (°I-sanhāçam Hiraņyapuram).—§ 564 (Mūtalīyop.): V, 103, 3617 (devarājasya purī).—§ 589 (Dronābhishekap.): VII, 11, 408.—§ 596 (Pratijūāp.): VII, 77, 2724.—§ 736 (Vītahavyop.): XIII, 30, 1957.—§ 745 (Cyavana-Kuçika-s.): XIII, 54, 2841.—§ 768 (Umā-Maheçvara-s.): XIII, 142, 6546 (by living with deer, etc., one attains to Amarāvatī).

\*Amarecvara = Indra.

Amatsyagin, son of Viçvamitra. § 721 (Anuçasanik.): XIII, 4β, 258.

\*Amāvasī, the day of the new moon. § 615 (Prabhāsot-pattik.): IX, 35, 2053, 2058.—§ 717 (Nārūyaṇīya): XII, 343 XI), 13221.

Amavasu, son of Pururavas and Urvaçi. § 141 (Pururavas): I, 75, 3149.

Ambā, the eldest daughter of the king of Kāçi, chosen by the Saubha king, carried off by Bhīshma to be married to Vicitravīrya, but released; refused by the Saubha king, etc., reborn as Çikhandin (v. Ambopākhyānaparvan). § 167 (Vicitravīryoparama): I, 102, 4136 (jysshfhām Kūçipateh sutām).—§ 290 (Çiçupālavadhap.): II, 41, 1454.—§ 573 (Ambop.): V, 173, 5951-2; 175, 5977, 5985; 176, 6040, 6063, (6080); 177, (6087), (7009), (7017); 178, (7029), (7031), 7033 (Rāmāmbāyoh); 186, 7367 (only in B., a river in Vatsabhūmi, to which Ambā was changed after death with half her body); 188, 7408; 192, 7551.—§ 576 (Bhagavadgītāp.): VI, 14, 554.—§ 596 (Pratijūāp.): VII, 72, 2501.

Ambājanman, a tīrtha. § 364 (Tirthayātrāp.): III, 83,

Ambālikā. § 156 (Pūruvamç.): I, 95, 3804.

Çântaur Kauçalya Küçirâja | († 187) Vicitravirya~(2) Ambikâ. (3) Ambâlikâ~ Vyâsa († 171). (1) Ambâ.

Dhytarâshţra (2). Pâņdu (3).

§ 167 (Vicitraviryoparama): I, 102, 4187.—§ 171 (Vicitraviryasutotp.): I, 106, 4288.—§ 673 (Ambop.): V, 173,

5951-2 (rājakanyā yavīyasī); 175, 5990; 176, 6068. Cf. Kausalyā.

Ambaravrta - Civa (1000 names 2).

Ambarisha', an ancient king. § 4 (Anukram.): I, 1, 220 bis (mentioned by Sanjaya as bolonging to the past).-§ 267 (Yama-sabhū-v.): II, 8, 322 (in the palace of Yama).— § 409 (Plukshāvataranagam.): III, 129b, 10514 (Nabhagah; had in olden time sacrificed on the Yamuna and given prodigious riches to the sadasyas, and by his sacrifices and austerities he had attained to the highest perfection-siddhim). — § 521 (Draupadīharaņap.): III, 263, 15553 (smftrā 'nubhāvam rājarsher Ambarīshasya dhīmatah).—§ 562 (Bhagavadyānap.): V, 90, 3146.- 574 (Jambūkh.): VI, 9aa, 314 (had been king of Bharatavarsha). - § 595 (Shodaçarājika): VII, 64, 2303, 2314, 2318. A. N. fought alone against 1,000,000 kings, who were reduced to subjection, and he, conquering the whole earth, performed 100 sacrifices, etc. (description); in those sacrifices he as sacrificial presents gave the kingdoms of hundreds and thousands of kings to his 10,000,000 of priests, and numbers of princes and kings with their treasuries, etc.—§ 621 (Rājadh.): XII, 80, 238 (the earth had formerly belonged to him) .- § 623 (do.): XII, 14, 421 (do.) .-- § 632 (Shodaçarājop.): XII, 29, 993 (Nabhagim; his magnificent sacrifices, etc.), 995.—§ 641 (Rajadh.): XII, 98, 3614 (discourse between him and Indra about Sudeva and the sacrifice of battle), 3615 (Nabhagih), (3618), (3625), 3663.- § 677 (Mokshadh.): XII, 235, 8597 (having given to the brahmans cleven arbudus of cows, he proceeded to heaven with all the people of his kingdom).—§ 7516 (Capathavidhi): XIII, 94a, †4551, (4375).—§ 761 (Anuçüsanik.): XIII, 1157, 5661 (Nabhagena; among the ancient kings that had abstained from honey and meat in the month of Karttika).-§ 767 (do.): XIII, 137a, 6253 (among the princes that had attained to heaven by charities and penances; A. had given away all his kingdom to a brahman).—§ 775 (do.): XIII, 166, 7679 (among the principal kings whose names should be recited at sunrise and sunset). - § 782b (Brāhmanagītā): XIV. 31, 876 (in an ancient kalpa, sung verses), 877, 886.

Ambarisha<sup>3</sup>, a Nāga (Serpent). § 793 (Mausalap.): XVI, 47, †120 (among the celestial snakes who received in the Ocean the Nāga that issued from the mouth of Bala-Rāma).

Ambashtha<sup>1</sup>, pl. (°āḥ), a people. § 285 (Digvijayap., Nakula): II, 32, 1189 (in the west, conquered by Nakula). - § 295 (Dyūtap.): II, 52, 1871 (among the people who paid tribute to Yudhishthira).- § 576 (Bhagavadgītāp.): VI, 18, 688 (among the people who protected Bhīshma); 20, 750 (in the army of Bhishma). - § 587 (Bhishmavadhap.): VI, 117, 5485 (vanquished by Arjuna on the tenth day of the battle; Kaikeyaik saha); 119aa, 5649 (among the people who abandoned Bhishma on the tenth day of the battle; do.).-§ 589 (Dronabhishekap.): VII, 4β, 120 (had fought Karna); 7, 183 (in the rear of Drona's troops).—§ 592 (Samcantakavadhap.): VII, 200, 802 (at the back of Drona's array on the twelfth day of the battle).—§ 599 (Jayadrathavadhap.): VII, 121cc, 4819 (headed by Duryodhana, they, with Cakas, etc., and the Samcuptakas, attacked Sutyaki).- § 600 (Ghatotkacavadhap.): VII, 157p, 6948 (Yudhishthira began to slay the 4.; the nightly combat after the fourteenth day); 16188, 7296 (Yudhishthira slew the A.).—§ 702 (Mokshadh.): XII, 2977, 10868 (among the kshattriyas who had sprung from the original orders by intermixture).

Ambashtha<sup>2</sup>, the Ambashtha king (Çrutüyu). § 585 (Bhishmavadhap.): VI, 96, 4360 (rajanam loke viçrulam

vanquished by Abhimanyu).—§ 592 (Samçaptakavadhap.): VII, 25, 1112 (rājānam, vanquished by the Codi-king), 1113.—§ 599 (Jayadrathavadhap.): VII, 93, 3397 (Çrutāyus tathāmbashthas, fights Arjuna), 3399, 3402.—§ 604 (Karṇap.): VIII, 5, 107 (Çrutāyur aps cāmbashthas, has been killed by Arjuna); 6, 161 (°sya sutaḥ, killed by Duryodhana's son Lakshmana).

Ambashthaka, a king. § 585 (Bhishmav.): VI, 96, 4340 (fights Abhimanyu on the eighth day of the battle).

Ambashthapati ("the lord of the Ambashthas"). § 580 (Bhīshmav.): VI, 59μ, †2584 (Çrutāyus, attacks Arjuna on the third day of the battle), †2647 (ρ) (Çrutāyur, has been vanquished by Arjuna).

Ambhonidhi'- Krshna.

Ambhonidhi' - Vishnu (1000 names).

Ambhoruha, son of Viçvamitra. § 7216 (Viçvamitrop.): XIII, 4β, 258.

Ambikā', sister of Ambālikā (q.v.). § 156 (Pūruvamç.):
I, 95, 3804 (Ambikāmbāliko Kauçalyātmajo Kāçirājaduhitarau).—§ 167 (Vicitravīryoparama): I, 102, 4137.—§ 171 (Vicitravīryasutotp.): I, 106, 4277.—§ 196 (Vyāsa):
I, 128, 4973, 4975.—§ 573 (Ambop.): V, 173, 5951, 5952 (madhyamā); 175, 5990; 176, 6068. Cf. Kausalyā.

Ambikā<sup>2</sup>, an Apsaras. § 191 (Pāndavotp.): I, **123**, 4818 (among the Apsarases who danced and sang at the birth of Arjuna).

Ambikā<sup>3</sup>, a mūtr. § 615u (Skanda): IX, 46e, 2630 (enumeration).—§ 770 (Ånuçāsanik.): XIII, 151e, 7106 (Skandaç cāmbikayā saha; among those the recital of whose names cleanses from all sins).

Ambikābhartr - Çiva.

Ambikāsuta - Dhrtarāshtra.

Ambikeya - Dhrtarashtra.

Ambopākhyāna ("episode relating to Ambā"). § 10 (Parvas.): I, 2, 336 ("am parva).—§ 11 (do.): I, 2, 516, i.e. Ambopākhyānaparvan.

[Ambopākhyānaparvan] ("the section containing the episode of Amba," the 66th of the minor parvans of Mhbhr. Cf. Ambopākhyāna). § 573. Questioned by Duryodhana why he would not slay Cikhandin, Bhishma said: After Cantanu's death and Citrangada's demise, obedient to the counsels of Satyavati I installed, according to the ordinance, Vicitravirya as king. I repaired on a single car to the svayamvara of the daughters of the king of Kāçi: Ambā (the eldest), Ambika (the second), and Ambalika (the voungest), who were viryaçalkāh. Challenging all the kings, I took the three maidens upon my car, and repeatedly told my name to the kings, and vanquished them all. Then I came back to Hastinapura and made over those maidens, intending them for Vicitravirya, to Satyavati (V, 173). Satvavati became very glad. When the nuptials approached, Amba said that she had before mentally chosen the Calva king (the lord of Saubha, v. 6076, etc.) as her lord, and that he, without her father's knowledge, had privately proposed to her (V, 174). I then laid the matter before Satyavati and our counsellors (mantrin), rivijes, and purchitas, and permitted Amba to depart. She came to the city of the Calva king, escorted by a number of old brahmans, accompanied by her nurse. But he would no longer have her as his wife, because she was to be wedded to another. It was of no avail that she declared she had been carried away by force, weeping and against her will; for Calva was in terror of Bhishma. She cursed Bhishma, her father, herself (because she had not

leapt down from Bhishma's car), Calva, and Dhatr (the creator). She resolved that her vengeance should fall upon Bhīshma. She repaired to a hermitage of ascetics (tapasab), and stayed there that night. There was the great brahman Caikhavatya, a proceptor in the scriptures and the Aranyakas (castre caranyake guruk) (V, 175). The ascetics counselled her to repair to her father's abode; but she would not, lest she should be slighted by her relatives; she wished to practise ascetic austorities. Then came her maternal grandfather, the Srajava king, the R.-r. Hotravahana, and advised her to go to Rama Jamadagnya, who would slay Bhishma in battle if Bhishma did not obey his behest; he always dwelt on the Mahendra mountain with R., G., and Aps. While they were speaking there appeared Akrtavrana, a dear companion of Rama: he said that Rama would come the next morning to see Hotravahana; Hotravahana related the history of Amba to Akrtavrana (V, 176). The next day Rama appeared with his disciples, his bow in hand, etc. (description). Ambā asked him to slay Bhīshma (V, 177). Rama said he would not take up arms except at the command of brahmans. Akrtavrana supported the demand of Ambä. The next morning they all set out for Kurukshetra with the maiden, and quartered themselves on the banks of Sarasyati. On the third day Rama sent a message to Bhishma, who came and worshipped him. Rama demanded that he should bestow Ambā upon Vicitravīrya, which Bhīshma refused. Rāma threatened to slay him in battle; Bhishma said that Rāma had himself taught him the four kinds of arms (ishvastram caturvidham; see the note of PCR.); and quoted a cloka in the Purana, sung by Marutta (v. 7074). Having first gone to Hästinapura and represented everything to Satyavati, Bhishma set out for Kurukshetra on his car (description). Ganga ("worshipped by Si. and Cā," v. 7095) in vain endeavoured to make them desist (V, 178). Bhīshma asked Rāma to mount on a chariot; but Rama said that the earth was his chariot. the Vedas his steeds, the wind (Mataricvan) his charioteer, and the mothers of the Vedas (Vedamātarah; see the note of PCR.) his harness. Bhīshma saw him stationed on an excellent car (description), with Akrtavrana as his chariotecr. Bhishma propitiated Rama by worshipping him, on foot. The combat lasted for many days; at last Bhishma, from pity and reverence, would not strike Rāma any longer, and the combat ceased at sunset (V, 179). Next morning the battle was taken up again. Bhīshma's Vāyavya weapon was neutralized by Rāma's Guhyaka; Bhīshma's Agneya by Rāma's Vāruna. At a momentary swoon of Bhishma, Akrtavrana, Amba, etc., were filled with joy; then Rama fell into a swoon and dropped down; the ascetics and Amba comforted him. A conflagration was caused in the welkin. At evening Rāma withdrew (V, 180). The next day they fought again, and at evening they desisted (V, 181). The next day Bhīshma's charioteer was slain; Bhīshma, pierced by an arrow, fell down to the earth; eight brahmans supported him on their arms in mid-air; Ganga was seen on his car; she had controlled his steeds in the combat. Bhikhma dismissed her and fought till evening. When Rama for a moment lost his consciousness, Rahu enveloped the sun, etc. At evening the battle ceased; next day it was taken up again, and lasted for twenty-three days (V, 182). During the night the above-mentioned eight brahmans appeared to Bhishma in a dream, comforted him, and said that the weapon Prasvapa (Prajūpatyam Viçvakrtam, v. 7259; PCR., "appertaining to the lord of all creatures and forged by the divine artificer")

would come to his knowledge, for it had been known to him in his former life; neither Rama nor any person on earth was acquainted with it; Rama would not be slain by it, but he would fall asleep; "then thou wilt awaken him with the weapon Sambodhana" (V, 183). Next day Akrtavrana must comfort Rama. Bhishma and Rama both used the Brahma weapon: the welkin seemed to be ablaze, and D., As., R., G., and Ra. were greatly afflicted, etc. Then the mantras for using the Prasvapa weapon suddenly came to Bhīshma's mind (V, 184). Voices in the sky (the gods) and Nārada forbade him to let off the Prasvāpa weapon against Rama, and the above-mentioned brahmans supported the words of Nārada. Beholding the Prasvāpa weapon withdrawn, Rama declared himself to be vanquished. Rama then beheld before him his father and father's futher, who forbade him any more to fight with kshattriyas, especially with Bhishma, whom the gods forbade to fight with Rama. "Arjuna has been ordained by Svayambhū to be the slaver of Bhishma." The ascetics with Rolks, Narada, Ganga, and the Pitrs succeeded in bringing about peace; the above-mentioned eight brahmans ordered. Bhishma to go to Rama, who, summoning Amba, said (V. 185) that he could do no more Amba went away, resolved to devote herself to austerities, that she might herself slay Bhīshma. Rāma with the ascetics departed for the Mahendra mountain; Bhishma enter d Hästinapura, and was blessed by Satyavatī, and he appointed spies to ascertain the doings of Amba. Bhishma became afflicted when he heard that she was resolved on ascetic austerities (description), but was consoled by Narada and Vyasa. After having lived for six months on air she stood a year in the waters of Yamuna, etc., and thus went on for twelve years. She then went into Vatsabhūmi (resorted to by Si. and Ca.), etc. (a). Ganga, angry because she observed these vows for the destruction of Bhīshma, cursed her, saying that after death she would become a river crooked in her course, etc. When Amba once more came back to Vatsabhumi she there became the above-mentioned river, but in consequence of her ascetic merit, only with half her body, while as to the other half she remained a maiden as before (V, 186). To the ascetics in Vatsabhūmi she said that she was resolved to obtain manhood in order to be revenged on Bhishma. Civa appeared in his own form in the midst of those great rshis, and premised her that she would slav Bhishma and even obtain manhood, and in a new body remember all the incidents; born in the race of Drupada, she would become a maharatha. Then Civa disappeared. Amba burnt herself on the bank of the Yamuna in the very eight of those great Rshis (V. 187). Questioned by Duryodhana how Cikhandin, having before been born a girl, afterwards became a man. Phishma related: The eldest queen of king Drupada was childless. During those years Drupada worshipped Cankara for the sake of offspring, resolving to bring about Bhishma's destruction, and practising the austerest of penances. He begged Civa for a son; Civa raid he should have a child who would be both female and male. In due time the queen conceived (as told by Narada), and gave birth to a daughter, whom Drupada gave out for a son, and called her Cikhandin. Bhishma alone. from his spies and from Narada, knew the truth (V. 188). In arrows and weapons she became a disciple of Drona. They afterwards wedded her to the daughter of the Dacurna king Hiranyavarman, quite assured that the words of Civa would become true. Cikhandin, after marriage, came buck to Kümpilya. At the discovery of Çikhandin's sex a war was

about to break out with Hiranyavarman (V, 189). Drupada was not naturally courageous, and became filled with fear, and, in the presence of others, asked his queen about the truth (though he knew everything) (V, 190). The queen said that, childless as she was, when her daughter Cikhandini was born she had, from fear of her co-wives, told Drupada that it was a son, remembering the words of Civa. Drupada prepared for war, and, with the queen, prayed to the gods. Cikhandini went to a forest, the haunt of the powerful Yaksha (Guhyaka, v. 7480) Sthunakarna, who was a follower of Kubera, resolved on putting an end to her own life. Repeatedly requested by Sthunakarna to ask a boon, she told him the matter, and wished to become a man. as long as Hiranyavarman had not left the city (V. 191). He gave her his manhood and took her womanhood for a certain period, i.e. till Hiranyavarman should have departed. Cikhandin went home and informed Drupada, who with his wife recollected the words of Civa. Hiranyavarman sent a brahman as an envoy to Kāmpilya, threatening to exterminate Drupada with his counsellors, sons, etc. Drupada sent a brahman as his envoy to Hiranyavarman, maintaining that Cikhandin was a male; "let it be made clear by means of witnesses; somebody has spoken falsely to thee." Hiranyavarman despatched a number of young ladies for ascertaining it, and they attested that he was a male. Hiranyavarman then passed some days with Drupada in gladness, gave much wealth to Cikhandin, and then departed, having rebuked his daughter. Kubera, hearing the matter from the Yukshas, cursed Sthunakarna, saying that his femininity should remain as it was; as the Yakshas began to soften him, he set a limit to the curse, i.e. Cikhandin's death. When Cikhandin came to redeem his pledge, Sthunakarna related his curse and let him go. Drupada gave Cikhandin as a pupil to Drona, who taught him the fourfold (catushpadam) Dhanurveda, along with the Dhartarashtras and Dhrshtadyumna. It was Ambā who had been born as Çikhandin. Bhīshma had made a vow not to shoot weapons against a woman, or one that had before been a woman, or one bearing a feminine name, or one whose form resembled that of a woman (V, 192). Duryodhana asked in what time Bhīma, etc. (a), could annihilate the hostile army. Bhīshma said he could do it in a month; Drona said the same; Krpa mentioned two months; Acvatthaman, ten nights; Karna, ave nights. Bhishma ridiculed Karpa, saying that he will think otherwise when he had encountered Arjuna and Krahna (V. 193). Having learnt this from his spies, Yudhishthira asked Arjuna the same question. Arjuna said that with Krshnu as his ally he could exterminate the three worlds with the gods, etc., in the twinkling of an eye; the weapon given him by Pacupati (i.e. Civa) as a hunter (Kairate dvandvayuddhs), which Pacupati used at the end of the yuga for destroying created things, was not known to Bhishma, etc. ( $\beta$ ); he enumerated Yudhishthira's allies ( $\gamma$ ); Yudhishthira was himself competent to exterminate the three worlds (V, 194). Next morning, under a cloudless sky, the Kaurava army marched (description) to the field, first Vinda, etc. (8); Acvathuman, etc. (c), in the second division; in the rear, Krtavarman, etc. (ζ), with the Dhartarashtras at their head. Durrodhana's oncampment (description) looked like a second Hästinapura (V, 195). In the same way Yudhishthira also ordered out his troops, headed by Dhrehtadyumna, under Dhrahtaketu, etc. (7), (description); first Abhimanyu, etc. (0); then Bhima and Arjuna in the second division; last of

all himself with Virāţa and Drupada, etc. Then he disposed his divisions in a different order, confounding the Dhārtarāshṭras: the Draupadeyas, etc. ( $\iota$ ), under Bhīmasena; in the middle division, Virāţa, etc. ( $\iota$ ); in that part where Yudhishṭhira himself was, Cekitāna, etc. ( $\lambda$ ). Yudhishṭhira was followed by Saucitti, etc. ( $\mu$ ), (V, 196).

Ambuçayın - Çiva (1000 names1).

Ambujāla - Çiva (1000 names 3).

Ambumatī, a river. § 364 (Tīrthayātrāp.): III, 83, 6026. Ambuma — Varuņa.

Ambuvāhini. § 775 (Ānuçāsanik.): XIII, 166, 7646 (among the rivers whose names ought to be recited at sunset and sunrise).

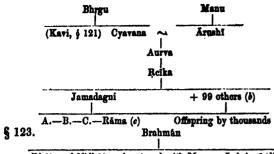
Ambuvica. § 242: I, 204, 7476: Karna spoke contemptuously of Bhishma and Drona, saying that everyone's happiness depended on destiny and not on his friends, etc., mentioning the Magadha king Ambuvica at Rājagrha, whose affairs were in the hands of his minister Mahākarni, himself never attending to them; his minister appropriated everything belonging to the king (his queen, treasures, and sovereignty), but he did not succeed in acquiring the kingdom.

Amça, one of the Ādityas. § 88 (Amçāvat.): I, 65, 2523.—
§ 191 (Arjuna): I, 123a, 4822 (came to the birth of Arjuna).
—§ 258 (Khānḍavad.): I, 227, 8267 (seized a lance).—
§ 615u (Skanda): IX, 45γ, 2507 ε, 2537 (gave five companions to Skanda).—§ 665 (Mokshadh.): XII, 208β, 7581 (enumeration).—§ 748 (Tūrakavadhop.): XIII, 86a, 4201 (among those who came to see the newborn Skanda).—§ 770 (Ānuçāsanik.): XIII, 151γ, 7092 (enumeration of the Ādityas). Cf. Sūrya.

Amçavatarana (the three first chapters of Sambhavaparvan, I, 65-7). § 11 (Parvas.): I, 2, 368 (B. has otao).— § 289 (Arghāharaṇap.): II, 36, 1317 (Amçavatarane ya 'sau Brahmano bhavane, i.e. 'bhavat).

[Amcavatarana(m)] ("incarnations"), comprehends the three first chapters of Sambhavaparvan (vii), i.e. I, 65-67. § 85: Conformably to the consultation held between Indra and Narayana, the celestials were born in the lines of brahmarshis and rajarshis, and they slew the Danavas, Ra.. G., and Snakes, etc. Janamejaya desired to hear, from the beginning, of the births of D., Da., G., Aps., men, Y., and Ra.- § 86: The six spiritual sons of Brahmán; Kacyapa.-§ 87: The thirteen daughters of Daksha (v. 2520, read Pradha with B. and V., and v. 2554).- § 88: The Adityah (Vishnu, the youngest and superior to them all).- § 89: Diti's son Hiranyakacipu and his five sons. - § 90: Prahlāda's three sons.—§ 91: Virocana—Bali—Bāṇa (a follower of Rudra and called also Mahākāla). — § 92: Forty sons of Danu (only thirty-two are enumerated, amongst them Süryä-Candramasau, "not to be confounded with the gods of the same name").-§ 93: Ten more races (vamçak) of Danu-putrah. - § 94: Simhikā's four sons (Rāhu, etc.).—§ 95: Offspring of Krūrā (i.e. Krodhā, gaņaķ Krodhavaço nāma, nototherwise enumerated). \_§ 96: The four sons of Dandyus.—§ 97: The offspring of Kālā (the Kālakeyāḥ; only four enumerated; instead of "Krodhak catruh" read with B. "Krodhacatruh") .- § 98: The upādhyāya of the Asuras was Çukra or Uçanas, son of a rehi; he had four sons who sacrificed for the Asuras (Trackia-so BR. - Dharas tathātriç oa dodo [/] anyau raudrakarminau; ought we not to read Jajadharas or something of the sort? PCB. has: Tranhfadhara . . . Raudra and Karmin); they were Brahmaloka-parayands. This progeny of the Asuras and

gods is related in the Purana.—§ 99: The six Vainateyall. -§ 100: The six Kadraveyah.-§ 101: The sixteen Devagandharvā Mauneyāh.—§ 102: The eight daughters of Prādhā and the ten Devagandharvah Pradheyah. - § 103: Enumeration of thirteen Apsarases, daughters of Pradha and the Devarshi (i.e. Kaçyapa). - § 104: The four Gandharvasattamah, apparently sons of Pradha. - § 105: Amrtan, brahmana garo Gandharvapearaeae tatha | apatyam Kapilayae tu Purane parikirtitam .- § 106: "Thus I have told you about the birth of all creatures: of Gandharvas, Apsarases, Snakes, Suparnas, R., and M., etc." \* (I, 65). - § 107: Brahmano mānasāh putrā viditāh shan maharshayah.—§ 108: The Rudras, sons of Sthanu.—§ 109: Enumeration of the six maharshis (cf. § 86).—§ 110: The three sons of Angiras.— § 111: Atri's many sons (not enumerated) were perfect (siddhāh) maharshis.—§ 112: Pulastya's offspring were Ra., the monkeys, K., and Y.-§ 113: Pulaha's offspring were the Calabhas, the lions, Kp., the tigers, Y. (PCR. reads apparently "rksha," i.e. bears), and wolves.—§ 114: Kratu's sons were the companions of the Sun (Patangasahacarinah, i.e. the Välikhilyas; so Nil. and PCR.).- § 115: The rahi Prajāpati Daksha sprang from the right toe of Brahmán, and Daksha's wife from the left too of Brahmán; he had lost his sons (nachtaputrah, v. § 138), but had fifty daughters, whom he made his putrikah; he bestowed ten of them on Dharma, twenty-seven on Indu (i.e. the Moon), thirteen on Kacyapa. Enumeration of the ten wives of Dharma (dvarany stans Dharmasya vihitani Svayambhuva). The twenty-seven wives of Soma are all junction-stars of the nakshatras (nakshatrayoginyah, VP. ii, p. 28; cf. BR. s.v., and Sürya-Sio, ch. viii; not onumerated). - § 116: The Vasus (q.v.) with their mothers and sons and grandsons, etc.; especially Kumāra (b), Prabhāsa (e), Viçvakarman (d).—§ 117: Dharma, assuming a human body, came out through the right breast of Brahman. His three sons and their wives.—§ 118: From Marici's son Kacyapa sprang the gods and Asuras, "lokanam prabhavas tu sah."-§ 119: Tväshtrī, the wife of Savity, in the form of a mare, gave birth to the Acvins in the skies .--§ 120: The sons of Aditi are twelve (not enumerated); the youngest of them is Vishnu, upon whom the worlds are dependent. - § 120 bis: "trayactrimcata ity ete derasi.e. eight Vasus, eleven Rudras, twelve Adityas, Prajapati, and Vashatkara" (NII.)-" teeham aham tava | anvayam sampravakshyūmi pakshaiç ca kulato gaņūn | Rudrūņām aparaķ pakshah Sadhyanam Marutam tatha | Vasanam Bhargavam vidyād Vicvedevāme tathaiva oa | Vainateyae tu Garudo balavān Arunae tatha | Brhaepatic oa bhagaran Adityeeho eva ganyate | Acvinau Guhyakan viddhi sarvaushadhyas tatha paçun | ete devaganā, rājan, kirtitās to 'nupūrveçah || yan kirtayitvā manujah sarvapāpaih pramucyate."—§ 121: Bhṛgu came out ripping open the heart of Brahmán. Bhṛgu's son was Kavi, and Kavi's son was the planet Cukra (or do Kavi, Kaviputra, and Cukra signify one and the same person, which seems to be the opinion of PCR.?), who was appointed by Svayambhū to give and withhold rain, and to inflict and remit calamities, and who by the power of asceticism (yogācāryo) became the guru both of the Daityas and of the gods,- § 122: As he (Qukra) was thus employed by Vidhi (i.e. Brahman) in seeking welfare (yogakehemaya), Bhrgu begat Cyavana, who, falling out of his mother's womb through anger, released her (cf. § 20). Cyavana's wife was Arushi, daughter of Manu; their son Aurra came out ripping open the thigh of Arushi.



Dhatr and Vidhatr, who stayed with Manu.—Lakshmi (b)

§ 124: Çukra's daughter Devī was the eldest wife of Varuņa; her children are Bala and Surā ("giving joy unto the gods").

—§ 125: Adharma was born when creatures began to devour each other from want of food. His wife is Nirrti, whence the Rākshasas, who are called Nairrtāh, and (?) Bhaya, Mahābhaya, and Mṛtyu. Mṛtyu has neither wife nor children.—

§ 127: Krodha had nine daughters of wrathful disposition (Krodhavaçah): I, Mrgī (whose offspring are the deer); II, Mrgamanda (o the bears and symanas); III, Hari (o the monkeys, horses, and golüngülas); IV, Bhadramanas (mother of the elephant Airavata); V. Matangi (whose offspring are the elephants); VI, Çarduli (o lions, tigers, leopards, and all strong animals); VII, Çvetā (v. 2630: diçam gajan tu Cvetākhyam . . . ajanayad); VIII, Surabhi, who has four daughters: (A) Rohini, from whom the cows sprang; (B) Gandharvī, the horses; (C) Vimalā; (D) Analā, whose offspring are the seven sorts of trees that have pulpy fruitsthe date, palm, hintala, tali, the little date, the nut, and the cocoanut, according to PCR.—and a daughter, Çukī; IX, Surasa (mother of Kanka, i.e. a species of long-feathered birds).—§ 128: Aruna's wife, Cyenī, gave birth to Sampāti and Jațāyus.—§ 129: Surasā gave birth to the Nāgas, Kadrū to the Pannagas (these names are, however, in reality used indiscriminately), Vinata to Garuda and Aruna (I, 66).-§ 130: Complying with the wish of Janamejaya, Vaicampāyana mentions the gods, Dānavas, etc. (see ch. 65-68 = §§ 85-129), who were born among men, and in whom they became incarnated. (b) Bhishma. (c) Dhrtarashtra. (d) Vidura. Enumeration, among others (a) of the 101 sons ( $\beta$ ) of Dhytarashtra (v. Dhartarashtra) (they were versed in the Rājaçāstra), including (e) Yuyutsu, incarnations of Pulastya's sons (i.e. the Rakshasas), except Duryodhana, who was a portion of Kali, and (f) a daughter, Duhçalā. Nakula and Sahadeva (portions of the Acvins) were the handsomest of all creatures. Some set a condition for letting his son Varcas be incarnate in Abhimanyu. (g) Draupadi's five sons (h) (enumerated) were the Viçvas (? viçvan devaganan).— § 131 (Kunti; (b) Karna). — § 132: Incarnations of Nārāyana (Vāsudeva, i.e. Krshna), Çesha (Baladeva), Sanatkumāra (Pradyumna), 16,000 portions of the Apsarases (the wives of Vasudeva; born at the command of Vasava. i.e. Indra), Çrī (Rukmiņī, in the line of Bhīshmaka), Çacī (Draupadi), Siddhi and Dhrti (Kunti and Madri), Mati (Subalātmajā, i.e. Gāndhārī), (I, 67).

Cf. adir amçavatarana(m) (so B.; C. adiramçavataranam) =

[Adiv]amçavatāranaparvan: I, 312, 360.

Amou - Çiva (1000 names 2).

Amoumat<sup>1</sup>, a king. § 282 (Svayamvarap.): I, 186, 6991 (among those who came to the Svayamvara of Kṛshṇā).

Amqumat<sup>3</sup>, the son's son of king Sagara. § 387 (Sagara): III, 107, 8884 (Asamañjas-sutam).—§ 389 (Gangāvatar.): III, 107 (brings back the sacrificial horse of Sagara), 8895, 8898, 9901, 9908, 9911, 9914, 9915.

Amgumat<sup>3</sup>, a Bhoja king (cf. Amgumat<sup>1</sup>). § 604 (Karnap.): VIII, 6, 164 (Bhojarājah, killed by Drona).

Amoumat', one of the Vicvedevas. § 749 (Anuçasanik.): XIII, 917, 4357 (enumerated among 64 Vicvedevas).

Amçumat'- Sürya.

Amcumat' = Soms.

Ameyātman' - Çiva.

Ameyātman' - Vithņu (1000 names).

Amita - Civa (1000 names 1).

Amitacana - Vishnu (1000 names).

Amitāçanā, a Mātr. § 615s (Skanda): IX, 480, 2625 (enumeration).

Amitadhvaja, an ancient king. § 673 (Bali-Vāsava-s.): XII, 227a, 8262.

Amitaujas, a king. § 130 (Amçāvat.): I, 67a, 2648 (incarņation of the Asura Ketumat).—§ 564 (Sainyodyogap.): V, 4γ, 75 (among the kings to whom Drupada proposes to send messengers).—§ 572 (Rathātir.): V, 171, 5903 (among the mahārathāh of the Pāṇḍavas, Pāñcāla-sattamāḥ).

Amitavikrama - Vishņu (1000 names).

Amitrajit = Qiva (1000 names 2).

Amogha , a Fire. § 490 (Angirasa): III, 219, 14154.

Amogha<sup>2</sup>, a Yaksha. § 506 (Skandayuddha): III, 231, 14548 (mahā-Yaksho, in the right wing of Skanda's army).

Amogha<sup>3</sup> = Skanda. § 508 (Kārttikeyastava): III, **232**, 14632 (among the names of Skanda).

Amogha = Civa: X, 256; XIII, 1227 (1000 names 2).

Amogha - Vishnu (1000 names).

Amoghā, a Mātr. § 615u (Skanda): IX, 46ô, 2639.

Amoghartha = Çiva (1000 names 2).

\*amṛta¹, ambrosia (cf. the articles Utanka, Amṛtam., Garuda, Vālakhilya, Kapilā, etc.). § 615u (Skanda): IX, 46, 2668 (kamanḍalum amritodbhavam, which Gangā gave to Skanda).—§ 618 (Jalapradānikap.): XI, 2, 46 (amṛta-samair vākyair); 7, 163 (vāg°).

**Amrta** - Civa (1000 names 3).

Amrta = Vishnu (1000 names).

Amrta: XII, 12864 (Mahāpurushastava).

Amrta, a Magadha princess, wife of Anaçvan. § 156 (Puruvanc.): I, 95, ††3794 (Magadhām).

Amrtaca = Vishnu (1000 names).

Amrtāksha: XII, 12864 (Mahāpurushastava).

[Amrtamanthana] ("churning of the Amrta or Ambrosia"). Cf. Astikaparvan. § 28: Once the gods having assembled on the summit of Mount Meru, Nārāyaņa told Brahmán to churn the Ocean with the gods and the Asuras, in order to obtain Amrta (I. 17). Vishņu and Brahmán prevailed upon Ananta (i.e. Çesha), the prince of Snakes, to bring up the mountain Mandara. The gods having obtained from the Ocean the permission to churn it, Indra placed Mandara on the back of the Tortoise-king; Mandara was made the churning staff and Vāsuki the cord, the Asuras holding him by the hood and the gods by the tail, while Ananta, who sided with Nārāyaṇa, at intervals raised the snake's hood and suddenly lowered it. Black vapours with flames issued from Vāsuki's mouth; etc. After some churning

the gums of various trees and herbs mingled with the waters of the Ocean, and the milky water produced clarified butter, but even then the Amrta did not appear. The gods were tired and repaired to Brahman, who prevailed upon Narayana to grant the gods new strength to churn afresh. After a while the Moon, Ori, Suradevi (wine), Ucchaihgravas, and Kaustubha came forth on the side of the gods: then Dhanvantari with a white vessel of Amrta in his hand; then Airavana, and at last the poison Kālakūţa, that Çiva, solicited by Brahman, swallowed for the safety of the creation; from that time Civa is called Nīlakantha ('Blue-neck'). The Asuras preparing to rob the gods of Cri and the Amrta, Narayana, assisted by his māyā ('illusion'), assumed a ravishing female form; the Danavas and Daityas were infatuated, and placed the Amrta in her hands (I, 18). While the Daityas and Danavas pursued the gods, Vishnu with Nara let the gods drink of the Amrta; the Danava Rahu also drank of it in the disguise of a god, but was discovered by Surya (i.e. the Sun) and Soma (i.e. the Moon); then Nārāyana instantly seized his discus and cut off his head, which to this day swallows Sürya and Soma. In a dreadful battle on the shores of the saltwater sea the gods, headed by Nārāyana with his discus Sudarçana and Nara with his celestial bow, discomfited the Asuras, who entered the bowels of the earth or plunged into the sea of salt waters. The gods replaced Mandara on its own base, and, headed by Indra, they entrusted the keeping of the vessel of Amrta to Kirīţin (i.e. Nara), (I, 19).

Amrtamçudbhava = Vishnu (1000 names).

Amrtapa<sup>1</sup>, a Dānava. § 93 (Amgūvat.): I, **65**, 2587 (Danuputra).

Amrtapa 2 = Vishnu (1000 names).

Amrtapa = Civa (1000 names 1).

Amrtavapus = Vishņu (1000 names).

Amrtecaya: XII, 12864 (Mahāpurushastava).

Amrtyu = Vishnu (1000 names).

Amukha = Civa (1000 names 1).

Amukhya = Civa (1000 names 2).

Amurtarayas, an ancient king. § 381 (Gaya): III, 95, 8528 (Cap putro Gayo).

Amurtarayasa, an ancient king. § 656 (Khadgotp.): XII, 166δ, 6194 (among those to whom the sword successively passed).

Amūrtarayasa = Gaya.

Amurti = Vishnu (1000 names).

Amurtimat - Vishnu (1000 names).

Anabhijñeya = Kṛshṇa.

Anaçvan. § 156 (Pūruvamç.): I, 95, 3793, 3794 (ef. Amṛtā).

Anādhṛshṭi¹. § 150 (Pūruvaṃç.): I, 94, 3702 (seems to be the same as Reeyu).

Anādhṛshṭi². § 253 (Haraṇāharaṇap.): I, 221, 7990 (a companion of Kṛshṇa).—§ 273 (Rājasūyārambhap.): II, 14, 623 (a mahāratha among the Vṛshṇia).—§ 553 (Vaivāhikap.): IV, 71, 2357 (a follower of Kṛshṇa).—§ 572 (Sainyaniryāṇap.): V, 151 ζ, 5164 (surrounds Kṛshṇa and Arjuna).

Anathrshti<sup>3</sup>, son of Dhrtarashtra (apparently - Anathrshya). § 585 (Bhishmavadhap.): VI, 96, 4349 (among the sons of Dhrtarashtra who were killed by Bhimasena).

Anadhrahtiauta. § 150 (Püruvamç.): I, 94, 3703 (A° tv astā rājasūyāçvamedhakrt Matināra iti khyāto rājā paramadhārmika.).

Anādhrshya, a son of Dhytarāshtra (cf. Anādhrshti). § 130 (Amçāvat.): I, 67, 2739.—§ 182 (Dhytarāshtraputranāmak.): I, 117, 4552.

Anādi 1 - Krshna.

Anādi '- Vishņu (1000 names).

Anādi: XII, 12864 (Mahāpurushastave).

Anādi-madhya-nidhana = Vishņu.

**Anādi-madhya-paryanta = K**ṛshṇa.

Anādi-nidhana - Brahman, Kṛshṇa, Purushottama, Vishṇu. Anādva - Kṛshṇa.

Anagha<sup>1</sup>. § 6 (Anukram.): I, 1, 228 (belongs to the past). Anagha<sup>2</sup>, a Deva-Gandharva. § 191 (Arjuna): I, 123, 4811 (among the Deva-Gandharvas who sang at the birth of Arjuna).

Anagha 3 = Civa (1000 names 2, etc.).

Anagha - Vishnu (1000 names).

Anagha' = Skanda.

Anagha<sup>4</sup>, a Suparna, son of Garuda. § 564 (Mātaliyop.): V, 101, 3597.

Anakadundubhi - Vasudeva.

Anala¹ ("Fire"), one of the eight Vasus (§ 116), son of Prajāpati (?) or Dharma (?) and Çāṇḍilī, and father of Skanda. See Agni, Vishņu, Kṛshṇa, Çiva.

Anala, a Suparna, son of Garuda. § 564 (Mātaliyop.): V, 101, 3594.

Analā. § 127 (Amçāvat.): I, 66, 2632, 2633 (one of the Krodhavaçāh).

Analaputra - Skanda.

Analasunu - Skanda.

Analātmaja - Skanda.

Anāmaya - Vishņu (1000 names), Skanda.

Ananda<sup>1</sup>, one of the warriors of Skanda. § 615u (Skanda): · IX, 45η, 2567.

Ananda 2 - Vishnu (1000 names).

Ananga, son of Kardama. § 641 (Rājadh.): XII, 59, 2212, 2213 (a protector of creatures; fully conversant with the science of chastisement).

Ananga 2 - Kāma, Çiva.

Anangangahara = Civa.

Ananta¹ ("infinite"), the prince of Snakcs. § 28 (Amṛtamanthana): I, 17, 1107 (?°kalpam); 18, 1118, 1119.

—§ 48 (Qesha): I, 36, 1587 (the same as Çesha), 1588 (Pitāmaha gave him Suparņa as a friend).—§ 100 (Amçāvat.): I, 65, 2549 (a Kādraveya).—§ 576 (Bhadnvadgītāp.): VI, 34, 1233 (°asmi Nāgānām, says Kṛshṇa about himself).—§ 581 (Bhīshmavadhap.): VI, 67, 3023 (Çesham devam).—§ 585 (do.): VI, 90, 4044 (iva vegavān).—§ 730 (Ānuçāsanik., Meghavāhamop.): XIII, 14, 915 (bhujageshu, i.e. Çiva).—§ 770 (Ānuçāsanik.): XIII, 151a, 7088 (mahoragāya), 7119 ("Dharma, Kāma, Kāla, Vasu, Vāsuki, Ananta, and Kapila are the seven upholders of Earth, dharanīdharāḥ").—§ 795 (Svargārohenap.): XVIII, 5µ, 169 (incarnate as Balarāma, gone to Rasātala). Cf. Çesha.

Ananta, a warrior of Skanda's. § 615u (Skanda): IX, 45n, 2559.

Ananta \* ... Kṛshṇa, Vishṇu, Çiva, Mahāpurusha, Nārāyaṇa, the Sun (Sūrya).

Anantā, a Mādhava princess, wife of Pūru's son Janamejaya. § 156 (Pūruvamç.): I, 95, †† 3765 (Mādhavīṃ).

Anantabhoga ("with infinite serpent body"). § 552 (Goharanap.): IV, 55, 1719 (anantabhogo bhujagah kridann iva mahdrasve; presumably allusion to Ananta). See also Mahapurusha.

Anantaçrī - Vishņu (1000 names).

Anantagati - Mahāpurusha.

Anantākhya - Mahāpurusha.

Anantaparimeya - Krahna.

Anantarupa - Çiva (1000 names \*), Vishņu (1000 names), Skanda.

Anantātman - Vishņu (1000 names).

Anantavijaya, the conch of Yudhishthira. § 578 (Bhagavadgitāp.): VI, 25 $\kappa$ , 845.—§ 578 (Bhīshmavadhap.): VI, 51 $\alpha$ , 2166.

Anaranya. § 6 (Anukram.): I, 1, 230 (belongs to the past).—§ 760 (Anuçāsanik.): XIII, 116γ, 5661 (among the ancient kings who have abstained from most in the month of Kārttika).—§ 775 (do.): XIII, 166η, 7684 (among the kings whose names should be recited at sunset and sunrise).

Anartha = Vishnu (1000 names).

Anartta¹, pl. (°aḥ), a people. § 279 (Arjuna): II, 26, 997 (conquered by Arjuna).—§ 318 (Arjunābhigam.): III, 13, 610 (Kṛshṇa said that if he had not been absent from the A. country he should have prevented the gambling).—§ 319 (Saubhavadhop.): III, 14, 622, 631.—§ 320 (Saubhavadhop.): III, 15, 649 (chase all dancers); 20, 777 (°nagaram=Dvārakā).—§ 553 (Vaivāhikap.): IV, 72, 2350 (many Dāçārhas from the A. country came with Kṛshṇa to Upaplavya).—§ 562 (Bhagavadyānap.): V, 83, 2964 (entertained Kuntī).—§ 574 (Jambūkh.): VI, 9, 359 (°Nairṛtāḥ).—§ 604 (Karṇap.): VIII, 5, 96; 7, †197 (°vāsī Hṛdikātmajo 'sau . . . Sāttvatānāṃ varishṭhaḥ).—§ 783 (Anugītāp.): XIV, 52, 1525, 1535 (°purīm = Dvūrakā).

Anartta, sg., chief (or country) of the Anarttas. § 452 (Mārkandeya-samāsyā-p.): III, 183, † 12582 (Anarttam erābhimukhāh çivena gatvā dhanurveda-ratipradhānāh tavātmajā Vrehņi-puram praviçya tadaiva tebhyah eprhayanti, Krehņe, says Krehna to Draupadī).—§ 611 (Çalyap.): IX, 17, 947 (—Sātyaki).

Anaupama = Civa (1000 names 1).

Anaushadha - Civa (1000 names 2).

Anavadyā, an Apsaras. § 102 (Amçāvat.): I, 65, 2558 (daughter of Prādhā).—§ 191 (Arjuna): I, 123a, 4817 (among the Apsarases who danced and sang at the birth of Arjuna).

Anāyush (B. Dao), erratum for Danāyus.

Anda = Çiva (1000 names 1), the Sun.

Andadhara = Civa (1000 names 1).

Andaja(m janma). § 717b (Nārāyaṇīya): XII, 348ηη, 13492 (Brahmán's sixth birth); 349 VI), ††13590 (andajo janmani).

Andajāh - Çiva (1000 names 1).

Andanacana - Civa (1000 names 1).

Andha, pl. (°ak), a people, presumably for Andhaka. § 555 (Sainyodyogap.): V, 19, 586 (Krtavarma ca Harddikyo Bhojandha-Kukuraih saha).

 and Vrshnis chose not to fight with Jarasandha).- § 289 (Arghaharanap.): II, 36, 1322 (A°-Vrehninam vamçe).-295 (Dyūtap.): II, 52, 1907 (A°-Vrehņayah).—§ 298 (id.): 62, 2101 (Andhaka Yadava Bhojah sametah Kamsam atyajan).- § 317 (Arjunabhigam.): III, 12, 461 (visit the Pāṇḍavas in the great forest).—§ 320 (Saubhavadhop.): III, 15, 654 (Vrehny-Ao-pure, i.e. Dvaraka); 48, 744 (Ao-Vrshnayah). - § 402 (Tirthayātrāp.): III, 120, 10278 (sa-Vrshni-Bhoja°).—§ 452 (Märkundeya-samäsyä-p.): III, 183, 12588 (Kukurā°). — § 511 (Draupadī-Satyabhāmāsamvādap.): III, 235, 14736 (A°-Vrshnayah). — § 522 (Draupadiharanap.): III, 268, 15654 (sandhaka-Vrehnivīro Janardanah). - § 552 (Vaivāhikap.): IV, 72, 2360 (Vrshny-A°).- § 554 (Sainyodyogap.): V, 7, 131 (Vrshny-A°). - § 556 (Sanjayayanap.): V, 27, 768 (Vrshnya°rājye); 281, †804, †805 (Vrshny-A°āh . . . Krshnapranitah). - § 561 (Yanasandhip.): V, 48, 1885 (Vrshny-A°); 51, 2056 (A°-Vrehnayah); 57, 2233 (Vrehninam mukhyam Krehnam); 65, 2488 (A°-Vrehnishu). - § 562 (Bhagavadyanap.): V, 86, 3043 (Vrshny-A°); 128, 4298 (A-Vrehnayah); 131, 4420 (id.), 4426.- \$ 569 (id.): V. 140, 4738 (A°-Vṛshṇayaḥ), 4749 (do.).-[§ 571 (Ulūkadūt.): V, 160, 5510 (read with B. Dravidandhra Kañcyaih; so also v. 5555).] - § 580 (Bhīshmavadhap.): VI, 59. 2606 (A°-Vrshni-natha, i.e. Krehna).—§ 599 (Jayadrathavadhap.): VII, 104, 3891 (Vrshny-Ao-Kurūttamau, i.e. Krshna and Arjuna); 142, 5931 (Vrehny-Ao-vyaghram, i.e. Satyaki). 5942 (do.); 143, 5965 (Vrshny - A°). - § 603 (Narayanastram.): VII, 198, 9138 (A°- Prshnibhih), 9179 (do.), 9180 (do.); 199, 9220 (Vrshny-Ao-vrtah, i.e. Satyaki).-§ 611 (Calyap.): IX, 17, 911; 21, 1104 (Vrehny-Aomaharathau, i.e. Satyaki and Hardikya).- § 617 (Aishikap.): X, 11, 639 (Vrehny-Ao).- § 621 (Rājadh.): XII, 7, 159 (do., opure). - § 641 (Rajadh.): XII, 81, 3031 (Ao-Vrehnayah). 3052 (do.). - § 785 (Anugītāp.): XIV, 59, 1768 (Bhoja-Vrshnya°); 66, 1959 (Vrshny-A°-kulam); 71, 2066 (°A°vyāghrair); 83, 2480 (Vrshny-A°-patih, i.e. Ugrasena?); 86, 2565 (id. - Krshna). - § 793 (Mausalap.): XVI, 1, 12, 14 (Vrshay-A°), 19 (Vrshay-A°-vināçāya), 26 (id.), 29 (Vrshny-A°kuleshu); 2, 33, 36 (Vrshny-A°), 40 (id.), 49 (id.); 3, 58 (id.), 63 (id.), 64 (A°-Vrshnayah), 69 (Vrshny-A°), 86 (Bhoja°), 90, 93, 98 (Kukura°); 4, 123 (A°-Vrehni-); 5, 134 (ea-Bhoja°-Kaukuran Varehneyan). 140 ( Vrshny-A°); 7, 186 (id.), 203 (id.), 210 (A°-Vrshninam), 213 (id.), 215 (Bhoja-Vrehny-Ao), 239 (Vrehny-Ao); 8, 268 (Bhoja-Vrshny-A°), 279 (Vrshny-A°), 292 (id.).-§ 794 (Mahaprasthanikap.): XVII, 1, 1 (id.).- § 795 (Svargarohanap.): XVIII, 4, 142 (Sadhyanam atha devanam Viçvesham Marutam api | ganeshu paçya rajendra Vrehny-Ao-maharathan).

Andhaka<sup>3</sup>, an Asura killed by Rudra. § 593 (Abhimanyuvadhap.): VII, 49, 1937 (pureva Tryambakandhakau).—
§ 595 (Rāma Dāçarathi): VII, 59, 2229 (pureva Tryambako 'ndhakam).—§ 600 (Ghatotkacavadhap.): VII, 155, †6726 (yathā 'ndhaka pratinihata Haram surāḥ); 156, 6818 (Mahoçvara ivāndhakam).—§ 603 (Nārāyaṇāstram.): VII, 201, 9463 (Andhaka-nipātina, i.e. Rudra).—§ 604 (Karṇap.): VIII, 5, 146 (yathā Rudrana oāndhakab).—§ 605 (do.): VIII, 20, 788 (Tryambakanāndhaka yathā).

Andhaka-Bhoja. § 273 (Rājasūyārambhap.): II, 14, 624 (putrau cāndhakabhojasya srādhau, among the defenders of the fortifications upon the Gomanta mountains, when Jarāsandha made his attack).

Andhaka-ghātin - Çiva (1000 names 1).

Andhakāraka, a mountain in Krauncadvīpa. \$ 575

(Bhumip.): VI, 12, 459, 463 (°degat).

Andhra, pl. (°ak), a people. § 284 (Sahadeva): II, 31c. 1175 (in the South). - § 458 (Kali-yuga): III, 188, 12839.- § 569 (Bhagavadyanap.): V, 1406, 4751.- § 571 (Ulūkadūt.): V, 160, 5510 (Dravidā kāňoyaih; C. Andhak); 161, 5555 (do.).—§ 574 (Jambūkh.): VI, 9µ, 357 (a country in Bharata - varsha). - § 589 (Dronap.): VII, 4β, 122 (Kalingao, have been vanquished by Karna). - § 641 (Rājadh.): XII, 650, 2439 ( Madrakāh; among the people mentioned by Indra in setting forth the kshattriya duties).-§ 744 (Anuçasanik.): XIII, 487, 2587 (A° vahirgramapraticrayah, a mixed caste sprung from the Vaidehika).-§ 785 (Anugītāp.): XIV, 83, 2476 (towards the southern ocean). Cf. Andhrakah.

Andhraka. § 264 (Sabhākriyāp.): II, 4, 119 (among the kings present when Yudhishthira entered his palace).

Andhrakāh, a people. § 287 (Rājasūyikap.): II, 34, 1270 (in the enumeration of kings who came to Yudhishthira's rūjasūya). - § 342 (Indralokābh.): III, 51, 1988 (Cola-Dravidao).- § 605 (Karnap.): VIII, 20δδ, 779 (Pulinda-Khasa-Vāhlīka-Nishādāo Kuntalān, among those slaughtered by Pandya, in the army of Karna).—§ 608 (do.): VIII, 73, 3653 (mentioned as fighting for the sake of Duryodhana).-§ 664 (Mokshadh.): XII, 2071, 7559 (mentioned among the sinful creatures of the earth, born in the southern region). Cf. Andhra.

Anekamürti - Vishnu (1000 names).

Anenas, son of Ayus and Svarbhanavi. § 141 (Pururavas): I, 75, 3150.

Aṅga¹, pl. (°āḥ), a people (country) descended from Aṅga. § 208 (Astradarçana): I, 136, 5414 (°vishaya; Duryodhana installed Karna king of Anga), 5415 (orajyasya); 137, 5422 (°rājyābhishskārdram, i.e. Karna), 5425 (°rājyañ ca), 5435 (°rdjyam), 5441 (°ecvaram, i.e. Karna). - § 249 (Arjunavanavāsap.): I, 215, 7820 (°Vanga - Kalingeshu). — § 290 (Cicupalavadhap.): II, 44, 1527 (Vangao-vishayadhyaksham, i.e. Karna).—§ 295 (Dyūtap.): II, 52, 1872 (among those who brought tribute to Yudhishthira).—§ 391 (Rshyaçriga): III, 110, 10008 (°ānām īçvaro Lomapādah), 10018 (°patir = Lomapāda); 113, 10077 (°ādhipateh, i.e. Lomapāda), 10084 (°rūjam = do.), 10087 (°patim = do.). - § 512 (Ghosha väträp.): III, 247, 15052 (°rajānam = Karna). - § 515 (Karnadigvijaya): III, 254, 15243. - § 547 (Kundalaharanap.): III, 309, 17167.—§ 574 (Jambūkh.): VI, 9μ, 353 (country in Bharatavarsha).—§ 576 (Bhagavadgītāp.): VI. 17. 664 ("patina - Karna's son Vrshaketu, PCR.).-§ 589 (Dronabhishek.): VII, 117, 396 (had been vanquished by Krshna). - § 595 (Paraçu-Rāma): VII, 70β, 2436 (Anga-Venga-Kalingamç ca, slain by Paraçu-Rama).—§ 599 (Jayadrathavadhap.): VII, 93, 3368 (they and the Kalinga king, on elephants, fought against Arjuna, who caused a great carnage among them, on the fourteenth day of the battle). -- § 604 (Karnap.): VIII, 8, 236 (caused by Karna to pay tribute to Duryodhana, of. § 515). - § 605 (Karnap.): VIII, 17, 671 (Kalinga-Vanyanga-Nishadavirah, attacked Arjuna with a division of elephants, which is broken, on the sixteenth day of the battle); 22pp, 863 (fought against Dhrahtadyumna, etc., on the sixteenth day of the battle), 881.- § 608 (Karpap.): VIII, 70, 3500 (Kalinga-Vanga - Niehada - Magadhah, were being slain by Bhīma on the seventeenth day of the battle) .- \$ 621 (Rajadh.): XII, 5. 184 (Karpa became king not only of the A., but forthwith also over Campa, having vanquished Jarasandha). - § 641 (Rajadh.): XII, 122, 4469 (Angeshu raja Vasukomo, discourse between him and king Mandhatr at Munjaprahtha). - § 748 (Vipulop.): XIII, 42, 2350, 2351 (°eçvaraeya Citrarathasya, married to the sister of Ruci), 2352 (opaler do.), 2353 (Angendra - varānganā - Prabhāvatī). - § 7720 (Kacyapa): XIII, 164, 7214 (tyaktvā mahitvam bhūmis tu spardhayā 'ngangpasya ha | nāçam jagāma, tām vipro vyashtambhayata Kacyapah).- § 785 (Anugitap.): XIV, 83, 2469.

Anga. § 6 (Anukram.): I, 1, 226 (belongs to the past). Anga' (= Anga'?). § 170 (Dirghatamas): I, 104, 4219:

## Dīrghatamas ~ Sudeshņū

## Anga, Vanga, Kalinga, Pundra, Suhma.

I, 4220 (Angasyango'bhavad deço, etc.).—§ 267 (Yamasabhi-v.): II, 8, 326 (in the palace of Yama).

Anga (= Anga ?). § 595 (Paurava): VII, 57, 2206 (= Paurava); cf. XII, 924, ctc. (= Brhadratha). — § 6325 (Shoduçarājika): XII, **29**, 924, 928, 981.

Anga . § 7686 (Kṛshṇa Vāsudeva): XIII, 147, 6828

(Manoh putrah, incarnation of Krshna).

Anga . § 7720 (Kacyapa): XIII, 155, 7232 (wished to give away the whole earth to the brahmans; cf. Angah, XIII, 7214). Anga, the Anga king at the time of Yudhishthira. § 264 (Sabhākriyāp.): II, 4β, 119, 120 (among the kings present when Yudhishthira entered his palace). - § 342 (Indralokābhig.): III, 51, 1988 (sa-Bangangan mahīpālan). -§ 592 (Samçaptakavadhap.): VII, 26, 1142 (called Mleccha king; was slain by Bhīmasena on the twelfth day of the battle).- § 605 (Karnap.): VIII, 22, 873 (called Mleccha king, and was slain by Nakula on the sixteenth day of the battle), 877, 878. Cf. Angaputra.

Anga", the Anga country or adj. § 170 (Dīrghatamas): I, 104, 4220 (Angasyango 'bhavad deço).

Anga one or the other of the Anga kings of the past. § 277 (Jarasandhavadhap.): 11, 21, 804 ( Vangadayah rajanah).

\*Anga 10, neut. pl. (Odni) = Vedüngani : I, 62 (sangopanishadam Vedanam), 645 (do.), 3140 (sangam Vedam), 4001 (do.), 4003 (sangopangam çastram), 4150 (Vedangani), 4182 (shadangam Vedam), 6756 (shadbhir), 6823 (shadangah vedah); II, 137 (shadangavid Naradah); III, 2417 (sangopangah Vedah); VII, 9126 (sāngā vedāķ), 9601 (Vedāngāķ sopanishadaķ); XII, 1354 (Vedān angopavrmhitān), 1569 (caturo Vedān sāo), 7201 (shado-vid), 7202 (shado), 7266, 8484 (Vedan sao Opanishadah), 8613 (°tah), 8730 (srjate sarvato 'ngani tatha Vedā yuge yuge), 10467 (Vedāḥ shado), 10940 (shad), 11772 (sangopangan Vedan), 12346 (sao vedeshu), 12674 (sao Opangeshu Pedeshu), 12750 (sangopanishadam), 13099 (sao Vedan), 13183 (Vedan sangopangan), 13364 (Vedan sao), 13649 (do.); XIII, 1542 (shadbhir), 1566 (sao caturo Vedah), 4296 (shado vid); XIV, 2628 (ashado vid).

Angada, a monkey chief, son of Valin. § 534 (Hanumatpratyagam.): III, 282, 16224 (Vali-putro). - § 535 (Setubandhana): III, 2838, 16287 (protected the army of Rāma), 16322 (was sent by Rāma as his envoy to Rāvaņa). - § 536 (Lankapraveça): III, 284, 16329, 16341 (his deportment in Lanka).—§ 540 (Indrajidyuddha): III, 288. 16451, 16458 (fought Indrajit).—§ 541 (Indrajidvadha): III, 289a, 16468, 16477 (was among those who surrounded Rāma and Lakshmana against Indrajit).—§ 542 (Rāvaņavadha): III, 290a, 16500 (attacked Ravana).—§ 543 (Rāmābhisheka): III, 291, 16589 (was installed as

yuvarāja in Kishkindhyā).

Angada', son of Dhrtarashtra (?). § 592 (Samçaptakavadhap.): VII, 25, 1101 (fought Uttamaujas on the twelfth day of the battle). Cf. Cărucitrăngada.

Angaka, pl. (°aḥ), a people presumably — Anga. § 607 (Karṇap.): VIII, 45ν, 2101 (praised by Karṇa before Çalya, sixteenth day).

Angalubdha = Civa (1000 names 2).

Angaputra - Anga?. § 605 (Karnap.): VIII, 22, 880 (slain by Nakula).

Angara. § 632 (Shodaçarajop.): XII, 29, 981 (nepatim), 982 (was vanquished by Mandhatr).

Angaraka<sup>1</sup>, the planet Mars. § 208 (Astradarçana): I, 134, 5331 (sāngāraka svāmçumān).—§ 270 (Brahmasabhā-v.): II, 11a, 446 (in the palace of Brahmán).—§ 569 (Bhagavadyānap.): V, 1430, 4841 (omens).—§ 574 (Jambūkh.): VI, 3a, 81 (omens).—§ 578 (Bhīshmaradhap.): VI, 45<sup>10</sup>, 1710 (A°-Budhāv iva); 45<sup>16</sup>, 1726 (Cukrāngārakayor iva).—§ 599 (Jayadrathavadhap.): VII, 109, 4130 (bhūmau Angārakayathā; PCR. translates "charcoal").—§ 605 (Karṇap.): VIII, 15, 581 (A°-Budhāv iva); 19, 711 (Angāraka iva grahah). Cf. Bhauma.

Angāraka<sup>2</sup>—the Sun. § 310 (Āranyakap.): III, 3a, 147 (in Dhaumya's enumeration).

Angāraka, a Sauvīra prince. § 522 (Draupadīharanap.): III, 265a, 15597 (among Jayadratha's standard-bearers).

Angaraparna, a Gandharva king (also name of his forest)
—Citraratha. § 11 (Parvas.): I, 2, 386 (all. to § 221).—
§ 221 (Caitrarathap.): I, 170, 6448 (Gandharvam), 6449, 6460 (vanquished by Arjuna), 6473 (°tam).

Angarishtha, an ancient king. § 641 (Rājadh.): XII, 123, 4534 (discourse between him and the rshi Kamanda), 4535.

Angāvaha. § 287 (Rājasūyikap.): II, 34, 1275 (among the kings, especially Vrshnis, who came to Yudhishthira's rājasūya).

[Angavidhi] ("the arrangement of the moon's limbs"), i.e. XIII, 110.

Angeyi - Sudeva, I, 3777.

Anghrika, son of Viçvāmitra. § 621 (Rājadh.): XII, 9, 253 (Anghriko Naikadrk caira).

Angī, an ancient queen, wife of Ariha and mother of Mahābhauma. § 156 (Pūruvaṃç.): I, 95, 3772.

Angirahsuta = Brhaspati. § 693b (Vrtravadha): XII, 280, 10126.

Angiraja (B. has °so): XIII, 2126.

Angiras, one of the maharshis, Brahman's spiritual sons (mānasāh putrāh). § 86 (Sambhavap.): I, 65, 2518 (six maharshis).—§ 109 (Amçavat.): I, 66, 2568 (do.).—§ 110 (do.): 66, 2569 (father of Brhaspati, Utathya, and Samvartta).- § 145 (Kaca): I, 76, 3201 (reher Acah pautram Kacam), 3231; 77, 3257 (A°ah pautra, i.e. Kaca), 3258 (rehir).—§ 165 (Satyavatīlābhop.): I, 100, 4008 (A°ah putrah, i.e. Brhaspati). - § 191 (Arjuna): I, 123a, 4808 (among those who came to the birth of Arjuna).—§ 201 (Drona): I, 130, 5122 (A°ah kule, sc. Drona).-§ 270 (Brahmasabhāv.): II, 11a, 436 (in the palace of Brahman).— § 299 (Dyūtap.): II, 68, 2335.—§ 371 (Tungaka): III, 85. 8189 (muner A°ah sutah, i.e. Barasvatah). — § 378 (Prayaga): III, 85, 8214 (opramukhah brahmarehayah: dwelt at Prayaga).—§ 378 (Tirthayatrap.): III, 92, 8437 (had protected the Sun).—§ 421 (Åkāça-Gangā): III, 142, 10904 (muttered his daily prayers at Akaça-Ganga).—§ 488 (Ängirasa): III, 217, 14101, 14106, 14107, 14112, (14116), 14117, 14120 (excelled Agni and became his first son). ---

§ 489 (Angirasa): III, 218, 14124 (devi Bhammati nama prathamā 'ngirasah sutā), 14125 (rāgād Rāgeti yām āhur dvitīyā 'ngirasah sutā), 14126 (Sinīvālī was his third daughter), 14127 (his fourth to sixth daughters were Arcishmatī, Havishmatī, and Mahishmatī; the seventh was Mahāmati), 14129 (his eighth daughter was Kuhū).—§ 491 (do.): 220, 14164 (Bhanur Angiraso dhirah putro . . . ).—§ 493 (do.): 221, 14183 (Asurāḥ janayan ghorān martyāmç caiva prthagvidhan | tapasaç ca Manum putram Bhanun capy Angirah srjat). - § 493 (do.): 222, 14224 (Bhrgv-Angiradibhir bhūyas tapasotthūpitas . . . Çikhī).—§ 494 (do.): 222. 14238 (eka evaisha bhagavān vijneyah prathamo 'ngirāh).-§ 496 (Skandotp.): 225, 14299 (Çivā bhāryā to A°aḥ), 14301.- § 570 (Sainyaniryānap.): V, 151, 5114 (eakhā odo nrpah Drupado).- § 581 (Bhishmavadhap.): VI, 687. 3041 (referred to in a hymn to Nūrāyana).—§ 595 (Shodaçárūj.): VII, 66, 2343 (A° yathā).—§ 599 (Jayadrathavadhap.): VII, 94e, 3453 (invoked by Drona when clothing Duryodhana in invulnerable armour), 3475 (Indra gave to A. mantramayam bandham), 3476 (A. said it to his son Brhaspati); 103, 3861 (idam A'e prādād Deveço varma bhasvaram). - § 606 (Tripurākhyana): VIII, 34, 1497 (Atharvaoau), 1505 (Bhrgv-Angiro-manyu-bhavam krodhagnim, sc. caram?).-- 615u (Skanda): IX, 45y, 2512 (came to the investiture of Skanda).—§ 637 (Rājadh.): XII, 47, 1597 (among those who surrounded Bhīshma on his bed of arrows).- § 641 (do.): XII, 69, 2666 (two verses sung by his son Brhaspati); 122, 4505 (Vishņu made chastisement over to A., and A. to Indra and Marici).- § 656 (Khadgotp.): XII, 166a, 6135 (among the sons begotten by Brahmán, seven besides Pracetas and Rudra), 6142 (β) (among those who accepted the religion of the Vedas). - § 664 (Mokshadh.): XII, 207δ, 7534 (among the seven will-born sons of Brahmán).—§ 665 (do.): XII, 208a, 7570 (Atry-A°au among Brahmán's seven sons enumerated by Bhīshma. mentioned in the Puranas as seven Brahmans).—§ 677 (do.): XII, 235, 8602 (Karandhama's son Maruta ascended to heaven, by giving away his daughter to A.; cf. XIII, 6260). -§ 694b (Jvarotp.): XII, 284a, 10218 (°pramukhāḥ devarshayah; among those who waited upon Civa and Parvati or Meru).- § 702 (Mokshadh.): XII, 297ê, 10877 ("originally only four gotras arose: Angiras, Kacyapa, Vasishtha, and Bhrgu").—§ 717b (Nārāyanīya): XII, 335a, 12685 (among the twenty-one Prajapatis who were first born).- § 7170 (Uparicara): XII, 336\$, 12724 (among the seven rshis, etc. who promulgated an excellent treatise on duties on Mount Meru; printed in C.  $\bar{A}^{\circ}$ , in B.  $A^{\circ}$ ); 337, 12752 ( $A^{\circ}a_{i}$  putre, i.e. Brhaspati).—§717b(Nürüyaniya): XII, 341, 13040(among the eight Prakrtis, i.e. Marici, etc., and Manu, upon whom all the worlds depend), E, 13075 (among the seven Manasah who will become the preceptors of the Vedas, following the religion of Prayrtti and created for procreating offspring-Prājūpatyo).—§ 730 (Ānuçāsanik.): XIII, 14ββ, 990 (among those who were seen by Krshna in the presence of Civa).-§ 733 (do.): 25a, 1690 (his enumeration of the sacred waters), 1691, (1694), 1755 (had obtained the discourse from Kacyapa), 1757 ("matam).—§ 734 (do.): 26a, 1761 (among the maharshis who had come to see Bhishma on his arrow bed).—§ 7476 (Suvarnotp.): XIII, 85%, 4122 (created by Brahmán from a sacrifice; etymology from angara, 'charcoal'), 4124, 4141 (considered as the offspring of Agni), 4148 (he and Bhrgu and Kavi were all of them prajanam patayak),  $4147(\theta)$ (his eight sons called Farunds), 4152, 4154 (jagrahangirasans dovah Çikhi . . . [ tasmād Angirasā jitoyāh sarva ova tadaneoyd).-- 3 749 (Anuçasanik.): 928, 4392 (among the masters of yoga). - § 7515 (Capathavidhi): 94a, †4550 (among the rshis assembled at Prabhasa),  $4566(\beta)$  (took his oath that he is innocent of the theft of lotus-stalks).—§ 759 (Anuçasanik.): 105, 5141 (his utterance to Bhishma about the merits of fasting which he had declared formerly to the maharshis), (5143), 5179, 5201, †5203; 107, 5209 (continuation), 5263.—§ 766 (do.): 127 (6062): recommended standing every night for a full year under a karañjaka tree with a lamp and the roots of a Suvarcala plant. - § 767 (do.): 137a, 6260 (Maruttah . . . kanyam Angirase dattod divam açu jagama sah; cf. XII, 8602).- § 770 (do.): 1515, 7108 (his son Bala is mentioned among the Manavah), 7112 (Trnasoma, the sixth of the seven rtvijes of Yama in the South,  $\eta$ ), 7157 ( $\nu$ , among the old brahmarshis who have worshipped certain mantres).—§ 772d (Pavanārjunasamvāda): The brahmans are always inconquerable in heaven as on earth; in days of yore Angiras drank off the water as milk, but did not feel his thirst slaked, and once more caused the earth to be filled by a great flood. When A. became angry with me (i.e. Vayu), I fled away leaving the world, and dwelled for a long time in the agnihotra from fear of A. Kavi (i.e. Agni, Nīl.), who is of the complexion of gold and blazes with effulgence when destitute of smoke, and whose flames, uniting together, burn upwards, when cursed by the angry Angiras, became divested of all these attributes (read gunair with B.): XIII, 154, 7215 (apibat tejasā hy apah), 7217, 7220 (Kavir Angirasa çapto).—§ 775 (Anuçasanik.): 1667, 7664 (among the learned brahmans in the eastern region).- § 778s (Avikshit): XIV, 4, 85 (the priest of Avikshit Karandhama); 5, 95 (A.'s sons were Brhaspati and Samvartta) (v. Samvartta-Maruttīya), 99 (was formerly the family priest of king Karandhama, so also of his son Avikshit); 6, 134 (Angirasah putram Brhaspatim, had in vain been solicited by Marutta for his sacrifice), 137 (Angiraeah putrah Samvartto).-Cf. Agnisambhava.

Angiras', pl. (oah), the descendants of Angiras. § 206 (Drona): I, 132, 5280 (Angirasam varah, i.e. Drona).-§ 207 (Drona): I, 133, 5299 (Angirasam varah, i.e. Drona). - § 324 (Dvaitavanaprav.): III, 26, 970 (the Dvaitavana wood became filled with A., etc.). - \$ 393 (Paraçu-Rāma): 115, 10126 (among the ascetics presented to Yudhishthira by Lomaça).- § 496 (Skandotp.): III, 224, 14270 (Bhrgubhic cangirobhic ca hutam).- \$ 506 (Skandayuddha): III, 231, 14555 (Bhrgva° obhih). - § 555 (Indra): V, 16, 511 (Angirasam varishthe Brhaspatau).- § 578 (Ambop.): 193a, 7572 (Dronam Angiraeam varam, read with B. Angio) .--§ 602 (Dropavadhap.): VII, 190, 8728 (Bhrgavo 'ngirasaç eairs, etc., among those who reproach Drona for using the Brahma weapon). - § 605 (Karnap.): VIII, 17, †688 (Angiraeam varienthan - Açvatthaman).—§ 615u (Skanda): IX, 457, 2510 (among those who came to the investiture of Skanda).- § 621 (Rajadh.): XII, 28, 50 (cakarangirasan greehthad Dhanwredam guros tada, i.e. Karna from Drona), 59 (do. = do.). - § 665 (Mokshadh.): XII, 2088, 7590 (Agrinau tu emptau çudrau tapasy ugre eamasthitau | emptas to angiraeo deva brahmana iti niceayah).—§ 717 (Uparicara): XII, 337, 12800 (Angirasam varam = Brhaspati).- § 795 (Svargarchanap.): XVIII, 5, 159 (Brhaspatim cam varam). Angiras - Brhaspati. § 145 (Kaca): I, 76, 3188 (deva

couries 'ngirasam munim, perhaps Angirasam, i.e. Brhaspeti).

- § 555 (Indra): V, 11, 867 (Brhaspater Angiraest); 18,

548 (?).—§ 641 (Rājadh.): XII, 68, 2595 (discourse between him and Vasumanas).—§ 7175 (Nārāyanīya): XII, 343 VI), ††13206 (Aṅgiras Bṛhaspati curses the Ocean that it should be tainted with fishes, etc.).—§ 746 (Ānuçāsanik.): XIII, 62, 3196 (Indra gave him the whole earth).

Angiras = Sārasvata. § 368 (Tīrthayātrāp.): III, 83, 7058 (yatra Sārasvato yātaķ so 'ngirās tapaso nidhiķ, i.e. Dadhīcasya tīrtham).

Angiras - Utathya. § 641 (Rājadh.): XII, 90, 3362 (the duties of kings proclaimed by Angiras Utathya to Māndhātr Yauvanāçva).—§ 772 (Utathya): XIII, 155, 7254 (married to Bhadrā, the daughter of Soma, etc.).

Angiras - Vishņu. § 493 (Āņgirasa): III, 221, 14188 (Vishņur nāmeha yo'gnis tu Dhrtimān nāma so'ngirāh).

Angirasa! = Brhaspati. § 145 (Kaca): I, 76, 3188 (v. Angiras = Brhaspati).—§ 168 (Satyavati): I, 103, 4151 (Cukrāngirasayor iva, sc. Bhīshma's knowledge).—§ 488 (Angirasa): III, 217, 14118 (the firstborn son of Fire).—§ 554 (Sainyodyogap.): V, 6, 112 (prajānyā sadrçaç cāsi Cukreņā ngirasana ca, sc. the purchita of Drupada).—§ 589 (Dronābhishekap.): VII, 5, 151 (Cukrāngirasadarçanāt, i.e. Drona).—§ 746 (Ānuçāsanik.): XIII, 62, 3195 (discourse between Indra and Brhaspati).—§ 778b(Samvartta-Maruttīya): XIV, 6, 121.—§ 782 (Guruçishyas.): XIV, 35 (à), 962.

Angirasa 2 - Utathya. § 772j (Utathya): XIII, 155, 7260. Angirasa 3 - Samvartta. § 778b (Samvartta - Maruttiya): XIV, 10, 281.

Angirasa - Kaca. § 146 (Devayānī): I, 80, 3335 (Kacam). Angirasa - Sudhanvan. § 300 (Prahlāda): II, 68, 2315 (Prahlādasya ca samvādam muner Angirasasya ca).

Angirasa - Cyavana. § 491 (Angirasa): III, 220, 14156 (Agnir Angirasa; caica Cyavanas Trisuvarcakah).

Angirasa - Bula. § 665 (Mokshadh.): XII, 208, 7593 (Balaç cüngirasah smrtah).

Angirasa - the planet Jupiter. § 605 (Karnap.): VIII, 17, 661 (Çukrāngirasavaroasor, Çukrāngirasayor iva, i.e. Arjuna and Açvatthāman).

Angirasa, pl. (°āḥ), the descendants of Angiras. § 747 (Suvarnotp.): XIII, 85, 4154 (the descendants of Fire—or Angiras—are all called Ű). Cf. Atharvan.

Angirasa 10 (adj.). § 602 (Dronavadhap.): VII, 191, 8766 (°am dhanuh, used by Drona).—§ 616 (Sauptikap.): X, 7, 306 (°kule, i.e. Açvatthāman).—§ 665 (Mokshadh.): XII, 208, 7593 (cf. Ängirasa 7 = Bala).—§ 682 (do.): XII, 267, 9482 (°e kule, said of Cirakārin).—§ 717e (Uparicara): XII, 336, 12749 (utpanne 'ngirase caiva yuge prathamakalpite; cf. °Angirasake kale, XIII, 4326).—§ 747b (Suvarnotp.): XIII, 85, 4143 (Bhārgavāngirasau loke lokasantānalakshanau).—§ 772j (Utathya): XIII, 155, 7240 (Utathyasya jātasyāngirase kule).

Angirasa II (adj.). § 11 (Parvas.): I, 2, 469 (°am ākhyānam, Āngirasa or Āngirasopākhyāna).

Angirasa(m) ("on the descendants of Angiras"). § 488 (Märk.): Asked by Yudhishthira, Markandoya related the following "old story" (itihdaam puratanam): Angiras (the third son of Brahmán, v. 14122) in days of yore practised austerities in his hermitage, so that he excelled Agni, who, thinking that Brahmán had created a new Fire, was greatly depressed, but Angiras, saying that Agni had been created by Brahmán to officiate as fire, asked him to occupy his proper place, and when Agni only wished to be the second or Prajagatyaka fire, at last prevailed upon him to remain and make

him (i.e. Angiras) his first son. Angiras also had a son, Brhaspati; knowing him the Angirasa to be the firstborn son of Fire, the gods came and learned the matter from Angiras (III, 217).—§ 489: The children of Angiras and Cubha (B. Subha): the son Brhaspati, and the eight daughters, Bhānumatī, Rāgā, Sinībālī, also called Kapardisutā, because she was both visible and invisible, Arcishmatī, Havishmatī, Mahāmatī, and Kuhū (III, 218).—§ 490:

Brhaspati ~ Candramasi (= Tara, Nil., and PCR.). Çumyu ~ Satya Dharmaia. (1) Bharadvāja ~ Vīrā. (2) Bharata ~ (3-5) 3 daughters. Vira (= Rathaprabhu, Rathadhvana, Bharati. Bharata. Kumbharetas) ~ Çarayü. Siddhi. Niccyavana \* Vipapa (Sutya, Nīl., and PCR.). Nishkṛti.+ Svana. Vicvajit. 1 Viçvabhuj ‡ ~ Gomatī. Vadavágni. 1 Urdhvabhaj. 1 Svishtakrt. I Manyu. ‡ Manyanti. 1 Svāhā. Kama. t Amogha. ‡ Uktha. ‡ Mahavāc = Samūcvāsa. 1

§ 491: With Kūçyapa, Vāsishtha, Prāņa, son of Prāņa, Agni Angirasa, and Cyavana Trisuvarcaka, he, after a penance lasting for many years, obtained the son Pañoajanya ("appertaining to five men and the progenitor of five tribes," v. 14160). Pancajanya (= Tapas, v. 14166-8, 14173, 14174), after 10,000 years of penances, produced the fire of the Pitrs; from his head he created Brhat and Rathantara, from his mouth Vata and Rasahara, I in his navel Civa, from his might (balad) Indra, from his soul (pranato) Vayu and Agni. from his arms Anudattau, \*\* and Viçvo †† (!) and the elements (bhūtāni), and then the five sons of the Pitrs. Brhadratha's son was Pranidhi, Kūçyapa's Mahattara, Angiras' Bhanu, Varca's Saubhara, and Prana's Anudatta, in all twenty-five. - § 492: He also produced three times five devah: Yajñamushah ("who steal the sacrifices"), Subhima, Atibhima, Bhima, Bhimabala, Abala, Sumitra, Mitravat, Mitrajña,

• We are not told in the text whose son Niccyavana is. He might be the second son of Brhaspati, and that is apparently the opinion of Nil. and PCR.
† It is not said in the text whose son he is. PCR. takes Nishkyti to be another name of Satya.

† PCR. supposes Viçvajit to be Brhaspati's third son, Viçvabhıj the fourth, Vadavägni the fifth, Ürdhvabhāj the same as Vadavägni, Svishfakrt the sixth son of Brhaspati, Manyu (fury) as predicate to Manyanti, "daughter of Prajāpati," Svāhā the same as Manyanti; Kāna, Amagha, and Üktha the sons of Svāhā, by sattva, rajas, and tamas respectively; Mahāvās to mean "the great word, i.e. the word of God," and Samāçvāsa ("the means of rest") as epithet of Uktha.

|| Nil. and PCR. tukes "agnir Angirasaccaira" to be an epithet of Cyarana, and Suvareaka (sic!) to stand alone as the fifth name.

§ I.e. Uktha, according to Nil. and PCR.

W Otherwise PCR. and Nil.

\*\* I.e. Udatta and Anudatta, Nil. and PCR.

†† I.e. the five senses, Nil. and PCR.

Mitravardhana, Mitradharman, Surapravira, Vira, Suveça, Suravareae, and " Suranam api hantr."- § 493: Brhaduktha and Rathantara (cf. § 491) or Mitravinda, sons of Tapas (III, 220). Many "fires" enumerated, among others the Ave Urjaskarāh (Purandara, Ushman, Manu, Çambhu, and Avasathya), sons of Tapas; the six sons of Bhans with his wives Suprajā and Brhadbhasā Sūryajā (Balada, Manyumat, Vishnu - Dhrtimat - Angiras, Agrayana, Agraha, Stubha). Nica was likewise the wife of Bhanu, and gave birth to one daughter, to Agni and Soma, and to five Fires (Pavakan). The Fire (Pavaka) who in company with Parianya is honoured with the first havis at the Caturmasvas is Agni Vaicvanara. He who is called the lord of all the world is Viccopati, the second son of Manu, etc. (III, 221). Genealogy of the Fires continued. The Fire Saha, from fear of his grandson the Fire Bharata (Bhara, Niyata), who burns the dead bodies, hid himself in the sea, † asking Atharran to carry the oblations to the gods. When his place of concealment had been divulged by the fishes, Saha cursed them, saying that they should become the food of all creatures in various ways. Then Saha gave up his body and entered the earth, where he created various metals: from his pus (puyut) force (tojak) and scent, from his bones the devaduru, from his phlogm glass (aphātikam). from his bile marakata, from his liver the black iron, the clouds from his nails, the corals from his veins, etc., and remained absorbed in meditation, whence he was roused by the tapas of Bhrgu, Angiras, etc. Seeing the rehi (i.e. Atharvangirasa, Nil. = Atharvan, PCR.), he again took refuge in the water. The whole world with the gods sought the protection of Atharvan, who searched the sea, and finding the Fire, created the worlds (so Nil. and PCR.). So Agni was formerly destroyed by Atharvan, and called back (ahatah (?), PCR.) he carries the oblations, and travelling about various countries and living there (i.e. in the sea, PCR.), he produced the various fires mentioned in the Vedan. - § 494: Enumeration of rivers that are said to be the mothers of the fires. The wife of Adbhuta was Priya, and his son Vibhurasi (14234). There are as many somas (i.e. kinds of soma sacrifices, Nil. and PCR.) as the number of fires mentioned. Also in the race of Atri [these] mind-born sons of Brahmán (?) † sprang forth. Atri, wishing to procreate sons, conceived these [fires] in his mind, and the fires came out of his, the brahman's, body. powers of these fires are the same as those of the Adbhuta fire as related in the Vedas, for they are all one and the same, the first Angiras, sprung from [his] body in various forms like the jyotishtoma sacrifice (III, 222).

Angirasa<sup>12</sup>. XIII, 2126 (vanquished the Nipas, v. Angiraja). Angirasaka, adj. § 749 (Ānuçūsanik.): XIII, 91, 4826 (Bhṛgv-Angirasake kāle, i.e. in the time when the world was peopled by only the descendants of Bhṛgu and Angiras; cf. Angirase yuge, XII, 12749).

Angirasī (a female descendant of Angiras). § 229 (Vaçishthop.): I, 182, 6908 (a brāhmanī who cursed Kalmāshapūda).

Angirasi<sup>2</sup> ("daughter of Angiras"). § 489 (Angirasa): III, 218, 14128 (mahāmakheshv Āngirasī . . . . Mahāmatīti vikhyātā saptamī kathyate sutā, so. Angiras's).

· Compare the notes of PCR.

† Åll.: Bhyguçdpåddhi sarvabhakshatvam präpto 'gnir Atmānam bahudhā kyth 'gpihotrādishu çmaçānādishu os sthits ity upākhydysts.

† Brahmano might be an opposition to Atrop, as in the following verse.

§ Nil.: eram os rehyantarānām apy upslakskaņam, tathā es sarvaņo karmāgnidaivatyam sarve brāhmanā apnisantatir ity uhtam bhavati.

Ängirasopäkhyäna, v. Ängirasa 11.

Anica - Vishnu (1000 names).

Anikajit - Krehna: V, 2566.

Anikasaha - Krshna: XII, 1506.

Anīkavidāraņa, brother of Jayadratha. § 522 (Draupadihar.): III, 265, 15599 (PCR. translates "Anīka and Vidārana").

\*Anila' ("Wind"). § 116 (Amçāvat.): I, 66, 2582 (one of the eight Vasus, son of Prajāpati (?) or Dharma (?) and Çvāsā, husband of Çivā, and father of Manojava and Avijāātagatiḥ). 2589.—§ 485 (Pativratop.): III, 213, 13959.—§ 615s (Skanda): IX, 45, 2506 (Anilānalau, came to the investiture of Skanda).—§ 770 (Ānuçāsanik.): XIII, 1518, 7094 (one of the eight Vasus). Cf. Vāyu.

Anila' = Civa, Vishnu (1000 names).

Anila<sup>3</sup>, a Suparna, son of Garuda. § 564 (Mātalīyop.): V, 101, 3594.

Anīla, a Serpent. § 47 (Sarpanāmak.): I, 35, 1553 (Nilanīlau nāgau).

Anilabha = Civa (1000 names 2).

Anilaprabhava = Bhima, q.v.

Anilasambhava, v. Agni.

Anilasārathi, v. Agni.

Anilātmaja 1 = Bhīma, q.v.

Anilātmaja? = Hanumat, q.v.

\*Animan ("minuteness"). § 705 (Mokshadh.): XII, 803, 11229 (among the attributes of Çambhu).—§ 707 (do.): XII, 313, 11602 (among the attributes of Çambhu Prajāpati).

Anīmāndavya (a rshi, of. Māṇḍavya). § 11 (Parvas.):

I, 2, 375 (Dharmasya nrshu saṃbhūtir Anīmānḍavya-çāpejā).

—§ 80: I, 63, the rshi Anīmānḍavya having been accused of theft, though innocent, and impaled, as a punishment for having in his childhood pierced a little fowl in a reed, cursed Dharma (for having killed a brahman, the most heinous of sins), saying that he should be born on earth in the Çūdra caste. Therefore Dharma was born as Vidura: I, 63, 2422.

—§ 172 (Anīmānḍavyopākhyāna): I, 108, 4329 (4333).—

§ 264 (Sabhākriyāp.): II, 4a, 107 (among the rshis who were present when Yudhishthira entered the palace).

Animandavyopākhyāna(m). § 172 (Sambhavap.): The history of Māndavya (§ 80) is more fully described. Suspicion had fallen upon him, because thieves had hid their plunder in his hermitage, while he was sitting for years with his arms upraised observing the vow of silence. When impaled, he by his ascetic power not only preserved his life, but summoned other rehis to the scene, who came in the night in the shape of birds (I, 107). Hearing that he was alive, the king asked his pardon and endeavoured to extract the stake from his body, but was obliged to cut it off outside the body. Māndavya henceforth walked about with the stake in his life, and thereby conquered lokas unattainable by others and was called Asimandavya (v. 4329). He ruled that an act should not be sinful when committed by one below the age of 14 years (I, 108).

Animat. § 268 (Varuna-sabhāv.): II, 9, 362 (among the Nāgas in the palace of Varuna; B. has Maniman, PCR. has Matimat).

Animisha<sup>1</sup>, a Suparna. § 564 (Mātalīyop.): V, 101, 3595. Animisha<sup>2</sup> — Çiva (1000 names<sup>2</sup>), Vishņu (1000 names).

Anindita - (iva (1000 names 3).

Anirdecyavapus - Vishnu (1000 names).

Aniruddha! (son of Pradyumna). § 262 (Bhagavadyāna): II, 2, 56. — § 264 (Sabhākriyāp.): II, 4β, 128 (among the kings present when Yudhishthira entered the palace), 130 (learnt the science of arms from Arjuna). - § 452 (Markandeyas.): III, 183, 12584.—§ 581 (Bhīshmavadhap.): VI, 65f. 2968 ("son of Pradyumna and known as the eternal Vishnu; created Brahman"). — § 589 (Dronabhishekap.): VII. 115, 408 (among those who would take up their position in the Pandava host). - § 599 (Jayadrathavadhap.): VII, 110σ, 4193.- § 717 (Narayaniya): XII, 340, 12903, 12905 ("Pradyumna or Mind gives origin to Aniruddha or the Creator - Içvara - Consciousness"), 12937, 12938 ("Brahman springs from Aniruddha's navel"); 341, 13036 (- Mahān ātmā or Ahankāra sprang from Avyakta or Pradhāna, and from him sprang Pitāmaha, i.e. Brahmán and the five elements), 13077 (lokasargakarah prabhuh), 13098 (the Supreme God in the form of Aniruddha showed himself to Brahman, with a vast horse's head, etc.); 342, 13144 (from Nārāyaṇa — Aniruddha's grace arose Brahmán, and from his wrath Rudra); 344, 13309 (Çaunaka asked why Nārada, having scen the Supreme Lord in the form of Aniruddha-Ao tanau sthitam-again proceeded so quickly to Nara and Narayana); 345, 13385 (the Emancipate entering the Sun; thence reduced to invisible atoms they enter into Nārāyana, and thence into Aniruddha, and thence, transformed into mind alone, into Pradyumna, etc.); 348, 13466, 13470 (Janamejaya inquires why Hari had appeared to Brahmán in the form of Aniruddha with the horse's head; Brahmán develops into Purusha = Aniruddha = Pradhana, who, yielding to yogasleep, lays himself down on the waters reflecting on creation; A. develops into Ahankara - Brahman, etc. - Hiranyagarbha, who takes birth within the lotus that springs from Aniruddha). 13512 (Madhu and Kaitabha saw Purusha in the form of Aniruddha in yoga-sleep on the water, white, imbued with stainless sattva, on the hood of a snake, surrounded with garlands of flames; they awakened him and were slain by him; thence he came to be called Madhusudana); 352. 13759 (§ 717d: Brahmarudra-samvāda: loarned brahmans called Mahapurusha by the name of Aniruddha).-+ § 7736 (Krshna): XIII, †159, †7392 (when Krshna becomes Jiva, he comes to be called Sankarshana; next he transforms himself into Pradyumna, and then into Aniruddha),-- § 793 (Mausalap.): XVI, 3¢, 101 (slain).

Aniruddha - Vishnu (1000 names).

Aniruddha". Cf. Anuo.

Anirvinna = Vishnu (1000 namos).

Aniti = Civa.(1000 names 1).

Anivartin = Vishnu (1000 names).

Anīyasām anīyān - Krehna.

Anjana', a locality? § 305 (Anudyūtap.): II, 78, 2574 ("formerly thou wort instructed . . . near A. by the great rehi Asita . . . ").

Anjana, an elephant. § 564 (Mātalīyop.): V, 99, 3561 (among the elephants in Pātāla, born in the race of the elephant Supratīka).—§ 581 (Bhīshmavadhap.): VI, 64 $\nu$ , 2866 (among the Dig-nāgas ridden by Rākshasas).—§ 599 (Jayadrathavadhap.): VII, 112, 4323 (the Kirātas, q.v., have elephants sprung from the race of  $\mathcal{A}$ ., of impenetrable hides, well trained . . . with armour made wholly of gold, resembling Airāvata, having come from the northern hills, ridden by flerce robbers); 12177, 4829 (many elephants of the race of  $\mathcal{A}$ ., etc., were slain). Cf. Afijanaka.

Afjanābha, a mountain. § 575 (Ānuçāsanik.): XIII, 166, 7658 (among the mountains whose names, if recited at morning, etc., remove sin).

Afijanaka (B. \$\vec{A}^\circ\$; cf. Afijana). § 599 (Jayadrathavadhap.): VII, 112, 4307 (kulam \$A^\circ\$ an nāma: Sātyaki, i.e. Yuyudhāna, would crush the elephants of the \$A.\circ\$. breed mounted by Mlecchas).

Anjanaparvan (son of Ghatotkaca). § 573 (Ambop.): V, 194γ, 7600 (among Yudhishthira's allies).—§ 600 (Ghatotkacavadhap.); VII, 156, 6809 (pautreņa Bhīmasenasya), 6811, 6815 (Ghatotkacasutaṃ), 6817, 6818 (slain by Açvathāman).

Ankṛti. § 264 (Sabhākriyāp.): II, 48, 126 (among the kings who were present when Yudhishthira entered his palace).

Anna - Çiva (1000 names), Vishņu (1000 names).

Annabhoktr - Çiva (1000 names).

Annabhuj = Civa (1000 names 1).

Annada - Civa (1000 names1).

Annada - Vishņu (1000 names).

Annapati - Civa (1000 names 1).

Annasrashtr = (liva (1000 names 1).

Anreamsa (?) = Civa.

Antacara. § 574 (Jambükh.): VI, 90, 375 (a people in Bharatavarsha, in the East and North).

Anta(h)devānām - (liva (1000 names 1).

\*Antaka¹ (Death). I, 2708 (Mahādevāntakābhyān ca Kāmāt Krodhac oa . . . jajne . . . Açvatthama), 7028 (°opamah); III, 1376, 1655 (murttimantam iva m), † 1931 (erahto 'ntakah earvaharo Vidhatra bhaved yatha); IV. 763 (dandapanir irach). 815 (do.), 817 (iva), 1580 (Pavano Mrtyuh); V, 3210 (yathantakau, Bhimarjunau); VI, 2236 (dandapanim ivaom), 2790 (dandapāņir irā°h), 3638 (do.), 4678 (dandahasta ivā°h), 4959 (dandahastam iva m), 4985 (iva), 5254 (Kala samadyutih), 5326 (iva); VII, 3135 (iva), 4727 (Kālā°-Yanopamam), 6099 (iva), 7570 (ira), †8168, 8308 (ira), 8980 (iva); VIII, 596 (Kālā°-Yamopamau), 800 (iva), 814 (°dandasannibhān ishūn), 909 (Mrtyu-Kālā°opamam), 2459 (Kālā°-Yamopamam), 2708 (do.), 3995 (Kālā vapuh), 4390 (Yama-Kālā opamau); IX, 151 (dandapāņir ivāntakaļ), 153, 298 (opratimam yudhi), 485 (atishthata rans vīrah kruddharūpa ivā°h), 555 (Kāla-srshtha ivā°h), 594 (pāçahastam icā°m), 787 (A°m iva kruddham), 870 (Mrtyum iva°m), 894 (yatha), 1044 (dandapanir iva°h), 1057 (marayaty Antakah sada), 1368 (dandapanir iraoh), 1402 (dandahastam yatha kruddham Aom pranaharinam), 3270 (kruddhāv ivā°au, i.e. Bhīmasena and Duryodhana); X. 40 (väyasäntakah, i.e. the owl), 360 (Kalasrehta iva h), 395 (do.), 397 (evam teeham tatha Draunir Antakah samapadyata), 669 (Kalantaka - Yamopamah), 703 (Pandaveyanam Antakayabhisamhitam); XI, 156 (comparison of the human body to a well: yas tatra vasate 'dhastan mahahih Kala ova sah | Antakah sarvabhūtānāņi dehinām sarvahāry asau), 338 (yathāntakam anuprāpya jīvan kaçoin na muoyate), 404 (putrāņām Antake); XII, 2578, 4264 (krūraķ Kāla ivāntakaķ), 6164 (Kālo 'ntaka ivodyatah), 6546 (follows everyone who is born), 6551 (satyenaivantakam jayet), 11061 (na Yamo nantakah kruddho na Mytyur bhimavikramak | içate nypate sarve yogasyamitatejasak), 11838 (kair nāpnoti jarāntakau), 11841 (- do.), 12078 (pura mrtah prantyase Yamasya rajaçasanat | tvam Antakaya dāruņaiķ prayatnam ārjave kuru), 12081 (Māruto 'ntakak), 12085 (pura çarıram Antako bhinatti rogardrathik), 12107 (pura karoti so 'ntakah pramadago 'sukham camum); XIII. 184 (Kalaniakopamah), 863 (sarpahastam anirdecyam paçahastam ivantakam), 2226 (nagmis trpyati kashthanam naguga mahodadhiş | nārtakeş carvebhūtānām na pumcām rāmalocanās),

2230 (Antakah Pavano Mrtyuh . . . ), 7497 (sa Kalah so 'ntako Mrtyuh . . . , i.e. Çiva); XIV, 2167 (Kalantaka-Yamopamam).

Antaka = Vishnu (1000 names).

Antakajvalana (the fire of the universal destruction): I, †1180 (°samānavarcasam).

\*Antakāla (the time of universal destruction). § 615u (Skanda): IX, 46x, 2689.

Antakrt. § 615u (Skanda): IX, 45, 2560 (a warrior of Skandas; PCR. has 'bhrakrt').

Antaradvīpa, pl. (°dķ). § 623 (Rājadh.): XII, 14, 408 (dvīpāç ca sāntaradvīpāķ).

Antaratman - Çiva (1000 names \*).

Antardhaman. § 768b (Kṛshṇa): XIII, 147, 6828, 6829 (incarnation of Hari, son of Anga and father of Havirdhaman).

Antardhāna ("disappearance"), a celestial weapon. § 3340 (Kairātup.): III, 41, 1702 (given by Kubera to Arjuna; A. sends the foe to sleep, etc., used to burn the Asuras when Cankara slew Tripura).

Antarhitātman - Çiva (1000 names 2).

Antarikshacara, pl. (°ah), ("moving in the air"). § 615ff (Asita Devala): IX, 50, 2879.

Ante'vasāyin, son of a Nishādī and a Cāndāla: XIII, 2599 (cmacānagocaram vāhyair api vahishkrtam).

Anu, son of Yayāti. § 144 (Yayāti): I, 75, 3160, 3162 (did not take upon himself his father's decrepitude), (v. Nahusha).—§ 147 (Devayānī): I, 83, 3433 (son of Çarmishṭhā).—§ 148e: I, 84, Yayāti cursed his older sons; Anu should be overcome by decrepitude and not be able to perform sacrifices before Agni, and his progeny should die as soon as they attained to youth: I, 84, 3488 (3489); his sons were the Mlecchāḥ: I, 85, 3520, 3533.—§ 156 (Pūruv.): I, 95, 3762.

Anu = Civa (1000 names 1), Vishnu (1000 names).

Anucakra, a companion of Skanda. § 615u (Skanda): IX, 45, 2542 (given to him by Tvashtr).

Anūcānā, an Apsaras. § 191 (Arjuna): I, 123, 4817 (among the Apsarases who danced at the birth of Arjuna).

\*Anucara, pl. ("companions"). § 615u (Skanda): IX, 457, 2517 (Airāvataḥ sūnucaraḥ), 2519 (Yamasya), 2537 (8: Amça gave five anucarān to Skanda: Paragha, Vaṭa, Bhīma, Dahati, and Dahana), 2539 (e: Vishṇu gave three anucarān to Skanda: Cakra, Vikramaka, and Saṃkrama), 2617 (the companions of Skanda); 48, 2619 (Mātr-gaṇān Kumārānucarān). — IX, 45, 2527 (caturtham asyānucaraṃ khyātaṃ Kumudamālinaṃ | tataḥ Sthāṇur mahātojā mahāpārishadaṃ prabhuḥ). — § IX, 46, 2532 (tataḥ pradād anucarau Yamaḥ Kālopamāv ubhau), 2534 (Somo 'py anucarau çārau parasainyapratāpinau), 2535, 2542, 2550.

Anuçasana ("instruction"). § 11 (Parvas.): I, 2, 599, 603 (i.e. Ānuçasanikaparvan).

Anuçasanika ("relating to instruction"). § 10 (Parvas.):

I. 2. 353 (°am parva, i.e. Anuçasanikaparvan).

[Anuçasanikaparvan] ("the section relating to instruction," the 91st of the minor parvans of Mahābhārata; cf. Anuçasanika). § 719: Yudhishfhira's despondency at the alaughter of his kinsmen on the field of Kurukshstra; he enquired how he might be cleansed of his sins; Bhishma comforted him by telling him that the soul is not the cause of our acts, citing the ancient story Gautami-lubdhakavyāla-Mṛṭyu-kāla-samvāda (b), "This evil has neither been of thy own creation, nor of Duryedhams's, but of Kala's." Yudhishthira became consoled (XIII, 1).—\$ 720:

[Anuçasanikaparvan.]

Asked by Yudhishthera if any householder had ever succeeded in conquering Mrtys by virtue, Bhishma recited the ancient story Sudarçan opākhyāna (b), "To a householder there is no higher divinity than the guest; the blessings of an honoured guest are more efficacious than the merit of 100 sacrifices. Whenever a deserving guest seeks the hospitality of an householder and is not honoured by him, he takes away [with him] all the virtues of the latter, giving him his sins [in return]." Blessing upon the reader (XIII, 2).- § 721: Yudhishthira asked how the Kshattriya Viceamitra became a brahman, mentioning his destroying of the 100 sons of Vasishtha, etc. (a), and comparing the instance of Matanga, who was born as a Candala and could not attain to brahmanhood (XII, 3). Bhishma related how in olden times Viçvamitra attained to the position of a brahman and B.-r. i.e. Vicvāmitropākhyāna (b), (XIII, 4).—§ 722: Yudhishthira wished to know the merits of compassion and the characteristics of devout men. Bhishma recited the ancient story of the discourse between Indra and the parrot (in the territories of the Kaçi king) who did not desert the blasted tree whorein it had been born, though the tree had withered, being pierced by a fowler with a poisoned arrow. The parrot, by his penances, knew Indra (who came in the shape of a brahman), and, being granted a boon, made Indra revive the tree: and after death he came to the region of Indra (XIII, 5).-§ 723: Yudhishthira enquired which of the two, Exertion and Destiny, is more powerful. Bhishma related the ancient story of the conversation of Vasishtha and Brahman, in which Brahman showed the necessity of exertion, notwithstanding the force of destiny, under reference to the example of the gods, etc. (a); Janamejaya, who followed in the footsteps of Indra, was checked and put down by the gods on account of his having killed a brahman woman; the viprarehi Vaicampayana was put down by the gods for killing a brahman by ignorance and a child (XIII, 6).—§ 724: Asked by Yudhishthira, Bhishma related the various fruits of various good acts. The Kuru princes became filled with wonder at his doctrine, as narrated by R. of old (XIII, 7). Yudhishthira enquired who should be honoured and who liked, etc.; Bhishma's answer about the duty of honouring good brahmans (XIII, 8).—§ 725: Yudhishthira's enquiry about the misery that awaits those who refuse to make gifts to brahmans after having promised to give them. Bhishma set forth the various kinds of misery that await such men, citing the old narrative of the discourse between a jackal and an ape: While both were human beings they were intimate friends; after death one of them became a jackal and the other an apc, the former because he had not given to a brahman what he had promised to give, the latter because he used to appropriate the fruits belonging to brahmans. Bhishma had heard this from his preceptor and from Krehne (XIII, 9). - § 726: Yudhishthira wished to know whether any fault is incurred by one who gives instruction to a person belonging to a low caste. Bhishma recited what he had heard certain R. say in days of yore: instruction should not be imparted to one that belongs to a low or mean caste. He related the following instance that occurred in days of old: There was a sacred hermitage on the Himavat, inhabited by Si., Ca., Valakhilyas, etc. (description). A Cudra asked the head of the college (kulspsti) to initiate him into a life of renunciation, but he was refused. He then, at some distance. made a hut, etc., for himself, and began to live according to rigid vows, made sacrifices to the gods, etc. (description).

A.R. used to come to him, and, at his request, promised to assist him in Pity-yajña. As the Cudra placed the [stool called | bret towards the south with its head turned towards the west, R. told him to place the brew with its head turned towards the east, and to sit with his face turned towards the north, and gave him all directions about the craddha as laid down in the ordinances, and after the rites had been accomplished R. returned to his own abode. After a long time the Cudra ascetic mot with his death in those woods, and in his next life took birth in the family of a great king; the R. in his next life took birth in the family of a priest, and became well versed in the Atharvaveda, etc. (a); the reborn Cudra was installed king after his father's death. He appointed the reborn R. as his priest, and ruled his kingdom righteously; but every day, when he saw his priest, he smiled or laughed. The priest made him swear to tell him the truth, and he was then informed by him about their former births, where the penances of R. had all been frustrated by the instruction he had given to the Cadra. In order that he might not obtain a still lower birth in his next life, he caused him to relinquish his present office as priest, make gifts, and observe vows, repairing to many sacred places, and at last, his soul having become purified, living in that very asylum where he had lived in his former birth, practising very severe penances; thus he succeeded in attaining to the highest success (XIII, 10). — § 727: Yudhishthira enquired after the nature of the man or the woman in whom the goddess of Prosperity always dwells. Bhishma related the conversation between Rukmini (the mother of Pradyumna with the Makara banner) and the goddess Cri, whom she once asked this question in the presence of Devaki's son (XIII, 11) .- § 728: Yudhishthira enquired which of the two, man or woman, derives the greater pleasure from sexual union. Bhishma told the old story of the discourse between Bhangasvana and Cakra, i.e. Bhangasvanopakhyana (b), (XIII, 12). — § 729: Yudhishthira asked how one should act in order to live happily both here and hereafter; Bhishma's answer indicating the chief duties of commission and omission (XIII, 13).—§ 730: Asked by Yudhishthira, Bhishma discoursed about the different names of Mahadera and his puissance, but soon caused Krehna to take up the topic before the conclave of R. with Vyasa, just as R. Tandin, the offspring of Brahman, had in days of yore told the 1,000 names of Mahadeva before Brahmán in Brahmaloka. "After twelve years had expired from the time when Pradyumna (the son of Rukmini) slew the Asura Cambara in days of yore, my spouse Jambarati (seeing the sons of Rukmini-Pradyumua, Carudeshas, etc.) asked me to grant her a heroic son, saying: By worshipping Mahadeva for twelve years and emaciating thyself in observing vows, thou hast begotten the sons Carudeshna, etc., with Rukmini (a).' She prayed that Brahman, otc. (3), would protect me; I took leave of Ahuka, etc. (7), and Garuda bore me to Himavat, where I dismissed him; I there saw the asylum (description) of Upamanyu Vaiyaghrapadya, reverenced by D., G., and K., adorned with Ganga, etc. Upamanyu directed me to devote myself to penances and gratify Civa, here where D. and R. had in days of yore gratified him, who took his birth as Da. Hiranyakacipu (b), who was the father of Mandara (c), irresistible even to Vishau's discus Sudarçana (d); Çiva had further granted boons to the Danavas (or Asuras) Vidyutprabha (e), Çalamukha (f), and to Brahman, etc. ( $\delta$ ); the sacrifice Septakapala, etc. ( $\zeta$ ).

Having narrated his former relations to Mahadeva, Upamanyu (g) there pointed out to me Si., R., V.-D., Y., G., Aps., etc., and said that in the sixth month from that time I should behold Mahadeva and obtain twenty-four boons from him and Uma. He gave me certain mantres, by reciting which I was sure to behold Cankara. On the eighth day I underwent the diksha, etc. (description); for one month I lived on fruits, etc.; then I beheld Mahadeva (description) and Uma in a cloud (description), surrounded by 1,100 Rudras, etc., praised by A., V., V.-D., A., Indra, etc. (w), uttered the Rathantara Saman in the presence of Bhaca (Civa). Innumerable masters of Yoga, etc. (aa), were bowing down to him; Sanatkumara, etc. (BB), were beheld by me standing there in their bodily forms; Lp., etc. (77), were seen to bow down to Civa; G. and Aps. sang and hymned him; V.-D., etc.  $(\delta \delta)$ , were adoring him in thought, word, and deed; Brahmán, Çakra, etc., looked at me; I, however, had not the power to look at Mahadeva. I saluted Mahadeva: 'Thou art,' etc. (ee). Civa roared like a lion; the innumerable brahmans there present, etc. (ζζ), bowed down to Civa. Civa, looking at Uma, Indra, and myself, told me to ask for eight boons" (XIII, 14). Krehna went on to enumerate the eight boons, including hundreds upon hundreds of children and (granted by Uma in the name of Civa) a son Camba. "Uma also granted me eight boons" (including 100 sons), "and said that I should have 16,000 wives, etc.; and that 7,000 guests would daily feed at my palace. Then Civa and Uma disappeared with their ganas. All this I related to Upamanyu" (XIII, 15). Upamanyu said: There was in the Krta age a R. Tandi who devoutly adored the god [Civa] for 10,000 years. He succeeded in beholding Mahadeva and praised him  $(\eta \eta)$ , and further said: Neither Brahmán, etc. (00), know thee. Civa said that Tandi should be imperishable and eternal, etc., and his son become the author of Sutras, etc., and granted him a boon. Tandi said: Let my devotion to thee be steady. Then the god disappeared. Then Tandi came to my (i.e. Upamanyu's) asylum and fold me all that had happened to him. Dost thou hear all those celebrated names [of Mahādova] that Tandi said unto me. Brahman had at one time enumerated 10,000 names of Mahadeva; in the scriptures 1,000 names of him occur. They are not known to all, but were uttered in days of yore by Brahmán for the purpose of adoring Civa. Having acquired them by the favour of Brahman, Tandi communicated them to me (XIII, 16). Krehna said: "B.-r. Upamanyu said: I shall adore [Civa] with names uttered by Brahman, R., in the Vedas and Vedāngas, applied by Tandi, etc. [i.e. Mahādeva-sahasranāma-stotra]." Blessing upon the reader; "Dā., Y., Ra., Pc., Yatudhanas, and Gh. can do no injury to him" (XIII, 17). Vydes told Yudhishthirs to gratify Çivs with this hymn consisting of 1,008 names; Vyāsa had himself recited it in former days, when engaged in penances on Meru in order to obtain a son, and he had obtained the fulfilment of all his wishes. After this Kapila, etc. (u), obtained boons from Civa. Then [Rama] Jamadagnya, etc. (KK), narrated to Yudhishthira the boons they had been granted by Civa. Vaicampayana continued: Hearing these marvellous feats of Mahadeva related by the ascetics, Yudhishthira became amazed. Then Krshna said to Yudhishthira: Upamanyu said to me: Unrighteous men, stained by Rajas and Tamas, do not succeed in attaining to Içans (Civa); even if a person lives in the enjoyment of every pleasure and luxury, yet he comes to be regarded as the equal of pure-minded forest recluses if he is devoted to the Supreme Deity; if Rudra is pleased with a person, he can confer upon him the position of either Brahman or Keçava or Cakra with all the deities under him, or the sovereignty of the three worlds; a person who devastates the whole universe does not become stained with sin if he adores and worships Civa . . . Then Krahna said to Yudhishthira: Aditya, etc. (AA), have sprung from that creator of all creatures (Civa); indeed, that subtle Brahmán is the cause of life. Blessing upon the reader (XIII, 18). [§ 730, i.e. XIII, 14-18, is called Meghavahanopakhyana.]- § 731: Yudhishthira enquired after the purport of the scriptural injunction to husband and wife about the joint performance of all duties. Bhishma related the old narrative of the discourse between Ashtavakra and Diça, i.e. Ashtavakra-Dik-samvāda (b), (XIII, 19-21). - § 732: Asked by Yudhishthira, Bhishma discoursed on the question who is worthy of receiving gifts, etc., quoting R. Markandeya, etc. (a), (XIII, 22). Asked by Yudhishthira, Bhishma discussed the ordinances regulating the actions to be perpetrated towards the deities and the Pitrs on the occasions of craddhas: "One should carefully perform all acts relating to the deities in the forenoon, and all acts relating to the Pitrs in the afternoon; that gift that is made untimely, etc., is appropriated by Rā."; the brahmans that must not be invited to craddhas, and those that should be invited, etc.; Jūtakarman, etc. (XIII. 23). Asked by Yudhishthira, Bhishma discussed the circumstances under which a person may become guilty of brahmanicide without actually slaying a brahman (XIII, 24).- § 733: Asked by Yudhishthira about the holy places on earth, Bhishma repeated the enumeration of them (a) made by Angiras to Gautama, who put this same question, especially mentioning the result of bathing in Candrabhaga, etc. (b), in Puehkara, etc. (o), in Hiranyabindu, etc. (d), in Indratoya, etc. (e), in Gangadvara, etc. (f), at Saptaganga, etc. (g), at Kanyakupa, etc. (h), in Devika, etc. (i), Mahagangā, etc. (j), Vaimānika, etc. (k), in Çarastamba, etc. (l), Citrakuja, etc. (m), Malangavapī, etc. (n), Ganguhrada, etc. (o), Ganga - Yamunayos tirtham, etc. (p), Marudyana, etc. (q), Utpātaka, etc. (r), Açmaprehiha, etc. (s), Viçala, etc. (i), Punarāvartanandā, etc. (u), Rāmahrada, etc. (v), Narmadā, etc. (w), Cāṇḍālikāçrama (B. Āñjalio), etc. (x), Ujjānaka, etc. (y), Kālodaka, etc. (s). For the purpose of repairing to all the tirthus in the world, one should mentally think of those amongst them that are wholly or almost inaccessible. Angiras had obtained this discourse from Kacyapa. Blessing upon the reader (XIII, 25) .--§ 784: Vaicampayana said: Though equal unto Brhaepati in intelligence, Brahmán in forgiveness, Indra in prowess, and Sarya in energy, Bhishma (the son of Ganga) had been overthrown in battle by Arjuna. Accompanied by his brothers, etc., Yudhishthira asked him these questions. He was lying on a bed of arrows in expectation of the time of death. Many M.-r. had come there to see him: Airi, etc. (a). Yudhishthira with his brothers duly worshipped those R., who then sat down and conversed about Bhishma (who became delighted), and then, taking leave of Bhishms and the Pandavas, made themselves invisible. The Pandavas then waited upon Bhishma, and seeing the quarters of the sky blazing forth with splendour on account of the penances of the Rekis, they became filled with wonder, and talked it over with Bhishma. Vaicampayana continued: After that

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conversation was over, Yudhishthira touched Bhishma's feet with his head, and then resumed his questions relating to morality and righteousness. Yudhishthira asked which countries, retreats, mountains, and rivers are foremost in point of sanctity. Bhishms related the old narrative of a conversation between a brahman who was a ciloñcha-ertti (subsisting upon gleanings) (or cilarriti) householder and a siddhs (crowned with ascetic success) R., who roamed over the earth and once had passed the night in the house of the cilarriti, who, when they had conversed on subjects connected with the Vedas and Upanishads, asked him this very question, and was instructed by him about the superior sanctity of Ganga. Then the siddha ascended the firmament, and the cilariti sought the protection of Ganga and attained to great success. Yudhishthira, etc., were filled with delight. Blessing upon the reader (XIII, 26).- § 735: Yudhishthira asked how a Kshattriya, Vaiçya, or Çudra may acquire the position of a brahman. Bhishma said that the brahmanhood cannot be acquired except by birth, relating an old story of a conversation between Matanga and a sheass. etc., i.e. Indra-Matanga-samvāda (b), (XIII, 27-29).— § 736: Yudhishthira mentioned that in former times the position of a brahman was acquired by Viçvāmitra, and asked how king Vitahavya in ancient times succeeded in obtaining brahmanhood. Bhishma told the Vitahavyopākhyāna (b), (XIII, 30).- § 737: Asked by Yudhishthira as to who are worthy of reverent homage, Bhishma repeated the old narrative of the discourse between Narada and Vasudeva, who asked him the above question. Narada answered: "I worship them who constantly worship Varuna, etc." (a), (XIII, 31).-§ 738: Asked by Yudhishthira about the merits of those persons who grant protection to living creatures, Bhishma told the Qyenakapotākhyāna (b), (XIII. 32) .- § 739: Asked by Yudhishthirs which act is the most important of all those that have been laid down for a king, Bhishma said it was the worship of brahmans; they are older than P., D., men, U., and Ra., and incapable of being vanquished by D., P., G., Ra., As., or Pc.; it is owing to the absence of brahmans that the Kehattriya tribes, the Cakas, etc. (a), have become degraded into the state of Cadras; the great R. have said that brahmanicide is a heinous sin (XIII, 33); they have Soma for their king; "this was said to me by Narada"; Aditya, etc. (3), enter the body of the brahman and take what the brahman cats; in the house where brahmans do not eat, P. refuse to eat: examples of brahmans (7) who have conquered Kshattriyas; "in this connection the old story of the conversation between Vasudeva and the Earth," who instructed the former, is told; examples of discomfiture arising from acts hurtful to the brahmans (δ), (XIII, 34). Bhishma's characterisation of brahmans; the Mekalas, etc. (a), and numerous other kshattriya tribes have become degraded to the state of Cudras through the wrath of the brahmans; having disregarded the brahmans, As. have been obliged to take refuge in the depths of the ocean; through the favour of the brahmans D. have become denizens of heaven; comparisons with brahmans (5): the brahmans are incapable of being subjugated (XIII, 35).—§ 740: Bhishma told the old history of the discourse between Cakra (in the guise of an asceticdescription—on an ugly car) and As. Cambara, who ascribed his success to his never cherishing any ill-feeling towards the breamene, referring to the encounter between D. and As. in days of old; Cambara's father had obtained instruction from

Candramae (Soma, the Moon) as to how the brahmane attain to success. Cakra began to worship the brahmans, and therefore succeeded in obtaining the supremacy of the gods (XIII, 36).- § 741: Asked by Yudhishthira, Bhishma discussed the comparative eligibility of brahmans for receiving presents; "one pays off the debt one owes to the gods by performing sacrifices, to P. by procreating children, to the brahmans by making presents unto them, and to the guests by feeding them" (XIII, 37).—§ 742: Asked by Yudhishthira about the disposition of women (who are said to be the root of all evil and exceedingly frail), Bhishma told the old story of the discourse between D.-r. Narada and the courtezan Aps. Pañcacada, in ancient times. in the region of Brahmán (Brāhmīm, so PCR.), (XIII, 38). Yudhishthira observed that women are in possession of the illusive power of As. Cambara, etc. (a), and the political knowledge of Cukra and Brhaspati; "it seems to me that Brhaspati and other great thinkers evolved the science of politics from observation of the understanding of women" (XIII, 39).- § 743: Bhishma approved of what Yudhishthira had said: "There is no creature more sinful than woman; she is the illusion that Dai. Maya created, etc.; I am told that all persons of the human race in course of natural progress attain to the state of gods; this circumstance alarmed the gods; they repaired to Brahmán, who created women by an Atharvan rite; in a previous creation women were all virtuous; but those that sprang from this creation by Brahmán with the aid of an illusion became sinful; Brahmán bestowed the desire of enjoying all kinds of carnal pleasures upon them." Bhishma repeated the old story of how, in days of yore, Vipula had succeeded in restraining his preceptor's spouse, i.e. Vipulopākhyāna (b), (XIII, 40-43).- § 744: Asked by Yudhishthira, Bhishma explained upon what person one should bestow one's daughter in marriage; the different forms of marriage (a); various ordinances about marriage, quoting Prajapati and Manu and the Marute and the Rehie; what constitutes or completes the union of marriage; the passing and acceptance of a dower do not constitute marriage. Bhishma referred to the opinion of Bahlika and his own conduct in liberating Amba, whom he had abducted for his brother Vicitravirya, having defeated the Magadhas, etc. ( $\beta$ ), quoting prince Satyavat (XIII, 44). Asked by Yudhishthira, Bhīshma expounded how a girl's kinsmen should act after having received a dower if the giver goes away without marrying and does not return for some time, comparing the instance of Savitri and quoting Sukratu (the grandson of the Videha king Janaka); the unrighteous dereliction of eternal usage is regarded as the practice of the Asuras. Asked by Yudhishihira upon what authority the wealth of men is inherited by others when they happen to have daughters, Bhishma explained the different rules of succession, and recited some verses sung in days of yore by Yama about the man who sells his son or bestows his daughter for a dower (he has to sink into seven terrible hells named Kala); the Arsha marriage is also a sale; "even a human being with whom one has no relationship of blood should not form the subject of sale" (XIII, 45); a verse of [Daksha] Pracetasa; how women should be treated; "those houses that are cursed by women meet with destruction and ruin as if scorched by some Atharvan rite"; Manu, on the eve of his departure for heaven, entrusted women to the care and protection of men; a verse sung by a princess of the house of the Videha king Janaka on the duties of women (XIII. 46). Asked by Yudhishthira, Bhishma discussed

the comparative eligibility of different kinds of sons to the father's inheritance, quoting Manu and R., and M.-r. Kaçyapa (B. Kao) Martos; "if a brahman, led by lust. acts in a different way, he shall come to be regarded as a Candala among brahmans" (XIII, 47). Asked by Yudhishthira, Bhishma discussed the duties of persons born in the mixed castes; in the beginning Prajapati created the four castes for the sake of sacrifice; the son begetten by a brahman upon a Cudra wife is called Paracava (etymology); a Kshattriya's son with a Cadra wife is called an Ugra, etc. (7); only the duties of the four principal castes have been laid down in the scriptures; as regards the others. the scriptures are entirely silent. Asked by Yudhishthira. Bhishma discussed the signs by which the origin of men of impure birth may be known (XIII, 48). Asked by Yudhish!hira, Bhishma discussed the different kinds of sons: Niruktaja, etc. (δ), (XIII, 49).—§ 745: Asked by Yudhishihira about compassion, etc., Bhishma told the ancient story of a conversation between Nahusha and M.-r. Cyavana, i.e. Cyavanopákhyana (b), including Cyavana-Kuçika-samvāda (XIII, 50-56). — § 746: Yudhishthira became stupefied with grief at the thought of the millions of men he had slaughtered; he feared that the Pandavas would have to sink in hell, their heads hanging downwards, and desired to practise severe penances. Bhīshma expounded the different rewards of different kinds of acts. Yudhishthira desired to attain the end that is reserved to heroes, and no longer expressed any disgust at leading a householder's mode of life, and all the Pandavas with Draupadi approved of his words (XIII, 57). Asked by Yudhishthira, Bhishma spoke of the rewards attached to the planting of trees and the digging of wells and tanks; D., men, G., P., U., and Ra., etc., all resort to a tank full of water as their refuge; the same and R. all have recourse to trees (XIII, 58). Asked by Yudhishthira. Bhishma discussed what gift is distinguished before all other gifts (XIII, 59). Asked by Yudhishthira, Bhishma discussed which gift is more meritorious, that bestowed on one who asks for it or that given to an unsoliciting person (XIII, 60). Asked by Yudhishthira, Bhishma explained where one meets with the rewards attached to gifts and sacrifices, adducing the instances of king Cibi and Manu (XIII, 61). Asked by Yudhishthira what is the best of all gifts, Bhishma declared it to be earth (called, therefore, Priyadatta); Mrtyu, etc. (a), are incapable of touching the person that makes a gift of earth; the verse hearing which [Rama] Jamadagnya gave away the whole earth to Kaçyapa is quoted; a gift of earth is a high expiation for the sin of those who betake themselves to Atharvan rites in order to do injuries to others;  $\hat{A}$ ., etc. ( $\beta$ ), applaud the man who makes a gift of earth; he further told the old narrative of a discourse between Brhaspati and Indra: having adored Vishou in 100 sacrifices, Indra put this same question to Brhaspati, and was instructed by him; "that man who does not keep a promise of a gift of earth, or who recalls it, is tied with the noose of Varuna at the command of Death; those men have never to go to Yama who honour and worship brahmans, etc."; that king who makes gifts of earth sports in bliss in heaven, adored by D. and G., and is approached by 100 Aps., etc. Indra gave the whole earth to Brhaspati; if these verses are recited at a craddha neither Ra. nor As. can succeed in appropriating any share of the offerings made (XIII, 62). Asked by Yudhish-

thirs as to what gifts kings should make, what gifts immediately gratify the brahmans, what fruits attach to them, what gifts are productive of rewards both here and hereafter, Bhishma related the answer he had received from Narada when he put the same question to him: a gift of food made to even a Candala or a dog is never lost: in a former Kalpa (pura kalpe) Prajapati said that food is ample, etc.: Agni and Some in the body create and maintain the vital seed; thus the sun and wind (Pavanah) and the vital seed spring and act from food; description of the regions of heaven reserved to those that make gifts of food (XIII, 63). Yudhishthira enquired after the conjunctions of the planets and stars in relation to gifts. Bhishma repeated the ancient narrative of the discourse between Devaki and R. Narada at Drūrakā, where Narada answered this very question. Devak? in her turn told it to her daughters-in-law (XIII, 64). Various merits of various kinds of gifts, Bhishma referring to Atri, etc. (7); ghee is said to gratify Brhaspati, etc. (8), (XIII, 65). Asked by Yudhishthira, Bhishma commented on the gift of sandals and shoes, and of sesame, and land, and kine. and food; sesume seeds were created by Brahmán as the best food of the Pitrs, etc.; Apastamba, etc. (e), have all ascended to heaven by means of making gifts of sesame seeds. Once the gods, desirous of performing a sacrifice on the earth, repaired to Brahman on the Himavat and obtained from him a clod of earth (which the munis should always adorc); there came Agastya, etc.  $(\zeta)$ ; the gods attached one-sixth of the morit arising from their sacrifice to the gift of earth; in days of vore king Rantideva performed a grand sacrifice, in which an immense number of kine were alaughtered; from the juice of their skins the river Carmanvati was formed; king Rantideva. in days of yore, ascended to heaven on account of his having given gifts of food; the cow should never be given away for slaughter; what kine should not be given to brahmans; he referred to Paragara; the seasons when gifts of food produce particular merits (XIII, 66). Asked by Yudhishthira, Bhishma dealt with the merits that attach to gifts of drink, quoting Savitri and Lomaça and Manu, and mentioning Cibi; Soma, etc.  $(\eta)$ , has sprung from water; D. have ampta for their food, N. have Sudhā, P. have Svadhā (XIII, 67). Yudhishthira asked about the merits that attach to gifts of sesame and lamps for lighting darkness, as also of food and robes: Bhishma told the narrative of the conversation between a brahman and Yama, in ancient times, in the large town of Parnaçala (inhabited by brahmans) between Yamuna and Gangā, at the foot of the Yamuna hills; one day Yama commanded a messenger of his (description) to bring the person named Carmin of Agastya's race from this town (Agastyam gotratah), not confounding him with another of the same gotra; he should be worshipped with respect. The messenger did the very reverse; Yama ordered this man to be taken back and Carmin to be brought; the former was, however, first instructed by Yama regarding gifts. Then the messenger conveyed him back and fetched Carmin: Yama, having given him the same instructions, dismissed him to be taken back to his abode. The giver of a lamp is regarded as benefiting the Pitrs and Yama; it enhances the power of vision of D., P., and one's self; citing Manu about a gift of gems (XIII, 68). Bhishma, at Yudhishthira's sólicitation, reverted to the topic of the merits of gifts, with especial reference to the gift of earth; a cow should never be given to a person that is not righteous (XIII, 69). The tale of the calamity that befell king Nrgs, who had unwittingly

taken a cow belonging to a brahman and given it away to another brahman. Formerly, when Draracati was founded (read with B. nivicantyam), a huge lizard was seen (or met with?) in a well; Krehna took it out and learnt that it was king Nrga, who in days of old had performed many sacrifices and repeatedly made gifts of hundreds upon hundreds of thousands of kine to the brahmans; a brahman's cow had accidentally come among Nrga's and been given to another brahman, whose weak child it nourished; neither of them would take the most exorbitant gifts in exchange; after death, when he came to the region of the Pitre, Yama let him choose as his punishment for this little sin to become a lizard for 1,000 years, till he was rescued by Vasudeva. Then Nrga mounted a celestial car and proceeded to heaven; a verse of Krehna's is quoted (XIII, 70). Yudhishthira asked Bhishma to further detail the merits attainable by gifts of kine. Bhishma told the old story of R. Uddalaki and his son Nāciketa, whom he had cursed to go and see Yama, because Naciketa had not found the articles (enumeration) he was sent for, as they had been washed away by the current. Naciketa fell down, deprived of life; Uddalaki indulged in lamentations; when the night came, Naciketa, drenched with his father's tears, revived, and in the midst of the Rehis told that he had been honoured in Yama's delightful palace, which extended over 1,000 yojanas; "Yama said that I was not dead, but had only come to see Yama in compliance with the words of my father"; Yama, at his request, had caused him to be mounted on a vehicle and showed him all those delightful regions that are reserved for the righteous (description), who make gifts in the world of men. especially gifts of kine, etc. (considerations of propriety or otherwise); in the absence of kine, a person by making gifts of a substitute of kine (e.g. a cow made of ghee) wins the merit of making gifts of kine; gifts of kine on kamyashtami, etc.; "I then took leave of Yama and have now come back" (XIIF, 71). Yudhishthira asked about the regions of kine, which are the residence of givers of kine. Bhishma related the old tale of the conversation between Brahman and Indra. who, seeing that the residents of the regions of kine surpassed the denizens of heaven, asked Brahman about them (XIII, 72). The comments of Brahmán to Indra on the subject of kine, reference being made to Rohis, etc. (XIII, 73). Asked by Indra, Brahman spoke about the end of him who consciously steals a cow or sells one from motives of cupidity. Bhishma explained how Brahmán's discourse had been handed down from Indra to Bhlishma: Brahmán > Indra > Daçaratha > Rāma [Dacarathi] > Lakehmana > the Rehie (while dwelling in the woods) > from generation to generation > Bhishma's preceptor > Bhishma. Blessing upon the reader (XIII, 74). Asked by Yudhishthira, Bhishma explained the rewards that attach to the observance of different kinds of vows: many millions of R. arc residing in Brahmaloka (XIII, 75). Asked by Yudhishthira, Bhishma commented upon the ordinances that regulate gifts of kine, quoting the instruction given by Brhaspati to king Mandhatr; "kine have that in them that partakes of the nature of both Surya and Soma!'; application of the words bhavitavya, etc.  $(\theta)$ ; all the three [cow-givers], etc., and he who is well conversant with the Makabharata attain to the regions of Vishau and Soma; names of kings who have attained to regions of great felicity as the reward of such gifts of kine as they made according to the instructions of Brhaspati: Uçinara, etc. (1).—Vaiçampāyana eaid: King Yudhichthire did all that Bhishma wished; he

from that time began always to make gifts of kine and to support himself on grains of barley and on cow-dung as his food and drink, and he began to sleep from that day on the bare earth, and gave up the practice of harnessing kine to his vehicles, and used cars drawn by horses (XIII, 76). Vaicampayana continued: Asked by Yudhishthira, Bhishma once more went into detail on the merits attaching to the gift of kine: a Kapila cow is the best of all kine; Yudhishthira asked why; Bhishma said he had heard old men tell the following story: In days of yore Brahman commanded Daksha to create living creatures; Daksha, in the first instance, created food; he drank ampta, a fragrant eructation came out, and gave birth to the cow Surabhi. whose daughters came to be regarded as the mothers of the world; they were all Kapilas; some froth from the calves fell upon the head of Mahadeva, who, filled with wrath, turned his third eye towards them, which produced various complexions in them; some escaped to the region of Soma and retained their colour. Daksha informed Civa that this froth was amrta and not impure; Candramas (the Moon), after drinking the amrta, pours it out again; but it is not, on that account, regarded as impure. Dakeha then presented Mahadeva with a bull and certain kine; Mahadeva was gratified and made that bull his vehicle, and after the form of that bull adopted the device on his standard; it was on that occasion also that the gods, uniting together, made Mahadeva the lord of animals. Cows yield Soma in the form of milk. Blessing upon the reader .-- Vaicampayana continued: Yudhishthira and his brother began to make gifts of both bulls and cows of different colours to brahmans, Yudhishthira performing many sacrifices (XIII, 78). Bhishma said: In days of yore, king Saudasa of Ikshvaku's race asked his purchita R. Vasishtha what is most sacred and most productive of merit; Vasishtha enlarged upon the mystery relating to kine; sound and cashat are for ever established in kine; what is meant by Gomati (XIII, 78). Continuation of Vasishtha's discourse on the pre-eminent sanctity of kine; the diverse merits attaching to gifts of different kinds of kine: Brahmaloka, etc. (x), (XIII, 79). Vasishtha commented on the purificatory mantras having reference to kine; "those who make gifts of 1,000 kine, departing from this world, proceed to the region of G. and Aps., where there are many palatial mansions made of gold, and Vasor dhara (i.e. Mandakini, Nil.); . . . by giving away a Kapild cow, etc., one succeeds in entering the palace of Yama that is so difficult to enter." - Bhishma said: Saudāsa, honouring these words of R. Vasishtha, made gifts of a very large number of kine unto the brahmans, and attained to many worlds of felicity in the next life (XIII, 80). Yudhishthira asked what is the most sacred of all sacred things in the world, and which is the highest of all sanctifying objects. Bhtshma said: Kine are the most excellent of all objects, etc.; Mandhair, etc. (λ), always used to give away kine in thousands, and have attained to such regions as are unattainable even by the gods; he quoted a discourse delivered of old. Cuke (having finished his morning observances) asked R. Fydes what is the foremost of all sacrifices, and was instructed by him, who praised kine and described the region of kine which the blessed only attain; Aps. always entertain them there; those regions that have for their lords Pashen and the Marute are attained to by givers of kine: they attain to wealth like that of Varune himself: one should daily recite these mantres (a) declared by Projupati

[Änuçāsanikaparvan.]

himself. [In this section Yudhishthira has repeatedly been addressed instead of Cuka. ] The man who, for a month, subsists upon the gruel of barley picked up every day from cow-dung, becomes free of sins as grave as the slaughter of a brahman: after their defeat at the hands of Dai., the gods practised this penance, owing to which they regained their position; the efficaciousness of the Gomati mentras.-Bhishms said: From that time Çuks began to worship kine every day (XIII, 81). Yudhishthira asked how it is that the dung of the cow is possessed of Cri. Bhishma told the old story of the conversation between the kine and Crt, who once in a beautiful form entered a herd of cows, saying: "The Daityas, forsaken by me, have been lost for ever; the gods Indra, etc. (v), having obtained me, are sporting in joy and will do so for ever; R. and D. only when they are favoured by me become crowned with success"; she wished to reside in the kine; they refused her, saying she was fickle and restless. Cri said: "D., Da., G., Pg., U., Ra., and men succeed in obtaining me only after the severest austerities"; they agreed that she should live in their urine and dung (XIII, 82). Bhishma continued his discourse on kine, repeating the old tale of the discourse between Brahmán and Indra, after Dai. had been defeated and all creatures grew in prosperity; then once R., G., K., U., Ra., D., As., the birds, and the Prajupatie all adored Brahman; Narada, etc. (§), sang, etc. (o); Indra asked him about the region of kine; Brahmán said that Indra had always disregarded kine, and commented to him on the superiority of kine. He explained to him why kine have descended to earth: In days of yore, when in the Deva-yuga the Danavae became lords of the three worlds, Aditi underwent the severest austorities (standing upon one leg for many years) and begot Vishnu; seeing Aditi perform penances, Surabhi, the daughter of Daksha, also underwent austerities on Kailasa (resorted to by D. and G.), in yoga, standing upon one leg for 11,000 years; "D., R., and M.-U. became scorched and repaired thither with me (Brahmán); as she did not herself ask a favour, I granted her the boon of immortality, and that she should dwell in Goloka, while her offspring, engaged in doing good acts, would reside in the world of men (description of Goloka)." Bhishma continued: From that time Cakra began to worship kine every day. Blessing upon the reader, etc. (XIII, 83) .- § 747: Yudhishthira asked why gold, in the Crutis, is declared to be even superior to kine as a dakshind, and what gold is, etc. Bhishma related the circumstances connected with the origin of gold: "When my father Cantanu was dead, I wout to Gangadrara to perform his craddha; Ganga came and rendered me great help (description); a handsome arm, adorned with angadas, etc., rose up piercing the ground; the P. did not come in their visible forms to take the cake; I, therefore, disregarding the hand, offered the whole cake on blades of kuça-grass, according to rule; then the arm of my father vanished. In that night the Pitrs appeared to me in a dream, pleased by my adherence to the rules, whereby I had honoured the authority of the scriptures, etc. (a); I had made gifts of earth and kine; now I should make gifts of gold. Listen now to this old story, that extends the period of life for him who listens to it; it was first recited to Ruma Jumadagnya, who in former days exterminated the Kehattriyas twenty-one times; by performing a horse-sacrifice he became free from sin, but he still failed to attain to perfect lightness of heart; he repaired to R. and D., then to

Vasishtha, etc. (3); they told him that in days of yore Agni burnt all the world; from his seed sprang gold; he should make gifts of gold; Vasishtha in especial commented on gold: it is the essence of Agni and Soma, etc.  $(\gamma)$ ; such is the teaching of the Smrtie; in churning the entire universe a mass of energy (i.e. gold) was found; hence gold is superior; D., G., U., Ra., men, and Pc. keep it with care; Agni is all the deities in one, and Agni is the essence of gold. I formerly heard this in the Purana; it represents the speech of Prajapati himself." Then he related Suvarnotpatti (b), (XIII, 84-85) .- § 748 : Asked by Yudhishthira (who refers to § 747b), Bhishma related Tarakavadhopakhyana (b), (XIII, 86) .- § 749: Asked by Yudhishthira (who perhaps refers to § 641 - XII, 60 ff.), Bhishma explained the ordinances respecting the craddha. D., As., men, G., Pc., K., every one should always worship P. P. are worshipped before the gods. The merits and demerits of the different lunar days for performing the craddha: 1st-13th days of the bright fortnight are auspicious; all the young men in the family of him who performs it on the 14th day meet with death, and he himself becomes entangled in war; the day of the new moon and 10th-13th days of the dark fortnight are auspicious; the dark fortnight is better than the bright one, the afternoon better than the forenoon (XIII, 87). Asked by Yudhishthira, Bhishma explained what, if presented to P., becomes inexhaustible and eternal, and the periods for which different offerings presented at craddhas gratify the P., quoting some verses [originally] sung by P. and communicated to him by Sanatkumara, recommending payasa with ghee on the 13th day [of the dark fortnight, PCR.] under Maghah during the Sun's southward course, and, under the same constellation, meat of goat, etc., and graddhas at Gaya (b), (XIII, 88); the different merits acquired by persons by performing optional (kāmyāni) grāddhas under various nakshatras, and which were [first] explained by Yama to Cacabindu: by performing such a craddha under the Krttikas, "a man acquires the merit of a sacrifice after establishing the sacred fire, and ascends to heaven with his children "(PCR.), etc. (a). Having listened to these ordinances about the graddha, Caçabindu acted accordingly, and easily subjugated and ruled the earth (XIII, 89). Asked by Yudhishthira, Bhishma explained to what kinds of brahmans the offerings made at graddhas should be given away, quoting the Vaikhanasa Rehis (XIII, 90). Asked by Yudhishthira by whom the craddha was first conceived, etc., in the time when the world was only peopled by the descendants of Bhrgu and Angiras (Bhrgv-Angirasake kale), etc., Bhishma said : Brahman > Atri > Dattatroya > Nimi > Crimat. After 1,000 years Crimat died, having undergone the severest austerities: Nimi, filled with grief, collected various agreeable objects on the 14th day of the moon, and the next morning he conceived the idea of a craddha; on the day of the new moon he invited a number of respected brahmans, gave food to seven such brahmans, and made an offering of cakes of rice to his dead son, uttering his name and family (nama-gotram). He then became filled with regret, having done an act that was not laid down in the scriptures [that a father had done with reference to his son what sons ought to do with reference to their fathers, PCR.]; he thought of Atri, who came and comforted him, saying that this sacrifice in honour of the Pitre had been laid down and its rites regulated by Brahman himself in days of yore: one should pour out libations to Agns, etc. (3); the gods named Pitre [and] Ushnapas [so B. and C.; cf. BR., v. Ushmapa] were created by Srayambha (i.e. Brahman) and consist of seven classes (saptakah pitrvemças tu): when they are honoured by a graddha, they become freed from sin; the Viçvedevas [sixty-four (7) are enumerated], having Agni for their mouth, they are eternal (? Kalasya gatigocarah; C. osyagao; "eternal and conversant with all that occurs in time," PCR.). Articles that should not be offered at graddhas. From the place of a graddha a Candala and a Crapaca should be excluded, as also one who wears yellow clothes (Kashayarasah), a leper, an outcast (patitah), etc. Having said this to R. Nimi, Atri went back to the celestial palace of Pitamaha (Brahmán) (XIII, 91). After Nimi had acted in this way, M .- r. performed a graddha. The Pitrs and gods became afflicted with indigestion in consequence of the offerings (nivapa) made by persons of the four castes. They repaired to Soma, and thence to Svayambhu (on the summit of Moru), and thence to Agni. Agni told them to eat those offerings together with him. It is for this reason that in making offerings at craddhas a share is first offered to Agni; then also the Brahma-Rakshasas cannot do any injury to the crāddha; but the Rakshases fly away from it (v. 4383-4). The cake should first be offered to the [deceased] father, then to the grandfather, then to the great-grandfather; at each cake the Savitri should be uttered (Somayeti ca vaktavyam tathā pitrmateti ca); a woman of another gotra (anyavamçajā), etc., should not assist at a craddha; while crossing a river, one should offer oblations of water to one's P., and also on the day of the new moon (masardhhe krshnapakshasya): this gives prosperity, etc.; Brahmán, etc. (?), are great masters of yoga and [numbered among] P. (XIII, 92).- § 750: Asked by Yudhishthira, Bhishma said that brahmans who are observant of vows not mentioned in the Vedas may eat at graddhas without incurring sin; but not so those who are observant of vows mentioned in the Vedas. Penance is not really identifiable with fast; one should not torment one's own body; renunciation is the best of penances; the brahman should cat Vighasa or Amrta (i.e. food that remains after the guests, etc., have eaten); one should only eat morning and evening at the prescribed hours, etc.; such men obtain felicity in the abode of Brahmán in the company of Aps. and G. If the giver happens to be unrighteous, the receiver sinks into hell. In this connection an old tale of a conversation between Vrshudarbhi and the seven Rshis is told: Bisastainyopäkhyäna (b) (XIII. 93).-§ 751: Bhishma said: In this connection the old story of the oaths on the occasion of a tirthayatra [i.e. Capathavidhi] is told (b) (XIII, 94).-§ 752: Asked by Yudhishthira by whom the custom of giving umbrellas and sandals at craddhas was introduced, Bhishma related the story of the discourse between Jamadagni and Sūrya [i.e. Chattropunahotpatti] (b). " Do thou, therefore, give away umbrellas and shoes to brahmans. He who gives away a white umbrella with 100 ribs to a brahman attains to eternal felicity after death in Çakra-loks, being respected by brahmans, Aps., and D." (XIII, 95-96).- § 753: Asked by Yudhishthira about the dutics of a householder, Bhishma recited the old story of Vasudeva (Krshna) and the goddess Prthirl (Earth), who instructed Vasudeva on this very topic: R., D., P., and men should be worshipped . . . ; he should perform an Agni-Shoma, Vaicundeva, and Dhancantarya offering, and separately an offering to Prajanam pati; and bali to Yama, etc. (a); he should daily perform a craddha (description); he should take his food last of all (cishtaci); he should with madhunarka

honour a king, rtrij, guru, father-in-law, and enataka; in the evening and morning he should place food on the ground for dogs, crapacas, and birds: this is called the Vaicradera offering. Vasudeva acted accordingly (XIII, 97).- § 754: Asked by Yudhishthira, Bhishma, in order to explain the gift of lamps, flowers, and incense, told the old story of the discourse between one Prajapati Manu Svayambhuva and the learned and noble brahman Sucarna (so called from his golden complexion) on the golden mountain Meru. Asked by Surarna about the above-named topic, Manu related the old history of the discourse between Cukra Bhargava and the Asura king Bali Vairocana, who ruled the three worlds. Asked by Bali about this very topic, Cukra discoursed on the plants (having Soma for their lord), of which some are amrta (and agreeable to the gods, etc.) and some poison; some are acceptable to As., some to the gods, Ru., U., Y., men, P.; garlands of water flowers should be offered to G., N., and Y.; plants with red flowers and keen scent and having thorns have been laid down in the Atharvans as fit for incaptation in order to injure foes, etc.; D. become gratified with the scent of flowers, Y. and Ra. with their sight, N. with their touch, men with all three. Among incenses, all exudations (except that of the Boswellia serrata) are agreeable to the gods; that of Aquilaria Agallocks to Y., Rū., and N.; that of Boswellia serrata, etc., to Dai., etc. [For avoiding] Andhatamas (B. oam tao; a certain hell, NIL.), darkness, and the sun's southward course, one should give lights during the sun's northward course (NII. and the note of PCR., p. 477); D. are resplendent, Ra. dark: hence one should always give lights, etc.; thereby a man attains to the same world as the celestial lights (jyotisham salokyam). The merits of bali-offerings made to D., Y., U., men, Bhatas, and Ra. Y., Ru., Pn., D., P., etc., are supported by the food offered by the householder; the bali offered to Y. and Ra. should be rich in blood and meat, wines and spirits, etc.; belie with lotuses and utpalas are agreeable to N.; sesame seeds with sugar to the Bhatas. He who cats without first serving brahmans and gods and guests and children, should be known as a Rū. Thus said Kūvya Bhūrgara to Boli; then Mann > Suvarna > Narada > Bhishma (XIII, 98) .- § 755: Yudhishthirs (referring to § 754) once more questioned Bhishms on this subject; Bhishma told the old story of the discourse between Nahusha and Agastya and Bhrgu [i.e. Nahushopakhyāna](b)(XIII, 99-100).-- §756: Asked by Yudhishthira where those men go who steal articles belonging to brahmans, Bhishma related the old conversation between a Candala and a Kehattriya (Kehattrabandhoh), who wondered that the old Candala, whose body was besmeared with the dust raised by dogs and asses, without minding that dust, was anxious to wash off the small drops of milk that had fallen upon his body; the Candala related that formerly some kine belonging to a brahman were stolen, and some milk from them fell upon some Soma plants that grew by the roadside; the king who performed the sacrifice with this Soma, the brahmans who drank its juice, those who had assisted at the sacrifice, and those who drank milk, etc., in the palace of this king, had to fall into hell, as also the sons and grandsons of those who had stolen them, and the queen, although she treated the animals with great care. The Candala himself, who had lived in the observance of brahmacarya in that place, and whose alms had been sprinkled with the milk of the kine, had in this life become a Candala. It is for this reason that the Soma plants become unsaleable, and the persons who sell and who purchase them both sink into the Raurara-hell, when

[Anuçasanikaparvan.]

they repair to the region of Yama, etc. "Behold also this miserable dog!" In a former life the Candale was born in a noble family, but out of pride he ate the mest attached to the vertebral column of animals, and thence he had attained to his present state; in consequence of some meritorious act in a former life, he had retained the memory of his previous existences. Asked by the Candala, the kehattriya told him (in order to obtain emancipation (mekeha) from his state of a Candala) to give up his life for the sake of a brahman. This the Candals did in a battle for protecting a brahman's wealth, and attained to a desirable end (XIII, 101).- § 757: Asked by Yudhishthira whether there is a difference of position among righteous men after death, Bhishma related the old narrative of the conversation between the muni Gautama and Indra [i.e. Hastikuta] (b) (XIII, 102).-(†) § 758: Asked by Yudhishihira what constitutes the highest penance, Bhishma said that there is no penance superior to abstention from food, and told the old story of the conversation between king Bhagiratha and Brahman. Bhagiratha had transcended the world of the gods, that of kine, and that of the Rehie; beholding this, Brahmán asked him how he had attained to that region, where neither gods, nor G., nor men succeed in coming without having practised the severest austerities; Bhagiratha enumerated his sacrifices, his penances on the Jahnavi (Ganga), etc. (a); those on the banks of Saraya, etc. (b), he gave away millions of kine to the brahmans. "It is not through the merits of those acts that I have attained to this region. but through the vow of fast, which had been known to Indra, who had kept it secret, but which Bhargava Uçanas had learnt through penance († v. 5945); all brahmans and R. gratified me, saying that I should repair to Brahmaloka." Bhag!ratha was honoured by Brahman (XIII, 103).—§ 759: Asked by Yudhishthira, Bhishma discussed the reason why, a man's period of life being said to extend over 100 years. one becomes short-lived or long lived; one should awake at the Brahma muhurta [i.e. at the hour when the sun is just below the horizon, PCR.]; R. by adoring the two twilights became long-lived; one should avoid atheism (nastikyam), calumniating the Vedas, censuring the gods, etc.; one should also wash one's feet before sitting down to recite the Vedas or to eat any food; one should perform the homes for propitiating the gods (cantihoman) and recite the Savitra mantras (Sāvitrāņi ca dhārayet; i.e. mantraviçeshān, NU.); persons conversant with ancient history cite a gatha sung by Yama in days of old (about running-pradravati, B.-or studying with uncleansed mouth); "he who studies at forbidden times, loses his Veda and shortens his life" (v. 5026-8); nor should one eat at the craddhs of an enemy; the spots of the hand named Brahma tirtha, etc. (a); having drunk water thrice, etc., one should worship the P. and gods according to the ordinances of the Vedas (v. 5065); a brahman should perform [the acamana] (camupaepreet) in all the purificatory acts with the Brahma tirtha (v. 5066); one should never perform any act in honour of P. in the nighttime (v. 5075); one should wash his head before performing any act in honour of P. or gods (v. 5081); one should never perform [a craddha] under the constellation of one's nativity. nor under the two Proshthapadas, nor under Agneya (i.e. Krttikah, Nil.), nor under flerce [nakehatras, such as Aclesha, etc., PCR.], nor under those that are hostile (pratyarine), or those mentioned [i.e. forbidden] in the Jyotisha (v. 5082-8); a woman of the same pravara (samarshām), etc., should be

avoided [in wedding] (v. 5086); one should accomplish all acts ordained in the Veds or by the Brahmenes (v. 5092); one should study the Disnurveds and the Veds (v. 5100); "you should know the science of reasoning (Yuktiquetram), the science of words (Cabdaçastram), the Gandharvaçastra, and the [64] Kalde, [and] one should always hear the Purdus and stikleds and the narratives that exist (akhyanani yani ca), and the biographies (caritam) of high-minded persons" (v. 5102-3); good conduct (dearsh) is superior to all lore (agamanam); this fame-producing, etc., [discourse] has been uttered by Brahman out of compassion on all creatures (v. 5112) (XIII, 104). Asked by Yudhishthira, Bhishma expounded how the eldest brother should behave towards his younger brothers and the younger ones towards the eldest; "the upadhyaya is superior to 10 activas; the father to 10 upadhyayas; the mother to 10 fathers or [even] to the whole earth; there is no guru equal to the mother" (v. 5126-7) (XIII, 105). Asked by Yudhishthira if only brahmans and kshattriyas should observe fasts (the very Misschas observe them), Bhishma related what R. Angiras had said to him in answer [essentially in the negative] to this same question, indicating the merits of fast on different days and different months ( $\beta$ ), by which fasts the merit of different sacrifices ( $\gamma$ ) are acquired, or the abode of the Aps., or Brahmaloka attained; there is no penance superior to fast: by fasts the gods became denisens of heaven, and R. attained to the highest success (siddhim); witness Victamitra, and Cyavana, etc. (δ), who attained to heaven through fasts. In former days Angiras declared so to M.-r. + (XIII, 106). Yudhishthira, saying that sacrifices are incapable of being performed by people that are poor, as they require a large store of diverse kinds of articles, wherefore the merit attaching to them can only be acquired by kings and princes, asked Bhishma about acts fraught with merit equal to that of sacrifices and capable of being performed by persons destitute of means. Bhishma related the ordinances about fasts that were promulgated by Angiras; the regions attainable by them (e) and the sacrifices they are equal to (3) (XIII, 107). Asked by Yudhishthira about that which is the foremost of all tirthae, Bhishma mentioned and described Manasa tirtha [in the figurative sense of the soul]; but also the tirthus of the earth are possessed of merit; by reciting the name of a tirtha, by bathing there, and by gladdening P. there, one casts off one's sins and goes to heaven (v. 5365) (XIII, 108). Asked by Yudhishthira as to what is the highest, etc., kind of fast, Bhishma said: [A = "that man who fasts on the 12th day of the moon in the month so called"; B = "and, for the whole day and night, worships Krehna as Keçava, etc."; C - "obtains the merits of the horse sacrifice, etc."; D -"and freedom from sin, etc."]

	<b>A.</b>	B.	C.	D.
(1)	Maryaçireka	Keçava	Horse sacrifice	becomes free from all his sins.
(2)	Paneka	Närdyapa	V djapeya	the highest success.
(8)	Magha	Madhava	Rājasūya	rescues his race.
(4)	Phälguna	Govinda	Atirātra	Somaloka.
(5)	Caitra	Vishnu	Pau <b>ņķarika</b>	Devaloka.
(6)	Vaicakha	Madhusidana		Someloks.
(7)	Jugishtha	Trivikrama	Gardm medhah	rejoices with Aps.
(in)	Ashidha	Vāmana	Naramedha	rejoices with Aps.
	Cravene		Palleayajilah	a vimāna.
		Hyshikoça		becomes purified.
(11)	Āmika	Padmandbha	1.000 cars	444
		Damodara	all escrifices	450

The result of adoring Krihas as Pundarikakshs, etc. (η). At the conclusion of one's vow, one should feed a number of brahmans or make gifts of ghee to them. Vishau has said that there is no fast superior to that (XIII, 109). Vaiçampāyans said: Approaching Bhishma, who was lying on his bod of arrows, Yudhishihira asked how one does acquire beauty, etc. Bhishma said that a Candravrata should be commenced in Margaçirsha, when the moon comes in conjunction with Mala:

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(1) Mula [19]
                          being in his feet.
 (2) Rohini [4]
                                       calf.
 (3) Açvint [1]
                                       knee-joints,
 (4) Ashadhau [20-21]
                                       thighs,
                                ,,
 (5) Phalgunt [11-12]
                                       anus,
                                ,,
 (6) Krttikah [3]
                                       waist,
                                ,,
 (7) Bhadrapada | 26-27]
                                       navel.
                                ,,
 (8) Revatī [28]
                                       eyes.
(9) Dhanishthah [24]
                                       back.
                                ,,
(10) Anurādha [17]
                                       belly.
                                ,,
(11) Piçakhah | 16]
                                       arms.
                                ,,
(12) Hasta [13]
                                       hands,
                                .,
(13) Punarvasa [7]
                                       fingers.
                                ,,
(14) Acloshah [9]
                                       nails.
                                ,,
(15) Jyeshtha [18]
                                       nock.
(16) Cravana [23]
                                       cars.
                                ,,
(17) Pushya [8]
                                       mouth,
                                ,,
(18) Svati [15]
                                       teeth and lips,
                                ,,
(19) Catabhisha | 25]
                                       smile.
                                ,,
(20) Magha [10]
                                       nose,
(21) Mrgaciras | 5]
                                       eye,
(22) Citra [14]
                                       forehead.
                                ,,
(23) Bharani [2]
                                       head.
(24) Ārdrā [6]
                                       hair.
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[The figures in brackets indicate the number in the ecliptic; Abhijit [22] is wanting.] Then gifts of ghee to learned brahmans; one becomes as accomplished (paripurnangah) as the full moon (XIII, 110).- § 760: Yudhishthira asked, what regulates rebirth, etc. Bhishma directed him to ask Brhaspati, as none else was capable of explaining the matter. Vaicampayana said: While they were thus speaking Brhaspati came from heaven; Yudhishthira with Dhrtarüshtra, etc., honoured him; then Yudhishthira asked him, what is truly the friend of mortal creatures, and what follows man to the next world. Brhaspati said: Righteousness. Yudhishthira asked, how righteousness can accompany the dead body. Brhaspati said that the soul (fiva) obtains a new body according to its merit, Yama, etc. (a), being the witnesses, etc. Deities dwelling in the body, viz. earth, etc.  $(\beta)$ . After birth Jiva receives were and death from the messengers of Yama; if imbued with unrighteousness, Jiva has to go to the dominions of Yama, and after suffering great misery there, he has to undergo rebirth as an animal, or as some other kind of being, as declared in the Fedas and the scriptures (fastre) with the histories (estildes). In the regions of Yama there are places worthy of being the abodes even of the deities. and which are equal to Brahmaloka, but also such as are worse than [those of animals]. Different forms in which Jies has to take birth in consequence of different acts (e.g. as a Brahma - Rakshasa; as Missochas). [The periods that elapse before one recovers human existence are here generally very short, some few months or years.] "I heard all this in days of old from Brahman himself in the midst of the surarshie" (XIII, 111). Asked by Yudhishthira, Brhaspati explained by what acts people, having committed sin, attain to an auspicious end in this world and in heaven. especially recommending gifts of food (praised by D., R., P., and men), citing Rantideva (b) (XIII, 112). Asked by Yudhishthira, Brhaspati discoursed on the six doors of righteousness (abstention from injury, the observance of the Vedic ritual, meditation, restraining the senses, penances, and obedience to preceptors), saying that the man who practises the religion of universal compassion achieves the highest good, etc. Vaicampāyana said: Then Brhaspati ascended to heaven. [XIII. 111-113 are called Samedracakra] (XIII, 113).-§ 761: Vaiçampdyana said: After this Yudhishthira, addressing Bhishma (lying on his bed of arrows), said: R., D., and brahmans, led by the authority of the Vedas, praise the religion of compassion; but how does a man who has injured others in word, thought, and deed, succeed in freeing himself from misery? Bhishma recommended abstention from meat; meat, moreover, enslaves the mind by taste (XIII, 114). Yudhishthira (referring to § 749) wondered how, when abstention from injury is the highest religion, persons should make offerings of meat in craddhas in honour of P. Bhishma referred to the innumerable discourses on this topic that had taken place between R., and strongly recommended abstention from honey and meat, referring to the seven R. (Saptarshayah), etc. (a), and quoting Manu, etc. ( $\beta$ ); he who eats flesh of animals slain by others incurs the sin that attaches to the slaughter; he who purchases flesh slays living creatures through his wealth (the eater's demerit is, however, not so great as the slayer's); by eating flesh left from sacrifices [to D. and P.; v. especially Agastya] and of animals that have been slain for feeding brahmans, one incurs a small fault. In old time persons who wanted to attain to regions of merit hereafter, performed sacrifices with seeds. Especially in the month of Karttika or in its bright fortnight one should abstain from [honey and] meat, which many ancient kings have done: Nabhaga, etc.  $(\gamma)$ ; those who abstain from flesh for months or fortnights continuously, have Brahmaloka reserved to them. (It is by truthfulness that Hariccandra roves through heaven like a second Candramas.) Also the kings Cyenacitra, etc. ( $\delta$ ), did not eat flesh during the month of Karttika, and, therefore. attained to Brahmaloka, adored by G. and surrounded by 1,000 beautiful damsels. The eaters of meat go to Hell; he who practises the religion of abstention from meat or teaches it to others will never have to go to Hell, even if he be exceedingly wicked in other respects \* (XIII, 115). Asked by Yudhishthira what can be eaten, etc., Bhishma discoursed on what is flesh, and continued the preceding discourse, again mentioning Agastya; snakes, etc. (s), never hurt him who is devoted to compassion; those who are covetous of meat are cooked in the hell called Kumbhipāka: etymology of the word mames (flesh) (XIII, 116).—§ 762: Asked by Yudhishthira what end those attain to who give up their lives in battle, though to-give up life is difficult for men, whether they are in prosperity or adversity, Bhishma explained the old narrative of the conversation, in former times, between Fydes and a worm: Kitopakhyana (b) (XIII, 117-119).- 5 763: Asked by Yudhishthira about the relative superiority of knowledge, penances, and gifts, Bhishma told the old narrative of the conversation between Maitreya and Vydes: Maitreya-bhikshā (b) (XIII, 120-122).—

and then to perform one's ablutions; to offer cooked food with honey, in an udumbara vessel, as bali to the moon on the evening of the day of full-moon, which offer is accepted by Sa., etc. (7), and whereby Some and the Ocean increase (spoken by Fishau). Bhishma said that these mysteries (respected by D. and promulgated by Vydes) are even superior to the whole earth († v. 6198), and should not be imparted to any unbeliever, etc. (XIII, 134).—§ 767: Asked by Yudhishthira, Bhishma enumerated those persons from which a brahman, a kehattriya, a vaiçya, and a çadra may take his food, etc. (XIII, 135). Asked by Yudhishthira, Bhishma expounded the expiations which purify a brahman of the sin he incurs by accepting forbidden food (especially offered to D. and P.); without having performed his ablutions, a brahman should not say his evening prayers, etc.; for this reason the craddha has been ordained to be performed in the afternoon (XIII, 136). Asked by Yudhishthira which is better, charity (dana) or devotion (tapas), Bhishma enumerated the pious princes who have attained to heavon (lokah)(a). "These and many other men (householders) have attained to heaven by charity and penances, and return again and again. As night approaches, I shall explain to thee in the morning whatever doubts may arise in thy mind" (XIII, 137). Asked by Yudhishthira (who refers to XIII, 137), Bhishma discoursed on the five kinds of gifts: from desire of merit, from desire of profit, from fear, from free choice, and from pity; Brahmán has said that one should always make gifts according to one's power (XIII, 138).- § 768: Yudhishthira, complaining of the distress of the time, asked Bhishma to discourse or religion and profit in the presence of Krehna Vaiçampāyana said that Bhishma recited and all the kings the discourses on the puissance of Vishau in days of yore (and the doubt of Rudra and his spouse). Once Krshpa observed a vow for twelve years in order to obtain a son; Narada, etc. (a), came there with Si., etc. (description of their seats); fire issued from the mouth of Krehna and consumed the summit of the mountain with all its living creatures, then it came back and touched his feet; he cast a benignant look upon the mountain, which once more became adorned and peopled as before. Asked by R., Krehna explained that, in consequence of his penances, his soul became transformed into fire and repaired to Brahman (who told it that half of the energy of Cive would take birth as Krehne's son), and then went back; "I now ask you to tell me something that is highly wonderful, which you have heard of or seen on earth or in heaven." R. glorified Krahaa, and asked by them, Narada described the wonderful incident on Himavat, "which was witnessed by R. on their tirthayatra" (XIII, 139). Bhishma said: Then R. Narada, the friend of Krehna, told the following story of the discourse between Cira and Umā: Umā-Maheçvara-samvāda (b) (XIII, 140-148). Bhishma said: Krehna paid honour to R., who praised Krshna, approving of what Civa had said of him, and saying that they had told him [about the discourse of Civa with Uma], only to please him, since he had asked them: but "there is nothing in the three worlds that is unknown to thee." R. took leave of Krehna, promising him that he would soon get an excellent son. Krshna returned to Draraka. Rukmini, after the tenth month, bore a son who is identified with Kama, which exists in every creature and moves within the hearts of both gods and Asuras. Praise of Krehns - Vichnu Trivikrans - the thirty-three gods with Index - Adidees (the first god), etc. Bhishma congratulated the Pandavas, especially Arjuna, and pitied Duryodhana; many Dai. and Da. have been slain by Krehpa, witness Civa's utterances (purdnam) on Himsust to R.; the greatness, etc., of Arjuna can only come up to one-third of that of Krehna. Bhushma consoled Yudhishthira (it is Time - Krekes who has slain the warriors), citing Vydes and Nareds. Nareds and Vydea have told me that " Krehna and Arjuna (triyugau) practised penances in Badart for 10,000 years"; he mentioned his slaying of Kamea; the destruction of the Kurus is due to Duryodhana, etc. (e). Yudhishthira remained silent; the kings with Dhytarushtra, and R. with Nureda, applauded Bhishma and worshipped Krehns. When Bhishma had rested and become refreshed, Yudhishthira once more asked him (XIII, 148).- § 769: Vaiçampāyana said: Yudhishihira asked Bhishma: who is the one god, which the foremost of all religions, and by what prayer does one become freed from the bonds of birth and transmigration (janmasametrabandhanāt). Bhīshma answered: "Always uttering the 1,000 names of the eternal Vishau Purushottama, the great Brahmán, etc., which were sung by the R." (v. 6949 wants in B.: Viehņor nāmasahaeraeya Vedavyūso mahān rehiḥ | Chando 'nushtup tatha Dovo Bhagavan Dovakisulah). Then he enumerated Vishpu's (- Keçava's v. 7057 = Vasudeva's v. 7061, 7066, etc. - Krehas's v. 7071) 1,000 names.\* "The moveable and immoveable world with D., As., G., Y., U., and Ra., is under the sway of Krshna; R., P., D., etc., have sprung from Narayana; the Yoga, the Sankhya, the crafts (cilpan), the Vedas, the Castras, etc., have sprung from Jandrdana; one should recite this hymn in praise of Vishau, composed (kirttitam) by Vydsa" (XIII, 149). -§ 770: Asked by Yudhishthira about the [mantra] which gives righteousness and success on setting out on a journey, or on entering [a new building], or at the commencement of any undertaking, or in sacrifices to D. and P., etc., Bhishma recited a mantra promulgated by Vydes and ordained by Savitri, and which purifies from all sins, and which was recited in days of yore by the foremost R. († v. 7088-9): Salutations (namah) to Vasishtha, etc. (a); the eleven Rudras (the lords of the three worlds) are: Ajaikapad, etc. (β); in Catarudra they are 100; Amça, etc.  $(\gamma)$ , are the twelve Adityas, the sons of Kacyapa according to the Cruti; Dhara, etc. (δ), are the eight Vasus; Nasatya and Dasra are the two Acrine, the sons of Martisada, who came out of the nose of Sanjad; Mrtyu, Kala, V.-D., P. (endowed with forms), Mu., and Si. (devoted to penances and emancipation) are the invisible witnesses of all the good and bad acts of all beings, giving the regions of felicity (lokan stan) created by Prajapati to those that praise them, and residing in all the worlds; by praising these 33 [i.e. 11 + 12 + 8 + 2] gods (the lords of all hosts of beings) [and] Nandiçuera, etc. (e), one is cleaned of all sins; the R. [called] Manavas are Yavahrita, etc. (5); blazing like Rudra, Anala, and the Vasue. they rejoice in heaven with the gods after having performed good deeds on earth; the seven gurus of Indra [i.e. presumably Yavakrita - Bala Angirasa] live in the East, and by praising them one enjoys felicity in Indralobs; Unmuon, etc.  $(\eta)$ , are the seven riving of Dharmardja [i.e. Yama], and live in the South; Drdheyw, etc. (3), are the riving of Varues, and dwell in the West; Atri, etc. (1), are the seven gurus of Kubera, and dwell in the North; there are seven other Mu. in all the quarters, bestowers of fame, etc.; Dharms, etc. (a), are upholders of the earth; Rams, Fydes, Drong's son Agratthaman, and Lomaga; these are the celestial

munic, distributed into seven groups [of] seven; they are the creators of peace [canti-) and good (-sweeti-) and the regents of the quarters (dicam palas); one should turn his face in that direction in which one of these R. live, and take refuge with him; they are the creators of all creatures and the purifiers of the worlds [this is the order in B., where v. 7121; Ramo Vydeas . . . is placed before v. 7120 : Canti-evaetikard loke . . . ]; Samvartta, etc. (including Samkhya and Yoga) (A), have practised severe penances and are celebrated over the three worlds; there are others resembling Rudra. in Brahmaloka, through whom the sonless obtains a son, and the poor obtains wealth; one should also praise Prthu, etc. (µ), [and] Sankhya and Yoga, Havya and Kavya, and Supreme Brahman; one should praise them morning and evening; then there is no fear from fire or thieves, nor from Pc. and Ra., etc.; P. eat that man's karya, and the gods his havya (so B.). who recites [these names: Savitri, v. 7146, 7149, 7158; mahad brahma Savilrigunakirtanam, v. 7150; Savitrim paramam gatim, v. 7155; Savitri brahma çaçvati, v. 7161] at his rites for D. and P.; they contribute to the peace (cantim) of all the four castes; when setting out on a journey, etc., on every occasion one should recite them; it is a great mystery of R., etc. This ancient tale contains the opinion of the accomplished (siddhasya) Paraçara, and in former days was recited to Indra; [it is] the veritable eternal Brdhman, the heart of all creatures and the eternal cruti; all [the princes] of the race of Surya and of Soma, i.e. the Rughavas and the Kurus. always recite it after having purified themselves (queayah); there is rescue from every calamity in always reciting [the names of ] D., seven R. (Saptershinan), and Dhrura; [+ v. 7157-8 are each of 38 syllables; † v. 7159-60 are each of  $2 \times 28$  syllables]: the old B.-r. Kāçyapa, etc. ( $\nu$ ), have worshipped them; [being] the opinion of Bharadvaja they were obtained by the sons of Rolks; having acquired them again from Vasishtha, Cakra and the Vasus vanquished all Da.; the man who makes a present of 100 cows with their horns covered with gold to a learned brahman, and he who causes the excellent Bharats story to be always recited, these two acquire [equal] merit; the benefits obtained by praising Bhrgu, etc. (f) (XIII, 161).- 771: Asked by Yudhishthira what course of conduct towards the various classes of persons is regarded faultless, Bhishms eulogised the brahmans, who are attentive to P., D., and guests; who eat the first portions of havya and kavya; who by their very eating rescue the three worlds from great fear; whose wealth consists in all the cikehas and the cruti; whose wrath yet burns in the Dandaka wood, etc. (XIII, 152).- § 772: Asked by Yudhishihira what is the reward attached to the worship of brahmans, Bhishms told the old narrative of a conversation between Pavana (the Wind) and Arjuna [Kārtavīrya]: Pavanārjunasamvada (b) (XIII, 153-158). - § 778: Asked by Yudhishthira about the prosperity resulting from the worship of the brahmans, Bhishma, saying that the time of his death is not distant, and that he has recited all the duties mentioned in the Puranas, referred him to Krehna (b) (XIII, 159). Asked by Yudhishihirs what prosperity results from the worship of the brahmans, Krehns related what he in former times in Decreecti had answered his son Pradyumna, who was greatly excited by [some] brahmans and put this same question to him; they have Some for their king. He related the visit of Durvasas (e) (XIII, 160). Asked by Yudhishthira about the knowledge he had acquired from Durodeas, Krehna said that he would recite that Catarudriya which he repeats

every morning, and which was composed by Prajapati at the end of his penances. Then he praised Civa (d) (XIII, 161-162). — § 774: Vaicampayana said: After Krehna had said these words, Yudhishthirs once more asked Bhishms which of the two, perception (pratyaksham) or the scriptures (agamas), should be [regarded as] authoritative for arriving at a conclusion (karanam bhavet). Bhishma answered that to affirm that perception is the only authority (as some persons do) is foolish; that knowledge which is derived from reasoning can scarcely be said to be knowledge,-Asked by Yudhishthira as to [which of these four is most authoritative, viz.] perception (pratyaksham), inference (lokatah siddhir, i.e. anumanam, Nil.), the teaching of the scriptures (lokaç cagamapurvakah), and the various kinds of good men's practice (cishfacaro bahuvidhah), he declared that as the might of unrighteous persons causes doubts to attach to perception, inference, and good conduct, good people who let themselves be led by the scriptures, and who are ever contented, should be resorted to for the solution of doubts.-As Yudhishthira remarked that, the veda, pratyaksha, and acare being all three pramana (authority) [as to what is dharms, i.e. righteousness], the one dharma would become threefold. Bhishma answered that dharma is really one, though capable of being viewed from three different points; he should not engage in such [unfruitful] speculations, but simply follow his instructions like a blind man, knowing that righteousness consists in abstention from injury, truth, absence of wrath, and liberality, and that conduct towards the brahmans that has been observed by his sires and grandsires. The fool who would deny that to be authority that [has always been accepted as ] authority, does not deserve to become an authority, for he creates [only] fright. - Asked by Yudhishthira, Bhishma said that those who hate righteousness have their hearts overwhelmed with passion and darkness and go to hell; those who observe righteousness go to heaven. The brahmans, who are the eldest sons of Brahman, represent lighteousness, and, therefore, they are worshipped by the righteous as a ripe fruit by a hungry man .- Asked by Yudhishthira, Bhishma indicated the acts that are characteristic of wicked and good men (curious enumeration): the good never talk while eating, and never go to sleep with wet hands; two times have been appointed by the deities for taking food, viz. morning and evening; in the meantime, one should not eat anything; when following this rule, one is said to observe a fast; one who never approaches his spouse at any other time save after her courses, is said to observe the vow of brahmacarya: ampta, brahmans, and kine are regarded as equal; one does not incur any fault by eating the meat of animals slain in sacrifices with mantras from the Yajurveda; the flesh of the backbone, or that of animals not slain in sacrifices, is as the flesh of one's own son; one should est in privacy; wellcooked frumenty, yavaka (B. yavāgām), kreara (C. oçao), and havis [should be used in] the Ashiakas of gods and P. and [in] worshipping the planets; one should not shave without calling down a blessing upon oneself; if one sneezes, he should be blessed ("catam jiva," Nil.) by those present; having committed a sin, one should confess it in the presence of those that are good; they would then destroy it; one should achieve righteousness in private, not make a show of righteousness; those are traders in righteousness who draw profit from it; one should lay up for oneself a treasure in the world to come, consisting in gifts made [here] to deserving persons (XIII, 163). Yudhishihira observed

that the acquisition of wealth very often seems to be independent of exertion and learning, etc.; Bhishma said that when one, notwithstanding great exertion, fails to carn wealth, he should practise severe austerities, make gifts, abstain from cruelty, etc.; then happiness will be obtained [in the next life]; unless seeds be sown, no crops appear; even in the case of insects and ants, their acts for this and past lives] and Nature are the cause of happiness and woe i.e., the explanation of what seems unintelligible to Yudhishthira is to be sought for in the actions in past lives] (XIII, 164); to put faith in rightcoursess is the mark of wisdom; Time [which is the supreme disposer of all things] can never make rightcousness the cause of misery, and unrighteousness is incapable of touching righteousness, which is protected by time; righteousness is fraught with victory (XIII, 165). - § 775: Vaiçampāyana said: Desirous of obtaining such goods as are destructive of sins, Yudhishthira questioned Bhishma, who was lying on a bed of arrows. Yudhishthira said: What is beneficial for a person in this world? how can one be freed of all one's sins? Vaicampāyana said: In this connection Bhīshma recited the names of the gods to Yudhishthira. Bhishma said: These names of the gods and R., if recited morning, noon, and evening, become purifiers of sins; then one has never to become blind or deaf, etc., and never takes birth as an animal or in the mixed castes, nor goes to Hell; the names of the gods and R., etc., rivers, mountains, etc.; Brahmán, etc. (a); the Aps. ( $\beta$ ); learned brahmans in the eastern region ( $\gamma$ ), in the southern region  $(\hat{c})$ , in the western region  $(\epsilon)$ , in the north ( $\zeta$ ); the principal kings ( $\eta$ ) (to be recited at sunset and sunrise) (XIII, 166).-§ 776: Janamejaya said: When Bhishma was lying on a bed of arrows, and the Pandavas were sitting around him, my great-grandfather Yudhishthira heard these expositions of mysteries, etc.; what else did Yudhishthira do? Vaiçampāyana said: When Bhīshma became silent, all the kings became silent; then Vyasa, saying that Yulhishthira, etc., had now been restored to their own nature, asked Bhishma to give Yudhishthira leave to return to the city, which he did, giving Yudhishthira some final exhortations, and friendly asking him to return when the hour came for his death. Then Yudhishthira with his relatives and followers set out for Hastinapura, and entered the city with Dhrtarashtra, Gandhari, R., the citizens, the inhabitants of the country, and his counsellors (XIII, 167).

Anūdara, son of Dhṛtarāshṭra. § 131 (Amçāvat.): I, 67, 2734.—§ 182 (Dhṛtarāshṭra-putra-nāma-kathana): I, 117, 4547.

Anudātta ("the lower accent"), a Fire. § 491 (Āṅgirasa):
III. 220, 14163 (Anudāttau, i.e. Udūtta aud Anudūtta PCR.,
produced by Pūñcajanya from his arms), 14165 (son of Prāṇa).
Anudyūta ("renewal of the gambling"). § 10 (Parvas.):

I, 2, 319 (sc. parva, i.o. Anudyūtaparvan).

Anudyūtaparvan. § 302: When the Pāṇḍavas had left Hūstinapura with all their wealth and jewels, Duḥçāsana complained of it to Duryodhana, who, with Karṇa and Çakuni, quoting the words of Bṛhaspati when counselling Indra about politics, and declaring that the Pāṇḍaras would certainly revenge themselves, prevailed upon Dhṛtarāshṭra to invite them a second time to a match of gambling between Yudhishṭhira and Çakuni, on the condition that the defeated party should repair to the woods for twelve years, dressed in deer-skins, and spend the thirteenth year in some inhabited country unrecognized, and if recognized, be exiled for another

twelve years. If the Pandavas should succeed in observing this vow for thirteen years, the Dhartarashtras would in the meantime have made alliances and have assembled an invincible army, so that they could defeat them if they reappeared. Drona, Somadatta, Bühlika, Gautama, Vidura, Açvatthuman, Vaiçyāputra (i.e. Yuyutsu), Bhūricravas, Bhīshma, and Vikarna dissuaded in vain (II, 74).—§ 303: Gandhart reminded Dhrtarashtra of the counsel Vidura had given, when Duryodhana was born, to kill him, and recommended him to do it now, and not to let the gambling match take place, saying that it would cause the destruction of the whole race of the Kurus. But Dhrtarashtra could not act contrury to the will of his sous (II, 75).—§ 304: The royal messengers overtook Yudhishthira when he had already gone a long way. Yudhishthira having said, "Although a golden animal was an impossibility, Rama suffered himself to be tempted by a golden deer," they returned. The gambling began on the above-mentioned conditions (cf. III, 1362 ff., where the conditions are stated somewhat differently), and Yudhishthira lost (II, 76). The Pandavas, casting off their royal robes, attired themselves in doer-skins. Duhcasana exulted, and exhorted Krohni to abandon the fallen Pandaras and choose a husband among the Kurus. As Bhima rebuked him and threatened to slay him with his followers, Duhçasana, dancing around, said, "O cow! O cow!" Bhishma again swore to drink his blood and to kill all the Dhartarashtras. As the Pandaras were going away, Duryodhana mimicked the trend of Bhima, who then said: "I will slay Duryodhana with my mace, and place my foot on his head. Dhananjaya will slay Karna, and Sahadeva will slay Cakuni, and I will drink the blood of Duhçasana." Arjuna and Sahadeva approved of it. Nakula, "the handsomest of men," vowed to kill all the Dhartarashtras that had insulted Draupadi (II, 77) .- § 305: Yudhishthira bids furewell to Bhishma, Somadatta, Bühlika, Drona, Krpa, Açvatthuman, Vidura, Dhrtarushtra, the Dhurtarushtras Yuyutsu, Sanjaya, etc. Vidura kept Prthā in his abode, and consoled Yudhishthira: "Formerly thou wast instructed on the Himavat by Meru-Savarni, in Varanavata by Dvaipayana, on Bhrgutunga by Rama, on the Drehadrati by Cambhu, near Anjana by the great rehi Acita, by Bhrgu on the banks of Kalmāshī; Nārada always beholds thee, and this Dhaumya is thy purchita, -resolve to win victory like Indra, to control thy wrath like Yama, to give in charity like Kuvera, to control all passions like Varuna." So Yudhishthira went away. bowing to Bhishma and Drona, (II, 78). When Krshud took leave of Kunti, Kunti broke out in complaints, and especially recommended her ever to keep her eye on Sahadera. When Kunti beheld her sons clad in deer-skins, surrounded by rejoicing foes, she embraced them and broke out in complaints, asking why Krehna, who dwells in Dvaraka, and is without beginning and without end, does not deliver them from such woe. "O Sahadeva! ccase to go! thou art my dearest child, O son of Madri!" The Pandavas, having consoled her, set out for the woods, and Vidura led her to his house. The ladies of Dhrtarashtra's house wept, blaming the Kaurarae; and Dhrtarashtra, anxious, sent for Vidura (II. 79).—§ 306: Questioned by Dhrtarüshtra, Vidura described the attitude of the Pandavas, etc., when going away (a). The citizens cried out in grief, blaming the Kurus. Flashings of lightning and other terrible omens appeared. Narada appeared, surrounded by great rehis, and foreboded that on the fourteenth year thence the Kauravas would all be destroyed by Bhima and Arjuna. Then he disappeared through the skies. Duryodhana, Karna, and Cakuni offered the kingdom to Drona, who said that the Pandavas were incapable of being slain; that they would practise the brahmacarya for twelve years, and then return in anger; that he (Drona) would protect the Dhartarashtras, who had sought his protection, to the best of his ability; but that he would himself be slain by Dhrehtadyumna, whom Drupada had obtained (together with Krshnā) from the fire by the ascetic power of Yaja and Upayāja; "it is widely known in the world that Dhrehtadyumna will slay Drona." Dhrtaraehtra sent Vidura to bring the Pandavas back, or, if they did not come back, to send them off with respect, with their weapons, cars, and infantry, etc. (II, 80). — § 307: Sanjaya spoke to Dhrtarashtra about the perversity of his policy. Dhrtarashtra related that when Krshna was dragged into the court the grief was so great that the enraged brahmans did not that evening perform their agnihotra; he also related the omens which had appeared on the occasion, etc. (II, 81).

Anugita ("repetition of the Bhagavadgita"). § 10 (Parvas.): I. 2. 354 (parva . . adhyātmavācakam, i.e. Anugītāparvan). [Anugītāparvan] ("the section containing the repotition of the Bhagavadgītā," the 94th of the minor parvans of Mhbhr.; cf. Anugītā). § 782: Janamejaya said: When Krshna and Arjuna, after having slain their enemies, dwelt there in the palace, what conversation took place between them? Vaicampayana said: Arjuna, having recovered his kingdom, spent his time joyously in the company of Krshna in that beautiful palace. There they repaired to a particular part of the palaco with their friends and relatives. Arjuna asked Krshna to repeat to him what he had taught him before the battle [i.e. Bhagavadgītā], especially as he would soon repair to Dvaraka. Krshna is discontented because Arjuna cannot remember it; he would now, however, recite an old story upon the same topic. "There came a brahman from Svargaloka and was honoured by us; hear what he said, asked by us." The brahman said: There came a brahman Kācyapa, possessed of penance, etc., to some other brahman, who had become conversant with all the authorities on religion, etc., crowned with ascetic success (siddham), able to move everywhere at will (kramamanam), knowing the science of disappearing at will, roving with invisible Siddhas and celestial musicions (? cakradharaih, PCR.); Kūçyapa honoured him as his guru, and the brahman spoke to him about transmigration, comparing his own example; at last he had renounced the world and attained to his present success, and should not have to return to this world, but would come to "Brahman's eternal abode"; he promised to answer Kācyapa's questions (XIV, 16). Kṛshṇa said: Asked by Kāçyapa, the brahman discoursed on how Jiva casts off and then attains to a body, how Emancipation is achieved, and where acts do exist when Jiva becomes divested of body, etc.; how death is brought about; the happiness and misery of Jiva determined by acts (XIV, 17); how Jiva enters the womb; Brahmán first formed a body of his own, then he created Pradhana, the material cause (prakrtim) of all embodied creatures; indifference to pleasure and pain leads to the Supreme Seat (XIV, 18); who is said to be emancipated; on the science of yoga; how Jiva attains to emancipation.—Krehna said: Then the brahman disappeared; this discourse was, in fact, what thou (Arjuna) heardst on thy car; this is a great mystery even to the gods; at no time or place has this been heard by man in this world; by adhering to this religion, even those who are of sinful birth, women, vaiçyas, and çūdras, attain to the highest goal; yoga

takes place in his case who devotes himself to its constant practice (nityayuktasya) for a period of six months (XIV, 19). In this connection the ancient narrative of a discourse between a married couple is cited: [Brāhmanagītā] (b) (XIV. 20-34). Asked by Arjuna about Brahman, Krehna recited the old story of the discourse between a preceptor and his disciple on this subject: Gurucish vasam vada (q). Asked by Arjuna, Krshna said that he is the preceptor, and the mind his pupil; "formerly, when the hour of battle came, this very religion was declared by me; and now, it is long since I saw my futher; I wish to see him again with thy leave."- Vaicampāyana said: Arjuna replied: "We shall go to-day from this town to Hastinapura and inform Yudhishthira" (XIV, 35-51).- § 783: Vaicampayana said: Krshna caused Daruka to yoke his car, and then set out for Hastinapura with Arjuna. Arjuna praised Krehna. "the soul of the universe, etc.," as he had learned from Narada, etc. (a), saying that Cri is always established in him, and mentioning Duryodhana, etc. (3). Arrived at Mastinapura, they entered the palace of Dhrtarashtra, where they saw Dhrtarashtra, etc. (7). Krshua passed the night in the apartments of Arjuna. At morning they proceeded to Yudhishthira, who sat with his ministers: Yudhishthira mentioned Vasudeva (his maternal uncle), etc. (8), and asked Krehna to think of Yudhishthira, etc. ( $\epsilon$ ), and to come back to his horse-sacrifice. Krshna took no gifts from him, took leave of Kunti (his maternal aunt), Vidura, etc., and then set out from Hastinapura with Subhadrā on the car, accompanied by Arjuna, Satyaki, etc. (5); then, having caused them to return, he with Daruka and Salyaki proceeded to the city of the Anarttas (XIV, 52).- § 784: Arjuna repeatedly embraced Krehna, etc. (omens). As he came to the desert, he beheld Utanka (b) (XIV, 53-58) .- § 785: Janamejaya said: What did Krshna next do, after having granted that boon to Utanka? Vaicampayana said: Having granted that boon to Utanka, Krshna, accompanied by Satyaki, proceeded to Drūrakā on his car, passing many lakes and rivers and forests and hills. He came there when the festival of Raivataka had begun; the Raivataka hill shone with great splendour (description; the trees looked like the kalpa-trees of Indra's garden; the mountain looked like Meru); gifts were ceaselessly being made to the distressed, or blind, or helpless. Krehna recounted the incidents of the great battle to his father (XIV, 59). Vasudova said: Tell me about the battle between the Pandavas and Bhishma, etc. (a). Vaicampayana said: Krshna narrated, also in the presence of his mother, how the Kaurava heroes had been slain in battle. Krehna's narrative of the battle  $(\beta)$ . Vaicampayana said: The Vrehnis became filled with grief (XIV, 60). Krehna had passed by the slaughter of Abhimanyu; Subhadra noticed it and fell down; Vasudeva then also fell down, and then asked Krehna to tell the whole truth (7). Krehna consoled him (8) (XIV, 61). Vasudeva and Krehna, etc. (e), made excellent obsequial offerings to Abhimanyu, and Krohna fed six millions of brahmans and gave away heaps of gold, etc. Also the Pandavas at Hastinapura were filled with grief for Abhimanyu; Uttarā totally abstained from all food, and her relatives feared for her embryo; Vyasa came and predicted to Prtha, Uttara, Arjuna, and Yudhishthira, that the son of Uttara would become a great prince, through the influence of Krehna and Vyasa; Abhimanyu had gone to the regions of the gods. Ariung became cheerful; the child in Uttara's womb grew like the moon in the bright fortnight; Vydes

[Anugītāparvan.] 58

urged Yudhishthira to perform the horse-sacrifice, and disappeared; Yudhishthira set his mind on the journey for bringing wealth (XIV, 62). Janamejaya said: Having heard these words of Vyāsa, what steps were taken by Yudhishthira?-how did he succeed in obtaining the wealth of Marutta? Vaicampayana said: Having heard the words of Vyūsa, Yudhishthira summoned all his brothers, reminding them of the words of Vyasa, Bhishma, and Krehna about Marutta's gold; Bhimasena was of his opinion, saying that they must worship Civa and his followers; then the K.s, who protected the treasures, would certainly yield; Yudhishthira was pleased; the others, headed by Arjuna, approved. The Pandaras ordered their army to march under the nakshatra Dhruca (i.e. Rohint, Nil.), and on the day Dhruca (i.e. Sunday, Nil.), and set out, having worshipped Civa with modakas, frumenty, and cakes of ment, taking leave of Dhrtarashtra, etc. (5), and keeping Yuyutsu in the capital (XIV, 63). Then they set out (description); arrived at the spot, they pitched their camp, placing the brahmans and Agnivecya (i.e. Dhaumya, Nil.) in the van; then the Pandavas and the other kings, and the brahmans and priests, having performed propitiatory rites, and placing the king and his ministers in the middle, caused the camp to be pitched by laying out six roads and nine divisions; king Yudhishthira caused a separate uncampment to be made for the infuriated elephants; the brahmans declared this very day to be an auspicious one; on this day they would live upon water alone, and they should all fast; they passed the night on beds of kuçagrass, listening to the discourses of the learned brahmans. When the cloudless morning came, the brahmans told Yudhishthira (XIV, 64) to make offerings to Civa. Dhaumya performed the rites (description), and gave bali to the servants of Civa; offerings were next made to Kubera, Manibhadra, and to the other Y. and lords of Bh. (with kṛçaras, and meat, and nivapas mixed with sesame seeds); the king gave thousands of cows to the brahmans; then he ordered bali for the night-wandering Bh. Then the king, placing Vydea ahead, proceeded to the spot where the treasure was, once more worshipping Kubera, etc.  $(\eta)$ . Numerous costly vessels were dug out and placed in wooden chests, etc.; there were 60,000 camels, 120,000 horses, and 100,000 elephants, etc. (description). Once more worshipping Civa, they set out for Hastinapura with the permission of Vyasa, and placing Dhaumya in the van, marched a goyuta (four miles, PCR.) every day (XIV, 65). Meanwhile, Krehna with Pradyumna, etc. ( $\delta$ ), came to see Draupadi, etc. ( $\iota$ ), and was received by Dhrtarashtra, etc. (x). Uttara gave birth to Parikshit, who was born without life, afflicted with the Brahma weapon; Kunti, etc. ( $\lambda$ ), lamented, and Kunti asked Krshna, who came with Yuyudhana, to revive him and rescue Uttarā, etc. ( $\mu$ ), reminding him that Abhimanyu had said to Ultara that her son would learn the art of weapons, etc., by the Vrshnis and Andhakas; Krshna comforted her (XIV, 66). Then Subhadrā lamented ( $\nu$ ) (XIV, 67). Krshņa entered the lying-in room (description; with articles destructive of Ra.); Uttora lamented (5) (XIV, 68), and so did Kunti, etc. Krshna touched water and withdrew the Brahma weapon, and "as Kamea and Keçin have rightly been slain by me, etc." (tona satyona), he revived the child (XIV, 69). Parikshit illumined the lying-in room with his energy; Ra. fled or were destroyed; a voice in the sky applauded Krehna; the Brahma weapon returned to Brahman; at the command of Krehas the brahmans were made to utter benedictions;

Kunti, etc. (o), were glad and praised Krehns, and so did wrestlers, actors, astrologers, etc.; Krshna and the other Vrshai chiefs made precious gifts to the child, whom Krshaa called Parikshit (etymology). When he was a month old, the Pandavas came back with the wealth, and were received by those Prehais and the citizens; Vidura ordered various kinds of worship to be offered to the gods in their temples. etc.; with dancers and singers, the city resembled the mansion of Kubera, etc. (description) (XIV, 70). Krehna and his ministers went out to see the Pandavas, who entered the city together with the Vrehnis, and worshipped Dhrtarashtra, etc.  $(\pi)$ , and also Krehna, having heard how he had revived Parikshit; after a few days Vyūsa came and was worshipped by the Vrshnis and Andhakas, and he permitted Yudhishthira to perform the horse-sacrifice, "a purifier of all sinners." Yudhishthira asked Krshna to perform the sacrifice; but Krshna told Yudhishthira to appoint them to whatever tasks he likes; "when thou sacrificest, Bhimasena, etc. ( $\rho$ ), will be sacrificing" (XIV, 71). Yudhishthira asked Pyasa to cause him to be initiated; Vyūsa said that he and Paila and Yājūavalkya would perform the rites; the initiation would be performed on the day of full moon in the month of Caitra; "let sutas and brahmans well versed in the science of horses select a worthy horse"; all the articles were duly procured; Vyāsa ordained that the sphya and the kuroa should be made of gold; "let the horse be loosened to-day." Asked by Yudhishthira, Vyūsa ordained that Arjuna should protect the horse; Bhimasena the kingdom aided by Nakula; Sahadeva should attend to all the relatives invited (with the permission of Dhṛtarāshtra); Yudhishthira asked Arjuna to spare all hostile kings as much as possible and to invite them to the horsesacrifice (XIV, 72). Yudhishthira was initiated by the Rivijs (description); the horse was let loose. Arjuna with Gandiva followed the horse; all Mustinapura came out wanting to behold him; a disciple of Yajñavalkya followed him in order to perform auspicious rites for him; and also many brahmans and kehattriyas. During the horse's wanderings many great and wonderful battles were fought; the horse wandered over the whole earth; from the north it turned to the east: kings in myriads fought against Arjuna because they had lost their kinsmen on the field of Kurukshetra, and innumerable Kirdlas, Yavanas, Mlecchas, and Aryas; "I shall narrate only the principal battles" (XIV, 73). The Trigartas (the sons and grandsons of the slain) attacked Arjuna, who in vain asked them to forbear; the Trigarta king Suryavarman & Arjuna, who slew Süryavarman's younger brother Ketuvarman; Dhrtavarman & Arjuna, who was wounded in his hand and let fall Gandiva, but took it up again and slew eighteen warriors: the Trigartas fled and accepted Arjuna's dominion (XIV, 74). In Pragjyotisha, Bhagadatta's son king Vajradatta (description) attacked Arjuna on his elephant, but, after a fierce battle (XIV, 75) lasting three days, he on the fourth day had his elephant slain, and he promised to come to the horse-sacrifice (XIV, 76). Recollecting Jayadratha, the Saindhavas, mounted on cars, attacked Arjuna, who was on foot; a terrible wind began to blow, and Rahu swallowed up both the sun and the moon at the same time, etc.; Kaikka began to tremble; the seven R. and the other R. of heaven breathed hot sighs; Indra's bow appeared in the sky, and clouds poured flesh and blood on the earth; Gandles fell down; the gods, D.-r., Saptarchie, and B.-r. recited (jepuh) "victory" to Arjuna, who once more used his bow; the Saindhavas fled (XIV, 77), but once more rallied; Arjuna urged them to 59 [Anugitäparvan.]

surrender, but in vain, because they only thought of Javadratha: many were slain; then Duhcaki, taking her grandson, the son of Suratha [the son of Jayadratha], in her arms, repaired to Arjuna; Arjuna dropped his bow and asked about Suratha; she said that he had died from sorrow when he heard of Arjuna's arrival; she drew a parallel between Suratha's [orphan] son and Abhimanyu's [orphan] son Parikshit. Recollecting Dhrtarashtra and Gandhari, and consuring kehattriya practices and Duryodhana, Arjuna consoled and embraced her; Duhçalā asked her warriors to desist, and returned home. At last the horse arrived at Manipura (XIV, 78), where Babhruvahana, Arjuna's son by Citrangada, humbly approached Arjuna, together with a number of brahmans, bringing treasure in his van; Arjuna angrily blamed him for having neglected his duty as a kshattriya. Ulupi came from within the earth and beheld her [step-]son standing cheerless, and incited him to fight Arjuna. Which he did (description of his car); he even caused the sacrificial horse to be seized; gravely wounded, Arjuna praised his son highly; he cut off his standard, which was set with gold and resembled a golden palmyra, and then he slew his steeds; at last Ariuna fell down in a swoon, and so did Babhrurahana: Citrangada repaired to the battlefield weeping piteously (XIV, 79); she indulged in copious lamentations, lost her senses, and fell down on the earth; regaining consciousness and seeing Ulupi, she blamed her for having brought about Arjuna's slaughter by Babhruvahana, and asked her to revive him; "I do not grieve for my slain son, I only grieve for my husband"; otherwise she would sit in praya and die; the horse she had set free. Regaining consciousness Babhruvahana lamented pitcously, saying that now he had slain his father, he would wander over the earth, covering himself with his father's skin, or with the two halves of his head, as an expiation, or else he would die; he took an oath (touching water) that, if Arjuna was not revived, he would emaciate his own body, sitting on the field of battle; "I shall without doubt have to sink into hell; he who has slain a heroic kshattriya becomes purified by making a gift of 100 cows; I, who have slain my father, cannot be rescued." Ulapi thought of the gem that has the virtue of reviving a dead man; the gem, thus thought of, came there; she said that Arjuna had not been vanquished by Babhrurahana, but Ulupi had exhibited this illusion for the benefit of Arjuna. As soon as the prince had placed the gem on the breast of Arjuna the latter revived. Indra poured down celestial flowers, etc. Arjuna wondered why the two ladies were present, and why everything seemed to indicate grief, and asked Babhruvahana who told him to question Ulupi (XIV, 80). Asked by Arjuna, Ulupi recited the curse of the Vasus (approved by Ganga) because Arjuna had slain Bhishma in unfair fight (while he was engaged with Cikhandin and had ceased to fight); if Arjuna had died without having expiated his sin he would have fallen into Hell; hearing the curse of the Vasus, Ulupi had consulted her father, who prevailed upon the Vasus that Arjuna should be freed from their curses when he had been slain by Babhruvahana. Arjuna highly approved of Ulupi's action, and told Babhrurdhana to come with his mother and counsellors and officers to the horsesacrifice; Babhruvahana promised to come and to take upon himself the task of distributing food among the brahmans (dvijātipariveçakaķ). He asked Arjuna to pass the night in the city with his two wives; but Ariums was prevented by his vow of following the horse; he took leave and proceeded

on his way (XIV, 81). The horse, having wandered over the whole earth, turned its face towards Hastinapura. At Rūjagrha, the Magadha king Meghasandhi, son of Sahadeva, attacked Arjuna, who was on foot, from his chariot; Meghasandhi was worsted, but spared and told to come to the horse-sacrifice. The horse then proceeded along the sea-coast through the country of the Vangas, Pundras, and Koçalas; in these countries Arjuna vanquished innumerable Miscoha armies (XIV, 82). Arjung proceeded towards the south. The horse came to Cuktimati, the beautiful city of the Cedie. Carabha, the son of Cicupala, fought Arjuna, and then worshipped him. Then the horse came to the Kaçis, Angas. Kocalas, Kiratas, and Tanganas; then to the Dacarnas. whose ruler Citrangada was vanquished by Arjuna; then to the dominions of the Niehada king, the son of Ekalavya. who was vanquished after a furious battle; then towards the southern ocean, where the Dravidas, Andhras, Mahishakas, and Kolvagireyas (B. Kollac) were subjugated; then to the Surdshtras, Gokarna, Prabhasa, and Draravati, where the Yadava youths were going to beat the horse, but were forbidden by King Ugrasena, who came to Arjuna with Vasudera. Then the horse proceeded along the coast of the western ocean to the prosperous country of the five rivers; then to the Gandharas, where a fierce battle ensued with the Gandhara king, the son of Cakuni (XIV, 83), who wanted to avenge the slaughter of Cakuni; many Gandharas were slain; at last the king, disregarding Arjuna's peaceful advice, fought alone; Arjuna shot off his headgear; then he and all the Gandharas fled; the mother of the king and all the aged ministers came out and forbade her son to fight; Arjuna said he had spared him for the sake of Gandhari and Dhrtarashtra, and told him to come to the horse-sacrifice (XIV, 84). The horse then turned towards the road that led to Hastinapura. As these tidings reached the Kuru court through the intelligence-bearers, Yudhishthira rejoiced, and on the twelfth day of the bright fortnight of Magha, under a favourable constellation, he summoned his brothers  $(\sigma)$ , and caused Bhima to let learned brahmans select a beautiful spot for the sacrificial compound (description). Then Bhima sent messengers to invite the kings of the earth; they brought gems, female slaves, horses, and woupons. All the foremost brahmans also came there with their disciples; likewise many dialecticians disputing with each other. All was made of gold. One hundred thousand brahmans were fed; many mountains of food, many large tanks of curds, and many lakes of ghee were seen there. The entire population of Jambudvipa was collected together (XIV, 85). Yudhishthira appointed Bhimasena to pay proper honours to the royal guests and to their attendants. Krehna came with the Vrehnie, Baladeva, etc. (7); Krehna told Yudhishthira about Arjuna (having heard it from a confidential agent of his in Dvaraka), that he had become very much emaciated, and that he was near at hand; he had warned against a carnage similar to that at the presenting of the Arghya, and he had especially recommended Babhruvahana (XIV, 86). Yudhishthira enquired of Krohna why Arjuna had to suffer such hardships in life; Krehna attributes it to the elevation of Arjuna's cheek-bones; Draupadi looked angrily at Krehna, who approved of her love. Bhimasena, etc., became gratified with Arjuna's triumphs. A messenger announced the arrival of Arjuna, and was presented with large gifts. On the second day Arjuna entered the city (description); people said that he had surpassed even Sagara. eto. Arjune saluted Yudhishthira, etc. (v). Babhrupahana

came with his mother and entered the abode of Kunti (XIV, 87); Citrāngadā [and Ulapī] saluted Prthā, etc. (φ); Babhruvahana saluted Dhrtarashtra, etc. (χ); Krehna gave him an excellent chariot and steeds, and the others likewise gave him presents. On the third day Vyasa told Yudhishthira to commence the sacrifice, and to make the dakshina threefold. Yudhishthira underwent the diksha. The sacrifice was duly performed (description): 300 animals were tied to the stakes in addition to the horse; this sacrifice was honoured by the presence of D.-r., G., Aps., Kp., and Ku.; there were the disciples of Vyasa, etc. ( $\psi$ ) (XIV, 88); having cooked the other animals, the priests sacrificed the horse; after having cut it into pieces (B. cooking), they caused Draupadi to sit near it; then the brahmans cooked its marrow; Yudhishthira and his brothers smelled the sindestroying smoke of that marrow; the limbs (heart, tongue, breast, etc., Nil.) the sixteen rtvijs offered into the fire. Vyāsa and his disciples eulogised Yudhishthira, who gave 1,000 crores of golden nishkas to the brahmans, and the whole earth as dakshind to Vydsa; Vydsa returned it to him, telling him to give the purchasing value instead; Yudhishthira said that the dakshina for the horse-sacrifice is the earth, and that he would enter the woods and tell them to divide it into four parts, one for each of the four principal priests (? caturhotrapramanatah; PCR. "according to what is done in the caturhotra sacrifice"); his brothers and Draupadi approved of his words, as did also a voice in the sky; Vyāsa and Krehna prevailed upon him to retain the earth and give away millions of golden coins, trebling the dakshina for the horse-sacrifice; no other king would be able to accomplish what Yudhishthira thus did after the manner of Marutta; Vyāsa gave the wealth (the price of the earth) to the officiating priests, in four parts, and they distributed it among the brahmans, who were also permitted to take the ornaments of gold, etc.; the remaining wealth was allotted to kshattriyas, Vaiçyas, Çadras, and Mleschas. Vyūsa gave away his own share to Kunti, who devoted it to various meritorious acts. Yudhishthira performed the final sacrificial bath, and dismissed the kings, etc. (w), with proper honours and gifts. There were oceans of wine of different kinds, etc. (description); people of different realms speak of this sacrifice to this day. Then Yudhishthira entered his capital (XIV, 89).- § 786: Janamejaya said: Tell me of any wonderful incident that occurred in the sacrifice of my grandfather. Vaicampayana related how a mongoose disparaged the sacrifice: Nakulākhyāna (b); then the mongoose disappeared, and the brahmans returned home. "Thou shouldst not think highly of sacrifice; millions of R. have ascended to Heaven with the sole aid of their penances; abstention from injury, contentment, proper conduct, sincerity, penances, selfrestraint, truthfulness, and gifts are each equal in point of merit to sacrifice" (XIV, 90). Seeing that kings are given to sacrifice, M.-r. to penance, and learned brahmans to tranquillity, etc., Janamejaya cannot but think that nothing can be compared with the result of sacrifices, since Indra obtained the sovereignty over the gods by his many sacrifices; and when Yudhishthira, Bhima, and Arjuna resembled Indra. "why did then that mongoose depreciate Yudhishthira's horse-sacrifice?" Vaicampayana said: Formerly, when Indra was performing a sacrifice the R. felt compassion on the animals, and said to Indra that the slaughter of animals in sacrifices had not been ordained; according to the [true] scriptural ordinances the sacrifice should be performed with

seeds of grain which had been kept for three years. As Indra did not accept their words, a great dispute arose; they referred to the Cedi king Vasu, who declared that a sacrifice may be performed with whichever of the two kinds of objects is ready; he therefore had to enter Rasatala; therefore no one should singly be relied upon, when a doubt arises, except Brahmán; gifts made by a sinful person and with wealth acquired by unrighteous means became lost; while men possessing the wealth of penances acquired great merit and proceeded to Heaven, by giving away, to the best of their ability, grains of corn, or roots, etc., or water or The same results are also won by compassion, brahmacarya, truthfulness, kindness, fortitude, and forgiveness, which are the eternal foundations of eternal righteousness; having made gifts of articles lawfully acquired, Viçvamitra, etc. (a), have attained to high success; those amongst brahmans, kehattriyas, vaicyas, and Cudras, who betake themselves to penances, and who purify themselves by gifts and other acts of righteousness, proceed to Heaven (XIV, 91). Janamejaya said: If Heaven is the result of wealth acquired by lawful means, please tell me all about it; thou hast told me the great result that accrued to the brahman living by gleaning grains from his gift of powdered barley. Vaicampāyana cited the old narrative of what occurred in former days at the great sacrifice of Agastya (e).—Asked by Janamejaya, Vaiçampayana explained that the mongoose (v. Nakulākhyāna) with a golden head was Dharma, who had been cursed by P., but freed from his curse by disparaging himself in the form of Yudhishthira; "the mongoose disappeared there in our very sight" (XIV, 92).

Anugoptr, a Viçvadeva. § 749 (Anuçasanik.): XIII, 91, 4362.

Anuha. § 6 (Anukram.): I, 1, 226 (belongs to the past).

Anuhlāda (B. °hrā°), son of Hiranyakaçipu. § 89 (Hiranyakaçipu): I, 65, 2526.—§ 130 (Amçāvat.): 67, 2643 (incarnated as Dhrshtaketu).—Cf. Daitya.

Anukampaka. § 678b (Mokshadh.): XII, 257, 9150. Bhishma said: In the Krta-age king Anukampaka (B. Akampana) had been brought under the sway of his foes in battle, and his son Hari, who was like Nārāyana himself, had been slain in that battle with all his followers and troops. The king devoted himself to a life of tranquillity. Nārāda told him Mṛtyuprajāpatisamvāda (c).—Cf. § 594 (Akampana).

Anukārin - Çiva (1000 names 2).

Anukarman, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4357.

Anukramanī ("table of contents"), the first chapter (Anukramanikā-parvan) of Mahābhārata, perhaps also the socond (Parvasangrahaparvan): I, 1, 256.—Compare Anukramanikādhyāya; Parvānukramanī.

Anukramanikādhyāya(h) ("table of contents chapter"), cf. Anukramani: I, 1, 102 (= Parvasangraha?), 255 (i.e. Anukramanikā-parvan?).

[Anukramanikā-parvan], the first of the minor parvans (cf. Anukramani). § 1: The Süta Ugraçravas (Sauti), son of Lomaharshana, had heard the Mahābhārata, which had been composed by Vyāsa, recited—under the direction of Dvaipāyana (i.e. Vyāsa) himself—by Vaiçampāyana, disciple of Vyāsa, at the serpent-sacrifice of king Janamejaya, son of Parikshit; he had thereupon undertaken a pilgrimage to the tīrthas (holy places) and visited Samantapañcaka (b); thence he came to the twelve years' sattra (long sacrifice) of

Caunaka in the Naimisha forest, where he related the Mahābhārata, (§ 2) beginning with the adoration of Vishnu identified with the Absolute (Brahman), and (§ 3) a brief exposition of the creation and succession of beings from the Absolute through Brahmán, the 21 Prajapatis (a), gods, etc. ( $\beta$ ), down to the families of the Kurus, etc. ( $\gamma$ ), mentioned in the poem,-§ 4: The Mahābhārata contains an enlarged and an abridged form; some make it begin with Manu (i.e. I, 75, 18 = 3143; otherwise Nil.), some with Astika (i.e. I, 13, 1 = 1020), and some with Uparicara (i.e. I, 63, 1 = 2334) (v. 52). Vyāsa had composed the Mahābhārata in a moment, and, at the counsel of Brahman, had Ganeça to write it down as fast as he dictated to him. (An enumeration of the first sixteen books is contained in v. 88-91.) The portion destined for men (100,000 clokes out of six millions) he taught Vaicampayana, who narrated it in the intervals between the parts of the serpent-sacrifice of Janamejaya, first giving a survey of the principal contents (a), partly in the form of a conversation between Dhrtarashtra and Sanjaya.—§ 5: Sanjaya, in order to console Dhrtarashtra, first enumerated 24 great kings (a), who were formerly mentioned by Nārada to Caivya (B. Cvaitya) whon lamenting the loss of a son, and thereupon (§ 6) 66 others (a), who had all died .- § 7: He, who hears or reads the Mahabharata, is purified from the most atrocious sins (261 ff. = 254 ff.).

Anukūla = Vishnu (1000 names).

Anumati. § 615u (Skanda): IX, 45q, 2515 (came to the investiture of Skanda).

Anūpā. § 102 (Amçāvat.): I, 65, 2554 (one of the daughters of Prādhā).

Anūpadeça ("the land lying on the sea-coast"). § 641f (Pṛthu Vainya): XII, 59, 2234 (given by Pṛthu Vainya to Sūtu).

Anūpapati ("the lord of the soa-coast") = Arjuna Kārtavirya: III, 10189.

Anūparāja ("the king of the sea-coast"). § 264 (Sabhā-kriyāp.): II, 4β, 123 (Durdharshaḥ? among the kings who were present when Yudhishthira entered his palace).

Anupāvṛtta. § 574 (Jambūkh.): VI, 9μ, 356 (Upāvṛttā°ḥ, a people in Bharatavarsha).

Anurādhā, a nakshatra. § 569 (Bhagavadyānap.): V, 1486, 4841 (omens).—§ 746 (Ānuçāsanik.): XIII, 64, 3273.— § 749 (do.): 89, 4262.—§ 759 (do.): XIII, 110, 5391 (a candravrata should be instituted, when the moon is in conjunction with Mūla, A. being in his belly, etc.).

Anuruddha. § 761 (Ānuçāsanik.): XIII, 115γ, 5662 (among the kings who had abstained from meat in the Kārttika month; B. has Ani°).

Anurupa = Krshna.

Anushnā. § 574 (Jambūkh.): VI, 9λ, 331 (among the rivers in Bharatavarsha).

Anushtubh = Vishnu (1000 names).

Anuttama = Vishnu (1000 names).

Anuvākāh - Krshna.

Anuvinda. § 281 (Sahadeva): II, 31, 1114 (Vindānuvindāv Āvantyau, conquered by Sahadeva on his Digvijaya).

--§ 290 (Çiçupālav.): II, 44, 1539 (do.).—§ 561 (Yānasandhip.): V, 66εε, 2503 (Vindā°āv Āvantyau).—§ 572 (Rathāt.): V, 166, 5753 (do.).—§ 593 (Ambop.): V, 195ε, 7607 (do.).—§ 576 (Bhagavadg.): VI, 16, 622 (Vindānuvindau); 17, 673 (Vindā°āv Āvantyau).—§ 578 (Bhīshmavadhap.): VI, 45, (21), 1742 (do.); 51φ, 2107 (do.).—§ 580 (do.): 56γ, 2408 (do.); 59μ, 2584 (Vindā°au:

ordered to attack Arjuna).—§ 584 (do.): 81a, 3533 (Vindā°āv Avantyau), 3557 (1) (do.; fights Iravat); 83, 3654 (3) (=do.), 3656; 86, 3823 (9) (Vindā<sup>o</sup>āv Āvantyau; attacked Dhrshtadyumna), 3827 ( Vinda au; attacked by Yudhishthira, ib. 10) .- § 586 (do.): 102., 4666 (Vindā°av Āvantyau; surrounded Arjuna).—§ 587 (do.): 1088, 5051 (do.); 1134, 5240 (fought Bhimasena; do.), 5245 (do.), 5249 (Vinda au), 5261 (Vindā°āv Āvantyau); 114x, 5309 (do.; fought Arjuna). -§ 590 (Dronabhish.): VII, 14, 542 (fought Cekitana).-§ 592 (Samçaptakav.): VII, 25, 1083 (Vindaodv Avantyau; fought Virāta); 32w, aa, 1410 (do.).- § 596 (Pratijnap.): 74\$\beta\$, 2629 (do.). - \ 598 (Jayadrathav.): 85a, 3025 (Vinda voh).- § 599 (do.): 955, 3526 (Vinda av Avantyau; fought Bhīmasena), 3533 (do.); 99, 3691 (slain by Arjuna), 3693 .- § 604 (Karnap.): VIII, 5, 99 (Vindao av Avantyau; "gone to the abode of Yama").- § 608 (Karpap.): VIII, 72vvv, 3612 (Vindà°āv Āvantyau; mentioned as having been vanquished by Arjuna).- § 619 (Strivil.): XI, 25x, 733 (Vindā°āv Āvantyau: lamented as slain).—Cf. Anuvinda 3.

Anuvinda, a Kaikeya prince (brother of Vinda). § 605 (Karnap.): VIII, 13, 492 (Vinda au Kaikeyau), 507 (°çiro harat; slain by Sütyaki).

Anuvinda<sup>3</sup>, son of Dhṛtarāshṭra (brother of Vinda; among the above quotations those not marked by Āvantyau might be referred to these two brothers). § 130 (Amçāvat.): I, 67, 2729 (Vindōnuvindau). — § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4542 (do.).—§ 512 (Ghoshayātrāp.): III, 242, 14920 (Vindāoāv...; seized by the Gandharvas).—§ 599 (Jayadrathav.): VII, 127νν, 5177 (Vindāoau; Bhīma passed them and Duḥçala, etc., when he rushed against Droṇa's division), ξξ, 5209 (do.; slain by Bhīma).

Anuyāyin, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2737 (V. has Agrayāyin).—§ 600 (Ghaṭotkacav.): VII, 1570, 6938 (slain by Bhīma; C. and PCR. Ugrayāyy api).

Anvagbhānu. § 150 (Pūruv.): I, 94, 3698 (one of the ten sons of Raudrāçva and the Apsaras Migrakeçī):

Anyagocarā, a Mātr. § 615u (Skanda): IX, 460, 2645. Āpa, a Firo. § 493 (Āngirasa): III, 222, 14208 (Ānasya duhitā—B. Muditā—bhāryā Sahasya paramā priyā . . . ).

Apaddharma ("the duties in cases of need"). § 10 (Parvas.): I, 1, 351 ("aḥ parva).—§ 11 (do.): I, 2, 595 ("dḥ), i.e. Apaddharmaparvan.

[Apaddharmaparvan] ("the section relating to the duties in cases of need," the 89th of the minor parvans of Mhbhr.; cf. Apaddharma). § 642: Yudhishthira enquired of Bhishma what should be done by a weak and timid king, as also by one that is in great distress. Bhishma's answer recommending peace and even the surrender of territory. The king should never surrender his person as long as he can avoid doing so. If the invading enemy be righteous, the assailed king should make peace; if otherwise, the assailed should fight bravely and fall (XII, 131). How a brahman should subsist in times of calamity. Bhishma began his exposition of the moral standard of unlucky times; in times of calamity the king may take from the wicked and give it to the good; at such times censurable acts do not become censurable; the king should never oppress brahmans, even at such times. Slander should be avoided. The tests of righteousness; difficulty in finding the course of duty. "Some regard ancient usage as the highest test of righteousness; they that are in favour of the conduct of Cankha towards Likhita do not hold this opinion" (XII. 132). How a king should fill his treasury. The king [Apaddharmaparvan.]

should establish laws which he should never transgress (XII. 133). . The two duties of a kahattriya are the acquisition of religious merit and of wealth. The advantages of Power (XII, 134).- § 643: The old story of a robber who having in this world been observant of restraint did not meet with destruction in the next: Kayavya-carita (b) (XII, 135).- § 644: What wealth should not be taken by the king (XII, 136) .- § 645: Who enjoy happiness: Cākulopākhyāna (b) (XII, 137).—§ 646. How a king should behave who is weak and threatened on all sides by powerful focs: the old story of the mouse, the cat, the owl. the mongoose, and the hunter, i.e. Mārjūra-mūshikasamvāda (b). The moral of the story (XII, 138).- § 647: Bhishma related the conversation between the bird Pujani and king Brahmadatta, i.e. Brahmadatta-Pūjanī-samvāda (b) (XII, 139).—§ 648: How a king should behave when there is a general decadence of righteousness: the old story of the discourse between Bhāradvāja and king Catrunjaya. i.e. Kanikopadeça (b) (XII, 140).—§ 649: How a brahman should live when there is terrible distress around. Bhishma said that the Krta, etc. (a), are all dependent on the king's conduct, citing the old story of the discourse between Vicramitra and the Candala in a hamlet inhabited by Candalas. Towards the end of Treta and the beginning of Drapara a frightful drought occurred extending over twelve years; the planet Brhaspati began to move in a retrograde course. and Soma receded towards the south, etc. (description); the brahmans abstained from sacrifices and recitations of the Vedas. and no longer uttered vashats, etc.; the very Rehis, giving up their vows, began to wander hither and thither. M.-r. Victamitra, leaving his wife and son, wandered fireless and homeless, and regardless of food, clean and unclean. One day he came upon a hamlet, in the midst of a forest, inhabited by cruel hunters, etc. (description of a Candala hamlet). Viçvāmitra, in rage of hunger, wanted to steal a dog's haunch ("theft is allowable in a season of distress even for an eminent person; . . . in the first place one should steal from a low person . . . "). He was discovered and harshly addressed by the owner; but when the Candala learned who he was he addressed him respectfully, and dissuaded him from eating dog's ment, as the dog is less clean than a jackal, and the haunch of a dog is much worse than other parts of his body; "only the five kinds of five-clawed animals are clean food for brahmans and kshattriyas and vaicyas, as laid down in the scriptures" (yathāçāstram). Viçiāmitra said that it is the duty of the brahmans to behave like Agni (as it is the duty of the kshattriyas to behave like Indra), that the Vedas are fire, and that fire at times becomes a consumer of everything: "life is better than death; if living one may acquire virtue"; he mentioned that Agastya, when hungry, ate up the Asura Vatapi ("a man who is a Rshi cannot do what is sinful"). Notwithstanding the warnings of the Candala, Viccamitra took away that haunch of dog's meat into the woods and wished to eat it with his wife, having gratified the gods and the Pitrs; igniting a fire according to the Brahma rites and cooking a caru according to the Aindragneya rites, dividing the caru into due portions, he invoked the gods, including Indra. Meanwhile Indra began to pour rain copiously. Viçvamitra, having completed the rites, himself ate that meat. Afterwards he destroyed all his sins by his penances and acquired the most wonderful success (XII 141).- 650: Yudhishthira was distressed at the

possibility of such acts of impiety being mentioned as a duty. Bhishma said that kings should gather wisdom from various sources, and not from the Vedas alone. Those who blame the injunctions of the scriptures, etc., are hucksters in learning and Rakshasas among men; it has been heard by us that the texts of morality cannot be understood solely by discussion or by one's own intellect; Indra has said that this is the opinion of Brhaspati; . . . in days of old Ucanas told the Daiteyas this truth, that scriptures are no scriptures if they cannot stand the test of reason; . . . the sin of killing a person is equal to the sin of not killing one that deserves to be killed. Indra has said that in times of distress the great duty of a king is chastising the wicked and protecting the good (XII, 142).- § 651: Yudhishthira enquired after the merits of protecting suppliants. Bhishma, reminded of Cibi, etc., told the story (that purifies the heart from every sin) that Bhargava (i.e. Rama, PCR.) had recited to king Mucukunda, how a pigeon won success (siddhi), i.e. Kapota-lubdhaka-samvada (b) (XII, 143-149). - § 652: Requested by Yudhishthira about how a person can be purified after having committed sin from want of judgment, Bhishma related the old tale, applauded by R., of what the brahman Indrota Caunaka said to Janamejaya, i.e. Indrota-Pārīkshitīya (b) (XII, 150-152).- § 653: Asked by Yudhishthira if he had ever seen or heard of any mortal restored to life after having succumbed to death, Bhishma related the story of the discourse between a vulture and a jackal as it had happened of old in the forest of Naimisha, i.e. Grdhra-gomāyu-samvāda (b) (XII, 153).— § 654: Yudhishthira asked Bhishma as to how a weak king who incurs the wrath of a powerful one should behave in the hour of danger. Bhishma told the story of the discourse between Parana and the calmali, who, having dared the Wind-god, saved himself by causing his branches to be lopped off: Pavana-çalmali-samvada (b). "One should overlook the wrongs inflicted by a person of superior strength, and even consider them like the acts of a child, an idiot, or one that is blind or deaf. The eighteen akshauhinis were not equal in might to Arjuna" (XII, 154-157).- § 655: Covetousness is the cause of sin; it is not known in its real nature by D., G., As., M.-U., etc. (XII, 158). Discourse on ignorance; it has its origin in covetousness; Janaka, etc. (a), acquired heaven in consequence of their having repressed covetousness (XII, 159). The moral laws laid down by M.-r. are many; the highest among them all is self-restraint; it surpasses charity and sacrifice and study of the Vedas (XII, 160). Penance (tapas) is the root of everything; by penance Prajapati created the universe. etc., and R. acquired the Vodas and acquired their sixfold divine attributes (aiçvaryam); renunciation (samnydsah) constitutes the highest penance (XII, 161). Discourse on Truth and its indications; it is applauded by brahmans, R., and P.; it is yoga, it is Brahmán, sacrifice, etc.; it has been found to weigh heavier than 1,000 horsesacrifices (XII, 162). Discourse on the thirteen vices that are powerful foes of all; all these thirteen faults stained the sons of Dhrtarashtra (XII, 163). The characteristics of malevolent persons (XII, 164). How brahmans should be provided for. At the end of every year one should perform the Vaiçvanara sacrifice (ishtim Vaiçvanarim). The practice of an act laid down in an alternative is not destructive of virtue: fearing death, V.-D., Sa., the brahmans, and M.-r. make use of the alternative instead of the

principal rule in seasons of distress. The five kinds of falsehood that are not sinful. The three sins that cannot be expiated. Acts that are never sinful ("amrta, if extracted from poison, can be quaffed"). Different kinds of expiation for different kinds of sin (XII, 165).- 656: Questioned by Nakula, Bhishma related Khadgotpattikathana (q.v.) (XII, 166).- § 657: When Bhishma became silent Yudhishthira returned home. Yudhishthira's question to Vidura and his own brothers about the three things (trivaras, i.e. virtue, wealth, and desire). Vidura assigned precedence to virtue. Arjuna assigned precedence to wealth (or profit). Nakula and Sahadeva assigned the precedence to both wealth and virtue. Bhimasena assigns precedence to desire ("it is from desire that R. devote themselves to penances"). Yudhishthira applauded withdrawal from the three things, recommending emancipation (mokeha) ("we do not know. however, what emancipation is") or extinction (nirvana), and quoted Brahmán.—All of them were filled with delight and applauded Yudhishthira, who once more addressed Bhishma (XII, 167).- § 658: Asked by Yudhishthira with whom friendship is delightful, Bhishma, having also stated with whom friendship should be avoided, related an old story that had occurred in the country of the Mlecchas, that lies to the north, about an ungrateful person, i.e. Krtaghnopākhyāna (b). Bhīshma's observations on ingratitude (XII, 168-173).

Apaga 1, a river. § 364 (Tirthay.): 111, 83, 6038 (Siddha-nishevitā).

Apaga<sup>2</sup>, a river in the country of the Madras. § 607 (Karnap.): VIII, 44, 2033.

Apagasuta ("son of the river") = Bhishma, q.v.

Apageya ("son of the river") = Bhīshma, q.v.

\*Apah ("the Waters"). I, †3017 (witness one's actions);
III, 147 (= the Sun); III, 16554 (witness one's actions);
XII, 11614 (person).

Apakshakshayamkara = Civa (1000 names 1).

Apam garbha, v. Agni.

Apām hrada, a tīrtha. § 733 (Ānuçāsanīk.): XIII, 25, 1701 (the result of bathing there is equal to that of a horse-sacrifice).

Apām nidhi - Vishņu (1000 names).

Apam pati ("the lord of the Waters") = Varuna. I, 1121; 1X, 2723 (*Parunam*), 2731, 2737.

Apām prapatana, a tīrtha. § 733 (Ānuçūsanik.): XIII, 251. 1715 (Apām prapatanāserī sevyate so 'psaroganaik).

\*Apāna¹ ("inhalation"). § 660c (Bhṛgu-Bharadv.-s.): XII, 185, 6871: Apāna, having recourse to the heat (pāvakaṃ) that is in the urethra and the abdominal intestines (bastimālaṃ gudaṃ caiva), moves, engaged in carrying out urine and fæces (cf. Prāṇa).—§ 714 (Çukakṛtya): XII, 329, 12397 ("the senses are dominated over by the Sādhyas, etc.; these gave birth to an invincible son named Samāna; from Samāna sprang a son called Udāna; from him Vyāna; from Vyāna arose Apāna; and lastly, from Apāna sprang the wind called Prāṇa").

**Apāna** - Çiva (1000 names 1).

Apantaratama(s), son of Sarasvatī. § 717 (Nārāyaṇīya): XII,860, 13675 (Sārasvatāḥ, created by Nārāyaṇa, distributed the Vedas in the Manvantara of Manu Svāyambhuva, and shall do so in each Manvantara, and when Kali-yuga has set in he shall be reborn as Vyāsa, etc.), 13695 (Sārasvatam rehim Apāntarataman tathā), 13696, 13704 (Apāntaratamāç caiva Vedācāryaḥ sa ucyate | Prācīnagarbham tam rehim pravadantīha kecana).

Apara - Civa (1000 names).

Aparājita¹, a serpent. § 47 (Sarpanāmak.): I, 35, 1558.
— § 564 (Mātalīyop.): V, 103-7, 3631.

Aparājita<sup>2</sup>, a king, incarnation of the second of the Küleyas. § 130 (Amçāv.): I, 67, 2685.

Aparājita, a son of Dhytarāshtra's. § 130 (Amçāv.): I, 67, 2736.—§ 182 (Dhytarāshtraputranāmak.): I, 117, 4549.
—§ 585 (Bhishmav.): VI, 881, 3901, 3905, 3908 (slain by Bhimasena).

Aparājita = Mahāpurusha (ostave), Vishņu (1000 names).

Aparājitā ("invincible")? III, 14451 (shashthīm yam brāhmanāh prāhur Lakshmīm asām sukhapradām | Sinīvālīm Kuhūn caiva saderttim aparājitām).

Aparanandā, a river. § 249 (Arjunavanavās.): I, 215, 7818 (visited by Arjuna).—§ 390 (Tīrthayātiāp.): III, 110, 9968 (visited by Yudhishthira).—§ 775 (Ānuçāsanik.): XIII, 166a, 7654 (among the rivers whose names are to be recited as purifiers of sins).

Aparānta, a people in Bhūratavarsha. § 574 (Jambūkh.): VI, 9μ, 355.

Aparaseka, pl. (°āh), a people conquered by Sahadeva on his Digwijaya. § 281 (Sahadeva): II, 31, 1113.

Aparimita, Aparinirmita, Aparinindita: Mahapurushastave.

Apastamba, a brahman. § 545 (Pativratūmāhātmyap.): 111, 298, (16875), (among the brahmans who consoled Dyumatsena). — § 746 (Ānuçāsanik.): XIII, 66ε, 3320 (among those who have ascended to heaven by having made gifts of sesame seeds).

Āpava = Vasishtha. § 163 (Bhīshmotp.): I, 98, 3918 (had cursed the Vasus).—§ 164 (Āpavopākhy.): I, 99, 3920, 3924 (Vasishtho nāma munih), 3951, 3955 (cf. § 163).—§ 638b (Rūmop.): XII, 49, 1756, 1757 (cursed Arjuna Kūrtuvīrya, while Agni had burnt his retreat).

Apavarga: XII, 1673 (°bhūtānām paratahethitah, i.e. Krehna). Apavopākhyāna ("episode relating to Apava, i.e. Vasishtha"). § 164 (cf. Bhishmotp.): Ganga fully related to Cantanu the reason why the Brahmarshi Vasishtha (or Apara), the son of Varuna, had cursed the Vasus. When the Vasue, Prthu (or Dhara), etc., were wandering with their wives in the wood near Vasishtha's hermitage, frequented by the devarshis, Dyaus was prevailed upon by his wife (assisted by his brothers), in the interest of her friend Jitavati, daughter of Uçinara, to steal Vasishtha's homadhenu [Nandini] (daughter of Kacyapa and Surabhi, the daughter of Daksha), by drinking whose milk one could remain in unchanged youth for 1,000 years. Vasishtha, however, was prevailed upon to let among them Dyaus alone (who was to be conversant with all gastras, etc.) dwell on earth for a long time without marrying. Then Ganga, taking with her the child (Gangeya or Devarrata, i.e. Bhishma), went away, and Cantanu returned to his capital -"I shall now recount the virtues of the Bharata Çantanu, whose splendid story is called the Mahābhārata" (1, 99). (For continuation v. Satyavatīlabhop.)

Apoda, v. Ayoda.

Apramada = Çiva (1000 names 1). Apramatta = Vishņu (1000 names).

Aprameya = Vishnu (1000 names), Skanda.

Aprameyātman - Vishņu (1000 names).

Apratarkya: Mahāpurushastave.

Apratiratha = Vishnu (1000 names).

Apratirupa = Çiva (1000 names 1).

Aprekshya = Kṛshṇa: XII, 1625.

Apsaras', mostly pl. (°ah). § 11 (Parvas.): I, 2, 398 (all. to the five Aps. in Nārītirthāni).—§ 21f (Pramadvarā): I, 8, 943, 944, 945, 970 (Gandharvā psarasoh sutā, i.e. Pramadvarā). -§ 28 (Amrtam.): I, 18. 1113 (on the Mandara mountain). --§ 39 (Rāmaņīyuka): I, 27, 1311 (Gandharvā°ām priyam, sc. Rāmanīyakam).—§ 62 (Sarpasattra): I, 56, 2122 (°am ganaih).- § 75 (Vasu) ( I, 63, 2366 (Gandharvao).- § 76 (Matsyu): I, 63, 2388.- § 84 (Paraçu-Rāma): I, 64, 2495; 2503 (Gandharvā am ganan).—§ 85 (Amçav.): I, 65. 2515 (Gandharvāoām sambhavam).—§ 102 (do.): I, 65, 2556 (°ām vaṃçaṃ).—§ 105 (do.): I, 65, 2560 (Gandharvā°aḥ).— § 106 (do.): 65, 2561 (Gandharvā°ām sambhavah).—§ 132 (do.): I, 67, 2788 (ganas tv A°ām), 2795 (Gandharvā°ām amçacataranam).- § 133 (Dushyanta): I, 68, 2799 (do.); 70, 2858 (Gandharva°ām ganaih).—§ 134 (Viçvām.): I, 71, 2916 (quair A am diryair) .- § 135 (Cakuntalop.): I, 74. 3055 (shad eväpsarasām varāh), 3063 (Menakā°ām creshthā).-§ 149 (Yayāti): I, 89, 3595.—§ 165 (Satyavatīl.): I, 100, 4062 .- § 167 (Vicitraviryop.): I, 102, 4083 (Kaçipateh kanyās tiero 'psaropamāh).- § 185 (Sambhavap.): I, 120, 4649 (Gandharra am akridabhumim).—§ 191 (Arjuna): 1, 123. 4806 (Gandharvāoah), 4808 (do.), 4809 (oam ganāh), 4816 (Anúcana, etc.).- 200 (Drona): I, 130, 5103.-§ 233 (Svayamvarap.): I. 187, 7011 (\*ahasā°obhiḥ).—§ 250 (Arjunavanavāsap.): I, 217, 7882.—§ 264 (Sabhākriyāp.): II, 4, 131 (Gandharvā°as).—§ 266 (Cakrasabhāv.): II, 7, 305.—§ 267 (Yamasabhāv.): II, 8, 349 (A°o-gaṇāḥ).— § 268 (Varunasabhāv.): II, 9, 378 (Gandharvāoām ganāh).— § 269 (Vaigravanas.): II, 10, 391 (ganair A°ām), 395 (Gandharvā°ām ganāh), 396 (do.).—§ 270 (Brahmasabhäv.): II. 11. 445 (do.), 472 (Gandharvā°as), - § 271 (Lokapālas.): II, 12, 481 (do.).—§ 322 (Dvaitavanapr.): III, 24, 925 (yah sarvaloka-dvārāņi nityaņi sancarate vaçt | devalokād Brahmalokam Gandharvaoam api).- § 335 (Indralokabh.): III, 42, 1726, 1741 ( ganasankirne, i.e. Himālaya?), 1750 (°ām ganān).—§ 336 (do.): III, 43, 1758 (Nandanam vanam A gana-sevitam), 1764, 1786.- 338 (do.): III, 45, 1801 (°ām varām Urvaçīm); 46, 1836 (°ām vare, i.e. Urvaçi), 1844 (sarvā°su), 1846.—§ 354 (Nalop.): III, 78, 3043 (divi Çakram ivāpsarāh). — § 357 (Tirthay.): 111, 82, 4064 (Gandharra°ah).- § 359 (Vadavā): III, 82, 5036 (Gandharrāoām ganāh).—§ 361 (Kurukshetra): 111, 83, 5076 (Gandharvao). - § 370 (Tirthay.): III, 84, 8164 (Kaverim rytam A°am ganaih).- § 373 (Prayaga): 111, 85. 8215 (Gandharvā°).- § 377 (Dhaumyatīrthak.): III, 90, 8391. — § 382 (Agastyop.): III, 96, 8568 (Satyavatī rūpenūpsaraso 'py ati).- § 389 (Agastyop.): III, 108, 9929. -§ 395 (Jamudagni): III, 115, 10145 (°samā, ~ Rcīka, i.e. Satyavatī).- § 423 (Gandhamādanapr.): III, 143, 10968 (Gandharvā°ām priyam Gandhamadanam).—§ 424 (Bhīmakadalikhandapr.): III, 146, 11092 (o-napurararaih).--§ 425 (Hanumad-Bhima-s.): III, 148, 11220.- § 432 (Saugandhikāh.): III, 153, 11358; 154, 11372 (Gandharvā°ah). -§ 436 (Yakshayuddhap.): 111, 158, 11623; 159, 11645 (Gandharvaoam ganah), 11653.- § 438 (Yakshayuddhap.): III. 161. 11777 (°am ganah).—§ 441 (Nivatakavacay.): III. 166, 11920 (Gandharrd°ūm ganāh).—§ 443 (do.): 111, 168, 12001 (ganaç ca°am), 12035 (Gandharra°am prabharam), 12051.- § 447 (do.): III, 175, 12307 (Acam ganah).-§ 450 (Ajagurup.): 1II, 178, 12368 ('gana-sevitan decan Himaratah). - § 456 (Sarasvati-Tarkshya-s.): III, 186. 12721. -\$ 459 (Markandeyas.): III. 188, 12925 (Gandharvā°).-§ 474 (Dhundhumarop.): III, 201, 13485 (kathām Kinna-

ra°am). - § 501 (Skandop.): III. 229, 14440 (A°am ganaih).- § 502 (Manushyagrahak.): 230, 14493 (yā janitrī to Aoam garbham aste pragrhya).—§ 505 (Skanday.): III, 231, 14539.—§ 506 (do.): III, 231, 14557 (°am ganah).-§ 512 (Ghoshay.): III, 240, 14870 (gaņair A°ān caira); 246, 15026. — § 520 (Vrihidraun.): III, 261, 15446 (Gandharvā°as).—§ 523 (Draupadihar.): III. 265, 15589. - § 533 (Rāmop.): III, 281, 16178 (do.). — § 548 (Pāndavapr.): IV, 9, 257.- § 552 (Goharanap.): IV, 58, 1895 (Gandharvā°as).—§ 555 (Sainyodyogap.): V, 9, 235, 247; 11, 354, 356 (Gandharva°ām ganāķ); 17, 541 (°ām gaṇāḥ); 18, 544 (Gandharvā°ām gaṇaiḥ), 546; 29, 824 (Gandharva-yakshā°).—§ 560 (Sanatsujātap.): V, 44, 1704 (rūpam A'am abhūt).- § 565 (Gālavacar.): V, 111, 3841 (atra Vidyutprabhā nāma jajūire 'psaraso daça). — § 566 (Yayati): V, 121, 4052; 123, 4100 (Gandharvaoam ganaih). -§ 573 (Ambop.): V, 176, 6054 (Gandharvā°as).--§ 574 (Jambūkh.): VI, 6, 212 (°o-gaņa-samyuktāh), 227 (striyaç cāpsarasopamāh), 229 (°ām sanghaih); 7, 261 (etriyaç cāpsarasopamāh).—§ 581 (Bhīshmav.): VI, 66, 2997.— § 595 (Dilīpa): VII, 61, 2266 (only in B.); VII, 69, 2403 (Gandharvão; v. Prthu Vainya), 2418 (do.). - § 596 (Pratijñap.): VII, 80, 2852.-§ 600 (Ghatotkacav.): VII, 156, 6921; 160, 7292 (°ām ganāh), 7312, 7313 (Siddhā°ām ganaih).-§ 602 (Dronavadhap.): VII, 188, 8611.-§ 603 (Nārāyaņāstram.): VII, 202, 9617 (Gandharvā°).—§ 606 (Tripurākh.): VIII, 34, 1513 (°ām ganāh), 1514 (ām vrndair), 1536 (°am ganāh).- § 608 (Karnap.): VIII, 49. 2373 (°sanghaih), 2374 (ganah); 57, 2852; 61, 3098; 69, 3445 (°o-gīta-vāditraiķ); 87, 4424 (Gandharrā°ām gaņāķ); 88, 4490 (Gandharva-Rakshopsarasāñ ca sanghail); 90, 4640 (sabālavyajanair divyair divisthair A°o-gaņaiķ).—§ 610 (Calyap.): IX, 5, 276 (°ām ganāh), 276.—§ 615c (Subhūmika): IX, 37, 2121, 2123 (°an ganah), 2125; 38i (Saptasārasvata), 2194 (°o-ganāh); 42 (Vasishthāpavāha), 2397; 45u (Skanda), 2509; 46, 2656 (do.), 2677 (°o-gaṇāḥ); 49ee (Ādityatīrtha), 2848; 51gg (Sārasvatu), 2941 (°ān ganāh); 57 (Gadāyuddhap.), 3243; 58 (do.), 3306; 61 (do.), 3443.—§ 619 (Strīvil.): X1, 20, 593, 594.—§ 635 (Rājadh.): XII, 33, 1200.—§ 639 (do.): XII, 52, 1885 (°ān gaṇāḥ).—§ 641 (do.): XII, 98, 3657 (rarā°sahasrāṇi). -§ 656c (Daksha): XII, 166, 6137.-§ 662 (Japakop.): 200δ, 7343 (°sanghāh).—§ 669 (Mokshadh.): 221, 8019.— § 674b (Cri-Vasava-s.): XII, 229, 8346.—§ 677 (Mokshadh.): XII, 244, 8871 (°ām loke jāmayo, BC. prabhuh).-- § 686 (do.): XII, 273, 9825.—§ 693b (do.): XII, 282, 10114; 283 (Vrtravadha), 10185, 10187, 10189 (°ān ganāh). — § 694b (Jvarotp.): XII, 284, 10219 (°gaņasanghāh).-- § 695b (Daksha-yajña-vināça): 285, 10276 (Gandharvāoākīrne), 10279 (Gandharvā°). — § 709b (Sulabhā-Junakus.): XII. 321, 12102 (°gaṇāḥ).—§ 712 (Çukotp.): XII, 324, 12176; 325, 12200 (°gunāh). — § 713 (Cukakṛti): XII, 326, 12249.—§ 714 (Çukakrtya): XII, 328, 12315.—§ 716 (Cukābhipat.): XII, 333, 12591 (Gandharvā°ān ganāh), 12594 (sarvā ganāh); 334, 12624 (din ganāh), 12635 (do.). - § 717b (Nārāyanīya): XII, 343 (VII), ††13211 (dovastriyah); 351 (§ 717d: Brahma-Rudra-s.), 13733.—§ 730 (Ånuçāsanik.): XIII, 14. 766, 958 (Gandharva°), 995 (do.).- § 731b (Ashtavakra-Diks.): XIII, 19, 1422 (ganah). 1426.- § 7330 (Pushkara): XIII, 25, 1697, 1710 (°ām nivase, a tīrtha?), 1715 (°an ganaih), 1731.—§ 738b (Çyenakapotākh.): XIII, 32, 2075.—§ 742 (Anuçāsanik.): XIII, 38, 2208 (°ottamā, i.e. Pancacūdā). — § 745c (Cyavana-

Kucika-s.): XIII, 54, 2837 (°ām sanghān), 2846 (°ān ganāh).—§ 746 (Anuçasanik.): XIII, 62, 3190; 64, 3268 (°ām loke), 3282 (°ām gandhān); 79b, 3779 (Gandharrā°ām lokam); 80, 3789 (Gandharva°); 81, 3832 (°ām ganāh).-§ 750 (do.): 93, 4411.—§ 752 (do.): XIII, 96, 4647.— § 757d (Mandākinī): XIII, 102, 4860, 4865 (§ 757f: Nandana).— § 759 (Anuçāsanik.): XIII, 106, 5168 (°ām adhivase nrtyagita-), 5186; 107, 5216, 5222, 5233, 5292 (°ganasevitam), 5296, 5305 (°ganaih), 5315 (do.), 5316, 5328; 109, 5378, 5379. — § 768b (Umā-Maheçvara-s.): XIII, 140a, 6340 (°gaņa-), 6347 (pranrttāpsarasam sadas); 142, 6547; 145, 6688; 146e, 6805 (Gandharvāo). - § 772j (Utathya): XIII, 155, 7368.—§ 773 (Anucasanik.): XIII, 162, 7518 (Gandharvā°).—§ 775 (do.): XIII, 1663, 7640 (oam ganah; among the names that are to be recited morning, noon, and evening in order to be freed from sins).- § 778b (Samv.-Mar.): XIV, 8, 184 (Gandharvao); 10, 262.- § 782g (Gurucishyas.): XIV, 430, 1185 (strinam uttamah).- § 784b (Utanka): XIV, 54, 1566.- § 785 (Anugitap.): XIV, 88, 2639 (°ām gaṇaih).- § 786e (Agastya): XIV, 92, 2870 (°ām sanghah) .- § 789 (Putradarc.): XV, 31, 848 (Gandharvao); 32, 883 (°sām gaṇaiḥ).—§ 793 (Mausalap.): XVI, 3, 62 (Krshna's and Baladova's standards were taken away by Aps., who day and night called upon the Vrshnis and Andhakas to set out on a pilgrimage to some sacred water); 4θ, 129, 131. — § 795 (Svargärohanap.): XVIII, 3, 104; 5μ, 173 (the 16,000 wives of Krshna are transformed into Aps.); 6, 217 (§ 795c, Mahābhārata ξ: mentioned in the Mhbhr.), 235 (ogaņa-sankīrņam), 242 (sāogaņam), 248 (°sanghaih), 252.

Apsaras' (mostly sing.), special Apsarases, etc. § 21f (Pramadv.): I, 8, 943, 944, 945, 970 (i.e. Menakā).— § 76 (Matsya): I, 63, 2396 (varā° = Adrikā), 2388 (do.).— § 135 (Cakuntalop.): I, 74, 3056 (Menakā Brahmayonivarāpsarāh), 3057 (Menakā°), 3063 (Menakā°ām çreshthā).— § 150 (Pūruvamę.): I, 94, 3698 (Miçrakeçyam daçapsarasi sunavah Raudruçvasya).—§ 162 (Çantanup.): I, 97, 3894 (Cantanu asks Ganga if she is an Aps.).—§ 171 (Vicitravīryasutotp.): I, 106, 4297 (dasim Apsaropamam, i.e. the mother of Vidura) .- § 198 (Caradvat): I, 130, 5078 (drehtra Gautamo 'psarasam vane, i.e. Janapadim).- § 200 (Drona): I, 130. 5103 (Bharadvaja iti khyatah . . . dadarçapsarasam-C. °am-. . . Ghrtacim) .- § 217 (Caitrarathap.): I. 166, 6329 (do.).-§ 250 (Arjunavanavāsap.): I, 216, 7853 (Vargā in Nārītīrthāni). — § 338 (Indralokūbhig.): III, 45, 1801 (°ām varām Urvaçim); 46, 1836 (°ām vare, i.e. Urvaçi), 1857 (i.e. Urvaçī) .- § 354 (Nalop.): 78, 3043 (divi Çakram ivāpsarāh).- § 391 (Reyaçriga): III, 110, 10002 (drshtvāpsarasam Urvaçim). — § 523 (Draupadihar.): III. 265, 15589 (Kotikāsya asks Draupadī if she is a D., Y., Dā., or varāpsaras, or a Dai.).—§ 615aa (Çrutāvatī): IX, 48, 2826 (Ghrtaci); 51 (§ 615gg: Sārasvata), 2931 (Alambushā), 2937 (id.).—§ 712 (Çukotp.): XII, 325, 12188 (Ghṛtāciṃ), 12169, 12191. — § 721 (Anuçāsanik.): XIII, 3, 191 (Rambhā). - § 742 (do.): XIII, 38, 2204 (Brāhmīm Pañcacudam, discourse between her and Narada), 2205 (do.), 2208 (°ottamā = do.). — § 745c (Cyavana-Kuçika-s.): XIII, 53, 2816 (°sopamām).

Apsaroganasevita = Civa (1000 names 1).

Apsuhomya, a rshi. § 264 (Sabhākriyāp.): II, 4a, 107 (among the rshis who were present when Yudhishthira entered his palace).

Apsujātā, a mātr. § 615u (Skanda): IX, 46, 2622.

Apta, a serpent. § 47 (Sarpanāmak.): I, 35, 1553.—§ 564 (Mataliy.): V, 1037, 3628.

Apūrana. § 47 (Sarpanāmak.): I, 35, 1551.—§ 564 (Mātalīy.): V, 1037, 3626.

**Araneya =** Çuka. § 712 (Çukotp.): XII, 325, 12207.— § 713 (Cukakrti): XII, 326, 12253.—§ 714 (Cukakrtya): XII, **328**, 12339.

Araneya ("belonging to or named after the firesticks arani"), in the enumerations of the parvans of Mhbhr. § 10 (Parvas.): I, 2, 327 (parva).—§ 11 (do.): I, 2, 477

(upākhyānam) = Āraneyaparvan.

[Araneyaparvan] ("the section relating to the wood for producing fire by friction," the 51st of the minor parvans of Mhbhr. = ch. III, 311-315). § 548: Asked by Janamejaya, Vaicampayana related what the Pandavas did after having rescued Krshnā (from Jayadratha). The Pandavas left Kamyaka and returned to Dvaitavana with Krehna. Once a deer carried off a brahman's arani and mantha, was pursued by the Pandavas, and suddenly became invisible. Bhima repented that he had not slain the pratikamin, Arjuna that he had not slain Karna, and Sahadeva that he had not slain Cakuni. Nakula, Sahadeva, Arjuna, and Bhīma were successively sent to fetch water, but caused to drop down dead by a Yaksha. At last Yudhishthira himself went, answered thirty-four questions put by the Yaksha, chose that Nakula should be revived, rescued all his brothers, learnt that the Yaksha was his father Dharma (c), was granted the boon that the brahman would recover his arani and mantha, that the Pandavas would manage to live the thirteenth year unrecognized in Virāţa's kingdom, and that Yudhishthira (who was born of Dharma, as Vidura of a portion of Dharma) should overcome covetousness, etc. The Pandavas asked permission of the brahmans to live the thirteenth year in concealment from the Dhartarashtras, Duryodhana, etc., and Karna and Saubala. Dhaumya, etc., consoled Yudhishthira: "Even the gods (Indra, d; Vishņu, e; Agni, f; Aurva, g; Vivasvat, h) have wandered in disguise for the purpose of overcoming foes." The brahmans (yatis, munis) went back to their homes, and the Pandavas and Dhaumya set out with Krshnā, and the next day proceeded for a kroça, and then sat down in order to take counsel of each other.

Arāni, a son of Viçvāmitra. § 721 (Viçvāmitrop.): XIII, **4**β, 257.

Aranīparvan = Āraņeyaparvan. § 4 (Anukram.): I, J. 89.—§ 795 (Mahābhārata): XVIII, 6ρ, 268 (at its conclusion waterpots full of water should be given away).

Aranīsuta - Cuka. § 714 (Cukakṛtya): XII, 328, 12342. Arantuka, a dvārapāla. § 369 (Kurukshetra): III, 83, 7078 (Tarantukārantukayor yad antaram Rāmahradānāñ oa Macakrukasya ca | etat Kurukshetrasamantapancakam Pitamahasyottaravedir uoyate).—§ 615kk (Kurukshetrakathana): IX, 53, 3032 (= do.). Cf. the reading of B. III, 83, 6022.

\*Aranyaçastra, plur. (°āni) (the rules for the forest mode

of life). § 184 (Pāṇḍu): I, 119, 4627.

Aranyaka 1, the Āranyaka or Āranyakas, considered as appendices to the Vedss and as containing the rules for the forest mode of life; often called çastra. § 7 (Anukram.): I, 1, 258 ("better than the Vedas").—§ 18 (Paulomap.): I, 4, 856 (castre caranyake guruh, i.e. Caunaka).—§ 573 (Ambopākh.): V, 175, 6014 (do., i.e. Çaikhāvatya).—§ 625 (Rajadh.): XII, 19, 591 (vedavādān . . . caetrany A°ca).—§ 641 (do.): XII, 61, 2328 (°çastrani).—§ 717c (Uparicara): XII, 337, 12762 (no animals were slain in his sacrifice but "padodbhūtāh bhāgās tatropakalpitāh, i.e. prosumably that the portions of offerings were made according to the prescripts of the Aranyakas; differently PCR.).-§ 717b (Nārāyanīya): XII, 340, 12872 (Nārāyana with his mouth uttered the syllable Om, Gayatri, the Aranyaka, and the four Vedas); 343x, 13257 (sahasraçākham yat sāma ye vai vedavido janah | gayanty Āranyake viprah, i.e. Narayana); 34488, 13316 ("as the Aranyaka from the Vedas . . . "); 349 (IV), 13577 (in that kalpa, when Brahmán took his birth in the ear of Narayana; the Aranyakas, etc., sprang from Nārāyaņa's mouth), 13629 ("the Sānkhya-yoga, the Veda and Aranyakas—Vedaranyakam—and the Pancaratra are parts of one whole—parasparangani"); 350, 13637 (=do.). - § 787 (Āçramavāsik.): XV, 19, 532 (Çatayūpa instructed Dhytarushtra in the Aranyakam vidhim with the permission of Vyāsa).—§ 788 (do.): XV, 28, 744 (Vyāsa asked Dhṛtarāshṭra if he followed the rules of the Aranyaka—carasy Aranyakam vidhim?).

Aranyaka<sup>2</sup> – Āranyakaparvan. § 10 (Parvas.): I, 2, 319 (parva).—§ 11 (do.): I, 2, 417 (atah param trtīyan tu jūsyam Āranyakam mahat = Vanaparvan), 478 (stadūranyakam parva trtīyam parikīrtitam = Vanaparvan).—§ 596 (Pratijūūp.): VII, 81, 2905 (varam Āranyake dattam, all. to Kairāṭaparvan, Ā. therefore is = Vanaparvan).—§ 795c (Mahābhārata): XVIII, 6ρ, 268 (when one has arrived at the Ā. one should feed the foremost bruhmans with roots and fruits).

Aranyakaparvan ("section relating to the forest life of the Pandavas," the 30th of the minor parvans of Mhbhr.). § 308: The Pandavas set out from Hastinapura through the Vardhamana gate with their weapons, accompanied by Krehna, in a northerly direction. Indrasona and other servants, 14 in number (see BR. s.v. pari; Nil. and PCR. take it to be = 15), with their wives, followed them on swift cars. The citizens wished to leave the town and follow them, but were prevailed upon by Yudhishthira to return and cherish Bhishma, Dhrtarashtra, Vidura, Kunti, etc. About the close of the day the Pandavas reached the banian Pramana on the banks of the Ganga, purified themselves by touching the water, and passed the night there, taking water alone as their sole sustenance, in the company of brahmans with and without fire, who had followed them (III, 1). When the day broke in, Yudhishthira tried to prevail upon the brahmans to leave him, in order that they might not undorgo sufferings, living on fruits, roots, and deer. But they declared that they would follow him. themselves providing their own food. - § 309: Then a learned brahman, Çaunaka, versed in Sankhya and Yoga, quoting the clokas of Janaka, told Yudhishthira not only to retire from the world, but also in his heart not to mind the loss of his wealth. Yudhishthira declared that it was not from avarice, but only because he could no more support the brahmans, that he regretted his wealth; "nobody should cook his food for himself alone, and nobody should slay an animal without devoting it to the gods, the pitrs, and guests, nor should one eat of that food which had not been duly dedicated to the gods and the pitrs." Caunaka said that sacrifices, study, gifts, and penance pave the way to the world of the Pitrs—truth, forgiveness, subduing the senses. and renunciation of desire to the heaven of the gods, and they should be practised without reference to self (abhimana). It was by their wealth of yoga that the Rudras, Sadhyas, Adityas, Vasus, and Agrine rule over the creatures. So Yudhishthira, who had already achieved success as to his

indebtedness towards his ancestors and as to sacrifices, now ought to seek success in yoga and in ascetic austerities; then he would be able to realize all his wishes (III, 2). - § 310: Yudhishthira then, having consulted Dhaumya, was taught by him (as Bhīma, Kūrtavīrya, Vainya, and Nahusha had by ascetic meditation delivered the people from affliction) 108 names of Surya (a), [originally] proclaimed by Svayambhū (i.e. Brahmán) \* (the Sun). Yudhishthira, touching the water of Ganga, with his senses under control, and feeding upon air alone, stood engaged in prantyama, and began a hymn in praise of Sarya (b) (the Sun). The Sun then showed himself to Yudhishthira and gave him a copper vessel, saying that if Pañodli (i.e. Krshnā) kept this vessel fruits, roots, meat, and vegetables, cooked in their kitchen, would be inexhaustible for twelve years. Then the god vanished. Rising from the water, Yudhishthira took hold of Dhaumya's feet and embraced his brothers. The clean food that was dressed, however little, became inexhaustible, and only after the brahmans, the brothers, Yudhishthira, and at last Krshna had eaten the day's food became exhausted. Having then performed sacrifices, they set out for the Kamyaka wood, accompanied by Dhaumya and the brahmans (III, 3) .- § 311: Dhrtarashtra asked Vidura what they should do to secure the good-will of the citizens. Vidura said that he must give back to the Pāṇḍavas all that had been theirs, let Duryodhana, Çakuni, and Karna wait upon them, and Duhçasana ask their forgiveness in open court, and if Duryodhana would not consent to reign in peace jointly with Yudhishthira, he. ought to abandon him and let Yudhishthira reign alone. Dhrtarashtra did not approve, and saying "stay or go, as thou listest," he suddenly rose and went away, and Vidura went away to the Pandavas (III, 4).—§ 312: Starting from the Ganga, the Pandavas went to Kurukshetra, performed ablutions in the Sarasvati, Drçadvati, and Yamuna, and, travelling in a westerly direction, they arrived at the Kāmyaka wood on the Sarasvatī. There Vidura came to them in a single car. When seeing him, Yudhishthira was afraid that he brought an invitation to a new match at dice with Cakuni about their weapons. Vidura told them that he had been forsaken by Dhrtarashtra, and gave them advice how to secure adherents (III, 5).—§ 313: After Vidura had gone Dhrtardshtra repented and fell down senseless, and having regained consciousness caused Sanjaya to bring Vidura back (III, 6). Duryodhana, being afraid because Vidura had returned, held counsel with Cakuni, Karna, and Duhcasana. who were of opinion that the Pandavas would remain the promised space of time in the wood. As Duryodhana, however, was not contented, Karna proposed to set out and slay them. When they had gone out Krehna Dvaipayana came upon them and commanded them to desist, and then appeared before Dhrtardshtra (III, 7). Vydsa warned Dhrtardshtra against permitting Duryodhana to try to slay the Pandavas (III, 8).—§ 314: As Dhrtardshira said he was unable to cast off his senseless son, Vydsa told him: One day, when Indra saw Surabhi weeping in heaven, and asked her why she wept, she told him that one of her offspring (a cow) was exceedingly harassed by a husbandman; and although she had 1,000 offspring, and her affections flowed equally towards , all, yet she felt greater compassion for the weak. Indra poured down a shower of rain and caused obstruction to the husbandman's work. "So I feel anxious regarding the Pandavas in distress; let thy affections be greater towards

Āraṭṭa—Arjuna.

the weak, and let *Duryodhana* make peace with them" (III, 9).—§ 315: Maitreya-çāpa (q.v.) (III, 10).

Araţţa, a people. § 584 (Bhīshmavadh.): VI, 85, 3784 (°jān vāhān Sindhu-rājasya).—§ 585 (do.): VI, 90ρ, 3973 (horses).—§ 592b (Bṛhanta): VII, 23, 1024 (B. °jāḥ hayagreshthāḥ; C. aridhvajāḥ).—§ 603 (Nūrāyanāstram.): VII, 193, 8905 (Kalingā°-Vāḥlikaiḥ; among the troops of Kṛtavarman).—§ 607 (Karnap.): VIII, 44ē, 2056 (Āraṭṭā nāma te deçā nashṭadharmā, na tān vrajet), 2061 (Āraṭṭā nāma Vāhīkā varjanīyā vipaçcitā), 2064 (Āraṭṭā nāma Vāhīkā varjanīyā vipaçcitā), 2064 (Āraṭṭā nāma Vāhīkā, na teshv āryo dvy-aham vaset), 2068 (Āraṭṭā nāma te deçā Vāhīkam nāma taj jalaṃ | brāhmanāpasadā yatra tulyakālāḥ Prajāpateḥ; v. also 2069), 2070 (Prasthalā Madra-Gāndhārā Āraṭṭā nāmataḥ Khaçāḥ | Vasāti-Sindhu-Sauvīrā iti prāyo 'tikutsitāḥ); 45, 2081 (satī purā hṛtā kācid Āraṭṭāt kila dasyubhiḥ, etc.; the Āraṭṭas had been cursed by a chaste woman), 2100 (Āraṭṭānām — var. °kān — Pañcanadān dhig astu), 2110 (Āraṭṭājān Pañcanadān dhig astu).

Araudra = Vishņu (1000 names).

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Aravindāksha — Sūrya, Vishņu (XII, 13586; 1000 names). Arbuda<sup>1</sup>, a Serpent. § 277 (Jarāsandhav.): II, 21, 806 (among the Nāgas who formerly dwelt at Girivraja).

Arbuda<sup>2</sup>, a tirtha. § 358 (Tirthay.): III, 82, 4097 (*Himavat-sutam Arbudam*, "where there was formerly a hole in the earth").

Arcayanty arkam arkinah = Civa (1000 names 1).

Arcīkaparvata, a holy place. § 406b (Tīrthay.): III, 125, 10411, 10416: The place of the Maruts, with the caityas of the gods, the tīrtha of the Moon, inhabited by Vaikhānasas, Vālikhilyas, Pāvakas, living upon air; where Çāntanu and Çunaka, Nara and Nārāyaṇa have attained eternity; where gods, Pitrs, and great Rshis have practised austerities.

Arcismantah, one of the three classes of Pitrs. § 684 (Mokshadh.): XII, 270a, 9650.

Arcismat = Vishnu (1000 names).

Arcismatī, a daughter of Angiras. § 489 (Āngirasa): III, 218, 14127 (paçyaty A°ibhābhih).

Arcita = Vishņu (1000 names).

Arcyacringi, v. Arshyacringi.

Ardana = Civa (1000 names 2).

\*Ardhacandravyūha, a cortain array. § 580 (Bhīshmav.): VI, 56, 2418 (employed by Arjuna and Dhrshtadyumna); see vyūha.

Ardhakīla, a tırtha. § 368 (Tīrthayātrāp.): III, 83, 7024. Ardhamāsa 1 — Skanda.

\*Ardhamāsa², pl. (°āh), the half-months, person. § 615u (Skanda): ΙΧ, 45γ, 2517.

Ardrā, a nakshatra. § 746 (Ānuçāsanik.): XIII, 64, 3259 (Ārdrāyām kṛsharam dattvā tilamiçram uposhitah | naras tarati durgāni kshuradhārāmç ca parvatān).—§ 749 (do.): XIII, 89, 4257 (by performing a çrāddha under Ā. a man becomes a performer of fierce deeds—krūrakarmā).—§ 759 (do.): XIII, 110, 5395 (description of the candravrata).

Ardracarman = Çiva (1000 names 2).

Arghābhiharaṇa (the handing over of the gift of honour = Arghāharaṇaparvan). § 10 (Parvas.): I, 2, 318.

[Arghāharaṇaparvan] ("on the handing over of the gift of honour," the 26th of the minor parvans of Mhbhr.). § 289: On the abhishecaniya day maharshis and Nārāda entered the antarvedi and sat down together with the rājarshis engaged in various topics of conversation and dispute. No gadra was then near the antarvedi, nor anybody without vows

(arratin). Narada sat there with feelings of awe, remembering the words he had heard of old in the mansion of Brahman regarding the incarnation of the deities, and knowing that Krshna was the incarnation of Narayana and would himself destroy all these assembled kshattriyas. Bhīshma then proposed to Yudhishthira that arghas should be offered to the kings, and first to him who was the foremost. As Bhishma declared Krshna to be foremost, he caused Sahadeva to present the first argha to Krshna, which filled the Codi king Çiçupāla with envy (II, 36). Cicupāla gravely censures Bhishma, Yudhishthira, and Krshna (saying that he was a servant and cowherd and no king, and speaking depreciatingly of his exploits), and accompanied by the kings left the assembly (II, 37). Yudhishthira ran after Cicupāla and spoke sweetly to him in order to conciliate him; Bhishma maintained the fitness of giving Krshna the first argha (II, 38). Sahadova and Narada declared it to be highly improper not to worship Krshna. Sunitha (i.e. Cicupala) stirred the kings up in order to obstruct the completion of the sacrifice (II, 39).

Arghasamvāda - Arghāharanaparvan. § 11 (Parvas.): I, 2, 410 (rājasūye 'rgha-samvāde Çiçupālavadhas tathā).

Arha - Vishnu (1000 names).

Arha<sup>2</sup>, a people. § 295 (Dyūtap.): II, **52**, 1859 (among the people who brought tribute to Yudhishthira).

Ariha<sup>1</sup>, son of Avācīna. § 156 (Pūruv.): I, 95, 3771, 3772. Ariha<sup>2</sup>, son of Devatithi. § 156 (Pūruv.): I, 95, 3776, 3777. Ariha<sup>3</sup> ("slayer of foes"), seems to be a son of Dhṛtarāshṭra's. § 611 (Çalyap.): IX, 26, 1405.

Arimejaya, a Vṛshṇi. § 589 (Droṇābhishek.): VII, 11f, 409. Arishṭā. § 130 (Aṃçāvat.): I, 67, 2718 (mother of the Gandharva king Haṃsa, who was reborn as Dhṛtarāshṭra, the son of Vyāsa).

Arishṭanemi' ("whose felly is unhurt"), a rshi, sometimes identified with Tārkshya and sometimes named together with him. § 99 (Amçāvat.): I, 65, 2548 (Tārkshyaç cārishṭanemiç ca, among the Vainateyas, the sons of Vinatā).—§ 191 (Arjuna): I, 123, 4830 (do.).—§ 267 (Yamasabhāv.): II, 8, 320 (among the rshis in the palace of Yama), 333 (do.).—§ 454 (Brāhmaṇamāhātmyak.): III, 184, 12660 (as a prince of the Haihayas had killed a brahman by error, the Haihayas repaired to the viprarshi A. (jagmuç cārishṭanemno 'tha Tārkshyasyāçramam añjasā)).—§ 665 (Mokshadh.): XII, 208, 7574 (Marīci had a son Kaçyapa or Arishṭanemi).—§ 700 (do.): XII, 289, 10613 (Bhīshma told Yudhishṭhira the old narrative that was uttered by Tārkshya Arishṭanemi to Sagara).

Arishţanemi<sup>2</sup>. § 549 (Pāṇḍavapr.): IV, 10, 284 (Sahadeva introduced himself to Virāṭa as a vaiçya named A.).

Arishtasena. § 610 (Çalyap.): IX, 65, 294 ("there they passed the night: Çalya, etc.").

Arivindavaktra = Skanda.

Arjava. § 585 (Bhīshmav.): VI, 90σ, 3997 (together with his brothers Çakuni, etc., he fought Irāvat, on the eighth day of the battle).

Arjuna Kārtavīrya, Haihaya king. § 169 (Paraçu-Rāma): I, 104, 4173 (Haihayādhipatih; killed by Paraçu-Rāma).— § 376 (Tīrthay.): III, 85, 8273 (Kārtavīryārjuno yathā).— § 394 (Tīrthay.): III, 115: The Haihaya king Arjuna had 1,000 arms, and, by the favour of Dattātreya, he had obtained a golden vimāna that could proceed everywhere without obstruction, and ruled over all beings (Bhūtān!). The gods and rshis asked Vishnu to kill him. On his celestial vimāna,

Arjuna affronted Indra, when he was sporting with Caci. After having held a consultation with Indra, Vishnu went to his hermitage Badari (for continuation v. Jamadagni), 10135 (Haihayadhipatih), 10140.- § 397 (Jamadagni): III, 116: Once, when the sons of Jamadagni had gone out, Arjuna Kārtavīrya, the lord of the country near the sea-shore (Anapapatih), came to the hermitage, and, being received hospitably by Renuka (the wife of Jamadagni), carried off the calf of the homadhenu and pulled down the trees. As Jamadagni told Rāma this, Rāma rushed towards Arjuna, and cut down his 1,000 arms with his arrows, and killed him. The heirs of Arjuna came while Rama was away, and shot Jamadagni to death with their arrows. When they had gone away Rāma returned to the hermitage (III, 116), 10195 .-§ 398 (Paruça-Rāma): III, 117: After having lamented for and cremated his father, Rama vowed the slaughter of the entire kshattriya caste, killed Kārtavīrya's sons, etc.—§ 638b (Ramop.): XII, 49: Meanwhile the virtuous kehattriya, the Haihaya king Arjuna Kartavirya, with 1,000 arms through the grace of Dattatreya, having subjugated the whole earth with its mountains and seven islands, became a powerful emperor, and gave away the earth to the brahmans in a horse-sacrifice. Solicited by Agni, he once gave alms to that deity, who sprung from the point of his shaft, i.e. Agni burnt villages, etc., and he burnt also the retreat of Apava (= Vasishtha), who cursed Arjuna, saying that Rāma should lop off his arms. Always devoted to peace, always regardful of brahmans, etc., Arjuna did not mind that curse. His sons, always haughty and cruel, seized and brought away the calf of Jamadagni's homa-cow, without the knowledge of Arjuna. Rama lopped off the arms of Arjuna and brought back the calf; the sons of Arjuna came and slew Jamadagni in the absence of Rāma, who vowed to free the earth of kshattriyas, and slaughtered all the sons and grandsons of Arjuna, and 1,000 Haihayas, and freed the earth of all kshattriyas, etc., 1750 (Krtavīryūtmajo, Haihayādhipah), 1757, 1758, 1759, 1763, 1764 (°eya sutāh).-§ 772b (Pavanārjunas.): XIII, 153ff: The Haihaya king Arjuna Kartavirya with 1,000 arms became the lord of this whole world (i.e. the earth), residing in Mahishmati; he gave large gifts to Dattatreya, who granted him four boons: that he should have 1,000 arms in battle, but only two at home; that he should subjugate the whole earth righteously; and reign with vigilance; and that whenever he might happen to go wrong, the righteous should set him right. A. now regarded himself as having no equal. An invisible voice said that the brahman is superior to the kshattriya; A. maintained that the brahmans take refuge with the kshattriyas; "I shall bring the skin-clad brahmans under my sway." Vāyu (Wind) warned .1., addressing him from the air, etc. At last Arjuna praised the brahmans, mentioning Dattatreya. Vayu told him always to protect them; "a terrible danger threatens thee from the Bhrgus; that will take place after a time," 7186 (Arjunasya samvādam Pavanasya ca), (7199), 7207, (7211); **154**, 7225; **157**, 7291, 7305; **158**, 7326, 7349, (7350).—§ 782c (Brāhmaṇagītā): XIV, 29, 818, (822): The 1,000 armed king Kartaviryarjuna conquored the whole earth with his bow; once he showered hundreds of arrows at the ocean. The ocean asked him to desist, as he injured the creatures in the waters; Arjuna asked if there existed any bowman who was his equal in shooting. The Ocean named Rāma Jāmadagnya. Arjuna came and began to trouble him; Rāma burnt his troops and prostrated him with his battleaxe and drove away his kinsmen to the mountain fastnesses; their progeny became Vrshalas owing to their inability to find brahmans: so the Dravidas, etc. Cf. Paraçu-Rūma (d).—Cf. also Anūpapati, Haihaya, Haihayendra, Haihayādhipati, Haihayarshabha, Haihayarshabha, Kūrtavīrya.

Arjuna<sup>2</sup> Pāṇdava. § 4 (Anukram.): I, 1, 109, 123, 125, 127, 129, 149, 150, 152, 160, 162, 165, 169, 172, 178, 179, 184, 187, 190, 191, 193, 212.—§ 10 (Parvas.): I, 2, 315, 320 (°syābhigamanam parva).—§ 11 (do.): I, 2, 386, 389, 438, 439, 459, 493, 505, 546, 622.—§ 71 (Bhāratasūtra): I, 61, 2267 (udicim, sc. ajayat), 2271, 2274.—§ 83 (Krshnā): I, 63, 2449 (his son with Subhadra was Abhimanyu), 2451 (his son with Krshna was Crutakirti).—§ 130 (Amçavat.): I, 67, 2746 (son of Indra), 2748 (Abhimanyur Arjunasya suto 'bharat'), 2751.- [§ 131 (do.): I, 67, 2779 (for his sake Indra asked Karna for his mail and carrings). - \$ 157 (Pūruv.): I, 95, 3814 (son of Indra and Kuntī).- § 159 (do.): I, 95, 3827 (his son with Krshna was Crutakirti), 3830 (his son with Subhadra was Abhimanyu). After Pandu had been cursed, that he should have no progeny, he caused Dharma to procreate Yudhishthira in Kuntī, then Vayu to procreate Bhimasena, and then Indra to procreate Arjuna .-§ 190d (Pandavotp.): I, 123: In order to propitiate Indra (before summoning him), Pandu, took counsel with the maharshis, and caused Kunti to observe an auspicious vow for a full year, while he himself began to stand upon one leg, etc. After the birth of A, a bodyless voice said that he should subjugate the Madras, the Kurus, the Somakas, the Codis, Kūcis, and Karūshas, and satiate Haryavāhana (Fire) in the Khāndava wood with the fat of all beings, and, with his brothers, perform three sacrifices; in battle he would gratify Cankara, and receive from him the Paçupata weapon, and, at the command of Indra, slay the Nivātakavacas, and acquire all sorts of celestial weapons: 4791, 4795.- § 191: On hearing this voice, the ascetics dwelling on Catagraga became exceedingly glad. There was heard the sound of dundubhis, and flowers were showered down. The various tribes of celestials (devaganah), etc. (a), came there (enumeration, among others, of Devagandharvas, Apsarases, the twelve Adityas, the Rudras, the Vainateyas). Then the Acvins procreated the twins Nakula and Sahadeva in Madri.-§ 192 (Pandavotp.): I, 124, 4854 (the third son of Kuntī). Having been procreated on Catacringa in behalf of Pandu by the gods Dharma (Yudhishthira), Vayu (Bhimasena), Indra (Arjuna; the mother of these three was Kunti), and the Acvins (Nakula and Sahadeva, who were twins and sons of Madri) in Pandu's wives Kunti and Madri, the five Pandavas after the death of Panda were brought to Hästinapura and educated by Drona, under the supervision of Bhishma. Their cousins (the sons of Dhrtarashtra) hated them, especially Duryodhana, who tried to murder Bhimasena and later on all the Pandavas and Kunti (Madri had burnt herself with the corpse of Pandu), and Karna hated Arjuna from jealousy.—§ 203b (cf. Drona): I, 132: One day Drona asked his pupils to promise to accomplish what he had on his heart; only Arjuna promised it. Arjuna became the foremost of all his fellow-pupils. Drona gave every one of his pupils a narrow-mouthed vessel (kamandalu) for fetching water, in order that much time might be spent in filling it, but to Acvatthaman he gave a broad-mouthed vessel (kumbha), and in the intervals so gained he used to instruct his son in several superior methods; but Arjuna filled the vessel by means of the Varuna weapon, and used

to come at the same time as Acvatthaman. Drona told the cook never to give Arjuna his food in the dark, but not to tell him that it was he (Drona) that had ordered this. One day a wind put the lamp out when Arjuna was taking his food; but his hand went up to his mouth from habit. His attention being thus called to the force of habit, Arjuna practised with his bow in the night, and Drong promised him that there should not be a bowman equal to him in the world. He taught him also to fight on horseback, etc., with the mace, etc.: 5217, 5218, 5224, 5225, 5230, 5232, 5233, 5238.—§ 204 (Ekalavya): I, 132, 5252 (Drona took from Ekalavya as his fee the thumb of his right hand in order that he might not surpass Arjuna).—§ 205e (cf. Drona): I, 132, 5273, 5274: Arjuna excelled everyone in every respect, and alone became an atiratha ("a charioteer capable of fighting at one time with 60,000 foes," PCR.).-§ 206 (Drona): I, 132f. 5293, 5296. One day Drona caused an artificial bird to be placed on the top of a tree, and first repeatedly asked Yudhishthira to tell what he did see, while aiming at the bird. He answered that he saw the tree, Drona, his brothers, and the bird. Drona reproachfully told him to stand apart. Then Drona repeated the experiment with his other pupils, with the same result (ch. 132). Arjuna's turn came; he said first that he saw only the vulture, and then that he saw only its head, and, when Drona gave the order, he struck off its head with his shaft (1, 133).—§ 207 (do.): I, 133: Arjuna rescued the life of Drona by shooting with five arrows an alligator in the Ganga that had seized his thigh. Drona gave him the weapon Brahmaçiras on the condition that he should not use it against a human foe, as it might burn the whole universe. - § 208b (cf. Astradurgana): I, 135: Then Arjuna appeared, while Kunti wept with joy, and Dhrtarashtra learned from Vidura who it was. By the Agneya weapon Arjuna created fire, by the Vāruna water, by the Vāyavya air, by the Pārjanya clouds; by means of the Parvata a mountain came into being (v. 5366, read with V. "abhavadgirih" or with B. "asrjadgirin"), and by the Antardhana weapon it again disappeared, etc.; he at one time shot five shafts together into the mouth of a moving iron boar, and discharged twenty-one arrows into the hollow of a cow's horn hung up in a rope and swaying to and fro (v. 5370, instead of "bale" read with B. and V. "cale") .- § 208 (Astradargana): I, 137, 5440, 5442: At the show of arms Karna in vain challenged Arjuna. - § 209 (Drupadaçāsana): I, 138, 5484, 5492, 5499, 5500, 5501. Arjuna helped Drona to subjugate Drupada, which favour Drona had asked as his fee.-§ 210c (cf. Sambhavaparvan): I, 139: Drona taught Arjuna Brahmaçiras (that he had learnt from Agnireça, the disciple of Agastya), on the condition that he should not hurl it at any human being (cf. § 207), and obtained from him as his fee the promise that he would fight with him [in the great battle]. Then Arjuna went away to the northern regiou.—§ 211 (Sambhavap.): I, 139, 5537, 5538. Headed by Arjuna, the Pandavas in war slew Sauvīra, who had performed a three years' sacrifice at the inroad of the Gandharvas. The Yavana king, whom even Pandu had failed to subject, was subdued by Arjuna; as was also the Sauvīra Vitula (B. Vipula), who had always shown a disregard for the Kurus; and the Sauvira Sumitra, called Dattamitra (LIA. i, pp. 656/804, n. 2); assisted by Bhima, Arjuna with only a single chariot subjugated all the kings of the east (prācyāḥ) backed by 10,000 chariots; and in the same way the south. Dhrtarüshtra's sentiments towards the Pandavas suddenly became poisoned, and from anxiety he could not sleep (I, 139).—§ 213 (Jatugrhap.): I, 151, 5911 (has escaped from the lac house).—§ 214 (Hidimbav.): I, 154, 6019, (6027), (6034), 6039 (A. offered to assist Bhīmasena against Hidimba, and exhorted him to kill him without delay; then he caused the Pandavas to proceed to a town not far off); 156, 6096.—§ 217 (Caitrarathap.): I, 166, 6346 (a brahman related how Bhishma prevailed upon Drona to teach the princes, etc.; both Arjuna and the others promised to do whatever he might ask as his fee, etc.).-§ 219 (do.): I, 168, 6419 (the brothers set out for the town of Drupada).—§ 221 (do.): I, 170, (6451), (6462), (6472). 6474, (6493), 6499 (while the Pandavas were wandering from Ekacakrā to the town of the Pancalas, Arjuna walking before them torch in hand, the Gandharva king Citraratha opposed them at the Ganga, but was vanquished by Arjuna, whom he then gave the Gandharvic maya called Cakshushi, and on whom and each of his brothers he bestowed 100 Gandharva horses; he gave them the counsel to select a fit purchita; Arjuna in return gave him the Agneya weapon).-§ 222 (Tapatyup.): I, 171, (6516) (as Citraratha had called A. Tāpatya, Arjuna caused him to relate Tapaty-upākhyāna). 173, 6633 ("their son was Kuru, the ancestor of Arjuna"). -§ 223 (Vāsishtha): I, 174, 6634 (Citraratha told Arjuna about Vasishtha). 175, (6649), 6659 (Citraratha related the hostilities between Viçvāmitra and Vasishtha to Arjuna).-§ 229 (Vasishthop.): 1, 182, (6888) (asked by Arjuna, Citraratha related why Kulmāshapāda commanded his queen to go to Vasishtha, etc.).—§ 230 (Dhaumyapuroh.): I, 183, (6913), 6915 (according to the counsel of Citraratha, the Pandavas installed Dhaumva as their purchita, and resolved to go to the svayamvara of Kṛshṇā).—§ 231 (Svayamvarap.): I, 184: The Pandavas went to the Pancala land in the company of brahmans who told them of the svayamvara, etc.). 185: On their way they beheld Vyāsa; they took up their quarters in the house of a potter; and adopting the brahmanical profession, they began to lead an eleemosynary life. Drupada always wished to bestow his daughter on Kirītin (i.e. Arjuna), and therefore caused a very stiff bow to be made which was incapable of being bent by anybody except Arjuna.—§ 233 (do.): I, 187: When Duryodhana, ctc., had in vain tried to string the bow, and Karna, though having succeeded in stringing it, had, as a suta, been rejected by Krshna, Jishnu (i.e. Arjuna) came forward. 188, 7049, 7051, 7052: Some of the brahmans spoke reproachingly of Arjuna's daring undertaking, some approved of it. Bending his head unto Icana and remembering Krshna, Arjuna accomplished the task; Krshnā approached Arjuna, who soon after left the lists, followed by her.- § 234 (do.): I, 189, 7075, 7080: When Drupada expressed his desire of bestowing his daughter on that brahman the kings resolved to slay Drupada and burn Kṛshṇā, but spare Arjuna, whom they took for a brahman; Arjuna and Bhimasena rescued them; Kṛshṇa kucw the Pāṇḍavas. 190, 7086, 7094, 7098, 7099: Karna is defeated by Arjuna ("accomplished in the Brahma and the Paurandara weapons," v. 7105), etc. Bhimasena and Arjuna with difficulty escaped from the throug, followed by Kṛshṇā.—§ 235 (do.): I, 191, (7138), 7141: When they came with Kṛshṇā, Kuntī said "enjoy ye all"; Yudhishthira declared that Arjuna should wed her, but agreed that she should be the common wife of them all.—§ 236 (do.): 1, 192: Dhrshtadyumna secretly followed Bhimasena and

Ariuna, and from their conversation learned who they were.-§ 237 (Vaivāhikap.): I, 193, 7192: Dhṛshṭadyumna related what had happened; Arjuna is said to have large red eyes (v. 7175); from their conversation he concluded that they were the Pandavas of whom it had been heard that they had all escaped from the house of lac. 195, 7226, 7235, 7237: Drupada vowed to restore Yudhishthira on his paternal throne; he became very perplexed at the project of marrying Krshnā to all the five brothers; meanwhile Vyasa arrived .- § 241 (Vidurāgam.): I, 200, 7367: Vidura and Dhṛtarāshṭra became glad at the Pandavas having won Krshna; but Duryodhana and Karna tried to stir Dhrtarashtra up against them. 201, 7408: Duryodhana proposed several means of getting the better of the Pandavas, etc.- § 244 (Rajyalabhap.): I, 207, 7547: Dhrtarashtra caused the Pandavas together with Kuntī and Kṛshnā to repair to Khāndavaprastha (Indraprastha), giving them half the kingdom. - § 247 (Arjunavanavāsap.): I, 213, (7774): The Pāṇḍavas reigned in prosperity at Indraprastha; once Arjuna, having violated an established rule regarding Krshnā, set out to live twelve years in the forest.—§ 248 (do.): I, 214, (7796), 7804: Arjuna was drawn away to the bottom of the water by Ulūpī (upon whom he begat a son); she said that he would be invincible in water. - § 249 (do.): I, 215: A. visited many tīrthas, married Citrāngādā at Manipūra, where he dwelled for three years; she gave birth to a son. - § 250 (do.): I, 216f, 7850: A. visited the tirthas of the southern ocean, where he liberated the apsaras Varga, etc., in Narītīrthāni.-§ 251 (do.): I, 218, 7890, 7894: A. visits Krshna.—§ 252 (Subhadrāhar.): I, 219, 7920, (7923), 7928, 7929. 220. 7961: A. carried away Subhadra, the sister of Krshna. - § 253 (Haranāharanap.): I, 221, 7969, 7987, 8032, 8039, 8048: Krshna reconciled A. with the Bhojas, etc.; A. married Subhadrā and passed a whole year at Dvārakā; then Kṛshṇa remained for some time with A. at Indraprastha; Subhadra brought forth Abhimanyu, who became the favourite of Kṛshṇa and from his father acquired the Dhanurveda. Krshnā also obtained five sons (Crutakarman by Arjuna), who, after having studied the Vedas, from Arjuna acquired knowledge of all weapons celestial and human.—§§ 254-260 (Khāndavadah.): I, 222-234: 224, 8161, 8167; 225, 8201, (8203); **227**, 8238, 8245, 8247, 8275, 8278, 8282; **228**, 8298, 8301, 8308, 8309, 8310, 8312, 8317, 8322, 8326; 234, 8466, 8476, 8478: Kṛshṇa and Arjuna assisted Agni in burning the Khandava forest; Agni caused Varuna to give Arjuna the Gandiva bow, two inexhaustible quivers, and a car yoked with horses; then Agni gave Krshna the discus Sudarçana; Varuna gave Kṛshna the maco Kaumodaki; Indra in vain poured down showers of rain in order to prevent the burning. An incorporeal voice said that Krshna and Arjuna, being really the old rshis and gods Nara and Nārāyana, were invincible. Indra appeared and promised to give Arjuna all his weapons (both the Agneya and the Vayavya), when Mahadeva had been pleased by him; he granted Kṛshṇa that his friendship with Arjuna should be eternal. The car (I, 8183 ff.) which Varuna gave to Arjuna was furnished with celestial weapons, etc., and incapable of being vanquished by gods or Asuras; its banner bore a large monkey; the car was drawn by horses white as silver, born in the region of the Gandharvas (Gündharvaih), and harnessed with gold, and in speed resembling the wind or the mind; its splendour was great, and the sound of its wheels was tremendous; it had been created by the Prajapati Bhaumana (Vicvakarman) after severe ascetic meditation; no one could gaze at its splendour; it was the very car riding upon which Soma had vanquished the Danavas; it was furnished with an excellent flagstaff of golden colour, upon which was seen a celestial ape apparently bent upon burning everything it beheld; and upon the flags were seen various creatures of large size whose roars and yells caused the enemy's soldiers to faint.—§ 261 (Sabhākriyāp.): II, 1, (3), (6): Maya asked Arjuna to tell him what he was to do for him because he had been rescued by him in the Khandava forest; Arjuna told him to do something for Kṛshṇa, who causes him to build a palace for Yudhishthira. - § 262 (do.): II, 2, 37 (Krshna departed for Dvaraka). - § 263 (do.): II, 3, 58, 78: Maya told Arjuna about the huge riches on Hiranyacringa, and gave Arjuna the conch-shell Devadatta, etc.; the palace was constructed in fourteen months.- § 264 (do.): II, 4, 128: Among those who waited on Yudhishthira in the palace were the princes who, dressed in deer-skins, learned the science of arms under Arjuna.- § 272 (Rajasuyar.): II, 13, 557: Yudhishthira consulted his brothers, etc., as to the rajasuya; all people lived happily; Ariuna protected the people from enemies, etc.—§ 274 (do.): II, 15, 643: Deliberation about slaying Jarasandha. 16, 661: Some objections made by Yudhishthira are refuted by A.—§ 275 (do.): II, 17, 676: Approving the words of Arjuna, Krshna related the origin of Jarasandha.—§ 276 (Jarasandhavadhap.): II, 20, 774, 775, 787: A. set out with Bhimasona and Krshna to slay Jarasandha.—§ 277 (do.): II, 21, 804: They entered the city of Girivraja in the guise of snatakas, etc. 24, 938, 954, 971: The combat between Bhima and Jarasandha having lasted for thirteen days, Bhīma killed him on the fourteenth night; they installed Jarasandha's son Sahadeva as king of Magadha, then they returned to Indraprastha on Jarasandha's celestial car; Krshna set out for Dvārakā.—§ 278 (Digvijap.): II, 25, (984): Having obtained the bow, A., etc., prevailed upon Yudhishthira to let him subdue the north; A. set out on that celestial car which he had obtained from Agni and subdued the north, while his brothers subdued the other regions, and Yudhishthira stayed at Indraprastha .- § 279 (cf Digvijayaparvan): Arjuna subdued the Kulindas, Anarttas, Kālakūtas, Sumaņdala, and with him Çākala-dvīpa and king Prativindhya and the kings in Cakala-dvīpa and the Seven Islands (Saptadvipeshu, i.e. the Earth), and together with them he vanquished Bhagadatta, king of Pragjyotisha and friend of Indra, who was surrounded by Kiratas, Cinas, and other warriors dwelling on the sea-coast; after eight days of combat, Arjuna prevailed upon him to give tribute to Yudhishthira at his will (II, 26), 999, (1007). Having vanguished all the mountain kings of the north, he subdued Brhanta, the mountain king dwelling in Uluka, and with him Senavindu; at the command of Yudhishthira, he stayed at Devaprastha, the city of Senavindu, while his troops subjugated Modapura, Vamadova, Sudaman, Susankula, and the Northern Ulukas. Then, having vanquished the mountaineers, he conquered the town of the Paurava king Viçvagaçva; then the seven tribes of the Utsavasanketas, etc. Having conquered the Himavat and Nishkuta (? see BR.), he came to Cvetaparvata (II, 27). Having crossed Cvetaparvata, he subdued the country of the Kimpurushas ruled by Drumaputra, then by conciliatory proceedings the country named Hataka defended by Guhyakas. Then he came to the Manasa lake and all the sacred waters (rshikulyah).

Then he conquered the region of the Gandharvas, and took as tribute from the Gandharva city horses spotted as partridges and named mandukas ('frogs'). At the entrance to Northern Harivareha he was encountered by huge guardians (dvārapalas,), who told him that this city could not be conquered, that he who entered it was sure to perish, that nothing might be seen there by one with a human body, for this was the abode of the Northern Kurus, but that they would do anything else he would ask of them. At his request they gave him heavenly clothes, etc., as a tribute for Yudhishthira. Then he returned to Indraprastha, and gave all he had won to Yudhishthira (II, 28), 1048, 1051.—§ 286 (Rājasūyikap.): II, 33, 1221, 1234: Under Yudhishthira's rule the people were very happy, and great riches filled the treasury; then he resolved to celebrate the rajasuva; he engaged Indrasena and Viçoka and Puru, with Arjuna for his charioteer, to collect food, etc. Krshna himself had arrived there. - § 290 (Çiçupālav.): II, 42, 1475: In the quarrel between Krshņa, etc., and Cicupala on the occasion of the handing over of the gift of honour (Arghaharanap.), in which Cicupala was ultimately killed by Krshna, Cicupala also spoke with depreciation about Arjuna's, otc., slaying Jarasandha. — [§ 292a (Rājasūyikap.): II, 45a, 1607 (Dhananjaya, i.e. Arjuna, followed Yajñasena, i.e. Drupada).]—§ 293(Dyūtap.): II, 46, 1640: Terrible omens had appeared at the rajasuya, which Vyāsa explained as foreboding the destruction of the kshattriyas after thirteen years by Bhīma, A., etc.; A. prevailed upon Yudhishthira to give up his intention to die. -§ 294 (do.): II, 47 ff., 1670, 1755: Bhīma, Arjuna, etc., laughed at Duryodhana's mistakes in the palace; Çakuni caused him to invite the Pandavas to a match of dice.-§ 295 (do.): II, 52, 1890 (Krshna is the soul of Arjuna, and vice versd).- § 299 (do.): II, 68, (2257): At the match of dice Yudhishthira lost his kingdom, his brothers, himself, and Draupadi, etc.; Bhima wanted to burn his hands, but was appeased by Arjuna.—§ 301 (do.): II, 70, 2363, 2376: The admonitions of Arjuna, etc., retained Bhima from killing the Dhartarashtras. 71, 2383, 2388, 2399, (2400): Duryodhana said that if Bhima, Arjuna, and the twins would declare that Yudhishthira was not their master, then Draupadi would be free; A. said that he was certainly their master before the play; terrible omens appeared; Draupadī was granted a boon, and chose the liberty of Yudhishthira and his brothers. 72, (2423): Bhima threatened to slay all his foes instantly, but was restrained by Arjuna and Yudhishthira. 73. 2447: Dhrtarashtra sent Yudhishthira with his brothers and Kṛshṇā upon their cars to Indraprastha; he said that Arjuna is patient, etc.—§ 304 (Anudyūtap.): II, 77, (2543), (2545), 2546: Having been vanquished in the second match of dice, the Pandavas had to live thirteen years in the forest and a fourteenth among men without being recognized; when they were going away they threatened that Arjuna would slay Karna, etc.—§ 306 (do.): II, 80a, 2634, 2653, 2665: When going away, Arjuna had scattered sand-grains, thus alluding to the arrows he would shower in the battle; terrible omens appeared: Nărada declared that in the fourteenth year hence the Kauravas would all be destroyed by Bhima and Arjuna.-§ 311 (Aranyakap.): III, 4, 228: Saying that neither Bhima nor Arjuna would spare their focs, Vidura in vain exhorted Dhrtarashtra to give back to the Pandavas all they had lost at play.—§ 313 (do.): III, 6, 275: Dhṛtarāshṭra, who has banished Vidura, sent Sanjaya to the Pandavas to bring

Vidura back; Sanjaya was honoured by Bhima and Arjuna.— § 316 (Kirmīrav.): III, 11, 411, 425: A. stringed the Gandiva against Kirmira; but Bhima made him desist and slew him himself.—§ 317 (Arjunābhigam.): III, 12, 468, (471), 537, 593: Krshna said: "The earth shall drink the blood of Duryodhana"; Arjuna tried to pacify him by reciting the feats achieved in his former life; then Arjuna, "the soul of Kṛshṇa," became silent, and Janardana (i.e. Kṛshṇa) replied that he was identical with Arjuna; Krshna mentioned that A. won her at the svayamvara; Krshna promised that she should be avenged; "Arjuna will slay Karna, etc."- § 321 (Saubhavadhop.): III, 22, 894: Krshna took leave of A., etc., and set out for Dvaraka. - § 322 (Dvaitavanapr.): III, 23, 903, 917: Description of the Pandavas' going to the forest; A. told the citizens, etc., that they would carry off the good name of their enemies into their exile, and asked them to be seech the secetics to bless them.—§ 325 (Draupadiparitap.): III, 27, 1012, 1015: Krshna lamented their present state (she compared A. to Arjuna Kartavirya, etc.).—§ 327 (do.): III, 30, 1123 (discourse between Krshna and Yudhishthira); 33, 1325 (Arjuna is incomparable in battle).--§ 329 (Kāmyakav.): III, 36, 1441 (A. is a mighty rshi, the friend of Nārāyana, ancient, eternal, a god himself).—§ 330 (Indradarçana): III, 37, 1457, 1504: Yudhishthira taught A. in private the [Pratismrti] science, etc., and sent him away to Indra to obtain his weapons.—§ 331 (Kairātap.): III, 38, 1520, 1527, 1533, 1536, 1537: Arjuna on his way to Indra practised austerities for four months. 39, 1558, (1576), 1582, 1584, 1601: Combat between A. and Civa in the guise of a Kirāta, etc.; Çiva gave him "cakshus."- § 332 (do.): III, 39: A. worshipped Civa, (1624).—§ 333 (do.): III, 40, 1643, 1656, 1661: Civa said to A.: "Thou wast in thy former life Nara, the friend of Nārayana; in Badarī thou wast engaged in ascetic austerities for thousands of years; the Gandiva (which I got from thee by my power of illusion) is the bow with which thou assistedst Krshna in chastising the Danavas during the coronation of Indra." When granted a boon, Ariuna asked Civa to give him the Pāçupata weapon named Brahmaçiras (c). Having purified himself, he was instructed in its use on the condition that he should not hurl it against any human being, for then it would destroy the universe. The carth trembled, etc.; the gods and Danavas beheld the weapon in its embodied form by the side of Arjuna. Then Arjuna was touched by Civa, and all that was bad in his body was dispelled. Having said to Arjuna, "Go thou into heaven," Civa went up into the skies accompanied by Uma.- § 334 (do.): III, 41, 1665, 1672, 1676, 1680, 1705, 1711, 1713: Then the Lokapalas, etc., came to A. on the Himavat; they granted him "vision" (drshti) that he might see them; Yama gave him his staff as a weapon, Varuna his nooses, Kubera (saying that in ancient kalpas A. had ever gone through accetic austerities along with them) gave him his favourite weapon Antardhana (c), etc.- § 335 (Indralok.): III, 42, 1723, (1728), 1733, 1742: A. ascended with Mātali to heaven on Indra's car.- § 336 (do.): III, 43. 1778: A. dwelt with Indra at Amaravatī.—§ 337 (do.): III, 44: A. dwelt there for five years .- § 338 (do.): III, 45, 1812: Urvaçī becomes enamoured of A., who had studied the four Vedas with the Angas and Upanishads and the Akhyana (i.e. the Purana) as the fifth. 48, 1833, (1836), 1852, (1853), (1861), 1867: As Arjuna said that he regarded Urvaçī as his mother, she cursed him, saying that he would have to pass his time among females as a dancer

and destitute of manhood; Indra told him that this would come to pass in the thirteenth year of their exile, then he should regain his manhood; (the desire of the man that listons to this history of A. never runs after lustful ends, etc.).-§ 339 (do.): III, 47: One day Lomaça came to the abode of Indra; as Lomaça wondered how A., who was a kshattriya, had attained the seat of Indra, Indra explained to him who Arjuna really was; A. had dwelt with Vishnu in Badari, which the gods and rshis were unable to behold, and whence the Ganga, worshipped by Siddhas and Caranas, springs forth; he and Krshna had, at Indra's desire, been born on earth and would lighten its burden, etc. Lomaça was sent to Yudhishthira in order to bring him news about A. and accompany him on a tīrthayātrā.—§ 340 (do.): III, 48, 1919, 1926: Dhrtarashtra expressed his anxiety at Arjuna's exploits to Sanjaya; 49, 1952, especially his encounter with Civa in the guise of a Kirāta, etc.—§ 341 (do.): III, 50, 1966: Arjuna's absence lasted for five years. -§ 342 (do.): III, 51, 1973, 1993: Dhrtarashtra expressed his anxiety before Sanjaya.—§ 343 (Nalop.): III, 52, 2018: One day, when the Pāṇḍavas were grieving for Arjuna, the rshi Brhadaçva came and told the history of Nala, who was yet more unfortunate than Yudhishthira. - § 356 ff. (Tirthay.): III, 80, 4001: The Pandavas, etc., lamented Arjuna. 81 ff.: Pulastya's enumerations of tirthas.—§ 377 (do.): III, 86, 8289, 8295: Yudhishthira told Dhaumya that he did not like to live longer in the Kāmyaka wood without Arjuna. 87 ff.: Dhaumya described the tirthas of the various regions to Yudhishthira.—§ 378 (do.): III, 91, 8424, 8428: Lomaça arrived and told that Arjuna had obtained Brahmaçiras (b), learned the Gändharva Veda, etc. 92, 8439: Lomuca said that Arjuna had asked him to accompany Yudhishthira to all the tirthas. 93 ff.: Accompanied by Lomaça, the Pandavas (except Arjuna), etc., visited all the tirthus. - § 400 (do.): III, 118, 10218, 10219, 10220: At the Narītīrthas they heard of, and praised the deed of Arjuna.- § 402 (do.): III, 120, 10282: Krshna said that Arjuna, etc., would never renounce the rules of his caste.-§ 418 (do.): III, 139, 10838: Krshnā always sought the protection of Bhīma, whether Arjuna were near or not. - § 420 (Gandhamādanapr.): III, 141, 10896: Yudhishthira complained to Bhima that he had not seen Arjuna for five years; they now ought to enter Gandhamadana (b) in company with brahmans of strict vows.—§ 424 (Bhīmakadalīkhandaprav.): III, 146, 11101: Bhīma thought "as Arjuna has gone to heaven and I have come here for the sake of the flowers, what will Yudhishthira do?"-§ 436 (Yakshayuddhap.): III, 159, 11658: When they had come to the hermitage of Arshtishena, Arshtishena told the Pandavas that they must not attempt to proceed further, but wait for Arjuna there.—§ 438 (do.): III, 162: Arjuna had never uttered an untruth; in heaven he was honoured by gods, Pitrs, and Gandharvas, and by Cantanu, who, after having performed seven great sacrifices on the Yamuna, resided in the world of Çakra, and had enquired about his welfare.—§ 440 (do.): III, 164, 11883, 11902: Since the departure of Arjuna the Pāndavas had not felt joy. After having dwelt in the abode of Indra for five years and obtained all celestial weapons from him, viz., Agneya, Vāruņa, Saumya, Vāyavya, Vaishnava, Aindra, Pācupata, Brāhmya, Pārameshthya, likewise those of Prajāpati, Yama, Dhātr, Savitr, Tvashtr, and Vaicravana, Arjuna took leave of Indra and came to Gandhamadana.-§ 441 (Nivātakavacayuddhap.): III, 165 f., 11903: One

day the Pandavas saw Arjuna descending to them with Mătali on Indra's car: A. gave Draupadi precious gems. presented to him by Indra; the next morning Indra visited them.—§ 442 (do.): III, 167, 11937, (11943): When Indra had gone. A. related his journey; against the Kirāta he had in vain employed the Vayavya, Sthunakarna, Jala, and the Calabhastra, and showers of shafts and stones, as the Kirata had swallowed them all, and he had in vain discharged tho Brahmāstra.—§ 443 (do.): III, 168: Arjuna continued his tale; he enumerated a great many weapons, the use of which Indra promised to teach him: Mātali wondered that Ariuna was not jerked on the car of Indra, though Indra himself got jerked at the first pull of the steeds; when he had learned the use of the weapons, Indra had said that not even the gods could now conquer him; 'he had received fifteen weapons and learnt five ways of using them; Indra had asked him as his fee to slay the Nivatakavacas, and had given him the car (conducted by Matali) upon which he (Indra) had vanquished Bali, etc., and "this" diadem and ornaments of his own and the impenetrable mail, and he had fastened "this" durable (ajarām) string to the Gāndīva, and the gods gave him the shell Devadatta by which Indra had conquered the worlds (cf. § 446). — § 444 (do.): III, 169 f., 12173, 12181: Arjuna related his victory over the Nivatakavacas; Indra had formerly been told by Svayambhū that he himself would destroy them in another body; as the gods were unable to slay them, Indra had presented those weapons to Arjuna in order to have them killed. Then Arjuna and Mātali again went to the abode of the gods.—§ 445 (do.): III, 173: While returning, A. destroyed Hiranyapura, inhabited by Paulomas and Kālakhanjas, who could not be slain even by the gods, etc.; therefore Brahmán had determined that Arjuna, a mortal, should kill them; he employed the Raudra Mātali took Arjuna to the abode of Indra, and in detail related Arjuna's achievement to Indra, and Indra praised him, and said that gods, etc., would not be able to stand him in fight, etc.—§ 446 (do.): III, 174, 12281, (12289): Indra said that in the battlefield Bhīshma, Drona, etc., would not be equal to one-sixteenth part of Arjuna. Then Indra gave him "this" golden garland, the shell Devadatta, etc. (see § 443). Then Indra told him to depart. A. promised that he would show Yudhishthira all the celestial weapons the next morning. - § 447 (do.): III, 175, 12292, 12309: The next morning, when Arjuna was about to show the celestial weapons to Yudhishthira, the earth trembled, etc. Vayu laid colestial garlands on Ariuna; sent by the gods, Narada came and prevailed upon Ariuna not to charge the celestial weapons without necessity, which would destroy the three worlds; then the gods departed.—§ 448 (Ajagarap.): III, 176, 12317: The Pandavas spent four years with Arjuna in the gardens of Kubera.—§ 450 (do.): III, 179, 12427: Bhima having been seized by a serpent (Nahusha), Yudhishthira directed Ariuna to protect Draupadi, while he himself with Dhaumya set out on the tracks of Bhima. - § 452 (Markandeyas.): III, 183, 12559: In the Kamyaka wood Krshna, "the friend of Arjuna," came accompanied by Satyabhama, etc.—§ 512 (Ghoshayātrāp.): III, 236, 14752, 14770: While the Pandavas were dwelling at the lake [of Dvaitavana], Dhrtarashtra was much afflicted, thinking that Arjuna would not have left heaven, where he received the celestial weapons, if it were not for the purpose of avenging himself and his brothers. 243, 14941, 14956: Duryodhana, etc..

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having set out to insult the Pandavas under the pretext of supervising their cattle stations, was vanquished by the Gandharva king Citrasena; Duryodhana was made captive. and the soldiers took refuge with Yudhishthira, who prevailed upon Arjuna to rescue Duryodhana, he being himself prohibited by a sacrifice. 244: As the Gandharvas would not set free Duryodhana, etc., as requested by Arjuna. a flerce battle ensued. 245, 14984, 15001, 15002, 15003, 15004, 15005: The Gandharvas in vain attempted to break the cars of the Pandavas; especially Arjuna sent millions of them to the abode of Yama by means of his Agneya weapon. The Gandharvas then rose up to the skies, taking the Dhartarashtras with them, showering maces, darts, etc., upon Arjuna, who killed them with his weapons Sthunakarna (C. Sthūlā°), Indrajāla, Saura, Āgneya, and Saumya. At last Citrasena rushed at Arjuna, armed with a mace of iron; when Arjuna had cut that mace into seven pieces with his arrows, Citrasena, by means of his science, concealed himself from the view of Arjuna, and thus continued to fight with him; but Arjuna destroyed his power of concealing himself by shooting at him with his celestial arms, guided by the sound (çabdavedham samüçritya). Then Citrasena showed himself to Arjuna, reminding him that he was his friend, and the battle was interrupted. 246, 15010: Citrasena relates that he had been acquainted with the purpose of Duryodhana, etc., and had been requested by Indra to bring Duryodhana thither in chains; Arjuna entreated him to set Duryodhana free, but, at the request of Citrasena, they left the matter to be decided by Yudhishthira; Yudhishthira then liberated all the Kauravas. 249, 15070: Duryodhana renounced all food from shame, as he had been liberated by Arjuna.- § 513 (do.): III, 252, 15173, 15189: The Danavas (Daityas) in Pātāla comforted Duryodhana, saying that Naraka, who had been reborn as Karna, would slay Arjuna, etc., and that the Samcaptakas, possessed by the Rakshasas, were desirous of slaying Arjuna, etc. - § 514 (do.): III, 252, 15196: Karna promised to slay Arjuna; Duryodhana was comforted. - § 518 (Mṛgasvapn.): III, 258: The Pāṇḍavas left Dvaitavana and repaired to the Kamyaka forest.—§ 522 (Draupadiharanap.): III, 264: The Sindhu king Jayadratha saw Krshna and became enamoured of her. 265: Kotikasya introduced him to Krshna. 266: She said that her husbands were hunting, Arjuna to the west, etc. 267: Jayadratha was treated hospitably by Krshna, and asked her to leave the miserable Pandavas and become his wife. 268, 15656: She threatened him with Krshna and Arjuna, etc., but at last she was obliged to ascend his chariot. 269: The Pandavas overtook Jayadratha. 270, 15695: Krshnā showed Jayadratha each of the five Pāndavas. 271, 15717, 15759, 15767: Arjuna killed the twelve Sauvīra heroes, etc.; Jayadratha, etc., fled; Arjuna exhorted Bhima to refrain from slaughtering the remnant of the Saindhava host; Bhīma and Arjuna went in search of Jayadratha; Arjuna killed the horses of Jayadratha, but entreated Bhima not to kill himself.—§ 524 (Jayadrathavim.): III, 272, 15805: Jayadratha obtained from Civa that he should be able to defeat all the five Pandavas; but Arjuna was invincible, being in reality Nara. who had formerly practised austerities in Badari, and had acquired the thunderbolt, etc., from the Lokapalas, and was protected by Krshna. The Pandavas continued to dwell in Kāmyaka.—§ 546 (Kuṇḍalāharaṇap.): III, 300 ff.: Lomaça had conveyed a message from Indra to Yudhishthira: "That intense fear of thine which thou dost never express to

anyone I will remove when Dhananjaya (i.e. Arjuna) has left." After twelve years of the exile of the Pandavas had passed away, Indra obtained for Arjuna the earrings and mail of Karpa, giving him a lance instead; 301, 16974, 16976; 302, 16984, 16989.—[§ 547 (do.): III, 309: Karna was always desirous of fighting with Phalguna (i.e. Arjuna), and he and Karna used to challenge each other. ]- § 548 (Aranevap.): III, 313, 17409, 17412: When the Pandavas had left Kümvaka and returned to Dvaitavana, and a deer carried off a brahman's arant and mantha, Arjuna repented that he had not slain Karna; Arjuna and his brothers were sent after water and dropped down dead, until Yudhishthira resuscitated them all by answering the questions of the Yaksha (i.e. Dharma).—§ 549 (Pandavapr.): IV, 1, 8, (9), (19); 2, 41, 51, (52), 60; 5, 149, 150, (154); 11, 305: Yudhishthira asked Arjuna to select some spot where they might dwell during the fourteenth year without being recognized; Arjuna mentioned some countries surrounding the kingdom of the Kurus; Yudhishthira chose the city of Virata, where Arjuna presented himself as one of the neuter sex, Brhannala by name, saying that he had been a waiting-maid of Krshna's; Arjuna carried Krshna; Arjuna caused them to stow away their weapons on a camī tree near a cemetery; they assumed secret names, Vijaya (i.e. Arjuna), etc.; Arjuna (§ 5490), "who proceeded to the Khandava forest and gratified Agni on a single car, vanquishing and slaying Nagas and Rakshasas, and who married the sister of the Naga king Vasuki . . . . the tenth Rudra, the thirteenth Aditya, the ninth Vasu, the tenth Graha," said: "I sing, dance, and play on instruments; I will be dancing-master to Uttara."—§ 550 (Samayapal.): IV, 13, 332: Arjuna distributed among his brothers the proceeds of the sale of worn-out clothes which he received in the inner apartments of the palace, etc.; he pleased the king and all the ladies of the inner apartments by singing and dancing .- § 551 (Kicakavadhap.): IV, 14-24: 19. 576; 24, 846: The senapati Kicaka tempted Krshna, and was slain by Bhimusena. - § 552 (Goharanap.): IV, 35-69: 35, 1168; 36, 1179, 1180, 1188; 37, 1198, 1206, 1213, 1229; 38, 1264, 1272; 39, 1299; 41, 1324; 43, 1344, 1356, 1362; **44.** 1368, (1371), (1374), 1375, 1378, (1380), 1387; **45,** (1395), 1398, 1399, 1407, 1425; 46, 1445, (1446); 47, 1492; 48, 1514, 1516; 50, 1574; 51, 1602; 53, 1630, 1640; 54, 1684; 55, 1703, 1715, 1726, 1728, (1738); 56, 1764, 1772; **57**, 1785, 1787, 1790, 1811, 1819; **58**, 1824, 1833, 1853, 1871, 1873, 1874, 1878, 1882, 1886; **59**, 1901, 1905, 1916; 60, 1949; 61, (1963), 1966, 1989, 1992; 62, 1998, 2014; **64**, 2054, 2065; **65**, 2086, (2101); **66**, 2120, 2122, (2140), 2142: Duryodhana, etc., invaded Virāṭa's country and plundered his cattle and wealth. The Pandavas helped Virāţa; Uttara with Brhannalā (i.e. Arjuna) for his charioteer encountered the Kurus; Arjuna seized his own weapons, defeated the foes, and was recognized; but the appointed time had passed; the conquered cattle and wealth was recovered and the Kurus fled; when Uttara became afraid he was comforted by Arjuna: (§ 552d) "At Indra's the Paulomas and command I formerly slew . . . Kalakhanjas; aham Indrad draham mushtim, Brahmanah krtahastatām | prāgadhs tumulam citram anividdham (B. iti viddhi) Prajapateh; on the other side of the Ocean I vanquished 60,000 of car-warriors residing in Hiranyapura . I have obtained the Raudra from Rudra, the Varuna from Varuna, the Agneya from Agni, the Vayavya astra from Mātariçvan, the thunderbolt (vajra) and other weapons from

Cakra."—§ 552 ( $\beta$ ) (44, v. 1375 f.): Enumeration of A.'s ten names.—§ 552 ( $\gamma$ ) (45, v. 1429 ff.): Combat with the Gandharvas on the occasion of the Ghosha-vātrā; conflict at Khāndava against D. and Dā.; combat on behalf of Indra against the Nivatakavacas and Paulomas; svayamvara of Kṛshṇā. — § 552 (δ) (45, v. 1433 f.): Drona, Çakra, Vaicravana, Yama, Varuna, Agni, Krpa, Krshna (Mādhava), Pinākapānin (Civa) [have been my preceptors].—§ 552 (c) (49, v. 1535 ff.): Alone he saved the Kurus (from the Gandharvas), satiated Agni, led the life of a brahmacarin for five years; taking up Subhadra on his car, he alone challenged Kṛshṇa to single combat; he fought with Rudra as a forester; rescued Krshnā (from Jayadratha); for five years studied the use of arms under Indra; vanquished all foes; vanquished the Gandharva king Citrasena; vanquished the Nivatakavacas and Kālakhanjas.-Arjuna caused Uttara to bring away the white garments of Drona and Krpa and the yellow ones of Karna and the blue ones of Duryodhana and Acvatthaman, but not these of Bhīshma, because he was not stupefied; these garments he presented to Uttara.—§ 553 (Vaivāhikap.2): IV, 70, 2267, 2289; 71, (2291), 2297, 2299, 2303, 2306, 2324; 72, (2327), 2346: After the victory over the Kurus, Arjuna praised Yudhishthira before Virāţa, and showed him all the Pandavas; Uttara spoke about Arjuna's prowess, and described each of the Pandavas, especially Arjuna ("it was by him that Bhīshma, Drona, and Duryodhana were vanquished"). Virāţa offered to bestow his daughter Uttarā upon Arjuna, who accepted her for Abhimanyu. The nuptial festival was held at Upaplavya, where a great many kings came with akshauhinis of troops.—§ 554 (Sainyodyogap.): V. 1. 5; 7. 140. (167): After the nuptials the assembled kings took counsel of each other about the preparations of war; after Kṛshṇa had set out for Dvārakā, Arjuna and Duryodhana came thither while Krshna was asleep; Arjuna chose Krshna himself, who was not to fight, and Krshna promised to become Arjuna's charioteer; Arjuna came back to Yudhishthira with Krshna and the foremost Daçarhas. -- § 555 (do.): V, 8, 199, 214, 215; 18, 561, 567: Calya came with an army to the Pandavas, but was enlisted in the cause of Duryodhana; he, however, promised Yudhishthira to dispirit Karna as his charioteer, and related the misery endured by Indra and his queen.—§ 556 (Sanjayayanap.): V, 20-32; 22, 658, 668, 706, 711; 26, 758, 759; 27, 785; 29, 861; 30, 868: Drupada's purchita was sent as a messenger to Dhrtarashtra; he said, "Nobody can fight Arjuna and Krshna"; Dhrtarāshtra sent Drupada's purchita back to the Pandavas. Praising Arjuna, etc. (22a, etc.), Dhṛtarāshṭra sent Sanjaya to Upaplavya, where he saluted Dhanshinya (237); Yudhishthira said that by a single effort of his hand (23c) A. could shoot sixty-one whetted and keenedged shafts, furnished with excellent feathers, etc.; Yudhishthira demanded Indraprastha, compared Arjuna, etc., with Duryodhana, etc.; the Pandavas might be compared with a tree of righteousness, whose trunk was Arjuna, etc.; Sanjaya then bade farewell to A., etc. (30v); Yudhishthira declared Sanjaya to be as dear to him as Dhananjaya (i.e. Arjuna); Sanjaya, having returned to Hastinapura, spoke to Dhrtarashtra about Arjuna's ascending to the very heavens, etc.-§ 561 (Yanasandhip.): V, 47-71: 48, 1810, 1815, 1816, 1831; **49**, 1933, 1940, 1963; **51**, 2031, 2037, 2084; **52**, 2092; 53, 2109, 2111; 54, 2131, 2135; 55, 2182, 2184, 2195, 2202; 56, 2215, 2219; 57, 2246, 2247, 2292; 59, 2329, 2352, 2358; 6C, 2366, 2378; 65, 2497; 66, 2499; 67, 2522; 68, 2523; 69, 2545; The next morning Sanjava in the council hall related that Arjuna (! cf. § 556, V. 23-28) had said with Yudhishthira's sanction that Sanjaya should threaten Duryodhana, etc., saying that the Pandavas only wished for war; Arjuna said (§ 561b, V, 48) that one morning when he had finished his water rites and prayers, a brahman said to him that he would have to fight with his foes, and that either Indra riding on his steed would walk before him, or Krshna would protect him from behind riding on his car drawn by Sugriva; and Arjuna had preferred Vāsudeva (Kṛshṇa) as his ally to Indra. Arjuna also said that Duryodhana thought of imprisoning Krshna and seeks to create a sudden disunion between Krshna and Arjuna, and relates terrific omens; "I will hurl the Sthungkarna, Pācupata, and Brāhma weapons, and all those that Cakra gave me." Bhishma said that Nara and Narayana are Arjuna and Krshna; Arjuna with an arrow severed in battle the head of the Asura Jambha, etc., and Bhishma rebuked Karna, who had seen his brother in the city of Virāta slain by Arjuna; Sanjaya mentioned Arjuna's burning of the Khandava forest. Dhrtarashtra was most afraid of Bhima (who in height is higher than Arjuna by the span of the thumb); yet he was also afraid of Arjuna; "33 years have passed away since the burning of the Khandava forest; we have never heard of his being defeated anywhere"; Duryodhana alluded to the resolution of the Samcaptakas to slay Arjuna. - § 561 h (Yānas.): V, 56: Bhaumana (i.e. Viçvakarman, Nīl.) and Çakra had always created wonderful forms, [he who is] Trashtr, [and] Dhātr (i.e. Prajāpati, Nīl.); for on this (i.e. Arjuna's) flagstaff they (i.e. Tvashtr, Cakra, and Dhatr, Nil.) have made forms by divine illusion (devamāyayā); and at Bhīmasena's request Hanumat will also place his own image on it. The banner in all directions both perpendicularly and laterally covered one voiana, and even if trees stood in its way its course could not be impeded; it was ever varying like Cakra's bow (i.e. the rainbow). And to that chariot were yoked 100 white celestial steeds with the speed of the winds, given by Citraratha; neither on earth, nor in the sky, nor in heaven, their course could be impeded; a boon had been granted that their number would always remain full, however often they might be slain. -Arjuna had got Karna, Jayadratha, etc., assigned as his share in the combat. Arjuna was protected by the celestials; Sanjaya had seen two straight lines on his foot soles; Agni would help him as in Khāndava; he took up 500 arrows at a time, and Krshna protected him; on a single chariot Arjuna conquered the whole earth, etc.; he had said that Bhīshma, etc., were all on the eve of death, if they did not give up to Yudhishthira his own share of the kingdom. - § 562 (Bhagavadyanap.): V, 72-95: 74, 2739; 77, 2799; 78. (2802); 79, 2838; 81, 2865; 82, 2907, 2916; 83, 2949; 90, 3156, 3209, 3210: A. and Yudhishthira were averse from war, and A. told Krshua to exert himself sincerely to bring about peace; if, however, Duryodhana would not give them what they demanded, he would annihilate the Kshattriya race. During Krshna's embassy Kunti compared A. to Arjuna Kārtavīrya, and mentioned the invisible voices in the night of Arjuna's birth.—§ 563 (Dambhodbhavop.): V, 96, 3494, 3496 (identified with Nara).—§ 567 (Bhagavadyanap.): V, 124-132: 124, 4172, 4173, 4178, 4180; 125, 4199, 4201; 126, 4229; 131, 4425: Kṛshṇa mentioned Arjuna's exploits before Duryodhana, and said that Bhishma, etc., could not contend with Bhims and A.—§ 569 (do.): V, 137, 4644, 4663; 138, 4680; 140, 4747; 144, 4887; 145, 4924,

4925, 4926; 146, 4949, 4950, 4951: Kunti asked Krshna to remind A. of the voice heard at his birth, and tell him always to tread in the path pointed out by Draupadi; that Bhīma and Arjuna, like two Yamas, were capable of slaying the very gods, etc. Bhishma and Drona reminded Duryodhana of the exploits of A.; Drona said that his affection for A. was greater than for Acvatthaman. Duryodhana had chosen Karna as the antagonist of Arjuna. Krshna described Arjuna's banner, made by Bhaumana by means of celestial illusion; his Aindra, Agneya, and Maruta weapons, etc. Karna promised Kunti, that except Arjuna, her other sons should not be slain by him - § 570 (Sainyaniryanap.): V, 151-159: 153, 5197; 154, 5232; 157, 5318, 5328: At the commencement of the battle Anadhrshti, etc. (ζ), marched surrounding Krshna and Arjuna, all of them blowing their couchs on entering Kurukshetra. As Yudhishthira complained that he had to slay his preceptors, etc., A. reminded him of what Kuntī and Vidura had said through Krshna. Bhīshma said that he did not know of any warrior upon earth who was equal to him, except Arjuna; but Arjuna would never openly fight with him. Karna wanted to fight with Arjuna, but not before Bhīshma was slain. Arjuna "of curly hair" was made the leader of all the leaders of the Pandava army, and Krshna the leader of Arjuna and the driver of his steeds. Bhīshmaka's son Rukmin offered Arjuna his assistance if he was afraid; A., mentioning his exploits, and that he had paid his homage to Rudra, etc. (v), for battle's sake, would not say he was afraid.—§ 571 (Ulūkadūt.): V, 160-164: 160, 5460, 5513; 161, 5558; 162, 5578, 5586, 5640; 163, 5651, 5695, 5697; 164, 5704, 5706: Ulūka had to state before A. that among the Kuru troops were the Kāmbojus, etc.  $(\gamma)$ ; "I know that thy Gandiva is full 6 cubits long"; Uluka repeated the statement to the Pandavas, etc., and once more repeated his words to A.; A. said that Duryodhana's contrivance of seeking cover behind Bhīshma would be of no avail, as he would himself slay Bhīshma. — § 572 (Ruthātiruthas.): V, 165-172: 172. 5935.—§ 573 (Ambop.): V, 173-196: 185, 7308; 193, 7560; 194, 7587: "A. had been ordained by Svayambhū to slay Bhīshma." Karna having said that he could annihilate Bhīma and Arjuna in the course of five nights, Bhīshma ridiculed him, saying that he would think otherwise when he had encountered Arjuna and Krshna; to Yudhishthira Arjuna said that with Krshna as his ally he might exterminate the three worlds with the gods, etc., in the twinkling of an eye, etc. In the array of Yudhishthira, Bhima and Arjuna were in the second division, then, with Krshna, in the middle division together with Virāţa, etc.—§ 576 (Bhagavadg.): VI, 13 42: **19**, 713, (714), 723; **20**, 754, 759; **21**, 761, 765; **22**, 785; 23, 793, 795, (796), 813; 25, 833, 878; 26, 880, 923, (932); **27**, (951), 957, (986); **28**, (997), 998, 1002, 1030; **29,** 1036; **30,** 1080, 1096, (1097), (1101), 1110; 31, 1127, 1137; 32, (1142), 1157, 1168; 34, (1216), 1236, 1243, 1246; **35**, (1247), 1293, 1296, (1297), 1300; **36**, (1302); **37**, (1322); **38**, (1375); **41**, (1427); **42**, (1455), 1463, 1515, (1527), 1530: Yudhishthira told Arjuna to array the troops in a needle-mouthed (quoimukha) array in conformity with the words of M.-r. Brhaspati. Arjuna said that he would make a raira-array, which was designed by Indra. Cikhandin was protected by A. Yudhishthira sorrowfully addressed Arjuna, who consoled him, mentioning his truthfulness, righteousness, etc. At Krshna's instance Arjuna recited a hymn to Dürgā, who appeared and gave him assurance of victory. Arjuna asked Krshna to place his chariot between the

two armies, so that he might see who had assembled to fight. Beholding his relatives, etc., Arjuna was filled with compassion and overcome with despondency, and refused to fight. Krshna appeals to Arjuna to shake off his despondency, but in vaiu. Krshna then explained to Ariuna the nature and the attributes of the soul, and the folly of grieving for the dead, and exhorted him to fulfil the duties of his caste by fighting like a man, and to concern himself with work for work's sake and not for the sake of its results, etc. (Bhagavadgītā) Arjuna praised Kṛshṇa; his delusion was destroyed, and he once more seized the Gandiva. - § 577 (Bhishmay.): VI. 43, (1543), 1560: Beholding A. again seizing the Gandiva, the Pandavas and Somakas were filled with joy. - § 578 (do.), VI, 44-51: THE FIRST DAY'S ENCOUNTER: 45, 1678; 49, 1994, 1998, 2017; 50, 2072: Bhīshma attacked Arjuna; Abhimanyu was regarded equal to Arjuna; placing himself in front of Cankha, A. attacked Bhishma; Cankha mounted Arjuna's chariot; Bhishma abandoned Arjuna, and attacked Drupada. The Pandavas were routed, the sun set, and the Pandavas withdrew their forces. Arjuna was indifferent; Krshna consoled Yudhishthira, who recommended the array called Krauñeāruṇa. When morning dawned, Dhrehtadyumna placed Arjuna in the van of the army; (§ 578e, VI, 50) A.'s standard was created at Indra's command by the celestial artificer. A. blows the Devadatta. - § 579 (do.), VI, 52-55: Second DAY: **52**, 2128, 2132, 2142, 2144, 2163, 2167, 2168, 2172, 2189; 55, 2383, 2391, 2393 : Bhishma shot on A., etc. (a); A. told Krshna to drive his chariot before Bhīshma; only Bhīshma, Drona, and Karna were able to encounter Arjuna; encounter between Bhishma and A., who was surrounded by Satyaki, etc.; the Kurus were routed; A. and Krshna blew their conchs.-§ 580 (do.), VI, 56-59; THIRD DAY: 58, 2487; 59, 2563, 2586, 2588, 2621, 2639, 2646: Arjuna and Dhrshtadyumna formed an array in the shape of the half-moon, with Arjuna on the left wing; Arjuna fought with the Kauravas, who could not be defeated, as they were protected by Drona; and the Pandavas could not be defeated as they were protected by Arjuna and Bhīma; at last Bhīshma, etc. (1), broke the ranks of the Pandavas. D., Da., G., Pc., U., and Ra. sulogized Arjuna. Arjuna routed the Kaurava army, and their flight could not be checked by Bhishma and Drona, but was checked by Duryodhana. Kṛshṇa told Arjuna to fight Bhīshma; he and Arjuna were both wounded by Bhīshma, and the Pandava army was routed; Bhishma ordered Drona, etc. (u), to attack Arjuna; the grandson of Cini (i.e. Sātyaki - Yuyudhāna) came to Arjuna's assistance. Krshna jumped down from the chariot with his discus Sudarçana in his hand, and rushed towards Bhīshma, but was held back by Arjuna; then Duryodhana, etc. (v), attacked Arjuna, who invoked the Mahendra weapon and checked the Kaurava host; A. then produced a river of blood, with Rākshasas on its banks. At sunset the Kurus (Bhīshma, etc.) withdrew their forces; Arjuna did the same. There was a great uproar among the Kurus: "the Sauviras (m) have all been slain by Arjuna, and he has vanouished Crutāyus, etc. (ρ)."—§ 581 (do.), VI, 60-68: FOURTH DAY: 60, 2656, 2673; 61, 2697: Bhishma, Drona, etc., attacked Arjuna. Arjuna and Krshna as incarnations of the old rshis Nara and Nārāyana.—§ 582 (do.), VI, 69-74: FIFTH DAY: Bhishma proceeded in a Makara-array, the Pāndavas in a Cycna-array; Arjuna attacked Bhīshma; Duryodhana protected Bhishma, who was attacked by the Pandavas headed by Arjuna. (§ 5826, VI, 71): A.'s standard bore the device of a lion's tail and looked like

a blazing mountain in the welkin . . . of celestial workmanship . . . with various hues; looking like a rising comet it could not be obstructed by trees. The Kurus were afraid and seemed to melt away. Arjuna encountered Drona (ζ). Duryodhana urged 25,000 to slay Arjuna, who, however, slew them all. The Matsyas and Kekayas surrounded Arjuna and Abhimanyu. At sunset both parties withdrew their troops.—§ 583 (do.), VI, 75-80: SIXTH DAY: 75, 3303, 3310: The next day the Pandavas were arranged in the Makara-array, headed by Drupada and Arjuna. The Pandava army was protected by A.; the Kauravas fled, mangled by Bhīma and Arjuna.—§ 584 (do.), VI, 81-86: SEVENTH DAY: 81, 3572; 82, 3584; 84, 3743, 3748; 85, 3760; 86, 3828, 3834: The next day Yudhishthira disposed his troops in a vajra-array; many kings attacked Arjuna, among others the Trigarta king with his brothers; Arjuna invoked the Aindra weapon; the foes fled and were rescued by Bhishma. When the Kuru army had been routed by Arjuna, and Bhishma had proceeded against the chariot of Arjuna, Duryodhana exhorted the kings to protect Bhishma. Fighting with Alambusha, Sātyaki employed the Aindra weapon which he had obtained from Arjuna, and destroyed the productions of Alambusha's illusive force. Arjuna caused Krshna to drive the chariot towards Bhīshma; A. fought with Suçarman, and slew many. The Trigarta king and thirty-two others attacked Arjuna, who slew sixty of them and then hastened to slay Bhīshma. The Trigarta king attacking Arjuna, Çikhandin, etc., came to his aid. Arjuna shot at them with the Gandiva. Duryodhana and Jayadratha, etc., came in order to protect Bhishma against Arjuna; A. fought against many foes. At sunset Arjuna (having vanquished Suçarman, etc.), etc., proceeded to their tents.-§ 585 (do.), VI, 87-98: EIGHTH DAY: 89, 3949, 3965; 90, 3977, 3979, 3981, 3983, 3986, 4022, 4040, 4048, 4052; **95**, 4243, 4322; **96**, 1358; 98, 4476, 4495: Dhrshtadyumna formed a Cringatakaarray: Bhīmasena and Sātyaki, etc., in the wings, next to them Arjuna and Krshua, etc. A., etc.  $(\xi)$ , rushed against all the kings under the command of Duryodhana with horses of the Kamboja, etc.  $(\rho)$ , breed. Arjuna's son Iravat (b)attacked the Kauravas, but was slain by the Rākshasa, Rshyaçriga's son [Alambusha]. Arjuna, etc., slew many; he complained of Iravat's death before Kṛshṇa; he fought Bhīshma, etc. (111). When dark night set in, both parties withdrew their armies. "Yudhāmanyu protects Arjuna's left wheel, Uttamaujas his right wheel, and Arjuna protects Cikhandin"; A. told Dhrshtadyumna to place Cikhandin before Bhīshma; he would himself be his protector.- § 586 (do.), VI, 99-107: NINTH DAY: 101, 4589, 4597, 4622, 4642; 102, 4650, 4655; 104, 4729; 106, 4848, 4871; 107, 4912, 4924, 4968, 4976, (4989): A. fought Bhishma, Krpa, and Drona; then the Trigarta king and his son; A. employed the Vâyavya weapon; the Trigarta division turned their backs; Duryodhana, etc. (1), surrounded A. A. slew all the followers of Suçarman; fought Duryodhana. Krshna urged Arjuna to slay Bhishma; Krshna left the chariot and rushed at Bhīshma, whip in hand, but was brought back by Arjuna. When the sun set, both parties withdrew their forces. Krshna said that Arjuna, etc.  $(\chi)$ , were invincible; they went to Bhishma himself in order to ask him about the means of killing him; Bhīshma advised A. to fight with him, placing Cikhandin before him; A. grieved at the prospect of killing Bhishma, but was reminded by Krshna of his vow to

slay Bhishma. The Pandavas and Krshna went away with rejoicing hearts. - § 587 (do.), VI, 108-120: TENTH DAY: 108, 5011; 110, 5094, 5114, 5115, 5125, 5139; 111, 5195; 112, 5213, 5218; 113, 5284, 5287, 5289, 5290; 114, 5298, 5308, 5324; 115, 5340, 5341; 116, 5428, 5429, 5430, 5433, 5434, 5435; 117, 5455, 5459, 5465, 5470, 5472; 119, 5627, 5632, 5642: The Pandavas went out for battle, placing Çikhandin in their van; Bhīmasena and Arjuna became the protectors of his wheels, etc.; headed by Arjuna, they proceeded against Bhishma; Arjuna urged Cikhandin to slay Bhīshma, while he himself would check Drona, etc. (8); A. defeated the Kuru army; Duryodhana complained of A. before Bhishma, etc. Urged by A., Cikhandin, etc., attacked Bhīshma; Duhçāsana attacked Arjuna and Cikhandin; A. could not advance further than to the chariot of Duhcasana; A. compelled Duhçasana to turn back, and then crushed the Kuru troops; Duhçasana again resisted him; Arjuna and Cikhandin approached Bhīma (for aid); Duryodhana urged the Trigarta king Suçarman to slay Arjuna and Bhīmasena; A. fought Calya, etc. (k); Drona, etc., fought Arjuna and Bhimasena; so did Bhishma; Drona, etc. (f), fought the Parthas, especially Arjuna, etc. (o); the sons of Dhrtarashtra fought with Çikhandin and A.; A. fought with Bhishma and Bhagadatta, and urged Cikhandin to slay Bhishma; the Kurus attacked Arjuna; no chariot-warrior ventured to approach Bhishma except Arjuna and Cikhandin; Bhishma did not defend himself against Cikhandin, whom Arjuna urged quickly to slay Bhīshma; Duhçāsana fought with Arjuna and all the Parthas, but was vanquished by A.; the Videhas, etc.  $(\rho)$ , attacked Arjuna, who defeated them all by means of colestial weapons; then A. fought with Duhcasana, etc., Bhīshma, etc.; Kṛshṇa urged A. to slay Bhīshma; the Pancala king Dhrshtaketu, etc. (v), were afflicted by Bhishma and rescued by Arjuna; protected by Arjuna, Cikhandin rushed against Bhīshma; A. slew all Bhīshma's followers, and then rushed at him himself; Drona, etc. (employing celestial weapons), fought with A.; Bhīshma said to Duḥcasana that A. was invincible, and that he himself was not able to be vanquished by D., Da., and Ra.; Dhrtarashtra's sons surrounded Bhishma, but fled before Arjuna. Bhishma fell down from his chariot a little before sunset, but put off his death, as the sun was in the southern solstice; both parties desisted from battle; as Bhīshma's head hung down he asked for a pillow; Arjuna supported his head with three arrows shot from the Gandiva and consecrated by means of mantras, at which Bhīma was highly gratified. - § 588 (do.), VI, 121-122: ELEVENTH DAY: 121, 5776, 5780, 5781: The next morning. as Bhīshma asked for water, Arjuna mounted his chariot and from the Gandiva shot an arrow consecrated with mantras and identified with the Parjanya weapon, therewith piercing the earth, and there arose a jet of pure and cold water; Bhīshma praised Arjuna: "even Nārada spoke of thee as an ancient rshi . . . "; he said to Duryodhana that the weapons appertaining to Agni, etc., were known only to Arjuna and Krshna. Bhishma tried to win over Karna to the side of his uterine brothers, but he said that he would fight Arjuna, etc., though protected by Krshna. - § 589 (Dronabhish.), VII, 1-11: 2, 67, 82; 3, 110; 6, 164; 7, 197; 8, 226; 10, 327; 11, 419, 422: Karna waited upon Bhīshma, mentioning the danger menacing the Kurus from Arjuna with the Gundiva, etc., Arjuna's battle with Civa, etc. Yudhishthira disposed his troops in the form of a krauñca (crane), with Krshna and Arjuna at the head. The Pandavas

and Srajayas were defeated by Drona; Yudhishthira asked A. to check Drona. Dhrtarashtra regretted that Duryodhana did not know Krshna and Arjuna. - § 590 (do.), VII, 12-16: ELEVENTH DAY (Sanjaya begins his narrative in detail): 12. 453; 13, (472): Drona promised to seize Yudhishthira, if he was not protected by Arjuna (with his weapons received from Indra and Rudra, etc.); Arjuna must therefore be withdrawn from Yudhishthira. Yudhishthira learnt through his spies that Drona had promised to seize him; A. consoled him. A flerce battle commenced; protected by Drona and Arjuna, both hosts seemed to stand inactive. In order to rescue Yudhishthira, A. attacked Drona's division. When the sun set, both parties withdrew their troops. The Pandavas, etc., praised Arjuna. - § 591 (Samcaptakavadhap.), VII, 17, 680, 688, 709: Drona confessed his inability of seizing Yudhishthira if Arjuna were by: the Trigarta king, saying that Arjuna had always injured them, said that they would take an oath that either Arjuna or the Trigartas should be slain. Then they summoned Arjuna to the southern part of the field. Arjuna told Satyajit to guard Yudhishthira, and went out against the Trigartas.- § 592 (do.), VII, 18-32: TWELFTH DAY: 18, 728, 733, 734, 736, 737; 19, 753, 756, 763, 764, 765, 770, 773; 23, 1017; 26, 1130; 27, 1208, 1212, 1219; 28, 1232, 1234, 1235, 1241; 29, 1265, 1266, 1274; 30, 1303, 1306, 1312, 1319, 1321, 1324, 1325, 1326, 1328, 1329, 1336, 1339; **32**, 1418, 1423, 1426, 1428, 1443: The Samcaptakas rejoiced at the prospect of fighting with A., who terrified them with the sound of Devadatta, and attacked them; Subāhu and Suçarman, etc. (a), fought with A.; they fled to Duryodhana, but, urged by the Trigarta king, they once more returned to the field with the Narayana cowherds. Kṛshṇa conveyed Arjuna to the Samçaptakas. The Nārāyanas fought with Arjuna. A. blew the Devadatta and employed the Tvashtra weapon, that confounded the foes, who began to strike each other; Arjuna crossed the Lalitthas, etc.  $(\beta)$ , and used the Vayavya weapon to frustrate the downpour of arrows shot by his foes, and Vayu bore away crowds of Samcaptakas with their stoods, etc. Yudhishthira disposed his troops in the form of a semicircle. Yudhishthira fled. Arjuna's son Crutakīrti fought with the son of Duhçasana. A., etc. (v), fought with Bhagadatta (upon his elephant). Urgod by Arjuna, Krshna began to proceed against Bhagadatta; the Samcaptakas (14,000, including 10,000 Gopālāh or Nārāyaṇāh) challenged Arjuna, and he encountered them, discharged the Brahma weapon, defeated and slew them, and then turned against Bhagadatta; but as Suçarman with his brothers followed him from behind, he again attacked Suçarman, and then again Bhagadatta; Bhagadatta, at last, consecrated his hook with mantras so as to become the Vaishnava weapon; Krshna received it on his breast, and it became a garland. As A. taxed Krshna for fighting himself, Krshna related the history of the Vaishnavastra (c); "the great Asura has now been divested of that supreme weapon; now slay Bhagadatta, that enemy of the gods, just as I formerly slew the Asura Naraka for the good of the worlds"; A. then slew both Bhagadatta and the elephant. Then A. slew the two brothers Vrsha and Acala. Dhrtarashtra's sons attacked Arjuna, and Çakuni employed magics in order to confound him and Kṛshṇa: producing clubs, etc., and asses, etc., which A. slew with celestial weapons; then darkness, whence harsh voices were heard; this A. dispelled with the weapon Jyotishka; then waves of water, which were dried up with the Aditya weapon; Cakuni fled. A. slaughtered

the Kuru army: some followed Drona, others Duryodhana; a fierce battle took place on the southern side between Arjuna and the Kurus. The Pandavas regretted that Arjuna was engaged on the southern part of the field in slaughtering the Samcaptakas and the Nārāyana force. Having slain the Samcaptakas, Arjuna fought with Drona, etc., employing the Agneya weapon; A. slew three of Karna's brothers  $(\gamma\gamma)$ . At sunset the armies retired.—§ 593 (Abhimanyuvadhap.), VII, 33-51: THIRTEENTH DAY: 33, 1456, 1466, 1468; 35, 1520, 1521; 36, 1545; 40, 1661; 45, 1824; 51, 1989, 1991: Being overcome by A., and Drona having failed to seize Yudhishthira, the Kurus were regarded as defeated; they heard everybody praise A. and Krshna. Next morning Duryodhana blamed Drona for not having seized Yudhishthira; Drona said that nobody could defeat the force protected by Arjuna and Krshna, save Mahadeva. The Samcaptakas challenged Arjuna and took him away to the southern side of the field. The Pandavas were headed by Bhimasena. Abhimanyu defeated all the warriors that encountered him with the weapons he had received from Arjuna and Kr-hna. At last Abhimanyu was slain by Duhçāsana's son, after Jayadratha had checked those who tried to follow Abhimanyu.- § 595 (do.), VII, 71, 2465: Vyāsa consoled Yudhishthira, who became free from grief; but "what shall we say to Arjuna?" -- § 596 (Pratijñāp.), VII, 72-81: 72, 2485, 2537, 2562, **2563**; **73**, 2581, 2610; **74**, 2636, 2637; **75**, 2666, 2667, 2672; **76**, (2679), 2704; **77**, 2716; **78**, 2774; **79**, 2775, 2787, 2790, 2791, 2795, 2799, 2801, 2803, 2808; **80**, 2842, 2868, 2872, (2874), 2885; 81, 2889, 2895, 2905, 2909: In the evening Arjuna, after having slain large numbers of Samcaptakas, proceeded towards his tent and told Krshna that his heart was afflicted; he saw indications of disaster; Abhimanyu did not come out with smiles to receive him, etc. He remembered that Drona had this day formed the circular array, which none save Abhimanyu could break; but he had not taught him how to come out of it after having pierced it; he had heard the leonine shouts of the Dhartarashtras, and Kṛshṇa hal heard Yuyutsu censuring them for having slain a child instead of Arjuna, and then Yuyutsu had cast up his weapons afflicted with rage and grief. Kṛṣḥṇa consolea Arjuna, talking about the kshattriya duties and heaven. None save Krshna and Yudhishthira (who were always acceptable to him) could address Arjuna. Yudhishthira addressed him and told (VII, 72) him the particulars of Abhimanyu's heroism and fall. Arjuna vowed to slay Jayadratha before the sun set the following day (his oath); even as to As., D., men, birds, snakes, P., wanderers of the night, B.-r., and D.-r., etc., he said that they would not succeed in protecting him, even if he entered Rusātala, or ascended the firmament, or repaired to the city of the gods ( Devapuram) or the city of Diti ( Ditch puram); if the sun set before he had slain him, he would himself enter the fire. Arjuna bent the Gandiva, Krshna blew the Pancajanya, Arjuna the Devadatta (VII, 73). Having been informed by spies, Jayadratha was overwhelmed with sorrow and fear, thinking that not even Drona (a), not even D., G., As., U., Rā., could protect him against Arjuna. He wished to return home. Duryodhana comforted him saying that he, Karna, etc. (B), would protect him. Accompanied by Duryodhana, Jayadratha that very night repaired to Drona and questioned him about the difference between himself and Arjuna. Drona said they had got the same instruction, but Arjuna was superior to Jayadratha in consequence of yoga and the hard life he had led; Drona would, however, protect him, forming an

impenetrable array; and, moreover, death ought not to be an object of terror to him (VII, 74). Krshna remonstrated with A. for his rash vow; the Kurus had expected an attack by A.; now they would protect Jayadratha (who had mentioned A.'s encounter with Civa, Hiranyapura, etc.): Kurna, etc. (~). would be in Jayadratha's van; Drona's array would be half a cakata and half a lotus with a needle-mouthed array in the middle (VII, 75). A. assured Kṛshṇa of his competence to accomplish his vow, notwithstanding Drona, Sa., R., V., A., M., with Indra, V.-D., D., P., G., Garuda, etc., by means of the Gandiva and the weapons he had obtained from Yama, etc. (ô) (VII, 76). The gods, including Indra, became very anxious. Sinister omens appeared in nature. Krshna went to A.'s abode and consoled Subhadra (mentioning the kshattriya duties, etc., and revenge) (VII, 77). Subhadra bewailed Abhimanyu, and said "Shame on Bhīmasena, etc. (c)," because they had not protected him. Draupadi and Uttara came to her, lamenting, Krshna said that Abhimanyu had attained the most laudable Then he returned to A. (VII, 78). and enviable goal. A. performed his usual nightly sacrifice to Civa. Krshna with Daruka repaired to his own tent. None in the Pandava camp slept that night, thinking of A. In the middle of the night Kṛshṇa said to Dāruka that he had resolved to fight the next day [if necessary]; he must equip his chariot, placing Kaumodaki, etc., on it, making room for Garuda, and yoking Balahaka, etc. (ζ), to it; when hearing Pancajanya emitting the shrill Rshabha note, he should come to Kṛshṇa (VII, 79). A. saw Kṛshna in a dream, who told him not to grieve, and mentioned the Paçupata weapon (with which Civa slew all the Daityas in battle); if he remembered it now, he would be able to slay Jayadratha next day; otherwise he must pray to Civa. At the Brahma hour A. saw himself sojourning through the sky (Himavat, Manimat, frequented by Si. and Ca., etc. (1)), with Krshna, to where Civa was seated with Parvati (description) (0); Krshna and A. praised Mahadeva (VII, 80). A. beheld the offerings that Civa made every night to Krshna, and he mentally adored both Krshna and Civa. Civa told them to bring Civa's bow and arrow from a lake of amrta. In the lake they saw two terrible snakes; when they had uttered the Brahma Catarudriya, the snakes assumed the forms of a bow and arrow; from Civa's body there came out a brahmacarin with blue throat and red locks, and having showed A. the use of the bow and arrow and the mantras, he sped these weapons to that same lake. Having thus once more obtained the Pacupata weapon, A. and Krshna came back to their own camp (VII, 81) .-§ 597 (do.), VII, 82-84: FOURTEENTH DAY: 83, 2958, 2969, 2970; **84**, 2975, 2977, 2982, 2983, 2995, 2998: Yudhishthira underwent his morning rites (very copious description); Kṛshṇa visited Yudhishthira (VII, 82). Then also Virata, etc. (a), arrived. Yudhishthira asked Krshna to rescue the Pandavas, quoting Narada. Krshna assured Yudhishthira of Arjuna's success (VII, 83). A. came and acquainted Yudhishthira with his dream, then he and Krshna and Yuyudhana (these two on one chariot) set out for A.'s pavilion. Krshna equipped A.'s chariot (which had previously been sanctified with mantras), which A. circumambulated with his bow and arrow in hand. A., Yuyudhana, and Krshna mounted the chariot. Many and auspicious omens appeared. A. charged Yuyudhana to protect Yudhishthira in his absence (only he or Pradyumna was able to do it). Yuyudhana proceeded to Yudhishthira (VII, 84) .- § 598 (Jayadrathavadhap.), VII, **85-88**: **85**, 3047, 3053, 3056; **86**, 3082; **87**, 3095:

The warriors of Drona shouted in anger "where is A.?" etc. (1). After the Rudra-hour had set in. A. made his appearance, while omens appeared in nature. Durmarshana (Dhartarashtra) took up his position in the van in order to oppose A. A. was at the very van of his army. Krshna and A. blew their conchs. The Kuru army was afraid (VII, 88) .- § 599 (do.), VII, 89-152: FOURTEENTH DAY: 89. 3174, 3180; 90, 3185, 3186; 91, 3230, 3236, 3241, 3242, (3250), 3256, 3259; **92**, 3265, 3270, 3272, 3286, 3288, 3294, 3297, 3299, 3301; 93, 3346, 3347, 3366, 3392, 3402, 3405; 94, 3413, 3436, 3446, 3484; 99, 3668, 3674, 3677, 3683, 3684, 3694, 3696, 3697, 3700, (3705), 3720, 3721; 100, 3738, 3743; 101, 3804; 103, 3843, 3847, (3853), 3864, 3873, 3876, 3877, 3879, 3880; 104, 3908, 3913, 3914, 3924; 105, 3954, 3955, 3956, 3963; 106. 3965; 110, 4181, 4198, 4222, 4224, 4233, 4235; 111, 4264, 4265, 4268, 4272, 4274, 4280; 112, 4371; 114, 4467, 4470, 4471, 4473, 4475, 4485; **118**, 4700; **119**, 4713, 4757; **120**, 4758, 4787; **121**, 4806; **124**, 4991, 5014, 5016; **126**, 5110, 5136, 5141; **127**, 5191, 5193; **128**, 5245; **129**, 5279; **130**, 5311, 5317, 5338; **131**, 5357, 5363; **137**, 5629; **139**, 5774, 5780, 5810, 5815; 140, 5835, 5841; 142, 5883, 5926, 5928, 5930, 5932, 5933, 5941, 5947; 143, (5967), (5997), 6007; 145, 6056, 6066, 6069, 6085, 6088, 6099, 6103, 6127, 6134, 6139, 6145; 146, 6196, 6204, 6210, 6211, 6252, 6255, 6274, 6288, 6294; 147, 6324, 6386; 148, 6394, 6408, 6418; 149, 6497; 150, 6522; 151, 6535, 6549, 6552, 6576; 152, 6587: A. fought with Durmarshana and caused a terrible carnage (VII, 89); then with Duhçasana, whose division was routed (VII, 90). A. met Drona and asked leave to slay Jayadratha; Drona refused leave and attacked A.; A. avoided him and penetrated into the Kuru army, the Pancala princes Yudhamanyu and Uttamaujas being the protectors of his wheels; he was opposed by Jaya, etc. (a), and the Abhishāhas, etc. (β) (VII, 91). A. employed the Brahma weapon against Drona, avoided him again, fought with Krtavarman and the Kamboja king Sudakshina: Krtavarman provented Yudhāmanyu and Uttamaujas from following A., who did not slay Krtavarman. Crutayudha (b) attacked A. and was slain by Krshna. Then A. slew Sudakshina; all the troops fled away (VII, 92). A. slew the Abhīshāhas, etc.  $(\gamma)$ , and slew Crutayus and Acyutayus with the Aindra weapon, and then their sons Niyatayus and Dîrghayus. 4. caused a great carnage among the Angas (on elephants), the Kalinga king, etc. (on elephants), the Mlecchas, Yavanas, etc. (δ); A. slew the Ambastha king Crutayus (VII, 93). Drona acknowledged his inability to oppose Arjuna, clad Duryodhana in invulnerable armour and urged him to oppose A. Duryodhana and the Trigartas, etc., proceeded towards the chariot of A. (VII, 94). A. and Krshna steadily proceeded towards Jayadratha (description). A. slew Vinda and Anuvinda. While Krshna led Arjuna's steeds, A. on foot kept the whole Kuru army in check, and piercing the earth with a weapon made a lake for his steeds to drink from and a hall of arrows for them to rest within; Nārada came to see the lake (VII, 99). Si. and Ca., etc., applauded (VII, 100). The progress of Arjuna (with Kṛshṇa) became irresistible. Duryodhana (VII, 101) fought with Arjuna (VII, 102), who had also got the same invulnerable armour from Indra; A. shot terrible shafts consecrated with mantras at Duryodhana; this weapon could not be used again lest it should slay A. himself; A. deprived Duryodhana of his chariot, steeds, and weapons; when Kṛshņa blew the Pānca-

janya and A. bent the Gandiva, the Kurus fell down on the ground. The protectors of Jayadratha attacked Krshna and A. (VII, 103). A. fought Bhūricravas, etc.  $(\mu)$ , (and blew the Devadatta), Duryodhana, Açvatthaman (VII, 104), and slew many chariot-warriors. A.'s standard bore the sign of an ape with fierce face and tail like that of the lion ( $\nu$ ) (VII, 105). Yudhishthira heard the blare of Pancajanya and thought A. to be in distress; he requested Sātyaki to go to A. and bring him intelligence of his safety; A. had said in the Dvaita wood to Yudhishthira, "even if Krshna, etc. (σ), assists us, I shall yet appoint Satyaki for our aid, since there is none equal to him," and Yudhishthira had witnessed his reverence for A. at Dvaraka, after his return from the tirthas, etc.; "the day is about to end"; Pradyumna and Satyaki are equal to A. in bravery (VII, 110). Sātyaki hesitated to comply with Yudhishthira's request on the ground of a counter-command by A.; "the Sauvīrakas, etc. (7), D., As., men, Ra., K., M.-U., etc., cannot cope with A. in battle" (VII, 111). Sätyaki agreed to obey Yudhishthira's order; "the distance from here is 3 yojanas"; he would crush the elephants of the Anjana breed mounted by Mlecchas (named Rukmarathas), who at Karna's command had returned from the pursuit of A. and were waiting for Sātyaki, and likewise crush those 700 elephants mounted by Kirātas (c) and formerly given by the Kirāta king to A. (VII, 112). Yuyudhāna proceeded towards the chariot of A. (VII, 120). Yudhishthira was anxious because he had not obtained any news of A. and Satyaki, and thought of sending Bhīma after Sātyaki; Bhīma penetrated to Arjuna, making his presence known by a roar; A. and Krshna uttered loud roars in return; Yudhishthira understood that all was safe, and recalled A,'s feats  $(\pi\pi)$  (VII, 128). A, bent the Gandiva, and Krshna blew the Pancajanya (VII, 129). Yudhāmanyu and Uttamaujas proceeded towards A. (VII, 130). Bhima was attacked by Karna; Kṛshṇa and A. became anxious for Bhīma (VII, 132). Bhīma gladdened A., etc.  $(\psi\psi)$  (VII, 136). Bhīma's weapons being exhausted, he fled away from Karna and defended himself with the bodies of the elephants slain by A.; but, recollecting A.'s vow, he did not take the life of Karna; and Karna, recollecting his promise to Kuntī, did not take the life of Bhīma; A. then turned Karņa and then Açvatthaman to flight (VII, 139). Satyaki slew the steeds of Duhçāsana, gladdening A. and Krshna (VII, 140). Sätyaki approached A., who was anxious for Yudhishthira (etc) (VII, 141). As Sātyaki succumbed to Bhūricravas. A, urged by Krshna, cut off one of the arms of Bhuricravas (VII, 142). Bhūricravas rebuked A.  $(\eta\eta\eta)$ ; A. justified his conduct (000). Bhūricravas (d) desired to die in prāya (description); he acknowledged the justice of A.'s plea, and was blossed by Krshna and A. (a). Though forbidden by Krshna, etc. (KKK), Sātyaki slew Bhūricravas sitting in prāya (VII, 143). A. proceeded to Jayadratha's chariot; Duryodhana, etc.  $(\mu\mu\mu)$ , encountered A. Duryodhana prevailed upon Karna to protect Jayadratha (vvv); A. deprived Karna of his steeds, chariot, and charioteer. A. invoked the Varuna weapon and caused a great carnage (VII, 145). A. employed the Aindra weapon, etc. (description). A. cut off Jayadratha's standard and slew his charioteer; Jayadratha was put into their centre by six chariot-warriors. Krshna covered the sun by means of his yoga power, so that all, except A., thought the sun to have set, and he urged A. to cut off Jayadratha's head without delay; A. caused such a carnage that the warriors abandoned Jayadratha

in fear and fled away; Krshna again urged A. to cut off Jayadratha's head without delay, telling him about the curse of Jayadratha's father Vrddhakshattra (g), who was still engaged in penances outside Samantapuñcaka; therefore A. should make the head fall upon the lap of Vrddhakshattra himself, lest A.'s head should crack into 100 pieces; this A. did, and as the head fell down from Vrddhakshattra's lap the latter's head split into 100 pieces. Krshna then withdrew the darkness he had created; Krshna and A. blew their conchs, etc.; A. fought with many mighty chariot-warriors (VII. 146): Krpa (at whose death-like swoon A. grieved), Acvathaman (who fled), Karna; Krshna told A. to avoid Karna, because the latter was still in possession of the lance that Indra had given him. "In this world there are only three mighty archers, Krshna, A., and Satyaki," said Sanjaya (VII, 147). Bhima tried to induce A. to permit him to slay Karna; A. vowed to slay Karna's son Vrshasena in his presence. Krshna congratulated A. (φφφ), who attributed the victory to Krshna; Krshna pointed out to A. the results of that day's battle Krshna and A. congratulated Yudhishthira (VII, **148**).  $(\psi\psi\psi)$  (VII, 149). A fierce battle ensued (VII, 152).— § 600 (Ghatotkacavadhap.), VII, 153-183: THE NIGHT COMBAT AFTER THE FOURTEENTH DAY: 159, 7024, 7044, 7049, 7107; **164**, 7325, 7346, 7350; **165**, 7371; **167**, 7479, 7502, 7503, 7505, 7508; 170, 7660, 7661; 171, 7704, 7705, 7706, 7707, 7709; **172**, 7760; **181**, (8213); **182**, 8275; 183, 8298: A dreadful battle took place between the Pancalas and the Kauravas (VII, 153); A., etc. (B), fought with Drona (VII, 154); do.; Duryodhana urged Çakuni to proceed against A. together with Karna, etc. (\*) (VII, 156). Drupada's division, which fled before Drona, was rallied by A. and Bhīma, followed by the Kaikayas, etc. ( $\sigma$ )-(VII, 167). Karna vowed to slay A., etc. (v) (VII, 158). Acvatthāman, etc.  $(\beta\beta)$ , fought with A, in order to rescue Karna; A, slew the steeds and driver of Karna, etc.; Duryodhana fought with A.; Krpa urged Acvatthaman to proceed against A.; he made Daryodhana desist from an encounter with A. (VII, 159). A. slew the Yaudheyas, etc. ((); the Pancales fled, but were rallied by Bhima and A.; the Kauravas fled (VII, 161). Krshna told Yudhishthira not to fight with Drona, he should go to Duryodhana, A., and Bhīma (VII, 162). Duryodhana commanded his troops to take up lighted lamps and torches (VII, 163). "Karna will vanquish A., etc.," said Drona; A. fought against the Kauravas (VII, 164). Alambusha fought with A. (VII, 165). A. vanquished Alambusha and attacked Drona (VII, 167). A new battle ensued (description) (VII. 169); the Gandiva and the rattle of A.'s chariot were heard; Duryodhana despatched Çakuni against A. (VII, 170). A. deprived Cakuni of his chariot, etc.; Krshna and A. blew their conchs (VII, 171). The Pandava host fled; A. and Krshna rallied the retreating troops  $(\sigma\sigma)$  (VII, 172). Dhrshtadyumna was deprived of his chariot by Karna, and ascended the chariot of A. A. and Krshna and Yudhishthira conversed about Karna; A. asked Krshna to proceed towards Karna. Krshna said that none except A. and Ghatotkaca could encounter him; but A. must not do it as long as he retained the lance presented by Indra; "but Ghatotkaca will vanquish Karna." They prevailed upon Ghatotkaca to encounter Karna (77) (VII, 173). Ghatotkaca slew Alambusha and fought with Karna (VII, 174). Krshna urged A. to proceed in Bhima's wake and resist Drona's division (VII, 177). A. shot many Kshattriyas (VII, 178).

Karna slew Ghatotkaca with his celestial dart (VII, 179). Krshna with transports of dolight embraced A., because Karna's dart could no more kill A. (VII, 180). Kṛshṇa's policy was the reason why Karna had never hurled the fatal dart at A. (VII, 182). - § 601 (Dronavadhap.), VII, 184-185: CONTINUATION OF THE NIGHT AFTER THE FOURTEENTH DAY: 184, 8395; 185, 8431, 8440, 8441, 8445, 8448, 8449: A. granted permission to the warriors to sleep. D., R., and soldiers applauded A.; all the combatants lay down on the field to sleep (description); the Kaurava troops blessed A. for his act of kindness. When the moon rose, both hosts rose from sleep and again prepared for battle (VII, 184). Drona described the extent of A.'s might and prowess ( $\gamma$ ); Duryodhana vowed that he would slay A. that day. Drona was of opinion that it was only right that Duryodhana and Çakuni should proceed against A. (VII, 185).—§ 602 (do.), VII, 186-192: FIFTEENTH DAY: 186, 8462, 8465; 187, 8540, 8543; 188, 8597, 8605, 8607, 8608, 8610; 189, 8691; 190, 8701, 8702; 192, 8875: When three-fourths of that night had worn away the battle once more commenced. Urged by Krshna A. moved to the left of Drona and Karna. Bhīma urged A. to put forth all his vigour. A. fought with Drona, Karna, etc. (ζ) (description); he was assisted by Drupada, etc. Soon the morning sun arose (VII, 186). The battle was revived (VII, 187). D., G., R., Si., Aps., Y., and Ra. applauded Drona and A., saying that "this is no human, etc. (μ), but an exalted Brāhma encounter"; both employed the Brahma weapon; the engagement became general (VII, 188). A. attacked the Kurus, and Drona attacked the Pancalas (VII, 189). The Pandavas feared, thinking that A. would not fight with Drona. Krshna told A. to abandon virtue and let some one tell Drona that Acvatthaman had been slain in battle. A. did not approve; others approved, Yudhishthira, however, with great difficulty (VII, 190). A fierce encounter took place between Drona and Dhrshtadyumna; Satyaki rescued Dhrshtadyumna and was applauded by Krshna, A., and Si., etc. (VII, 191). Dhrshtadyumna cut off Drona's head, though forbidden by A. and blamed by everybody (VII, 192).- § 603 (Nārāyanastram.), VII, 193-202: The last part of the fifteenth DAY: 193, 8957, 8958; 195, 9002; 196, 9037, (9054); **197**, 9082, 9119, 9123, 9125; **198**, 9132; **199**, 9246, (9247); **200**, 9259, 9267, †9337; **201**, 9426, 9429, 9431, 9444, 9479; 202, 9645: Açvatthāman was filled with rage; he said there was none equal to him and A. in knowledge of arms; he had a weapon (the Nārāyana weapon) that neither A., etc. ( $\delta$ ), knew, presented by Nārāyana to his father, with the promise that no man should ever be his equal in battle; only this weapon must never be used in haste, etc., and never be hurled upon persons that abandoned their chariots and weapons in battle, etc.; with this he would rout and slay the Pandavas, etc. (1) (VII, 195). Terrible signs appeared in nature. Yudhishthira spoke about the matter to A. ( $\kappa$ ); A. in reply described the prowess of Acvatthaman and the unrighteousness of the Pandavas in slaying Drona (λ); "all of us have passed the greater parts of our lives; the days that remain to us are few; this exceedingly unrighteous act has stained what is left; . . . I did not interfere, as he was about to be slain; for this fault I have already sunk into hell, overcome with shame" (VII, 196). Bhimasena, reproaching A., vindicated the deed  $(\mu)$  (VII, 197). A. cast oblique glances upon Dhṛshṭadyumna; Dhṛshṭadyumna taunted Sātyaki for the slaughter of Bhūricravas  $(\rho)$ ; Sātyaki would

slay Dhrshtadyumna; Dhrshtadyumna asked Bhima to let him slay Satyaki ( $\tau$ ); then he and A, would slay the enemies. Krshna and Yudhishthira restored peace (VII, 198). Açvatthāman invoked the Nārāyana weapon (description). Krshna prevailed upon the troops to lay down their weapons and alight from their chariots; Bhīmasena alone refused to do so. A. said that his vow was that the Gandiva should not be used against the Nārāyaṇa weapon, kine, and brahmans. Bhīma attacked Acvatthaman, but was overwhelmed by the energy of the Näräyana weapon (VII, 199). A. covered Bhīmasena with the Varuna weapon; he and Krshna forcibly brought Bhima down from his chariot, making him abandon his weapons. Then the Narayana weapon became pacified. It could not be used twice. A., etc.  $(\gamma \gamma)$ , fought with Açvatthāman (VII, **200**). A. addressed Açvatthaman in harsh words  $(\delta\delta)$ , though A. and Acvatthaman loved each other. Acvatthaman became angry with A. and especially with Krshna, touched water, and invoked the Agneya weapon, the result being sinister omens and a great slaughter in the Pandava army; A. invoked the Brahma weapon; the darkness was dispelled, etc., a full akshauhini of the Pandava troops had been felled; Krshna and A. were unwounded; Açvatthāman lost heart and ran away; he met Vyāsa, who told him the history of Nārāyaṇa (b); "Nara and Nārāyaṇa are A. and Kṛshṇa" (VII, 201). A. met with Vyāsa and inquired of him about the invisible person who aided him in the battle. Vyāsa said that it was Mahādeva himself, and rolated the tale of the sacrifice of Daksha, the destruction of Tripura (d), etc. -§ 604 (Karnap.), VIII, 1-9: THE NIGHT AFTER DRONA'S DEATH, AND THE SIXTEENTH MORNING, AND BRIEF ACCOUNT OF THE SIXTEENTH AND SEVENTEENTH DAY: 3, 72; 5, 101, 143, 146; 9, 267, 313: The Kurus made Karna their leader; he fought for two days and was then slain by A. (VIII, 1). Sanjaya related to Dhrtarashtra that Karna was made generalissimo and slain by A. on the second day (VIII, 3). -§ 605 (do.), VIII, 10-32: SIXTEENTH DAY: 11, 428; **16**, 610, 611, 616, 618, 621, 627, 628, 633, 639, 640, 641, 642; 17, 663, †665, †666, †667, †674, †675, †677, †679, 686; 18, 688, 694, 695, 697, 708; 19, 715, 718, 719, 721, 729, 731, 762; **20**, 772, 774; **21**, 821, 824; **26**, 1053; **27**, 1080, 1081; **30**, 1217, 1219, 1223, 1227, 1237, 1245; **31**, 1249, 1257, 1286, 1289, 1295, 1298, 1311, 1315; **32**, 1340, 1344: After Drona's fall the Kauravas fought for a long time with the Pandavas (Arjuna). On the approach of the evening twilight the Kauravas retired to their encampment; they held a consultation in the night; Karna was installed as generalissimo (1) (VIII, 10). Yudhishthira asked A. to array the Pandava army and slay Karna. The Pandava army was arranged after the form of a half-moon, A. in the middle (w); Yudhāmanyu and Uttamaujas became the protectors of A.'s chariot-wheels (VIII, 11). A. fought with the Samçaptakas (VIII, 13, 16) and Açvatthaman (VIII. 16). The Kalinga, Vanga, and Nishāda heroes attacked A. with a division of elephants, which was broken; Krshna urged A. not to spare Açvatthaman, who was at last borne away by his steeds; Krshna and A. proceeded towards the Samcaptakas (VIII, 17). Urged by Krshna, A. slew the Magadha chief Dandadhara (lord of Girivraja), (on an elephant), and then his brother Danda; A. once more proceeded against the Samcaptakas (VIII, 18), whom he slaughtered; A. slew Ugrāyudha's son; urged by Krahna, A. defeated the remnant of the Samcaptakas in order not to lose any time in slaying Karna (VIII, 19). Krshna said to A. that he did

not see Yudhishthira (VIII, 21). A. fought the Trigartas, otc. (λλ), slew king Catrunjaya, and Sucruta's son and Candradeva; king Satyasena wounded Krshna and was slain by A., who then slew Citravarman and Mitrasena, etc., and wounded Suçarman; all the Samcaptakas attacked A., who invoked the Aindra weapon (description); the hostile army fled away almost entirely (VIII, 27). Karna slaughtered the Pancalas, A. the Trigartas, etc., when the sun had passed the meridian (VIII, 28). In the afternoon A. and Krshna (having said their daily prayers and worshipped Bhava) destroyed the Kurus; A. fought Duryodhana, Acvatthaman, Karna. At the close of the day both armies withdrew; Rā. and Pc., etc., came (VIII, 30). Dhrtarashtra exalted the prowess of A. (oo). Karna assured Duryodhana that he would slav A. next day; at dawn he repeated his pledge: "A. is superior to me only by having Kṛshṇa, the creator of the universe, for his charioteer, the chariot given him by Agni, his steed, and his standard with the ape." He wanted Calya ("who is superior to Kṛshṇa") as his charioteer (VIII, 31).—§ 606 (do.), VIII, 35, 1657: Duryodhana prevailed upon Calya to be Karna's charioteer by relating how Brahman had acted as such to Rudra, and by pointing to the fact that Krshna had become the charioteer of A., and would fight if A. were slain (VIII, 35).—§ 607 (do.), VIII, 36-45: 36, 1688; 37, †1722, †1728, †1735, †1740, †1741, †1745; **38**, 1756, 1757, 1758, 1760, 1763, 1766, 1768, 1771, 1774; 39, 1791, †1794, †1796, †1797, 1798, 1806; 40, 1818, 1829; 41, 1958, 1960, 1961; 42, 1962; 45, 2111: When the morning came, Duryodhana prevailed upon Calya to become Karna's charioteer. Karna told Calya to urge the steeds that he might slay A., etc. ( $\beta$ ) (VIII, 36). Karna boasted  $(\gamma)$ ; Calya ridiculed him and praised A. ( $\delta$ ). Karna proceeded on his chariot and inquired after A. (VIII, 37), promising every Pāndava soldier that he who pointed out to him A. would receive whatever wealth he desired (VIII, 38). Calya said that Karna would have a sight of A. without troubling to make a search, and asked him to abandon his desire for a single combat with A. (VIII, 39). Karna said that Krshna and A. were well known to him but did not inspire him with fright; notwithstanding the curse of Paraçu-Rāma he would slay A.; he would employ the Brahma weapon, which A. would never be able to escape, if only the wheels of Karna's chariot did not sink into the earth that day according to the brahman's curse whose homa-cow's calf he had inadvertently struck (VIII, 42).—§ 608 (do.), VIII, 46-96: THE SEVENTEENTH DAY'S BATTLE: 46, 2130, 2132, 2152, 2154, 2161, 2177, 2193, 2197, 2199, 2201, 2206; **47**, 2212, 2217, 2219; **50**, 2415, 2421; **53**, 2574, 2598, 2604; 56, 2774, 2784, 2801, 2810, 2828; 57, 2849; 58, 2857, 2858, 2894, 2898, 2903; **59**, 2955, 2966, 2970; **60**, 3039, 3055, 3063; 61, 3079; 62, 3142; 63, 3198; 64, 3217, 3219, 3223, 3230, 3231, 3240, 3241, 3272; **65**, †3292, †3293, †3294, 3307; **66.** 3309, 3317, 3335; **68.** 3386; **69**, (3440), (3470), 3483; **70**, 3492, 3515; **71**, 3562; **72**, 3605, 3615; **73**, 3634; **74**, 3791, 3803; **76**, 3842, 3859, 3860; 77, 3861, 3862, 3874, 3875, 3876, 3878, 3879, 3881; 79, 4004, 4025, 4032, 4037, 4066, 4067, 4068, 4072, 4075, 4085; 80, 4118; 81, 4124, 4145, 4146, 4157, 4159, 4161; 83, 4257; 84, 4301; 85, 4329, 4340, 4847; 86, 4849, (4364); 87, 4883, 4408, 4409, 4415, 4416, 4421, 4423, 4425, 4429, 4430, 4437, 4461, 4462, 4476, 4479; 88, 4505; 89, 4524, 4532, 4533, 4534, 4535, 4536, 4539, 4559, 4591; 90, 4623, 4625, 4626, 4632, 4633, 4635, 4658, 4662, 4664,

4667, 4670, 4671, 4672, 4675, 4685, 4688, 4690, 4696, 4698, 4701, 4715, 4718, 4720, 4725, 4731, 4736, 4741; 91, 4766, 4780, 4807, 4811, 4816; **92**, 4819, 4826, 4829; **93**, 4834, 4851, 4867; **94**, 4905, 4919, 4947, 4956, 1960; **95**, 4977; 96, 4990, 4992, 4997, 5008, 5016, 5027: Yudhishthira spoke to A. of the hostile array: A. should proceed against Karna, etc.: Calva pointed out to Karna the chariot of A. (b). A.'s chariot of which Agui Vaicvanara, the first (purvah), the brahmán, Indu (i.e. Soma), had become the steeds, [and] that was originally (prathamam) born from him, [that chariot] the gods and the brahmans knew; which had in days of old borne Brahmán, Içana (i.o. Civa), Indra, and Varuna; riding on that primeval (adyam) chariot, Keçava (i.e. Krshna) and A. now proceeded to battle . . . with white steeds. How the Samcaptakas threatened to slay A., etc.; Calya dissuaded Karna from trying to slay A. (VIII, 48). A. arrayed his troops, headed by Dhrshtadyumna (with steeds white like pigeons); by the side of Dhrshtadyumna were the Draupadeyas. A. fought the Samcaptakas (VIII, 47). A. fought the Samcaptakas, etc.  $(\eta \eta)$ ; A. fought Suçarman; A. repeatedly invoked the Naga weapon, paralyzing the legs (encircled with snakes) of the Samcaptakas; Sucarman invoked the Sauparna weapon; birds came down and devoured the snakes; A. sat down, recovered, and invoked the Aindra weapon; the battle became awful (VIII, 53). A. fought the Samcaptakas; he addressed Krshna upon beholding Karna's (s) prowess, and as the Samcaptakas wore defeated (when the sun had ascended the meridian), A. pierced through the Kuru host. Duryodhana once more urged the Samcaptakas against him. Having slain 10,000 kshattriyas, A. came to the further wing of the Samcaptakas, which was protected by the Kāmbojas; the younger brother of the Kamboja chief Sudakshina was slain by A.; the Kāmbojas, etc. (77), were slain. A. fought Acvatthaman; Si. and Ca. arrived; Krebna urged A. not to spare Acvatthaman, who swooned away and was borne away by his charioteer: A. slaughtered the Kuru troops, etc. (VIII, 56). A. pointed out to Krshna that the Pandava army was fleeing before Karna, and that Yudhishthira was nowhere to be seen; "the third part of the day still remains." A. proceeded to Yudhishthira; Krshna described the field of battle to A.  $(\gamma\gamma)$ . A terrible battle ensued (VIII, 58). A remnant only of the Samcaptakas were left unslaughtered. Dhrshtadyumna was worsted by Acvatthāman and rescued by A.; A. proceeded towards the Samcaptakas (VIII, 59). Krshna pointed out to A. that Yudhishthira was being pursued by many Dhartarashtras and was in great danger; Karna would soon come against A. and was protected by Duryodhana; he should be alain. A. then destroyed the remnant of his foes; the Samcaptakas fled (VIII, 60). A. fought against Acvatthaman (VIII, 61). A. appeared (VIII, 62). Calya exhorted Karna to fight with A., but in vain; he once more reminded Karna of A., etc.  $(\eta\eta)$  (VIII, 63). A. fought with Açvatthaman; Acvatthaman employed the Aindra weapon, which A. neutralized with a mighty weapon created by Indra; at last Acvatthaman was borne away by his steeds. The Srnjayas called upon A. and Krshna. A. spoke to Krshna about Karna; Krshna asked him first to find Yudhishthira (VIII, 64). A. met with Bhīma and asked him to bring intelligence of Yudhishthira; but they agreed that A. should go to Yudhishthira while Bhīma should resist the Samcaptakas. A. and Krshna found Yudhishthira lying on his bed (VIII, 65). A. swore to slay Karna and all the

foes that day (VIII, 67). Yudhishthira censured A., thinking that he had run away from the battle leaving Bhīma unsupported (\lambda \lambda \lambda \rangle), several times invoking him to give up the Gandiva to somebody else (VIII, 68). A. drew his sword in order to strike off Yudhishthira's head in fulfilment of his vow regarding the person who would tell him to give up the Gandiva  $(\mu\mu\mu)$ ; Krahna addressed A. on the nature of truth (vvv); A. said he must keep his vow (FFF); Krshna suggested that A., by insulting Yudhishthira, by addressing him with "thou," would be regarded as having slain him (ooo) (VIII, 69). Urged by Krshna, A. insulted Yudhishthira in a long speech  $(\pi\pi\pi)$ ; then he became despondent and desired to cut off his own head; Krshna urged him to utter his own praises, as self-praise was equal to self-destruction. A. praised himself  $(\rho\rho\rho)$  and asked for Yudhishthira's forgiveness, promising to slay Karna and rescue Bhīma. Krshna induced him to forgive both himself and A.  $(\sigma\sigma\sigma)$  (VIII, 70). Speeches of Krshna, A., and Yudhishthira on the same topic (777) (VIII, 71). A. proceeded to slay Karna, having obtained Yudhishthira's leave; Krshna addressed A. in order to raise his spirits (vvv) (VIII, 72); continuation (vvv) (VIII, 73). A.'s cheerful reply to Krshna (サササ) (VIII, 74). Sanjaya related: A. slew many (VIII, 75). Bhima said to his charioteer Viçoka that he was anxious about A. and Yudhishthira; Viçoka pointed out to Bhīma that A. was returning to battle  $(\omega\omega\omega)$  (VIII, 76). A. and Bhīma attacked the Kaurava army (description) (VIII, 77). A. produced a river of blood (description). Requested by A. (5), Krshna brought him to Karna; Duryodhana attacked A.: A. vanquished Açvatthaman, Krpa, and Krtavarman; Çikhandin, etc. (i'), proceeding towards A., checked the foes (VIII, 79). A., avoiding Karna, proceeded to the rescue of Bhīma; he informed Bhīma that Yudhishthira was well; he slew ten sons of Dhytarashtra (VIII, 80). A. was assailed by ninety Samcaptakas as he was proceeding towards Karna's chariot; he slew them; so also many Kauravas and a force of Mlecchas, mounted on 1,300 elephants under the command of Duryodhana. Bhima rushed towards A., and destroyed a small unslaughtered remnant of the Kauravas; then he followed A. in his rear (VIII, 81). Krshna urgod A. to slay Karna; A. proceeded with Bhimasena (VIII, 82). Bhimasena took up a little of Duhçāsana's blood and drank it  $(\mu')$ , addressing Krshna and A., and vowing soon to slay Duryodhana (VIII, 83). Urged by Bhīma and Nakula, A. proceeded towards Vrshasena (VIII, 84). A. slew Karna's son Vrshasena, and threatened to slay Karna, as Bhima would slay Duryodhana; A. attacked Karna (VIII, 85); Krshna addressed A. (7); A.'s reply ( $\nu'$ ) (VIII, 86); description of A. and Karna ( $\phi'$ ); As., Yatudhanas, Gh., etc., sided with Karna; the Vedas, etc.  $(\chi')$ , took the side of A.; the smaller snakes all sided with Karna; V., M., Sā., R., V,-D., A., and Agni, etc.  $(\chi')$ , sided with A., while all  $\bar{A}$ . sided with Karna; the Vaiçyas, etc.  $(\psi')$ , sided with Karna; P., etc.  $(\chi')$ , with A.; the Pretas, Pc., Ra., etc., with Karna; D.-r., B.-r., R.-r., with A., as also G. headed by Tumburu. With the Pradheyas and Mauneyas, G., and Aps., and many wise sages, having wolves for their vehicles, came to witness the encounter that was also witnessed by D., Da., G. N., Y., etc., M.-r., P. (subsisting upon Svadha), etc., and Brahman with B.-r., and Prajapatis, and Bhava. Indra wished that A. should vanquish Karna; Surya, that Karna should vanquish A.; the gods urged Brahman that the success of both should be equal, Indra that A. and Krshna should win; Brahman and Içana (i.e. Civa) said that the victory of A. was certain (w): "let Karna obtain identity with V. or M., let him be worshipped in heaven with Drona and Bhīshma." Indra acquiesced by their words. Description of Karna's and A.'s chariots; the ape on A.'s banner attacked the elephant's rope on Karna's banner. Krshna and Calya darted keen glances at each other, and so did A. and Karna. Calya said that he would slay both Krshna and A. if Karna was slain; Krshna said that Karna could not slay A.; otherwise, the destruction of the universe would be at hand, and he would himself slay Karna and Calya. A. said that that day the wives of Karna would become widows (aa') (VIII, 87). In the welkin D., N., As., Si., Y., G., Rā., Aps., and B.-r., etc., looked on. The battle commenced. A. defeated Duryodhana, etc. (VIII, 88); description of the battle between A. and Karna; A. employed an Agneya weapon, which was neutralized by Karna with a Varuna weapon by means of clouds, which was in its turn dispelled by A. by means of a Vayavya weapon; A. employed the Aindra weapon (? dayitam devarājāah; Mahendrasyāstram), Karna the Bhargava weapon. Seeing A.'s weapons neutralized by Karna, Bhîma (as') and Kṛshṇa (aţ') urged A. to put forth his strength. A. bowed to Brahman and invoked the Brahma weapon, which could be applied by the mind alone; Karna neutralized it; urged by Bhīma, A. applied a second Brāhma weapon, which caused a great carnage among the Kaurava troops (description). A. shot at Karna and Calya and slew Sabhāpati, etc. The Kauravas urged Karna to slav A. Yudhishthira appeared in order to witness the encounter. A.'s bowstring burst; Karna pierced A. (ab'). Karna employed five snakes as arrows; they were out off by A., who slew 2,000 Kurus. The Kurus fled, leaving Karna to fight alone with A. (VIII, 89). The snake Açvasena entered into Karna's quiver in the form of an arrow. Karna and A. were fanned and sprinkled with fragrant sandal-water by many Aps., staying in the welkin, and Çakra and Sürya gently brushed their faces with their hands. Karna aimed that arrow which he had long kept for A.'s destruction. Omens appeared; Karpa did not know that Açvasena had entered his arrow. Krshna with his feet pressed A.'s car about a cubit into the earth and the snakearrow only broke his diadem (made by Svayambhū for Indra > A.); incapable of being crushed by Rudra, etc. (at'). Karna would not shoot the same weapon again. Acvasena then of his own accord came towards A. in the shape of an arrow; Krshna informed A.; A. cut off the snake, and Krshna raised the chariot from the earth. Once, when Karna was stupefied, A. did not wish to slay him, but he was taught by Krshna never to spare an enemy. Karna invoked the Brahma weapon and A. the Aindra weapon, which was neutralized by Karpa; urged by Krshna to shoot "high weapons," A, shot the Brahma weapon. Karna cut off eleven bowstrings of A.'s one after another, not knowing that A. had 100 strings to his bow; urged by Krshna to strike Karna with "superior weapons," A. then consecrated another celestial weapon with mantras, uniting the Raudra weapon with it. At that time the earth swallowed up Karna's wheels. Karna asked A. to wait for a moment till he had raised his sunken wheel (VIII, 90). Krshna urged A. to pierce Karna with a celestial weapon; A. kindled with fury; blasing flames of fire seemed to emanate from all the pores of his body. Both Karns and A. invoked the Brahma weapon; A. shot an Agni weapon, which was neutralized by Karna with the Varuna weapon, spreading darkness in all directions, which A. dispelled

with the Vayavya weapon. Pierced by a shaft of Karna's. A. began to reel, etc.; Karna in vain endeavoured to extricate his chariot. Recovering his senses, A. took up an Anjalika weapon. Urged by Krehna, A. cut off Karna's standard, and then struck off Karna's head with an Aujalika weapon (the R. loudly crying out "Peace be to the universe!") (VIII, 91). A. fought the chariots of the Kauravas. A. and Krshna blew their conchs; D., G., men, Ca., M.-r., Y., and M.-U. congratulated A. (VIII, 94). Urged by Krshna  $(a\phi')$ , A. presented himself to Yudhishthira, who greeted A. and Krshna. Yudhishthira, with Krshna and A., came back to the field to have a look at Karna's body (VIII, 96).—§ 609 (Çalyap.), IX, 1-2; 2, 119: Çalya was made the commander of the army (IX, 1). Dhrtarashtra's lament (IX, 2).-§ 610 (do.), IX, 3-7: 3, 143, 150; 4, 207, 208, 234; 5, 251; 7, 351: A. proceeded towards the chariots; he fought with 25,000 foot-soldiers; Cekitana, etc. (x), having slain a large number, A. attacked the rest (IX, 3). The troops passed the night at the foot of Himavat (IX, 6). Krshna said that Calya was equal to Bhishma and superior to A.  $(\chi)$  (IX, 7).--§ 611 (do.), IX, 8-28: The battle of the FORENOON OF THE EIGHTEENTH DAY: 8, 398; 9, 448; 11, 567; 14, 705, 708, 710, 714, 730, 787, 749, 750, 751; 18, 961; **19**, 1015; **24**, 1325; **25**, 1364, 1395; **27**, 1471, 1480, 1485: A. went against Krtavarman and the Samcaptakas (IX, 8). A. and Bhimasena stupefied their foes (IX, 9). A., having slaughtered the Samcaptakas, encountered Calya (IX, 10). Duryodhana fought with A. (IX, 11). A, fought with Açvatthaman (IX, 12). A. fought against Açvatthaman and the Trigartas; he destroyed 2,000 cars (IX, 14). The Pandavas (in the very sight of Krshna and A.) were afflicted by the Kurus; A. fought with Krpa and Krtavarman. Yudhishthira said that A. should protect his rear; A. began to slay the Kaurava troops (IX, 16). Yudhishthira slew Calya with a celestial dart (IX, 17). A., etc. ( $\beta\beta$ ), began to slaughter the Madrakas (IX, 18). Also the sons of Dhrtarashtra almost all turned away from the fight at midday; A. fought against the chariots; Duryodhana rallied a small force by a spirited address (\(\zeta\zeta\); the Pandavas, and especially A., rushed against thom (IX, 19). The whole army of Duryodhana fled except Duryodhana (IX, 21). A. (desiring to exterminate the Kurus) addressed Krshna, recounting the loss sustained by the Kurus (vv), and attacked the remnant of the Kuru army, and caused a great slaughter (IX, 24). A. and Bhīma, etc. (oo), slew 3,000 elephants, encompassing the Pandava brothers; A. had afflicted Sanjaya's men; Bhima and A. destroyed the elephants (IX, 25). Krshna urged A. to destroy the remnant of Duryodhana's troops  $(\sigma\sigma)$ ; A. ascended his chariot  $(\tau\tau)$ ; A. fought against Sucarman and Cakuni, the Trigartas, slew Satyakarman, Satyeshu, and the Prasthala ruler Suçarman, and the lattor's thirty-five sons, etc., and then proceeded against the remnant of the Bharata host (IX, 27).—§ 612 (Hradapr.), IX, 29-31: 29, 1568, 1600; 30, 1725: the followers of Cakuni attacked the Pandavas; A. and Bhimasena came to the rescue of Sahadeva; A. slew them. Duryodhana abandoned his slain steed, and fled away without a companion, on foot towards a lake, taking up his mace. The Pandavas with A. baffled the purpose of the Kurus. In Duryodhana's army no great chariot-warrior was alive save Acvatthaman, Krpa, and Krtavarman (IX, 29). When the sun had set, A., etc. (e), started towards the lake (IX, 30). Yudhishthira in vain exhorted Duryodhana to come out from the lake and fight with

them (IX, 31).- 613 (Gadāyuddh.), IX, 32-83: 83. 1890, 1921: Yudhishthira (though reproved by Krshna) granted Duryodhana that if he could slay even one of the five Pandavas he would continue king (IX, 32); Bhīmasena undertook to encounter him with the mace (IX, 33).- § 614 (do.), IX, 34: Bala-Rāma (b) came to see the encounter.-§ 615 (do.), IX, 35-65: 58, 3246; 61, 3416; 62, 3474, 3477: According to the proposal of Bala-Rāma, Yudhishthira, with his brothers and Duryodhana, proceeded to Samantapancaka (IX, 55). A. inquires of Krshna about the relative merits of the two combatants. Krshna said that by fighting fairly Bhīma would never succeed in vanquishing Duryodhana. A. struck his own left thigh before the eyes of Bhimasena, who understood the sign and fractured Duryodhana's thigh with his mace (IX, 58). Krshna caused A, to take down the Gandiva and his inexhaustible quivers, and then to dismount; then Krshna also dismounted; the celestial Ape on his standard disappeared, and the chariot (burnt by Drona and Karna with the Brahma weapon) with its steeds, etc., was reduced to ashes. At Krshna's suggestion the Pandavas and Satvaki resolved to pass the night at a spot outside the camp, on the banks of the Oghavati. They then despatched Krahna to Hastinapura in order to pacify the wrath of Gandhari and console her and Dhrtarashtra (IX, 62). Duryodhana induced Krpa to instal Açvatthaman as the Kuru generalissimo; then they took leave of Duryodhana and left him alone (IX, 65).- § 616 (Sauptikap.), X, 1-9: 4, 171; 9, 509: Açvatthaman, Krpa, and Krtavarman murdered all who were present in the Pandava camp during the night. "A. is incapable of being vanquished by D., As., G., Y., and Ra." They went to Duryodhana and informed him; Duryodhana died (X, 9). -§ 617 (Aishīkap.), X, 10-18: 10, 550; 13, 652 (satyakarmā); 14, 670, 671; 15, 695, 696, 706: The Pandavas with Krshna proceeded in the track of Bhīmasena and Nakula in pursuit of Acvatthaman: Krahna, A., and Yudhishthira on Kṛshṇa's chariot. Açvatthāman shot a celestial weapon "for the destruction of the Pandavas" (X, 13). Urged by Kṛshṇa, A. shot the [Brāhma] weapon. Extraordinary omens appeared in nature; Nārada and Vyāsa, seeking to save the three worlds, stood between the two fires (X, 14). A. withdrew his weapon, but Açvatthaman could not. Vyasa praised A. for not having used the Brahmaçiras weapon before (X, 15). Krshna said that Uttara's son Parikshit would be stillborn, but be brought to life by Krshna, etc. Acvatthaman's gem was placed upon Yudhishthira (X, 16).—§ 618 (Jalapradanikap.), XI, 1-15: 15, 412: Dhṛtarashṭra resolved to visit the field of battle accompanied by the Kuru ladies (XI, 10). Yudhishthira and his brothers set out to meet Dhrtarashtra, accompanied by Krshna, etc. (x); they met the weeping ladies on the way  $(\lambda)$ , and saluted Dhrtarashtra, who reluctantly embraced Yudhishthira and broke an iron statue of Bhīma (XI, 12). Commanded by Dhrtarashtra, the Pandava brothers proceeded with Krshna to see Gandhari (XI, 14). A. moved away to the rear of Krshna (XI, 15).—§ 619 (Strivil.), XI, 16-25: 18, 540; 23, 660; 24, 684, 696: With the Pandavas and Krshna and all the Kuru ladies Dhrtarashtra proceeded to the field of battle. The Pancala and the Kuru ladies were plunged into unutterable distress (description). Gändhäri pursed Krshna. - § 620 (Çrāddhap.), XI, **26-27: 27**, 807: Urged by Dhrtarashtra, Yudhishthira ordered Sudharman, etc. (a), to cause the funeral rites of the slain  $(\beta)$  to be duly performed; they burnt them upon funeral pyres. Then Yudhishthira and

Dhrtarashtra proceeded towards the Ganga (XI, 26). The Kuru ladies, etc., performed the water rites for their fallen kinsmen on the Ganga. Kunti, in a paroxysm of grief, disclosed to her sons the truth about the birth of Karpa ( $\gamma$ ), whom A. had slain, being in reality his brother (XI, 27). - § 621 (Rājadh.): XII, 1, 13, 34, 36, 39; 2, 47, 55; 7, 158 (Yudhishthira's lament before A.); 8, 201, (203) (A. addressed Yudhishthira, justifying the battle and applauding the acquisition of wealth, quoting Nahusha, etc.); 9 (unmoved by A.'s words, Yudhishthira desired to lead the life of a religious recluse).—§ 622 (do.), XII, 11, (305), (331): A. recited the story of the discourse between Cakra (in the form of a golden bird) and certain youths (R.) desirous of leading a forest life.—§ 623 (do.), XII, 12, 333; 15, 424, (425): A. applauded [him who wields] the rod of chastisement; 16, 482.—§ 624 (do.), XII, 18, 535, (536), (571): A. recited the story of the discourse between the Videha king Janaka and his queen, in which the latter explained the claims of a life of poverty and renunciation.—§ 625 (do.): XII, 19, 579, 595: Yudhishthira's reply to A. on the vanity of wealth.-§ 627 (do.): XII, 22, 636 (A. justified before Yudhishthira the slaughter of foes in battle, citing Indra).— § 629 (do.), XII, 25: Seeing A. angry, Yudhishthira declared to Vyasa that earthly rule could not give him any delight. -§ 630 (do.), XII, 27, 809 (Yudhishthira's reply to A. approving a life of yoga and austorities).—§ 632 (do.), XII, 29, (894), 897: A. asked Krshna (who from his earliest years was dearer to Yudhishthira than even A. himself) to dispel Yudhishthira's grief.—§ 635 (do.), XII, 33, 1175; 37. 1377: Directed by Nārada to apply to Bhīshma for instruction and exherted by Jishnu (Arjuna), etc.  $(\gamma)$ , Yudhishthira with his brothers, etc., headed by Dhrtarashtra, set out for Hästinapura. The procession described  $(\delta)$ : A. held a white umbrella of great effulgence, etc., over his head. 38, 1396: The citizens welcomed Yudhishthira and Draupadī and A., etc. (6). Yudhishthira entered the palace; the brahmans slew Carvaka with their yells.—§ 637 (do.), XII, 40a, 1445: Bhīma and A. sat one on each side of Yudhishthira at his installation on the throne.  $41\beta$ , [1479: A. was appointed to resist hostile forces and chastise the wicked]; 448, 1517, 1524 (obtained the palace of Dulicasana), 1530 (Caurin and Sătyaki entered the palace of A.); 47, [1694 (Yudhishthira and A. went in one chariot to see Bhīshma, together with Krshna) ]. -- | § 638 (do.), XII, 48: Krshna and the Pandavas, etc., proceeded to Kurukshetra (description). ]-§ 639 (do.), XII, [50: The Pandavas and Krshna, etc., descended from their chariots and approached and saluted the R., who surrounded Bhishma on his arrow-bed]. 52e: The Pandavas, etc., returned to Hästinapura after having saluted Bhishma]; 53, [1910 (Yudhishthira asked A. to see that his chariot was made ready)], 1914 (the Pāndavas proceeded towards Krshna's abode; the princes set out to see Bhīshma), [having come to Bhīshma, they alighted from their chariots]. — § 640 (do.), XII, 54a, 1929 (the Pandavas asked Bhishma to discourse on morality).—§ 654 (Apaddh.), XII, 157, 5874 ("the 18 akshauhinis were not equal in might to the single-handed A.").—§ 657 (do.), XII, 167, (6220) (A. assigned precedence to Wealth, not to Virtue and Desire). — § 717 (Narayanīya), XII, 342. (13133), 13136, 13186: Vaicampāyana related what Krshna had said to A., when the latter asked him about the signification of his names mentioned by M.-r. in the Vedas and Puranas. 343, (13188), 13238, (13277): Asked by A.

about the identical origin of Agni and Soma, Krshna (in prose) related some ancient stories about the gods, etc.; asked by A. about the battle between Rudra and Narayana, Krshna related some particulars thereof: "that being, whom, at the time of all the battles, thou beheldst stalking in thy van, is no other than Rudra . . . . those foes whom thou hast alain, were all, in the first instance, slain by him." 349. 13554: When the Pandava and Kuru armies were drawn up for the battle and A. became distressed, Krshna himself explained the religion of Devotion . . . . Partha put that question to Narada in the midst of R. and in the presence of Krshna and Bhishma.—§ 734 (Anuçasanik.), XIII, 26, 1759: Bhīshma had been overthrown in battle by A.: he was lying on a bed of arrows in expectation of the time of death; the Pandavas, etc., waited upon him, while he answered their questions relating to morality and righteousness.—§ 777 (Svargāroh. p.), XIII, 169a, 7771: When they burnt the corpse of Bhishma, Bhimasena and A. held a couple of Yak-tails of pure white in their hands; then the Pāndavas, etc., proceeded to Gangā, where they offered oblations of water to Bhīshma; Gangā wept; Kṛshna comforted her: he declared that Bhishma had not been slain by Cikhandin, but by A.- § 781 (Acvamedh.), XIV, 15, 396, 399, 406: Asked by Janamejaya what Krshna and A. did when the Pandavas had reconquered and pacified their kingdom, Vaicampayana said that Krshna comforted A. for the death of his relatives (a) and then wished to go to Dvaravati; A. sorrowfully assented.—§ 782 (Anugītāp.), XIV, 16, 407, 410: When Krshna and A., after slaying the enemies, dwelt in the palace, A. asked Krshna to repeat the contents [of the Bhagavadgītā], because he would soon repair to Dvārakā. Krshna was discontented that A. could not remember it; he now, however, recited what the brahman Kācyapa had heard from a brahman crowned with ascetic success about JIva (the individual Soul), etc. (i.e. Anugītā). — § 782b (Brahmanagītā), XIV, 34, (932): When Krshna had finished the Brahmanagita, A. asked where that brahmani and that brahman were now; Krshna said: "My mind (manae) is the brahman, my understanding (buddhi) is the brāhmanī; he who has been called kehetrajna, I am myself." —§ 782 (Anugītāp.), XIV, 35, (934): Asked by A. about Bráhman, Krshna recited the old history about the discourse between the preceptor and his disciple on this subject (Guruçishyasamvāda). 51, (1470): Asked by A., Krshna said that he was the preceptor and the mind his pupil; "I wish to see my father again with thy leave"; A. replied: "We shall go to-day from this town to Hastinapura and inform Yudhishthira." - § 783 (do.), XIV, 52: Krshna and A. set out for Hastinapura; A. praised Krshna, "the soul of the universe, etc."; they saw Dhrtarashtra, etc. (7); Krahna passed the night in the apartment of A.; at morning they proceeded to Yudhishthira; then they set out from Hastinapura with Subhadra, etc.; A. returned.—§ 784 (do.), XIV, 53: A. repeatedly embraced Krshna; as he came upon the desert he beheld Utanka.—§ 785 (do.), XIV, 62: Vyāsa came and predicted to Prtha, Uttara, A., and Yudhishthira that the son of Uttara would become a great prince through the puissance of Krshna and Vyasa; A. became comforted. 63, 1874, 1887: Yudhishthira summoned all his brothers, and spoke to them about performing the horse-sacrifice, and about obtaining the wealth of Marutta; Bhimasena proposed to worship Civa; A., etc., approved. 64: The Pandavas, etc., set out for the gold of Marutta. 65: They

made offerings to Civa, etc.: then they again set out for Hästinapura. 66: Meanwhile Kṛshṇa, etc., arrived; Uttarā gave birth to Parikshit, who was still-born. 67, 1969: Subhadra lamented (v). 68: Krshna entered the lying-inroom (description). 69: Krshna touched water and withdrew the Brahma-weapon and revived the child. 70: When Parikshit was a month old, the Pandavas came back with the wealth. 71, 2081: A., etc.  $(\rho)$ , would officiate at Yudhishthira's sacrifice. 72, 2105: According to the counsel of Vyāsa, A. was charged with the protection of the horse. 73, 2115, 2139: Yudhishthira asked A. to spare all hostile kings as much as possible and to invite them to the horsesacrifice; A. with the Gandiva followed the horse; all Hāstinapura came out to see him; a disciple of Yājiiavalkya followed him in order to perform auspicious rites for him, and also many brahmans and kshattriyas. In course of the horse's wandering many great and wonderful battles were fought. The horse wandered over the whole earth; from the North it turned to the East; myriads of kings fought with A., because they had lost their kinsmen on the field of Kurukshetra, the same did innumerable Kirātas, Yavanas, Mlecchas, and Aryas. 74: The Trigartas attacked A., who in vain asked them to forbear; the Trigarta king Süryavarman fought with A., who slew his younger brother Ketuvarman; then he fought Dhrtavarman, was wounded in his hand and dropped the Gandiva, but took it up again and slew eighteen warriors; the Trigartas fled and accepted A.'s dominion. 75, 2188, 2190: In Prāgjyotisha, Bhagadatta's son king Vajradatta (description) attacked A. on his elephant, but, after a fierce battle—76, 2195, 2197, 2207, 2208, 2209 during three days, he on the fourth day had his elephant slain. and promised to come to the horse-sacrifice. 77: The Saindhavas scated on chariots attacked A., who was on foot, recollecting Jayadratha; omens appeared; the Gandiva fell down; the gods, etc., shouted "victory" to .4., who once more used his bow; the Saindhavas fled. 78, 2265, 2273, 2280: The Saindhavas once more rallied; A. urged them to surrender, but in vain: then Dubcala, taking her grandson, the son of Suratha, in her arms, repaired to A.; A. cast off his bow, and asked after Suratha (the son of Jayadratha); she said that he had died from sorrow when he heard of A.'s arrival; A. comforted her; Duhçalā asked her warriors to desist, and returned home; at last the horse arrived at Manipura-79. 2338—where Babhruvahana, A.'s son by Citrangada, approached A. with humility; A. angrily blamed him for having fallen away from kshattriya duties. Ulūpī pierced through the earth and beheld her [step-]son standing distressed, and incited him to fight A., which he did; he even caused the sacrificial horse to be seized; gravely wounded, A. praised his son highly; at last A. fell down in a swoon, and so did Babhruvāhana. 80, 2371: Citrāngadā lamented. At last Ulupi thought of the gem that has the virtue of reviving a dead man; the gem came; she placed it on the breast of A.; he revived. 81, (2402): Asked by A., Ulūpī recited the curse of the Vasus for A.'s having slain Bhīshma in unfair fight; if A. had died without having expiated his sin, he would have fallen into Hell; A. highly approved of her deed and told Babhruvahana to come with his mother, etc., to the horse-sacrifice; Babhruvahana promised to come and to take upon himself the task of distributing food among the brahmans. He asked A. to pass the night in the city with his two wives; but A. was prevented by his vow of following the horse. 82, 2456, 2462: The horse at last

turned its face towards Hastinapura; at Rajagrha, the Magadha king Meghasandhi, the son of Sahadeva, mounted on his chariot, attacked A., who was on foot; he was told to come to the horse-sacrifice. In Vanga, Pundra, and Koçala A. vanquished innumerable Mleccha armies. 83: A. proceeded towards the south. At the beautiful city of the Cedis, Carabha, the son of Cicupala, fought A. and then worshipped him, etc. Citrangada was vanquished by A.; the Nishada king, the son of Ekalavya, was vanquished after a furious battle, etc. King Ugrasena came to A. with Vasudeva. Then along the coast of the western ocean; then to the Gandharas, where a flerce battle ensued with the Gandhara king, the son of Cakuni. 84, 2491: At last the king, disregarding A.'s peaceful advice, fought alone; A. shot off his headgear; the mother of the king came out and forbade her son to fight; A. told him to come to the horse-sacrifice. 85, 2511: At the news of his arrival to Hastinapura, Yudhishthira rejoiced, etc., and made magnificent preparations for the sacrifice. 86, 2559: Krshna, etc., came and told about A. that he had been very much emaciated, and that he was near at hand. 87, 2587, 2592, 2593: Yudhishthira enquired of Krshna why A. was fated to bear such hardships in life; Krshna attributed it to the elevation of A.'s cheekbones. Bhimasena, etc., became gratified with A.'s triumphs. A messenger announced the arrival of A.. and received large gifts. On the second day A. entered the city (description). A. saluted Yudhishthira, etc. 88: The sacrifice was duly performed; 89, 2655.—§ 786 (do.), XIV, 91, 2814: "Yudhishthira, Bhīma, and A. resembled Indra." - § 787 (Açramavāsap.), XV, 1: For fifteen years the Pandavas did everything under the advice of Dhrtarashtra; Bhimasena alone did not forget his grievances. 2: From fear of Yudhishthira nobody dared to speak evil of Duryodhana or Dhrtarashtra. Bhima, however, reverenced the old king outwardly, but with a very unwilling heart. 3: After fifteen years Dhrtarashtra, afflicted by the cutting words of Bhīma, asked Yudhishthira's permission for himself and Gändhärī to retire to the woods clad in rage and barks in order to practise austerities; 10, 333, 346. 11: Yudhishthira and A. applauded Dhrtarashtra's intention to perform the crāddha of Bhīshma, etc., before setting out for the woods; Bhīma was unwilling; A. sought to pacify him, seconded by Yudhishthira. 12, (382), 387, 392: A. urged Bhīma to forget the injuries of Duryodhana. 13, 403: Vidura reported the speeches of Yudhishthira, A., and Bhīma to Dhṛtarāshtra. 15, 434: When Dhrtarashtra and Gandhari set out with his daughters-in-law on the day of full-moon in the month of Karttika, Yudhishthira and A. were filled with grief. 16, 455: Vidura and Sanjaya and Kuntī retired with Dhrtarāshtra and Gāndhārī into the woods; Dhṛtarāshtra caused Kṛpa and Yuyutsu to remain and made them over to Yudhishthira .-§ 788 (do.), XV, 22: Afflicted with grief, the Pandavas did not attend to their kingly offices; they set their heart upon seeing Dhrtaräshtra, etc., and proceeded towards the forest. 23, 618, 628: Headed by A. (on a chariot with white horses) and Krpa, they proceeded slowly (description of the expedition). 24, 646: Sahadeva and Kuntī informed Gandhari of the arrival of the Pandavas, and then advanced towards A., etc. ( $\beta$ ), dragging the childless old couple. 25. 658, 662: To the ascetics who had come from diverse regions to see the Pandavas, Sanjaya pointed out each of them (†γ). 26: Vidura entered the body of Yudhishthira, but was not cremated; 28, 747 (e).—§ 789 (Putradarçanap.), XV, 29: The Pandavas passed about a month in that

forest: Vyasa came: Dhrtarashtra wished to see his dead children and kinsmen; the grief of Gandhari, etc. (3), was revived; she said that for sixteen years Dhrtarashtra never slept for grief; and also Krshna, etc. (e), grieved exceedingly; asked by Vyāsa to tell what she wished-30-Kuntī teld the story of Karna's birth; Vyasa promised to show her Karna. 31: They all proceeded towards the Bhagirathi, and waited for the advent of night; at sunset they bathed and finished their evening rites. 32: When night came, Vyasa plunged into the Bhagirathi for a bath and summoned all the deceased warriors, who all rose up from the water with a loud uproar. 33: When they had sported with one another for that night. Vyasa dismissed them within the twinkling of an eye.—§ 791 (do.), XV, 36, 1004 ( $\beta$ ): Dhrtarashtra became released from his grief; all returned home; the Pandavas had passed more than a month in the wood.—§ 792 (Nārudāgamanap.), XV, 37-39: Two years later the Pandavas were visited by Narada, who told them that Dhrtarashtra, etc., had been burnt by a forest conflagration; only Sanjaya had escaped. The Pandavas and the citizens all proceeded to Ganga in order to offer oblations of water to them, etc.—§ 793 (Mausalap.), XVI, 4, †107: After the mutual slaughter at Dvārakā, Kṛshṇa sent Dāruka to inform A. and tell him to come quickly; Krshna, entering Dvaravati, told his father to protect the ladies till A. came. Bala-Rāma and Krshna died. 5, 135, 138: A. with Dāruka proceeded to Dvārakā; when Kṛshṇa's 16,000 wives saw A., they uttered a loud cry. The city seemed to A. to be like the torrible river Vaitarani. A., Satya, and Rukmini fell down and wailed; then praising Krshna and comforting the ladies, A. wont to Vasudeva. 8k, 151, 153, 154, 157, 169: Vasudeva lamented and said he would die by abstaining from food. 7, 183, 224, 227, 230, 253: A. said that the hour had come also for the Pändavas to depart [from the world] ( $\lambda$ ); he would, however, first move the women, the children, and the aged of the Vrshnis to Indraprastha. Then he entered the hall of the Yadavas called Sudharma (sudharmam yadavim sabham), where he told the citizens and ministers that he would take away with him the remnants of the Vrshnis and Andhakas, as the sea would soon engulf the city, etc. A. passed that night in the mansion of Krshna. At dawn Vasudeva by yoga attained to the highest goal; his four wives ascended the funeral pyre. When A. had caused Vasudeva and his four wives to be burnt, he visited the place where the Vrshnis had been slaughtered, and caused the last rites to be performed and Rama and Krshna to be burnt. On the seventh day he set out with the ladies and children, the Yadava troops and other inhabitants, with Krshna's 16,000 wives, and Vajra; they numbered many millions in all; then the ocean flooded Dvärakä; they proceeded in slow marches; at Pancanada the Abhiras (Mlecchas) conspired to rob the cavalcade. A. only with great difficulty succeeded in stringing his bow. His celestial weapons would not come to his mind; the women were anatched away by the robbers; A.'s shafts soon became exhausted; formerly they had been inexhaustible. A. became very distressed; he escorted the remnant of the cavalcade to Kurukshetra; he established the son of Krtavarman in the city of Marttikavata with the remnant of the women of the Bhoja king; the remainder. with children and old men and women, at Indraprastha with Vajra for their ruler; the son of Yuyudhana (with old men, etc.) on the banks of the Sarasvati, etc.; then A. entered the retreat of Vyasa. 8, 254, 255, (261): A. informed Vyasa of what had passed (v) (" 500,000 warriors have thus been laid down"). Vyasa said that Krshna, as also the Pandavas, had finished their work; "the time has come for your departure from this world," etc. (f). A. entered Hästinapura and informed Yudhishthira of what had taken place.—§ 794 (Mahāprasthān.), XVII, 1, 2, 5, 20, 31, 37, 38: The Pandavas set their heart on leaving the world; the kingdom was made over to Yuyutsu, and Parikshit installed as king in Hastinapura, while Vajra ruled in Indraprastha. Krpa was installed as the preceptor of Parikshit. The subjects tried in vain to dissuade them; they and Draupadī divested themsolves of their ornaments and dressed in the barks of trees; then they threw their sacred fires into the water. Then they set out on their journey: the five Pandayas, Draupadi, and a dog; wandering towards the east they reached the sea of red water. Agni came (a) and caused A. to throw the Gandiva and his inexhaustible quiver into the water and thus restore them to Varuna. They now proceeded towards the south, etc., wishing to make a round of the whole earth. 2, 67: Having crossed Himavat, etc., Krshnā dropped down, in consequence of her partiality for A.; then Sahadeva, then Nakula, then A. fell down; A., because he had said that he would consume all the foes in a single day, but had not accomplished it. 3, 92: Yudhishthira's second test. - § 795 (Svargarohanap.), XVIII, 1-3: Yudhishthira's third test: 2, 36, 66. 4, [128: When arrived in heaven Yudhishthira saw there Govinda (Krshna) in his Brahmaform (description), adored by Phalguna (Arjuna)].--Cf. the following synonyms:---

Aindri ("son of Indra"), q.v.

Bharata ("descendant of Bharata"), q.v.

Bhīmānuja ("younger brother of Bhīma"): IV, 1668.

Bhīmasenānuja (do.): V, 5759.

Bibhatsu ("loathing"): I, 2273, 2275, 2278, 4809, 5302, 5310, 5364, 5389, 5523, 6492, 7887, 8037, 8063, 8165, 8233, 8243, 8258; II, 523, 1928, 2370; III, 551, 589, †915, 1246, 1275, 1387, 1910, 2020, 2061, 8290, 8292, 8421, 10885, 11429, 11526, 11935, 14833, 17261, 17274; IV, 46, 367, 1184, 1227, 1283, 1307, 1311, 1376 (enumeration of Arjuna's ten names), 1378, 1385 (etymology), 1441, 1474, 1475, 1479, 1486, 1493, 1508, 1512, 1527, 1610, 1625, 1649, 1653, 1698, 1702, 1712, 1718, 1939, 1946, 1988, 1997, 2028, 2038, 2125, 2350; V, †852, 2216, 2672, 2800, 2823, 2855, 2969, 3177, 4649, 4709, 4785; VI, 717, 2020, 2552, 3211, 3746, 4834, 4839, 4973, 5212, 5286, 5488, 5558, 5609, 5612, 5621, 5739, 5788, 5790; VII, 820, 420, 669, 768, 787, 1309, 1995, 2486, 2536, 2561, 2815, 2816, 2823, 2829, 3223, 3240, 3251, 3268, 3293, 3356, 3374, 3685, 4218, 4294, 5354, 6063, 6075, 6091, 6094, 6219, 6283, 6411, 6768, 6780, 6966, 7085, 7088, 7091, 7216, 7714, 7834, 8081, 8289, 8386, 8465, 9007, 9103, 9105, 9115, 9246, 9399, 9402; VIII, 159, 1636, 2129, 2179, 2584, 2863, 3237, 3245, 3578, 3581, 3582, 3751, †3833, 4009, 4112, †4778, 4848; IX, 135, 201, 781, 1570; XI, 376, 662, 689; XII, 652, 819; XIV, 1792, 2155, 2182, 2224, 2230, 2283, 2488, 2506, 2579; XV, 370, 397, 400; XVI, 167, 170, 177.

Brhannalā (the name which A. gave himself with king Virāṭa): IV, 54, †306, †307, †308, (849), 850, (852), 852, 1186, †1190, 1193, 1205, 1206, 1212, 1214, 1217, 1220, 1222, 1223, 1228, 1229, 1248, 1256, (1259), 1274, 1276, 1314, (1315), 1342, (1343), †2151, †2159, 2167, †2169, †2175, 2181, 2199, 2204, 2214, 2216, 2229.

Çakhamıgadhvaja (- Kapidhvaja): VII, 5802.

Çakraja ("son of Indra"): XIV, 2560.

Cakranandana ("son of Indra"): III, 1843.

Çakrasünu ("son of Indra"): VI, 4731; VII, 1804; VIII, †3845, †3521.

Cakrasuta ("son of Indra"): VI, †3753.

**Qakrātmaja** ("son of Indra"): III, 1724, 11912; VII, 6575; XIV, 2325.

**Çvetāçva** ("with white horses"): II, 1683; III, 10881; VI, 5451, 5470; VII, 4712; VIII, 1076, 1578; X, 631; XIV, 2185, 2183; XV, 73.

**Gvetahaya** ("with white horses"): V, 2133; VII, 1228: VIII, 4346.

Gvetavāha ("with white horses"): III, 10847; V, 5759; XII, 30.

Cvetavahana ("with white horses"): I, 7374; III, 10532, 10863; IV, 1349, 1375 (enumeration of Arjuna's tennamos), 1377, 1382 (etymology), 1648; VII, 3287, 3294, 6584, 7329; VIII, 4475; XII, 25; XIV, 2222, 2466; XVII, 64.

Devendratanaya ("son of Indra"): VII, 7716.

Dhanañjaya ("conqueror of booty"): I, †161, †168, †192, 388, 496, 608, 2292, 2444, 4921, 5272, 5275, 5289, 5483, 5496, 5498, 5531, 5539, 5654, 5741, 6439, 6461, 6468, 6518, 6891, 7124, 7136, 7375, 7503, 7753, 7762, 7766, 7770, 7790, 7822, 7829, 7848, 7851, 7878, 7931, 7972, 7979, 8028, 8034, 8079, 8326, 8472; II, 130 (°sakhā Tumburuḥ), 647, 823, 970, 987, 995, 996, 1003, 1010, 1011, 1017, 1478, 1607, 1707, 1716, 1889, 1890, 1920, 2157, 2260, 2411, 2422, 2539, 2569; III, 595, 918, 922, 943, 1361, 1439, 1458, 1469, 1489, 1497, 1506, 1508, 1509, 1517, 1588, 1685, 1710, 1712, 1813, 1818, 1864, 1877, 1888, 1918, †2009, 2016, 2017, 3087, 4021, 8280, 8432, 8446, 10283, 10870, 10872, 10873, 10880, 10898, 11069, 11821, 11833, †11894, †11905, 11917, 11925, 11926, 11931, 11942, 11987, 12011, 12059, 12270, 12284, 12290, 12293, 12295, 12302, 12311, †12316, 12443, 12569, 12579, 14758, 14768, 14791, 14832, 14954, 14972, 14976, 14989, 14991, 15004, 15007, 15012, 15015, 15019, 15065, 15066, (°sakhātmānam darçayām āsa . . . Citrasenah), 15069, †15655, †15673, †15694, †15706, 15742, 15770, 15771, 16606, 16920, 17273, 17294, 17297, 17299; IV, 39, 148, †309, †311, 572, 573, 575, 583, 587, 620, 649, 845, 1211, 1233, 1260, 1265, 1266, 1269, 1271, 1286, 1318, 1376 (enumeration of the ten names of A.), 1378, 1380 (etymology), 1391, 1459, 1564, 1569, 1571, 1580, 1582, 1618, 1620, 1638, 1758, 1781, 1822, 1857, 1921, 1995, 2006, 2022, 2024, 2025, 2035, 2044, 2055, 2065, 2083, 2087, 2093, †2110, †2129, 2130, 2318, 2323, 2324, 2345, 2368; V, 130, 134, 144, 146, 150, 620, 629, †677, †688, †724, †736, †763, †872, †1809, †1810, 1956, 1957, 2085, 2099, 2187, 2196, 2199, 2324, †2418, 2480, 2490, 2500, 2508, †2512, 2800, 2974, 3071, 3072, 3162, 3195, 3199, 3200, 3204, 3490, 3496, 3707, 3976, 4171, 4358, 4425, 4652, 4691, 4707, 4708, 4722, 4777, 4817, 4869, 4937, 5136, 5142, 5165, 5167, 5295, 5344, 5370, 5487, 5514, 5559, 5623, 5784, 5868, 5873, 7588, 7630, 7639; VI, 18, 697, 707, 762, 844, 927, 1034, 1118, 1178, 1241, 1260, 1310, 1483, 1526, 1538, 1541, 1554, 1677, 1822, 1982, 1999, 2075, 2115, 2136, 2150, 2153, 2161, 2375, 2425, 2554, 2558, 2565, 2568, †2595, †2633, †2644, †2647, **†2679, 3004, 3070, 3088, 3119**, 3126, 3163, 3269, 3282, 3557, 3563, 3581, 3586, †3751, **†3756, †3757, 8759, †3775, 4323, 4339, 4587, 4618, 4621,** 4643, 4645, 4738, 4844, 4944, 4970, 4971, 4988, 5066, 5073, 5118, 5227, 5282, 5288, 5800, 5311, 5325, 5356, 5366, 5487, 5527, 5542, 5548, 5577, 5613, 5647, 5726, 5778, 5803, 5848, 5853: VII, †63, 95, 194, 199, 225, †248, 328, 381, 833, 341, 346, 352, 353, 417, 460, 468, 670, 675, 700, 707, 725, 759, 760, 774, 777, 779, 1063, 1221, 1237, 1246, 1247, 1248, 1249, 1254, 1255, 1307, 1322, 1425, 1491, 1523, 1527, 1637, 1758, 1990, 2476, 2582, 2648, 2655, 2660, 2701, 2706, 2789, 2791, 2804, 2820, 2822, 2827, 2841, 2966, 2974, 2979, 3057, 3089, 3132, 3140, 3154, 3176, 3183, 3193, 3239, 3244, 3253, 3339, 3342, 3344, 3348, 3852, 3353, 3854, 3882, 3395, 3397, 8415, 3417, 3428, 3432, 3434, 3435, 3441, 3648, 3688, 3697, 3706, 3707, 3759, 3763, 3764, 3777, 3798, 3801, 3805, 3811, 3832, 3834, 3874, 3875, 3886, 3889, 3899, 3901, 3902, 3934, 4196, 4197, 4228, 4236, 4213, 4246, 4270, 4281, 4392, 4401, 4480, 4484, 4637, 4708, 4724, 4954, 4971, 5018, 5106, 5131, 5140, 5167, 5168, 5244, 5252, 5255, 5256, 5264, 5324, 5326, 5373, 5451, 5547, 5776, 5805, 5807, 5810, 5812, 5813, 5818, 5824, 5842, 5852, 5885, 5934, 5987, 5989, 6074, 6083, 6113, 6122, 6123, 6140, 6142, 6144, †6153, 6155, 6170, 6172, 6197, 6223, 6244, 6246, 6257, 6275, 6302, 6347, 6391, 6393, 6455, 6473, 6474, 6781, 6849, 7093, 7100, 7108, 7274, 7497, 7670, 7710, 7724, 7781, 7802, 7810, 7817, 8058, 8182, 8189, 8218, 8227, 8264, 8267, 8283, 8288, 8290, 8291, 8293, 8310, 8323, 8347, 8369, 8463, 8471, 8605, 8690, 8706, 8802, 8803, 8804, 8865, 8873, 8945, 9039, 9052, 9082, 9098, 9112, 9258, 9390, 9398, 9495; VIII, 42, 61, 105, 114, 232, 299, 368, 421, 427, 494, 614, 655, 656, 683, †697, †701 (jighamsur Indravarajam Dhananjayam; so also B. and Nil., who explains Indrararajam to be Krshna; ought we not to read coul sendravarajam Dha°?), 823, 1093, 1096, 1102, 1166, 1384, 1674, 1689, 1693, 1694, †1739, †1751, 1755, 1763, 1771, 1781, 1782, 1789, 1800, 1803, 1805, 1807, 1809, 1813, 1825, 1956, 1972, 1974, †1980, †1987, 2151, 2159, 2165, 2421, 2607, 2815, 2833, 2960, 2964, 2974, 3041, 3273, 3279, 3281, †3285, 3294, 3309, 3322, 3323, 8324, 3327, 8380, 3388, 3405, 3420, 3433, 3449, †3516, †3520, 3564, 3565, 3568, 3583, 3584, 3586, 3631, 3680, 3797, †3804, †3845, †3850, †3851, †3869, 4026, 4034, 4036, 4043, †4068, †4069, †4077, 4085, †4086, 4091, 4092, 4094, 4097, 4102, 4106, 4114, 4116, 4126, 4130, 4144, 4273, 4274, †4298, †4330, 4350, 4373, 4382, 4395, 4410, 4419, 4429, 4431, 4438, 4478, 4477, †4494, †4504, †4507, †4511, †4525, †4546, †4558, †4590, †4598, †4604, †4612, †4614, †461**7,** †4622, †4684, †4691, 4768, †4777, †4795, †4805, †4823, 4863, 4866, 4876, †4907, †4926, 4959**,** 4983, 5011, †5041; IX, 142, 155, 158, 209, 210, 450, 706, 725, 799, 820, 1020, 1026, 1029, 1063, 1286, 1338, 1444, 1477, 1569, 1599, 3252, 3261, 3266, 3318, 3469, 3483; X, 443, 610, 681, 687, 691, 692, 705, 707; XI, 359, 613, 647, 815; XII, 54, 192, 195, 581, 732, 768, 771, 772, 775, 1694, 1911, 1913, 13236, 13250, 13303, 13322; XIII, 6925 (triyugau pundarikākshau Vāsudeva Dhananjayau), 7019 (- Vishnu, 1000 names), 7791; XIV, 372, 873, 417, 933, 1471, 1476, 1482, 1511 (°grhah), 1512, 1589, 1862, 1867, 2116, 2121, 2123, 2149, 2150, 2152, 2168, 2170, 2171, 2186, 2187, 2213, 2215, 2216, 2267, 2269, 2277, 2283, 2291, 2294. 2298, 2303, 2319, 2336, 2345, 2379, 2396, 2397, 2409, 2416, 2438, 2439, 2465, 2470, 2503, 2516, 2570, 2585, 2586 (okathām, i.e. A.'s adventures when following the sacrificial horse); XV, 387, 408, 853 (in reality - Nara); XVI, 112, 145, 156, 171, 182, 210, 220, 236, 240, 244, 287; XVII, 34, 42, 52.

Gāṇḍīvabhṛt ("armed with the Gāṇḍīva"): V, 711; XIV, 2253, 2258, 2445.

Gāṇḍīvadhanvan ("having the Gāṇḍīva for his bow"): I, 524; II, 2083; III, 1269, 1921, 2049, 2060, 11532,

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11826, †14760, †15657, 17471; IV, 46, 1401, 1632 (°inam; so also B.), †1675, 1692, 1723, 1894, 2112; V, 56, 99, †654, †656, †657, †1815, 2086, 2087, 2294, 2486, 3199, 4796, 5302, 5334, 5773, 5805; VI, 729, 2078, 2142, 2642, 3122, 3199, 3204, 3206, 4741, 5626, 5633; VII, 329, 666, 684, 1486, 1908, 2622, 2746, 2785, 3059, 3131, 3326, 3935, 4877, 6207, 7046, 7111, 8285, 8338, 8443, 9430; VIII, 233 (Çārnga-Gāṇdīvadhanvānau), 3233, 3307, 3540, 3608, 3610, 4160, 4467, †4678, †4792, 4999, 5025; IX, 225, 841, 3467, 3470, 3471, 3473, 3480, 3482; X, 195, 196, 631, 676, 723 (°aḥ snushā Virāṭasya sutā, ī.e. Uttarā); XI, 571 (°aḥ snushā Virāṭa-duhi/ā, i.e. Uttarā), 584 (°aḥ sutam svasrīyam Vāsu-devasya, i.e. Abhimanyu), 605, 653, 818; XII, 52, 142, 1464, 1921; XIII, 6924; XIV, 1783, 2266, 2373, 2429.

Gāṇḍīvadhārin ("holding the Gāṇḍīva"): VIII, 1820.

Gāṇḍīvin ("possessing the Gāṇḍīva"); VIII, 6898 (Hario vigraham).

Gudākeça: I, 5524, 7964; III, 1715, 1781, 1905, 10848, 10878, 11833, 12565, 15754, 17263; IV, 45; V, 5328, 5644, 5865; VI, 790, 854, 887, 1253; VII, 3083, 4215, 5134; XII, 651, 893; XIV, 382, 2157, 2168, 2201, 2353, 2486, 2519; XV, 362.

Indrarupa ("having the form of Indra"), q.v.

Indrasuta ("the son of Indra"), q.v.

Indratmaja ("the son of Indra"), q.v.

Indrāvaraja (VIII, 701), v. Dhananjaya.

Jaya ("Victory"): II, 770; III, 10270 ("ātmajasya, presumably = Abhimanyu), 11525, 15608; V, 162(?), †710; VII, 1228 (Çvetahayah), 3137, 6304, 6539, 8263; VIII, 625, †4070; XIV, 2296, 2376, 2424; XVI, 252.

Jishnu ("victorious"): I, 5228, †7014 (Bhīmah sa°), †7033, †7078, †7079, 7091, 7130, 7141, †7158, 8244; II, †2229; III, 425, 1401, 1443, 1567, 1593, 1596, 1609, 1790, 1891, 8277, 11818, 11823, †11896, †11897, †12321, †15645, 17297; IV, 1375 (enumeration of Arjuna's ten names), 1378, 1388 (etymology), 1570, †1692, 1702, 1786, 1986, 1990, 2063, †2092, †2147; V, †654, †717, 3161, 3495, 3824, 3840, 4177, 5557; VI, 2074, †2611, †3758, 4982, 5296, 5313, 5315, 5352, 5633; VII, 1240, 1414, 2973, 2978, 6175, 6411, 6413, 6496, 6736, 6775, 6778, 8353; VIII, 711, 1103, 1118, 1435, 2739, †3357, †4560, †4682; XII, 1370 (? Devasthānena Jishņunā), 4079; XIV, 2098, 2124, 2145, 2156, 2165, 2167, 2193, 2384, 2392, 2505, 2560 (Çakrajaṃ), 2563, 2577; XV, 410.

**Kapidhvaja** ("with the ape-banner"): V, 3495; VI, †2659, 5663; IX, 521.

Kapiketana (do.): XIV, 2457.

Kapipravara ("with the excellent ape"): X, 631.

Kapivaradhvaja ("with the excellent ape in his banner"): VII, 326.

Kaunteya ("son of Kunti"), q.v.

Kaurava, Kauravaçreshtha, etc.

Kauraveya, Kauravya, q.v.

Kirītabhṛt (" wearing the diadem"): XIV, 2436.

**Kirīṭamālin** ("adorned with a diedem as a garland"): III, †11906, †12570; IV, †1678, 1997, 2068; VI, †2625; VII, 5262, †6296.

Kirītavat ("having a diadem"): XI, 696.

**Kirițin** ("having a diadem"): I, †163, 400, 426, 434, 460, 471, 488, 489, 546, 5478, 6952, 7103, 7115, 8024, 8013; II, 1021, 1029, 1888; III, 1928, †1931, †11895, †11905, †11916, †12318, †12578, †15653; IV, †1294,

1375 (enumeration of the ten names of A.), 1377, 1384 ("formorly, when I fought the Danavas, Cakra put a diadem resplendent as the sun on my head, therefore men called me Kirîtin"), †1661, †1677, †1680, †1684, †1687, †1688, 1720, 1724, 1846, †2100, †2134, †2149; V, 137, 138, 165, 621, 622, 629, †751, †1811, †1814, †1910, 2099, †2104, †2421, 5910, 5930; VI, †1281, 2149, 2380, †2585, †2632, 2635, †2641, †2649, †2650, †2660, †2671, 2692, 3137, 5224, 5231, 5338, 5491, 5557, 5568, 5581, 5584, 5590, 5597, 5650; VII, †81, †83, 105, 287, 419, 486, 663, 723, 741, 1218, 1298, 1332, 1434, 1463, 2987, 3183, 3194, 3200, 3202, 3215, 3429, 3748, 4709, 5821, 5856, 5952, 6072, 6097, 6101, †6149, 6174, 6283, †6445, 6450, 6520, 6527, 6571, 6579, 6965, 6968, 7123, 7135, 7209, 7215, 7219, 8910, 9330; VIII, 154, 285, 428, †673, †704, 763, 826, 1948, 2189, 2219, 2609, 2794, 2906, 3234, †3517, †3530, †3533, †3591, †3832, †3854, **†3858, 4041, †4082, 4101, 4109, 4118, 4128, 4143, †4192,** †4303, †4304, †4331, †4336, †4343, †4346, **4378**, †4561, †4564, †4566, †4575, †4584, †4585, †4608, †4630, †<del>4</del>660, †4683, †4702, †4708, †4780, †4785, †4796, **†4**809, **†**4818, 4838; IX, 113, 114, 131, 1340, 1390, 1473; XIV, 2141, 2144, 2145, 2221, 2270, 2322, 2472, 2476, 2481, 2485; XV, 364.

Krshna, q.v.

Krshnasarathi ("having Kṛshna for his charioteer"), q.v.

Kuntīputra ("son of Kuntī"), q.v.

Mahendrasunu ("son of Indra"), q.v.

Mahendrātmaja ("son of Indra"), q.v.

Nara, q.v.

Pākaçāsani ("son of Indra"), q.v.

Pāṇḍava, Pāṇḍaveya, etc., Pāṇḍunandana, etc., q.v.

Pārtha ("son of Prthā"), q.v.

Paurava ("descendant of Puru"), etc., q.v.

Phālguna: I, 396, 576, 4407, 5228, 5231, 5355, 5362, 5397, 5403, 5414, 5467, 5474, 5528, 5872, 7104, †7137, 7408; II, 977, 1016, 1031, 1651, †2161; III, 469, †1369, 1515, 1547, 1558, 1561, 1562, 1595, 1603, 1612, 1618, 1623, 1634, 1660, 1687, 1750, 1801, 1816, 1832, 1837, 1875, **†1878, 1925, 1938, 1953, 1985, 4011, 10882, 10889, 11820** (Bhīmasenād avarajah), 11927, 12010, 12070, 12566, 14803, 15190. 15342, 15773, 15782, 16983, 17171; IV, 90, 641, 1299, 1375 (enumeration of A.'s names), 1378, 1383 (Uttarābhyām Phalgunībhyām nakshalrābhyām aham divā | jāto Mimavatah prehthe; tena mām Phālgunam viduh), 1816, 1849, 1852, 1875, 2052, †2135, 2153, †2157; V, †657, †660, †760, †852, †858, 2092, 2094, 2132, †2228, 2846, 5518, 5519, 5524, 5526 (°ānām çatāni vā), 5563, 5569, 5571 (°ānām çalāni vā), 5615, 5639, 5714, 5814, 7587; VI, 606, 707, 2158, 2462, 2465, 2467, †2639, 3200, 3203, 4020, 4148, 4547 (vi° imam lokam), 4552, 4740, 4875, 4914, 4918, 4922, 5285 (dvitīya iva Phālgunaḥ), 5310, 5477, 5481, 5556, 5585, 5586, 5592, 5594, 5625, 5654, 5730, 5732, 5812, 5833; VII, 461, 718, 761, 1039, 1220, 1269, 1415, 1456, 1519, 2610, 2620, 2635, 2779, 3172, 3228, 3321, 3361, 3432, 3918, 4208, 4247, 4275, 4292, †4685, 4786, 4815, 4878, 4880, 5104, 5118, 5119, 5155, 5187, 5250, 5257, 5258, 5263, 5266, 5267, 5857, 5858, 5990, 6073, 6096, 6101, 6119, 6121, £128, 6130, 6209, **62**90, 6299, 6389, 655**3**, 657**5**, 657**7**, 676**7**, 6776, 6977, 6987, 6992, 7015, 7053, 7059, 7090, 7099, 7115, 7117, 7119, 7120, 7199, 7757, 7798, 8167 (C. has Pandavasya), 8248, 8249, 8250, 8280, 8287, 8296, 8352, 8892,

9189; VIII, 16, 256, 304, 370, 423, 963, 1301, 1315, 1576, 1645, 1658, †1794, 1824, 1834 (°anām çatāni vā), †1965, †1989, 2311, 2419, 2595, 2825, 3191, 3244, †3344, †3355, †3380, †3533, 3570, 3596, 3767, †4062, 4113, 4129, 4135, †4302, 4365, 4444, †4522, †4600, †4650, 4765, †4804, 5017; IX, 1455, 1830, 1883, 1900, 3521; XII, 32, 51, 57, 602, 1479, 1910, 13131, 13132; XIV, 366, 414, 1475, 1524, 1537, 1954, 2104, 2202, 2240, 2260, 2262, 2274, 2304, 2463, 2588, 2596, 2612; XV, 363, 371, 384, †135; XVI, 204; XVII, 39, 68; XVIII, 128, 165 (°sya suto, i.e. Abhimanyuh). Prabhañjanasutānuja: VII, 6268.

Savyasācin ("ambidexter"): I, †198, 459; II, 2621, 2624, 2635, 8235, 8277, 8311; III, †228, 575, 4005, 8412, 12006, 15176, 16974; IV, 1246, 1295, 1376 (enumeration of A.'s ten names), 1386 (etymology, v. Gāndīva); V, †657, 2293, 2350, 2477, 3194, 3403, 4649, 4770, 4772, 4786, 4801, 4825, 4950, 5115, 5238, 5241, 5466, †5651; VI, †1279, 2048, 5044; VII, 2661, 2793, 2807, 3011, 3124, 3410, 4465, 4707, 4807, 5255, 5337, 5781, 6328, 7023; VIII, 125, 128, 130, †676, 706, 1949, †3843, †4563, †4577; ÎX, 1, 133, 167, 215, 732, 1322, 1326, 1327, 1366, 1571 (lokavīreņa), 3485; XI, 607; XIV, 383, 1781, 2108, 2163 ("karād), 2231, 2415, 2448, 2451; XV, 35, 816 (mātaram "aḥ), 1067, 1068; XVI, †116; XVII, 5; XVIII, 35, 118.

Surasūnu ("son of a god"): 111, 8282.

Tāpatya ("descendant of Tapatī," cf. Tapatyupā-khyāna): I, 6514, 6516, 6517 (Tapatī nāma kā caishā Tāpatyā yatkrts vayam), 6520, 6633.

Tridaçavarātmaja ("son of Indra"): VII, †167.

Vānaradhvaja (= Kapidhvaja): VI, 5490.

Vanaraketana (= Kapidhvaja): X1V, 2430, 2446.

Vānaraketu (= Kapidhvaja): V, 4683.

Vanaravaryaketana (= Kapidhvaja): XIV, 1533.

Vāsavaja ("son of Indra"): IV, †1674.

Vāsavanandana ("son of Indra"), v. Vāsava.

Vāsavasyātmaja ("son of Indra"): VII, 1739 (Vāsavasyātmajātmajah, i.e. Abhimanyu).

Vāsavi ("son of Indra"): V, 5115; VII, 1250, 1371, 2583, 2704; XII, 12963; XVI, 148.

Vijaya ("Victory"): I, 5232; III, 15346, 17261; IV, [176 (one of the five secret names which Yudhishthira gave to the Pāṇḍavas when with Virāṭa)], [804 (do.)], 1376 (enumeration of A.'s ten names), 1377, 1381 (etymology); V, 1995, 5234; VI, 3572, 3578, 4510, 5470; VII, 325, 2819, 4171, 4188, 4203, 6899, 7094, 7754; VIII, 2834, 3143, 3572; IX, 628; XII, 30, 896; XIV, 356, 1967, 2029, 2161, 2162, 2192, 2353, 2423, 2471, 2477, 2512, 2575, 2576, 2587; XV, 480, 1066 ("sya jananī).

Arjuna<sup>3</sup>, a rshi in the palace of Yama. § 267 (Yamasubhāv.): II, 8, 328.

Arjunabhigamanaparvan. § 317: Hearing that the Pandavas had been banished, the Bhojas, Vrshnis, Andhakas, the heirs of Pancala, the Cedi king Dhrshjaketu, the brothers Kaikeya went to see them. As Krshna (b) said: "the earth shall drink the blood of Duryodhana, etc.," Arjuna tried to pacify him by reciting the feats achieved in his former lives (b); then Arjuna, the soul of Krshna, became silent, and Jandadana (i.e. Krshna) (b) replied that he was identical with Arjuna. Then Pancali (i.e. Krshna), surrounded by Dhrshjadyumna and her other brothers, praised Krshna (b). She then blamed him and the Pandavas for having let her endure the shame of being dragged in the assembly, etc.

("fie on that Gandiva (c)"), and relates the persocutions of Duryodhana (cf. § 197) and the valour of Bhima until the svayamvara. Krshna promised that she should be avenged, and Dhrehtadyumna said: "I will slay Drona; Çikhandin Pitamaha (i.e. Bhishma); Bhimesona Duryodhana; and Dhananjaya (i.e. Arjuna) Karna; assisted by Rama and Krehna we are invincible in battle even to Indra" (III, 12). -§ 318: Krshna said that if he had not been absent from Dvaraka (v. 610: the Anartta country) at that time, he should have come and prevented the gambling by either persuading Dhrtarashtra (relating how the son of Virasona was formerly deprived of his kingdom, etc.), or compelling him by force; on arriving at Douraka he had learnt from Yuyudhana what had happened and had instantly come to see them (III, 13). - §§ 319-321: Saubhavadhop. (q.v.).--§§ 322-324: Dvaitavanapravoça (q.v.).-- §§ 325-327: Draupadī-paritāpa-vākya (q.v.).—§§ 328-329: Kāmyakavana-praveça (q.v.).—§ 330: Indradarçana (q.v.). For continuation v. Kairataparvan.

Arjunadāyāda = Abhimanyu. § 581 (Bhīshmav.): VI, 61, 2689 (γ).—§ 590 (Droṇābhishek.): VII, 14, 570.

Arjunāgraja = Bhīmasena: I, 5472.

Arjunaka, a' hunter. § 719 (Gautamī-lubdhuka-vyālu-Mṛtyu-s.): XIII, 1, 18, 21, 35, 61, 69, 71, 77, 79, 80.

Arjunanandana - Abhimanyu: VII, 1634.

Arjunapūrvaja = Bhīmasona: VI, 4356.

Arjunasuta: VI, 90, 4022 (- Irāvat); 100, 4579 (- Abhimanyu).

Arjunasyābhigamana ("the visit of Arjuna to the heaven of Indra"). § 10 (Parvas.): I, 2, 320 (parva = Arjunūbhigamanaparvan).

Arjunasya vanavāsah ("the dwelling of Arjuna in the wood"). § 11 (Parvas.): I, 2, 363 (= Arjunavanavāsa-

Arjunasya vane vāsaḥ (do.). § 10 (Parvas.): I, 2, 315

Arjunātmaja 1 = Abhimanyu: VII, 1534, 1591, 1631, 1807, 1893.

Arjunātmaja = Irāvat: VI, 3979, 4048.

Arjunavanavasaparvan ("the section relating to Arjuna's dwelling in the wood," the 16th of the minor parvans of Mhbhr.). § 247: The Pandavas continued to reside there, and by their prowess they brought many kings under their sway, and on account of their virtue the whole race of the Kurus grow in prosperity. After some time robbers lifted the cattle of a brahman, who then repaired to Khandavaprasths and reproved the Pandavas. Arjuna heard it; but the chamber where the Pandavas had their weapons being then occupied by Yudhishthira with Krshnā, Arjuna was obliged to violate the established rule by entering the chamber. Then, armed with the bow and attired in mail and riding on his war-chariot decked with flagstaffs, he pursued the thieves and compelled them to give up the booty. Then, notwithstanding Yudhishthira's objections, he went to the forest to live there for twelve years (I, 213).—§ 248: Arjuna set out followed by brahmans conversant with the vedas and vedangas and devoted to the contemplation of the Supreme Spirit (adhyālmacintakāḥ), by mendicants (bhaikshāḥ) devoted to Bhagavat (Bhagavadbhaktūḥ), by reciters of the Purāņas (sūtāḥ Paurāņikāḥ), and by reciters of sacred stories (divyākhyānāni), etc., and settled at Gangadrara, where the brahmans performed innumerable agnihotras. One day when Arjuna had performed his ablutions in the Ganga, and offered the oblations of water to his deceased ancestors, and when he was about to rise up from the stream desirous of performing his sacrificial rites before the fire, he was drawn away to the bottom of the water by Ulūpī, the daughter of the Naga king Kauravya of the lineage of Airavata, urged by the god of desire. There he saw a sacrificial fire, where he performed his sacrificial rites, by which Agni was much gratified. Ulupi persuaded him that it was a greater merit to give himself up to her than to keep the vow of a brahmacarin, and having spent the night there, he in the morning, accompanied by Ulapi, came back to Gangadvara. Ulapi, taking leave of him there, said that he would be invincible in water (I, 214).—§ 249: Then he set out towards the Himavat and came to Agastyavata and the mountain of Vasishtha; in Bhrgutunga he bestowed many thousands of kine, etc., on brahmans and visited many tirthas (especially all those in Anga, Vanga, and At the gate of the kingdom of Kalinga the brahmans desisted from following him further: he crossed Kalinga, beheld the Mahendra mountain adorned with the ascetics, and went to Manipura, proceeding slowly along the seashore. There he married Citrangada, the daughter of king Citrarahana (b), and dwelt there for three years. When Citrangada had given birth to a son, Arjuna set out on his wanderings again (I, 215).- § 250: Then Arjuna went to the tirthas at the southern ocean. There five tirthas were shunned on account of five crocodiles that seized the devotees: Ayastyatirtha, Saubhadra, Pauloma, Karandhama (giving the results of a horse-sacrifice), and Bharadvaja's tirtha. Arjuna plunged into the Saubhadra (so called after a maharshi), and was seized by a crocodile, which he dragged to the shore. It then became the apsaras Vargā, the friend of Dhanapati (Kubera). When she with her four companions (Saurabheyi, Samīcī, Vudvudā, and Latā), going to the abode of Kubera, had in vain tempted an ascetic brahman, that brahman had cursed thom, saying that they should become crocodiles for 100 years (I, 216). Vargā said: "As we asked the rehi to grant us pardon, he said: '100 and 100,000 are all indicative of cternity; but the words 100 as employed by me is to be understood as a limited period; you will be delivered by an exalted individual, and those waters shall become sacred and purifying under the name of Naritirthani.' The devarshi Narada directed us to these lakes, and said that Dhananjaya (i.e. Arjuna) would soon deliver us." Arjuna then also delivered the other four apsarases. Then he proceeded to Manipura to see Citrangada; with her he had begotten king Babhruvahana. Then he proceeded towards Gokarna (I, 217).- § 251: Then Arjuna visited the tirthas on the shores of the western ocean, and arrived at Prabhasa. There Madhueudana (- Krshpa) visited him, and he and Arjuna, who were the rshis Nara and Narayana, sported there for some time. Then they went to the Raivataka mountain, after Krehna had caused this mountain to be well adorned by many artifices; there he saw the performances of the actors and the dancers. The next morning they set out for Drārakā, welcomed by the Bhojas, Vṛshṇis, and Andhakas. There he dwelt in the mansion of Krshna for many days (I, 218).

Arjunāvara (VII, 1550, "inferior to Arjuna," sc. Ārjunir, i.e. Abhimanyu); but B. has Arjunād varaķ ("botter than Arjuna").

Arjuni - Abhimanyu: I, 8027; VI, 1824, 2365, 2373, 2460, 2730, 3223, 3436, 3559, 4560, 4684, 4613, 4747, 5158, 5406; VII, 546, 548, 556, 1509, †1550 (cf. Arjunāvarah), 1653, 1557, 1564, 1579, 1597, 1623, 1626, 1630, 1636, 1659,

1725, 1786, 1768, 1783, 1786, 1803, 1818, 1821, 1840, 1852, 1855, 1856, 1874, 1897, 1898, 1909, 1920, 1963; XIV, 1958.

Arjuni' - Çrutakirti: III, 14781 (Çrutakarma); VII, 1095 (Çrutakirtin tu Draupadeyam), 4059.

Arjuni' - Irāvat: VII, 1738.

\*Arka¹ = Sūrya (the Sun): I, 42, 2771, 4388; III, 146 (Dhaumya's enumeration of the 108 names of the Sun), 192 (Yudhishthira's hymn to the Sun); XII, 11744 (has given the Yajurveda to Yājñavalkya).

Arka - Vishnu (1000 names).

Arka, an ancient king. § 8 (Anukram.): I, 1, 230 (belonging to the past).

Arka. § 130 (Amçāvat.): I, 67, 2668 (a Dānava incarnated as the rājarshi Rshika).

Arkaja. § 562 (Bhagavadyān.): V, 74γ, 2730 (born among the Balīhas).

Arkaparna. § 101 (Amçavat.): I, 65, 2551 (one of the sixteen Devagandharvah Mauneyah).

Arkaputra - Karna: I, †7026.

Arnavālaya - Çiva (1000 names1).

Archana - Civa (1000 names).

\*Arsha, adj. ("belonging to or named after the rshis"):
XII, 349 (vidhih).

Arshabha. § 596 (Pratijñāp.): VII, 79, 2813 (practically like the note Rshabha).

Arshtishena, a rshi. § 11 (Parvas.): I, 2, 456 (°açrame). -§ 22 (Pramadvarā): I, 8a, 962.—§ 434 (Saugandhikāh.): III, 156, 11445 (°acrame).- § 436 (Yakshay.): III, 158, 11626 (°sya rājarsher āçramaṃ), 11627; 159, (11643).— § 437 (Yakshay.): III, 160, 11661 (°acrame; here the Pandavas dwelt for some time), 11666, 11672 (odcrame).-§ 438 (do.): III, 161, 11741 (the Pāṇḍavas entrusted Draupadi to him); 162, 11812 (osya rajursheh . açramam).—§ 439 (do.): III, 163, 11841, 11842.—§ 448 (Ajagarap.): III, 176, †12338.—§ 615 (Baladevatīrth.): IX, 39, 2270 (had formerly undergone austere penances and acquired Brahmanhood at a certain tIrtha), 2281; 40, 2285, 2287, 2293 (§ 615m). In the Krta age A. (dvijottamah), though residing for a long time in his preceptor's house, and attending to his lessons every day, could not master any branch of knowledge or the Vedas. By austere penances he then acquired the mastery of the Vedas and great learning and became perfect (siddhah) in that tirtha, and bestowed three boons on it: (1) from this day a person who bathes in this tirtha, shall obtain the benefit of a horsesacrifice; (2) from this day no fear from snakes and wild beasts will be in this tirtha; (3) small exertions in this place will lead to great results. Then the muni proceeded to heaven.—§ 707 (Mokshadh.): XII, 319\$, 11783.—§ 733 (Anucasanik.): XIII, 25, 1741 (by touching water in his hermitage one is cleansed from all sins).

Arshtishena, a rshi in the palace of Yama. § 267 (Yamasabhav.): II, 8, 325.

Arshyaçriga (B. °im): VI, 4019 (= Alambusha).

Arshyacrigi: VI, 4039 (kills Irāvat), 4552 (— Alambusha), 4570, 4585 (Alambushah), 4593, 4595 (do.), 4601, 5052 (rākshasam), 5140; VII, 3980, 4067 (Alambusham); IX, 76 (v. Alambusha), 95 (do.).—Cf. °ga.

Artāyani - Çalya.

Artha (profit). § 641 (Rājadh.): XII, 59, 2258 (son of Dharma and Çrī), 2254; XII, 10407 (— Çiva, 1000 names¹); XIII, 1166 (do., 1000 names²); XIII, 6995 (— Vishņu, 1000 names).

\*Arthaçāstra (pl. -āṣi) ("the practical aciences"). § 11 (Parvas.): I, 2, 646 (Mahābhārata).—§ 641 (Rājadh.): XII, 71, 2728 ("paraṣ).—§ 645 (Āpaddh.): XII, 137, 4911.—§ 647 (Brahmadatta-Pūjanī-s.): XII, 189, 5203.—§ 657 (Āpaddh.): XII, 167, 6219.—§ 663 (Mokshadh.): XII, 201, 7369.—§ 704 (do.): XII, 302, 11206.—§ 742 (Ānuçūsanik.): XIII, 39, 2241.

Arthakara - Civa (1000 names2).

Artimat (a mantra?). § 68 (Astīka): I, 58, 2188 (who recalled A. to his mind, would have no fear from serpents).—Cf. Asita 1.

Aruja. § 537 (Rāma-Rāvaņa-y.): III, 285a, 16365 (a rūkshasa, a warrior of Rāvana's).

Aruna! (the charioteer of Sūrya). § 27 (Kacyapa): I, 16, 1091: Son of Kacyapa and Vinata; came out of the egg, though not yet full-grown, and cursed his mother. - § 34 (Garuda): I, 24, 1263, 1264: Carried by Garuda and placed in the east. - § 35: I, 24, 1275, 1277, 1278: At this time Sūrya, who was in danger of being devoured by Rahu, and did not obtain any help, became wroth, and from the mountains of the west began to destroy the world with heat. The gods and rshis repaired to Brahman, who ordered Aruna to become the charioteer of the Sun and take away the Sun's glow. - § 45 (Vālikhily.): I, 31, 1469: Begotten in consequence of the Valikhilyas having cursed Indra, and destined by Kacyapa to become the brother and helpmate of Indra .- § 99 (Amçavat.): I, 65. 2548 (one of the six Vainateyāh).—§ 1206 (Devaganāh): I, 66, 2603. — § 128 (Creni): I, 66, 2633 (Arunasya bhāryā Cyenī; her sons are Sampāti and Jaţāyus).—§ 129 (Amçavat): I, 66, 2634.—§ 191 (Arjuna): I, 123, 4830 (among the Vainateyas present at the birth of Arjuna) .--[§ 370 (Tīrthay.): III, 84, 8184: v. Arunā; B. has Kauciky-Arunayor. ]- § 600 (Ghatotk.): VII, 175, 7906 (Arunena yatha Ravih).- § 602 (Dronav.): VII, 186, 8458 (Adityasya purahsarah).- § 605 (Karnap.): VIII, 32, 1347 (Arunena yatha . . . Suryo), 1349 (Suryarunau yatha). - § 615u (Skanda): ΙΧ, 45γ, 2518; 46, 2652 (the Mutrs are arunabhas "of the colour of Dawn"), 2664 (the banner which was given to Skanda had the colour of the Dawn and the Sun), 2669 (A. gave Skanda a cock-tamraoudam . . . oaranāyudham).—§ 748 (Tārakavadh.): XIII, 86\$, 4207 (gave Skanda a cock of the splendour of Fire).

Aruna = Çiva (1000 names 1), etc.

Aruna = Šūrya (the Sun): III, 148 (Dhaumya's enumeration of Sūrya's 108 names).

Aruna<sup>4</sup>, pl. (°āḥ). § 630 (Rājadh.): XII, 28a, 774 (Ajāç oa Prçnayaç caiva Sikatāç oaiva, Bhārata! | Arunāḥ Ketavaç caiva evādhyāyena divam gatāḥ; Nīl. Ajādayo Vālakhilyavad rehīnām gaṇa-viçeshāḥ).

Aruņā. § 103 (Amçāvat.): I, 65, 2558 (among thirteen Apsarases, daughters of Prādhā and Kacyapa).

Arunā, a river. § 370 (Tīrthay.): III, 84, 8134 (v. Aruna; C. has Kaucikāruņayor: Kālikā-sangame . . . K°yor).—
§ 610 (Çalyap.): IX, 5, 289 (Arunām—C. has A°—Sarasvatīm; PCR. "Sarasvatī of red water").—§ 615p (Vasishṭhāp.): IX, 43, 2429 (in order to cleanse the Rā., Sarasvatī united A. with herself), 2430.—§ 615t (Indra): IX, 43, 2439, 2441, 2443: Formerly the presence of that river at its site was concealed. Sarasvatī repaired to the Arunā and flooded it with her waters. This confluence of Sarasvatī and Arunā is highly sacred. Brahmán caused Indra to bathe in the Arunā.—§ 775 (Ānuçāsan.): XIII,

186a, 7647 (Tumrao; among the rivers whose names, if recited morning, noon, and evening, become purifiers of sin).

Arunanuja - Garuda.

Arunātmaja - Jatāyu (cf. Sampāti).

Arundhati, the wife of Vasishtha. § 240 (Vaivahikap.): I, 199, 7352 (Vasishthe capy A°).- § 259 (Carngop.): I, 2336, 8456: A. became jealous of Vasishtha, one of the soven rshis, etc.; in consequence of this her presumption she has become a little star, like fire mixed with smoke, sometimes visible and sometimes invisible: apadhyanens sā tena dhūmārunasamaprabhā | lakshyā 'lakshyā nābhirupā nimittam iva pacyati. - § 270 (Brahma-sabhā-v.): II, 11. 459 (in the palace of Brahman).- § 391 (Rshyaçriga): III, 113, 10092 (Vasishtham yatha).—§410 (Plakshavataranagam.): III, 130, 10553 ( sahāyah Vasishtho, obtained tranquillity at Ujjanaka).- § 496 (Skandotp.): III, 225, 14313 (A. was the only one of the wives of the seven rshis whose form Svāhā was unable to assume, as a consequence of her ascetic merit and devotion to her husband).—§ 497 (do.): III, 226, 14346 (the only one of the wives of the seven rshis who was not divorced).-§ 565 (Galavacar.): V, 111, 3834.-§ 574 (Jambūkh.): VI, 2a, 65 (yā caishā vicrutā, rājams! trailokys sādhu-sammatā | Arundhatī tayā 'py ceha Vaçishthah prehthatah krtah, an omen).—§ 599 (Jayadrathav.): VII, 94e, 3452 (was invoked by Drona to bless Duryodhana).—§ 615s (Badarapācana): IX, 48: Indra related to Crutāvatī: In this very tirtha the seven R. had, on one occasion, left Arundhati while they went to Himavat in order to gather fruits and roots. A drought occurred extending for twelve years; the R., having made an asylum for thomselves, continued to live there in a forest of Himavat. Seeing Arundhati devoted to penances, Civa in the form of a brahman came to her and asked for alms, and, as her store of food was exhausted, he told her to cook jujubes. While she listened to his discourses and cooked, without food, that twelve years' drought passed away to her as if it were a single day. Then the seven R. returned: Mahadeva, in his own form, said that the ascetic merit of Arundhati was much greater than theirs, and granted her the boon that this spot should become an excellent tirthe named Badarapācana, resorted to by Si. and D.-r., and that he who observes a fast there and resides there for three nights after having cleansed himself should obtain the benefit of a twelve years' fast. Then he repaired to heaven. R. wondered at the sight of the god and because Arundhatt was unfatigued and still possessed the hue of health: 2795, 2798, 2805, 2810, 2814. 2815, 2818. — § 707 (Mokshadh.): XII, 318, 11711 (one who, having previously seen [the star] A., fails to see it . . has but one year left to live).—§ 750 (Bisastainyop.): XIII, 93, 4416, (4445), 4455, 4460, (4497), (4528).—§ 751 (Capathavidhi): XIII, 94a, \(\beta\), 4551, (4584). — § 764 (Anuçāsan.): XIII, 123, 5877 (Arundhatīva . . . Svargaloke mahiyate).- § 766 (do.): XIII, 130, 6102, (6103), 6112: A. once explained to R., P., and D. the mysteries of Dharma; Brahmán granted her that her penances would continually increase.

Arundhatīpati - Vasishtha: I, 6638.

Arundhatīvaţa, a tīrtha. § 370 (Tīrthay.): III, 84, 8019. Āruni¹ Pāñcālya, disciple of the rshi Ayoda Dhaumya. § 14: 1, 3, 684, 685, 686, 689, 691, 692: A. stopped a break in the dike of a field by laying himself down there, thence he was called Uddālaka.

Aruni<sup>2</sup>. § 99 (Amçāvat.): I, **65**, 2548 (a Vainateya).—§ 191 (Arjuna): I, **123**, 4830 (— do.); present at the birth of Arjuna.

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Aruni', a serpent. § 67 (Sarpasattra): I, 57, 2160 (of Dhrtaráshtra's race).

Aruni\*. § 600 (Ghatotk.): VII, 156s, 6851 (attacks Arjuna).
 Arushī. § 122 (Bhrgu, Cyavana): I, 66, 2610 (daughter of Manu, wife of Cyavana and mother of [Pramati and] Aurva).

Arvāvasu. § 264 (Sabhākriyāp.): II, 4, 105 (a rshi in the palace of Yudhishthira).—§ 414 (Yavakrītop.): III, 135, 10704 (Raibhyasya tu sutāv āstām Arvāvasu. Parāvasu) (hardly the same).—§ 417 (do.): III, 138, 10792, (10800), 10801, 10804, 10809: Deceived by his brother Parāvasu, he composed the Rahasyaveda of the Sun, etc.—§ 665 (Mokshadh.): XII, 208£, 7592 (°Parāvasū).—§ 717 (Uparicara.): XII, 337£, 12758 (°Parāvasū).—§ 770 (Ānuçāsan.): XIII, 151ζ, 7108 (°Parāvasū; among the R. [called] Mānavas).

Arvuka (pl. °āh), a people. § 281 (Šahadeva): II, 31, 1119 (conquered by Sahadeva).

Aryā. § 500 (Skandop.): III, 228a, 14396 (a Mātr, one of the mothers of Çiçu).—§ 502 (Manushyagrahak.): III, 230, 14495 (a graha).

Ārvā' = Umā, q.v.

Aryaka, a serpent. § 47 (Sarpanāmak.): I, 35, 1552.— § 197 (Bhīmasenarasap.): I, 128, 5026 (the great-grandfather of Pṛthā; he caused eight jars of the Serpents' rasa to be given to Bhīmasena).—§ 564 (Mātalīyop.): V, 1037, 3627, 3635 (Sumukha is the grandson of Ű Kauravya), 3639; 104, (3656).

Aryaman¹ ("comrade who negociates wedding"), one of the Ādityas. § 88 (Amçāvat.): I, 65, 2523.—§ 191 (Arjuna): I, 123a, 4822 (came to the birth of Arjuna).—§ 258 (Khāṇḍavadah.): I, 227, 8267 (attacked Kṛshṇa and Arjuna with a bludgeon furnished with sharp spikes).—§ 266 (Çakrasabhāv.): II, 7, 302 (in the palace of Indra).—§ 576 (Bhagavadgītāp.): VI, 34, 1233 (Kṛshṇa said: Pitṛnām Aryamā cāsmi, i.e. the Sun?).—§ 615u (Skanda): IX, 45γ, 2507.—§ 615 (Baladevat.): IX, 54, 3049 (on the Yamunā Indra, Agni, and A. in days of yore had obtained great happiness).—§ 665 (Mokshadh.): XII, 208β, 7581 (an Āditya).—§ 730 (Ānuçāsan.): XIII, 18λλ, 1368 (has sprung from Çiva).—§ 770 (do.): XIII, 151γ, 7093 (an Āditya).

Aryaman - the Sun: 111, 146 (Dhaumya's enumeration).—
§ 630 (Bājadh.): XII, 26, 776 (dakshinena ca panthānam
Aryamao ye divam gatāh | etān kriyāvatām lokān uktavān
parvam apy aham).—§ 665 (Mokshadh.): XII, 208, 7576
(enumerated by Bhishma among the Prajāpatis; A. and his
sons were leaders and creators of all creatures).

**Aryaman** = Civa (1000 names  $^2$ ).

Aryāvartta, a country in Bhoratavarsha, Hindustan (v. BR.). § 713 (Çukakrti): XII, 326, 12229 (imam deçam).

Asahāya = Çiva: XIII, 1233 (Nitya Ātmāsahāyaç ca) (1000 names 2).

Asahya = Civa: X, 256.

Asamāmnāya = Civa (1000 names 3).

Asamanjahsuta - Amcumat: III, 8884.

Asamañjas. § 388 (Tirthay.): III, 107, 8888, 8891, 8892: At the request of Yudhishthira, Lomaça related: Asamañjas, the son of Sagara and Çaibyā, used to seize the children of the citizens by the throat and throw them into the river. At the request of the citizens, Sagara caused his ministers (sacieān) to drive Asamañjas immediately from the

city.—§ 640 (Rājadh.): XII, 57, 2054, 2055 (the eldest son of Sagara, who exiled him, because he used to drown the children of the citizens in the Sarayū).

Asamañjas. § 298 (Dyūtap.): II, 62, 2100 (viditam me, mahāprājās! Bhojeshv evāsamañjasam | putram santyaktavān pūrvam paurānām hitakāmyayā; the last half-çloka is omitted in V.; ought we not to translate "I for my part know that something like the story of Asamañjas has really happened among the Bhojas"?).

Asanga ("without affections"), a name of Chastisement. § 641 (Rājadh.): XII, 1210, 4430.

Asanjna, v. Mahapurushastava.

Asankhyeya - Vishnu (1000 names).

Asat - Çiva (1000 names<sup>1</sup>); = Mahāpurusha, XII, 12864; = Vishņu (1000 names).—Asatah prabhava-, etc. = Çiva (1000 names<sup>1</sup>).

Asatyā (?). § 490 (Angirasa): III, 219, 14133 (Çamyor apratinā bhūryā Satyā Satyā 'tha Dharmajā').

Ashādha'. § 130 (Amçāvat.): I, 67, 2699 (a king, incarnation of the gana Krodhavaçāh).—§ 554 (Sainyody.): V, 47, 80.

Ashadha<sup>2</sup> = Civa (1000 names<sup>2</sup>).

Ashāḍha³, adj. ("named after the nakshatra Āshāḍhāḥ"). § 759 (Ānuçāsanik.): XIII, 106β, 5157 (māsaṃ; the man or woman who during this month subsists upon one meal, obtains incomparable lordship); 109, 5379 (do.; the man who fasts on the twelfth day of the moon in the month Ā., and for the whole day and night worships Kṛshṇa as Vāmana, attains to the merit of Naramedha and sports with Apsarases).

Āshāḍha, pl. (°āḥ), a nakshatra (v. Sū. Si.). § 746
 (Ānuçāsanik.): XIII, 64, 3276 (pūrvāsu), 3278 (uttarāsu).
 — § 749 (do.): XIII, 89a, 4264 ([pūrvāsu]-uttarāsu).
 § 759 (do.): XIII, 110, 5390 (do.; at the candravrata the two Ā. should be in the moon's thighs).

Ashādhī (the day of full-moon of the month of A.). § 658 (Kṛtaghnop.): XII, 171, 6384.

Ashţādaçāvarāḥ. § 273 (Rājasūyār.): II, 14, 599 (kulair °aiḥ, some tribes who thought they would be unable to check Jarāsandha in 300 years), 604 (saṃgrāme 'shṭādaçāvare; there Haṃsa is slain by Rāma), 620 (kshattriyair °aiḥ, fortify Gomanta).

Ashtaka. § 149 (Yayāti): I, 86-93: 86, 3539 (rūjūā: Yayati ascended to Svarga accompanied by A., etc.). 88. †3569 (rajarshivarah; when falling from heaven Yayati was beheld by A.). 89, (†3579), †3586, †3588, †3589, (†3590): Yayati, who was the maternal grandfather of A., discoursed with him on haughtiness, etc., and told him his own history. 90, (†3600), (†3602), (†3605), (†3608), (†3611), (†3615), (†3616), (†3620): Yayāti spoke to A. of those who talk about their own merit, etc. 91, (†3627), (3634), (3636): Continuation. 92, (3645), (†3650), (†3653), (†3655): Yayāti said that he should now fall into the Bhauma hell. 93. (8673), (3675), (†3680), †3683, (†3688): The kings, A., etc., offered him their 'lokas,' and would themselves go to hell; Yayati did not accept the offer; then appeared five golden cars, in which they all five ascended to heaven; Yayati told them that he was their maternal grandfather. otc.—§ 378 (Tirthay.): III, 93, 8465.—§ 467 (Rajanyamah.): AII, 198, 13301 (to the horse-sacrifice of king A. Vaiçvamitri all kings came), 13304, 13305 (A. should first come down from heaven, because he had praised himself for having given away thousands of kine).- \$ 552 (Goharanap.): IV, 56¢, 1768.—§ 565 (Gālavacar.): V, 119, 4019, 4021 (begotten by Viçvāmitra upon Mādhavī; A. then went to a certain city).—§ 566 (Yayāti): V, 121, 4057 (as Yayāti was falling from heaven, he fell among his daughter's sons Pratardana, Vasumanas, Çibi, and A., in the Naimisha wood, where they performed a Vājapeya; they gave him their virtues and the merits of all their sacrifices).—§ 656 (Khadgotpattik.): XII, 166¢, 6200.—§ 751 (Çapathavidhi): XIII, 94a, 4551, (4582) β.—§ 775 (Ānuçāsan.): XIII, 166η, 7681 (among the principal kings to be recited at sunset and sunrise as purifiers of sins).

Ashtāvakra¹, a rshi. § 11 (Parvas.): I, 2, 449 (viprarshih). -§ 412 (Ashţāvakrīya): III, 132, 10599 (Kahodasūnuh), †10601, †10603, †10608, †10613, †10614, †10620: Cursed by Kahoda; Qvetaketu informed him who his father was; they both go to the sacrifice of Janaka). 133, (†10623), (†10626), (†10629), (10631), (†10637), (†10648), (10645), (10647), (10648): A. defeats Bandin. 134, (†10651), †10657, (†10659), (†10661), (†10663), (10665), (†10667), (†10669), (†10670), †10671, †10672, (†10678), (†10676), (10680), †10681, (†10688): Defeated by A., Bandin was merged into the sea; Kahoda let A. bathe in the river Samanga, at which all his limbs were immediately made straight. — § 731 (Ashṭāvakra-Dik-s.): XIII, 19. 1390 (Ashtavakrasya samvadam Diçaya saha), 1391, 1395, (1406), 1417, (1454), (1469): A. asked for Suprabhā and made a journey to the north. 20, (1496), (1498), (1500), (1505), (1508): Here the goddess of the north put him upon a trial. 21, 1513, 1521 (viprarele), 1529: A. came back to his own hermitage, was wedded to Suprabha, and continued to dwell in his own hermitage.

Ashṭāvakra², a tīrtha. § 733 (Ānuçāsan.): XIII, 25r, 1727: Bhīshma mentioned the profit of bathing in A., etc.

[Ashţāvakra-Dik-samvāda(h)] ("discourse between Ashtavakra and the goddess of the North"). § 731b (Anuçasanik.): XIII, 19 ff.: Bhishma said: In days of yore Ashtāvakra (of severe penances) asked R. Vadānya for his beautiful daughter Suprabhā. Vadānya first caused him to make a journey to the North, indicating the road: (1) Himavat (peopled by Si. and Ca.); (2) the sacred river Bahuda, where he bathed in one of the tirthas, etc. (description), and worshipped Rudra and Uma; (3) Kailasa, where he saw a golden gate, etc. (a), and was honoured by Kubera among Y. (with Manibhadra), G., and K., and where Aps. ( $\beta$ ) danced; there he remained a celestial year; (4) having crossed Kailāsa and Mandara as also the golden mountains, he came to the region where Mahadeva resides attired as an ascetic, Parshadas of which are frolicsome and fond of dance and possessed of faces of diverse forms, which was peopled by Si., Ca., and Pc., where Uma had practised austerities for the sake of [obtaining] Civa; where, in days of yore, on the Mahaparçva [mountain] (to the north of the god) the Seasons, etc. (a'), in their material forms had adored Mahadeva; (5) a beautiful forest (description), where the river Mondakini was seen, with an old and decrepit female ascetic (with many beautiful maidens), who in vain tempted him with love (XIII, 19), at last appearing in a beautiful form (XIII, 20). She turned out to be the goddess of the North (Uttaram dicam), who, having been gratified by R. Vadanya, had devised this trial and now instructed him, showing him the levity of women, even when aged; "thou hast subjugated all the worlds by thy strength of mind; thy journey back will not be irksome; thou wilt obtain the wife thou hast chosen; she will bear thee a son." Ashfavakra came back to his own abode, and then to Vadānya, who wedded him to the girl. There he continued to dwell joyously in his own hermitage (XIII, 21).

Ashtāvakrīya(m) ("episode relating to Ashtāvakra"). - § 51 (Parvasangr.): I, 2, 449: A. atraiva vicado yatra Bandinā, etc. - § 412 (Tirthay.): III, 132 ff.: Uddālaka gave his own daughter Sujata in marriage, together with sacred learning (crutam), to his disciple the brahman Kahoda, who had served him long. The embryo in her womb had become versed in the Castras and the Vedas with the augas, and blamed Kahoda, who had been reading the whole night. The great rehi Kahoda cursed him to become crooked on eight parts of his body, wherefore he, when born, was called Ashtavakra. In order to procure wealth for Sujata, Kahoda went to king Janaka (son of Indradyumna, v. 133. 10624), where he was defeated in a controversy with the sūta (v. 10613, etc., sūtaputram v. 10671) Bandin and was immersed into water. Uddālaka prevailed upon Sujātā to keep it a secret from Ashjāvakra, who regarded Uddālaka as his father and Cvetaketu, the son of Uddalaka, who was of the same age with himself, as his brother, until in his 12th year Cvetaketu in anger happened to disclose the matter to him. He and Cvetaketu then went to the sacrifice of Janaka, and on being driven from the entrance Achtavakra met the king (III, 132), and in the course of a conversation with him and the doorkeeper he compared Janaka to Yayati. and said that he had heard that Bandin caused those whom he had vanquished in disputation to be drowned in the sea by men sent by Janaka, and he declared that he had come to maintain the unity with Brahman (Brahmadvaitam) and to defeat Bandin, then he answered several enigmatical questions (about the wheel of Time, the thunder and lightning, the fish, egg, stone, and river) and was admitted (III, 133). Here they disputed in such a way that Bandin enumerated things of which there is only 1 (fire, Sun, Indra, and Yama), Ashtavakra groups of 2 (Indra and Agni, 2 devarshis: Narada and Parvata, 2 Acrins, 2 wheels of a chariot; husband and wife), Bao of 3 (3 times the creatures are born, etc.; see Nil.), Ao of 4 (4 are the acramas of the brahmans; 4 orders perform this sacrifice (!), etc.), Bao of 5 (5 fires, etc.), A° of 6 (6 cows, it is asserted by some, are the dakshina for establishing the sacred fire, "adhane," etc.), Bao of 7 (7 domesticated animals, 7 wild animals, etc.), Ao of 8 (8 canas make a catamana, see BR., 8 are the legs of the carabha, etc.), Bao of 9 (9 are the samidhent verses for the Pitre, etc.),  $A^{\circ}$  of 10 (10 are the cardinal points, etc.),  $Ba^{\circ}$  of 11 (11 are the ekādaçinas of the creatures, see NII., 11 are there the yapas, etc.), Ao of 12 (12 months, etc.). As Bandin had said the first half-cloka with 13 (the 13th tithi is deemed most auspicious, 13 are the islands of the earth), he stopped, and Ashtavakra fulfilled the cloka. Bandin was then decomed to be vanquished, and at the request of Ashfavakra he merged into the sea, after he had declared himself to be the son of Varuna and that he had caused the brahmans to be drowned in order that they might see the twelve years sattra of Varuna that was performed simultaneously with that of Janaka. They at once reappeared, and Kahoda let Ashfuvakra bathe in the river Samanga, and all his limbs were immediately made straight, and the Samanga became a remover of sin. "Therefore you also should bathe there" (III, 134).

\*Asi(h) ("the sword," person). § 656d (Khadgotpattik.): XII, 166, 6162, 6165, 6166, 6188, dharmagarbhena; 6191, its forms are the different sorts of punishment; ib. e, its eight mysterious names, Asi, etc.; 6203 foll., etc.

Asiknī (a river in Bhāratav.). § 574 (Jambūkh.): VI, 9λ, 830. Asiloman (a Dānava). § 92 (Αφςāvat.): I, 65, 2581.

Asipatravana ("the forest where the leaves of the trees are like swords," a locality in hell). § 710 (Mokshadh.): XII, 322, 12075.—§ 795 (Svargāroh.): XVIII, 2, 49.

Asita' or Asita Devala (very often A°o D°aç caiva) or Devala, a rshi. § 4 (Anukram.): I, 1, 106 (A.D.).— § 59 (Sarpasattra): I, 53a, 2048 (A.D.).—§ 68 (Āstīka): I, 58, 2188 (Asitam ourtimantan oa Sunitham oupi yah smaret, a mantra?). - § 116 (Amçavat.): I, 66, 2590 (Pratyūshasya viduh putram rshim nāmnā 'tha Devalam; the same?).- § 165 (Satyavatil.): I, 100, 4045 (devarshin; Paragara had rejected A. when he asked for the hand of Satyavati).—§ 230 (Dhaumya-puroh.): I, 183, 6914 (D., the elder brother of Dhaumya).—§ 264 (Sabhākriyāp.): II, 4a. 105 (A.D.).—§ 270 (Brahmasabhav.): II, 11a, 441.—§ 296 (Dyūtap.): II, 53, 1917 (A.D.; sprinkled Yudhishthira with sacred water).- § 298b (Dyūtap.): II, 59, 2038: A.D. ("who always perambulates these doors of the worlds") has said that gambling is sinful, as is all deceitfulness.- § 301 (Dyūtap.): II, 72, 2420 (D.).—§ 317 (Arjunūbhigam.): III, 12, 510 (A.D.).—§ 376 (Tirthay.): III, 85, 8263 (A.D.; among the rshis who expected Yudhishthira at the tīrthas).—§ 576 (Bhagavadgītāp.): VI, 34, 1217 (A.D.) — § 581 (Bhishmav.): VI, 68p, 3042 (D.).—§ 599 (Jayadrathav.): VII, 94c, 3453 (Drona invoked A.D., etc., when casing Duryodhana in invulnorable armour).—§ 615 (Baladevatirth.): IX, 49, 2852 (A.D. obtained great yoga powers in Adityatīrtha); 50, 2854 (A.D.), 2859 (Doasyaçrame), 2861 (D.), 2862 (D.), 2863 (D.), 2864 (D.), 2865 (D.), 2868 (D.), 2870 (A.), 2875 (A.D.), 2878 (D.), 2880 (A.D.), 2887 (D.), 2889 (D.), 2891 (D.), 2892 (D.), 2893 (A.), 2894 (A.), 2895 (A.), 2896 (A.), 2897 (D.), 2898 (A.), 2900 (D.), 2902 (A.D.), 2903 (D.), 2905 (D.), 2906 (D.), 2907 (D.), 2908 (D.), 2912 (D.), 2914 (D.), 2916 (D.), 2917 (D.), 2920 (A.) (B.; C. has yoshitam), 2922 (A.): In Additutirtha R. A.D. lived in days of yore, observant of the duties of a householder (description); he always practised the vow of brahmacarya. Once the ascetic mendicant (bhikshukah) Jaigisharya, devoted to yoga, came to Devala's hermitage and attained to success (siddhim). Devala always kept his eyes on him. After a long time, Devala on one occasion lost sight of Jaigisharya; at the hour of dinner, however, he approached Devala in order to solicit alms, and D. worshipped him, after the rites laid down by R., for many years; but Jaigishavya never spoke a single word to him. D. proceeded to the shore of the ocean, journeying through the welkin and bearing his earthen jug with him; there he saw Jaigtshavya, who had arrived there before him, at which M.-r. A. wondered much. Having finished his ablutions and silent prayers, D. returned to his hermitage, bearing with him his earthen vessel filled with water. Entering his own hermitage, he saw Jaigtshavya seated there. D. then soared aloft into the sky in order to ascertain who Jaigishavya really was. He saw crowds of sky-ranging Si. rapt in meditation, and he saw Jaigisharya, reverentially worshipped by them, and he became filled with wonder at the sight. He saw Jaigishavya set out for the Pitrloka > Yamyaloka, etc. ( $\mu$ ). At last he was seen to pass into the regions of the brahmasattvins, then through three other regions to those of chaste women and such as are devoted to their husbands. At this point A. lost sight of him, and

enquiring of the foremost of Si. in the regions of the brahmaeattvine, he was told that Jaiglehavya had gone to the eternal region (loka) of Brahman. A. endeavoured to soar aloft; but he soon fell down, and the Si. declared that he was not worthy to proceed thither. D. came down, descending from one region to another in due order, to his hermitage, where he again beheld Jaigtshavya, who taught him the religion of Emancipation (mokaha) and the ordinances of yoga, etc., and performed all the acts according to the rites for that end. Then all creatures with P. began to weep, saying, "Who will henceforth give us food?" D. then thought of renouncing the religion of moksha; then all kinds of fruits and roots, etc., began to weep, saying, "The wickedhearted D. will once more pluck and eat us, having once assured all creatures of his perfect harmlessness." Then D. abandoned the religion of a householder and adopted that of moksha, and obtained the highest success (siddhi) and the highest yoga. D. with Brh. applauded Jaigtshavya; only Nurada contradicted .- § 621 (Rajadh.): XII, 1, 34 (D.) .-§ 637 (do.): XII, 47, 1594 (A.).—§ 664 (Mokshadh.): XII, 207β, 7521 (A.D.).—§ 675 (do.): XII, 230, 8431 (A.), 8432 (A.D.), (8433) (D.), 8436 (D.), 8439 (D.). § 688 (do.): XII, **276**, 9874 (A.D.), 9875 (D.), (9877) (A.). -  $\S$  702 (do.): XII, **293a**, 10761 (A.D.). -  $\S$  707 (do.): XII, 319, 11742 (D.);  $\beta$ , 11782 (A.D.).—§ 730 (Anuçasan.): XIII, 18 kk,: 1313 (A.D.). - § 746 (do.): XIII, 66ζ, 3332 (A.D.).—§ 768 (do.): XIII, 139α, 6298 (D.).— § 775 (do.): XIII, 166, 7671 (D.).—§ 777 (Svargārohanika p.): XIII, 168, 7718 (A.D.); 169\$, 7778 (A.).— § 783 (Anugītāp.): XIV, **52a**, 1492 (D.).—§ 786 (do.): XIV, 91a, 2843 (A.).— § 787 (Āçramavāsap.): XV, 20ββ, 538 (D.).—§ 789 (Putradarçanap.): XV, 29a, 774 (D.).— § 795 (Mahābhārata): XVIII, 50, 199 (A°o Douh Pitra acrarayat).

Asita, a king conquered by Māndhātr. § 595 (Māndhātr): VII, 62a, 2282.—§ 632b (Shoḍaçarājop., Māndhātr): XII, 29, 981.

Asita' = Krshna: IX, 3351.

Asita4, a mountain. § 377 (Dhaumyatīrthak.): III, 89, 8364. Asitadhvaja. § 191 (Arjuna): I, 123, 4830 (a Vainateya present at the birth of Arjuna).

Asnehana - Çiva (1000 names 2).

\*Asta, the place (mountain) in the west where the sun sets:

I, 717 (°ācala), 1270 (girim), 1894 (= do.), 4143 (= do.),
4697 (= do.), 6058 (prāg A°gamanād raveh); III, 11834
(girivaracreshtham), 11850 (parvatarājānam), 11870, 16730,
17330, 17331; IV, 1731; V, 7162, 7216, 7246; VI, 2398
(girim creshtham), 2401, 3831a, b (only in B.), 4231 (Suryāstamanavelāyām); VII, 1452 (girim), 1969 (parvatam), 2800,
3666 (°çikharam), 5530, 6058, 6059, 6221, 6257 (mahīdharam
creshtham), 6291, 6410 (girim), 6614, 9261 (girim); VIII,
704, 1241 (girim), 4664, 4705, 4809; IX, 1651, 1654;
X, 24 (parvatacreshtham), 650; XII, 743 (girim), [1575
(astam its Bhīshms)], 2119 (upaiti Savitā hy astam), [11735
(astam evābhyavartata)], [12518], 12519; XV, 867 (girivaram).

Astīka(h). § 3 (Anukr.): I, 1, 52: "Some read the

Mahābhārata beginning with Ā."—§ 25 (Paulomap.): I, 11, 1013: "The deliverance of the Serpents by the brahman Ā.; mighty in spiritual energy (tapovīrya-balopetād) and having mastered the Vedas and the Vedāngas (Veda - Vedānga - pāragāt)." I, 12, 1015 (v. Sahasrapād), 1016 (°caritam).—§§ 26 - 69, cf. Āstīkaparvan.—§ 26: I, 13, 1021, 1024 (Āstīkasya purāņarsher brāhmaņasya), 1028 (his father was

Jaratkaru, q.v.); I, 15, 1060 (his mother was Jaratkaru. q.v.), 1063 (rescued the Serpents at the Snake-sacrifice of Janamejaya, etc.), 1067.—§ 27: I, 16, 1069: A°eya kaveh sadhej.—§ 49 (Väsuki): I, 38, 1634: Destined by Brahman to rescue the harmless (dharmacarinah) among the Serpents. -§ 51 (Parikshit): I, 40, 1660.—§ 55, I, 48, 1929, 1930: A. was born and reared in Vasuki's house; etymology of his name (aetityuktra gato yaemat pita garbhaetham era tam | vanam, taemūd idam taeya nāmāetīketi vigrutam).—§§ 60–62 (Sarpasattra): How he appeared at the Snake-aggrifice and rescued the remaining Serpents: I, 53, 2065; 54, 2069 2088, 2089, 2090, 2093, 2094; 55, 2097; 56, 2135, 2138, 2139.—§ 68: The reason why Takshaka had not fallen into the fire was that A. had said thrice, "Stay." Janamejaya let the sacrifice come to an end; he bestowed wealth upon Lohitaksha, etc. A. returned home after having promised that he would become a sadasya at Janamejaya's horsesacrifice; he obtained the boon from the Snakes that those, who in the morning or the evening cheerfully read the sacred account of his act, should have no fear from them; nor should those who recall Asia, Artimat, and Sunitha to their minds; nor those who would say, "I recall the famous Actika, etc., to my mind." A. at last died, leaving sons and grandsons behind him. I, 58, 2166, 2170, 2172, 2173, 2174, 2180, 2182, 2184, 2186, 2189, 2190, 2191, 2196 : Aetikasya kaver caritam. - § 790 (Putradarcanap.): XV, 35 (on the occasion of the account how Dhytarashtra, obtaining eyesight, beheld his children, Vyasa brought Parikshit from Heavon and showed him to Janamejaya; Janamejaya addressed A., who praised Vyasa and mentioned the Snake-sacrifice, etc.); XV, 35, 948 (Aom Yayavarakulotpannam Jaratkarusutam), 919, 950. — § 7955 (Janamejaya): XVIII, 5, 179 (Sauti said: Hearing this (i.e. the Mahabharata) at the intervals of sacrificial rites, king Janamejaya became filled with wonder. A., having rescued the Snakes, became filled with joy).

Astika(m) = Astikaparvan: I, 1, 88 (Paulomāstika-mālavān, i.e. Bharatadrumaḥ); 2, 304, 312, 360, 365 (Āstike sarva-nāgānām Garudasya ca sambhavaḥ | kshīroda-manthanañ caira ianmocchaiḥgravasas tathā | yajataḥ sarpa-satreṇa rājñaḥ Pārīkshitasya ca). XVIII, 6, 266: "When the Ā. is being recited, [brahmans] should be entertained with fruits and roots, and frumenty, and honey and clarified butter, and rice boiled with raw sugar (quandanam)."

**Astika(m) ākhyāna(m)** ("the story of Astika, cf. Astika-parvan): I, 18, 1023, 1027; 15, 1068; 16, 1072; 58, 2194, 2197.

[Astika-parvan('va)], the 5th of the minor parvans. § 26: I, 13-15: Sauti related how the ascetic Jaratkaru (q.v.), upon a woman, likewise-named Jaratkaru, being the sister of the Serpent-king Väsuki, begot a son (Astīka) destined to neutralize the curse inflicted on the Serpents by their mother (Kadrū). — § 27 (Kaçyapa): I, 16: Origin of the Serpents and of Garuda and Aruna. - § 28 (Amptementhens): I, 17-19: In order to explain the origin of Uccaihçravas, Sauti related the churning of the Ocean and the consequent production of the Amrta. etc.— 🕵 29–46 (Kadrū, Samudra, Samudradarçana, Garuda, Aruna, Indra, Ramantyaka, Supratika, and Valikhilya): I. 20-34: Kadru and Vinata made a bet as to the colour of the tail of Uccaihcravas, and Vinata (having been oursed by Aruna, § 27) became the slave of Kadru; Kadru cursed the Serpents, her sons, to be burnt at the Snake-sacrifice of Janamejava: exploits of Garuda; Arupa became the charioteer of the

Sun; Garuda set out to bring the Amrta to the Snakes, who had promised that he and his mother should on this condition be freed from bondage; Vibhavasu and Supratika, and Garuda's meeting with the Valikhilyas; omens foreboding fear (of losing the Amrta) appeared among the gods, owing to Indra's having formerly been cursed by the Välikhilyas; Garuda snatched the Amrta, made friendship with Vishnu and Indra, and placed the Ampta before the Snakes, who declared Vinata to be free; but Indra took it from them. - § 47: I, 35: Enumeration of the principal Snakes.— § 48: Cesha (q.v.).- § 49: Consultation of the Serpents under Vāsuki (q.v.); it became known that Astīka would be born and save the harmless serpents. - § 50: Etymology of Jaratkaru.—§ 51: King Parikshit (q.v.), the son of Abhimanyu, was cursed and consequently struck to death by Takshaka; Kacyapa was bribed to return without curing him. - § 52: Janamejaya (q.v.) succeeded his father Parikshit. - § 53: The story of Jaratkaru repeated (see § 26) and somewhat enlarged .- § 54: Jaratkaru (q.v.) left his wife .-§ 55: Astīka (q.v.) was born, and reared by Vāsuki.—§ 56: The ministers of Janamejaya told him about Parikshit (q.v.).—§ 57: The ministers of Janamejaya (q.v.) learned what had happened between Takshaka and Kacyapa. Junamejaya resolved to avenge his father and Utanka. -§ 58: Janamejaya (q.v.) made preparations for a Snakesacrifice. — §§ 585-69 (Sarpasattra): Janamejaya's Snakesacrifice (cf. also Astika); enumeration of the principal Snakes that fell into the fire, of Vasuki's (\$ 63), Takshaka's (§ 64), Airavata's (§ 65), Kauravya's (§ 66) and Dhrta rashtra's race (§ 67). § 69: Sauti said. "This story I have told, as Pramati narrated it to Ruru, after having heard what was said by the dundubha."

Astradarcans ("the show of arms"). § 208 (Sambhav.): I, 134; When the princes had become accomplished in arms Drong addressed Dhrtardehtra in the presence of Krpa, Somadatta, Bahlika, Bhiehma, Vyasa, and Vidura, asking him to let them show their proficiency. Viders then let Drona measure out a place, and Kunti, Gandhari, etc. ("like celestial ladies ascending Meru"), and the citizens same out to behold the princes' skill. Drops and Accepthaman appeared like the Moon (Amgumat) accompanied by the planet Mars (Angaraka). The spectators, seeing the prowess of the princes, fancied they were beholding the city of the Gandharras. Videra described all the feats of the princes to Dhrtardehfra, and Kunti to Gandhari (I, 134). A combat with maces between Duryodhana and Bhima divided the spectators into two parties, until Drops caused Agustihaman to separate them. The exploits of Arjune (b) were quite Droga stood surrounded by the five Parthas wonderful. like the Moon in conjunction with the five-starred Savitra (i.e. Hasta), and Duryodhana, mace in hand, surrounded by his 100 brothers and Acrathaman, was like Purandara (i.e. Indra) encircled by the hosts of gods on the occasion of the victory over the Danavas (I, 135). Karşa (e) enters and challenges Arjuna. The Dhartarachtrae stood by Karna, while Drona, Krps, and Bhishms remained with Arjuns. Kunti swooned away, and was restored to consciousness by Vidura, who caused sandal paste and water to be sprinkled on her person. Krps rejects Karps; but Duryedhans then installed Karps as king of Anga (I, 136). The sun went down; Duryodhana led Karns out of the arens, and the Pandavas, accompanied by Drons, Krps, and Bhiehms, returned to their abodes (I**, 137**).

Asura , pl. (°45), the enemies of the gods ! I, 163, 855.-§ 28 (Amrtam.): I, 17-19, 1110, 1125 (Danaral), 1129 (surā°gaṇān), 1130 (surā°), 1168, 1170, 1172 (mahā°), 1181 ("ganan), 1182, 1185 ("gana"), 1186 (maha"): participated with the gods in the churning of the Ocean, would possess themselves of the ambrosia, but were vanquished. - § 30 (Samudra): I, 21, 1211, 1219 (the Ocean is called the "abode of the Asuras": Asuranam ca bandhavam, i.e. çaranam, Nīl., I, 21, 7).—§ 31 (Samudradarç.): I, 22, 1231 (Pātālajvalanāvāsam A'anām tathālayam). — § 32 (Kadrū, Garuda): I, 23, 1245 (°ardanāķ, i.e. the gods). — § 44 (Garuda): I, 30, 1418 (sangrame devasure), 1434 (opuravidaraņāh surāh).—§ 49 (Vāsuki): I, 39, 1643 (docāsurāh). - 84 (Adivamç.): I, 64, 2481 (jajnire kehetre rajnan tu), 2483 (jajnire bhuvi bhūteshu teshu teshu Asurā, vibho!), 2491 (mahā°), 2498 (surā°-lokānām). — § 96 (Amçāvat.): I, 65, 2641 (Dandyushah punah putraç catvaro 'surapungavah).-§ 98 (do.): I, 65, 2544 (Asurāņām upādhyāyah Çukras to rehieuto 'bhavat|khyūtāç çoçanasah putrāç catvāro 'eura-yājakāh), 2546.- § 118 (Amçavat.): I, 66, 2598 (Kaçyapasya Surasurah).-§ 130 (Amçav.): I, 67, 2647 (pañoamaha°), 2655 (Tuhunda ita vikhyato . . . Amrottamah, incarnated as king Brhadratha), 2656 (teshām), 2666 (teshām), 2694 (v. Sūrya³).—§ 131 (do.): I, 67, 2781 (devāo manushyāṇāṃ). - § 145 (Kaca): I, 76, 3187, 3191, 3200 (°endrapure Cukran drehfva), 3219, 3225, 3233, 3238; 77, 3265.—§ 148 (Devayānī): I, 78, 3304 (°mandiram); 80, 3340, 3342 ( ondranam); 81, 3367 (°guruh Çukro), 3369 (°ondrasula, i.e. Carmishtha).—§ 147 (do.): I, 83, 3442 (°dharmam).— § 165 (Satyavatīl.): I, 100, 4002, 4047 (yasya hi tvam sapatnah sya Gandharvasyasurasya va).- § 166 (Citrangadop.): I, 101, 4073. — § 167 (Vioitravīryop.): I, 102, 4104 (adject.: devaeura).—§ 175 (Karnasambhav.): I, 111, 4410. § 215 (Bakavadhap.): I, 160, 6208 (Asurara; = Baka).-§ 233 (Svayamvarap.): I, 187, †7017. — § 257 (Khāndavadahanap.): I, 225, 8202 (sura?).-§ 258 (do.): I, 227, 8256, 8262 (Asurasūdanah - Indra).—§ 264 (Sabhākriyāp.): II, 4, 118 (yathaoan Kalakeyan). — § 265 (Lokapālasabhākhyo): II, 5, 141 (Surdoan). — § 277 (Jarāsandhavadhap.): II, 22, 872.—§ 298 (Dyūtap.). II, 62, 2105 (maha°). — § 310 (Åranyakap.): III, 3, †159. — § 317 (Arjunabhigamanap.): III, 12, 487. — § 820 (Saubhavadhop.): III, 20, 799. — § 327 (Draupadīparitāpav.): III, 31, 1188; 33, 1328, 1349 (Aturan iva Vrtraha).--§ 381 (Kairātap.): III, 39, 1590 (sg.), 1626 (sadovā°mānushais). — § 334 (do.): III, 41, 1703 (Mahā°). — § 339 (Indralokābhigamanap.): III, 47, 1893 (kecin Nivātakaoded), 1899.—§ 378 (Tirthay.): III, 94, 8492 (dharman latyajire), 8493 (tirthani naviçan), 8496 (Alakshmir agamad 4°4n). — § 387 (Sagara): III, 107, 8873 (A°oragarakshāmes). - § 405 (Sukanyop.): III, 124, 10390 (surā aik). - § 418 (Tirthay.): III, 139, 10834 (dova obhyah). \$ 436 (Yakshay.): III, 158, 11530 (surd'nishevitam). - § 444 (Nivatakav.): III, 170, 12112, 12116, 12121 (mahdo); 171. 12157 (°ottamāk); 172, 12182 (°eangheehu). — § 445 (do.): III, 173, 12201, 12206 (maharehi-Yakeha-Gandharva-Pannagā° - Rūkshasaiķ), 12209 (Kalaksyaiç ca Paulomaiç oa mahdo), 12228, 12257 (surdoair), 12264 (mahdo), 12269 (alidevā°karmā), 12272 (sa-Yakshā°- Gendharvaih). — § 452 (Markandeyas.): III, 183, †12569 (°tarjanena Dhanahiayena). -§ 457 (Vaivasvatop.): III, 187, 12798 (4a-devão-manushah prajas). - § 458 (Markandeyas.): III, 188, 12817 (deva gune), 12877 (sa-dova°-D°).—§ 459 (do.): III, 188, 12891 (dova°-

gane); 189, 12995 (surd'aik).—\$ 462 (do.): III, 193, 13218 (deva eangramam). — § 471 (do.): III, 200, 18427 (Vajrapāzir iv Asurān).—§ 474 (Dhundhumārop.): III, 201. 13494 (easura-manavah prajah), 18498 (dera-mahoragah), 13502.- § 495 (Skandotp.): III, 223, 14248 (deva°a,); 224, 14262 (surā°-namaskrtaķ).—§ 496 (do.): III, 224, 14268 (dera m sangramam).—§ 507 (Skandayuddha): III. 231. 14580, 14585 (mahā°). — § 509 (Kārttikeyastava): III, 232, 14640 (tvam bhavanah sarva-sura and and m, i.e. Skanda). - § 513 (Ghoshayatr.): III, 252, 15165 (Bhishma-Drona - Krpādīmo oa pravekshyanty apare 'surāh). — § 516 (Duryodhanayajña): III, 257, 15341 (oratam, 1.e. surarahitam vratam, Nil.).- § 526 (Ramopakhyanap.): III, 275. 15913 (Gandharva - devaoto); 276, 15932 (devaoaih). — § 537 (do.): III, 285, 16374 (deva - the war between the gods and the Asuras). - \$ 543 (do.): III, 291, 16578 (manushao - bhoginam), 16579 (saderao - Go). - § 544 (do.): III, 292, 16604 (surā°) - \$ 548 (Āraņeyap.): III, 313, 17319. — § 549 (Pāṇḍavapr.). IV, 6, 180. — § 550 (Samayapāl.); IV, 13, 840 (Kalakhanja iva°ah). — § 552 Gohdranap.): IV, 39, 1040 (deva came); 35, 1167 (Vajrapāņir ivāsurān); 39, 1296 (sarvair api surā°aih); 50, 1571; 59, 1902 (deva samah sannipato); 61, 1981 (Vajrapānir ivā°ān). - § 555 (Indra): V, 1Q, 292 (sa-devā°manusham tribhuvanam), 309 (-do.); 12, 369 (jagad sāsura-G°); 15, 459.—§ 558 (Virocana): V, 35, 1199.— § 560 (Sanatsujātap.): V, 42, †1580 (pramādād vai parābhavan). - § 561 (Yānasandhip.): V, 48, †1887; 49, 1925, 1927 (devà°e yuddhe), 1936 (surā°); 61, 2395 (devā°bharanam), 2401.- 5 562 (Bhagavadyanap.): V, 74, 2728; 78, 2808. — § 564 (do.): V, 100, 3571 (A° Kālakhañjāç ca tathā Vishņupadodbhavāķ, etc.); 102, 3612 (devair Aosamhilaih); 104, 3645 (dovdoeshu guddhoehu). - § 565 (Gālavacarita): V, 107, 3756 (sarvān surāoān); 108, 3776; 115, 3928; 116, 3940 (bahu-devā°-ālokā).—§ 567 (Bhagavadyanap.): V, 124, 4172 (earvair api eurdoaih), 4175 (sa-Yakshā°-pannagān); 128, 4301, 4302 (devā°-manushyāç ca); 130, 4401, 4407 (mahā°).—§ 570 (Sainyaniryānap.): V, 156, 5297 (sa-surā°-Rūkshasam jagat). — § 572 (Rathātirath.): V, 165, 5725 (devasureshv api).- § 573 (Ambop.): V, 178, 7031 (jahi Bhishmam rane Rama garjantam Aom yathā); 184, 7288 (sa - devaº - Rakshase loke). - \$ 574 (Jambukh.): VI, 6, 212 (Go Ao Rão), 247 (devāsurānāņa sarveshām Coetaparrata uoyate). - § 576 (Bhagavadgītāp.): VI, 21, 774 (surā°); 35, †1268 (G°-Y°-Ās°-Si°-sanghāķ). - § 578 (Bhishmavadh.): VI, 45, 1754 (praikshania tad raņam ghoram devāsura-samam yudhi); 48, 1900 (Cakrepanir iv Aşuran); 50, 2073 (yam Brhaspatir Indraya tada dovasure 'bravīt).- § 579 (do.): VI, 52, 2185 (devāsura-Gandhareair lokair). - § 580 (do.): VI, 58, 2474 (yathā dovāsuram yuddham). - § 581 (do.): VI, 65, 2970 (tatrasuravadham krtva); 66, 2980.- § 583 (do.): VI, 77, 2348 (dordo yuddhe); 79, 3474 (do.); 80, †8529 (mahao).- § 584 (do.): VI, 82, 3631 (Vajrapāņir icā°m); 83, 3649 (devā°opamam); 86, 3828 (Vajrapāņir ivā°ān).—§ 585 (do.): VI, 94, 4250; 98, 4450 (ea-deva-Go-lokam), 4493 (yatha devayuddhe).-§ 586 (do.): VI, 100, 4583 (yathā derā°e yuddhe); 107, 4960 (sendrair api sura°aih), 4961 (do.).—§ 587 (do.): VI, 108, 5027 (Vajrahastam ivā°āh); 116, 5411 (yathā devā°e yuddhe); 118, 5567 (yuddhe deva opame).- § 588 (do.): VI, 121, 5804 (surd). - § 589 (Dropābhishek.): VII, 3, 103 (Vajrapāner iva°k); 5, 154 (jigīshanto!eurān sankhye Kārttikoyam ivamarah); 10, 838 (dova air).- § 590 (do.): VII,

12, 461 (sondrair api surdoaih); 14, 542 (yathā devāos yuddhe); 15, 583 (yuddham deva opamam). - \$ 592 (Samcaptakavadh.): VII, 19, 758 (yatha . . . yuddhe deva°e pura); 21, 891 (sura°); 25, 1084 (yuddham devāopamam), 1120 (Indram Aoan prati jaghnusham); 29. 1284. — § 593 (Abhimanyuvadhap.): VII, 33, 1463 (sa-surā°G°); 36, 1579 (yethā°balam); 39, 1647 (Skandasyevā°aih saha); 48, 1915 (surā°).—§ 595 (Rāma Dāçar.): VII, 59, 2229 (surā°).—§ 595 (Māndhātr): VII, 62, 2272 (dorā°-), 2287 (derā°-). — § 595 (Yayāti): VII, 63, 2295 (dova yuddha). - § 595 (Prthu Vainya): VII, 69, 2403 (devao-), 2413 (Asura duduhur madyam amapatre tu te tadū | dogdha Dvimurddha tatrasīd vatsac cūsīd Virocanah) .--§ 596 (Pratijnap.): VII, 73, †2607 (A°sura°-); 74, 2623 (Asuroraga-); 75, 2661 (do.); 77, †2731 (surā°); 81, 2910 (maha nighatina Bhavena, i.e. Çiva). - § 599 (Jayadrathavadhap.): VII, 93, 3378 (°māyāṃ); 94, 3444 (sū°-surāḥ); 102, 3821 (devā°mṛdhe); 105, 3947 (devā°e yuddhe purā); 106, 3968 (devā<sup>c</sup>opamaḥ sangrāmo); 111, 4214 (sa-devā<sup>c</sup>mānusham), 4268 (sasurā mānushā); 114, 4495 (yuddham deva°opamam); 115, 4601 (do.); 120, 4779 (deva°ranaprakhyam); 122, 4910 (derā°e purā yuddhe yathā); 125, 5065 (Cakrenera mahāoah); 128, 5231 (yuddham devāoopamam); 133, 5456 (sa. Yakshasura-manaran); 134, 5511 (vajroņendra ivā°ān); 135. 5545 (Purandara ivāsurum, i.e. Vrtram ?); 142, 5886 (purā devā e yuddhe . . . yatha); 144, 6048 (devā° G°).—§ 600 (Ghatotkacavadhap.): VII, 156, 6853 (Aoan ira Derendro), 6854 (Aoan iva Parakih); 158, 7014 (sa devā°mānusham); 159, 7048 (surā°āh), 7075 (yathā devā°e yuddhe); 163, †7317 (surā°); 169, 7582 (yathā devā°e yuddhe); 170, 7673 (°ān iva Pāvakih); 181, 8234 (surā°). — § 601 (Dronavadhap.): VII, 185, 8425 (sa-surā $^{\circ}G^{\circ}$ ), 8444 ( $A^{\circ}$ oraga-). — § 602 (Dronavadhap.): VII, 192, 8819 (yuddhe devā°opame). — § 603 (Nārāyanastram.): VII, 195, 9001 (A'oraga-), 9019 (Cacipatir iva'); 197, 9101 (D'A'oraga-); 201, 9442, 9465 (eurā'), 9473 (devāsura°); 202, 9543, 9547 (surā°), 9555 (°aṇām purāņi trīņi), 9561, 9571 (°anām antakarah, i.e. Çiva). — § 604 (Kurnap.): VIII, 9, 254 (Vajrahasta ivā°an).—§ 605 (do.): VIII, 12, 441 (devā°samaprabhe); 14, 563 (yathā devā°s yuddhe); 19, 769 (Çakra ivā°ān); 30, 1205 (sangrāmam derā°); 31, 1319 (surā°). — § 606 (Tripurākhy.): VIII, 33, 1391 (yuddhe devā°e), 1393, 1399, 1432; 34, 1539, 1547, 1566, 1569 (°gaṇān), 1574 (devā°gaṇādhyakshah, i.e. Maheçvarah), 1578. — § 6066 (Paraçu-Rāma): VIII, 34, 1605 (mahā°).—§ 606 (Karņap.): VIII, 35, 1626.—§ 607 (do.): VIII, 37, †1742 (A°-sura-mahoragāḥ); 41, 1959 (devao-manuehyeshu); 42, 1978 (surào).-§ 608 (do.): VIII, 46, 2148 (dovā camūpamah), 2199 (surā ); 47, 2233 (dera eamah); 48, 2273 (deva opamam); 51, 2493 (viehnur sva°an); 60, 8024 (deva°e mrdhe); 61, 8130 (vajrenendra irā°ān); 66, 3316 (jitrā°am ivāmarau - Vrtra?); 72, †3629 (surā°); 73, 3641 (sa-surā°mānushān); 74, †3800; 77, †3864 (iva); 79, †4056 (ea-Kālakoyān A'an eametan); 82, †4207 (yatha); 86, 4359 (sa-DoAoGao); 87, 4412, 4432, 4434 (sided with Karna); 88, †4490 (D'N'As'Si' Y'air), †4494 (yatha), †4498  $(sura^{\circ})$ ; 89, †4568; 91, †4789  $(naraqva\ N^{\circ}A^{\circ})$ , 4791 (dovaoan).- 609 (Calyap.): IX, 1, 9 (dovaoranopamam). -§ 610 (do.): IX, 3, 185 (do.); 7, 323 (sa-sure manavam), 331 (do.).-§ 611 (do.): IX, 9, 418 (deva opamam), 446 (devaeuropame); 10, 520 (yatha devaoam yuddham); 15, 795 (yathā ., . . çakrasyā°sankshays); 23, 1182 (devā°ranovamam); 26, 1486 (Sahaerakeha ipa°an). — § 615j

(Mankanaka): IX. 38, 2236 (sura eva jagato gates tvam asi, Culadhrk!).-\$ 615 (Baladevatīrthay.): IX, 41, 2346, 2347. -§ 615u (Skanda): IX, **45**, 2523, 2529 (deva°e yuddhe).— § 615gg (Sarasveta): IX, 51, 2951 (mahā°).—§ 615 (Gudayuddhap.): IX, 58, 3250; 61, 3455 (decair A'ghatibhih), 63, 3519 (dorā°o yuddho).—§ 616 (Sauptikap.): X, 4, 153 (mahā°); 8, 441.—§ 621 (Rājadh.): XII, 8, 229 (devā°m yathā, i.e. the conduct of D. and A.).- § 632 (Shodacarājop., cf. Bhagiratha): XII, 29, 957 ('anam sahasrani . ojayat Pākaçāsaņaķ).—§ 632 (do., cf. Yayāti): XII, 29, 990 (ryūdhā°yuddhe) .- § 635 (Rājadh.) : · XII, 33, 1184 (yuddhe dorā°e purā; A°ā bhrātaro jyeshthā derā çcāpi yarīyasah).-§ 637 (do.): XII, 47, 1623 (surd° G°).-- § 639 (do.): XII, 50, 1830.- 640 (do.): XII, 58, 2105 (utthanena°ahatah). –§ 641 (do.): XII, 64, †2410 (urvīņ sā°ām); 90, 3388 (derā°); 121, 4411 (sa-surājomānusham), 4166 (sa-surājorakshasam lokanam); 122, 4497 (apam rajyo 'suranan oa vidadhe Varunun prabhum).- § 647 (Apaddh.): XII, 139, 5188 (derdo) .- § 652b (Indrota-Parikshitiya): XII, 152, 15667 (surā°).-- § 655 (Āpaddh.): XII, 158, 5890.-- § 656 (Khadgotpattik.): XII, 166, 6150 (°sattamāħ), 6176.— § 660 (Mokshadh.): XII, 188, 6932 (Daio Aom-oo).—§ 664 (do.): XII, 207, 7545 (mahasativan).- § 666 (do.): XII, 209, 7610 (Narakadyā mahā°, tathaira cinye baharo Danara yuddhadurmadah). \$ 667 (do.): XII, 210, 7657 (No Aomanushyding ca), 7665 (surdo); 211, 7693 (do.); 216, 7837 (tapo hy adhishthitam devais, tapoghnam A°ais tamas), 7838 (devā°gunān). — § 671b (Bali-Vāsuvas.): XII, 223, 8060 (devao); 225, 8179 (devaom yuddham), 8180 (devao yuddhe) -§ 672b (Mokshadh.): XII, 226, †8201 (maha°).-§ 673b (Bali-Vāsavas.): XII, 227, 8218 (dovdos yuddhe), 8289 (deva°samāgame), †8830,—§ 674 (Crī-Vāsavas.): XII, 229 3359 (Asureshv avasam pūrvam, says Cri), 8416. — § 692 (Mokshadh.): XII, 281, 10069 (A°pravira, i.e. Vrtra).-§ 693 (Vrtravadha): XII, 282, 10108 (dovao), 10119 (Daio Aonibarhana, i.e. Indra), 10140.—§ 700 (Mokshadh.): XII, 289, 10652.—§ 701 (do.): XII, 290, 10660.—§ 702 (do.): XII, 296, 19800.- § 714 (Çukakrtya): XII, 328, 12323 (sā° Rā° devaganam).—§ 717b (Nārāyanīya): XII, 835. 12665 (sa-D° A°G°).—§ 7170 (Uparicara): XII, 838, 12889 (surā gurur Harih). — § 717b (Nārāyanīya): XII, 340 12927 (surā ganānām varadah, i.e. Brahmán), 12944 (sarralokānām sa-DoĀoRao), 12992 (Surāoair yathā); 341, 130 1 (sa-surā°-mānavāh).—§ 717b (Nārāyanīya): XII, 343, II) ††13205, VII) ††13208, VIII) ††13212 (A°pakshah, X) ††13219, \$\phi\$13249; \$\frac{347}{7}, \$\phi\$13445 (Harir A^\convadhakara\h).--§ 718b (Unchavittyup.): XII, 352, 13732 (surā°); 361. 13866 (surā gaņānām); 364, 13922. — § 728 (Bhangāsvanop.): XIII, 12, 556 (Kaçyapasya surāoāh), 557.— § 730 (Anuçasanik.): XIII, 14, 612 (A°ghnah . . . Bhagavato, i.e. Çiva), 671 (°endran), 803 (deva°), 804, 814 (sura°), †1020 (sura°); 16, 1041 (deva°muninam), 1065 (do.), 1074 (devā°manushyāņām), 1075 (devā°narāḥ); 17, 1176 (A°endrūnām), 1233 (Derdeurapatiķ - Çiva 1000 names 1), 1257 (devā parāyaņah, devā vinirmātā, both do. do.), 1258 (Deva guru = do. do.; Deva namaskrta = do. do.; Deva mahamatra - do. do.; Deva ganacrayah), 1259 (Dera ganadhyakeha - do. do.; Dera ganagrant - do. do.; Devaovarapradah = do. do.), 1260 (Devao eçvara = do. do.). - 735 (Indra-Matangas.): XIII, 27. 1895 (devatamartyeshu). - § 736b (Vitahavyop.): XIII, SO, 1959 devā°samam). — § 739 (Anuçāsan.): (yuddham . XIII, 83, 2098; 35, 2160 (brahmananam paribhavad

Asurah salilogayah). - § 740 (do.): XIII, 36, 2175 (dovdsuram pura).- § 744 (do.): XIII, 44, 2410.- § 746 (do.): XIII, 62, 3197; 83, 3886 (devão Suparnaç ca), 3923 (A°sūdana, i.e. Indra). — § 747 (do.): XIII, 84, 4013; 85, 4020, 4181 (jaghāna Tārakam cāpi Daityam anyāms tathā Asuran). - § 7486 (Tarakavadhop.): XIII, 86, 4211.-§ 749 (Anuçasan.): XIII, 87, 4224 (derā°manushyaṇāṃ).— § 766 (do.): XIII, 126, 6010 (jagat sa-dova°-manusham); 133, 6176 (trin lokan sa-dera manushan).—§ 768b (Krehna-Vasudeva): XIII, 147, 6809 (romabhyaç ca surasurah).-§ 768 (Anuçasan.): XIII, 148, 6890.--§ 769 (Anuçasan.): XIII, 149, 7071 (ea-suraº Goam . . jagat).—§ 772k (Agestya): XIII, 156, 7266, 7274, 7275.- § 772m (Atri): XIII, 157, 7294, 7295, 7301 (mahā°), 7302 (hatā°).— § 773b (Krehna): XIII, 159, †7366, †7371 (Daityan Asurame ca sarvan), †7373, †7395.—§ 773d (Civa): XIII, 161, 7467, 7471 (surā°), 7482 (A°ānām purāni trīni), 7488. — 🖁 775 (Ānuçāsan.): XIII, 166, 7634 (devā°-gurur = Brahmán).- § 777 (Svargarohan.): XIII, 168, 7742 (surāonamaskrta). — § 778 (Açvamedhik.): XIV, 3, 46.—§ 778b (Samvartta-Mar.): XIV, 5, 94; 9, †224.-- 782 (Brahmanagītā): XIV, 26, 752, 755.—§ 782g (Guruçishyas.): XIV, 42, †1169 (surdouc ca); 51, 1434 (Pcodo Rao).- § 785 (Anugitap.): XIV, 79, 2321 (deca ranaprakhyam).—§ 788 (Açramavāsikap.): XV, 28, 753.—§ 789 (Putradarçanap.): XV, 29, 779 (deva°vimigritak). — § 795c (Mahūbhūrata): XVIII, 6, 218 (jagat surão, is to be found in the Mahābharata). - Seems to have been totally synonymous with Danava and Daityr **Asura**<sup>2</sup>, sg. (cf. Asura<sup>1</sup>): XII, 8164 (v. Cri), 13918 (v. Unchavetti). - § 747b (Suvarnotp.): XIII, 85, 4073 (A'ah kaçcit).—Names of single Asuras: Acva: I, 2649 (mahā°). Bali: III, †976, 8759 (mahā°); XII, 8182 (do.), 8324, 12943 (do.). Balina: I, 2679 (°ottamah). **Bāṇa**: I, 2528 (mahā<sup>9</sup>). Bhagadatta: VII, 1290 (mahā°). Candrahantr: I, 2673 (pravaro 'surah). **Carabha**: I, 2663 (mahā°). Catamukha: XIII, 674 (mahā°). Catha: I, 2537 (mahā°). Damça: XII, 93 (prāg Do; mahāo). Dhundhu: III, 13511 (mahā°), 13541, 13543 (mahā°), 13598, 13613. Ekacakra: I, 2657 (mahā°). Gavishtha: I, 2670 (mahā°). Hiranyakaçipu: I, 7620. Hiranyāksha: IX, 1751 (mahā°). Ilvala: III, 8545, 8616 (°creshthah), 8620, 8625, 8628 (mahā°), 8629 (do.). Jambha: III, 8/60; VIII, 3304 (mahā). Jarasandha: XII, 12961. Kaitabha: IX, 2850; XII, 13477, 13506. Kāleyāh: I, 2684 (pravarah . . . mahāo), 2686 (mahāmuyo mahū°), 2688 (pravaro mahū°), 2689 (matimān mahū°). **Keçin**: III, 14255, 14259 (mahā°). Krathana: I, 2693 (mahāo). Krodhahantr: I, 2681. Kupatha: I, 2664 (mahā°).

Mada: III, 10389 (mahā°); XIV, †251 (A°m viçva-

Madhu: VI, 3025 (mahā'); IX, 2850 ('au M'-Koitabhau); XII, 7531 (mahā°), 13477 (As°ottamau, i.e. Madhu and Kaitabha), 13506 (°au). Maya: I, 2278 (maha°), 8323; II, 3 (maha°), 66, 76 (mahā°); VIII, 1406 (mahā°). Mayura: I, 2671 (mahā°). Mṛtapā: I, 2669 (ottamah). Namuci: V, 497 (mahā°). Naraka: XII, 7610 (N°ādyā mahā°āh). Nicandra: I, 2661 (ottamah). Pītha: VII, 386 (mahā°). Prahlada: III, 1030 (Asurendram). Sunda: I, 7616 (cau, i.e. 8° + Upas°), 7635, 7670 (maha°au, i.e. do.), 7698 (° $\bar{u}bhy\bar{u}m$ , i.e. do.), 7720 (do. = do.); IX, 1765 (°au, i.e. do.). Surya: I, 2694 (°anam). Svarbhānu: I. 2648 (mahā°). **Tāraka:** XIII, 4011, 4015, 4066, 4068, 4205, 4215. Upasunda: I, 7616, 7670, 7698, 7720; IX, 1755.— Cf. Sunda. **Vātāpi:** III, 422 (mahā°), 8549, 8551 (mahā°), 8617 (mahā°), 8618 (do.), 8623 (mahā°), 13679 (do.); XII, 5389. Viçvarūpa: V, 504 (Trāshtro mahā°). Vikshara: I, 2677 (pravaro 'surah). 2678 (dvitīyo Viksharat, mahao). Vinācanah Candrasya: I, 2674 (mahā°). Virūpāksha: I, 2658 (mahā°). Vrshaparvan: I, 3344 (mahā°). **Vrtra:** I, 2680 (mahā°); III, †8728 (do.); V, 311, 324 (mahā°), 327 (do.), 522; VII, 9038 (mahā°); XII, 10069 (A°pravīro); 10133 (A°creshtham), 10138 (mahā°), 10149 (do.), 10204 (do.), 10268 (do.). Asurā, one of the daughters of Prādhā. § 102 (Amçāvat.): I, 65, 2553. Asura, adj.: I, 2962 (sc. virāha), 2964 (do.), 2965 (do.); III, 765 (°in māyām), 12227 (puram); V, 2242 (vyūham), 3549 (Agnih . . . vāribhojanah); VI, 696 (vyūham, known by Bhishma), 757 (= do.), 1181 (°im prakrtim . . . critah), 1406 (sampadam oim), 1407 (oi, sc. sampad), 1408 (dvau bhūtasargau loke 'emin daiva Asura eva ca), 1421 (°Ishv eva yonishu), 1432 (tan viddhy Āsura-niccayan), 3193 (°Im iva Ertraha), 5009 (yuddhan, performed by Bhishma); VII. 26 (Aoiva yatha sena), 1581 (oim camum), 7084 (do.), 7728 (senum Aoim Magharan iva), 7815 (astrani), 8614 (yuddham); VIII, 562 ('im camûm), 2125 (senām Ā'im), 2242 (do.), 2358 (do.), 3687 (-do.); IX, 1016 (bale); XII, 2160, 6735 (nakshatreshu), 6736 (°im yonim), 7544 (°i prajā), 7839 (guṇau), 8151 (°im), 10112 (devã°), 10811 (bhāvaḥ), 10812 (karmāņi), 11105 (viehayān); XIII, 1382 (dharmah), 2412 (id.), 2468 (id.), 2476 (id.), 4289, 4700 (malyani). Asuracreshtha: (a) = Namuci, IX, 2435; (b) = Vrtra, XII, 10133. Asurādhipa - Bali : XII, 8082; XIII, 4688. Asurādhipa' = Prahlāda: XII, 6667. Asuradvish, pl.: I, 7662 (v. Sundopasundop.) - the brahmarshis and brahmans. Asurahan - Çiva: XIII, 612. Asuraraj ("king of the As.") = Baka: I, 6208. Asurardana ("the tormentor of As.") = Indra: I, 8225 (Çatakratum, etc.). Asurasūdana ("the slayer of As.") = Indra (I, 8262; XII, **3923)**; = Vishnu (V, 299).

Asurāyani, a son of Viçvāmitra. § 7218 (Viçvāmitrop.): XIII, 48, 255 (rehib).

Asurendra ("king of As."): (s) = Bali, XIII, 4290, 4741; (b) = Prahlāda, XII, 4602, 8057; (s) = Vṛtra, XII, 10028, 10060, 10110; (d) osu = Madhu and Kaiṭabha, XII, 13518.

Asurendrasutā - Çermishthā: I, 3369.

Asurī ("a female Asura"): I, 3286 (= Çarmishthā); III, 12203 (= Kālakā mahāsurī); IV, 260.

Asuri. § 668δ (Pañcaçikhavākya): XII, 218, 7890 (°οḥ prathamam çishyam, i.e. Pañcaçikha), 7893, 7894 (his wife was Kapilā).—§ 707 (Mokshadh.): XII, 319β, 11784.

Asūrya ("sunless"). § 746 (Anuçasan.): XIII, 77, 3700 (asūrya nāma to lokā gām datīva tān na gacehati).

Ataka ( $A^{\circ}$ ?), a Naga. § 66 (Sarpasattra): I, 57, 2154 (among the serpents of Kauravya's race that fell into the fire).

Atandrita - Çiva (1000 names 1).

Atapana = Civa (1000 names 1).

Ațavi. § 284 (Sahadeva): II, 31a, 1175 (purim ramyam, a city conquered by Sahadeva).

Ataviçikhara, pl. § 574 (Jambükh.): VI, 9μ, 355 (a people—country—in Bharatavarsha).

Aṭavika, pl. (°aḥ) ("people dwelling in the forest"). § 613 (Gadāyuddh.): IX, 32a, 1820 (prthivī sarvā sa-Miscchāṭavikā).

Atharva = Çiva: XIII, 901; do. (C.) or \$\bar{A}^{\circ}\$ (B.), pl. = Artharvaveda: XIII. 4706.

Atharvaçiras<sup>1</sup>, an Upanishad (v. BR.): I, 2882; III, 17066; XIII, 4298. Do.<sup>3</sup> = Mahāpurusha (Ma° Pu°st°).

Atharvaçīrsha = Çiva (1000 names 3).

Atharvan¹ (a ṛshi). § 493 (Āṅgirasa): III, 222, 14215 (finds out Agni in the sea), 14218, 14225, 14226, 14227.— § 560 (Sanatsujātap.): V, 43, †1670.—§ 606 (Tripurākhy.): VIII, 34, 1497 (Atharvāṅgirasau).—§ 730 (Ānuçāsan.): XIII, 14ββ, 991 (sa-Bṛhaspatiḥ).

Atharvan<sup>2</sup> = Atharvaveda: XII, 13136 (Rgvede sa-Yajurvede 'thaivatharva-Samasu), 13258 (pañcakalpam Atharvanam kṛtyābhih parivṛmhitam); XIII, 4590 (vedam)

Atharvan<sup>3</sup>, pl. = Atharvaveda: III, 12963 (Atharvanah); V. 1711 (Atharvasu); XII, 8613.

Atharvana ("belonging to or named after Atharvan"):
V, 1391; VII, 2851 (sthänam Ātharvanasya); VIII, 1848,
†4625 ("which in efficacy equalled an Atharvan rite," PCR.);
XIII, 1086 (Ātharvaṇā dviyāḥ).

Atharvana = Atharvaveda: XII, 13259 (°vidah).

Atharvangiras - Angiras. § 555 (Indravijaya): V, 18, 549 (°6), 551 (°am).

Atharvangirasa' - Angiras: 11, 437 (?; in the palace of Brahmán); V, 550 (°o nāma vede 'emin vai bhavishyati).

Do.', adj.: VIII, 3488 (Atharvangirasī çrutiā), 4795 (kṛtyām 'im iv ogrām); IX, 907 (- do.).

Atharvangirasah (pl.), a kind of 7shis? (II, 437; — Atharvaveda?).

Atharvängirasäh (pl.): XII, 12736 (Yajur-Rk-Sāmabhir jushtam Atharvangirassis tathā, i.e. Atharvaveda).

Atharvaveda: I, 2888 (°pravarah); II, 450; III, 15147 (°proktaih); V, 548 (°mantraih): XIII, 469 (°code cede ca).

Athida, v. Alinda.

Atibāhu. § 103 (Amçāvat.): I, 65, 2559 (among four Gandharvasattamāh, whose mother was Prādhā)

Atibala¹. § 615s (Skanda): IX, 45, 2546 (given to Skanda by Vāyu).

Atibala. § 6415 (Rājadh.): XII, 59, 2218 (Ananga-putra): Obtaining an extensive empire after the demise of his father, he became a slave of his passions.

Atibhīma. § 492 (Angirasa): III, 220, 14166 (among the five yajāmushah devāh "of the gods").

Atiorniga. § 615s (Skanda): IX, 45, 2551 (given to Skanda by Vindhya; PCR. has Agnicringa).

Atidhumra - Civa (1000 names 1)

Atidipta = (iva (1000 names 1).

Atikāla = Civa (1000 names 1).

Atikrochra = Mahāpurusha (Mao Puosto).

Atindra = Vishnu (1000 names).

Atindriya - Vishnu (1000 names).

Atiratha. § 150 (Püruv.): I, 94. 3704 (among the sons of Matinara).

Atisāra, v. Abhisāra.

Atishanda. § 793 (Mausalap.): XVI,  $4\eta$ , 120 (among the nagas who received the white Naga who issued from the mouth of Bala-Rama).

Atishthira. § 615s (Skanda): IX, 45, 2550 (given to Skanda by Manu).

Atithi(n). § 632b (Shodarājop.): XII, 29, 917 (Suhotraā caivātithinam mytam çuçruma Sykjaya); 921 (atho 'tithih; = Suhotra).

Ativarcas. § 515s (Skanda): IX, 45, 2548 (given to Skanda by Himavat).

Ativrddha - Çiva (1000 names 3).

Atiyaças - Krahna: XII, 13139.

Atiyama. § 615u (Skanda): IX, 45, 2547 (given to Skanda by Varuna).

\*Atman¹ (the Supreme Sout): IX, 2352; do.º = Çiva (1000 names²), Kṛshṇa (XIV, 1491).

Atmaniraloka = Çiva (1000 names 2).

Atmasambhava - Civa (1000 names 2).

Atmastha = Krshna: XII, 1641.

Atmavat - Vishņu (1000 names).

Atmayoni = Krahna: XII, 1623; XIII, 7392, 7395; do. = Vishnu (1000 names).

Atreya (descendant or descendants of Atra). § 59 (Sarpasattra): I, 53a, 2048.—§ 824 (Dvaitavanapr.): III, 26, 971 (pl.) (in the speech of Baka Dalbhya: perform their religious practice in the forest protected by Yudhishthira).-§ 376 (Tirthay.): III, 85, 8236 (among the rshis who expect Yudhishthira at the Tirthayatra).- 461 (Vamadevacar.): III, 192, ††13184 (disciple of Vamadeva).--§ 559 (Prajagarap.): V, 36, 1260 (A°sya oa samvadam Sādhyānām octi).—§ 637 (Rājadh.): XII, 47, 1594 (among the rshis who surround Bhishma on his arrow-bed).- 665. (Mokshadh.): XII, 208, 7598 (one of the seven rahis in the North).—§ 677 (do.): XII, 235, 8592 (Indradamanai), 8596 (Sankrtih).- § 767 (Anuçasan.): XIII, 137a, 6247 (among the pious princes, etc., who have attained to heaven by charity and penances).- § 793 (Mausalap.): XVI, 4. †124 (i.e. Durvāsas).

Atreya<sup>2</sup>, pl. (°då). § 574 (Jambükh.): VI, 90, 376 (among the peoples in Bharatavarsha in the North and East)

Atreyi. § 268 (Varunasabhāv.): II, 9, 374 (among the rivers in the palace of Varuna in their personified forms).

Atrey1's (a kind of menstructing woman, v. BR.). § 656 (Apaddh.): XII, 165, 6094 (dviguad brahmahatyd vai A. nidhane bharet).

Atril, a rehi. § 306 (Samudra): I, 21, 1217 (brahmarshing).
—§ 86 (Amçāvat.): I, 65, 2518 (one of the six maharshis.

Brahmán's spiritual sons).—§ 109 (Amçüvat.): I, 66, 2568 (among the sons of Brahman, maharshayah).—§ 111 (do.): I, 66, 2570 (has many sons, all of them siddhah, maharshayah).- § 130 (do.): I, 67, 2721 (his-i.e. Vivasvat's, NII.—son is born in the world as Vidura; cf. I, 4807).-§ 191 (Arjuna): I, 123a, 4807 (yaç codito bhāskare 'bhūt pranashte).—§ 228 (Aurvop.): I, 181, 6872 (rescues the Rā. from the sacrifice of Paragara).—§ 270 (Brahmasabhav.): II, 11, 436 (among the Prajanam patayah, etc., who surround Brahmán in his palace).—§ 347 (Nalop.): III, 64, 2462 (Vaçishtha-Bhrgv-Atri-samail. . . tapasail. .. § 455 (Brahmanamah.): III, 185: His discourse with Gautama as to who is to be styled the foremost of sovereigns; he gets large gifts from king Vainya: (12684), 12691, 12709, 12713. -§ 494 (Āngirasa): III, 222, 14235.-§ 599e (Çini): VII, 144, 6028 (Atreh putro 'bhavat Somah, etc.).—§ 602 (Dronavadhap.): VII, 190v. 8727. - § 615 (Baladevatirthay.): IX, 43, †2447 (had been the hotr at Soma's Rājasūya sacrifice).—§ 615u (Skanda): ΙΧ, 45γ, 2512.— § 656 (Khadgotp.): XII, 166a, 6135 (among the sons of Bruhmán);  $\beta$ , 6142 (among those who accepted the eternal religion laid down in the Vedas).—§ 664 (Mokshadh.): XII, 2078, 7534 (among the spiritual sons of Brahman).—§ 665 (do.): XII, 208a, 7570 (among the seven sons of Brahmán), 7572 (°-vamçe), 7597 (Atreh putrah . . Sarasvatah, among the rshis in the West).- § 667 (do.): XII, 214, 7786 (maharshir bhagavān Atrir veda tao-chukra-sambhavam).—§ 702 (Mokshadh.): XII, 293a, 10762.—§ 717b (Narayaniya): XII, 335a, 12685 (among the twenty-one Prajapatis).-§ 717c (Uparicara): XII, 3368, 12724 (among the seven Rshis, the Citraçikhandins).—§ 717b (Nürāyanīya): XII, 341, 13040 (among the eight Prakrtis upon whom all the worlds depend); E, 13075 (among the seven Manasah).-§ 730 (Anuçusan.): XIII, 14, 684: The wife of Atri abandoned her husband and sought the protection of Mahadeva, who granted her that she should obtain a son without Atri, 686;  $\beta\beta$ , 990.—§ 734 (do.): XIII, 26a, 1761.— § 746 (do.): XIII, 657, 3289 (Pitāmahasutah); 667, 3332. —§ 747 (Suvarμotp.): ΧΙΙΙ, 85ζ, 4125.—§ 749 (Ānuçūsan.): XIII, 91, 4329 (Svayambhuvah), 4343-4, 4371. - § 750b (Bisast.): XIII, 93a, γ, δ, ε, 4416, 4436, 4458 (°pramukhāļ. maharshayah), (4462), 4481, (4482), (4514). — § 770 (Anuçusan.): XIII, 1510, 1, v, 7115 (oh putrah Sarasvatah, one of the seven Varunasya rivijah, in the West), 7116 (the first of the seven Dhaneçvarasya gurarah, in the North), 7157 (Bhrgv-Angiro-adibhih).—§ 772j (Utathya): XIII, 155, 7243 (gave Bhadrā to Utathya).—§ 772m (Pavanārjuras.): Vayu said: Once the gods and Da. were fighting each other in the dark. Rahu pierced both Surya (the Sun) and Soma (the Moon) with his arrows. The gods repaired to the brahman R. Atri, who becoming the Moon and Sun dispelled the darkness and burnt the As., who were now slain by the gods. "Name thou a kshattriya superior to Atri": XIII, 157, 7291, 7294, 7298, 7299, 7301-4.—§ 775 (Anuçasan.); XIII, 166ε, ζ, 7669 (°ch putrah Sarasvatah, among the Rahis in the West), 7670 (among the Rahis in the North).— § 782 (Guruçishyas.): XIV, 35ô, 961.

Atri<sup>2</sup>. § 98 (Amçūvat.): I, 65, 2545 (among the four sons of Çukra who were Asurayajakā).

Atri' = Civa (1000 names')

Atrisuta = the Moon: VIII, 4594.

Atryanamaskartr - Civa (1000 namos 1).

Atulya = Civa (1000 names), = Vishnu (1000 names).

Atyugra: X, 259 - Çiva.

Auçanasa ("belonging to or named after Uçanas"). § 370 (Tirthay.): III, 84, 8034 (°im).—§ 615 (Baladevatīrthay.): IX, 39, 2249 (tīrtham Kapālamocanam nāma), 2261 (Sarasvatyās tīrthararam), 2263 (tīrtham; purifies from every sin).—§ 641 (Rājadh.): XII, 122, 4479 (çūstram).—§ 717 (Uparicara): XII, 836, 12741 (çūstram).—§ 759 (Ānuçāsanik.): XIII, 107ζ, 5298 (lokam).

Auçanasī - Devayānī: I, 3376; VII, 2297.

Aucija. § 264 (Sabhūkriyāp.): II, 4a, 112.—Cf. Aushija. **Aucinara**<sup>1</sup> (= Qibi). § 149 ( $Y_{\omega}$ ) āti): I, 53, †3669 (Cibih), †3680 (do.).-§ 232 (Svayumvarap.): I, 186, 6996 (Cibih).-§ 378 (Tirthay.): III, 94, 8503 (do.).- § 463 (Cibi): III, 194, 13249 (only B.), 13252 (mahīpatiķ). — § 466 (do.): III, 197, ††1 3274 (Çibim mahipatim) - § 467 (Rajanyumah.): III, 198, ††13302 (Cibih).- § 480 (Pativratop.): \iI, 208, 13808 (Cibih).- § 545 (Pativrutāmāh.): III, 294, 16674 (Cibir Au°o yatha). - § 562 (Bhagavadyanap.): V, 90v, 3146 (Cibih).- § 566 (Yayāti): V, 121, 4057 (Cibih); 122, 4085 (do.) .- § 574 (Jambūkh.): VI, 9aa, 311 (Cibia).- § 589 (Dronabhishek.): VII, 10, 373 (Caibyat). \$ 595 (Shodaçarājika; v. Çibi): VII, 58, 2209, 2216 (tāratīr adadad gā vai Çibir Au°o 'dhvare) .- § 599 (Jayadrathap.): VII, 143, 5998 (gaecha punyakrtūl lokūn Cibir Au°o yathā).—§ 632b (Bhodacarajop.; cf. Cibi): XII, 29, 932 (Cibin), 934 (Cibih), 936 (Çaibyād rūjarsher).- § 677 (Mokshadh.): XII, 235, 8693 (Cibi; ascended to heaven, having sacrificed his limbs and his son for the sake of a brahman).—§ 761 (Anuçasan.): XIII, 1157, 5663 (Cibina).- § 767 (do.): XIII, 137a, 6248 (Cibih; cf. XII, 8593). - § 786 (Nakulākhy.): XIV, 90, 2790 (Cibih).

Auçīnara, adj. ("belonging to the Uçīnara"). § 565 (Gālavacarita): V, 118, 3982 (nrpan, i.e. Uçīnara, king of Bhojanagara).

Auçīnari. § 267 (Yamasabhāv.): II, 8, 325 (in the palace of Yama).—§ 463 (Çibi): III, 194, 13249 (B. Auçīnara).

Auçinari. § 277 (Jarasandhavadhap.): II, 21, 802 (cūdrāyāṃ; bore by Gautama the sons Kākshīvat, etc.).

Audbhida. § 575 (Bhūmip.): VI, 125, 453 (the first varsha in Kuçadvīpa).

Auddālaka. § 370 (Tirthay.): III, 84, 8139 (a tirtha).

Auddālaki. § 412 (Ashtāvakrīya): III, 132, 10597 (Cvetaketuḥ), 10599 (do.).—§ 615 (Saptasārasvata): 1X, 38, 1V) 2207 (a ṛshi).—§ 775 (Ānuçāsan.): XIII, 1667, 7671 (Cvetaketuḥ; among the ṛshis of the North).

Audra (pl. °dħ). § 574 (Jambūkh.): VI, 9μ, 365 (a people in Bharatavarsha; B. has Aumdraħ).

Audra (pl. °dh). § 785 (Anugitāp.): XIV, 83, 2476 (a people vanquished by Arjuna).

Audumbara (pl. °aḥ). § 295 (Dyūtap.): II, **52**, 1869 (among the peoples who bring tribute to Yudhishthira).

Aupanishada ("belonging to or named after the Upanishads"): XII, 8898 (dharmah; printed Upa" in C.).

Auraga ("belonging to or named after the Serpents")
XII, 11103 (vishayān).

Aurasikāḥ (pl.). § 589 (Droṇābhishekap.): VII, 11, 397 (have been vanquished in battle by Kṛshṇa).

Aurva (a rshi). § 61 (Sarpasattra): I, 55, 2112.—§ 122 (Cynvana): I, 66, son of Cynvana and Arushī and futher of Reīka: 2610 (Au°s tasyam—i.e. Arushī—samabhavad arum bhittvā mahdyaçāh), 2613 (had 100 sons Jamadagnipurogamam, i.e. Reīka?).—§ 227 (Aurvop.): I, 179, 6833; 180, (6842), 6862 (he throws his wrath into the

Ocean).—§ 548g (Åraneyap.): III, 315, 17465 (the office that A. at one time performed for the gods, concealed in his mother's thigh).—§ 747 (Suvarnotp.): XIII, 85 $\eta$ , 4145 (the fourth of Bhrgu's seven sons).—§ 772g (Pavanārjunas.): XIII, 154, 7223 (Vāyu said: "The mighty kshattriya Tālajangha was destroyed by the single [brahman] A.").— Cf. Bhārgava, Bhrgunandana.

Aurva Akhyāna ("the story relating to Aurva"). § 11 (Purvas.): I, 1, 387, i.e. Aurvopākhyāna.

Aurvopākhyāna(m) ("the episode relating to Aurva"). § 227 (Paraçara): King Krtavirya, the yajya of the Bhrgus, at the end of the Some sacrifice gratified the brahmans with large offerings. After he had ascended to heaven, it came to happen that his descendants were in want of wealth. Knowing that the Bhrgus were rich, they went to them and begged. Some amongst the Bhrgus buried their wealth under the earth, some gave it away to brahmans, and some duly gave it to the kshattriyas. Some kshattriyas, while digging at the house of a Bhargava, came upon a large treasure. The kehattriyas then began to kill the Blirgus with their arrows all over the earth, even the embryos. A Bhrgu woman fled to Himarat, holding an embryo in one of her thighs ("for 100 years," v. 6822). From fear a brahman woman reported this to the kehattriyas. The kshattriyas then went to destroy that embryo, which, however, came out, tearing open the thigh and dazzling the eyes of the kshattriyas so that they lost their sight. They asked the woman that they might be restored to sight, promising to abstain from their sinful practice (I, 178). She told them to ask the child, which they did, and regaining their eyesights they went away. The child (viprarshi) was named Aurva, because he had been born after tearing open his mother's thigh (uru). Aurva devoted himself to the austerest of penances with the object of destroying the whole world to gratify his ancestors. The Pitrs then all came from Pitrloka, and said: "Be propitious towards the three worlds. Having grown weary with the long periods of life allotted to us, we desired our own destruction through the kshattriyas. Such as commit suicide never attain to regions that are blessed, therefore we abstained from self-destruction" (I, 179). When Aurea replied that his vow must not be in vain, the Pitrs prevailed upon him to throw his wrath into the waters of the ocean, the whole universe being made of water. It became a large horse-head, which, emitting fire from its mouth, consumes the waters of the ocean (I, 180).-§ 228: Hearing this the viprarshi Paraçara controlled his wrath from destroying the worlds. But he performed a great rakshasa sacrifice and began to burn the rakshasas in it, and Vasishtha did not restrain him. Desirous of ending that sacrifice the rshi Atri came to that place, and also Pulastya and Pulaha and Kratu, desiring to save the rakshasas. Seeing that many rakshasas had already been slain, Pulastya said: "That which befell thy father was brought about by his own curse! No rakshasa was capable of devouring Cakti; he himself provided for his own death! Vigramiles was only a blind instrument in that matter. Both Cakti and Kalmashapada have ascended to heaven, and are enjoying great happiness, as also the other sons of Vasishtha. Abandon this sacrifice of thine." Paracara then brought his sacrifice to an end, and threw the fire into the woods on the north of the Himavai, where it may be seen to this day consuming rakehaeas and trees and stones in all seasons (parvani parvani) (I, 181).

Aushadaçvi. § 149 (Yayāti): I, 98. †8664 (Vasumida), †3688.

Aushadha - Vishnu (1000 names).

\*Aushadhi (pl. oayah, the herbs, personif.): IX, 2518 (cf. aushadhībhih, XIII, 454; oshadhi?).

**Aushija** (B. Auç<sup>o</sup>) (-Kākshīvat): XII, 7593 (K<sup>o</sup>); XII., 7108 (K<sup>o</sup>; printed Aushija in C.); XIII, 7663.

Autanka (adj.): XIV, 1627 (gururrttim).

Auttanapada: XIII, 195 (Dhrurasya).

Avācīna. § 156 (Pūruv.): I, 95, ††3770, ††377.

Avaca = Civa (1000 names\*).

Avacavartin: Mahāpurushastave.

Avaçırah (pl.). § 515 (Karnadigvij.): III, 254, 15244

(a people of the East conquered by Karna).

Avaha. § 754 (Çukakṛtya): XII, 828q, 12401: The second wind called A. blows with a great noise; it is this wind that causes Soma and the other luminaries to rise and appear. Within the body that wind is called Udāna by the wise.

Avākīrņa (a tīrtha, only in B.). § 615 (Baladevatīrtuay.): IX, 41, 2318

Avantī (a town, i.e. Ujjayinī, v. VP.). § 347 (Nalop.): III, 61, 2317.

Avanti, pl. ('ayah, the people of Avanti). § 377 (Dhaumyatīrthak.): III, 89, 8354 (B. Ānarteshu) (A'shu pratīqyām vas).—§ 549 (Pāṇḍavapraveçap.): IV, 1a, 12 (Surāshṭrāvantayas tathā).—§ 594 (Jambūkh.): VI, 9μ, 350 (Kuntayo 'vantayaç oa, in Bharatavarsha).

Avantva (inhabitant or king of Avanti).—a) sg.: § 296 (Dyūtap.): II, 53, 1915 (Aoah tv abhishekartham apo-V. apo-bahuvidhas tatha).- § 561 (Yanasandhip.): V, 55r. 2206 (Avantyo, 'tha Jayadrathah); 62ββ, †2126 (Avantya-Kalinga-Jayadratheshu).- § 576 (Bhagavadgītāp.): VI, 18a, 622 (Avantyo, 'tha Jayadrathah, Vindanuvindau . . . ).- § 582 (Bhishmavadhap.): VI, 71δ, 3138.—§ 585 (do.): VI, 92χ, 4118, 4135.-§ 599 (Jayadrathav.): VII, 95, 3535.-§ 609 (Qalyap.): IX, 25, 72 (A°o, 'tha Jayadrathuk).—§ 619 (Strīvil.): XI, 22, 617 (slain by Bhīma), 620.—β) Dual in the phrase Vindanuvindav Avantyau (brothers): § 281 (Sahadeva): II, 31\$\beta\$, 1114.—\ 290 (Çiçupālavadhap.): II, 44a, 1539 .- § 561 (Yanasandhip.): V, 66ca, 2503 .- § 572 (Rathatirath.): V, 166, 5753.—§ 573 (Ambop.): V, 1958, 7607.—§ 576 (Bhagavadgītāp.): VI, 17γ, 673.—§ 578 (Bhīshmavadhap.): VI, 45<sup>n</sup>, 1740; 51φ, 2107.—§ 580 (do.): VI, 567, 2408.- § 584 (do.): VI, 81a, 3533, a1, 3557; 86°, 3823.—§ 586 (do.): VI, 102, 4666.—§ 587 (Bhishmay.): VI, 1088, 5051; 1134, 5240, 5245, 5261.— § 592 (Samçaptukav.): VII, 2Qc, 801; 25, 1083; 32, 1410.- § 596 (Pratijnap.): VII, 74, 2629.- § 599 (Jayadrathav.): VII, 95, 3526, 3533.- § 604 (Karnap.): VIII, 55, 99 (Vindānuvindāv Āvantyau rājaputrau maharathau, have been alain).—§ 608 (do.): VIII, 72, 3612.—§ 619 (Strīvil.): XI, 25, 733 (slain).  $-\gamma$ ) Dual Archtyau (no doubt =  $\beta$ ): § 555 (Sainyodyogap.): V, 195, 593 (Avantyau ca mahīpālau mahabalau eueamortau prthag akshauhinibhyam tav abhiyatau Suyodkanam). - \$ 584 (Bhishmavadhap.): VI, 83, 3650 (Avantyau tu maĥeshvāsau), 3657 (Avantyau rathinām varau) -§ 584 (Bhīshmav.): VI, 86°, 3826.—§ 585 (Bhīshmav.): VI, 94w, 4195 (Avantyan ca maheshvasan Kauravam paryavārayan). — § 586 (do.): VI, 997, 4504 (Āvantyau tu maharathau).- § 587 (Jayadrathavadhap.): VI, 114, 5293 (Avantyau maharathau), 5309 (do.).- § 599 (Jayadrathav.): VII, 99, 3682 (Avantyau bhratarau).—§ 609 (Çalyap.): IX, 25, 98.—8) pl. (°a4): § 515 (Karnadigvijap.): III, 254,

15258 (A°āmç ca vaça krivā).—§ 585 (Jayadrathav.): VI, 87, 3852.—§ 589 (Dronābhishek.): VII, 11ν, 397.—§ 599 (Jayadrathav.): VII, 113, 4408 (sainyam Avantyānām).—§ 604 (Karnap.): VIII, 8, 235.—§ 611 (Çalyap.): IX, 24νν, 1298 (have been slain).

Avara = Çiva (1000 names1).

Avarna - Civa (1000 names 1).

Avartana - Vishnu (1000 names).

Avasathya. § 490 (Angirasa): III, 221, 14181 (a Fire, son of Tapas).

Avatata = Civa (1000 names 1).

 $\mathbf{A}\mathbf{veca} = \mathbf{Civa} \ (1000 \ \mathrm{names}^2).$ 

Avedaniya - Civa (1000 names2).

Avijñātagati. § 116 (Vasu, pl.): I, 66, 2589 ("whose ways cannot be explored," son of Anila and Çivā).

Avijnatr - Vishnu (1000 names).

Avijñeya: Mahapurushastave.

**Avikalpana** (B. and PCR. ompo). § 7176 (Nārāyanīya): XII, **349**, VI) 13593 (a king).

Avikshit<sup>1</sup>. § 6 (Anukram.): I, 1, 231 (belongs to the past).

—§ 154 (Püruvamç.): I, 94, 3740, 3741 (son of Kuru and father of Parikshit).

Avikshit. § 778s (Samvartta-Mar.): XIV, 4, 82: King A. Kārandhama, son of Suvarcas, lived at the beginning of the Tretā age, and was equal to Indra, Brhaspati, and Himavat; all kings were under his control; he was given to sacrifices, he performed hundreds of horse-sacrifices, and Angiras himself served as his priest; 5, 104 (father of Marutta).

Avikshita: VII, 2170 (Āvikshitām Maruttam), 2177 (rājarshsh); XII, 613 (Marutta), 910 (id.), 914; XIV, 136, 149, 163, 176, 256, 275

Avimudhāh (pl.), a kind of rehis. § 246 (Sundopasundop.): I, 211, 7683.

Avimukta. § 370 (Tirthay.): III, 84, 8057 (a tirtha, where by the sight of Devadeva one is purified even after having slain a brahman, and by renouncing one's life there one obtains emancipation—moksha).

Avindhya. § 532 (Sītāsāntvana): III, 280, 16148 (a. Rākshasa who had spoken of Rāma, etc.). — § 534 (Hanūmatpratyāgam.): III, 282, 16263.—§ 541 (Indrajidvadha): III, 289, 16492, 16496.—§ 543 (Rāmābhisheka): III, 291, 16536 (after the slaughter of Rāvaṇa, A. came to Rāma with Sītā).

Avisthala (a village). § 562 (Bhagavadyānap.): V, 72β, 2595; 82ζ, 2877 (among the five villages, for which Yudh. asks Dury.).

**Avrhaka** (PCR. *Vrhaka*). § 191 (Arjuna): I, **123**a, 4813 (a Deva-Gandharva?).

Avrtta (Vrtta?). § 564 (Mātalīyop.): V, 103γ, 3630 (in an enumeration of the principal Snakes).

Avyakta<sup>1</sup> - Kṛshṇa: XII, 1640, 13285; do.<sup>2</sup>, Mahāpurushastave (read Avyaktamadhya); do.<sup>2</sup> - Vishṇu (1000 names); do.<sup>4</sup> - Civa (1000 names<sup>2</sup>).

Avyaktanidhana: Mahāpurushastave.

Avyaktarūpa - Çiva: XIV, 193; do. - Viehņu (1000 names).

Avyaktayoni - Çiva: XIII, 589. Avyanga - Vishņu (1000 names).

\*Avyaya! ("imperishable"): XII, 1437 (devo = Brahman), 1607 (= Kṛshṇa), 7604 (id.), 9218 (deveçam = Brahman), 10682 (= Brahman), 11229 (jyotir avyayam), 11602 (Çambhuh Prajapatih . . . jyotir Avyayah), 12875 (desanam adih,

i.e. Vishnu), 12879 (*Vigoamarttià* = id.), 18192; XIII, 716 (- (Jiva), 1185 (- do., 1000 names²), 1262 (*prasanam prabhavo* 'vysysh - Çiva, 1000 names²), 6951 (- Vishnu, 1000 names), 6953 (do.), 6995 (vacam? = do.), 7045 (do.); XIV, 206 (- Çiva).—Do.², a serpent: I, 57, 2157.

Ayahçanku. § 130 (Amçavat.): I, 67, 2646 (among the

great Asuras who were born among the Kekayas).

Ayahçiras. § 92 (Amçavat.): I, 65, 2531 ("Danor vamçe," a Dānava). — § 130 (do.): I, 67, 2646 (of. Ayahçanku).

Ayana(m) - Skanda: III, †14639 ("the half year").

Ayati. § 136 (Yayātyup.): I, 75, 3155 (brother of Yayāti).
Ayati. § 136 (Yayātyup.): I, 75, 3155 (brother of Yayāti).
Ayobāhu. § 130 (Amçāvat.): I, 67, 2733 (among the sons of Dhytarāshtra).—§ 192 (Dhytarāshtraputranāmak.): I, 117.

4545 (do.).

Ayoda-Dhaumya(h) (B. Apoda[h] Dhaumya[h]) = Äyoda(h) Dhaumya(h) (q.v.). § 15: I, 3, 697: athāparah çishyas tasyaiv Āyodadhaumyasyopamanyur (B. °podasya Dhaumyasyo') nāma.—§ 16: I, 3, 740: athāparah çishyas tasyaiv Āyodadhaumyasya (B. Āpodasya Dhaumyasya) Vedo nāma.—Å''s teeth were of iron (§ 15: I, 3, 737).

Ayoda(h) Dhaumya(h) (B. Apoda Dho), a Rahi. § 14:
About the time of king Janamejaya, son of Parikshit, there
was a Rahi named A. Dh. (I, 3, 21 = 684: rahir Dhaumyo
nama Ayodah) with three disciples: Upamanyu, Aruni
Päñcalya, and Veda. I, 3, 689: Ayodo Dhaumyah.—Cf.

Ayoda-Dhaumya(h).

Ayodhyā (a city, i.e. Oude, v. VP.). § 225 (Vāsishtha): I, 177, 6780 (khyālām purīm imām lokeshv A°ām), 6783 (A°vāsino janāh), 6784.—§ 280 (Bhīmasena): II, 29, 1076 (here Bhim. vanquished Dirghayajña). - § 346 (Nalop.): III, 60, 2295.- § 348 (do.): III, 66, 2628 (nagarīm ramyām; the city of Rtuparna).—§ 351 (do.): III, 70, 2745, 2761, 2766 (°vāsinam nrpam Rtuparnam); 71, 2795 (A°ādhipatih).- § 353 (do.): III, 74, 2906.- § 383 (Paraçu-Rāma): III, 99, 8657 (A°yām jātam Dāçarathim), 8659.— § 425 (Hanūmad-Bhīmas.): III, 148, 11215 (the capital of Rāma Dāçarathi). — § 461 (Vāmadovacarita): III, 192, ††13145 (king Parikshit of the Ikshvaku race). - § 475 (Dhundhumarop.): III, 202, 13515 (kings Ikshvaku, Caçada, etc.).—§ 534 (Hanumatpratyagam.): III, 282, 16231 (at the return of Hanumat, Rama again hopes to rule at A.).- § 543 (Rámābhisheka): III, 291, 16567 (purīm ramyām), 16568, 16590.—§ 565 (Gālavacarita): V, 115, 3934 (king Haryaçva Ikshvāku).

Ayodhyādhipati ("the king of Ayodhyā") = Rāma Dāçarathi: XII, 954.

Ayoga (pl.  ${}^{\circ}dh$ ), a caste: XII, 297 $\gamma$ , 10869 (among the castes who spring from the original four castes by intermixture).

Ayogava (f. °i) (son [daughter] of a çūdra with a vaiçya woman): XIII, 2574 (çūdrād Āyogavaç cāpi vaiçyayām grāmyadharmiņah), 2582 (vāhyānām anujāyante Sairindhryām Māgadheshu ca | prasādhanopacārajām adāsam dāsajīvanam | ataç cāyogavam sūte vāgurābandhajīvanam), 2587 (Āyogavīshu jāyante hīnavarņās tu te trayah—sc. one by a Vaidehaka, the Madranābha by a Nishāda, and the Pukkasa by a Cāṇḍāla?).

Ayonija - Vishnu: XII, 13488; XIII, 7010 (1000 names). Ayu(s) (gen. °oh and °ushah)¹ (son of Pururavas and Urveçī, and father of Nahusha, etc.). § 141 (Pururavas): I, 75, / 3149, 3150.—§ 156 (Puruvamç.): I, 95, ††3760 (Ayusho Nahusho, etc.). —§ 450 (Ajagarap.): III, 179, 12408 (Nahusho . . . . Ayor vançadharah sutah). —§ 599s (Çini): VII, 144, 6029 (Âyucho Nahuchah sutah).—§ 656 (Khadgotp.): XII, 1662, 6193 (among those who succeeded each other in the possession of the sword.—§ 702 (Mokshadh.): XII, 2973, 10875 (cited by Parüçara in a question of caste).—§ 717 (Nārāyanīya): XII, 343, VII), 13214 (°shah putro Nahuchah).—§ 761 (Ānuçāsan.): XIII, 1157, 5661 (Āyunāthūnaraņyena)—§ 768 (Kṛshṇa): XIII, 147, 6832 (son of Purūravas and father of Nahusha).—§ 775 (Ānuçāsan.): XIII, 1667, 7682.

Ayu<sup>2</sup> (king of the frogs). § 461 (Vāmadevacar.): III, 192, ††13173.

**Ayu(s)** = Qiva (1000 names \*).

Ayudhin = Çiva (1000 names 3).

Ayuryeda (the science of medicine). \$ 270 (Br

**Äyurveda** (the science of medicine). § 270 (Brahmasabhāv.): II, 11, 442 (Ā'tathāshṭūngo); XII, 877, 8133 ('vido janāḥ), 13137, 13246 ('vidaḥ).

Ayutāksha - Çiva: XIII, 7514.

Ayutanāyin. § 156 (Pūruvamç.): I, 95, ††3773 (he brought a myriad of purushamedhas, thence his name). 3774.

## B

(What is not found under B should be sought for under V.)

Bābhravāyani. § 721b (Viçvāmitrop.): XIII, 4\theta, 256 (a son of Viçvāmitra).

Babhru¹ (one or more Vṛshṇi or Yādava princes). § 252 (Subhadrāharaṇap.): I, 219, 7915 (a Vṛshṇi). — § 291 (Çiçupālavadhap.): II, 45, 1569 (his wife is ravished by Çiçupāla). — § 608 (Karṇap.): VIII, 85, †4322 (°suta-, slays the elephant of the Kulinda chief; Docārṛdha - sanu, i.e. Babhru, is wounded by the son of Sahadeva). — § 641 (Rājadh.): XII, 81, 3040 (°Ūgrazenayoḥ; belongs to the opposition against Kṛshṇa). — § 793 (Mausalsp.): XVI. 1, 17, 29; 37, 72, 102; 4, 105, 108-9, 110.

Babhru¹, pl. (°araḥ) (the race of Bubhru). § 793 (Mausalap.): XVI, 7λ, 178.

Babhru<sup>3</sup> (son of Viçvāmitra). § 721b (Viçvāmitrop.): XIII, 4B, 249.

Babhru - Çiva (XIII, 589, 1000 names), Vishnu (1000 names), Krahna: XII, 1611.

Babhru\*. § 455 (Brāhmaṇamāh.): III, 186, 12705 (among honourable appellations of the king).

Babhrumalin. § 264 (Sabhakriyap.): II, 4a, 111.

Babhruvāha. §11 (Parvas.): I, 2, 608 (— Babhruvāhana). Babhruvāhana (the son of Arjuna and Citrāngadā, princess of Maṇipūra). § 11 (Parvas.): I, 2, 398 (°janma).—§ 250 (Arjunavanavāsap.): I, 217, 7884.—§ 785 (Anugītāp.): XIV, 79, 2302 (king of Maṇipūra and son of Arjuna), 2314,

2317, 2322, 2333-4; 80, 2360, 2393, 2396; 81, 2404, 2406, 2426; 86, 2571 (*Manipūrapati*,); 87, 2600; 88, 2607; 89ω, 2677.—Cf. Babhruvāha, Citrāngadāsuta, Citrāngadātmaja, Dhananjayasuta, Manipūrapati, Manipūreçvara.

Badarapācana (a tīrtha on the Sarasvatī). § 615 (Baladevat.): IX, 47, 2760.—§ 615y: IX, 48, 2762, 2793, 2812: There the beautiful Crutavati, Bharadvaja's daughter, a brahmaodring, practised austerities for many years, desirous of obtaining Indra for her husband. Indra then came in the guise of B. r. Vasishtha, and told her that everything is attainable by penances, and asked her to boil five jujubes, when he went away to mentally recite certain mantras at Indratirths, that was not far away. She sat down to boil the jujubes, but in vain; the day was about to wane; her fuel was all consumed; then she first thrust her feet into the fire, without changing a muscle of her face. Indra then showed himself in his own proper form, and said that her wish would be accomplished; throwing off her body, she would live with him in heaven as his spouse; and this tirtha would be the foremost in the world and be called B.; he granted her a boon superior to that granted to Arundhati (s) by Mahadeva: the person who will reside in this tirtha for only one night and bathe there with his soul fixed on meditation, will, after having thrown off his body, obtain many regions of blessedness difficult of acquisition. Then Indra went back to heaven; a shower of celestial flowers poured down, etc., and Crutarati, throwing off her body, became the spouse of Indra.—Cf. Badaripācana.

Badarī ("Zizyphus Jujuba," a tīrtha and the hermitage of Nara and Nārāyana at the sources of the Gangā; LIA. I, 547/661; VP.). § 48 (Cesha): I, 36, 1567.—§ 333b (Arjunap.): III, 40, 1636 .- § 339b (Arjuna): III, 47, 1890 (tad āç. amapadam punyam Vonāma).—§ 377 (Dhaumyatīrthak.): III, 90, 6396, 8397 (tasyātiyaçasah—i.e. Vishnu's -puņyām viçālām  $B^{
m o}$ im anu ert ācramah khyāyats puņyas trishu lokeshu viçrutah; Gangā, which formerly streamed with cold water, streams here with hot water and carries golden sand, etc.).—§ 394 (Arjuna Kārtt.): III, 115, 10143 (ramyām). —§ 420 (Gandhamādanapraveça): III, 141, 10893.— § 421c (Åkāça-Gangā): III, 142, 10902 (the "great river" springs from B., etc.).—§ 423 (Gandhamādanapraveça): III, 145, 11024 (to jagmur viçalam Bolm prati; description of the jujube-tree and the hormitage), 11032, 11064 (Bhagirathim . . . vikshamana . . . viçalam  $B^\circ$ im anu). — § 432 (Saugandh.): III, 154, 11367 (vicālām).—§ 434 (do.): III, 156, 11439 ("having passed Gangadvara they saw many beautiful mountains, among others Himavat; viçala Badari drehta Nara-Narayanaçramah, etc.), 11448 (Nara-Nārāyaṇasthānam Badarīty abhiviçrutam). -- § 449 (Ajagarap.): III, 177, †12346 (viçalām), †12349.—§ 457 (Vaivasvatop.): III, 187, 12749 (viçülüyüm Badaryüm).— § 524b (Arjuna): III, 272, 15806.—§ 565 (Gülavacarita): V, 111, 3824 (agramapado).—§ 636 (Rājadh.): XII, 39, 1432.—§ 640 (do.): XII, 127, 4662.—§ 717b (Nārāyaņīya): XII, 835, 12659 (°agramam), 12663 (id.); 340, 12975 (°açramam); 343, 13270 (do.); 344, 13314 (id.), 13329 (agramam), 13330 (id.), 13337 (viçālām).—§ 730 (Anuçāsanik.): XIII, 14, 598.—§ 768 (do.): XIII, 148, 6924.— § 777 (Swargārohan. p.): XIII, 168, 7749.

Badarīpācana (= °rs°). § 360 (Tīrthay.): III, 82, 7050 (there one should eat jujube)

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Badhirandha-Baka. Badhirandha ("deaf and blind," a scrpent). § 564 (Mātaliyop.): V, 1037, 3632 (in Bhogavati): Baheyika ("used among the Bahikas"?, v. BR.; Nil. "used by the slaughter of an ox"): VIII, 2049. Bahi (a Piçaca, progenitor of the Bahīkas): VIII, 2064. Bāhīka, pl. (°aḥ). § 578 (Bhīshmavadhap.): VI, 50π, 2084 (in the wings of Yudhishthira's Krausicaruna vyuha, on the first day of the battle; B. Balhīkāh).- § 607 (Karņap.): VIII, 44-45 (should be avoided as being devoid of virtue, etc.; Karna had had to live among them; "there is a town Çākala, a river Āpagā, and a Vo-clan Jarttikas"; description; do never perform sacrifices and are exceedingly irreligious; they are the offspring of the two Picacas Bahi and Hika; they are not created by the Creator; the regions are called Arattah, the water Bahakam; the lowest of brahmans are residing there from very remote times, tulyakālūh Prajapateh, not possessing the Vedas, etc.); 44, 2030, 2032, 2033, 2039 (°dushfanam), 2045, 2046, 2048, 2056, 2057, 2058, 2060, 2061 (Āraļļā nāma Bāhīkāh), 2064 (do.), 2065; 45, 2075, 2076 (sg.), 2078, 2079, 2080, 2098 (otonāh), 2108.—§ 714 (Cukakṛtya): XII, 329, 12384 (malam prthivyā Vāhīkāh). Bāhīka, a water among the Bāhīkas: VIII, 2068. Bahinara. § 267 (Yamasabhāv.): II, 8, 326 (in the palace of Yama). Bahlo (Vahlo), v. Balho. Bāhu<sup>1</sup>. § 554 (Sainyodyog.): V, 47, 85.—Do.<sup>2</sup> § 562 (Bhagavadyanap.): V, 747, 2731 (among eighteen kings who annihilated their kinsmen, friends, and relatives; was born among the Sundaravamçāh).—Do.3 § 640 (Rājadh.): XII, 57, 2054 (Bāhu's son king Sagara, who exiled his eldest son Asamañjas). — § 673b (Bali-Vāsavas.): XII, **227a**, 8263. Bāhubādhāh (pl.; B. Bahuvādyāh; a people in Bhāratavarsha). § 574 (Jambükh.): VI, 9, 362. Bahubhūta = Çiva (1000 names 2). Bāhuçālin'. § 282 (Svayamvarap.): I, 186, 6983 (among the princes who came to the avayamvara of Kṛshṇā). Do.2 = Çiva: XIV, 203 Bahuciras - Vishnu (1000 names). Bahuda1. § 156 (Pūruv.): I, 95, ††3795 (Parikehit khalu Būhudām upayeme Suyaçām nāma; mother of Bhīmasena). Bahuda (a sacred river; VP. "two rivers so called"). § 370 (Tirthay.): III, 84, 8045 (having dwelled there for one night, one becomes honoured in Heaven). - § 377 (Dhaumyatīrth.): III, 88, 8323.—§ 399 (Tīrthay.): III, 95, 8513.- § 574 (Jambūkh.): VI, 9λ, 322 (mahānadīm?) (in Bharatavarsha), 337.-§ 628 (Rājadh.): XII, 23, 669, 689.-- § 731b (Ashţūvakra-Dik-s.): XIII, 19, 1408.-- § 757m (Goloka): XIII, 102a, 4887.—§ 758 (Anuçüsan.): XIII, 103\$\beta, 4944. -\frac{9}{775} (do.): XIII, 166a, 7653 (mahanadī?). Bahudāmā (a Mātr). § 615u (Skanda): IX, 460, 2628. Bāhudantaka. §641 (Rājadh.): XII, 59, 2204 (Brahmán's treatise of ethics as abridged by Indra). Bahudhānindita = Çiva (1000 names\*). Bahudhanyaka (a region of the West). § 285 (Nakula): II, 32, 1187 (conquered by Nakula). Bahudhara = Çiva (1000 names'). Bahudhatmaka - Hiranyagarbha: XII, 11232. Bahuguna (a Devagandharva?, v. BR.). § 191 (Arjuna):

I, 123, 4814 (came to the birth of Arjuna).

Kauravya's race).

Bāhuka' (a Nāga). § 66 (Sarpasattra): I, 57, 2154 (of

Bāhuka<sup>2</sup> (Nala = the sūta B.). § 348 (Nalop.); III, 66. 2627.- \$ 349 (do.): III, 67, 2635, 2638, 2640, 2644.-§ 351 (do.): III, 70, 2748; 71, 2771, 2772, 2779, 2781, 2782, (2787), 2789, 2794, 2796, 2797, 2800, 2801, 2804, 2806.- § 352 (do.): III, 72, 2814, 2816, 2817, 2819, 2823, 2825, 2827, 2828, 2834, 2835, 2836.—§ 353 (do.): 111, 73, 2869, 2883, 2885; 74, 2894, (2897), (2900), 2902, (2903); 75, 2922, 2925, 2928, 2933, 2940, 2941, 2942, 2945, 2946; **76.** 2953, 2959, 2960; **77.** 3016. Bāhuka<sup>3</sup>, a prince. § 402 (Tīrthay.): III, 120, 10277. Bāhukantaka (a mode of fighting). § 621 (Rajadh.): XII, 5, 132 (v. Nil.). Bahukarkaca = Civa (1000 names<sup>2</sup>). Bahula<sup>1</sup>. § 562 (Bhagavadyanap.): V, 747, 2729 (Talajanghanam; among eighteen kings who annihilated their kinsmon, friends, and relatives); do.2 = Civa (1000 names2). Bahula' (a Matr). § 615u (Skanda): IX, 480, 2621. Bahulā<sup>2</sup> (a river in Bhāratavarsha). § 574 (Jambūkh.): VI, Bahumāla - Civa (1000 names<sup>2</sup>). Bahumukha = Çiva (1000 names1). Bahumulaka (a Naga). § 47 (Astīkap., Sarpanāmak.): I, **35**, 1561. Bahunetra = Çiva (1000 names1). Bahuprada = Civa (1000 names'). Bahuprasada = Çiva (1000 names2). Bahuputrikā (a Mātr). § 615u (Skanda): IX, 460, 2621. Bahuracmi = Civa (1000 names2). Bahurūpa = Çiva (1000 names², etc.). Bahuvadyāh, v. Bāhubadhyāh. Bahuvedya = Civa (1000 names<sup>2</sup>). Bahuyojanā (a Mātr). § 615u (Skanda): IX, 460, 2627. Bahvāçin (a son of Dhrtarāshtra). § 130 (Amçāvat.): I, 67, 2736 (v. Dhartarashtrah). - § 182 (Dhrtarashtraputranāmak.): I, 117, 4550.—§ 585 (Bhīshmavadhap.): VI, 88, 3901 (slain by Bhīma on the eighth day), 3904, 3915. \*Bahvrca ("one who has studied the Rg-Voda"): XV, 312. Bāhyakarņa (a Nūga). § 47 (Āstīkap., Sarpanāmakath.): I, 35, 1554. Bāhyakunda (a Nāga). § 564 (Mātalīyop.): V, 1037, 3626 (in Bhogavatī). Baka! (a Rakshasa). § 11 (Parvas.): I, 2, 361 (Ridimba-Bakayor vadhah), 383 (Bakasya nidhano).- § 71 (Adivamçavat., Bharatasutra): I, 61, 2258.—§ 158 (Puruvamc.): I, 95, ††3825 (tasyām apy Ekacakrāyām Bakam nāma rākshasam hatrā Pāncalanagaram adhigatāh). - § 215 (Bakavadhap,): I, 160ff (sluin by Bhishma); 160, 6207; 163, 6287; 164. 6295, 6302, 6313 (°vanam).-\$ 216 (Caitrarathap.): I, 165, 6316 (°rākshasam), 6317 (do.).—§ 315 (Maitreyaçāpa): III, 10, 368 (the Pandavas have slain the rakshases, the enemies of the gods, Hidimba - Baka - mukhyanam Kirmirasya ca rakshasah). - § 316 (Kirmīravadhap.): III, 11, 407, 415 ("mama bhrata Bako," says Kirmīra, alluding to the fact that Bhīma had slain Kirmīra's brother Baka in the Vetrakiya forest), 419, 420.—§ 317 (Arjunābhigam.): III, 12, 573 (all. to § 215).—§ 435 (Jatāsuravadh.): III, 157, 11496 (margan Baka-Hidimbayoh). - § 562 (Bhagavadyanap.): V, 900, 3151. -§ 585 (Bhishmavadhap.): VI, 90, 4019 (Arshyacrigan nairinam Bhimasenasya khyatam Baka-vadhena vai). - § 599 (Jayadrathavadhap.): VII, 108, 4076 (rakeh ceapravaro, brother of Alambusha Arshyarcrigi; slain by Bhimasena).--§ 600 (Ghatotkacavadhap.): VII, 176, 8006 (a kinsman of Alayudha and a friend of Hidimba; an eater of brahmans,

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slain by Bhima), 8010 (Hidimba-Baka-Kirmirāh, kinsmen of Alāyudha, and slain by Bhishma); 178, 8077 (°bhrātrā, i.e. Alāyudha), 8107 (°jūātim, i.e. Alāyudha); 180, †8211 (rākshasendrā Hidimba-Kirmīra-Baka-pradhānāh); 181888, 8235 (Hidimba-Baka-Kirmīrāh, have been slain by Bhīmasena).

Baka' ("crane," Dharma as Yaksha). § 548 (Åraneyap.): III, 313, †17315.

Baka' (a Rshi, ordinarily called Baka Dalbhya). \$ 264 (Sabhākriyāp.): II, 4a, 106 (D.).—§ 324 (Dvaitavanaprav.): III, 26, 968 (D.), 984 (D.). - § 615 (Baladevatīrthay.): IX, 40, 2318 (Bakasyaçramam), 2317 (D.). - § 6150: IX, 41, 2318 (D.), 2322 (D.), 2330 (D.), 2337 (munih), 2339: In former times the R. residing in the Naimisha forest had performed a sacrifice which extended over twelve years. After the Viçvajit had been completed, the R. went to the country of the Pancalas and solicited the king to give them twenty-one calves to be given away as dakshina. Dalbhya Baka gave them his, and then applied to Dhytardshira, who, as some of his kine had died, angrily told him to take these. B. set his heart upon the destruction of king Dhrtarashtra. Cutting the flesh off from the dead animals, having ignited a fire on the tirtha of the Sarasvati, he poured those pieces as libations for the destruction of king Dhrtarashtra's kingdom, which began to waste away, until he, reminded by his counsellors, repairing to the bank of the Sarasrati, had gratified R. B., who, in order to free his kingdom, again poured libations into the fire. Receiving many animals as a gift, he once more proceeded to the Naimisha wood, and Dhrtarushtra returned to his capital.

Baka<sup>4</sup> (a rshi named together with Dalbhya). § 462 (Raka-Çakras.): III, 193, ††13212 (*Baka-Dālbhyau*), 13215 (*Baka-Çakra-samāgamam*), 13224, 13226, (13228), (13237), 13247.

Baka<sup>5</sup>, pl. (°aħ), a people. § 574 (Jambūkh.): VI, 9λ, 369 (in Bharatavarsha, in the South).

Baka-bhrātr ("the brother of B.," i.e. probably Alāyudha): XI, 792 (is burnt after death).—Cf. VII, 8077.

Baka-Cakra-samvāda(h) ("Conversation between Baka and Indra"). § 462 (Mark.): III, 193: Yudhishthira, having heard that the rehie Baka and Dalbhya were longlived and friends of Indra, asked Markandeya about the meeting of Baka and Indra. Markandeya related: After the conflict between the gods and asuras was over, and Indra had become the ruler of the three worlds, all people were happy and virtuous. Once Indra, riding on Airavata, surveyed his happy subjects, and, descending to earth, he made a visit to the rehi Baka, who had lived for 100,000 years and was adored by gods and rshis (? devarshiganasevita, v. 13236; PCR. has the accus.), in his hermitage in the east by the seaside. Indra asked him about the sorrows of those who have a long life. Baka mentioned several common disagreeable things, and finally, the having to witness the injustices that take place. Indra then asked him about their joys; he mentioned the frugal life of a pious brahman, who only eats after having waited on his guest.

Bakanakha (son of Vievāmitra). § 721b (Viçvāmitrop.): XIII,  $4\beta$ , 257.

Bakavadha ("the slaughter of Baka"). § 10 (Parvas.): I, 2, 313 (Bakavadhah parva, i e. Bakavadhaparvan).

Bakavadhaparvan ("the slaughter of Baka," the 10th of the minor parvans of Mhbhr.). § 215: I, 167 ff.: The Pandaras for some time dwelt in the abode of the brahman, living on alms; Bhīma alone used to eat one-half of the

alms. One day Bhima and Kunti overheard the brahman complaining (I. 157), and his wife (I. 158) and daughter asked to be sacrificed for him to a rakehasa, and their little son said that he would slay the rakehasa with a blade of grass. Kunti approached (I, 159), and learned that the rakshasa Baka ("king of the Asuras," v. 6808), a cannibal, protected the town and the country, receiving as his fee a cartload of rice, two buffaloes, and the human being who brought them to him, from one after another of the householders, while the king, residing in Vetrakiyagrha (see BR.), did nothing to protect the country against him. Now the turn had come for the brahman, and as he had no wealth to buy a man, and could not part with any of his family, he would go with all his family to the rakshasa, in order that he might devour them all (I, 160). Kunti said that one of her sons would bring the food to the rakshasa. This the brahman energetically refused, until she had told him that on account of his strength and mantras her son would be safe; but he ought not to disclose this fact to anybody, for then people might trouble them out of curiosity, and if her son imparted his knowledge to anybody he would himself no longer be able to profit by it. Bhima also consented (I, 161). When the others returned home with their alms, Yudhishthira blamed his mother for her rash act; but she relied on Bhima (I, 162). The next morning Bhima set out for the abode of the rakshasa, and approaching he began himself to eat the food he carried, loudly calling the rakshasa by his name. The rakshasa came out in a fury; but Bhima, disregarding his yells and blows, leisurely ate up the whole of that food and washed his hands. Then they began to hurl trees at each other, and thereupon they clasped each other with their arms. At last Bhims pressed Baks down to the earth, and placing one knee on the middle of his back, bent him double, while he (Baka) rosred frightfully and began to vomit blood (I, 163). Baks died uttering frightful yells. The rukshasas, his relatives, came and promised never again to kill human beings, and from that day the rakehasas of that region were very peaceful towards mankind. Bhims placed the corpse at one of the gates of the town, and went away unobserved. The brahman told the citizens that it was a brahman skilled in mantras (mantrasiddha) who had slain the rakshass, and they established a Brahma festival (brahmamaham) (I, 164).

Bakula - Çiva (1000 names<sup>2</sup>).

Bala' (an Asura, son of Danayus, and brother of Vrtra). § 96 (Amçav.): I, 65, 2541 (Bala-Virau).—§ 277 (Jarasandhav.): II, 23, 897 (Çakram Bala ivasurah).—§ 443 (Nivataka-VACAY.): III, 168, 12073 (Namuoim Bala-Vetrau oa Prahlada-Narakav api, and many millions of Daityas had Indra vanquished with this car).—§ 555 (Indra): V, 16, 497.— § 578 (Bhishmav.): VI, 4511, 1711 (Balam Çakra ivāhave).— § 586 (Bhishmav:): VI, 100, 4561 (devasenam yatha Balah). - § 590 (Dronābhishek.): VII, 14, 542 (yathā . . . Bala-Çakrau). — § 592 (Samçaptakav.): VII, 30, 1310 (Indram Vrtra-Bala iva),- § 599 (Jayadrathavadh.): VII, 109, 4131 (Balam hatveva Vasavah); 118, †4698 (vaktram vicakarta dehat | yatha pura Vajradharah prasahya Balasya samkhye 'tibalasya rajan').-§ 608 (Karnap.): VIII, 90, †4689 (yathendro Balam ojasā raņe). — § 641 (Rājadh.): XII, 98f, 3660.—§ 730 (Anuçüsan.): XIII, 14\, 806 (v. Yaksha). - § 7786 (Samvartta-Mar.): XIV, 5, 114 (nihantā tvam Balasya ca).

Bala (son of Varuna and Devi). § 124 (Cukra): I, 68, 2616.

Bala' (an Angirasa). § 665 (Mokshadh.): XII. 208, 7593 (Angirasah, among the rshis in the East).—§ 770 (Anuçasan.): XIII, 1515, 7108 (v. Angiras).

Bala (a companion of Skanda). § 615s (Skanda): IX, 45, 2546 (given to Skanda by Vāyu).

Bala (m) (α Viçvadeva). § 749 (Ānuçāsan.): XIII, 91γ,

Bala (a monkey). § 539 (Kumbhakarṇādivadha): III, 287, 16414

Bala (son of Parikshit, king of Ayodhyū). § 461 (Vāmadevacar.): III, 192, 13178.

Bala = Baladeva (Bala-Rāma): IX, 2120, 2136, 2145, 2147, 2156, 2178, 2252, 2446, 2759, 2831, 2926, 3045; XIII, 6860 (halī).

**Bala**<sup>9</sup> = Civa (1000 names 1);  $^{\circ}m$  (1000 names 1).

Bala = Civa (1000 names 1).

Balabandhu. § 6 (Anukram.): I, 1, 230 (belongs to the past).

Balabhadra = Baladeva (Bala-Rāma): IX, 2284.

Bālabhadrāḥ (pl.). § 604 (Karņap.): VIII, 6, 153 (the warriors of Balabhadra?).

Balabhedana = Indra: VIII, 3869.

Balabhid = Indra: I, †1188; III, 10384; V, 2772, 3646; VIII, †4514; IX, 2443; XII, 13016 (Çakrah); XIV, †288. Balacārin = Civa (1000 names 3).

Balada (an Agni). § 493 (Angirasa): III, 221, 14186.

Baladeva<sup>1</sup> = Balu-Rāma: I, 2786 (an incarnation—amça—of the Nūga Çesha), 7117, †7155, †7308 (incarnation of a white hair of Vishnu, son of Rohini), 7954; III, 502 (\*\*oshāyarān has Kṛshna performed his exploits as a child), 744, 833, 838; V, 66, 131 (\*\*Mādhare\*), †1885 (\*\*dvitīyo); VII, 389; VIII, 157; IX, 1988, 3342 (\*\*Mādharottamah); XIII, (6021); XIV, 391, 1501, 1523, 1855 (\*\*sa-Sātyakih), 1932, 2556, 2680.

Baladeva<sup>1</sup> (a Năga). § 766 (Ānuçāsan.): XIII, 132, 6163 (°prabhṛtayo ye Nāgū balavattarāḥ . . . ).

[Baladevatīrthayātrā] ("Baladeva's visit to the sacred places on the Sarasvati"; cf. Sarasvatam parva). § 615 (Gada-y.-p.): Vaiçampayana said: Baladera first proceeded to Prabhasa, where Uduraj (i.e. Soma), who had been affected with phthisis (yakshman), became freed from his curse, whence its name. Asked by Janamejaya, Vaicampayana related Prabhasotpattikathana (q.v.). Thence Bala-Rama proceeded to Camasodbheda, where he passed one night and gave away costly gifts. Thence he proceeded to Udapana (b) (IX, 35-36), and thence to Vinagana (IX, 36), called so by the R. because the Sarasvati has there become invisible from contempt of Cudras and Abhiras. Thence to Subhūmika (c), Gandharvānām tīrtha (d), Gargasrotas (e); thence ("smeared in white sandal-paste and attired in blue robes") to Cankhatirtha (f); thence to the Draita lake; then, along the southern bank of the Sarasrati, to Nagadhunran (g). Baladeva then set out with his face towards the East, and one after another reached hundreds and thousands of tirthas that occurred at every step. Bathing in all those tirthas. and observing fasts, etc., as directed by R., and giving away wealth in profusion, etc., he (always smeared with white sandal-paste) set out for that spot where the Sarasrati turns in an eastward direction in order to behold the R. in the forest of Naimisha (h), and he became filled with wonder. "There, at Kurukshetra, O foremost one of Kuru's race, do thou perform great sacrifices and rites." Thence Bala-Rama went to the tirtha Saptasarasvata (description), resorted to by

Vaneyas and other ascetics, where the great ascetic crowned with success (siddhah) performed his penances (IX, 37). Requested by Janamejaya, Vaicampayana related the history of Saptaeuraevata (i) and Mankanaka (j) (IX, 38). Having passed one night there, Bala-Rūma went to Auçanasa tirtha ("the 11rtha of Uçanas") Kapalamocana; the great muni Mahodara, whose thigh had been seized by the head of a Ra. slain by Rama [Daçarathi], was liberated. There Kavya (i.e. Cukra, Ucanas) had performed tapas, and the whole science of politics and morals (niti) was revealed to him, while meditating on the war of Dai. and Da. Requested by Janamejaya, Vaicampayana related the story of Mahodara (k). Thence Bala-Rama went to the abode of Rushangu (1), where Ārshtishena had formerly undergone austere penances, and where the great muni Viccamitra had become a brahman. Then to that tirtha where Brahman (Lokapitamahah) had created the worlds; where the great R. Arshtishena had acquired brahmanhood; where the R.-r. Sindhudrips, the great ascetic Devapi (both in the Krta age, IX, 40, 2294), and the muni Viçuamitra had obtained brahmanhood (IX, 39). Requested by Janamejaya, Vaiçampāyana related the history of Archichena (m) and of Viccimitra (n). Thence to the abode of Baka, where Dalbhya Baka had practised austerities (IX, 40); which resounded with the chanting of the Vedas (brahmaghoshair avakirnam; B. has Brahmayoner Avakirnam "from Br. to Av.," Nil.), where the R. Baka Dalbhya (o) poured the kingdom of Dhrtarashtra Vaicitraviryi (? Vaicitraviryinah. genitive) as a libation into the sacrificial fire. In that tirtha Brhaspati also poured libations into the sacrificial fire, by means of flesh, in order to destroy the Asuras, and the As, began to waste away and were destroyed by the gods. Thence to Yayata tirtha, where, at a sacrifice of king Yayati Nahusha, the Sarasrati produced milk and clarified butter, whereafter Yayati went to heaven. Once again Yayati performed a sacrifice there, and Sarasvati gave to each of the brahmans everything for which he cherished a wish; they regarded the gifts as made to them by the king, and praised and blessed him; D. and G. were pleased. Thence Baladera proceeded to the tirtha Vasishthaparaha (IX, 41). Requested by Janamejaya, Vaiçampāyana told the history of Vasishthapavaha (p), and why it is so rapid, and the brahmanicide of Indra (e), who was purified by bathing in that tirtha. Thence Baladeva went to the tirtha of Soma, where in days of yore Soma had performed the Rajasuya sacrifice, with Atri for his hotr, after which the great battle took place between D. and Da., Dai., and a Ra., named Taraka, in which Skanda (Mahasena) slow Taraka and obtained the command of the celestial forces; in that tirtha is a gigantic Acrattha tree, under whose shade Karttikeya (Skanda) always resides in person (IX, 43). Requested by Janamejaya, Vuicampayana related the investiture of Skanda (u). The tirtha, where in days of yore Varuna, the lord of the waters, had been installed by the celestials, is named Tuijasa. Having bathed in that tirths and adored Skanda, Bala-Rama gave gold, etc., to the brahmans; passing one night there, he became cheerful and happy (IX, 44-48). Requested by Janamejaya, Vaiçampayana related the installation of Faruna (v) in a former kalpa. Thence Baladeva ("the slayer of Pralamba") proceeded to Agnitirtha, where Agni, disappearing, became concealed in the Cami wood, wherefore the gods repaired to Brahmán, and asked him to create fire. Requested by Janamejaya, Vaicempayans related the story of Agnitirths (w). Thence 107

he went to Brahmayoni, where Brahman had exercised his functions of creation; in days of yore Brahmon, having bathed in that tirtha with all the gods, created all the tirthas for the gods, according to due rites. Thence to Kaubera tirtha, where Ailavila (i.e. Kubera) (x), having practised austerities, obtained the mastery of all treasures (Dhanadhipalyam), and all kinds of wealth, etc., came to him of their own accord. Rama there beheld the excellent woods of Kubera. Thence Bala-Rama went to Badarapacana, where the fruits of every season are always to be found (IX, 47), and where many ascetics and Si. are dwelling. (The story of Badarapacana (y) and of Arundhati (s).) Requested by Janamejaya, Vaicampayana related the birth of Crutavati (aa). Then Baladeva proceeded to Indratirtha (IX, 48). (The history of Indratirtha (bb).) Thence to Rāmatīrtha (co), the resort of D. and B.-r. Thence to Yamunutirtha (dd). Thence Baladeva, adorned with garlands of wild flowers (ranamali), proceeded to Adityatirtha (es), where also R. Asita Devala obtained great yoga powers (IX, 49). (The history of Asita Devala (ff).) Thence Bala-Rama went to the tirtha of Soma (IX, 50), where Soma had in former days performed the Rajasaya sacrifice, and where the great battle was fought about Tara (Tarakamayah). Thence Bala-Rama proceeded to the tirtha of the muni Sarascata, where, during a drought of twelve years, Sarasvata in former days taught the Vedas to many brahwans. Requested by Janamejaya, Vaiçampāyana related the history of Saraevata (gg) and of Dadhica (hh). Thence Bala-Rama proceeded to the tirtha of the old maiden (vrddhakanyā) (IX, 51). Requested by Janamejaya, Vaiçampayana related the story of the vrddhakanya (ii). While there, Baladeva heard of the slaughter of Calya. Having come out of the environs of Samantapancaka (Samantapancakadvārāt), he enquired of the R. what was the result of a visit to Kurukshetra, which they told him (IX, 52). (Kurukshetrakathana (kk) (IX, 53).) Having visited Kurukshetra, Bala-Rama proceeded to a large and exceedingly beautiful hermitage, overgrown with madhukas, etc., and was told by R.: Here Vishau in days of yore undertook austere penances and performed duly all the eternal sacrifices. Here a brahmant girl, having from youth observed the vow of brahmacarya, was crowned with success (siddha), and, in possession of yoga powers, she proceeded to heaven. The beautiful daughter of Candilya, a brahmacarini, who had performed penances difficult to women, went to heaven [here], and was worshipped by the gods and brahmans. Baladeva then began his ascent of Himavat, and soon came to the tirtha Plakshaprasravana, and thence to the tirtha Karapacana (PCR. ovapao), where he passed one night. > the asylum of Mitra and Varuna. From Karapavana > that spot on the Yamuna where in days of yore Indra, Agni, and Aryaman had obtained great happiness. Then he sat down with R. and Si. in order to listen to their talk. There came R. Narada (U), and, asked by Bala-Rama, he told him all that had happened to the Kurus, including the names of these chiefs that had fallen (»), and of those that were still alive (5), and asked him to go to the field to witness the mace-encounter between Bhims and Duryodhans, which was to take place that very day. Bala-Rama then bade farewell, and dismissed all those that had accompanied him to Dvaraka, and descended from Himavat and Plakshaprasravana, and sang a verse in praise of the Saraevatt. Then he ascended a chariot with goodly steeds, and arrived on the field (IX, 54).

Bāladhi (a muni). § 415 (Medhāvin): III, 135, 10736, (10739).

Balagraha ("demon who seizes children"). § 653b (Grdhragomayu-s.): XII, 153, 5677 ("-nipiditah; BR. "infantile convulsions").

Balāhaka' (a Nāga). § 268 (Vuruņa-sabhāv.): II, 9, 361 (nāgau Dhrtarāshtra-'au, in the palace of Varuṇa).

Balāhaka<sup>2</sup> (one of Kṛshṇa's pārshṇivāhas). § 552 (Goharaṇap.): IV, 45, 1416 (Uttara says his right pārshṇivāha is better than B.).—§ 596 (Pratijñāp.): VII, 79ζ, 2812.—§ 599 (Jayadrathavadh.): VII, 147ρρρ, 6344 (kāmagaiḥ Çaibya-Sugrīva-Moghapushpa-Balāhakaiḥ).—§ 617 (Aishīkap.): X, 13, 649.—§ 639 (Rājadh.): XII, 53η, 1917.

Balāhaka (brother of Jayadratha). § 522 (Draupadiharanap.): III, 265, 15599.

Balahan - Çiva (1000 names<sup>2</sup>); do. - Indra: I, 3574 (Balaha'yı Cakrah).

Balahantr = Indra: VII, 1202; XIII, 7493; XV, 554.

Balāka (a hunter). § 608f (Karnap.) VIII, 69, 3438, 3440, 3441, 3447: The hunter Balāks used to slay animals for the livelihood of his sons and wives, and thus he also supported his parents and others that depended upon him always speaking the truth and never harbouring malice devoted to the duties of his own order. One day, having found no other animal, he slew a blind (ghrānacakshusham) beast of prey while it was drinking water. A shower of flowers fell from the skies; a celestial chariot took him to heaven, while Aps., etc., were singing. That beast of prey had by austerities obtained a boon, and had become the cause of the destruction of all creatures. For this reason he was made blind by Brahman.

Balākā (a tīrtha). § 733 (Ānuçāsan.): XIII, 25a, 1706.

Balākāçva (a king). § 638 (Rāmop.): XII, 49, 1717 (son of Aja, father of Kuçika, and grandfather of Gādhi).—§ 721 (Viçvāmitrop.): XIII, 4, 203 (rājarshiā, son of Sindhudvīpa, grandfather of Kuçika, and great-grandfather of Gādhi).

Balākin (a Dhārtarāshtra). § 130 (Amçāvat.): I, 67, 2733.—§ 182 (Dhrtarāshtra-putranāmak.): I, 117, 4546.—§ 232 (Svayamvarap.): I, 186a, 6982.

Bālakrīdanaka - Civa (1000 names 1).

Bālakrīdanakapriya - Skanda: III, 14634.

Balāksha (a king of the past). \$ 552 (Goharaṇap.): IV, 565, 1768.

Balanaçana - Indra: V, 283.

Balandharā (a Kāçi princess, queen of Bhīmasena Pāṇḍava). § 159 (Pūruvaṃç.): I, 95, 3829 (mother of Sarvaga).

Balānīka. § 600 (Ghaţotkacav.): VII, 156λ, 6911 (alain by Açvatthāman); 158χ, 7011 (named among those who are fighting for the Pāṇḍavas).

Balanisudana - Indra: III, 13218; V, 240. 421. 4042 (Cakrah); IX, 3022; XIII, 3893 (Cakram)

Balanucaragupta = Civa (1000 names 1)

Balapramathana - Çiva (1000 names 1).

Bala-Rāma (the elder brother of Kṛshṇa; incarnatien of Çesha, or of a white hair of Vishṇu; B. — Bala, R. — Rāma, B.D. — Baladeva, Hal. — Halāyudha, Rauh. — Rauhiṇeys Saṅk. — Saṅkarshaṇa). [§ 11 (Parvas.): I, 2, 390 (R.). 596 (R.), 621 (R.), 624 (R.).] — [§ 132 (Aṃçāvat.) I, 67, 2786 (B.D.).] — [§ 210b (Bhīmasena): I, 139, 5520 (Saṅk.).] — [§ 232 (Svayaṃvarap.): I, 186a, 6997 (Saṅk.).] — [§ 233 (do.): I, 187, 7012 (Hal.), 7014 (R.); 189, 7079 (Hal.), 7080 (Saṅk.), 7084 (Hal.).] — [§ 234 (do.): I, 189, 7117 (B.D.).] — [§ 235 (do.): I, 191, †7155 (B.D.).] — [§ 238 (Pañcendrop.): I, 197, †7308 (B.D.).] — [§ 248 (Vidurāgam.): I, 205, 7507 (R.).] —

[§ 244 (Rājyalābhap.): I, 207, 7548 (R.).] — [§ 252 (Subhadraharanap.): I, 219, 7912 (Haladharah); 220, 7953 (Hal.), 7954 (B.D.), 7955 (R.).]-[ 253 (Haranāharanap.): I, 221, 7987 (R.), 7998 (R.), 8000 (R.), 8015 (R., Langali, Haladharah), 8022 (R.).]-[§ 273 (Rajasuyarambhap.): II, 14, 598 ("Kamsa and Sunāman have been slain by me and R.," says Krshna; Sank.); 15, 643 (R.).]-[§ 287 (Rājasūyikap.): II, 34, 1274 (R.).]—[§ 290 (Çiçupālavadhap.): II, 43, 1508 (Sank.), 1509 (R.).]-[§ 317 (Arjunabhigam.): III, 12, 502 (B.D.; °sahayavan), 595 (R.).]-[§ 320 (Saubhavadh.): III, 18, 744 (B.D.); 21, 833 (B.D.), 838 (B.D.).]—[§ 242 (Indralokābhigam.): III, 51, 1977 (R.), 1993 (R.), †2009 (R.).]—[§ 400 (Tirthay.): III, 118, 10231 (R.), 10233 (R.). ]—§ 401 (Tirthay.): III, 119: B. wonders that the righteous Pandavas are so unhappy while the wicked Duryodhana is ruling the earth, which might make a person of limited sense believe a vicious life to be preferable to a virtuous one: [10240 (vanamālī halī Ramo)].-[§ 402 (Tirthay.): III, 120, †10259 (R.), †10260 (R.),  $\dagger 10261$  (R.),  $\dagger 10202$  (R.),  $\dagger 10267$  (R.).]—[§ 420 (Gandhamādanaprav.): III, 141, 10890 (Sank.).]-[§ 511 (Draupadi-Satyabh.): III, 235, 14736 (R.).] — [§ 549 (Pandavaprav.): IV, 6, 187 (Sankarshana-C. Co-samanana, i.e. Durga).]-[§ 553 (Vuivahikap.): IV, 72, 2356 (Vasudevo Vanamali Halayudhah).]-[§ 554 (Sainyodyog.): V, 1a, †3 (R.), †4 (Rauh.); 2, (27) (B.D.); 3, 44 (Längaladhvajah); 4, 66 (B.D.); 777, 131 (B.D.), 155 (Rauh.), 156 (Caurih), (157) (B.D.), 162 (Hal.).]—[§ 561b (Krshna): V, 48, †1885 (B.D.).]-[§ 561 (Yānasandhip.): V, 55, 2177 (Sank.), 2197 (? R.).]-[§ 562 (Bhagavadyanap.): V, 80c, 2855 (R.); 90, 8218 (R.).]-[\$ 567 (Bhagavadyanap.): V. 1310. 4425 (Sank.).]-[§ 569 (do.): V, 145, 4926 (R.).]-[§ 570 (Sainyaniryanap.): V, 157, 5330 (Hal.), 5335 (do.), 5336 (do.), 5349 (R.); 158, 5388 (Rauh.).]—[§ 581 (Bhīshmav.): VI, 65f, 2967 (Sankarehanam devam; B. erehtva); 66, 8012 (Sank.); 67#, 8023 (agrajam sarvabhūtānām Sankarshaṇam).] -[§ 588 (do.): VI, 121a, †5797 (R.).]-[§ 589 (Dronabhishekap.): VII, 115, 412 (Vanamali Hali R.).]-[§ 592 (Samçaptakav.): VII, 23p, 1042 (Rohinisutah R., Raudram dhanurvaram creentham lebbe yam Robini-eutah | tam tuehtah pradadau Ramah Saubhadrays mahalmans).]—[§ 599 (Jayadrathavadhap.): VII, 110s, 4193 (R.), 4227 (Sankarshanasamo bals).]-[§ 600 (Ghatotkacavadhap.): VII. 181888. 8220 (Rauh.).]-[§ 604 (Karnap.): VIII, 27, 31 (R.).]-[§ 607 (do.): VIII, 41e, 1952 (R.).]-[§ 614b: IX, 34, 1948 (Hal., R.; "his banner bore the device of the palmyra palm, and he owned the plough for his weapon," PCR.).]-[§ 614 (Gadāyuddhap.): IX, 34, 1950 (R.), 1951 (R.), 1954 (Hal.), 1955 (Hal.), 1957 (Rauh.), 1959 (R., Rauh.), 1960 (R.), 1961 (Hall), 1964 (Rauh.), 1965 (R.).]-[§ 615 (Buladevatirthay.): IX, 35, 1969 (R.), 1971 (R.), 1972 (R.), 1979 (Rauh.), 1981 (Haladhara), 1983 (Rauh.), 1984 (R.), 1994 (Rauh.), †2002 (Halabhrt), †2004 (R.), 2061 (Hal.); 36, 2064 (Hal.), 2117 (Hal.); 37, 2119 (Hal.), 2120 (B.), 2128 (Rohint-sutal), 2129 (Haladhara), 2136 (B.), 2145 (Hal., B.), 2147 (B.), 2156 (Langalt, B.), 2176 (R.), 2178 (B.), 2184 (Hul.); 39, 2246 (Hal., R.), 2247 (Längali), 2248 (R.), 2249 (Hal.), 2252 (B.), 2272 (Haladharan), 2280 (Hal.), 2284 (Balabhadrah); 40, 2314 (R.), 2316 (R.); 43, †2446 (B.); 46, 2724 (Langali), 2725 (do.); 47, 2754 (do.), 2759 (B.), 2760 (R.); 48, 2762 (R.); 49, 2831 (B.), 2844 (Langali); 50, †2924 (Halabhrt); 51, 2926 (B.), †2978 (Rauh.); 52, 3006 (R., Madharak).] - [§ 615kk

(Kurukshetrakath.): IX, 53, 3008 (R.), (3010 (R.)), 3011 (R.), 3029 (Hal.).]-[§ 615 (Baladevatīrthay.): IX, 54, 3038 (R., Hal.), 3045 (B.), 3046 (Hal.), 3052 (R.), 3055 (R.), 3057 (Rauh.), 3061 (Rauh.), 3064 (R.), 3067 (R.), 3068 (R.), 3072 (R.).]-[§ 615 (Gadāyuddhap.): IX, 55. 3078 (R.), 3079 (R.), 3080 (Längali), 3081 (R.), 3104 (Rauh.), 3121 (R.); 60, 3342 (B.D.), 3343 (Rauh.), 3344 (R.), 3365 (R.), 3369 (Rauh.), 3370 (R.).] — [ $\S$  616 (Sauptikap.): X, 9, 505 (R.).]-[§ 617b (Brahmaçiras): X, 12, 638 (R.).]-[§ 641 (Rājadh.): XII, 122, 4471 (? R.).]—[§ 730 (Ånuçāsan.): XIII, 14γ, 630 (R.).]— [§ 768c (Krshna): XIII, 147, 6860 (Hall), 6867 (R.), 6868 (Langaladharin)]: Having a plough for his weapon (hall) he will look like a white hill; he will be endowed with might capable of uplifting the whole earth; upon the chariot of that god a tall palmyra, a three-headed golden [palmyra-] tree, will form his standard; the head of that lord of all the worlds will be shaded with great snakes; [all] weapons of attack and defence will come to him as soon as he thinks of them; he is called Ananta; once Garuda, son of Kaçyapa, was addressed by the gods in these words: "Do thou see if this one has any end"; Garuda, however, failed to find out the end of this highest god (devasya paramatmanah); supporting the earth on his head (bhogena), he resides in the nether regions (antar vasati) = Çosha = Vishau = [Bala-] Rāma - Krehna (XIII, 147).-[§ 793 (Mausalap.): XVI, 1, 8 (R.), 20 (R.), 29 (R.), 32 (R.); 2, 43 (R.); 3, 62 (R.), 72 (R.), 104 (R.); 4, 105 (R.), 111 (R.), 112 (R.), 114 (R.), 116 (R.); 5, 142 (R.); 6, 172 (R.); 7, 207 (R.); 8, 261 (R.).]-[§ 794 (Mahāprasthānikap.): XVII, 1, 10 (R.).] Balarupadhara = Civa (1000 names 1).

Bālārkavarna = Çiva (1000 names 1).

Bălarūpadhrk = Çiva (1000 names 2).

Bălasūdana - Indra: I, 1285, 7706; III, 13226, 14411; V, 496, 523; IX, 2777 (bhagavān), 3251; XII, 8354, 8357; XIII, 278, 828, 3903, 4592, 7312; XIV, 115.

Balayardhana (a son of Dhrtarashtra's). § 182 (Dhrtarāshtraputranāmak.): I, 117, 4546.

Balavat - Civa (1000 names ).-Do. (?) 677 (Mokshadh.): XII, 245\$ (?), 8901.

Balavīra - Civa (1000 names 2).

Balavishtambha - Civa (1000 names 1).

\*Bala-Vrtra-ghna = Indra: III, 16947; XIII, 2343; XIV, †277.

\*Bala-Vrtra-han = Indra: III, 2240, 12062: XII, 1113; XIII, 1914, 1934; XIV, 167.

\*Bala-Vṛtra-nisūdana = Indra: II, 306; III, 2126.

\*Bala-Vrtra-sūdana = Indra: XII, 3835.

Balh-, cf. also Bahl-.

Bālhi-jāta (probably [horses] born in Balkh). § 562 (Bhagavadyānap.): V, 86, 3045.—§ 592 (Samçaptakav.): VII, 23, 973.—§ 758 (Anuçãsan.): XIII, 103β, 4921 (σαρίπατη Bāhlijātānām ayutāny adadam daça, says Bhagīratha).

Bālhīka 1 (king(s) who belong(s) to the past). (Anukram.): I, 1, 224.—§ 267 (Yamasabhay.): II, 8, 327

(in the palace of Yama).

Bālhika' (son of the elder Janamejaya and brother of the elder Dhrtarashtra and Pandu). § 154 (Pūruv.): I. 94. 3745.

Balhika' ([great-]grandson of the elder Dhrtarashtra and son of Pratipa, and brother of Devapi and Cantanu). § 155 (Puruv.): I, 94, 3750, 3751 (is made king together with Cuntanu).- § 156 (do.): I, 95, 3797 (son of Pratips and Caibyā Sunandā).—§ 194 (Pāṇḍu): I, 126, 4911 (Somadatto 109 REINTRA.

'tha Bok).- \$ 208 (Astradarçana): I, 134, 5313 (Krpasya, Somadattasya, Bahlikasya ca dhimatah . . . sunnidhys).-§ 213 (Jatugrhap.): I, 143, 5707 (Dronam ca Balhikan caira Somadattan ca Kau. aram). — § 287 (Kujasujikap.) : II, 84, 1266 (lutha Calyaç ca bhagaran Bahlikaç ca mahabalah | Somadatto 'tha Kauraryo Bhurir Bhuricravah Calah).-§ 288 (do.): II, 35, 1293 (Bahliko Dhrtarashtraç ca, Somadatto Jayadrathah | Nakulena samanitah svamivat tatra remire).-§ 296 (Dyūtap.): II, 53, 1912 (Vāhliko ratham āhārshīd jāmbūnada-vibhūshitam).—§ 298 (do.): II, 58, 2011 (Būlhīkena ratham yattam [i.e. dattam, cf. 1912]); 63, 2112 (Prātipeyāḥ Çāntanavā Bhīmasenāḥ sa - Vāhlikāḥ | Duryodhanāparā dhena krechram prupsyanti sarraçah).- § 302 (Anudyūtap.): II, 74, 2477 (tato Dronah, Somadatto, Vuhlikuç caiva, Gautamah . . . in vain dissuaded the game). - § 305 (Anudyutap.): II, 78, 2560 (Yudhishthira said: amantrayami Bharatams tatha vrddhum pitamaham | rajanam Somadattan oa maharajañ oa l'ahlikam). - § 307 (do.): II, 81, 2697 (Dhrtarashtru related: pratishthata tato Bhishmo Dronena saha Sanjaya | Krpaç ca Somadattaç ca Vahlikaç ca mahamanah).- § 318 (Arjunabhigamanap.): III, 13, 599 (among the means of dissuading Dhrtarashtra from permitting the game, Krshna mentioned Bhishma-Dronau samanayya Krpam Vahlikam eva ca). - § 512 (Ghoshayatrap.): III, 249, 15084 (Duryodhana asked Karna: "What will Bhishma, Drona, Krpa, Drauni, Vidura, Sanjaya, Vāhlika, Saumadatti, etc., say to me when I come to Hastinapura?").- § 514 (Ghoshayatrap.): III, 252, 15205 (Bharicrarah, Somadatto, mahārājaç ca Vāhlikaķ . . . Kurūdvahāķ followed Duryodhana; kalenalpena rajendra svu-puram vivicus tada) .- § 515 (Karnadigvijaya): III, 254, 15261 (Duryodhana said to Karna when the latter had fulfilled his Digvijaya: "What I have not been able to accomplish through Bhishma, Drona, Krpa, and Vählika, I have obtained through thee").- § 552 (Goharanap.): IV, 38, 1243 (Uttara said about the Kuru army: yatra Dronaç oa Bhishmaç oa Krpah Karno Vivimçatih | Açvatthama Vikarnaç oa Somadattaç ca Vahlıkah, etc.).—§ 556 (Sanjayayanap.): V, 238, †693 (Yudhishthira asked Sanjaya about the health of Bhishma, Dhrtarashtra, maharajo Vahlikah Pratipeyuh . . . vidvān, Somadatta, Bhūricravas, etc.); 30f. †885 (Yudhishthira asked Sanjaya to salute Drona, Açvatthaman, Krpa, etc., sa Vahlikanam rehabbo mantehi, who never cherishes any other wish than that there should be peace among the Bharatas, and Somadatta, Saumadatti, etc.). - § 561 (Yanasandhip.): V, 47a, 1796 (Bhishma, Drona, Krpa, Calya, Krtavarman, Jayadratha, Acvatthaman, Vikarna, Somadatta, Vählika, Vidura, Dhrtarashtra, etc., entered the hall for hearing the message of Sanjaya); 55v, 2206 (the chief warriors of the Kurus are Bhishms, Drona, Krpa, etc., Drauni, Vaikartana Karna, Somadatta, Vählika, Pragjyotishadhipah, Çalya, Āvantyo, 'tha Jayadrathah, etc.); 570, 2289 (Sanjaya should inform sa-Vahlikan Kurun . . . Pratipoyan Çaradvatah, etc.); 587, 2300 (Dhṛtarāshṭra, Vāhlika, Bhīshma, Droņa, Açvatthāman, Sanjaya, Somadatta, Cala, and Krps, etc., do not wish the combat), v, 2304 (Duryodhana will challenge the Pandavas without depending upon Dhrtarashtra, Drona, Açvatthaman, Sanjaya, Bhishma, Kamboja, Krpa, Vählika, etc.); 6288, †2426 (Karpa boasts that he will slay myriads of warriors in the sight of Arantya-Külinga-Jayadratheshu . . . Vählike oa); 68, 2432 (Duryodhana says that he is not dependent on Bhīshma, Droņa, Kṛpa, Vāhlika, etc.); 6588, 2493 (Dhrtarashtra exhorts Duryodhana to follow himself, Drona, Krpa, Vikarna, Bhishma, makardjan

ca Vahlikam); 68ce, 2501 (Arjuna had suid that Bhishma, Dhrtarashtra, Sanjaya, Drona, Krpa, Karpa, mahdrajan os Vahlikam, etc., were in the greatest danger) .- \$ 562 (Bhagavadyanap.): V. 805. 2859 (Vidura, Bhishma, Dronac ca eaha-Vahlikah will understand Krshna); 83., 2966 (Yudhishthira tells Krshna to salute Bhishma, Drona, Krpa, maharajan ca Vahlikam, Drauni, Somadatta, etc.); 89\, 3114 (Krpa, Somadatta, mahārājaç ca Vāhlikah rose from their seats and honoured Krshna), 3117(µ) (Krshna accosted Dronam sa-Vahlikam sa-putran od, Krpa, and Somadatta); 900. 3180 (Dhrtarashtra, maharajac oa Vahlikah, Krpa, Somadatta, and the Kurus had grieved at the dragging of Kṛshṇā at the game); 91o, 3271 (Drona, Kṛpa, Bhichme, 'tha Vahlikah, and [the] Kurus came to Krahna); 95v, 3402 (Duryodhana will be irresistible, when he has Bhīshma, Drona, Kıpa, Karna, Vivimçati, Açvatthaman, Vikarna, Somadatto, 'tha Vāhlikaḥ, etc.).- § 567 (do.): V, 124\$, 4138 (Duryodhana does not follow Dhrtarashtra, Bhishma, Drona, Vidura, Krpa, Somadattaeya, Vahlikaeya ea dhimatah, etc.); 1280, 4284 (Duryodhana disregards Vidura, Dhytarāshtra, mahārājah ca Vahlikam, etc.); 129, 4350 (Bhishma, Dhrtarashtra, and Vählika have given their share to the sons of Pandu from fear of disunion); 131, 4453 (Kṛshṇa addressed Dhṛtarāshtra, Drona, Bhīshma, Vidura, Vāhlika, and Krpa), 4457 (ρ) (Krshna was followed by Bhishma, Drona, Krpa, Vidura, Dhrtarashtra, Vahlika, etc.).—§ 569 (do.): V, 149, 5055, 5059, 5066, 5067 (V. abandoned his father and brother and obtained the wealthy kingdom of his maternal uncle, permitting Cantanu to rule the paternal kingdom).- § 570 (Sainyaniryanap.): V. 155, 5275 (among the eleven men, Krpa, Drona, etc., under each of whom Duryodhana placed an akshauhini).- § 572 (Rathātirathas.): V, 167, 5797 (is an atiratha).- § 576 (Bhagavadgitap.): VI, 177, 675 (the Kuru army was arrested by Drona, Bhishma, Acvatthaman, Vählika, and Krpa).—§ 578 (Bhīshmavadhap.): VI, 45%, 1707 (fights Dhrshtaketu - Cedirājah, 1709), 1709; 48, 192546 (he attacked Cveta with Krtavarman, Krpa, Calya, Jārāsandhi, Vikarņa, and Vivimçati in order to protect Bhīshma).—§ 580 (do.): VI, 590, †2643 (at sunset the Kurus ea-Bhishmah, ea-Drona-Duryodhana-Vahlikaç ca, withdrew their troops), †2648 (Dropa, Krpa, Saindhava - Fahlikau, Bhūricravas, Calya-Calau, etc., were vanquished by Arjuna). -§ 581 (do.): VI, 60a, 2652 (Drona, Duryodhana, Vählika, etc., accompanied Bhishma).—§ 583 (do.): VI, 76, 3330 (the Kuru army was protected by Drona, Bhishma, Krtavarman, Krpa, Duhçasana, Jayadratha, etc., Bhagadatta, Vikarna, Drauni, Saubala, and Vählika).—§ 584 (do.): VI, 81a, 3533 (Bhīshma said to Duryodhana that he, Drona, Calya, etc., Vahlikah saha Vahlikaih, etc., would fight for him).—§ 585 (do.): VI, 92x, 4118 (Bhishma seut Drona, Somadatta, Vahliko, 'the Jayadrathah, etc., to the rescue of Duryodhana), 4129 (was wounded by Ghatotkaca); 96, 4340 (with Krtavarman he fought Satyaki).—§ 586 (do.): VI, 102, 4666 (Açvatthaman, Qulya, Kambojaç ca Sudakshinah | Vindanuvindāv Ārantyau, Vāhlikah saha Vāhlikaih, surrounded Arjuna); 104. 4746 (fought Bhimasena: Bhimasenae tu rajanam Vählikam prapitamaham | viddhvanadan maha-nadam . . . ). 4755, 4754 (mounted upon the chariot of Lakshmana).- § 592 (Samçaptakav.): VII, 203, 800 (Bhūrigravas, Çalya, Somadatta, and Vählika were in the right wing of Drona's Garuda-array on the twelfth day of the battle); 25, 1081 (fought Drupada); 32, 1373 (fought Bhimasena); 395, 1660 (Duryodhana told Karna, Vahlika, etc., to crush Abhimanyu).

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- § 596 (Pratijnap.): VII, 74a, 2619 (Jayadzetha said that not even Drone, Duryodhana, Krpa, Karna-Madreça-Vahlikah, etc., could protect him).- § 598 (Jayadrathavadhap.): VII, 85%, 3043 (Dhrtarashtra said that the Pandavas would hear Calya, Somadatta, Bhishma, Drone, Vikarna, Vahlika, Krpa, etc.).- § 599 (Jayadrathav.): VII, 95, 3527 (Vahlika-rajas tejaevī kulaputro mahārathah . . . Draupadeyan avarayat), 3534 (fought Çikhandin); 96, 3548, 3549 (fought Çikhandin), 3553 (Vahlika - rajah, fought the Draupadeyas). - § 600 (Ghatotkacavadhap.): VII, 1558, 6720 (in the sight of Karna, Drauni, Duryodhana, Krpa, Somadatta, and Vahlika, Bhimasena slew Dushkarna and Durmada); 157, 6932 (Bhīma made Somadatta, the son of Vāhlīka, insensible). 6933 (wounded by Bhimasena; wounds—C. Pratipiyas for B. Pratipeyas-Bhima), 6936 (slain by Bhimasena), 6937; 158w, 7035 (Karna said that Bhishma, Vikarna, Citrasena, Buhlikaç ca, Jayadratha, etc., had been slain by Destiny) - § 604 (Karnap.): VIII, 1, 22 (has been slain); 5ζ, 119 (Sanjaya said to Dhrtarashtra: pitamahas tava tatha Vählikah saha Vählikaih has been slain by Bhimasena); 7. 180 (the son of Senävindu has been slain by Vühlikena . . . Kauravendrena). - § 609 (Calyap.): IX, 25, 72 ( . . . Somadatto, 'tha Vāhlikaḥ, . . . , enumerated by Dhṛtarāshṭra among the kings who had been slain for his sake), 89 (mahārājah). — § 611 (do.): IX, 24vv, 1299 (Vāhlike, Somadatts ca, have been slain).—§ 613 (Gadāyuddhap.): IX, 328, 1836 (enumerated by Duryodhana among the kings who had been slain for his sake).—§ 615 (do.): IX, 63, 3548 (Bhishmena, Somadattena, Bahlikena Krpena ca . . have in vain exhorted Dhrtarashtra to make peace, says Krshna).- § 616 (Sauptikap.): X, 9k, 523 (Acvatthaman said to the dying Duryodhana: parishvajethā rājānam Bāhlīkam sumaharatham in heaven). - § 619 (Strīvilāp.): XI, 22n, 621 (Gandhari said: Pratipeyam maheshvasam hatam bhallena Vahlikam).- § 744 (Anuçüsan.): XIII, 44, 2446 (Bhīshma said : pila mama, mahārāja! Bāhlīko vākyam abravīt).--§ 787 (Açramavāsap.): XV, 11, 360 (Dhṛtarāshṭra wished to perform the graddhā of Bhīshma, Drona, Somadatta, Vāhlīka, etc.), 372 (rajarsheh; enumerated by Bhīmasena among those whose pretakarya the Pandavas will themselves perform); 15, 414(σ).—§ 789 (Putradarçanap.): XV, 29e, 809 (yasyds tu çvaçuro dhiman Vahlikah sa Kurudvahah Inihatah Somadattaç ca pitra saha maharans); 320, 879.

Bālhika - Somadatta. § 600 (Ghatotkacavadhap.): VII, 162, 7225 (Bahlikam Kauravadhamam, i.e. Somadatta, fights Sātyaki), 7241 (Bāhlikasya - Somadattusya).—Cf. XV, 809.

Bālhika. § 130 (Amçavat.): I, 67, 2661 (a king, incarnation of Suhara—B. Ahara).—Cf. Bālhīka 1 (?).

Balhika . § 130 (Amçavat.): I, 67, 2696 (incarnation of

the guna Krodhavaça).—Cf. Ballika 3 (?).

Balhika, (pl. od.), a people (probably Balkh, VP.). § 279 (Arjuna): II, 27, 1030 (conquered by Arjuna).—§ 295 (Dyūtap.): II, 52, 1869 (Kairālā Daradā Darvāh . . . Pāradā Vāhlikaih saha, etc.; bring tribute to Yudhishthira). - § 559 (Prajagarap.): V, 39, 1525 (malam prthivyd Vahlikah, etc.). - § 573 (Ambop.): V, 195, 7607 (Vindanuvindav Aventyau Kaikeya Vahlikaih saha | prayayuh sarva evaite Bharadrajapurogamah).- § 574 (Jambukh.): VI. 9μ, 361 (in Bharatavarsha).—§ 576 (BhagavadgItāp.): VI, 20ζ, †750 (in Bhīshma's division were all the Dhārtarashtras with Vahltkanam skadeçah Çalaç ca, etc.); VI, 2084, v. Bahika. - § 583 (Bhishmavadhap.): VI, 757, 3293 (Krtavarman, accompanied by Kambojavara-Vahlikaih, was in the head of Bhīshma's crane-array on the sixth day of the battle); VI, 3533, v. Bālhīka<sup>2</sup>; VI, 4666, v. Bālhīka<sup>2</sup>.— § 587 (Bhishmavadhap.): VI, 117p, 5484 (many combatants belonging to the Nishādas, Sauvīras, Vāhlīkas, Daradas, etc., fell upon Arjuna).—§ 589 (Dronābhishekap.): VII, 43, 122 (a people vanquished by Karna).—§ 599 (Jayadrathavadhap.): VII, 93δ, 3379 (among the peoples, among whom Arjuna caused a great carnage); 118x, 4409 (Vāhlikānām mahad balam; among the peoples that Satyaki pointed out to his charioteer), 4412 (nanapraharanodyatah); 121ee, 4818 (among the peoples who, headed by Duryodhana, attacked Sātyuki together with the Samcaptakas).- § 600 (Ghatotkacavadhap.): VII, 1570, 6949 (among the peoples whom Yudhishthira began to slay); 179, †8159.- § 602 (Dropavadhap.): VII, 192, 8841 (among the peoples whom Dhrshtadyumna began to slay).—§ 603 (Nārāyanāstramokshap.): VII, 193β, 8905 (among the peoples with whom Krtavarman fled); VIII, 119, v. Bālhīka 3.—§ 605 (Karnop.): VIII, 20, 779 (εδ) (among the peoples that Pandya was slaughtering). - § 608 (do.): VIII,  $\mathbf{56}\rho\rho$ , 2762 (among the peoples that were slaughtered by Bhima); 74, †3801 (Arjuna boasts that he will destroy the Kurus and Vāhlikas).

Bālhika (king or prince of B.). § 130 (Amçavat.): I, 67, 2694 (Asurānān tu yah Suryah grīmāms caiva mahūsura! | Darado nama Vahliko barah sarvamahikshitam). - § 282 (Svayamvarap.): I, 186, 7001. — § 287 (Rājasūyikap.): II, 34, 1272 (Bahltkaç capare çarah rajanah).- § 290 (Çiçupālavadhap.): II, 44a, 1526 (Daradam stuhi Bāhlīkam imam pärthivasattamam | jäyamänena yeneyam abhavad däritä mahī).- § 458 (Kaliyuga): III, 188, 12840 (pl.: among barbarous and sinful kings who will rule on earth when kali-yuga sets in).-- § 554 (Sainyodyogap.): V, 47, 77 (among the kings to whom the Pandavas ought to send messengers for support).

Bālhīka (coming from Bālhīka). § 253 (Harapāharaṇap.): I, 221, 8011 (Krshna gave 100,000 prehthyanam api caçvanam Vählikanam as kanyadhana). - § 593 (Abhimanyuvadh.): VII, 36η, 1574 (Vāhlikān sādhu-vājinah, among the steeds of different breeds who were slain).—§ 599 (Jayadrathav.): VII, 121, 4831 (ηη) (pārvatīyān atha Vāhlikān, among the steeds of different races who were slain).

Bālhika-pungava ("the foremost of the B.") = Calva. § 130 (Amçavat.): I, 67, 2642.—§ 177 (Pandu-digvijaya): I, 113, 4427 (-the Madra king Çalya, brother of Pandu's queen Madri).

Bālhikātmaja - Somadatta: VII, 7247.

Bālhīkī (- Mādrī). § 193 (Pāṇḍu): I, 125, 4886.

Bali (an Asura). § 91 (Amçavat.): I, 65, 2528 (son of Virocana and father of Bana).—§ 209 (Drupadaçasana): I. 138, 5484 (Indra-Vairocanav iva).—§ 268 (Varunasabhav.): II, 9, 364 (Bor Vairocano rajā; in the palace of Varuna).— [§ 324 (Dvaitavanapr.): III, 26, †976 (Asurasya Vairocansh).] - 326 (Draupadīparitāpav.): III, 28, 1029 (Prahlādasya ca samuadam Baler Vairocanasya ca), [1044 (Vairocane)].-§ 384 (Agastyop.): III, 102, 8759 (abadhyah carvabhutanam Baliç cāpi mahāsuraķ). — § 435 (Jaţāsuravadhap.): III, 167, 11502 (Balir Vajradharam yatha).- § 443 (Nivatakavaceyuddhap.): III, 168, 12068 (Balim Vairocanim).-[ 444 (do.): III, 171, 12150 (Vairocaner mahäyuddham).]-§ 524d (Vishņu): III, 272, 15842, 15843, 15844, 15845 (is deluded by Vishnu in the shape of a dwarf).—§ 548 (Araneyap.): III, 315, 17462 (do.).—§ 552 (Goharanap.): IV, 58, 1984 (Bali-Vacavayor iva); 64, 2046 (do.).—§ 5556 (Vishpu):

V, 10, 297 (Balim baddhvā mahā-Daityam Çakro devādhipah krtah).- § 556 (Sanjayayanap.): V, 32, †962 (raja).- § 559 (Prajagarap.): V, 38. 1445 (aiçvarya - mada - sammudham Balim lokatrayad iva).-[§ 567 (Bhagavadyanap.): V, 130. 4368 (Indro Vairocanim yatha).]-§ 571 (Ulūkadūt.): VI, 160. 5411 (yatha devasure yuddhe Bali-Vasavayor abhut) .--§ 589 (Dronabhishekap.): VII, 1, 26 (Asurīva yathā senā nigrhite pura Balau) .- [§ 592 (Samçaptakav.): VII, 21, 859 (Indra-Vairocanav iva)]; 25, 1084 (yather dragnt pura Balim). - [§ 599 (Jayadrathavadhap.): VII, 94, 3484 (yathā Vairocanis tathā)]; 117, 4649 (Bali-Vasavayor ira); [136, 5608 (Çakra-Vairocanī yathā)]; 142, 5886 (purā derasure yuddhe Cakrasya Balina yatha).- § 600 (Ghatotkacavadhap.): VII, 156, 6761 (Baler iva suraih purvam trailokyajaya-kunkshayu); 167, 7485 (yadrçam hy abhavad rajan Bali-Vasavayoh pura); 172, 7641 (Bali-Vasavayor iva); [174. 7873 (Indra-Vairocanav iva)].- § 605 (Karnap.): VIII, 20, †820 (jite Balau Viehnum ivāmarecvarah). - § 608 (do.): VIII, 79, †4081 (tathā yathā Vajradharah purā Baleh); [87, 4376 (trailokya-vijaye yattāv Indra-Vairocanāv iva); 89, †4528 (Sureça-Vairocanayor yatha pura)]; 90, †4701 (tathā yathā Cambarahā purā Balim); 93, 4880 (devān ira pura Balih); 94, †4963 (Ralim niyamyeva Sureça-Keçavau). - 6 610 (Calyap.): IX, 3, 171 (devan iva pura Balih).-§ 611 (do.): IX, 22, 1161 (Balim Çakra ivahave).- § 612 (Hradapraveçap.): ΙΧ, 31ζ, 1750 (kriyābhyupāyair bahubhir Balir baddho mahatmana).- § 615u (Skanda): IX, 46, 2700 (Bāņo nāmātha Daiteyo Baleh putro mahābalah). — § 639 (Strīvilāp.): XI, 23, 646 (Çakrasya Balinā yathā).- § 641 (Rājadh.): XII, 90, 3385 (Vairocano Balih; on account of his hatred of the brahmans, Cri deserted him). - § 656 (Khadgotp.): XII.  $166\gamma$ ,  $6146. - \S$  659 (Mokshadh.): XII,  $180\alpha$ ,  $6692. - \S$  671 (do.): XII, 223, 8059 (Vūsavasya ca samvūdam Baler Vairocanasya ca).—§ 671b (Bali-Vāsava-s.): XII, 223, 8060, 8061, 8063, 8064, 8065, 8067, 8068, 8070, [8082 (Asuradhipa)], (8083); 224, 8090, (8092), 8117 (Vairocano Balih), 8138; 225, 8149, 8150, (8151), 8152, 8154 (Vairocano Balifi), 8156 (Balinafi krte), 8158, 8159, 8177, (8178), 8181, [8182 (mahāsura)], 8185 (Dailyendro Balik), 8186.- 673b (do.): XII, 227. 8218 (Bali-Vāsava-samvādam), 8223 (Balim Vairocanim), 8224, [8227 (Vairocane)], 8232 (Balir Vairocano), (8233), [8319 (Vairocane), 8324 (Asura)] .- § 717b (Narayaniya): XII, 340x, 12943 (Virocanaeya balavan Balih putro mahasurah), 12947 (Balin caiva karishyami Patala-talavasinam | Dānavañ ca Balim çreshtham abadhyam sarvadaivataih, says Narayana), 12958 (tatah sutam Baler jited Vanam bahusahaerinam). - § 723 (Anuçasan.): XIII, 6a, 329 (Balir Vairocanir baddho dharmapüçena daivataih; by Vishnu's prowess he was made to dwell in Pütāla).—§ 742 (do.): XIII, 39a, 2238.-[§ 749 (do.): XIII, 90, 4290 (Asurendraya; what is given in wrath and what is destitute of faith, all this Brahmán made the share of the Asura chief). ]-§ 754 (do.): XIII, 98, 4686 (Cukrasya ca Baleç caiva samvadam vai mahātmanok), 4687 (Baler Vairocanasyeha trailokyam anuçāeatah), [4688 (Asuradhipah)], (4691), [4741 (Asurendraya)]. § 766 (do.): XIII, 126, 6016 (vāmanam rūpam āsthāya jito rājā mayā Baliķ).— § 772k (Agastya): XIII, 156, 7274. Bali the king who rescued Dirghatamas). § 170 (Dirghatamas): I, 104, 4208, 4209, 4217, 4221.

Bali  $\sim$  Sudeshņā  $\sim$  Dīrgbatamas  $\sim$  çūdrā Anga. Vanga. Kalinga. Puppra. Suhma Kakshivat + 10 sons Bali'. § 264 (Sabhākriyāp.): II, 4a, 105 (among the rahis and kings present when Yudhishthirs entered his palace). [Bali-Vasava-samvada(h)] ("the discourse between Bali and Indra"). (a) § 671b (Mokshadh.): One day, after having subjugated all As., Indra asked Brahmán where Bali now was, he who was Vayu, etc. (a). Brahman said that Bali might now have taken his birth among camels or bulls, etc., and be staying in a descried house; he told Indra not to slay him, but to ask him for instruction in morality. Indra roamed over the earth on Airacata, and found Bali in a deserted house in the form of an ass. Indra scoffed at him, and asked if he did not grieve, and where his 42,000 Gandharvas had gone who in former days used to dance before him, and also about the garland given to him by Brahman. Bali said: "When thou becomest like me, thou wilt not indulge in speech like this" (XII, 223). Bali said that D., men, P., G., snakes, and Ra. were under his sway in days gone by, and that all creatures used to flatter him; but he did not grieve at all; in reality it is Time that creates and destroys all things, though living creatures brag of doing this or that; "this royal glory (rajya-cri) . . . does not dwell long in one place; she had dwelt in thousands of Indras before thee, who were very much superior to thee; . . . knowing thee to be full of vanity, she will very soon desert thee" (XII, 224). Indra saw Cri, adorned with head-plumes, etc., issue out of Bali, who did not know whether she was an As. damsel or a celestial one or a human one; Indra asked her who she was, as she stood there like Maya herself; she said: "Virocana did not know me; Bali does not know me; the learned called me Duheahā ('difficult to be borne'), etc. (\$); thou knowest me not, O Indra, nor does any one of the deities know me; nor the Creator (Dhata), nor the Ordainer (Vidhata) rules over me; it is Time that moves me from one place to another; do not disregard Bali. Bali has fallen off from truth, etc.; formerly he was devoted to the brahmans, etc.; but latterly he began to cherish feelings of animosity towards the brahmans and touched clarified butter with soiled hands; therefore I desert him and shall henceforth dwell in thee; there is none among D., G., As., or Ra. that can keep me for ever." Requested by Indra, she told him how she might be able to reside in him permanently, dividing herself into four parts, according to the ordinance laid down in the Vedae: one to be established on earth, one in the waters, one in Fire, one among the good, while Indra should continue to protect her. Bali said that when the Sun would shine only upon the region of Brahman in the middle of Sumeru, then a great battle between the gods and the Asuras would again occur, and in that fight Bali would certainly vanquish them all. Indra said that Brahman had commanded him never to kill him; "never will come the day when the Sun will shine only from the meridian (madhyatah ethitah); Brahman has before this laid down the laws that regulate the Sun's motions . . . . . Bali proceeded towards the South; India proceeded towards the North and ascended the skies (XII, 225).—(b) § 678b (Mokshadh.): Bhishma said: After the battle between the gods and the Asuras, in which a large number of Dai, and Da. fell, Bali became king. He was deceived by Vishau, who once more established his sway over all the worlds. Indra was once more invested with the sovereignty of the gods, etc.; the three worlds once more swelled with prosperity, and Brahman became glad of heart. At that time Indra, accompanied by R., V., A., A., D.-r., G.,

Si., etc., seated on the four-tusked Airdvata, made a progress through all the worlds. Once he saw Bali Vairocani within a certain mountain cave on the sea-shore. Bali showed no signs of sorrow or agitation. Indica asked him how it was that he was so unmoved; "thou art bound with Varuna's noose and hast been struck with my thunderbolt." Bali said: "What I am now, thou wilt be in the future," explaining that only time (not merit) rules the destiny of men; "that thou regardest thyself as the actor is the root of all sorrow": "in the course of time many thousands of Indras and of deities have been swept away yuga after yuga, and will be swept away in future . . . , just as Prthu, etc. (a)," though they were devoted to the Vedas and Vedis rites, etc., and though all of them were the offspring of Daksha's daughters; "those 1,000 [celestial years], that are the measure of thy sway, will surely come to an end"; "A., R., Sa., V., and M. were all vanquished by me," etc. Indra's panegyric on Bali. Indra left the spot and was praised by the M.-r.; Fire once more began to bear the libations [to the gods], etc. (XII, 227)

Baliha (pl. °aḥ) (a people). § 562 (Bhagavadyānap.): V, 74γ, 2730 (Arkajaç ca Balīhānāṃ [kulapāṃsanaḥ]).

Balin = Çiva (1000 names 3)

Balina (an Asura). § 130 (Amçavat.): I, 67, 2679 (ottaman, incarnated as Paundramatsyaka).

Balīvāka (B. º/1º). § 264 (Sabhākriyāp.): II, 4a, 108.

Bali-Vāsava-samvāda, v. before Balīhāḥ.

Ballava, the name which Bhīmasena Pāṇḍava gave himself when dwelling with king Virāṭa: IV, 28, †237, †238, 363, 560, 565, 1020, 1370, 2291; V, 5472.

Ballavah (B.), v. Mallavah (C.), a people.

Balotkață (a Matr). § 615u (Skanda): IX, 460, 2641.

Bāna' (an Asura, son of Bali). § 91 (Amçāv.): I, 67, 2528 (Mahāsura; a follower of Rudra, and also called Mahākāla; cf. Daitya, pl.). — § 561 (Yānasandhip.): V, 62, †2421 (Vānasya Bhaumasya ca Karņa hanta . . Vāsudevaḥ). — § 567 (Bhagavadyānap.): V, 130f, 4412 (Vānaç ca nihataḥ sankhye by Kṛshna). — § 615u (Skanda): IX, 46, 2700 (v. Bali; he sought refuge in the Kraunca mountain). — § 673b (Bali-Vāsavas.): XII, 227a, 8264. — § 717 (Nārāyanīya): XII, 340, 12957, 12958 (tataḥ sutam Valer jitvā Vāṇam bāhusahasrāṇam)

Bana (a warrior of Skanda's). § 615u (Skanda): IX, 45,, 2569.

Bānahasta - Çiva (1000 names \*).

Bandhakartr = Çiva (1000 names 2).

Bandhana - Çiva (1000 names 1).

Bandhana(h) Asurendrānām - Çiva (1000 names 1).

Bandhava, Maopuosto.

Barbara, pl. ([a] barbarous people[s]). § 223 (Vāsishṭha): I, 175, 6684.—§ 280 (Bhīmasena): II, 29, 1088 (vanquished by Bhīmasena).—§ 285 (Nakula): II, 32, 1199 (vanquished by Nakula).—§ 256 (Dyūtap.): II, 51, 1843 (among the peoples who brought tribute to Yudhishṭhira).—§ 342 (Indralokābhigam.): III, 51, 1989 (among the peoples who ware Present at Yudhishṭhira's rājasūya).—§ 515 (Karṇadig-vijaya): III, 254, 15254.—§ 574 (Jambūkh.): VI, 9μ, 364 (in Bhārata-varaha).—§ 599 (Jayadrathavadhap.): VII, 119, 4716, 4722 (ββ), 4747 (γγ); 121es, 4819.—§ 641 (Rājadh.): XII, 65e, 2429 (Cavara°).—§ 664 (Mokshadh.): XII, 207e, 7560.—§ 739 (Ānuçāsan.): XIII, 85s, 2168 (Cavara°).

Barhadratha (a certain Vedic section). § 580 (Sanatsujätap.): V, 44, 1711 (Bráhman is not to be found in B., Rathantara, etc.).

Bärhadratha<sup>2</sup> (patron. of Jaräsandha). § 273 (Rājasūyārambhap.): II, 14, 594 (°sute, i.e. Asti and Prāpti, married by Kamsa).—§ 274 (do.): II, 15, 651 (B°o Jarāsandhah).—§ 277 (Jarāsandhavadhap.): II, 21, 811 (pl.) (the race of Jarāsandha). 851; 22, 863; 24, 966 (°puram, i.e. Rājagrha).

Bārhaspata ("belonging to or named after Bṛhaspati"). § 650 (Apaddh.): XII, 142, 5437 (iti Vārhaspataṃ jñānaṃ provāca Maghavā svayaṃ).—§ 746 (Anuçāsan.): XIII, 76.

†3692 (Varhaepatim bharatir.).

Barhaspatya (= Barhaspata). § 537 (Rāma-Rāvaņa-y.): III, 285, 16370 (Vārhaspatyam vidhim kṛtvā). — § 608 (Karnap.): VIII, 46, 2149 (Vārhaspatyah...mahā-vyāhaḥ). — § 641 (Rājadh.): XII, 59, 2205 (Vārhaspatyam yad uoyats, i.e. the abridgement of Bāhudantaka, which was undertaken by Bṛhaspati). — § 746 (Ānuçāsan.): XIII, 76, †3688 (Vārhaspatyam vākyam).

Barhin'. § 102 (Amçavat.): I, 65, 2554 (among the ten

Devagandharvāh Prādheyāh).

Barhin<sup>2</sup>. § 775 (Ānuçāsan.): XIII, 186γ, 7664 (a rshi in the East).

Barhishad (pl.) (a kind of Pitrs or munis). § 267 (Yamasabhāv.): II, 8, 341.—§ 684 (Mokshadh.): XII, 270a, 9650.—§ 717b (Nārāyanīya): XII, 349, 13592 (munayah).

Barhishad ?? (a rshi). § 665 (Mokshadh.): XII, 208, 7593 (rshir Medhātitheh putrah Kanvo Burhishadas tathā; is Barhishadas genitive? Westergaard proposes Nārshadas, a patron. of Kanva; BR. identifies him with Barhin?).— § 770 (Ānuçāsan.): XIII, 1515, 7109 (do.; a Mānava; in the East).

Barhishada P, v. Barhishad 2.

Bāshkala (C. Vā°) (a son of Hiraņyakaçipu). § 89 (Amçāvat.): I, 65, 2526.—§ 130 (do.): I, 67, 2645 (C. Bāsk°) (incarnated as Bhagadatta).

Bhadra¹ (pl. °āḥ) (a people). § 295 (Dyūtap.): II, 52, 1870 (only B., C. has Madra°).— § 515 (Karṇadigvijaya): III, 254, 15256 (conquered by Karṇa)

Bhadra<sup>2</sup>. § 608 (Karṇap.): VIII, 56νν, 2739 (slain by Karṇa).

Bhadrā. § 186 (Vyushitāçva): I, 121, 4695 (Bhod Kakshivatī, the queen of Vyushitāçva), 4698, (4699), 4711, 4713.

Bhadra. § 240 (Vaivāhikap.): I, 199, 7352 (yathā Vaigravans Bhadra. . . tvam bhava bhartṛshu).

Bhadra . § 291 (Çiçupalavadhup.): II, 45, 1570 (seha jahara Bhadram Vaiçalim matulasya).

Bhadrā (daughter of Soma and wife of Utathya). § 772j (Utathya): XIII, 155, 7241, 7259 (ravished by Varuna).

Bhadrā (daughter of Vasudeva) - Subhadrā (q.v.).

Bhadra (a wife of Vasudeva's). § 793 (Mausalap.): XVI, 7. 194.

Bhadraçākha (a form of Skanda). § 500 (Skandopā-khyāna): III, 228, 14390, 14400.

Bhadraçālavana, v. °sāla°.

Bhadrāçwa (a "dvīpa"). § 574 (Jambūkh.): VI, 63, /207 (a dvīpa near Meru); 7, 267 (Meroh pārçvam aham pārvam vakehyāmy api yathātatham | tasya pārvābhichekas tu Bhoeya . . .; B. mūrdhābhio). In Bh. is a large forest of bhadraçālas and a liuge tree kālāmra, which always has fruits and flowers, a yojans in height, adored by Si. and Ch.

The men there are all white, with great energy and strength; the women of the complexion of lilies (kumudavarnāb), very beautiful, etc.; they live 10,000 years. Drinking the juice of the kalamra, they continue youthful for ever.—§ 623 (Rājadh.): XII, 14a, 407 (to the north of Meru; had been ruled by Yudhishthira).

Bhadrakālī¹ (a form of Durgā). § 576 (Bhagavadgītāp.): VI. 23, 797 (in Arjuna's hymn to Durgā).—§ 6955 (Daksha-

yajna-vināça): XII, 285, 10327.

Bhadrakāli (a Mātr). § 615u (Skanda): IX, 46θ, 2629. Bhadrakāra (pl. °4ħ) (a people). § 273 (Rājasūyārambhap.): II, 14, 590.

Bhadrakarnequara (a tirtha). § 370 (Tirthay.): III, 84, 8017.

Bhadrakrt - Skanda: III, 14632.

Bhadramanas. § 127 (Amçāvat.): I, 66, 2624, 2627 (one of the nine daughters of Krodha and mother of Airāvata).

Bhādrapadā (two nakshatras, Pūrva- and Uttara-Bho, with the junction stars a Pegasi and 7 Pegasi or a Andromeds, v. Sū° Si°). § 746 (Ānuçāsan.): XIII, 64, 3282 (Parva-Bhādrapadā-yogs).—§ 759 (Ānuçāsan.): XIII, 110, 5391 (nābhim Bhādrapadə vindyat).

Bhādrapada (a month, the 5th of the solar year, the 6th of the luni-solar, Aug.-Sept., v. Sū° Si°). § 759 (Ānuçāsan.): XIII, 109, 5381 (māsi).—§ 766 (do.): XIII, 126, 6040 (māsi).

Bhadrasālavana (C. °çala) ("a forest with heautiful Shorea robusta"). § 574h (Bhadrāçva): VI, 7, 268.

Bhadratunga (a tīrtha). § 358 (Tīrthay.): III, 82, 5022. Bhadravaṭa ("the beautiful fig-tree," a locality). § 506 (Skandayuddha): III, 231, 14542.—§ 507 (do.): III, 231, 14625.

Bhaga 1 (an Āditya). § 88 (Amçāv.): I, 65, 2523.—§ 191 (Arjuna): J, 123, 4822.—§ 258 (Khāndavadah.): I, 227, 8268.—§ 266 (Çakrasabhāv.): II, 7, 303 (in the palace of Indra). — § 615u (Skanda): IX, 45γ, 2507. — § 617 (Aishīkap.): X, 18, 801 (had his eyes plucked out by Rudra), 807 (id.). — § 665 (Mokshadh.): XII, 208β, 7581.—§ 746 (Ānuçāsan.): XIII, 65δ, 3295.—§ 770 (do.): XIII, 151γ, 7092 (C. Bhāgas; enumeration of the 12 Ādityas).—§ 773d (Çiva): XIII, 161, 7475 (had his eyes torn out by Rudra).—Cf. Bhaganetra°, etc.—Is often used to signify 'love,' etc. (e.g. XIV, 1184).

Bhaga (the nakshatras Pūrvā and Uttarā Phālguni). § 574 (Jambūkh.): VI, Sa, 81 (Bhagam nakshatram ākramya Sūryaputrena pīdyate).

Bhaga - the Sun. § 310b (Sūrya): III, 3, 146 (in the onumeration of Dhaumya).

Bhaga 4 (a Rudra). § 108 (Ameavat.): I, 66, 2567 (son of Sthanu).—§ 191 (Arjuna): I, 123, 4826 (cnumeration of 13 `Rudras).

Bhagada (a mātr). § 615u (Skanda): IX, 460, 2644.

Bhagadaivata ("whose divinity is Bhaga"). § 21 (Pramadvarā): I, 8, 953 (nakshatre, i.e. Uttarā Phālgunī).— § 759 (Ānuçāsan.): XIII, 106β, 5153 (°māsa — the month Phālguna).

Bhagadatta (king of Pragjyotisha). § 11 (Parvas.): I, 2, 531 (Bh'o maharajo yatra Çakrasamo yudhi | Supratikona nagona sa hi çantah Kirtlina).—§ 130 (Amçavat.): I, 67, 2645 (incarnation of the Asura Bāskala).—§ 232 (Svayamvarap.): I, 186a, 6992.—§ 269 (Vaigravanasathāv.): II, 10, 409 (Kinnarah çataçus tatra dhananam içraram prabhum | deate oapi rajano Bhagadatta-purogamah).—§ 273 (Rājasūyārambhap.): II, 14, 579 (the eld friend of Yudhishthira's

father; he has bowed to Jarusandha, but loves Yudhishthira as a father).—§ 279 (Arjuna): II, 26, 1001 (is vanquished by Arjuna; king of Pragjyotisha; surrounded by Kirates. Cinas, and other warriors dwelling along the sea-coast: he was a friend of Indra and equal to Indra in battle; friend of the father of Arjuna and beloved by him), (1009); 27, 1010.— § 287 (Rajasüyikap.): II, 34, 1268 (Pragjyotishaç vu nypstir Bhagadatto maharathah | sa tu sarvaih saha mlsochaih sayaranaparaeibhih) .- § 290 (Qicupalavadhap.): II, 44a, 1538 .-§ 295 (Dyūtap.): II, 51, 1834 (Pragiyotishadhipah caro mleochanum adhipo balt | Yavanaih sahito raja Bhagadatto maharathah; among those who pay tribute to Yudhishthira). 1836 (do.; he brought açmasaramayan bhandam çuddhadanta-tearan asin). — § 513 (Ghoshayatrap.): III, 252, 15163 (°purogamah).- § 515 (Karnadigvijaya): III, 254. 15241 (Bhagadattak ca nirjitya Rādheyo girim aruhat | Himavantam . . . ) .- § 554 (Sainyodyogap.): V, 47. 74 (Bhagadottāya rājūs ca pūrvasāgaravāsins).—§ 555 (do.): V. 19, 584 (gave Duryodhana an akshauhini, crowded with Cinas and Kiratas).- 561 (Yanasandhip.): V, 66cc, 2502 (on the side of Duryodhana). - § 571 (Ulūkadūt.): V, 160. †5531 (°marutam . . . purushodadhim).—§ 572 (Rathatirath.): V, 167, 5804 (Pragjyotishadhipo viro Bhagadattah pratapavan | gajankuçadharaçreshtho rathe caiva viçaradah; had formerly fought with Arjuna during many days; a friend of Indra; he will fight riding an elephant). - § 576 (Bhagavadgītāp.): VI, 177, 672 (riding on his elephant), 673.— § 578 (Bhishmavadhap.): VI, 4513, 1717, 1718, 1719;  $51\phi$ , 2107.—§ 580 (do.): VI,  $56\beta$ , 2406.—§ 581 (do.): VI, **64** 15, 2852, 2858, 2863, 2869 (14), 2870, 2873 (17), 2879; 65, 2929. \$ 583 (do.): VI, 76, 3330. \$ 584 (do.): VI, 83°, 3663, 3665, 3670.-- \$ 585 (do.): VI, 87, 3854; 89\, 3934; 95, 4247, 4255 (on his elephant Supratika), 4256, 4263, 4268, 4275, 4282, 4293, 4305, 4312, 4320, 4321 (ζζ); 96ηη, 4339, 4358.—§ 586 (do.): VI, 99β, 4503; 102x, 4667.- \$ 587 (do.): VI, 108, 50068, 5051; 111, 5146, 5149 (Pragiyotisho raja Madhavasya mahad dhanuh 1 ciocheda, etc.); 15239, 5243, 5260, 5273, 5276; 116. 5429; 119ψ, 5583.—§ 590 (Dronabhishekap.): VII, 14, 534, 535, 536.—§ 592 (Samcaptakav.): VII, 26, 1158, 1161 (Pragjyotisham), 1165, 1166, 1174, 1175, 1189; 27, 1196, 1203, 1206, 1225; **28**, 1246, 1248, 1249, 1250; **29**, 1256, 1260, 1261, 1267, 1273, 1291 (mahdsuram), 1292, 1295, 1297 (is slain by Arjuna), 1298 (do.); [30, 1302: priyam Indrasya satatam sakhayam amitaujasam | hatva Pragiyotisham Parthah pradakshinam avartata] .- § 599 (Jayadrathavadhap.): VII, 147, 6387 (has been slain).- 600 (Ghatotkacavadhap.): VII, 158w, 7036.—§ 603 (Näräyanästramokshap.): VII, 197, 9120 (has been slain by Arjuna, though he was the friend of Arjuna's father). - § 604 (Karnap.): VIII, 5, 105, 118 (osuto, has been slain by Nakula). - § 605 (do.): VIII, 18, 688. - § 608 (do.): VIII, 72, 3612 (ww).-\$ 609 (Çalyap.): IX, 25, 72, 89.-§ 611 (do.): IX, 24, 1300 (vv).—§ 613 (Gadāyuddhap.): IX, 32, 1836.-§ 615 (do.): IX, 64, 3613 (ce).-§ 619 (Strīvilāp.): XI, 23, 644 (Çaildlayo-... gajānkuçadharah çreshthah).—§ 620 (Çrāddhap.): XI, 26, 790 ( $\beta$ ).— \$ 785 (Anugītup.): XIV, 76, 2198 (in Pragjyotisha, Bhagadatta's son Vajradutta was vanquished by Arjuna).—§ 787 (Açramavāsap.): XV, 20, 547 (Çailālayo rājā Bhagadattapilamahah, had gone to the seat of Indra).- § 789 (Putradarcanap.): XV, 320, 877 (Jarasandhir, Bhao, Jalasandhag ea . . . ).

Bhagadattaia - Vajradatta: XIV, 2189.

Bhagadattasuta = Vajradatta: XIV, 2177, 2208.

Bhagadattātmaja - Vajradatta: XIV, 2175, 2190, 2220.

Bhagaghna - Civa: VII, 9538.

Bhagahan = Vishnu: XIII, 7009 (1000 names).

Bhagaharin = (liva: XIII, 1190 (1000 names 1).

**Bhagakara** = Civa: XIII, 1197 (1000 names<sup>2</sup>).

Bhagakshihan = Civa: XII, 6169.

Bhaganandā (a mātr). § 615u (Skanda): IX, 460, 2629.

Bhaganetraghna = Civa: XIII, 6565, 6806.

Bhaganetrahan = Civa: II, 420; III, 1649.

Bhaganetrahara = Civa: I, 4371, 7970; X, 249 (Haram);

XII, 10344, 13149.

Bhaganetranipātana - Civa: III, 1624, 15857; VII, 3465. Bhaganetrankuca = Civa: XII, 10423 (1000 names1).

\*Bhagavadbhakta (pl. oah) ("adoring the Exalted one").

§ 248 (Arjunavanavāsap.): I, 214, 7777.

Bhagavadgītā ("the song of the Exalted one"). (Parvas.): I, 2, 338 (parva, i.e. Bhagavadgītāparvan).

[Bhagavadgītāparvan(°va)] ("the section including the song of the Exalted one," the 69th of the minor parvans of Mhbhr.; cf. Bhagavadgītā). § 576: Sanjaya informs Dhṛtarāshṭra of Bhīshma's full in buttle (VI, 13). Dhṛtarāshtra's lament and inquiries (VI, 14). Sanjaya, preising Vyasa for his yoga power, i.e. the celestial vision (description) he had given him, began his discourse on the battle. Duryodhana gave Duhçasana instructions about the protection of Bhishma from Cikhandin (VI, 15). The two hosts arrayed at sunrisc (description). Cakuni, etc. (a), stood each at the head of an akshauhini; the 11th under Bhishma (description) stood in advance of the whole army. The Sphjayas, headed by Dhrshtadyumna, looked [beholding Bhīshma] like small animals beholding a lion (VI, 16). On that day Soma approached the region of the Pitrs. Omens. Every morning Bhishma and Drona prayed for victory for the Pandaras, though they must fight for Dhytarashtra according to their pledge: Bhishma briefly addressed the Kuru army, mentioning Nabhaga, etc. (3), as examples. Karna, with his friends and relatives, laid aside his weapons owing to Bhishma. Description of the proceedings of the army, especially of Bhīshma, etc. ( $\gamma$ ) (VI, 17). Duḥçāsana, etc. ( $\delta$ ), protected Bhishma from behind, etc. (VI, 18). Yudhishthira told Arjuna, according to the words of the M.-r. Brhaspati, to array the troops in needle-mouthed (queimukha) array. Arjuna said that he would make a Vajra array, which was designed by Indra; they would all seek sholter with Bhima. The leaders were Bhimasena, etc. (c). Omens (VI, 19). When the sun rose the Kauravas stood facing the west, the Pandaras facing the east. Disposition of the two armies: Duryodhana, etc. (ζ) (VI, 20). Yudhishthira sorrowfully addressed Arjuna, who consoled him with his truth, righteousness, etc., which Narada, Bhishma, and Drona know, and which were a powerful aid towards victory according to Brahman's words to Indra, etc., on the occasion of the battle between the gods and the Asuras; "victory clings to Krshna"; it was by choosing him that the gods under Indra had vanquished the Asuras (VI, 21). Disposition of the troops in the Pandava army: Çikhandin, etc. (η) (VI, 22). At Kṛshṇa's instance Arjuna recited a hymn to Durga. Durga appeared and gave him assurances of victory. Merits of this hymn (VI, 23). The combatants of both armies were cheerful, etc. (VI, 24). Before Dropa, Duryodhana compared the combatants of the Pandava army: Bhims, etc. (0), with his own; Drops,

etc. (1). Krshna, etc., blew Pancajanya, etc. (x). Arjuna asked Krshas to place his chariot between the two armies, so that he might see who were assembled to fight. Beholding his relatives, etc., Arjuna was filled with compassion and overcome with despondency, and refused to fight (VI, 25). Krohna appealed to Arjuna to shake off his despondency, but in vain. Krehna then declared to Arjuna the nature and the attributes of the soul, and the folly of grieving for the dead, and exhorted him to comply with the duties of his order by fighting fairly, and to apply himself to work for work's sake, and not for the sake of its results. Krehna spoke of contemplation (VI, 26); on the Sankhyas and Yogins; on devotion to work (VI, 27); on his reiterated births; on the best way (VI, 28); on abandonment of actions and application to actions; he has the right view who considers Sankhya and Yoga as one (VI, 29); on the means of rising to devotion (VI, 30); on Krshna identified with Brahman (VI, 31); on the nature of Bráhman (VI, 32); on Krehna as the pervader of the whole universe, and as the enjoyer of all sacrifice (VI, 33); on Krshna as the source of the gods, etc. Arjuna believed what Krehna said, and what also had been said by all the R., and the D.-r. Narada, and Asita Devala and Vyūsa. Krehņa declared his divine perfections to Arjuna (VI, 34), and disclosed his supreme sovereign form; he was praised by Arjuna (VI, 35); he discoursed on the two kinds of worshippers (VI, 36); on the body and the soul, etc., the supreme object of knowledge (VI, 37); on the three gunas (Goodness, Passion, and Darkness) (VI, 38); on the symbolical Acrattha (VI, 39); on godlike and demoniac natures and births (VI, 40); on the threefold nature of faith (VI, 41); on renunciation and abandonment. -Arjuna's delusion is destroyed, and he once more takes up the Gandiva (VI, 42).

Bhagavadyāna(m) ("the journey of Kṛshṇa").

I, 2, 331, i.e. Bhagavadyānaparvan.

Bhagavad-yana(m) ("the departure of Krshna"). § 262 (Sabhākr.): Krshna, after some time, desirous of beholding his father, left Khāndaraprastha, having taken leave of Prtha, Subhadra, Krehna, and Dhaumya. The Pandavas, etc., followed him half a yojana, Yudhishthira causing Daruka to stand aside and, himself taking the reins, riding on Krehna's golden chariot with Garuda on the banner, and yoked with Caivya and Sugriva. Then he caused them to retire, and with Sattvata (PCR. has Satyaki) and Daruka reached Douraka, worshipped by Ugrasena, etc.; and having embraced Pradyumna, Camba, Nicatha, Carudeshna, Gada, Aniruddha, and Bhanu, and having worshipped Ahuka and (? BR. here takes Ahuka to be the name of his father) his old father and mother and Bala, he entered the dwelling of Rukmini. Yudhishthira at Indraprastha sported with Draupadi, dismissing all his friends, brothers, and sons (II, 2).

[Bhagavadyanaparvan] ("the section relating to the journey of Krshna," the 62nd of the minor parvans of Mhbhr.; cf. Bhagavadyana). § 562: Yudhishthira spoke to Krshna about the mission of Sanjaya and the wickedness of Duryodhana and Dhrtarachtra; though he was supported by the Kūçis, etc. (a), he asked for only five villages (Avisthala, etc., B) or towns, and complained of the cruel duties of the kshattriya order. Krshna said he was willing to go to the Kuru court in order to negotiate a peace, and Yudhishthira, after some hesitation, agreed to the proposal (V, 72). Krehns mentioned the offences of the Kaurevas, and said that he thought war to be certain; all the omens pointed in that

direction; therefore Yudhuhthira should collect everything needed for battle (V; 73). Bhims told Krehns to speak mildly and not threaten the Kurus with war. "Just as, when Dharma became extinct, Kali was born in the race of the Aswas, who flourished with prosperity and blazed with energy, so was Udavarta born among the Haihayas, etc. (7). These vile individuals sprang up, at the end of each yuga, in their respective races for the destruction of their kinsmen; so has Duryodhana been born at the end of the yuga among us the Kurus. Yudhishthira and Arjuna too are averse from war" (V, 74). Krshna scoffed at Bhims for his unusual mildness, though he had sworn, as the sun journeyed around Moru, to slay Duryodhana with his mace (V. 75). Bhima mentioned his well-known valour, and said that he was for bearing their injuries, only for fear lest the Bharata race might be extirpated (V, 76). Krohns explained that he had only spoken through affection (V, 77). Arjuna told Krshņa to strive sincerely to bring about peace; for he was able to do whatever he would; but if Krehna deemed the destruction of the Kurus to be preferable, "let it be effected soon"; he mentioned the offences of Duryodhana towards themselves and Draupadi. At all events, Krehna best knew what was for their good (V, 78). Krshna said he would try to bring about what was beneficial to both the Pandavas and the Kurus; to make peace was within his power; he would do all that could be done by human exertion, but he could not control destiny; Duryodhana, etc. ( $\delta$ ), would never make peace by giving up the kingdom; many a time he had tried to withdraw Krshna from Arjuna; about a year ago, on the occasion of attacking Virata's kine, Bhishma had solicited Duryodhana about this very peace (V, 79). Nakula told Krahns to act according to his own opinion, disregarding all he had heard. Their attachment for the kingdom was now greater than ever, as nobody could encounter Yudhishthira, etc. ( $\epsilon$ ). He should first speak mildly and then threaten Duryodhana. He did not doubt that he would accomplish his object, for Vidura, etc. (ζ), would understand him (V, 80). Sahadeva said that Krehna ought to provoke a war, because of the insults to Draupadi. Satyaki approved of this, and thus did all the heroes present (V, 81). Kreked approved of the words of Sahadeva and Sātyaki, mentioned weeping the injustice of the Dhartarashtras, and that they had refused to give even five villages, Avisthala, etc. ( $\zeta$ ), and was of opinion that there was no necessity for going thither in order to make peace. Krshna consoled her: "Thou wilt soon see thy husbands slay their enemies, and crowned by prosperity" (V, 82). Arjuna once more besought Krshna to try to make peace. On the next morning, at the Maitra hour, in the month of Kaumuda (Karttika), under the constellation Revail, at the season of dews, Autumn having departed (description), Krshna caused Cini's grandson Satyaki to prepare his chariot (description); they yoked to it Caibya, Sugrive, Meghapushpa, and Balahaka. Garuda came and perched on the flagetaff. And taking Satyaki also upon it, he set out under auspicious omens; Vasishtha, etc.  $(\eta)$ , and D.-r. and B.-r. (devabrahmarshayaç caiva) walked around him (pradakshinam avariants). Yudhishthirs, etc. ( $\theta$ ), followed him on the way, and told him to salute Kunti, etc. (1). Arjuna said he was for peace, but if Duryodhana would not give them what they demanded, he would annihilate the Kshattriya race. Bkims uttered a terrible shout, so that the bowmen trembled in fear, and steeds and elephants were seen to void urine and faces. When all the kings had desisted following bim, Krehna set out with Daruka. On his way he met with some Rehie, and Jamadagni's son, the friend of Brahman (Surasurapates), told him that the D.-r., brahmans, and R.-r., who had witnessed the former feats of gods and Asuras (devāsurasya drashtārah purānasya), had come to see and hear the assemblage at Hastinapura (V, 83). Ten chariot-warriors followed in Krshna's train, and 100 foot-soldiers and attendants by hundreds, carrying provisions in abundance. Sinister omens occurred over Hastinapura; but where Krshaa passed everything became auspicious. At Vrkasthala he passed the night (V, 84). Meanwhile Dhrtarashtra, having heard from his spies that Krehna was coming, respectfully addressed Bhishma, etc. (x), and said to Duryodhana and his counsellors that Krshna ("the lord of all creatures," etc.) should be received with the greatest honour; "lot pavilions be set up on the road," etc. Bhishma, etc., approved of it, and Duryodhana made the arrangements. But Krehna did not even glance at it (V, 85). When Krehna was staying at Vrkaethala and intended to come to Hastinapura the next morning, Dhrtarashtra spoke to Vidura about how he intended to treat Krshna in order to honour him (V, 86). Vidura blamed Dhrtarashtra for his insincerity; "the right hospitality to be offered to Krshna is to make peace with the Pandaras, and thou wilt not give them even five villages, and seekest only to separate Krehna from the Pandaras" (V, 87). Duryodhana said that it was of no use to bestow wealth and honour upon Krehns, as he could never be separated from the Pandavas, "and he will only think that we are worshipping him out of fear." Bhishma advised them to do as Krshna would say. Duryodhana declared that he would imprison Rrehna. Dhrtaraehtra and all his counsellors became deeply afflicted, especially as Krshna came as an ambassador. Inflamed with rage, Bhishma rose and left the place (V, 88). The next morning Krehna rose at daybreak and arrived in Hastinapura, and was solemnly received by all the *Dhartarashiras* (except *Duryodhana*), etc. ( $\lambda$ ), and the citizens (description). Having saluted Dhrtarashtra, etc. (#), he went to the abode of Vidura (V, 89). In the afternoon he visited Kunti, who wept for her sons, comparing Yudkishthira to Ambarisha, etc. (v), mentioning the feats of Bhimasens (o), comparing Arjuna to Kartavirya, etc. ( $\pi$ ), and also inquiring about Sahadeva and Nakula, and likewise about Draupadi (whom she had not seen for fourteen long years), mentioning how she was dragged by Duhçasana, while Bāhlika, etc.  $(\rho)$ , grieved; but especially she praised **Vidura**. "Full 14 years have gone since Duryodhana first exiled my son." She mentioned the invisible voice on the night of Arjuna's birth, and trusted to Dharma and the Creaton and Krshna. She asked Krshna to tell her sons that she besought them to avenge themselves and Draupadi, as even death was better than a life gained by meanness. Krshna consoled, her, and then departed for Duryodhana's mansion (V, 90). Kringa entered Duryodhana's palace (description), where he also beheld Duhçasana, Karna, and Cakuni. Duryodhana asked him to dine at his house; but Krehna did not accept the invitation. because he hated the Pandavas, and went to Vidura's abode, where Dropa, etc. ( $\sigma$ ), came to him ( $\nabla$ , 91). *Vidura* warned Krehna against Duryodhana, who would never make peace, because he trusted Bhishma, etc. (7), and distrusted Kashas (V, 92). Krehna said that he knew Duryodhana; but great would be the merit carned by him who liberates the whole earth from the noose of death; and even if he should meet failure, the merit of that intended act would become his;

"moreover, I have come here in order that unrighteous, foolish, and inimical persons shall not afterwards be free to say that Arshaa made no attempt to restrain them from slaughtering one another, though he was competent to do so." Then he laid himself down for sleep (V, 93). In the morning Duryodhana and Cakuni came and invited him to go to the council where Dhrtarashira and Bhishma, etc., were present; he rode thither in his chariot with Daruka, putting on his gem Kaustubha, and being protected by the Fraksis, and he was followed by Vidura in his own chariot, and by Duryodhana and Cakuni in one chariot, and by Satyaki and Krtavarman and the other chariot-warriors of the Vrehni race in chariots and on steeds and elephants (description). Then he entered the court with Vidura and Satyaki; before him eat Kurna and Duryodhana, behind him the Vrehnie with Krtavarman. Bhishma, Drong, etc., with Dhrtarashtra rose up in his honour, etc. He beheld the Redie staying in the skies with Narada at their head, and caused Bhishma to offer them scats. Dubçasana gave a scat to Satyaki, and Vicimcati one to Kriavarman (V, 94). Krehna spoke of the just complaints and claims of the Pandavas, and said that with them as his allies Dhrtarashtra would become invincible, having Bhishma, etc. (v). "Let not the peoples of the earth be exterminated! If thou regainest thy natural disposition, the earth may continue to be peopled as now." All the kings there present highly applauded the words of Krshna in their hearts, but none of them ventured to say anything in the presence of Duryodhana (V, 95).—§ 563: Jāmadagnya then told Dambhodbhavopākhyana (q.v.). "Great, indeed, was that feat of old achieved by Nara. Narayana again became superior to Nara in consequence of many additional qualities. Therefore, O king, before such weapons as Kūkudika, etc. (φ), are placed on the string of the Gandira, go thou to Dhunanjaya, laying aside thy pride!" These weapons have other names corresponding to the eight passions (lust, wrath, etc.; description) (V, 96). - § 564: Mataliyopakhyana (q.v.). - § 565: After Kanva had spoken, Krehna, Bhishma, and Narada in vain admonished Duryodhana. Narada related the old story Gulavacarita (q.v.), and-§ 566: The fall of Yayati (q.v.).- § 567: Dhrtarashtra complained that Duryodhana never listened to his, etc. (a), words, and asked Krshna to admonish him. Krshna reminded Duryodhana of what was agreeable to Dhrtarashtra, etc. ( $\beta$ ), and warned him against Duḥçūsana, etc. (4). Bhīshma, etc. (8), could not fight against Bhima and Arjuna, who had rauquished D., G., Y., As., and Pn. at Khandaraprastha; who encountered many at Virata's city, etc. (e) (V, 124). Bhishnes. Drona, Vidura, and Dhriardshira recommended Duryodhana to follow the counsels of Krshna (V. 125). Bhishma and Dona warned Duryodhana against Krehna, etc. (3) (V, 126). Duryodhana complained that Krahna always consured him; in the match of dice blame could not be attached to him. He quoted this saying of Matanga, "one should always keep himself erect . . . " (V, 127). Krshna indignantly answered Duryodhana, mentioning his offences against the Pandavas, Varanavata, etc. (1). Duhçasana said to Duryodhana that the Kauraras would bind him, and Bhishma, Drona, and Dhrtarushtra would make Duryodhana, Karna, and Duhçusana over to the Pandavas. Disregarding Vidura, etc. (0), Duryodhana went out of the court in anger. Krehne blamed thom for not having forcibly seized and bound Duryedhana; "I think the time has come for doing this"; he reminded them of how he had himself slain Kamea, and then installed Ugracena on the throne, for

the benefit of all the Yadavas, Andhakas, and Frehnis; and that when the gods and Asuras, etc. (1), were arrayed for battle Parameshihin had commanded Dharma to bind the Daileyas and the Danavas and make them over to Varuna, who having bound them with Dharma's noose and also with his own, kept them within the depths of the ocean. In the same way they ought to bind Duryodhana, etc. (x) (V, 128). Dhriarashtra caused Vidura to fotch Gandhari, who blamed Dhitardehtra, because he had by his indulgence caused Duryodhans now to be the slave of delusion and incapable of being turned back; she then caused Vidura to fetch Duryodhana, whom she rebuked severely and asked to obey the words of his well-wishers Dhrtardshtra, etc. ( $\lambda$ ); Bhishma and Dhriardshira and Bahlika [formerly] gave the Pandavas their share from foar of a disunion. If Bhishma, etc. ( $\mu$ ), became enraged the population of the earth would be exterminated. The affection of Bhishma, Drona, and Krpa towards the Pandavas and the Dhartardshiras was equal; "it is never seen in this world that men acquire wealth by avarice" (V, 129). Disregarding the words of his mother, Duryodhana again went away in anger, and began to consult with Cakuni, and Duryodhana, etc. (v), resolved upon seising Arshna; then the Pandavas with the Somakas would become depressed. Satyaki knew it, caused Krtavarman to array the troops at the entrance of the court, and informed Krehna, Dhriarashtra, and Vidura, but laughed at the project. Vidura told Dhrtarashira that the last hour of all his sons was at hand. Krehna said to Dhrtardehtra that if his sons perpetrated such a deed Yudhishthira's object would be accomplished, "for this very day, seizing them with all who follow them, I can make them over to the Pandarus; I will not, however, commit any such censurable deed that can proceed only from wrath and a sinful understanding." Dhrtarashtra once more caused Vidura to fetch Duryedhana with his brothers, etc., and rebuked them; "dost thou not know Krshna, who is incapable of being defeated in battle by D., men, G., As., and U.?" Vidura reminded Duryodhana that at the gates of Saubha the monkey Drivida covered Krshna with a shower of stones, but could not seize him; nor could Naraka with all the Danaras at Pragjyotisha; slaying Naraka, Krehna brought away 1,000 damsels and married them all. In the city of Nirmocana 6,000 mighty Asuras failed to seize him with their noses. He also mentioned Parand Çakuni, etc. (f) (V, 130). Krehņa reminded Duryedhana that he was not alone, and from his body issued myriads of gods, etc. (o); all the kings were terrified and closed their eyes, except Bhishma, Drona, Vidura, Saiijaya, and the Rehis; for Krshaa gave thom celestial sight, etc. Then he went out with Satyaki and Krtavarman. The Rehie Narada, ctc., vanished. He found Daruka waiting with his chariot (description) drawn by Caibya, and Krtararman, who had mounted his chariot. Dhrtardshtra excused himself, saying that he was powerless. Krshna bade farewell to Dhrtarashtra, etc.  $(\pi)$ , and set out, followed by Bhishma, etc.  $(\rho)$ , to the abode of Kunti (V, 131). Kunti asked him to admonish Yudhishthira to attend to the auties of his own order, and not contemplate virtue alone ("thy virtue is decreasing greatly"), citing Mucukunda (b). It is the king that creates the Krta, Treta, or Deapara age; if he creates the Krta age, he enjoys heaven exceedingly; if he creates the Treta, he enjoys heaven, but not exceedingly; if he causes the Drapara age to set in, he enjoys heaven according to his due; if he promotes the Kali age, he will reside in hell for countless years. "That understanding according to which thou art now acting, is not in accordance with the intentions of Pandu, or myself, or thy grandsire, when we uttered blessings on thee before," etc. (V, 132). "In this connection is cited an old story: § 568. Vidulāputraçāsana" (q.v.).—§ 569: Kunti asked Krshna to remind Arjuna of the voice heard at his birth (that he should rival Indra, vanquish the Kurus, conquer the earth aided by Bkima; slay the Kurus in battle with Krehna as his ally, and recover his share in the kingdom, and, with his brothers, perform three great sacrifices); to Bhima he should say that "the time has come for that in view of which a kshattriya lady brings forth a son"; Krennd he should praise for her behaviour towards the Pandavas; he should remind Nakula and Sahadeva, that they must not forgive the insults towards Draupadi, that was worse than the defeat at dice and the exile; Arjuna should always tread in the path pointed out by Draupadi; Phima and Ariuna are a pair of Yamas capable of slaying the very gods; they should revenge the harsh words said by Dulcasana to Bhima. Krahna bade farewell to Bhishma, etc., took Karna upon his chariot and set out with Satyaki, deliberating with Karna for a long time. Then he dismissed Karna, and driven by Daraka the steeds soon reached Upoplavya. The Kurus assembled an I talked about Krshna (V, 137). Bhishma and Drona reminded Duryoshana of what Kunti had said to Krshna, and the exploits of Arjuna; they recommended peace; fearful omens appeared (V, 138). Duryodhana was cheerless and silent. Bhishma complained. Drong said that his affection for Arjuna was greater than for Agratthaman; Duryodhana ought to have followed the counsels of the olders; Yudhishihira was invincible; the Pandaras had procured wealth from Kubera's abode; "the periods of our lives have run out"; etc. (V, 139). Requested by Dhrtarāshtra, Sanjaya related the conversation between Krshna and Karna (see the note of PCR.). Krshna disclosed to Karna that he was virtually the son of Pandu, and on the side of his father was related to the Pandaras, on the side of his mother to the Vrshnis. He ought to come with him to the Pandavas, being the elder brother of Yudhishthira, and be installed as king by Dhaumya, etc. (a), Yudhishthira being his hoir-presumptive and ruling the kingdom under him; "during the sixth period DraupadI also will come to thee"; "let the Dravidus, etc. (3), walk before thee" (V, 140). Karna admitted that he was virtually the son of Pandu, Kunti having, while a maiden, born him to Sarya and then abandoned him. But the Sata Adhiratha had taken him to his home; from her affection for him Radha's breasts were filled with milk that very day, and she held his urine and fæces; "how can one like us . . . deprive her of her pinda?" Adhiratha regarded Karna as a son, and Karna regarded Adhiratha as a father; he had caused all the rites of infancy to be performed on Karna according to the scriptures; he had caused the name Vasushena to be bestowed upon him by the brahmans; when Karna attained to youth he married wives according to Adhiratha's selection; with them he had begotten sons and grandsons. Through Duryodhana he had enjoyed sovereignty for thirtcen years. His many sacrifices had always been with Sutas, as had also his family rites and marriage rites. It was only after having got hold of Karna that Duryodhana had decided upon war with the Pandaras, Karna having been chosen as the antagonist of Arjuna. Their discourse ought to be kept secret, lest Yudhishire should refuse to accept the kingdom; and "if the empire

becomes mine I shall certainly make it over to Duryodhana only." He praised Yudhishihira, etc. (4), and the weapons of Arjuna (8), comparing the combat to a sacrifice; and Bhima's drinking the blood of Duncasana to the Soma-drinking, etc. (V, 141). Krehna said the victory of the Pandavas was very certain; he described Arjuna's banner, made by Bhaumana by celestial illusion; his Aindra, Agneya, and Maruta weapons, etc.; "then all signs of the Krta, Treta, and Deapara ages will disappear." He forebade Bhimasena's dancing, having quaffed the blood of Duhçusana, etc. (e). "Returning hence, say to Bhishma, etc. (5), that the present month is o delightful one; 7 days hence it will be the day of the new moon, presided over by Indra; let the battle commence then" (V. 142). Karna ascribed the approaching destruction to Cakuni, etc. (1), and mentioned diverse sinister visions of planets (3), etc., and he had seen in a vision, foreboding victory, Yudhishthira, etc. (1), and the inverse respecting Bhishma, etc. (a). " Marna embraced Krehna, descended from his chariot, and riding in his own chariot, which was decked with gold, came back with us" (V, 143). Vidura approached Kunti and spoke of the state and disposition of Yudhishthira, etc. (1), and the allies of Yudhishthira ( $\mu$ ). Kunti thought with grief on those who were going to fight (v). Especially she was afraid of Karna; she recollected the boon of Durvasas and its consequences (£). She went to Karna, who was standing performing his prayers on the bank of Ganga with his face turned towards the east and his arms upraised; and she stayed behind him. waiting for the completion of his prayers. Then, turning round, he beheld Kunti (V, 144). Kunti disclosed to Karna his birth, mentioned the justice of the Pandara cause and the injustice of Duryodhana's, and besought him to join the Pandacas (V, 145). Surya corroborated the words of Kunti. But Karna represented to her the great injury she had done him; he could not now frustrate the hope of the Kauravas; but "except Arjuna thy other sons shall not be slain by me." They then left the spot, turning into different directions (V. 146). At Upcplaya Krekna represented to the Pandagas all that had happened at Hastinapura. In the night, Yudhishthira again brought Krehna into their midst, and caused him to repeat what had been said by Bhishma, etc. (o); Bhishma had related his own life  $(\pi)$ ; he mentioned a duel with Rāma [Jāmadagnya], whore Vicitravīrya fled, having been deserted by his subjects; upon Vicilravirya's death anarchy prevailed in the kingdom, and Indra did not give a drop of rain; afflicted by hunger and maladies (very few of them were still alive), the subjects then asked Bhishma -in vain-to ascend the throne; "when Pandu became king, his sons must obtain their paternal inheritance" (V. 147). Drong had related the life of Pandu. Vidura had asked Bhishma to go to the woods with rim and Dhrtarashtra, or to bind Duryodhana and rule the kingdom with the Pandayas. Gandhari proved that the kingdom by right belonged to the Pandavas and their sons and grandsons, and to no others (V, 148). Dhrtardshtra had repeated to Duryodhana the genealogy of the Kuru race from Soma, mentioning especially that Yayati (b) had placed his youngest son Paru on the throne; and that Derapi's installation was forbidden by the brahmans and all aged persons because of a skin disease (leprosy, Nil.), and as Bahlika abandoned his father and brother and obtained the wealthy kingdom of his maternal uncle, Cantanu, the youngest of the three brothers, became king. "Being defective of a limb, I was likewise excluded by Pāṇḍu; at his death the kingdom must pass to his sons... thou art not the son of a king, and therefore hast no right to the kingdom" (V, 149). Kṛshṇa continued his relation; Duryodhana had repeatedly instructed the kings, saying: "To-day is Pushya [in conjunction with the moon]; march ye." "Eleven akshauhinis have been assembled headed by Bhīshma (with the device of the palmyra in his banner)" (V, 150).

\*Bhagavat ("illustrious, holy") is often applied to the names of persons (gods and men) of high merit, especially religious merit, or used to design them alone.—(a) The Most High: I, 7777 (°bhaktāḥ); III, 13936; V, 1596, 1740, 1742, 1744, 1746, 1748, 1750, 1752, 1754, 1756, 1759, 1761, 1763, 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779, 1781, 1783; XII, (13095, Crro), 13097, 13098, (13102, (ri°), 13122, (13136, Cri°), (13189, Cri°), (13278, Cri°), (13295, Crio), 13307 (Narayana), 13313 (Hari), 13318 (= Nārāyaṇa), 13325 (= Kṛshṇa), 13350 (Paramātmā), 13358 (do.), 13370 (Marih), 13372 (Purushottamah), 13393, 13405 (Narayana), 13425 (Vishnu), 13428 (°akhyanam, Harim), 13449 (Paramatmanah), 13473 (Anadinidhano, Parameshthi), 13496 (Purushah sarratomukhah), 13547 (Harih), 13554 (i.e. Kṛshṇa as reciting Bhagavadgītā), 13658, 13663, 13672 (Madhusudanah), 13678 (Harih), 13706, 13762 (Purusha).-Cf. Krshna, Vishnu, Nārāyana — (b) Krshna: I, 331 (oyanam); II, 25; III, 15542; V, 2534, 2535, (2666, Crio), (2822, Crio), (2924, Crio), 3042 (trayāņām api lokānām bhagavān prapitāmahah), (3308, Crī°), 4435 (voc.), 4966; VI, (933,  $Cri^{\circ}$ ), (987, do.), (994), (998), (1037,  $Cri^{\circ}$ ), (1065), (1104), (1112), (1144), (1170), (1205), 1218 (voc.), 1221 (voc.), (1223), (1251), (†1278), (†1293), (1298), (1303), (1323), (1356), (1377), (1403), (1428), (1456), 2973; VII, 2699 (voc.); VIII, 3440 (voc.); XIII, 613; XIV, 355 (Vishtaraeravaea), 412, (931, Crio), (933, do.), (1550, do.).—Cf. the Most High, Vishnu, Nārāyana.—(c) Vishnu: III, 10140 (voc.), 13493, (13571), (13578, Crio); V, 3695, 3700 (voc.); XIII, 6949 (1000 names), 7009 (1000 names).—Cf. the Most High, Krshna, Nārāyana.—(d) Nārāyana: VII, 9010, 9017. -Cf. the Most High, Kṛshṇā, Vishṇu.—(e) Brahmán: I, 2503, 7701 (?); III, 12191; V, 4107 (voc., Pitamaha), 4109 (do.); VIII, 4439; XII, 13726 (Pitāmahah, Prajāpatih), 13729, 13730.—(f) Çiva: I, 7832, 8123, 8124; V, 7393 (voc.); VII, 6041 (voc.); VIII, 4445 (Vrshabhadhvajah), †4569 (Kirālarapi); XIII, 603, 612, 615, 661, 665, 667, 675, 676, 681, 690, 693, 733, 743, 780, 795, 836, 841, 878, 919, 920, 930, 931, (932, Crio), 939, etc., (1106, Crio), 1147, 1242 (1000 names 1), 1267 (ib.), (6390, Crio), (6419), (6485, Crio), 7499, 7501; XIV, 186, 191.—(g) Indra: V, 325, 446; XIII, 765, 803. -(h) Agni, q.v.-(i) Kubera: VIII, †4514 (Yaksharāt).-(j) Dharma: XVII, †89.—(k) Nārada: III, ††13314, ††13316, ††13317; V, 4121 (voc.).—(1) Kanva: V, 3676 (voc.).—(m) Dhrtarashtra: V, 2897 (çvaçuro).

Bhāgavata ("belonging to or named after Vishņu or Kṛshṇa, etc., an adorer of Bhagavat"). § 7170 (Uparicara): XII, 336, 12718 (tad Bhāgaratam sarvam iti tat prokshitam sadā); 338, 12818 ("devoted to Nārāyaṇa").—§ 717b (Nārāyaṇāya): XII, 341, 13008 (Parameçvara is devoted to Bhagavat—Bhāgavata); 344, 13358 (Paramātman is Bhāgasata-priyaḥ-, i.e. loves the adorers of Bhagavat); 345, 13387 (Sānkhyā Bhāgavataiḥ saha).

Bhagin - Çiva (1000 names ).

Bhagiratha (descendant of Sagara). § 5 (Anukram.): I, 1, 221.—§ 61 (Sarpasattra): I, 55\$\beta\$, †2112.—§ 232 (Svayam-

varap.): I, 186, 7001 (a).—§ 263 (Sabhākriyāp.): II, 3. 67.—§ 267 (Yamasabhav.): II, 8, 322 (in the palace of Yama).—§ 274 (Rājasūyārambhap.): II, 15, 649.—§ 296 (Dyutap.): II, 53, 1929.—§ 323 (Dvaitavanapr.): III, 25, 956.—§ 376 (Tirthay.): III, 85, 8269 (Narada exhorts Yudhishthira to seek renown by visiting the tirthas, as Bh., etc.).—§ 377 (Dhaumyatīrth.): III, 87, 8310 (on the bank of Ganga Bh. brought many sacrifices).—§ 378 (Tirthay.): III, 92, 8444 (Lomaça exhorts Yudhishthira to visit the tīrthas in order to be "liberated," as Bh., Guya, Yuyāti, etc.); 94, 8504.—§ 386 (Agastyop.): III, 106, 8826.— § 387 (Sagara): III, 106, 8828 (\*praticrayat). — § 389 (Ganguvatarana): III, 107, 9918 (son of Dilipa); 108, 9940 (Ganga promises him to descend in order to purify his forefathers), 9944 (practises austerities on Kailasa); 109, 9947 (ovacas; Civa promises him to sustain the Ganga), 9950, 9959 (Gangā descends), 9961 (fills up the Ocean with the Gangā, whom he made his daughter).- § 573 (Ambop.): V, 178, 7096 (°sutā nadī, i.e. Gangā).—§ 574 (Jambūkh.): VI, 6. 238 (Bh. dwelled for many years at Bindusaras after having seen Gangā).—§ 595 (Shodac.): VII, 60, 2249, 2256, 2258; Bh. (Aikshvakam, v. 2256) caused the shore of Gangā Bhagirathi to be covered by flights of steps (cayanaih) made of gold; he presented the brahmans with 1,000,000 of damsels decked with ornaments of gold, etc. (description). It is related how Ganga became his daughter and then his "son" (see the note of PCR., p. 173); G. sang all this before R., D., and men. At last he ascended to Brahmaloka through the grace of the brahmans (v. 2260, v. Nīl.). - § 599 (Jayadrathav.): VII, 94, 3450 (e) (a rājarshi).—§ 604 (Karņap.): VIII, 5%, 117 (rājā Bhoo vrddho, has been slain).—§ 632 (Shodaçarāj.): XII, 29, 956, 962 (Aikshvākum).—§ 658b (Krtaghnop.): XII, 170, 6345 (°rathūkrūntadeçūn).—§ 734 (Ānuçāsan.): XIII. 26, †1851 (brought down Ganga having gratified all D. by terrible austerities).—§ 746 (do.): XIII, 76, 3689.— § 758 (do.): XIII, 103, 4909 (°ey.t samvādam Brahmanaç ca), 4910 (transcended the world of the gods, that of kine, and that of the rshis), 4911, 4912, (†4913), 4950 (rājānam). -§ 767 (do.): XIII, 137a, 6270 (rajarshih; attained to the imperishable worlds by giving his daughter Hamsi to Kautsa), 6271 (attained to the highest worlds by giving 100,000 cows with calves to Kohala).—§ 775 (do.): XIII, 166n, 7677.—§ 795 (Svargaroh.): XVIII, 30, 107.

Bhagiratha-sutā = Gangā: V, 7096.

Bhagirathi ("the daughter of Bhagiratha," i.e. Gangā): I, 372, 599 (oputrāt . . . Bhīshmāt), ††3800 (Çāntanu married Gangam Bhagirathim and begat upon her Devavrata or Bhīshma), 3989, 5509, 5845, 6351, 6447, 6459 (°jalam), 6917 (°tirat), †7283; II, 68 (Gangam), 370 (nadi); III, 4033 (°tīre), 8141, 8156, 8319 (Mahendro . . . yatra Bha punya sarasy - Manikarnik'-akhyo Nil. - asid Yudhishthira), 8646 (punya deva-Gandharva-sevita), 10722, 10724, 11054 (Nara - Nārāyaṇa - sthānam Bhāgīrathyopaçobhitam), 11063 (sutīrthān ca çītām vimalapankajām, etc.), 11065 (opunyajale); V, 4911, 7317 (the mother of Bhishma); VI, 223 (Gangā), 239 (Gangām), 5567 (Bhishmam Bhagirathiputram); VII, 2249 (Gangā), 2254 (tathā Bhagirathi Gangā Urvaçi cübhavat purd; became the daughter and "son" of king Bhagiratha); X, 659 (otiram); XII, 8 (do.), 961 (Ganga sat on the lap of king Bhagiratha, therefore she was formerly [called] Urvaçi), 1118 (otire), 1350 (oputral); XIII, 1702 (Gangā), 1726, 1784 (Gangā), 4070 (Gangā), 6294 ("putral Bhishmo), 7777, 7780; XIV, 2415; XV, 510

- (°tire), 520 (do.), 527 (do.), 861, 871 (°jalan), 901, 1088 (°tire).
- Bhagirathi-putra Bhishma: I, 599; VI, 5567; XII, 1350; XIII, 6294.
- Bhagirathi-suta = Bhishma: XIV, 24.
- Bhaima (pl., patron.): III, †10268: bhīmākramakartāro Bhīmavamçajā vā: Schol.; VII, 4069 (Bhaimān parijaghānāçu rathāms triçatam āhavs).
- Bhaimaseni Divodasa: V, 3960 (Divodasah).
- Bhaimaseni<sup>2</sup> = Ghatotkaca: V, 5926 (Haidimbah); VI, 1713, 2418 (C., Bhaimi<sup>2</sup>), 3668, 3671, 4065 (Ghatotkacah), 4086, 4222 (Ghatotkacah), 5106 (rākshasam); VII, 4060, 4110, 4121, 4126, 6785, 6806, 6824, 6890, 7367, 7418, 7856, 7861, 7868, 7948, 7968, 7994, 8035, 8039, 8086, 8110, 8117, †8174, 8238 (Ghatotkacah), 8333.
- Bhaimi = Ghatotkaca: VII, 8101.
- Bhaimī = Damayantī: III, 2083, 2200, 2217, 2225, 2239, 2253, 2267, 2283, 2320, 2355, 2376, 2382, 2411, 2493, 2507, 2585, 2595, 2603, 2663, 2681, 2729, 2744, 2857, 2973, 2994, 2999, 3008, 3042.
- Bhairava. § 67 (Sarpasattra): I, 2158 (a Nāga of Dhṛta-rāshtra's race).
- Bhaktanam parama gatih = Civa (1000 names 2).
- Bhaktavatsala 1 = Mahapurusha. Do.2 = Vishnu (1000 names).
- Bhallāṭa (a mountain). § 280 (Bhīmasena): II, 30, 1079 (conquered by Bhīmasena).
- Bhāluki (a muni). § 264 (Sabhākriyāp.): II, 4a, 110.— § 266 (Çakrasabhāv.): II, 7, 293 (in the palace of Indra).— § 324 (Dvaitavan.): III, 26a, 985.
- Bhāndāyani. § 266 (Çukrasabhāv.): II, 7, 294 (in the palace of Indra).
- Bhanga. § 64 (Sarpasattra): I, 57, 2150 (a serpent of Takshaka's race).
- Bhangakāra<sup>1</sup>. § 154 (Pūruv.): I, 94, 3741 (son of Avikshit).
- Bhangakāra<sup>2</sup>. § 252 (Subhadrāharanap): I, **219**, 7916 (present at the festival on the Raivataka mountain).
- Bhāngāsuri Rtuparņa: II, 326 (in the palace of Yama); III, 2745, 2781, 2809, 2813, 2885, 2900, 2974, 3027.
- Bhangasvana (a rajarshi). § 728b (Bhangasvanop.): XIII, 12, 529, 530, 557.
- [Bhangasvanopakhyana(m)] ("the episode relating to Bhangasvana"). § 728b (Anuçasanik.). Bhishma suid: In days of yore lived R.-r. Bhangasvana, who, being childless, from desire of obtaining issue performed the Agnishtuta, that is disliked by Indra, but is approved of by men desirous of offspring, in order to purge themselves of their sains (prayaccitteshu, v. the note of PCR., p. 44). He had 100. sons. Indra began to look for an occasion against him. Once, on a hunting expedition, he was bewildered by Indra, and, afflicted with thirst, he plunged into a lake after having caused his horse to drink, and found himself changed into a woman. He took leave of his wives and children and retired to the woods, joined an ascetic and bore him 100 sons, whom he took to his former children, and made-them all enjoy the kingdom as their joint property. Filled with rage, Indra, in the form of a brahman, repaired to Bhanguevana's capital, and, referring them to the example of the gods and the Asuras (the children of Kacyapa), caused the half-brothers to slay each other. Then, in the form of a brahman, he came to the spot where Bhangasvana lived as an ascetic lady, afflicted with grief, and told him that he was Indra, and why he was

- angry, but was gratified and granted him a boon. Ho asked that those sons of his should revive that were born by him as a woman, because the affection entertained by a woman is much greater than that which is entertained by a man. *Indra* revived all his children, and told him to choose whichever sex he liked, that of woman or that of man. He chose to remain a woman, because in sexual intercourse the pleasure that women enjoy is always much greater than what is enjoyed by men. *Indra* proceeded to heaven (XIII, 12).
- **Bhānu¹**. § 102 (Aṃçāvat.): I, **65**, 2555 (a Devagandharva Prādheya).
- Bhānu<sup>2</sup> (= the Sun): I, 42, 1103 (or 1098), 1273; III, 154 (in the cnumeration of Dhaumya), 191; \*XII, 150; XVIII, 162.
- Bhānu<sup>3</sup> = Çiva (1000 names <sup>1</sup>).—Do.<sup>4</sup> = Vishņu (1000 names). Bhānu<sup>4</sup> (a man). § 262 (Bhagavadyāṇa): II. 2, 56 (*Bhānuā* oa Janārdanaā).—§ 402 (Tīrthay.): III, 120, 10277.—§ 452 (Mārkaṇḍeyas.): III, 183, †12584.
- Bhānu. § 552 (Goharaṇap.): IV, 565, 1769 (regarded the battle from a vimāna).
- Bhānu¹ (a son of Angiras). § 491 (Āngirasa): III, 220, 14164 (Bhānur Angiraso dhīrah putro).—§ 493 (do.): III, 221, 14183 (Bhānuñ cāpy Angirāh srjat, culted by the brahmans Brhudbhānu), 14184 (Bhānor bhāryā suprajā tu Brhadbhāsā tu sūrya-jā), 14186 (tam Agnin Baladam prāhuh prathamam Bhānutah sutam), 14187 (Agnih sa Manumān nāma deitīyo Bhānutah sutah | darçe ca paurnamāse ca yasyeha havir ucyato), 14189 (Agnir Agrāyano nāma Bhānor cvāncayas tu saḥ), 14190 (cāturmānyoshu nityānām havishām yonir Agrahah | caturbhih sahitah putrair Bhānor evānvaya Stubhaḥ), 14191 (Niçā tv ajanayat kanyām Agnīr-shcmāv ubhau tathā | Bhānor evābhavad bhāryā sushuve pañca pāvakān).
- Bhānudeva. § 608 (Κατηαρ.): VIII, **48**ν, 2248 (slain by Karna)
- \*Bhānumat¹ (- the Sun): I, †3665; III, 16949; XIV, 892 (Bhānumantam iva grahaḥ); XV, 832.
- Bhānumat<sup>2</sup>. § 579 (Bhīshmavadhap.): VI, **54**<sup>11</sup>, 2268 (king of the Kalingas, fights Bhīma), 2273 (slain by Bhīma).
- Bhānumatī' (daughter of Kṛtavīrya). § 156 (Pūruv.): I, 95, 3768 (wife of Ahamyāti and mother of Sarvabhauma).
- Bhānumatī<sup>1</sup> (daughter of Angiras). § 489 (Āngirasa): III, 218, 14124.
- Bhānusena. § 608 (Karnap.): VIII, 48, 2260 (a son of Karna slain by Bhīma).
- Bhara (an Agni). § 493 (Āngirasa): III, 222, 14213 (= Bharata, Nīl.; agnishtome ca niyatah kratuçreshtho Bharasya tu).
- Bharabhrt Vishnu (1000 names).
- Bharadvāja1 (a rshi). § 22 (Pramadvarā): I. 8a. 962.— § 83 (Ādivaṃçāvat.): I, 63, 2434 (Bharadvājasya ca skannam dronyum çukram avardhata | maharsher ugratapasas, tasmad Drono vyajayata). - § 151 (Pūruv.): I, 94, 3712 (helped Bharata to get a son Bhumanyu).—§ 191 (Arjuna): I, 123. 4807 (one of the seven maharshis). - § 200 (Drona): I, 130. 5102 (bhagavān rehih), 5103, 5105 (the birth of Drona), 5107 (gave the Agneya weapon to Agniveça).—§ 201 (Drupada): I, 130, 5109 (\*sakhā . . . Pṛshato), 5112 (bhagavān, "went to Heaven"), 5124 ("at samulpannam Dronam).-§ 202 (Drona): I, 131, 5183.—§ 217 (Caitrarathap.): I, 166. 6328, 6333 (C., Bhā°), 6336 (°suto = Drona).—§ 221 (do.): I, 170, 6464 (Brhaspati gave him the Agneya weapon), 6465 (Agniveça received the Agneya weapon from Bh.).— § 270 (Brahmasabhäv.): II, 11, 440 (in the palace of Brahmán).—§ 376 (Tirthay.): III, 85, 8264 (among the

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rshis who expected Yudhishthira at the tirthas). - 6 384 (Agastyop.): III, 102, 8741 (Ograms). - § 414 (Yavakritop.): III, 135, 10703 (Bhoc oa Raibhyac os sakhayau sambabharatuh), (10736).- 416 (do.): 111, 137, 10772 (cursed Raibhya), 10780, 10790 (burned the corpse of his son and thereupon himself). — § 417 (do.): III, 138, 10812 (was revived by Arvavasu). - 5 545 (Pativratāmah.); III. 298. 16873 (consoled Dyumatsena).—§ 561 (Yānasandhip.): V. 55μ, 2191 (brahmureheç on Bharadvajat Drono dronyam ajayata).-§ 570 (Sainyaniryāņap.): V, 15 \(\beta\), 5110 (Drupada has learned the art of arms from Bh.).--V, 5788 (°atmajah - Drona).--VI, 526 (odtmaje = Drona), 640 (do.).—§ 580 (Bhīshmavadhap.): VI. 56, 2404 (Bh. and Krtavarman were in the eyes of Bhishma's Garuda-vyuha; so both C. and B., but we ought cortainly to read Bharadvajah). - § 602 (Dronavadhap.); VII. 190v, 8727 (only B., C. has Bhao).—\$ 615y (Badarapacana): IX, 48, 2763 (father of Crutavati).—§ 615aa (Crutavati): IX, 48, 2826 (viprarehel), 2828 (mahamunik). - § 656 (Khadgotp.): XII, 1663, 6200 .- \$ 660 (Mokshadh.): XII. 182, 6769, 6770, 6774.- \$ 660b (Bhrgu-Bharadvajas.): XII, **182**, 6787, (6801); **183**, (6808); **184**, (6821), (6826); **185**. (6866); 186, (6883); 187, (6900), (6909); 188, (6935); **189**, (6950); **190**, (6977); **191**, (6984), (6988), (6990); 192, (7009), 7030.—§ 665 (Mokshadh.): XII, 208, 7593 (among the rehis of the North).- 667 (do.): XII, 210, 7662 (knows the science of arms).—§ 677 (do.): XII, 232. 8481 (viprareheh).- \$ 702 (do.): XII, 293a, 10762.- \$ 717b (Nārāyanīya): XII, 348, VIII), 13218.— § 734 (Ānucāsan.): XIII, 26a, 1763.—§ 736b (Vitahavyop.): XIII, 30, 1962 (acramapadam osya; priest of Divodasa), 1963 (jyeshthah putro Brhaspatsh), 1967, 1971 .- § 789 (Anuçasan.): XIII, 347, 2126 (vanquished the Vitahavyas and the Ainas).-§ 750b (Bisastainyop.): XIII, 93a, 4416, (4441), (4466), (4488), (4519). — § 751b (Çapathavidhi): XIII, 94a, †4551 (C. Bhao), (4581).-§ 770 (Anuçasan.): XIII, 151. 7116 (sao Gautamah; the fifth of the seven Dhanscrarasya guravah, dwells in the North) .- § 775 (do.): XIII, 166. 7670 (among the learned brahmans in the North).- § 7829 (Guruçishyasamvāda): XIV, 358, 960 (Prajāpatioau). Bharadvāja¹ (a Fire). § 490 (Angirasa): III, 219, 14134

Bharadvāja. (a Fire). § 490 (Ångirasa): III, 219, 14134 (son of Çamyu), 14138 (married to Vīrā and father of Vīra). Bharadvāja. (pl. °dḥ) (a poople). § 374 (Jambūkh.): VI, 9, 376 (Ātreyāḥ ea-Bharadvājāḥ; in Bhāratavarsha).

Bhāradvāja. § 648b (Kanikop.): XII, 140, 5249 (Bhāradvājasya samvādam rājāah Çatruājayasya ca), 5250.—§ 250b (Nārītīrtha): I, 216, 7842 (°13a tīrtha, pāpapraçamanam mahat).—VII, 8727 (a rahi) (Bha°, B.).

Bhāradvāja' - Yavakrīta: III, 10700, 10701.

Bhāradvāja' (descendant of Bharadvāja): XIII, †4551 (Bha', B.), †7158; XVII, 12.

Bhāradvāja — Drona: I, †176, †188, 2705, 5096, 5108, 5117. 5121, 5123, 5126, 5134, 5135, 5145, 5147, 5208, 5213, 5305, 5315, 5319, 5349, 5404, 5474, 5526, 6341, 6352, 6353, 6379, 6381, 6389, 6408, 6499, 7536; II, 2264; III, 1683; IV, 1287, 1651, 1828, 1833, 1846, 1852, 1856, 1874, 2056; V, 1961, 4963, 5786, 7607; VI, 1595, 2104, 2201, 2203, 2205, 2208, 2212, 2225, 2230, 2394, 2432, 2879, 2883, 3072, 3078, 3079, 3211, 3292, 3305, 3307, 3308, 3387, 3402, 3555, 3590, 3596, 3599, 3601, 3849, 3853, 3953, 4190, 4206, 4638, 4644, 4645, 5110, 5189, 5715; VII, 178, 201, 230, 259, 279, 281, 435, 467, 493, 644, 648, 792, 795, 796, 820, 881, 883, 920, 924, 946, 1028, 1455, 1462, 1507, 1512, 1513, 1515, 1620, 1624, 1645, 1654,

1665, 2646, 3097, 3115, 3243, 3256, 3495, 3543, 3644, 8787, 8965, 8990, 4010, 4134, 4187, 4141, 4148, 4144, 4155, 4157, 4158, 4252, 4255, 4259, 4261, 4298, 4484 (°eulaß - Agratthaman), 4557, 4608, 4652, 4660, 4665, 4856, 4860, 4864, 4898, 4904, 4910, 4918, 4988, 5020, 5048, 5049, 5050, 5053, 5068, 5069, 5072, 5087, 5230, 6291, 6292, 6687, 6698, 6762, 6769, 6954, 6966, 7205, 7217, 7259, 7844, 7351, 7488, 8810, 8869, 8442, 8491, 8558, 8719, 8721, 8724, 8761, 8782, 8790, 8821, 8824, 8827, 8828, 8840, 8862, 8865 (Bhāo eya odimajah, i.e. Açvatthaman), 8866, 8871, 8878, 8879, 8885, 8900, 9318 (°sutam, i.e. Acvatthaman); VIII, 165, 188, 1043, 8677; IX, 75 (Bhlemah pitamahaç caiva, Bharadvajo, 'tha Gautamah . . . ), 124 (Bhāradvājasya sātmajaķ), 627 (Bhāradvājasya hantāram Dhrehtadyumnam), 740; XII, 2094 (bhagavan), 5249, 5250. Bharadvaja - Acvathaman: I, 574 ("guru - Drona); X,

349, 367, 368, 681. **Bhāradvājaguru** = Droņa : I, 574.

Bharadvajasuta - Dropa: I, 6336.

Bhāradvājasuta - Açvatthāman: VII, 4484.

Bharadvājātmaja - Drona: V, 5783; VI, 526, 640.

Bhāradvājī (a river). § 574 (Jambūkh.): VI, 9λ, 336 (in Bhāratavarsha).

Bharanī (pl.) (a nakshatra, junction-star 35 or 41 Arietis, Sū° Si°). § 746 (Ānuçāsan.): XIII, 64, 3286 (when giving kine and sesame to the brahmans, under Bħ., one obtains great fame and abundant kine in the next life).—§ 749 (do.): XIII, 89g, 4268 (by performing a crāddha under Bħ. one attains to longevity).—§ 759 (do.): XIII, 110, 5394 (Bħ. should be the head during the candravrata under Mūla).

Bharata (Daushmanti). § 3 (Anukram.): I, 1, 46 (his race is descended from Sahasrajyotis).—§ 5 (do.): I, 1a, 220 bis (has died).- § 11 (Parvas.): I, 2, 871 (son of Dushmanta and Cakuntalā; the Bhārata race is named after him).— § 133 (Dushyanta): I, 69 (called Sarvadamana; became a cakravartin sārvabhauma), 2814.—§ 135 (Çakunt.): I, 74, 3106 (etymology), 3118, 3122, 3123 (Bharatad Bharati kirttir), 3124 (°syanvavays hi), 3126 (°sya vamçam).—§ 150 (Pūruv.): I, 94, 3700 (Duehyantad Bhoo jajne).- § 151 (do.): I, 94, 3710. With his three wives Bharata begat altogether nine sons, with whom he was not pleased, as they were not like him; their mothers therefore became angry and slow them (ninyur Yamakshayam). Bharaia then, performing great sacrifices, obtained from Bharadvaja a son named Bhumanyu, who became his heir-apparent; 3712 .--§ 153 (Samvarana): I, 94, 3736 (pl. ? °adhyushitam parvam . purottamam).—§ 155 (do.): I, 94, 3752 (°syanvays). -§ 158 (do.): I, 95, ††3782 (son of Dushyanta and Cakuntalā), ††3785 (°tvam; married Kāçeyī Sārvasenī Sunandā, who bore him Bhumanyu).—§ 171 (Vicitravīryasutetp.): I, 105. 4226 (°vamçaeya).—§ 177 (Pāṇdudigvijaya): I, 113, 4461.—§ 202 (Drona): I, 131, 5156 (°anvays).—§ 241 (Vidurāgamanap.): I, **202**, 7432.—§ 253 (Haraṇāharaṇap.): I, 221, 7969 (°anvaye).- § 267 (Yama-sabhā-v.): II, 8, 322 (in the palace of Yama).—§ 274 (Rājasūyārambhap.): II, 15, 640.—§ 377 (Dhaumya-tīrthak.): III, 90, 8379 (raja cakravarti; performed 35 horse-sacrifices on the Yamuna). -§ 413 (Tirthay.): III, 185, 10692 (Kardamilam . Bharatasyabhishecanam). — § 616 (Duryodhanayajña): III, 257. 15829.—§ 562 (Bhagavadyānap.): V, 90r, 3146.— & 595 (Shodac.): VII, 68: When a child in the forest Bh. D. (Cakentalas, v. 2387) bound the lions and checked the

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tigers, etc., whence he was called Sarvadamana, and his mother forbade him to torture animals. He performed 100 horse-sacrifices on the banks of the Sarasvatī, and 400 on the banks of the Ganga; then once more 1,000 horse-sacrifices and 100 Rajasūyas, etc., etc.; he gave 10,000 billions of kine of the purest gold to Kanva. The gods with Indra and brahmans set up his sacrificial stake (of gold, 100 vyāmas in width). To brahmans he gave horses, elephants, etc.; 2877 (Daushmantam - B. Doushyantim - Bharatam), 2387 (Cakuntalah).- § 632b (Shodaçarajika; of. § 595, Bharata): XII, 29, 988 (Daushmantim Çakuntalam), 940 (Daushmantih), 941, 942. — § 656 (Khadgotpattik.): XII, 1663, 6195 (Daushmantis). — § 721 (Viçvamitrop.): XIII, 4, 201 (Bhosydnvays). — § 746 (Anuçasanik.): XIII, 76 , 3690 (cakravarti).- § 761 (do.): XIII, 1162, 5666, 5669.- § 770 (do.): XIII, 151μ, 7128 (triloke vigrutam vīram Bharatañ oa praktrttayet | garamayena yajhena yeneshtam vai Krte yuge | Rantidevam mahadevam kirttayet paramadyutim).- § 775 (do.); XIII, 166, 7676 (cakravarti). - § 778 (Açvamedhik.): XIV, 3, 50 (Daushmantih Çakuntalah).- § 795 (Svargarohanap.): XVIII, 30, 107.

Bharata. (Dāçarathi). § 525 (Rāmop.): III, 274, 15878, 15879 (son of Daçaratha and Kaikeyī, and uterine brother of Rāma Dāçarathi).—§ 527 (do.): III, 277 (invested as yuvarāja, when Rāma was exiled), 15970, 15975.—§ 543 (Rāmarājyābhisheka): III, 295 (Rāma saw Bh. at Nandigrāma, and has the kingdom made over to him by Bh.), 16591, 16592, 16593, 16594, 16595.

Bharata. (two or more Fires). § 490 (Ångirasa): III, 219, 14135, 14136, 14137 (pauramāsyeshu sarveshu havishājyam eruoodyatam | Bharato nāmatah eo 'gnir dvitīyah Çamyutah sutah | tierah kanyā bhavanty anyā yāsām ea Bharatah patih | Bharatas tu sutas tasya Bharaty ekā ca putrikā | Bharato Bharatasyāgneh pāvakas tu Prajāpateh | mahān atyartham ahitas tathā Bharatasattama); 221, 14176, 14177 (gurubhir niyamair jūto Bharato nāma pāvakah | agnih Pushtimatir nāma tushtah pushtim prayacchati | bharaty esha prajāh sarvās tato Bharata ucyato).—§ 493 (do.): III, 222, 14213 (dahan mṛtāni bhūtāni tasyāgnir Bharato 'bhavat; v. Bhara).

Bharata (pl. oah) ("descendants of Bharata, or the people and race named Bh."): I, 867 (katheyam . . . Bhacanam mahatmanam), 2308 (°anam mahaj janma), 2320 (do.), 2321 (-do.), 3126 (anām evastyayanam), 4270 (the royal house of Hastinapura), 5160; II, 2396 (principally the Duryodhanists), 2560, 2650 (principally the Duryodhanists), 2690 (°andm striyah, i.e. those of the Duryodhanists), 2695 (°anam abhūtaye, i.e. do.), 2700 (= do.); III, 1114 (°ānām abhūtaye, principally the Duryodhanists), †1361 (those who were assembled in the hall of Dhrtarashtra), †10245 (opradhanan, principally the Duryodhanists), 15155 (°anam kulodvaha = Duryodhana), 17474 (Pöndaran); IV, 912 (Çantanavo Bhishmo Bharatanam pitamahah), 913, 1838 (principally the Duryodhanists), 2035 (°anam pitamahah Bhishma); V, 2105 (principally the Duryodhanists), 2914 (ostriyah), 2966 (principally the Duryodhanists). 3399 (i.e. Pandavah), 4211, 5651 (i.e. the Dursodhauists); VI, 37 (°anam pitamahah, i.e. Vyasa), 497 (Bhishmo . . . Bharalanam pitamahah), 1972 (°anam pitamahah - Bhīshma), 5687, 5786; VII, †59 (i.e. the Duryodh.), 76 ("etriyah, i.e. of the Duryodh.), 308 (°striyah), 1023 (i.e. the Duryodh.), 1240 (do.), 3123; VIII, 788 (°kehayah), 1252 (i.e. Pāṇḍavāḥ), †1971 (i.e. Pāṇḍavāḥ), 2866 (okshayah); IX, 122 (the Duryodh.), 1664 (-do., \*\*eksys\*\*); X, 681 (\*\*anām pitāmahaḥ, i.o. Vyāna); XI, 270 (\*\*striyaḥ), 440 (id.), 479 (\*\*yoshitaḥ), 680 (\*\*striyaḥ), 751 (\*\*striyaḥ); XII, 1 (id.), 1588 (\*\*anām pitāmahaḥ, i.e. Bhīshma), 1930 (\*\*anām pitāmahaḥ, i.e. Bhīshma); XIII, 7729, 7768 (\*\*anām kulodvahaḥ, i.e. Bhīshma), 7778 (\*\*strībhir); XIV, 1505 (Subhadrādyāḥ \*\*anām striyaḥ), 1549, 2010 (\*\*striyaḥ), 2036 (id.), 2038 (\*\*siṃhānāṃ); XVII, 46 (\*\*sattamāḥ, i.e. Pāṇḍavāḥ).

Bharata (pl. °āh) ( = Bharatāh): I, 3122 (pārve), 3727 (the people of Bharata), 3731 (v. Samvarana: "the Bh. dwelt in the forests on the banks of the Sindhu for 1,000 years"), 3732 (the people of Bh.), 3733, 3735 (the people of Bh.), 4107 (the people of Hastinapura), 4156 (the people of Bh.), 4973 (principally the Duryodh.), 6131 (i.e. Pandavah), 6439 (do.); 11, 2096 (andm kulaghnah - Duryodhana), 2236, 2656 (i.e. the Duryodh.); III, †1363 (°anam carah, i.e. of the Duryodh.), 11898; V, †684, †698, †885, 923 (°anam pitamaham - Bhishma), 966 (Bharatanam virodhat, i.e. the Pāṇdavāḥ and the Duryodh.), †2575, 2671 (the Pāṇd. and the Duryodh.), 2726, 3009, 4294 (-the Duryodh.), 4298 (Bharatandhaka-Vrshnayah), 4896 (i.e. the Duryodh.), 5314 (pitamaham Bhaoanam = Bhishma); YI, 496 (Bhaoanam pitamahah - Bhishmu), 597 (odnam abhud yuddham, i.e. the Pand. and the Duryodh.), 3084 (anan pitamahah - Bhishma), 3815 (do.), 4688 (do.), 5203 (andm camum prati - the Duryodh.), 5327 (°anam pitamaham = Bhishma), 5436 (do.), 5677 (do.), 5703 (°anam mahattamam - Bhishma), 5704 (°anam pitamale = Bhishma), 5733 (°anam maharatham, i.e. Bhishma); VII, 96 (Rhāoanām pitamaham, i.e. Bhishma), 1424 (sarv. harshanah - Arjuna), 1736 (csainyanam, i.e. the Duryodh.), 1943 (ovahinim, i.e. the Duryodh.), 3043 (oanam mahatmanam), 5015 (osainyasya, i.o. the Duryodh.), 5640 (i.e. the Duryodh.), 5927 (do.), 6158 (do.), 7619 (andm maharathah, i.e. Citrasena), †8155 (i.e. the Duryodh.); VIII, 3645 (°anam maharathau Bhishma-Dronau), †3829 (°anam balam, i.e. the Duryodh.), 4265 (oan daça, i.e. ten Duryodh.). 4958 (°anam patim Duryodhanam), 4976 (i.e. the Duryodh.); IX, 1672; XII, 13680 (Kuravo nāma); XIII, 3690, 7756; XIV, 1809? (Mahābharatu-yuddham tat), 2409? (do.).

Bharata ("a descendant of Bharata"): I. 7446.

Bhārata', otī (adj.): I, 371 (om kulam), 534 (oti senā - the army of the Kurus), 2233 (otim katham = Mahabharata), 2324 (do.), 2759 (°m vamçam), 3122 (°I kirtlir, °am kulam), 3876 (°m kulam), 4271 (°m vamçam); II, 676 (°te vamçe), 1219 (om puram); III, 1980 (oti camuh, i.e. the Duryodh.); IV, 1241 ("im senām); V, 161 ("to vaniço), 2102 (senā"ti, i.e. the Duryodh.), 2315 (oti, sc. send, i.e. the Duryodh.), 4190 (°im, sc. lakshmim), 4811 (Mahabharatam ahavam); VI, 130 (kirticcaoi), 4548 (oti mahacamuh = the Duryodh.), 5229 (°fim, sc. senām, i.e. the Duryodh.), 5769 (samitir . Bharati); VII, 28 (°ti, so. sena), 1724 (senam Bhoim, i.e. the Duryodh.), 3363 (oim senām, i.e. the Duryodh.), 3397 (do. do.), 4205 (sc. sendm, i.e. the Duryodh.), 4216 (do. = do.), 4218 (do. = do.), 4873 (sond, i.e. the Duryodh.), 5133 (orm camum, i.e. the Duryodh.), 5325 (do. = do.), 5846 (otimadhyam, i.e. the Duryodh.), 5927 (oim, sc. senām), 6536 (oti, sc. send, i.e. the Duryodh.), 6668 (ot send), 6671 (ot send) (principally the Duryodh.?), 6968 (oti sena = the Duryodh.), 7219 ("It sona, i.e. the Duryodh.), 8441 ("im, sc. senam); VIII, 2850 (°ti camuh = the Duryodh.), 3037 (°ti senā, i.e. Pāndav.), 3525 (°tī cama, i.e. the Duryodh.), 3686 (°tī send = the Duryodh.), †3815 (°ti priand), 3848 (°tim, sc. sonam, i.e. the Duryodh.); IX, 1491 (oilm sonam, i.e. the

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Duryodh.); XII, 12228 (varsham), 13646 (akhyūnam); XVI, 51 (yuddho); XVIII, 192 (otvāt).

- Bhārata<sup>4-17</sup> = (1) Abhimanyu Ārjuni, (2) Arjuna Pāndava, (3) Bhīmasena Pāṇḍava, (4) Bhīshma Çāntanava, (5) Çāntanu, (6) Ibhītarūshṭra Vaicitravīrya, (7) Duḥçāsana Dhārtarāshṭra, (8) Duryodhana Dhārtarāshṭra, (9) Janamejaya Pārikshita, (10) Nakula Pāṇḍava, (11) Pāṇḍu Vaicitravīrya, (12) Sagara, (13) Vidura Vaicitravīrya, (14) Yudhishṭhira Pāṇḍava:—
  - (1) Abhimanyu: IV, 2325 (Matsya-Bharatayoh).
  - (2) Arjuna: I, 5398, 5525, 6524, 6621, 6713, 6733, 6762, 6769, 7812; II, 4, 61, 1050, 2425, 2426; III, 507, 1459, 1486, 11948, 11992, 12026, 12192, 12288, 12309, 17268; IV, 17, †1666, †2158 (Bhārata-Matsya-vīrau, i.e. Arjuna and Uttara); V, 2832, 2833, 5512; VI, 892, 896, 975, 1035, 1138, 1252, 1324, 1354, 1358, 1363, 1401, 1405, 1429, 1516, 3582, 3584, 4980, 5736; VII, 5927, 6391, 6428, 7838; VIII, 2827, 2867, 2869, 2878, 2999, 3017, 3021, 3034, 3441, 3486, 3635, 3650, 3651, 3683, 3703, 3719, 3740, 3744, 3746; X, 672; XII, 596, 774, 13159, 13166, 13170, 13171, 13246, 13268, 13297, 13560, 13584; XIV, 390, 2116, 2440; XVI, 169 (ought to have been Vasudeva), 286, 290.
  - (3) Bhimasena: I, 4880; II, 2423, 2431; III, 1365, 1415, 1416, 10895, 11222, 11283, 11289, 11326, 17275; IV, 524, 528, 555, 557, 588, 615, 687, 688, 722, 1085; V, 2761, 2790, 5474, 5475; VI, 2275, 3424; VII, 5511; IX, 3402, 3403; X, 756 (?); XI, 393.
  - (4) Bhishma: I, 4028, 4034, 4107, 4154, 4231; II, 1352(?), 1355 (?) (Yudhishthira?), 1472, 1481, 1545; V, 6071 (C. Bhārata, voc. instead of nom.), 7023, 7056, 7259; VI, 507, 523, 5462; VII, 98, 108; XII, 1822, 1836, 1837, 1854, 1957, 2126, 2597, 2917, 4210, 4551, (4552), 4716, 4727, 4779, 5247, 5321, 5928, 6026, 6028, 7153, 7641, 7984, 8021, 9259, 9270, 9755, 9855, 11078, 11079; XIII, 374, 1676, 1681, 2631, 2927, 2930, 3065, 3222, 3229, 3235, 3237, 3268, 3375, 3697, 5146, 6199, 6244.
    - (5) Cantanu: I, 3963, 3967.
  - (6) Dhrtarashtra: I, 238, 4516, 4764, 5597, 5686, 7462, 7471, 7493, 7498, 7499, 7509; II, 1756, 1807, 1809, 1812, 1821, 1822, 1875, 1907, 1911, 1928, 1932, 1962, 2095, 2108, †2120, 2433, 2481, 2482, 2630, 2635, 2636, 2641; III, 285, 313, 318, 343, 459, 14837; V, †691 (?), †950, 955 (°agrya!), 1038, 1066, 1099, 1167, 1256, 1286, 1345, 1388, 1392, 1415, 1431, 1438, 1441, 1444, 1447, 1543, †1553, 1566, 1656, 1691. 1788, 2121, 2142, 2147, 2159, 2163, 2174, 2185, 2189, 2197, 2200, 2203, 2210, 2211, 2272, 2278, 2324, 2384, 2387, 2388, 2391, 2563, 3061, 3386, 3389, \$395, 3409, 3428, 3443, 3494 (?), 4300, 4390, 4391, 4730, 5409, 5410, 5885; VI 40, 64, 91, 114, 138, 146, 152, 200, 207, 227, 313, 317, 331, 344, 399, 408, 430, 487, 613, 693, 755, 756, 854, 1621, 1660, 1690, 1692, 1700, 1712, 1721, 1775, 1793, 1851, 1862, 1895, 2149, 2203, 2205, 2275, 2284, 2286, 2324, 2359, 2363, 2424, 2449, †2649, †2651, 2727, 2773, 2801, †2807, 2817, 2914, 3077, 3184, 3186, 3244, 3275, 3278, 3311, 3406, 3412, 3447, 3475, 3489, 3550, 3618, 3625, 3627, 3667, 3675, 8717, 3750, †3787, 3831 (only in B.), 8873, 3876, 3969, 3995, 4164, 4814, 4336, 4365, 4370, 4383, 4399, 4400, 4502, 4537, 4546, 4551, 4597, 4628, 4634, 4660, 4686, 4762, 4882, †4884, 4893, 5008, 5010, 5109, 5122, 5163, 5195, 5218, 5337, 5501, 5635; VII, 42, 466, 483, 492, 592, 600, 819, 890, 919, 957, 1041, 1098, 1336, †1452, 1471, 1571, 1630, 1640, 1652, 1655, 1787, 1788, 1757, 1823, 1886, 2915, 3124, 3282, 3302, 3322, 3356, **3364**, **3400**, 3485, 3520, 3521, 3562, 3639, **3653**, 3678, 3752,

3935, 3982, 3994, 4011, 4021, 4026, 4033, 4158, 4494, 4577, **†4688, 4816, 4823, 4957, 4968, 4969, 4994, 5074, 5077,** 5097, 5222, 5306, 5400, 5426, 5513, 5628, 5640, 5687, 5761, 5827, 5925, 5940 (B.; C. has cah-Yuyudhana), 6238, 6453, 6615, 6618, 6625, 6636, 6724, 6774, 6861, 6878, 6881, 6897, 6924, 6943, 7100, 7197, 7252, 7253, 7285, 7319, 7369, 7409, 7437, 7439, 7496, 7504, 7520, 7542, 7550, 7594, 7598, 7606, 7608, 7615, 7768, 7794, 7911, 8111, 8392, 8394, 8482, 8520, 8539, 8593, 8608, 8693, 8722, 8816, 8898, 9027, 9279, 9358, 9369, 9415, 9421; VIII, 53, 362, 399, 547, 553, 589, 629, 712, 736, 739, 741, 749, 804, 952, 959, 979, 980, 982, 1007, 1011, 1029, 1038, 1078, 1079, 1117, 1157, 1175, 1190, 1243, 1890, 1675, 2247, 2315, 2365, 2386, 2502, 2527, 2530, 2555, 2559, 2606, 2625, 2676, 2677, 2706, 2742, 2751, 2788, 2835, 2911, 3088, 3093, 3219, 3246, 3283, 3634, 3751, †3815, **†3829, 3888, 3898, 3934, 3967, 3992, 3993, 4117, 4379,** 4432, †4621, †4702, †4763, 4775, †4787; IX, 32, 39, 136, 190, 328, 371, 384, 407, 417, 422, 427, 431, 456, 681, 718, 721, 738, 839, 855, 952, 971, 981, 1001, 1088 (?), 1133, 1137, 1151, 1167, 1176, 1260, 1356, 1363, 1401, 1402, 1446, 1496, 1506, 1507, 1518, 1533, 1564, 1580, 1581, 1726, 1729, 1759, 1965, 3080, 3189, 3201, 3204, 3296, 3307, 3413, 3444, 3492, 3542, 3543, 3549, 3624; X, 33, 39, 268, 271, 272, 278, 303, 330, 335, 348, 417, 434, 547; XI, 31, 49, 51, 94, 97, 166, 170, 182, 185, 190, 195, 207, 228, 236, 239, 251, 256, 306, 346, 350, 768, 776; XII, 4561, 4566; XV, 404, 749, 750.

- (7) Duhçāsana: III, 15091; VII, 4887.
- (8) Duryodhana: II, 1763, 1968, 2092 (?); III, 294, 14773, 14836, 14837, 15031, 15049, 15051, 15225, 15226, 15290, 15293, 15337; IV, 881, 890, 920, 966; V, 2379, 2494, 2922, 3254, 3472, 3494, 3498, 3674, 4129, 4134, 4149, 4163, 4164, 4167, 4200, 4266, 4353, 5069, 5828, 5892, 5896, 5901, 5911, 5935, 5940, 5965, 6012, 6040, 7002, 7048, 7092, 7142, 7159, 7161, 7173, 7179, 7187, 7203, 7201, †7207, 7235, 7267, 7288, 7338, 7367, 7438, 7463, 7482, 7495, 7570, 7571; VI, 3035, 3930, 4443 (PCR.), 4469, 5816; VII, 152, 437, 3449, 5339, 6555, 6561, 6975, 7149, 7151, 7159, 7666, 8445, 8921, 9020; VIII, 359, 1286, 1287, 1291, 1318, 1626, †4829, †4832; IX, 193, 213, 974, 1686, 1768, 1773, 1776, 1777, 1805, 1858, 1876, 3333; X, 506, 529; XII, 4567.
- (9) Janamejaya: I, 2175, 2496, 2498, 2521, 2522, 2527, 2529, 2538, 2553, 2609, 2632, 2708, 3110, 3117, 3124, 3125, 3162, 3205, 3207, 3212, 3424, 3712, 3720, 3721, 3749, 8908, 4020, 4040, 4049 (B. Bhārata, C. otah), 4099, 4146, 4289, 4320, 4373, 4375, 4380, 4383, 4395, 4513, 4539, 4641, 4784, 4936, 4975, 4994, 4996, 5236, 5293, 5312, 5339, 5370, 5391, 5440, 5462, 5511, 5715, 5814, 5899, 5901, 5973, 6180, 6185, 6241, 6277, 6284, 6300, 6360(?), 6953, 7206, 7250, 7524, 7528, 7742, 7780, 7783, 7811, 7814, 7816, 7818, 7821, 7858, 7874, 7912, 8023, 8029, 8066, 8069, 8120, 8293, 8327, 8337, 8348, 8435, 8448; II, 15, 75, 101, 135, 514, 541, 762, 821, 834, 943, 970, 976, 981, 1094, 1112, 1156, 1195, 1247, 1263, 1432, 1487, 2052, 2289, 2481, 2492, 2513 (?); III, 262, 410, 426, 1612, 1665, 4038, 10097, 10469, 10972, 10985, 11183, 11341, 11427, 11518, 11709, 11772, 11898, 12441, 13213, 13488, 14860, 14880, 14903, 14958, 14978, 14998, A5104, 15182, 15186, 15272, 15344, 15611, 15801, 16926, /17056; IV, 6, 462, 826, 828, 1005, 1067, 1271, 1599, 1705, 1998, 2014, 2032, 2082, 2348; V, 152, 178, 210, 598, 1572, 1802, 1917, 2212, 3002, 3376, 5243, 5276, 5390, 5696, 5698, 7614, 7622, 7652; VI, 495, 496; VIII, 10, 5041; IX, 1996, 2205, 2207, 2218, 2248, 2270, 2278, 2866, 2868, 2401,

2445, 2498, 2546, 2550, 2568, 2572, 2582, 2586, 2603, 2605, 2607, 2608, 2612, 2620, 2623, 2625, 2626, 2629, 2632, 2641, 2642, 2646, 2649, 2713, 2768, 2772, 2787, 2788, 2851, 2864, 2869, 2918, 2918, 2925, 2959, 2964(!?), 3511; XI, 325, 412, 503 (ought to have been Kṛshṇa), 742, 787; XII, 1383, 1395, 1399, 1411, 1466, 5632, 6127, 12999, 13029, 13615, 18632, 13718; XIII, 1304; XIV, 1624, 1627, 1635, 1717, 1738, 1739, 1741, 1759, 1862, 1886, 1887, 1964, 2041, 2045, 2063, 2125(?), 2145, 2163, 2186, 2205, 2233, 2254, 2258, 2537, 2658(?), 2692, 2816, 2827, 2845; XV, 134, 174, 513, 524, 589, 619, 727, 774, 917, 1055; XVI, 39, 46, 97, 149, 195, 222; XVIII, 56, 87, 177, 221, 233, 246.

(10) Nakula: V, 5476 (= Ulūka?), 5477; XII, 6149, 6172.

(11) Pāndu: I, 4478, 4568, 4579, 4682, 4750.

(12) Sagara: III, 8847.

(13) Vidura: I, 7882 (Janamejaya?), 7521; II, 1782, 2130; III, 256.

(14) Yudhishthira: I, 6360 (? one expects Pandavah); II, 42 (?) (Janamejaya?), 156, 161, 208, 240, 274, 286, 304, 346, 377, 420, 431, 438, 442, 448, 455, 462, 475, 478, 504, 565, 605, 743, 1327, 1428, 1639, 2445, 2492 (?), 2504 (?), 2513 (?), 2581; III, 128, 142, 618, 715, 797, 802, 812, 813, 828, 844, 995, 1001, 1016, 1120, 1121, 1145, 1251, 1271, 1345, 1351, 2077, 2104, 2135, 2200, 2216, 2219, 2264, 2350, 2391, 2516, 2687, 2705, 2867, 2874, 2919, 2945, 4075, 5010, 5031, 5040, 5052, 6056, 5062, 5076, 5082, 6028, 6030, 6049, 6052, 6058, 6060, 6065, 7006, 7046, 7088, 7089, 7098, 8026, 8029, 8040, 8050, 8060, 8067, 8068, 8101, 8115, 8181, 8184, 8221, 8225, 8260, 8326, 8355, 8357, 8376, 8465, 8493, 8528, 8532, 8562, 8632, 8640, 8643, 8667, 8813, 8832, 9902, 9984, 9985, 10133, 10134, 10201, †10214, 10304, 10316, 10409, 10457, 10497, 10523, 10546, 10704, 10714, 10753, 10764, 10805, 10820, 10830, 10847, 10849, 10861, 10991, 11448, 11485, 11804, 11824, 11882, 11962, 11994, 12009, 12051, 12093, 12100, 12122, 12140, 12142, 12169, 12230, 12252, 12275, †12327, †12328, 12872, 12873, 12888, 12904, 12908, 12976, 13113, 13376, 13422, 13491, 13621, 13647, 14119, 14232, 14432, 15857, 15386, 15952, 16074, 16228, 16505, 16526, 16658, 16712, 17245, 17435; IV, 28, 31, 77, 79, 89, 157, 226, 228, 555; V, 205, 377, 436, †689, 2585, 2688, 2689, 2711, 4470, 5083 (Bhārata, B.; C. has am), 5087, 5140, 5427; VI, 1545, 4940; VII, 2013, 8358; VIII, 2155, †3375, †3503, †3505, 5001; 1X, 350(?), 351(?), 1748, 1780, 1792, 3482; X, 616, 629, 768, 792; XI, 321, 2742 (ought to have been Kucika); XII, 47, 82, 110, 115, 117, 118, 133, 290, 338, 344, 371, 376, 381, 397, 409, 410, 440, 477, 536, 606, 620, 702, 703, 1072, 1146, 1147, 1155, 1157, 1159, 1188, 1192, 1205, 1207, 1219, 1240, 1241, 1255, 1483, 1437, 1465, 1515, 1759, 1982 (?), 2044, 2086, 2136, 2248 (?), 2280, 2294, 2304, 2307, 2312, 2468, 2469, 2470, 2476, 2483, 2492, 2536, 2626, 2670, 2720, 2736, 2832, 2836, 2838, 2923, 8055, 3057, 3124, 3128, 3229, 3268, 3281, 3298, 3331, 3354, 8361, 8460, 8461, 3578, 3686, 3692, 3705, 8757, 3769, 3786, 8792, 8961, 3963, 8980, 8989, 8997, 4007, 4023, 4026, 4191, 4197, 4243, (4330), 4351, 4437, 4520, 4524, 4553 (?), 4647, 4785, 4741, 4748, 4772, 4823, 4825, 4877, 4880, 4924, 4927, 4928, 5129, 5132, 5248, 5360, 5414, 5428, 5436, 5440, 5463, 5876, 5902, 5920, 5961, 5979, 5983, 5998, 6040, 6078, 6317, 6351, 6387, 6389, 6448, 6587, 7077, 7093, 7095, 7148, 7537, 7540, 8009, 8088, 8185, 8344, 8431, 9296, 9450 (?), 9548, 9795, 9838, 9847, 9853, 10008, 10146, 10155, 10165, 10185, 10211, 10213, 10221, 10264, 10267, 10347, 10497, 10502,

10533, 11109, 11139, 11160, 11168, 11170, 11171, 11186, 11189, 11194, 11195, 11516, 11545, 11854, 12183, 12204, 12218, 12252, 12259, 12260, 12425, 12577, 12616, 12621, 12645, 12819, 12846, 12988, 13942; XIII, 89, 102, 159, 180, 220, 345, 406, 410, 426, 444, 445, 598, 602, 650, 972, 975, 998, 1033, 1380, 1576, 1578, 1588, 1591, 1607, 1610, 1617, 1635, 1637, 1656, 1658, 1662, 1666, 1672, 1675, 1939, 1947, 1958, 1970, 2084, 2192, 2274, 2349, 2355, 2358, 2427, 2498, 2508, 2513, 2517, 2519, 2554, 2613, 2619, 2630, 2722, 2730, 2762, 2806, 2828, 2833, 2859, 2951, 2995, 3016, 3047, 3076, 3077, 3080, 3081, 3098, 3100, 3282, 3347, 3348, 3364, 3366, 3723, 3831, 3877, 3930, 4320, 4321, 4325, 4374, 4378, 4415, 4422, 4644, 4649, 4652, 4678, 4679, 4755, 4793, 4814, 4910, 5059, 5076, 5080, 5081, **5082**, 5083, 5095, 5098, 5103, 5114, 5115, 5128, 5130, 5141, 5146 (?), 5348, 5363, 5433, 5444, 5447, 5464, 5466, 5479, 5492, 5493, 5504, 5523, 5529, 5563, 5611, 5686, 5697, 5706, 5714, 5921, 6280, 6281, 6913, 7134, 7161, 7186, 7370, 7473, 7488, 7538; XIV, 40, 43, 48, 68, 97, 332, 335, 2080; XV, 157, 181, 187, 197, 214, 222, 223, 240, 249, 681, 708, 1024, 1046, 1078; XVII, 90, 94; XVIII, 61, 114.

Bhārata 14 (m) (= Mahābhārata): I, 19 (Bhāratasyetihāsasya), 52 (Manv-ādi Bhāratam kecit . . . ), 77 (Lekhako Bhāratasyāsya), 85 (°súryeṇa), 92 (°drumaḥ), 96 (abrarīd Bhārataṃ loke mānushys 'smin mahān ṛshiḥ), 98 (çrāvayām āsa Bhāratam), 101 (caturvimeatisāhasrīm cakre Bhārata-samhitām), 247 (°ādhyayanam), 255 (anukramanikādhyāyam Bhūratasyemam āditaķ), 257 (°sya vapuķ), 259, 262 (adkītam Bhāratam tona), 264 (ekataç caturo vedān Bhāratam caitad ekatah), 303 (°ākhyānam), 308 (tad etad Bhāratam nāma kavibhis tūpajīvyati); 311 (Bhūratasyetihūsasya . . . parvasangrahah), 360 (samūso Bhūratasyūyam atroktah parvasangrahah), 516 (pañcamam parva Bharate), 526 (shashtham etat samakhyatam Bharate parca), 539 (saptamam Bharate parca), 548 (ashţamam parva Bharatacintakaih), 592 (çlokasuptaçatī capi pancasaptatisamyuta | samkhyaya Bharatakhyanam uktam Vyūsena dhīmatā), 644 (etat sarvaņ samākhyūtaņ Bhūrataparvasangrahah), †655 (yo Bharatam samadhigacchati . . . ), †658 (°kathām . . . ), 2202 (mahat), 2313 (yo 'dhīle Bhāon punyam), 2314 (Bhāom pathan), 2329, 2330 (idam), 2419, ††3841 (idam); XII, 13315 (çatasahasrād °ākhyānavistarāt), 13649 (°ārthān), 13650 (id.), 13651 (id.); XIII, 3682, 6069 (?), 7159 (°kathām); XVIII, 196, 202 (°ādhyayanāt), 208 (°Sāvitrīm), 209, 210 (ākhyānam), 211-12, 214, 218, 220, 221 (crutvā Bhārata Bhom), 233 (id.), 262, 290 (bhavishyam?), 295 (°cravans), 296-8, 300.

Bhārata" - camgrama ("the war of the Bhāratas"): XII, 1716 (Nil.).

Bhārata<sup>w</sup> (m) (= Bha°varsha). § 574 (Jambūkh.): VI, 9, 317; XII, 12228.

Bhāratācārya 1 = Droņa: II, 1535; IV, 1591, 1592 (Droṇāt); X, 618.

Bharatacarya' - Krpa: II, 1349 ( $K_{TP}$ e).

Bharatacaryaputra - Açvatthaman: X, 640.

Bharataçardula 1-6 = (1) Bhīmasema Pāṇḍaya, (2) Dhṛtarāshṭra, (3) Duryodhana Dhārtarāshṭra, (4) Janamejaya Pārikshita, (5) Yudhishṭhira Pāṇḍava:—

(1) Bhīmasena: II, 1061.

(2) Dhrtarāshtra: VI, 4237; VII, 5432; IX, 3557.

(3) Duryodhana: V, 7272.

(4) Janamejaya: I, 2016; XVII, 44.

- (5) Yudhishthira: III, 8884, 15892; XII, 2189; XIII, 8199, 7087.
- Bharataçardulau Bhimasena and Duryodhana: IX, 3111. Bharataçreshtha 1-10 = (1) Arjuna Pāṇḍava, (2) Bhimasena Pāṇḍava, (3) Bhīshma Çāntanava, (4) Dhṛtarāshtra Vaicitravīrya, (5) Duḥçāsana Dhūrtarāshtra, (6) Duryodhana Dhārtarāshtra, (7) Janamejaya Pārikshita, (8) Nakula Pāṇḍava, (9) Parikshit (father of Janamejaya), (10) Yudhishthira Pāṇḍava;—
  - (1) Arjuna: I, 6793, 6892; III, 12207; VIII, 648, 2881, 8037, 8576, 3780, 4129; XIV, 1475, 2279.
  - (2) Bhīmasena: III, 11208; IV, 591; VIII, 3894; IX, 1924.
  - (3) Bhīshma: V, 1962, 3100, 5942, 7295; VI, 4486 (Gāṅgeyo), 5568, 5735; VII, 25, 102; IX. 1984 (Gāṅgeya); XII, 1994, 7519, 7522; XIII, 344, 1531, 1760, 2045, 4743, 5880, 7723.
  - (4) Dhrlarāshtra: V, 3437, 3499 (?), 5626, 5738; VI, 102, 173, 381, 410, 475, 491, 1855, 1968, 1971, 2019, 2032, 2033, 2447, 2924, 3447, 3531, 3594, 3642, 3880, 4083, 4085, 4139, 4145, 4312, 5084, 5589, 5783; VII, 28, 789, 794, 1735, 3066, 3888, 3983, 4117, 4240, 5444, 5472, 5661, 5740, 5815, 5901, 6095, 6883, 7348, 7441, 7584, 7601, 7721; VIII, 2482, 2656, 2681, 2698, 2770, 2771; IX, 378, 722, 1006, 1340, 1577, 1591, 1641, 3233.
    - (5) Duhçāsana: VII. 4937.
  - (6) Duryodhana: III, 14842, 15334; V, 3499 (?), 4192, 4205, 4685, 5045, 5966, 5994, 6060, 6097, 7177, 7236, 7509; VI, 4411; VII, 444; VIII, 1663, 2717 (so both C. and B.); IX, 171, 3234, 3637 (sarvaloksçvarsçvaram).
  - (7) Janamejaya: I, 3713; III, 13628, 15799, 16922, 17184, 17271; IX, 9, 23, 2094, 2822, 2851, 3003; X, 688; XIII, 7779; XIV, 2176, 2240; XV, 888; XVII, 43; XVIII, 208, 270, 290-1.
    - (8) Nakula: IX, 504.
    - (9) Parikshit: I, 1678.
  - (10) Yudhishthira: II, 427, 726; III, 608, 617, 637, 644, 670, 782, 849, 2716, 3097, 8336, 8833, 11650, 13000, 13063, 13377, 13415, 13643, 14286, 16971; VI, 2059; VII, 2974, 3982, 8318, 8357; VIII, 3563; IX, 1749, 1837, 3152; XII, 640, 700, 2267, 3267, 5541, 5798, 5804, 6038, 7536, 7568, 10696, 13938; XIII, 201, 408, 432, 441, 452, 1537, 1724 (ought to have been Gautama), 2122, 4293, 4646, 4650, 4653, 5374, 7554; XIV, 2530, 2652, 2688; XVII, 94; XVIII, 119.

Bhārataçreshthā. Arjuna Pāṇḍava: XIV, 2482.
Bharataçreshthā. (pl., "the best of the Bh.") = the

Pāṇḍavāh: III, 2015, 12555, 15389, 15571.

Bharatacreshthāh' = the Duryodhanists: VII, 22.

Bharatagoptr - Cantanu: I, 3975.

Bhāratāgrya = (1) Arjuna Pāṇḍava, (2) Duryodhana Dhārtarāshṭra, (3) Janamejaya Pārikshita:---

- (1) Arjuna: XV, 434.
- (2) Duryodhana: V, 766.
- (3) Janamejaya: I, †2097, †2098, †2099, †2100, †2101, †2102, †2103.

Bharatamukhya = (1) Duryodhana Dhartarashtra: V, †915.—(2) Janamejaya Parikshita: I, 7151. Bharatapasada = Duhcasana Dhartarashtra: II, 2807.

Bhāratāpasada - Duḥçāsana Dhārtarāshṭra: II, 2307. Bharataprayarha - Yudhishṭhira: III, †909.

- Bharatapravarhāḥ (pl.) = Pāṇḍavāḥ: III, †944. Bharatapravīra = Bhīmasena Pāṇḍava: III, 1372. Bhāratarājaputra = Hrīnisheva (?) Ugrāyudha (?): VIII, †207.
- Bhāratarathaoreahtha Arjuna Pāṇḍava: VII, 1424.
  Bharatarahabha 1-16 (1) Arjuna Pāṇḍava, (2) Bhīmasena
  Pāṇḍava, (8) Bhīshma Çāntanava. (4) Çāntanu, (5) Dhṛshṭadyumna, (6) Dhṛtarāshṭra Vaicitravīrya, (7) Droṇa, (8) Duryodhana Dhārtarāshṭra, (9) Janamejaya Pārikshita, (10) Nakula
  Pāṇḍava, (11) Pāṇḍu Vaicitravīrya, (12) Sahadeva Pāṇḍava,
  (13) Vidura Vaicitravīrya, (14) Vikarṇa Dhārtarāshṭra, (15)
  Yudhishṭhira Pāṇḍava:—
  - (1) Arjuna: I, 6492, 6651, 6689, 6874, 7781, 7816, 7889, 7982; II, 988; III, 1467, 1490, 1620, 2018; VI, 991, 1122, 1164, 1347, 1367, 1438, 1490, 5586; VII, 2546, 3849; VIII, 2829, 2997, 3024, 3025, 3030, 3032, 3061, †4578; XIV, 402, 422, 589, 596, 599; XVI, 166, 259.
  - (2) Bhīmasena: I, 5897; II, 922, 1069, 1079; III, 11126, 11288, 11307, 11697, 11705, 17279; IV, 558, 618; XII, 514; XV, 370.
  - (3) Bhishma: I, 4052, 4481; V, 7097, 7257, 7295; VI, 538, 559, †792, 4943, 4952, 5719; VII, †86; XII, 1963, 2132, 2270, 2535, 4913, 4914, 4919, 5877, 6003, 7567, 8213, 10102, 10114, 11837; XIII, 197, 199, 344, 1381, 1688, 1689, 2008, 2970, 3006, 3241, 3955, 4551, 4601, 4677, 5166, 5688.
    - (4) Çantanu: I, 3930, 3951.
    - (5) Dhrshtadyumna: VI, 2066.
- (6) Dhrtarashtra: I,7467; II,1754,1952,2407,2472,2484. 2506, 2632, 2707; III, 254; V, 995, 1004, 1032, 1044, 1143, 1194, 1319, 1465, 1960, 2001, 2013, 2123, 2134, 2185, 2195, 2386, 2467, 2468, 3395, 3404, 3412, 3419, 3420, 3421, 3426, 3430, 3434, 5626, 5698, 5776, 5859; VI, 46, 163, 271, 274, 281, 365, 387, 391, 497, 647, 654, 713, 733, 734, 735, 790, 826, 1760, 1806, 1810, 1812, 2080, 2178, 2351, 2364, 2889, 3055, 3095, 3127, 3148, 3337, 4097, 4350, 4681, 4769, 4817, 5000, 5014, 5016, 5068, 5085, 5096, 5458, 5462, 5677, 5771; VII, 760, 1597, 1724, 2713, 3065, 3696, 3698, 3932, 3950, 4007, 4129, 4486, 4669, 5068, 5210, 5299, 5356, 5454, 5511, 5601, 5619, 5936, 6362, 6503, 6655, 6669, 6894, 7019, 7072, 7108, 7282, 7476, 7507, 7512, 7571, 7516, 7678, 7723, 8362, 8394, 8522, 8774, 8915, 9214, 9311, 9496; VIII, 402, 486, 997, 1282, 2124, 2228, 2383, 2392, 2397, 2671, 2727, 3114, 3167, 3308, 3403 (so C.; B. am. i.e. Yudhishthira), 3564, 3572, 3961, 3964, 4143, 4400, 4407; IX, 25, 38, 341, 343, 397, 405, 406, 408, 454, 459, 511, 622, 707, 728, 731, 757, 932, 1099, 1138, 1163, 1209, 1223, 1274, 1485, 1495, 1712, 1713, 1721, 3288, 3298, 3306, 3467, 3494, 3556; X, 432; XI, 54, 141, 168, 255, 260, 268, 292, 836; XV, 763.
  - (7) Drona: VII, 684.
- (8) Duryodhana: II, 1935, 1937, 1944, †2134; III, 372, 15282; V, 161, 937, 1944 (v. 1926, read Bhishma uvāca against B. and C.), 2386, 4132, 4136, 4140, 4150, 4153, 4154, 4155, 4160, 4174, 4202, 4205, 4227, 4229, 4355, 4363, 5941, 5945, 5955, 5962, 5973, 5995, 7105, 7106, 7201, 7225, 7427, 7487; VI, 3015, 5081; VIII, 1310; IX, 227, 3640.
- (9) Janamejaya: I, 2235, 2533, 2466, 2472, 2479, 2481, 2762, 3279, 3750, 3927, 4009, 4038, 4041, 4123, 4309, 4396, 4474, 4557, 4643, 5282, 5299, 5502, 5642, 5657, 5716, 5775, 5824, 5889, 5900, 5941, 6109, 6111, 6634, 6974, 8052, 8155, 8209, 8479; II, 8, 885, 979, 1000, 1099, 1142, 1161, 1262, 1660, 2215, 2454; III, 435, 9968, 11395, 11416, 11545, 11670, 11681, 13482, 15188, 15281, 15237, 15330, 15870,

16594; IV, 158, 1034, 1889, 1894, 2010, 2034, 2870; V, 565, 596, 1797, 3007, 3107, 4186, 4439, 5886, 5892; VIII, 77; IX, 53, 54, 110, 1990, 1998, 2340, 2648, 2651, 2655, 2664, 2690, 2723, 2949, 3509; X, 657; XII, 1548; XIV, 1536 (read °bha; B. °ab), 1680, 1750, 1765, 2013, 2032, 2040, 2128, 2195, 2314, 2445, 2550, 2629, 2631, 2647, 2683; XV, 261, 281, 854, 427, 521, 609, 630, 635, 656, 733, 894, 898; XVI, 204; XVII, 21, 156, 158; XVIII, 198 (ought to have been Çaunaka), 221, 263, 283, 293, 298, 300, 308, 311.

(10) Nakula: II, 1203; XII, 6208.(11) Pāṇḍu: I, 4617, 4653, 4715, 4967.

(12) Sahadeva: II, 1182.

(13) Vidura: IX, 46; XV, 390.

(14) Vikarna: II, 2282.

(15) Yudhishthira: II, 157, 179, 188, 191, 255, 256, 277, 382, 428, 497, 499, 500, 567, 569, 608, 651, 656, 692, 708, 1639, 2159, 2499, 2568; III, 613, 615, 662, 760, 1206, 1261, 1272, 1281, 2956, 2996, 3068, 4087, 5003, 5005, 5011, 5013, 5020, 5046, 5058, 5094, 7023, 8003, 8052, 8071, 8073, 8098, 8121, 8298, 8309, 8329, 8426, 8534, 8883, 8859, 9919, 9989, 10102, 10169, 10828, 11535, 11784, 11964, 12011, 12031, 12095, 12146, 12241, 12286, 12507, 12790, 12792, 12794, 12833, 12855, 12873, 13016, 13017, 13136, 13555, 13588, 13592, 13603, 13658, 15872, 16568, 16594, 16609, 16614, 16637, 16722, 16859, 17325, 17888, 17424; V, 208, 285, 270, 285, 322, 494, 5322, 5419; VI, 4970; VII, 2011, 8353; VIII, †3292; 1X, 347, 1788, 1383, 1893, 1900, 3150; X, 608, 621, 767; XII, 108, 278, 305, 345, 506, 643, 650, 1138, 1177, 1343, 1440, 1571, 1761, 1784, 2154, 2167, 2181, 2606, 2758, 2983, 3261, 3408, 3459, 3558, 3582, 3682, 3753, 4023, 4185, 4196, 4244, 4352, 4412, 4732, 4733, 5035, 5328, 5379, 5454, 5809, 6448, 7549, 7555, 7562, 7565, 7742, 8455, 9771, 9833, 10152, 10155, 10162, 10189, 10251, 10488, 11062, 11066, 11086, 11132, 11181, 11203, 12646; XIII, 109, 260, 386, 407, 437, 442, 445, 468, 459, 460, 461, 468, 472, 477, 507, 1582, 1593, 1594, 1598, 1600, 1604, 1680, 1649, 1650, 1655, 1669, 1728 (ought to have been Gautama), 2085, 2095, 2126, 2129, 2249, 2400, 2418, 2420, 2524, 2552, 2553, 2629, 2648, 2649, 2701 (ought to have been Nahusha), 2708, 2767, 2913 (ought to have been Kucika), 2934, 8040, 3357, 3360, 3372, 3377, 3616, 8655, 3813, 3829, 3884, 3946, 3950, 3952, 8959, 4647, 4797, 4842, 5085, 5118, 6181, 5140, 5142, 5189 (?), 5492, 5565, 5646, 5882, 7402, 7454, 7457; XIV, 311, 327, 2678; XV, 97, 139, 204, 225, 845, 604, 680, 978, 998, 1082; XVII, 77, 78; XVIII, 98.

Bharatarshabhāḥ (pl.): I, 4966 (Pāṇḍavān), 5334 (the disciples of Droṇa); II, 2497 (— Pāṇḍavāḥ); III, 240 (— Pāṇḍavāḥ), 355 (— do.), 934 (— do.), 1453 (— do.), 2007 (— do.), 6089 (— do.), 6921 (— do.), 10695 (— do.), 11550 (— do.), 11648 (— do.), 11668 (— do.), 11832 (— do.), †12339 (— do.), †12340 (— do.), 13007 (°an — Yamau), 14702 (— Pāṇḍavāḥ); IV, 1683 (— the Duryodhanista), 2259 (— Pāṇḍavāḥ), 2295 (°an — Nakula and Sahadeva); V, 4466 (— Bhīshma, etc., in the palace of Dhṛtarāshṭra); XI, 445 (— the Duryodhanista); XII, 1519 (— Pāṇḍavāḥ); XIV, 1536 (— Pāṇḍavāḥ); C. °aē, read probably °āāa).

Bharatasattama 1-16 = (1) Arjuna Pāndava, (2) Bhīshma Cantanava, (3) Cantanu, (4) Dhytarāshtra Vaicitravīrya, (5) Duryodhana Dhārtarāshtra, (6) Janamejaya Pārikshifa, (7) Pāṇḍu Vaicitravīrya, (8) Sahadeva Pāṇḍava, (9) Vikarņa Dhārtarāshṭra, (10) Yudhishṭhira Pāṇḍava:—

- (1) Arjuna: III, 1540; VI, 1458; VII, 2549, 6224; IX, 8468; XVI, 290.
- (2) Bhishma: I, 5096; XII, 5594, 12709; XIII, 2044, 2202, 8200, 7601.
  - (3) Çantanu: I, 8924, 8926.
- (4) Dhytarashtra: V, 4329, 4331; VI, 800, 4240, 4279; VII, 6778, 7849, 7606; VIII, 1001, 1390, 2839; IX, 327, 1175, 1225, 1270, 1349; X, 412, 497.
- (5) Duryodhana: V, 1928 (v. 1928, read Bhishma urdes against B. and C.), 2296, 4203, 4712, 4996, 7104, 7200; VI, 2933; VII, 8998.
- (6) Janamejaya: I; 1962, 2217, 2390, 2801, 3900, 4776, 4976, 5108, 8047, 8061; II, 69, 836, 1789; VIII, 75; IX, 2547, 2940; XI, 517; XIV, 1482, 1902, 2061, 2484, 2691, 2857; XV, 018; XVII, 15, 39.
  - (7) Pāndu: I, 4415, 4891.
  - (8) Sahadeva: II, 1159.
  - (9) Vikarna: XI, 552.
- (10) Yudhishthira: II, 625, 691; III, 1024, 4059, 5026, 6012, 6027, 6032, 6047, 6058, 6078, 6080, 7009, 7071, 8041, 8155, 8315, 8385, 10528, 11655, 13019, 13507, 13609, 13661, 13668, 14137, 16728; V, 5451; VII, 8355; VIII, 2993; XII, 383, 418, 2138, 2346, 2387, 3382, 3966, 3978, 5460, 5580, 6041, 6380, 6459, 7624, 10157, 10164, 13766; XIII, 429, 2081, 2287, 2654, 2710, 2807, 2920, 3043, 3339, 3423, 3481, 3804, 3852, 4548, 4650, 5137, 5346; XV, 1080; XVII, 53.

Bharatasattama - Duryodhana: V, 7288 (so both B. and C.).

Bharatasattamāḥ: I, 7737 (— Pāṇḍavāḥ); III, 11649, 11675; V, 4181 (— the Duryodhanists); VI, 3135 (— Pāṇḍavāḥ); XVII, 46 (— do.).

Bharatasimha - Bhishma Çantanava: VI, 3810.—Do. - Pandu: I, 4631.

Bharatasimha - Yudhishthira: III, 740.

Bharatavamça: I, 3970.

Bhārata(m) varsha(m). § 574 (Jambūkh.): VI, 6, 201; 9, 309, 312, 313; 10, 385, 387.—§ 575 (Bhūmiparvan): VI, 12, 493.—Of. Bhārata\*\*

Bharati (P) (an Agni). § 490 (Ängirusa): III, 219, 14136 (v. Bharata).

Bhāratī (a river). § 494 (Angirasa): JII, 222, 14283.

\*bhāratī (voice): XII, 1412; XIII, 3692 (Earhasputīm); XIV, 650 (gauh), 1192.

Bharga, pl. (°aḥ). § 280 (Bhīmasena): II, 29, 1085 (Bhargaṇṇm adhipañ eaira Nishādadhipatim tatha) (conquered by Bhīmasena).

Bhārga, pl. (°āḥ, B. Bhargāḥ). § 574 (Jambūkh.): VI, 9, 358 (a people in Bhāratavarshu).

Bhārgava<sup>1</sup>, pl. (°aḥ) (the descendants of Bhṛgu): VIII, 1583 (Bhārgavāṇāṃ kule jāto . . . Jamadagniḥ); XIII, 2753 (°āṇāṃ kuledvahaḥ, i.e. Cyavana), 4146, 4160.

Bhargava , pl. (°dė), a people in Bharatavarsha: VI, 858. Bhargava , adj. (?): I, 2602 (Vasanām Bhargavam vidyāt);

I, 865 (°am vamçam), 868 (do.).

Bhargava (a descendant of Bhrgu): XI, 661; XII, 60; XIII, 4143 ("Angirassu); XIV, 960.

Bhargava - Aurva : I, 6820, 6828.

Bhārgava - Cyavana: I, 445, 870, 874, 989, 1928; III, 10312, 10314, 10322, 10325, 10327, 10381, 10887, 10888,

10358, 10371, 10377, 10383, 10386, 10387, 10398, 10400, 10402; IV, 550; XII, 1354, 13935, 13937; XIII, 2643, 2692 (riprarsheh), 2723, 2734, 2746, 2751, 2764, 2765, 2806, 2808, 2858, 2868, 7673 (C.; enumerated among the rshis of the North). Bhargava - Caunaka: I, 882, 1117. Bhargava - Çiva: VII, 9527; XIV, 200. Bhargava' - Dadhtea: XII, 13212. Bhargava - Devacarman: XIII, 2268. Bhargava' = Jamadagni : XII, 1744; XIII, 4607, 4626. Bhargava 10 - Markandeya: III, 12617, 12902, 13010;

XIII, 1545 (prakrehtāyus). Bhargava " - Paraçu-Rama: I, 275, 2460, 2712, 3175, 4175, 5131, 5132; III, 220 (prajna ca te Bhargavaeyeva

cuddha), 5099, 6009, 8318, 8656, 8658 (Roika-nandano Ramo Renukā-sutah), 8671, 8673, 10128, 10193; V, 1475 (?), 6051, 6085, 7001, 7012, 7022, 7038, 7040, 7065, 7086, 7112, 7119, 7132 (Akrtavranah . . . sakhā Bhārgavasya), 7133, 7217, 7223, 7245, 7269, 7303, 7308, 7319, 7326; VI, 557; VII, 2489; VIII, 37, 144, 221? (oittamoham ivayuktam Bhargavasya), 1294, 1297, 1588, 1592, 1598, 1599, 1605, 1606, 1608, 1613, 3741 (Rāmāt . . . rehisattamāt), †4710; IX, 2836; XII, 83, 96, 100, 101 (brahman), 102, 806, 1566, 1596, 1711, 1769, 1775, 2086? (PCR. Uçanas), 4572? (Uçanas?), 5464 (Rāma, PCR.), 5465 (do.); XIII, 3965, 3972, 4061, 4170; XIV, 828.

Bhargava 15 = Pramati: I, 952.

Bhargava " = Rcika: III, 10146; XII, 1722, 1723; XIII, 207 (R° Cyavanasyatmasambhavah), 211.

Bhargava " = Uçanas or Çukra: I, 2608, 3221, 3254, 3262, 8338, 3339, 3342, 3844, 3345, 3387, 3390, 3450; III, 7007 P (PCR. °priyakāmyayā); XII, 2086? (PCR. çlokaç cāyam pură gito Bhargaveņa mahātmanā | ākhyāne Rāmacarite nṛpat:m prati Bharata), 4572, 4574 (is consulted by Indra), 4575 (directs Indra to consult Prahlada), 7662 (PCB. niticastram jagāda), 10677 (is swallowed by Mahadeva), 10696; XIII, 1289 (Tandih provāca Cukrāya, Gautamāya ca Bhārgavah), 4688, 4741 (Kāryah), †4945 (Çukra knows the highest penance, viz. shstention from food).

Bhargava" = Utanka: XIV, 1559, 1576, 1617, 1618, 1644,

Bhargava14 = Vipula: XIII, 2300.

Bhargava<sup>17</sup>, "the potter" (Nil.): I, 391, 7130, †7131, **†7148, 7156, 7157, †7179.** 

Bhargava<sup>15</sup> = the planet Venus (cf. Bho = Uçanas or Çukra): VII, 7546 (Budha-Bhargavayor iva).

Bhargavacreshtha = Paracu-Rāma: V, 6048.

Bhargavadayada = Uçanas: XII, 10665 (munik).

Bhargavanandana 1 = Jamadagni : III, 10168, 10173.-Do. = Paraçu-Rāma: XII, 108; XIII, 4094.

Bhargavarshabha = Rcīka: XIII, 242.

Bhārgavasattama - Mārkandeya: III, 13487, 14104.

Bhārgavasattamāḥ (pl.): I, 6805.

Bhargavastra (a certain celestial weapon): VIII, 3261 (employed by Karna), 3264, 3274, 3756, †4550, †4551.

Bhargavi = Devayani: I, 3217, 3419, 3431.

Bhargavottama = Caunaka: I, 2195.

Bhartr - Vishnu (1000 names).

Bhartrshthana (a tirtha). § 370 (Tirthay.): III, 84, **80**54.—§ 372 (do.): **85,** 8202.

Bharukaccha (= Bharoch; C., Ma°). § 295 (Dyūtap.): II, 51, 1830 (onivasinal, bring tribute to Yudh.).

Bharunda (a kind of bird). § 574g (Uttarih Kurayah):

VI. 7. 265 (Bhārundā nāma cakunās tīkshastundā bhauānakāķ).—§ 641 (Rājadh.): XII, 89, 3357; 93, 3519.— § 658 (Krtaghnop.): XII, 169, 6326 (oah, manushyavadanah). Bharundasaman (a certain saman). § 133 (Dushyanta): I, 70. 2881 (ogttablish, in the hermitage of Kanva).

Bhasa (a mountain). § 782g (Guruçishyasamv.): XIV, 43n,

Bhashya (commentary). § 270 (Brahmasabhav.): II, 11, 458 (Bhāshyāpi tarkayuktāņi dehavanti, in the palace of Brahman).- § 289 (Arghāharanap.): II, 36, 1312 (sarvabhashyavidam varah). - § 7096 (Sulabha-Janaka-s.): XII, 321. 11866 (earvabhāshyavidām madhys).—§ 749 (Ānuçāsan.): XIII, 90, 4303 (ye ca bhashyavidah kecid ye ca vyakarane ratah, are panktipāvanāh and should be invited to crāddhas).

Bhāsī'. § 102 (Amçāvat.): I, 65, 2554 (among the eight daughters of Pradha).-Do.2 (daughter of Tamra, and mother of different birds of prey). § 126 (Tāmrā): I, 66, 2620, 2621.

\*Bhaskara¹ (- the Sun): I, 5381 (tikshnümço Bhaskaraeyamçah Karno 'riganasudanah), 5883 (°eyatmasambhavah, i.e. Karna); VI, 2380; VII, 7874 (Svarbhanu-Bhaskarau, i.e. Alambusha and Ghatotkaca), 7938 (Svarbhānur iva Bhāskaram); IX, 261, 535, 1174, 1833, 1640, 1654, 1858, 1919, 2311, 2457, 2846 (bhagavan); XI, 811; XII, 148 (devena), 4499 (tejasām içam), 11731, 11733; XIII, 4629, 7093 (the eighth of the twelve Adityas), 7292 (Soma-ouu).

Bhāskara<sup>2</sup> = Çiva: XIV, 195.

Bhāskaradyuti = Vishņu (1000 names).

Bhaskari (a muni). § 637 (Rajadh.): XII, 47n, 1599.

Bhasmabhuta = Civa: XIII, 1209 (1000 names<sup>2</sup>).

Bhasmācaya = Civa: XIII, 1209 (do.).

Bhasmadigdhordhvalinga = Krshna: XII, 1669.

Bhasmagoptr = Civa: XIII, 1209 (1000 names).

Bhasmagunthita = Civa: XIII, 695.

Bhāsvara. § 615u (Skanda): IX, 45, 2533 (a companion of Skanda's given to him by Sürya).

Bhauma<sup>1</sup> = Naraka: III, 477 (Narakam), 12590 (= do.); V, †1887 (Narakah), †1892 (Narakam), 5357 (do.); XII. 12956 (Narakam).

Bhauma' - the planet Mars. § 775 (Anuçasan.): XIII, 166a, 7643 (among the deities whose names remove sin).

Bhauma (sc. astra, a celestial weapon). § 208b (Arjuna): I, 135, 5366 (employed by Arjuna: Bhaumena praviçad bhūmim).

Bhaumana (= Vicvakarman, Nil., BR., etc.). § 46 (Garuda): I, 32, 1473 (the keeper of the amrta).—§ 257 (Arjuna): I, 225, 8185 (bhuvanaprabhuh, had fabricated the car which was given to Arjuna by Varuna).- § 561& (Arjuna): V, 56. 2220 (Trashia, Dhaia, etc., had decorated the flagstaff of Arjuna), †2228, †2224.

Bhava (an ancient king). § 6 (Anukram.): I, 1, 226 (belongs to the past).

Bhava' = Çiva.

Bhāva.  $^1$  =  $\dot{\text{Q}}$ iva (1000 names  $^3$ );  $^3$  =  $\dot{\text{Vishpu}}$  (1000 names).

[Bhava-Bhargava-samagama(h)] ("the meeting of Civa and Uçanas"). § 701b (Mokshadh.): Bhishma said: Uçanas became engaged in doing what was disagreeable to the gods for an adequate cause (v. the note of PCR., p. 524). Kubers, the chief of Y. and Ra., is the lord of the treasury of Indra. Uçanas, by yoga, entered Kubera, and deprived him of his liberty and robbed him of all his wealth. Kubers repaired to Civa, who prepared to slay Uçanae with his lance. Uçanas placed himself on the point of Civa's lance. Civa bent the lance with his hand (paning samanamoyat), whence

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it was called *Pināka*, and threw *Uçanas* into his mouth and swallowed him, and *Uçanas* began to wander there. *Mahādova* entered the waters and remained there like an immovable stake of wood for millions of years. Then he rose from the mighty lake and *Brahmán* approached him. *Çiva* saw that *Uçanas* within his stomach (Nil.) had become greater in consequence of those penances of his. He once more betook himself to *yoga*-meditation. *Uçanas*, filled with anxiety, began to wander within his stomach, and to sing his praises; but *Rudra* had stopped all his outlets; at last he let him go out through his urethra. Thence he came to be called *Çukra*, and became unable to attain the central point of the firmament. *Uma* prevented *Çiva* from slaying him, and *Uçanas* became her son (XII, 290).

Bhavabhāvana = Çiva: X, 252.

Bhavadā (a mātr). § 615u (Skanda): IX, 480, 2631.

Bhavaghna = Çiva: XIII, 908.

Bhavana = Skanda: III, †14640 (Bho sarvasurāsurāņām).

Bhāvana<sup>2</sup> = Civa (1000 names 1-2); <sup>3</sup> = Vishnu (1000 names).

Bhāvinī (a mātr). § 615u (Skanda): IX, 460, 2629.

Bhavishya (a parvan of Harivamça). § 10 (Parvas.): I, 2, 358 (°m parva).—§ 11 (do.): I, 2, 642 (named besides Harivamça).—§ 23 (Pramadvarā): I, 9, 979 (stad drehţam bhavishye hi Ruror utlamatejasah).—§ 795c (Mahūbhārata): XVIII, 6, 290.

Bhavodbhava = Kṛshṇa: XII, 1509.

Bhaya ("Fear"). § 125 (Adharma): I, 66, 2619 (son of Adharma and Nirrti).

Bhayakrt = Vishnu: XIII, 7038 (1000 names).

Bhayanacana = Vishnu: XIII, 7038 (1000 names).

Bhayankara (a Sauvīra-prince, one of the twelve standard-bearers of Jayadratha). § 522 (Draupadīharaṇap.): III, 265a, 15598 (PCR. has *Prabhankara*).—Do.², a Viçvadeva. § 749 (Anuçãs.): XIII, 917, 4356.

Bhayankarī (a mātr). § 615u (Skanda): IX, 460, 2622.

Bhayapaha = Vishnu: XIII, 7049 (1000 names).

Bhedī (a mātr). § 615u (Skanda): IX, 460, 2631.

Bherīsvanamahāsvanā (a mātṛ). § 615u (Skanda): IX, 460, 2644.

Bheshaja(m) = Vishnu: XIII, 7011 (1000 names).

Bhettr - Civa (1000 names 1).

Bhikshu = Çiva (1000 names<sup>2</sup>).

Bhikshurupa = Civa (1000 names<sup>1</sup>).

Bhīma (an asura). § 702 (Mokshadh.): XII, 295, 10807 (slain by Çiva).

Bhīma<sup>2</sup> (a companion of Skanda's). § 615u (Skanda): IX, 45å, 2536 (given to him by Amça).

Bhīma <sup>3</sup> (an ancient king). § 673b (Bali-Vāsava-s.): XII, 227a, 8261.

Bhīma - Vishņu (1000 names).

Bhima = Civa (1000 names 2).

(Bh.).—§ 130 (Amçāvat.): I, 67, 2742 (Bhs.), 2746 (Bhs.) tu Vataeya, sc. putram).—§ 157 (Püruvamç.): I, 95, ††8814 (Marutad Bhimasenah).- § 159 (do.): I, 95 [3827, father of Sutasoma], ††3829 (Bhs. Kācyām Balandharam nāmopayeme viryaçuikām, tasyām putram Sarvagam nāmotpādayām asa), †† 3833 (pūrvam eva Hidimbayam rakshasam Chatotkacam putram utpūdayam asa, Bhs.). — § 190c (Pandavotpatti): I. 123. 4772 (Bh.): Vayu came to Kunti riding upon a deer; a celestial voice was also heard after the birth of Bh.; he fell from the lap of his mother, who had been frightened by a tiger, and broke into 100 fragments the rock on which he fell; he was born on the same day as Duryodhana. - § 192 (Pāndavotp.): I, 124, 4854 (Bhs. fu madhyamah).- § 194 (Rshisamv.): I, 126, 4920 (Mataricra dadau putram Bhimam nama mahabalam) .- § 197 (Bhimasenarasapāna): I, 128, 4979 (Bhs.), 4984 (Bh.), 4988 (Bhs.), 4993 (Bh.), 5008 (Bhs.), 5010 (Bh.), 5014 (Bh.), 5017 (Bh.), 5018 (Bh.), 5022 (Bh.), 5025 (Bh.), 5031 (Bh.), 5033 (Bhs.); 129, 5034 (Bh.), 5035 (Bhs.), 5038 (Bh.), 5042 (Bhs.), 5043 (Bh.), 5044 (Bh.), 5046 (Bhs.), 5047 (Bh.), 5061 (Bhs.), 5064 (Bhs.), 5066 (Bh.).—§ 205a (cf. Drona): I, 132, 5275 (Bhs.), 5288 (Bhīmādīn): Duryodhana and Bhīma became very skilled in the use of the mace, and were jealous of each other.- § 206 (Drona): I, 132f (Drona tests his pupils).-§ 208 (Astradarçana): I, 135, 5348 (Bh.), 5350 (Bh.) (a combat with maces between Duryodhana and Bh.); 137. 5423 (Bhs.), 5428 (Bhs.).—§ 209 (Drupadaçasana): I, 138, 5468 (Bhs.), 5469 (Bhs.), 5470 (Bh.), 5471 (Bhs.), 5500 (Bh.), 5501 (Bhs.).—§ 210b (cf. Sambhavaparvan): I, 139. 5521 (Bh.): Vrkodara (i.e. Bh.) received lessons in arms from Sankarshana (i.e. Balarama), and became like to Dyumatsens himself in strength,—§ 211 (Sumbhavan.): I. 139, 5538 (Bhs.).—§ 213 (Jatugrhap.): I, 141, 5654 (Bhs.); 145, 5741 (Bh.); 146, 5780 (Bhs.), (5786) (Bhs.); 148, 5820 (Bhs.), 5828 (Bh.), 5838 (Bhs.); 150, 5871 (Bh.), 5878 (Bhs.), 5881 (Bhs.); 151, 5886 (Bh.), 5895 (Bhs.), 5896 (Bh.), 5926 (Bh.). - § 214 (Hidimbavadhap.): I, 152. 5941 (Bhs.), 5942 (Bhs.), 5946 (Bhs.), 5947 (Bhs.), (5956) (Bhs.), (5959) (Bh.); 153, 5964 (Bhs.), (5968) (Bh.), 5973 (Bhs.), 5982 (Bh.), 5983 (Bhs.), 5999 (Bhs.), 6000 (Bh.), 6001 (Bh.), 6002 (Bhs.), 6004 (Bhs.); 154, 6023 (Bh.), 6024 (Bh.), (6026) (Bh.), 6029 (Bh.), 6030 (Bh.), (6032) (Bh.), 6036 (Bhs.), 6037 (Bh.), 6038 (Bhs.), 6039 (Bhs.); 155, (6042) (Bhs.), 6043 (Bh.), 6046 (Bhs.), 6053 (Bhs.), 6058 (Bhs.), 6059 (Bhs.), 6060 (Bhs.), 6062 (Bhs.), 6071 (Bh.), 6072 (Bhs.); 156,6096 (Bhs.). - § 215 (Bakavadhap.): I,157,6108 (Bh.), 6110(Bhs.), 6113(Bh.), (6118)(Bhs.); 162, 6241 (Bh.), 6243 (Bh.), 6255 (Bh.), 6256 (Bh.), 6259 (Bh.); 163, 6268 (Bh.), 6270 (Bhs.), 6272 (Bh.), 6275 (Bhs.), 6277 (Bhs.), 6278 (Bhs.), 6281 (Bh.), 6282 (Bh.), 6283 (Bh.), 6284 (Bh.), 6285 (Bh.), 6287 (Bhs.), 6288 (Bhs.), 6289 (Bh.), 6294 (Bh.); 164, 6297 (Bh.), 6301 (Bh.), 6303 (Bh.).—§ 219 (Caitrarathap.): I, 168, 6419 (Bhs.).—§ 233 (Svayamvarap.): I, 187, †7014 (Bh.).-§ 234 (do.): I, 189, †7075 (Bhs.), †7076 (Bh.); 190, 7088 (Bh.), 7092 (Bhs.), 7111 (Bh.), 7112 (Bhs.), 7113 (Bhs.), 7121 (Bh.), 7124 (Bhs.).-§ 235 (do.): I, 191. 7138 (Bh.). - § 236 (do.): I, 192, 7158 (Bh.), †7161 (Bh.). -§ 237 (Vaivāhikap.): I, 193, 7194 (Bh.), 7195 (Bh.); 195, 7226 (Bhs.), 7235 (Bhs.), 7241 (Bhs.).—§ 241 (Vidurāgam.): I, 200, 7368 (Bh.); 201, 7405 (Bhs.), 7409 (Bhs.).—§ 243 (do.): I, 205, 7504 (Bhs.).—§ 244 (Rājyalābhap.): I, 207, 7547 (Bhs.).- 253 (Haranaharanap.): I. 221, 8001 (Bh.), 8042 (Bhs.).—§ 262 (Bhagavadyāna): Rhim: 198

II, 2, 38 (Bhs.), 41 (Bhs.).—§ 263 (Sabhākriyāp.): II, 3. 64 (Bh.), 78 (gadān ca, Bh.). — § 272 (Rājasūyārambhap.): II, 13, 523 (Bhimaeya paripalanat), 556 (Rh.).-§ 274 (do.): II, 15, 643 (Bhs.), 644 (Bh.), (645) (Bh.); 16, 661 (Bhimarjunav ubhau netre). - § 276 (Jarasandhavadhap.): II, 20, 770 (balam Bhime), 772 (Bhs.), 774 (Bhs.), 775 (Bh.), 787 (Bh.), 791 (Bh.) - \$ 277 (do.): 21, 823 (Bh.), 830 (Partha-Bhimayok); 28, 892 (Bhs.), 896 (Bh.), 897 (Bhs.), 898 (Bhs.), 920 (Bh.); 24, 925 (Bhs.), 928 (Bh.), 929 (Bh.), 932 (Bhs.), 933 (Bhs.), 938 (Bh.), 954 (Bh.), 969 (Bh.), 970 (Bhs.), 971 (Bhs.), 977 (Bhs.). § 278 (Digvijayap.): II, 25, 990 (Bhs.), 992 (Bhs.).—§ 280 (do.): II, 29, 1059 (Bhs.), 1064 (Bhs.), 1065 (Bh.), 1072 (Bh.), 1078 (Bh.), 1074 (Bh.); 30, 1081 (Bh.), 1104 (Bh.): Bh. vanquished the Panoklas, etc.; the Dacarna king Sudhanvan fought with Bh. without weapons, and was therefore appointed commander-in-chief (adhieenapati) by him; the Cedi king Cicupala offered his kingdom to Bh., who dwelt with him for thirty nights (II, 29). Bh. vanquished king Cronimat of the Kumara country, etc., and returned to Indraprastha (II, 30).—§ 286 (Rājasūyikap.): II, 33. 1221 (Bh.).—§ 290 (Çiçupālavadh.): II, 42, 1475 (Bhs.), 1478 (Bh.), 1482 (Bhs.), 1487 (Bh.), 1489 (Bhs.), 1491 (Bhs.), 1498 (Bhs.); 44, 1520 (Bhs.). - § 292s (Rājasüyikuparvan): II, 45, 1607 (Bhs.): Bhīmasena followed Bhishma and Dhrtarashtra.—§ 293 (Dyūtap.): II, 46, 1640 (Bh.).—§ 294 (do.): II, 47, 1668 (Bhs.), 1669 (Bhs.), 1716 (Bhs.); 50, 1811 (Bh. Vrkodaram), 1819 (Bhs.) .--§ 296 (do.): II, 58, 1920 (Bhs.).—§ 298 (do.): II, 58. 2021 (Bhs.); 63, 2112 (Bhs. pl.); 65, 2157 (Bhs.), †2163 (Bh.), 2165 (Bhs.).— § 299 (do.): II, 68, 2257 (Bhs.), (2260) (Bhs.), 2249 (Bh.), (2300) (Bhs.).—§ 300 (do.): II, 70, †2363 (Bh.), 2370 (Bhs.), 2371 (Bhs.); 71, †2383 (Bhs.), †2385 (Bhs.), 2387 (Bhs.), 2388 (Bh.), 2391 (Bh.), 2392 (Bhs.), †2395 (Bhs.), †2399 (Bh.), 2411 (Bhs.); 72, 2419 (Bhs.), (2425) (Bh.), 2427 (Bhs.); 78, 2447 (Bhimasone parakramah).- § 304 (Anudyūtap.): II, 77, †2528 (Bhs.), (†2533) (Bhs.), †2536 (Bhs.), †2588 (Bh.), 2548 (Bh.), (2544) (Bhs.), 2545 (Bhs.), 2546 (Bh.).—§ 305 (do.): II, 77, 2553 (Bh.); 73, 2569 (lihs.).—§ 806 (do.): II, 80, 2621 (Bhs.), 2623 (Bh.), 2632 (Bh.), 2638 (Bh.), 2653 (Bh.): Bhīma had gone away tooking at his arms, desiring to destroy his enemies.—§ 307 (do.): II, 81, 2703 (Bhs.), 2705 (Bh.), 2707 (Bh.).—§ 311 (Āraņyakap.): III, 4, †228 (Bhs.), †229 (Bh.), †234 (Bhs.).—§ 312 (do.): III, 5, †248 (Bhs.), †248 (Bhs.).—§ 313 (do.): III, 6, 275 (Bh.).— § 315 (Maitroyaçapa): III, 10, 369 (Bh.), 370 (Bh.), 379 (Bh.), 382 (Bh.). - § 316 (Kirmīravadh.): III, 11, 385 (Bhs.), 386 (Bh.). 411 (Bhs.), 413 (Bhs.), 420 (Bhs.), 423 (Bh.), 425 (Bh.), 427 (Bh.), 430 (Bh.), 436 (Bh.), 442 (Bhs.), 445 (Bh.), †453 (Bh.), †454 (Bh.), 457 (Bh.), 458 (Bh.), 459 (Bh.).—§ 317 (Arjunābhigam.): III, 12, 527 (Bhs.), 537 (Bh.), 538 (Bhs.), 540 (Bhs.), 541 (Bh.), 543 (Bhs.), 544 (Bhs.), 549 (Bh.), 555 (Bhs.), 556 (Bh.), 557 (Bh.), 560 (Bh.), 564 (Bhs.), 565 (Bhs.), 566 (Bhs.), 567 (Bhs.), 568 (Bhs.), 569 (Bh.), 574 (Bh.), 595 (Duryodhanan Bhimasenah . . . hunta).- § 321 (Saubhavadhop.): III, 28, 893 (Bh.). - \$ 322 (Dvaitavanapr.): III, 23, †903 (Bhs.); 24, †943 (Bh.).—§ 328 (do.): III, 25, †950 (Bhs.).—§ 825 (Draupadiparitāpavākya): III, 27, 1008 (Bhs.), 1009 (Bhs.).-§ 327 (do.): III, SO, 1128 (Bhs.); 34, †1354 (Bhs.), †1357 (Bhs.), †1859 (Bhs.), †1860 (Bhs.), †1869 (Bh.), †1871 (Bhs.); 35, (1376) (Bh.).—§ 328 (Kāmyakavanaprav.): III, 36, 1411

(Bhs.), 1414 (Bhs.), 1481 (Bhs.).—§ 340 (Indralokābhigam.): III, 49, 1941 (Bh.), 1954 (Bh.),—§ 841 (do.): III, 50, †1965 (dakehipām Bhimaeenah).—§ 842 (do.): III, 51, 1978 (Bh.), 1978 (Bh.), 1979 (Bh.), 1993 (Bh.), 2009 (Bh.).— § 343 (Nalop.): III, 52, 2017 (Bh.), 2048 (Bh.), 2052 (Bh.). -§ 356 (Tirthay.): III, 80, 4006 (Bhs.), 4016 (Bhimad avarajam, i.e. Arjuna).—§ 378 (do.): III, 93, 8473 (Bhs.), 8477 (Bh.).-§ 402 (do.): III, 120, †10282 (Bh.).-§ 406 (do.): III, 125, 10417 (Bhs.).—§ 418 (do.): III, 189, 10832 (Bhimacenabalena), †10838 (Bh.). - § 419 (Gandhamādanapr.); III, 140, (10847) (Bh.), 10857 (Bh.), 10862 (Bhs.).—§ 420 (do.): III, 141, 10871 (Bhs.), 10890 (Bh.), 10896 (Bh.).-§ 423 (do.): III, 143, 10976 (Bhs.); 144, 10993 (Bh.), 11006 (Bhs.), (11008) (Bhs.), 11012 (Bhs., father of Ghatotkaca), 11013 (Bhs.); 145, 11014 (Bh.), 11016 (Bhs.).—§ 424 (Bhimakadalikhandapr.): III, 146, 11072 (Bhs.), 11073 (Bh.), 11076 (Bhs.), 11077 (Bh.), 11104 (Bh.), 11108 (Bh.), 11114 (Bhs.), 11117 (Bhs.), 11118 (Bhs.), 11122 (Bh.), 11124 (Bhs.), 11130 (Bh., blows his conch), 11131 (Bhimaeenaravena), 11134 (Bhs.), 11135 (Bh.), 11136 (Bh.), 11143 (Bhs.), 11153 (Bh.), 11154 (Bh.); 147. (11167) (Bhs.), 11169 (Pandavo Vayutanayah, Bhs.), (11172) (Bhs.), (11174) (Bh.), (11177) (Bhs.), 11183 (Bh.), 11185 (Bh.), 11186 (Bh.), 11187 (Bh.).—§ 425 (Hanumat-Bhima-s.): III, 148, 11218 (Bh.).—§ 426 (do.): III, 149, 11224 (Bhs.), (11283) (Bhs.).—§ 480 (do.): III, 150, (11265) (Bha.), 11266 (Bh.), 11271 (Bh.), 11274 (Bh.), 11275 (Bh.), 11281 (Bh.). - § 431 (Saugandhikāharaņap.): III, 161, 11318 (Bhs.), 11319 (Bh.), 11321 (Bh.), 11325 (Bh.), 11329 (Bhs.), 11332 (Bhs.), 11336 (Bh.). — § 432 (do.): 152. 11337 (Bh.), 11343 (Bhs.), 11346 (Bh.); 153, 11362 (Bh.); 164, (11367) (Bhs.), 11379 (Bhs.), †11383 (Bhs.), †11385 (Bh.), †11387 (Bh.), †11389 (Bh.), †11392 (Bh.), †11393 (Bh.), †11394 (Bh.). - § 433 (do.): III, 155. 11398 (Bh.), 11403 (Bhs.), 11404 (Bh.), 11408 (Bhs.), 11412 (Bh.), 11418 (Bh.), 11420 (Bh.).—§ 434 (do.): III, 156, 11441 (Bh.), 11450 (Bhs.).—§ 485 (Jațāsurav.): III, 157, 11452 (Bhs.), 11457 (Bhs.), 11461 (Bhs.), 11486 (Bhs.), 11490 (Bh.), 11497 (Bh.), 11500 (Bh.), 11501 (Bh.), 11507 (Bh.), 11517 (Bh.), 11518 (Bhs.), 11519 (Bh.), 11521(Bhs.).- § 436 (Yakshayuddhap.): III, 158, 11600 (Bh.), 11606 (Bh.), 11609 (Bh.), 11621 (Bh.); 159, 11629 (Bh.).—§ 437 (do.): 160, 11664 (Bhs.), 11679 (Bhs.), 11685 (Bhs.) 11686 (Bh.), 11706 (Bhs.), 11710 (Bhs.), 11713 (Bhs.), 11717 (Bhs.), 11718 (Bh.), 11724 (Bhs.), 11725 (Bhs.), 11726 (Bhs.), 11729 (Bh.), 11732 (Bh.), 11733 (Bhs.), 11737 (Bhs.).— 6 488 (do.): III, 161, 11740 (Bhs.), 11742 (Bhs.), 11743 (Bhs.), 11748 (Bh.), 11749 (Bhs.), 11753 (Bhs.), 11754 (Bhs.), 11761 (Bh.), 11778 (Bhs.), 11779 (Bhs.), 11781 (Bh.), 11782 (Bhs.), 11784 (Bhs.), 11785 (Bhs.), 11802 (Bh.); 162, 11812 (Bhs.).—§ 450 (Ajagarap.): III, 178, 12363 (Bh.), 12374 (Bh.), 12375 (Bh.), 12379 (Bh.), 12380 (Bhs.), 12381 (Bhs.), 12383 (Bhs.), 12384 (Bh.), 12385 (Bhs.), 12390 (Bh.), 12391 (Bhs.), 12392 (Bhs.), 12393 (Bh.); 179. 12896 (Bhs.), 12398 (Bhs.), 12408 (Bh.), 12420 (Bhs.), 12441 (Bh.), 12444 (Bhs.); 180, (12453) (Bhs.); 181, 12582 (Bhs.), 12537 (Bh.), 12538 (Bh.).—§ 452 (Mārkaņdeyas.): III, 183, 12564 (Bh.), †12578 (Bh.).—§ 512 (Choshayātr.): / III, 936, †14753 (Bh.), †14758 (Bh.); 238, 14803 (Bh.), 14806 (Bhs.); 239, 14828 (Bhs.); 242, 14926 (Bhs.), 14934 (Bhs.); **243**, 14950 (Bh.), 14952 (Bh.); **244**, 14957 (Bhs.); 245, 14986 (Bh.), 15008 (Bh.); 248, 15068 (Bh.). - 516 (Duryodhanayajña): III, 256, 15312 (Bh.).- 199 Bhima.

§ 519 (Vrihidraunikap.): III, 259, 15875 (Bh.).—§ 521 (Draupadihar.): III, 263, 15546 (Bhs.; B. Sahadevam), 15547 (Bhs.; B. Sahadevah), 15557 (Bhs.; B. Sahadevah).-§ 522 (do.): III, 266, †15607 (Bhs.), †15608 (Bhs.); 268. †15644 (Bhs.), †15658 (Bh.); 269, †15673 (Bh.), †15691 (Bh.); 270, 15695 (Bhs.), †15704 (Bh.); 271, 15717 (Bh.), 15719 (Bh.), 15721 (Bh.), 15722 (Bh.), 15738 (Bhs.), 15739 (Bh.), 15741 (Bh.), 15751 (Bh.), 15754 (Bhs.), 15759 (Bh.), 15767 (Bhs.), 15770 (Bh.), 15775 (Bh.). - § 523 (Jayadrathavim.): III, 272, 15778 (Bhs.), 15779 (Bh.), 15781 (Bh.), 15782 (Bhs.), (15783) (Bh.), 15788 (Bh.), 15790 (Bh.), 15791 (Bh.), 15792 (Bh.). - § 544 (Yudhishthirāçvāsa): III, 292, 16607 (Bh.) .- § 547 (Kundulahar.): III, 310, 17205 (Bhs.).—§ 548 (Åraneyap.): III, 312, (17243) (Bh.), 17274 (Bhs.), 17276 (Bhs.), 17277 (Bh.), 17281 (Bh.); 313, 17289 (Bhs.), 17299 (Bhs.), 17409 (Bhs.), 17410 (Bh.), 17411 (Bhs.); 315, 17470 (Bhs.), 17474 (Bhs.).—§ 549 (Pāṇḍavaprav.): IV, 2, (28) (Bhs.); 5, 162 (Bhs.), 164 (Bhs.); 8, (†239) (Bh.), †243 (Bh.).—§ 550 (Samayapālanap.): IV, 13, 331 (Bhs.), 344 (Bh.), 359 (Bh.).—§ 551 (Kīcakavadhap.): IV, 16, 464 (Bhs.), 465 (Bh.), 468 (Bh.), 469 (Bhs.); 17, 506 (Bh.), †508 (Bhs.), 510 (Bh.), 511 (Bh.), 515 (Bhs.), 516 (Bhs.); 18, 556 (Bh.); 19, 569 (Bh.), 576 (Bh.), 580 (C. Bhima), 581 (Bhs.), 589 (Bhs.); 20, 609 (Bhs.), 619 (Bh.), 636 (Bhs.), 637 (Bhs.); 21, 659 (Bh.), 660 (Bhs.), 661 (Bh.), 663 (Bh.), 685 (Bhs.), 689 (Bhs.), 690 (Bh.), 693 (Bh.); 22,717 (Bh.), (724) (Bhs.), (731) (Bhs.), 734 (Bh.), 737 (Bh.), (744) (Bhs.), 746 (Bh.), 754 (Bh.), 758 (Bh.), 761 (Bh.), 762 (Bh.), 763 (Bh.), 766 (Bh.), 767 (Bh.), 770 (Bh.), 780 (Bhs.), 782 (Bh.); 23, 795 (Bhs.), 807 (Bh.), 810 (Bhs.), 812 (Bh.), 820 (Bhs.), 821 (Bh.); 24, 839 (Bhs.), 842 (Bhs.), (844) (Bh.). - § 552 (Goharanap.): 1V, 31, 1024 (Bh.); 33, 1077 (Bhs.), 1079 (Bhs.), 1080 (Bhs.), 1084 (Bh.), 1085 (Bh.), 1086 (Bh.), 1088 (Bhs.), 1089 (Bh.), 1092 (Bhs.), 1093 (Bhs.), 1099 (Bh.), 1109 (Bh.), 1111 (Bh.), 1112 (Bh.), 1113 (Bhs.), 1115 (Bh.), 1119 (Bh.), 1123 (Bh.), 1124 (Bh.); **40**, 1307 (Bh.), 1311 (Bh.); **43**, 1351 (Bhs.), 1357 (Bh.), 1363 (Bhs.); 44, 1368 (Bhs.), 1371 (Bhs.); 50, 1565 (Bh.). — § 553 (Vaivāhikap.): IV, 71, 2289 (Bh.), 2291 (Bh.), 2297 (Bhīmād avarajaļ . . . Arjunaļ), 2313 (Bhs.), 2319 (Bh.).—§ 554 (Sainyodyog.): V, 1, †5 (Bh.); 3, 56 (Bh.).—§ 555 (do.): V, 8, 199 (Bh.); 18, 561 (Bh.). § 556 (Sanjayayanap.): V, 20, 619 (Bhs.); 22, †658 (Bh.), †678 (Bh.); 23, †688 (Bh.), 707 (Bhs.), 710 (Bhs.), 711 (Bhs.); 24, †717 (Bhs.); 26, †762 (Bhs.), †763 (Bhs.); 29, †827 (Bhs), †858 (Bh.), †859 (Bhs.), †861 (Bhs., gadāhastaķ); 30, †868 (Bhs.).—§ 561 (Yānasandhip.): V, 48, †1816 (Bhs.), †1824 (Bhs.), †1825 (Bhs.), †1826 (Bhs.), †1831 (Bhs.); 49, †1959 (Bh.); 50, 1986 (Bhs.); 51, 2018 (Bh.), 2019 (Bhs.), 2026 (Bh.), 2029 (Bh.), 2030 (Bh.), 2031 (Bh.), 2032 (Bhs.), 2037 (Bhs.), 2040 (Bh.), 2043 (Bhimasenamayam), 2053 (Bhs.); 53, 2111 (Bhs.); 54, 2135 (Bh.); 55, 2176 (Bh.), 2178 (Bh.), 2203 (Bhs.); 56, 2215 (Bhs.). — § 561 (Arjuna): V, 56, 2222 (Bhs.).— § 561j (Yanas.): to Bhimasena's chariot are yoked coursers endued with the speed of the wind and the splendour of the stars (rkshaprakhyāḥ): V, 56, †2228 (Bhs.). -§ 561 (do.): V, 57, 2245 (Bhs.), 2257 (Bh.); 58, 2317 (Bhs.), 2318 (Bh.), 2319 (Bh.), 2320 (Bhs.), 2321 (Bhs.), 2322 (Bhs.); 62, †2425 (Bhs.); 65, 2485 (Bhs.); 69, 2548 (Bhs.); 74, (2717) (Bhs.).—§ 562 (Bhagavadyānap.): V, 75, 2740 (Bh.), 2742 (Bh.), 2743 (Bhs.), 2745 (Bh.), 2747 (Bh.), 2760 (Bh.), 2764 (Bh.), 2760 (Bhs.); 76, 2766 (Bhs.); 77,

2785 (Bh.), 2794 (Bhs.), 2799 (Bhs.); 80, 2845 (Bhs.), 2855 (Bhs.); 81, 2865 (Bh.); 82, 2873 (Bhs.), 2901 (Bhs.), 2907 (Bh.), 2911 (Bh.), 2916 (Bh.); 83, 2949 (Bhs.); 90, 3150 (Bh.), 3154 (Bh.), 3154 (Bhs.), 3177 (Bhs.), 3210 (Bh.), 3212 (Bhs.), 3213 (Bh.), 3219 (Bh.); 95, 3403 (Bhs.).— § 564 (Mātalīvopākhy.): V, 105, 3707 (Bh.). - § 567 (Bhagavadyanap.): V, 124, 4169 (Bhs.); 126, 4217 (Bhs.), 4218 (Bhs.); 129μ, 4358 (Bhs.); 131, 4426 (Bh.).—§ 569 (do.): V, 137, 4646 (Bhs.), 4654 (Bh.), 4665 (Bh.); 138. 4680 (Bh.), 4689 (Bhīmapūrcajah Yudhishthirah), 4690 (Bh.), 4702 (Bh.), 4745 (Bhs.); 141, 4778 (Bh.), 4781 (Bhs.), 4788 (Bh.), 4804 (Bhs.); 142, 4822 (Bhs.); 144, 4887 (Bh.); 146, 4949 (Bh.).-§ 570 (Sainyaniryanap.): V, 151, 5101 (Bhs.), (5126) (Bhs.), 5143 (Bhs.); v, 5152 (Bhs.), 5153 (Bhs.); 153, 5197 (Bhs.), 5198 (Bhs.); 154, 5232 (Bh.), 5234 (Bhs.); 157, 5318 (Bhs.), 5347 (Bhs.). — § 571 (Ulūkadūt.): V, 160, 5471 (Bhīmasonakam), 5519 (Bhs.), 5522 (Bhs.); 161, 5544 (Bhs.), 5563 (Bhs.), 5564 (Bhs., sagadād), 5568 (Bhs.); 162, 5581 (Bhs.), 5592 (Bhs.), 5608 (Bhs.), 5614 (Bh.), 5615 (Bhs.), 5617 (Bh.), 5641 (Bhs.), 5642 (Bhs.); 163, 5657 (Bhs.), 5664 (Bhs.), 5672 (Bhs.), 5696 (Bh.); 164, 5704 (Bhs.), 5706 (Bh.). - § 572 (Rathātirathas.): V, 166, 5759 (Bhīmasenānuja, i.e. Arjuna): 169, 5853 (Bhs.); 171, 5913 (Bhs.); 172, 5922 (Bhs.).— § 573 (Ambopākhy.): V, 193, 7560 (Bh.); 194, 7598 (Bhs.); 196, 7630 (Bh.), 7637 (Bhs.). - § 576 (Bhagavadgītāp.): VI, 19, 702 (Bh.), 705 (Bh.), 709 (Bhs.), 711 (Bh.), 715 (Bhs.), 717 (Bhs.), 724 (Bhs.), 727 (Bhs.), 740 (Bhs.); 20,741 (Bhimanetrah); 22,779 (Bhs.), 788 (Bhs.); 25θ, 833 (Bh.), 839 (Bh.).—§ 577 (Bhīshmavadhap.): VI, 43 (1544) (Bhs.), 1560 (Bh.).—§ 578 (do.): VI, 44, 1640 (Bhs.), 1645 (Bhs.), 1647 (Bhs.), 1660 (Bh.); 45, 1688 (Bhs.); 47, 1833 (Bh.), 1837 (Bh.), 1839 (Bhs.), 1840 (Bhs.), 1865 (Bhs.).—§ 578d (do.): VI, 47: Bh.'s standard was made of gold and showed the device of a lion.—§ 578 (do.): VI, 48 36 χ, 1962 (Bhs.), 1968 (Bhs.), 1969 (Bhs.); 49, 1994 (Bh.); 50, 2049 (Bh.), 2067 (Bh.); #, 2082 (Bhs.; Bh. and Dhyshtadyumna were the wings of the Krauncaruna vyūha); 51, 2096 (Bh.); 52 a, 2128 (Bhs.).—§ 579 (do.): VI. 53 of., 2228 (Bhīma attacks Drona), 2231 (Bh.), 2234 (Bh.); 54°1., 2237 (Bh.), 2239 (Bhs.), 2240 (Bh.), 2248 (Bhs.), 2250 (Bhs.), 2251 (Bhs.), 2253 (Bh.), 2255 (Bhs.). 2256 (Bh.), 2257 (Bhs.), 2260 (Bh.), 2263 (Bhs.), 2264 (Bhs.), 2265 (Bhs.), 2267 (Bh.); 54, 2268 (Bh.), 2269 (Bh.), 2271 (Bh.), 2278 (Bh.), 2283 (Bhs.), 2300 (Bhs.), 2301 (Bhs.), 2302 (Bhs.), 2303 (Bhs.), 2304 (Bh.), 2305 (Bh.), 2307 (Bh.), 2311 (Bhs.), 2314 (Bh.), 2316 (Bh.), 2318 (Bh.), 2320 (Bhs.), 2322 (Bhs.), 2323 (Bh.), 2327 (Bhs.), 2328 (Bh.), 2329 (Bhs.), 2331 (Bhs.), 2332 (Bhs.), 2336 (Bh.), 2337 (Bhs.), 2338 (Bhs.), 2339 (Bh.), 2340 (Bhs.), 2343 (Bh.), 2344 (Bhs.), 2346 (Bhs.), 2348 (Bh.), 2350 (Bhs.), 2355 (Bhs.), 2358 (Bh.).-\$ 580 (do.): VI, 562, 2413 (Bhīmasena on the right horn of Arjuna's and Dhyshtadyumna's array after the form of a half-moon); 57, 2433 (Bh.); χ, 2454 (Bhs.); 58 10 f., 2475 (Bhs. vanquishes Duryodhana), 2477 (Bhs.), 2480 (Bh.); 59, †2595 (Bh.).— § 581 (do.): VI, 62, 2733 (Bh.); do., 2747 (Bhs. attacks Dury.), 2748 (Bhs.), 2750 (Bhs.), 2753 (Bhs.), 2754 (Bh.), 2756 (Bh.), 2764 (Bhs.), 2765 (Bhs.), 2769 (Bh.), 2770 (Bhs.), 2773 (Bhs.), 2774 (Bhs.), 2777 (Bh.), 2779 (Bh.); 63, 2780 (Bhs.), 2781 (Bhs.), 2784 (Bhs.), 2785 (Bhs.), 2786 (Bhs.), 2787 (Bh.), 2789 (Bhs.), 2791 (Bh.), 2795 (Bhs.), 2798 (Bhs.), 2805 (Bhs.); 64 13, 2817 (Bhs.), 2818

Bhīma. 130

(Bhs.), 2819 (Bhs.), 2820 (Bh.), 2825 (Bh.), 2826 (Bh.), 2827 (Bh.), 2831 (Bhs.), 2833 (Bh.), 2835 (Bhs.), 2837 (Bh.), 2839 (Bhs.), 2840 (Bhs.), 2845 (Bhs.), 2846 (Bh.), 2847 (Bhs.), 2848 (Bh.), 2849 (Bh.), 2851 (Bhs.), 2852 (Bh.), 2853 (Bhs.), 2854 (Bhs.), 2860 (Bhs.), 2862 (Bhs.), 2863 (Bh.), 2892 (Bhs.); 65, 2907 (Bh.).—§ 582 (do.); 69a, 3063 (Bhs. in the beak of the Cyena array), 30681 (Bh. attacks Bhishma), 3079 (Bhs.), 3080 (Bhs.); 70, 3090 (Bhs.), 3110 (Bh.); 71ô, 3138 (Bhs. fights with Bhishma, etc.); 72, 3165 (Bhs.), 3182 (Bhs.), 3183 (Bh.), 3186 (Bhs.); 73, 3213 (Bhs.), 3217 (Bhs.), 3218 (Bh.); 74, 3267 (Bhs.).—§ 583 (do.): VI, 75, 3283 (Bhs.);  $\eta$ , 3393 (Bhs.), 3305 (Bhs.), 3306 (Bh.), 3307 (Bh.), 3310 (Bh.); 77° k 3342 (Bhs.), 3351 (Bhs.), 3353 (Bhs.), 3354 (Bhs.), 3356 (Bh.), 3363 (Bhs.), 3364 (Bh.), 3366 (Bh.), 3368 (Bhs.), 8369 (Bh.), 3371 (Bhs.), 3373 (Bhs.), 3374 (Bhs.), †3375 (Bhs.), †3376 (Bhs.), 3388 (Bh.), 3390 (Bh.), 3391 (Bh.), 3396 (Bhs.), 3408 (Bhs.); 78 10 f., 3413 (Bh.), 3414 (Bh.), 3417 (Bhs.), 3422 (Bhs.), 3426 (Bhs.), 3428 (Bh.), 3430 (Bhs.); 79, 3450 (Bh.), 3451 (Bhs.), 3465 (Bh.), 3468 (Bhs.), 3469 (Bh.); 80, †3516 (Bh.).—§ 584 (do.): VI, 81. 3558 (Bhs.), 3563 (Bh.); 82, 3632 (Bh.), 3634 (Bh.), 3638 (Bhs.); 84, 3737 (Bh.); 85, †3764 (Bhs.), †3767 (Bhs.), †3782 (Bhs.), †3785 (Bhs.); 86, 3836 (Bhs.).-§ 585 (do.): VI, 87, 3864 (Bhs.); 88, 3894 (Bhs.), 3895 (Bh.), 3898 (Bh.), 3903 (Bh.), 3905 (Bhs.), 3906 (Bh.), 3908 (Bh. slavs Aparājita), 3915 (Bh.), 3917 (Bh.), 3923 (Bhs.), 3928 (Bh.); 89, 3938 (Bhs.), 3950 (Bhs.), 3956 (Bhs.), 3959 (Bh.); 91. 1019 (Bhs.), 4057 (Bhs.); 93, 4145 (Bhs.), 4156 (Bhs.); 94, 4182 (Bhs.), 4184 (Bhs.), 4186 (Bhs.), 4187 (Bhs.), 4192 (Bhs.), 4197 (Bh.), 4197 (Bhs.), 4201 (Bhs.), 4202 (Bhs.), 4205 (Bhs.), 4207 (Bh.), 4207 (Bhs.), 4210 (Bh.); 95, 4237 (Bhs.), 4243 (Bhs.); εδ, 4254 (Bhs.), 4263 (Bhs.), 1266 (Bh.), 4267 (Bhs.), 4268 (Bhs.), 4269 (Bhs.), 4270 (Bhs.), 4282 (Bh.), 4304 (Bhs.).-§ 585b (Bhīshmav.): VI, 95, 4307 (Bhīma's standard showed the device of a lion). § 585 (do.): VI, 95, 4310 (Bhs.), 4313 (Bh.), 4316 (Bhs.), 4322 (Bhs.); 96, 4338 (Bhs.), 4342 (Bhs.), 4345 (Bh.), 4348 (Bhs.), 4351 (Bhs.), 4354 (Bh.).—§ 586 (do.): VI, 99, 4508 (Bhs.), 4515 (Bhs.); 101, 4586 (Bh.), 4589 (Bhs.); 102, 4668 (Bh.), 4671 (Bh.), 4673 (Bhs.), 4675 (Bhs.); 1037, 4694 (Bh.); 104, 4746 (Bhs.), 4753 (Bhs.); 105, 4799 (Bh.); 106ê, 4803 (Bh.), 4805 (Bhs.), 4806 (Bhs.); 107 $\chi$ , 4912 (Bhs.), 4945 (Bh.).—§ 587 (do.): V1, 108. 4998 (Bhs.), 5012 (Bh.); 109, 5073 (Bh.); 1107, 5103 (Bhs.), 5184 (Bh.); 111, 5183 (Bhs.), 5187 (Bh.); 1125, 5228 (Bhs.); 113, 5241 (Bhs.), 5242 (Bhs.), 5250 (Bh.), 5251 (Bh.), 5252 (Bhs.), 5255 (Bhs.), 5259 (Bhs.), 5260 (Bh.), 5262 (Bh.), 5264 (Bhs.), 5267 (Bhs.), 5272 (Bh.), 5275 (Bh.), 5279 (Bhs.), 5281 (Bhs.), 5282 (Bh.), 5284 (Bh.), 5286 (Bh.), 5287 (Bhs.), 5289 (Bh.); 114, 5295 (Bh.), 5298 (Bhs.), 5300 (Bhs.), 5308 (Bh.), 5310 (Bh.), 5316 (Bhs.), 5318 (Bhs.), 5319 (Bh.), 5320 (Bh.), 5322 (Bhs.), 5323 (Bh.), 5325 (Bhs.); 115, 5353 (Bhs.), 5363 (Bhs.); 116, 5412 (Bhs.); 118, 5553 (Bhs.); 119<sub>X</sub>, 5577 (Bh.); w, 5587 (Bhs.), 5684 (Bhs.); 120, 5708 (Bhs.). - § 588 (do.): VI, 121, †5798 (Bh.), 5809 (Bhs.).—§ 589 (Dronābhishekap.): VII, 2a, †82 (Bhs.); 8, 227 (Bhs.), †248 (Bhs.); 0, †251 (Bh.); 10, 319 (Bhs.).—§ 590 (do.): VII, 14, 521 (Bhs.), 522 (Bh.), 524 (Bhs.); a, 577 (Bh.); 15. 586 (Bh.), 587 (Bh.), 589 (Bh.), 592 (Bhs.), 594 (pattair jāmbūnadair baddhū babhūva . . . viddhū Bhīmena mahatī, sc. gada), 598 (Bhs.), 599 (Bhs.), 601 (Bhs.), 606 (Bh.),

607 (Bhima-gada-), 614 (Bh.); 168, 683 (Bh.). - § 692 (Samcaptakav.): VII, 22, 935 (Bh.), 943 (Bh.); 23, 950 (Bh.), 1027 (Bhs.), 1030 (Bhs.); β, 1038 (Bhs.); 25, 1070 (Bh.), 1071 (Bh.); 26, 1131 (Bh.), 1134 (Bhs.), 1136 (Bh.), 1137 (Bh.), 1139 (Bh.), 1140 (Bhs.), 1142 (Bh.), 1143 (Bhs.), 1147 (Bh.), 1149 (Bh.), 1152 (Bh.), 1153 (Bh.), 1154 (Bhs.), 1155 (Bh.), 1156 (Bh.), 1174 (Bh.), 1176 (Bh.), 1177 (Bh.); **32** $\chi$ , 1376 (Bhs.), 1379 (Bhs.); 1381 (Bhīmaprabhṛtayaḥ);  $\beta\beta$ , 1427 (Bh.), 1435 (Bh.); KK, 1443 (Bh.).—§ 593 (Abhimanyuvadhap.): VII, 34, 1485 (Bhs.), 1490 (Bhs.); 35, 1507 (Bhs.); ζ, (1528) (Bh.); 39ν, 1657 (Bhs.); 40, 1680 (Bh.), 1685 (Bh.); 42π, 1743 (Bhs.), 1752 (Bhs.); 43, 1774 (Bh.), 1775 (Bh.).—§ 596 (Pratijñāp.): VII, 78c, 2743 (Bhs.).— § 597 (do.): VII, 83a, 2949 (Bhs.).—§ 599 (Jayadrathavadhap.): VII, 95ζ, 3525 (Bhs.); 960, 3572 (Bhs.); 97, 3574 (Bhs.); 98k, 3660 (Bhs.); 106, 3980 (Bhs.); 108, .4065 (Bhs.), 4067 (Bh.), 4068 (Bh.), 4069 (Bh.), 4070 (Bh.), 4074 (Bhīma-cāpa-), 4075 (Bhs.), 4078 (Bh.), 4079 (Bh.), 4093 (Bhs.), 4091 (Bhs.); 109, 4107 (Bhīmasenādayah), 1113 (Bhs.); 110, 4151 (Bhs.), 4197 (Bh.), 4204 (Bhs.); 111, 4281 (Bh.); 112, 4358 (Bhs.), 4360 (Bh.), 4361 (Bh.), 4362 (Bh.), 4364 (Bh.), 4365 (Bhs.), 4367 (Bh.), 4368 (Bh.); 113, 4431 (Bh.), 4436 (Bhs.); 114, 4500 (Bh.), 4505 (Bh.), 4508 (Bhs.), 4511 (Bh.), 4510 (Bhs.), 4511 (Bh.), 4516 (Bh.), 4517 (Bhs.), 4518 (Bhs.); 12200, 4877 (Bhs.), 4883 (Bh.); 123, 4969 (Bhs.); 124kk, 4983 (Bhs.), 4987 (Bhs.), 5000 (Bhs.), 5001 (Bhs.); 125, 5074 (Bhs.); 126, 5114 (Bh.), 5115 (Bh.), 5118 (Bhs.), 5120 (Bh.), 5122 (Bh.), 5123 (Bh.), 5123 (Bhs.), 5124 (Bh.), 5126 (Bhs.), 5134 (Bh.); 127, (5144) (Bh.), 5147 (Bhs.), 5159 (Bhs.), 5162 (Bhs.), 5164 (Bh.), 5167 (Bh.), 5170 (Bh.), 5179 (Bhs.), 5182 (Bh.), 5188 (Bhs.), 5190 (Bh.), 5193 (Bh.), 5193 (Bhs.), 5196 (Bh.), 5199 (Bhs.), 5201 (Bh.), 5203 (Bh.), 5206 (Bh.), 5207 (Bh.), 5213 (Bhs.), 5215 (Bh.), 5215 (Bhs.), 5216 (Bhs.), 5217 (Bh.); 128, 5222 (Bh.), 5227 (Bh.), 5230 (Bh.), 5230 (Bhs.), 5232 (Bh.), 5235 (Bh.), 5236 (Bh.), 5238 (Bhs.), 5241 (Bhs.), 5244 (Bhs.), 5248 (Bhs.), 5250 (Bhīmasena-ravam), 5252 (Bhs.), 5254 (Bh.), 5268 (Bhs.); 129, 5272 (Bhs.), 5273 (Bhs.), 5276 (Bh.), 5277 (Bhs.), 5278 (Bh.), 5279 (Bh.), 5280 (Bh.), 5281 (Bhs.), 5293 (Bh.), 5285 (Bh.), 5286 (Bhs.), 5290 (Bh.), 5291 (Bh.), 5292 (Bhs.), 5293 (Bh.), 5297 (Bh.), 5301 (Bh.), 5305 (Bhs.), 5306 (Bhs.), 5308 (Bh.); 130, 5311 (Bhs.), 5314 (Bhs.), 5316 (Bh.), 5318 (Bhs.); 131, 5356 (Bh.); pp, 5357 (Bh.), 5358 (Bhs.), 5359 (Bh.), 5361 (Bh.), 5362 (Bh.), 5364 (Bh.), 5365 (Bh.), 5367 (Bhs.), 5368 (Bh.), 5369 (Bh.), 5370 (Bh.), 5371 (Bh.), 5373 (Bhs.), 5375 (Bh.), 5376 (Bh.), 5378 (Bhs.), 5380 (Bhs.), 5384 (Bhs.), 5386 (Bhs.), 5389 (Bhs.), 5393 (Bh.), 5394 (Bhs.), 5395 (Bhs.), 5396 (Bh.), 5397 (Bhs.), 5402 (Bhs.), 5403 (Bh.), 5405 (Bhs.), 5406 (Bh.), 5409 (Bhs.); 132, 5413 (Bh.), 5414 (Bh.), 5415 (Bhs.), 5417 (Bhs.), 5418 (Bhs.), 5419 (Bh.); σσ, 5423 (Bhs.), 5433 (Bh.), 5434 (Bhs.), 5435 (Bh.), 5439 (Bh.), 5451 (Bh.); 13377, 5455 (Bhs.), 5460 (Bhs.), 5468 (Bh.), 5469 (Bh.), 5470 (Bh.), 5471 (Bh.), 5472 (Bh.), 5473 (Bh.), 5474 (Bhs.), 5476 (Bhs.), 5478 (Bh.), 5479 (Bh.), 5483 (Bh.), 5489 (Bh.), 5494 (Bhs.), 5495 (Bh.), \$496 (Bh4.), 5199 (Bh.); 134, 5500 (Bh.), 5502 (Bhs.), 5503 (Bh.), 5504 (Bh.), 5507 (Bhs.), 5509 (Bh.), 5511 (Bh.), 5515 (Bh.), 5517 (Bh.), 5524 (Bhs.), 5528 (Bhs.), 5530 (Bh.), 5531 (Bh.), 5532 (Bh.), 5533 (Bhs.); 135, 5542 (Bh.), 5545 (Bhs.), 5547 (Bh.), 5549 (Bhs.), 5550 (Bhs.), 5552 (Bh.), 5553 (Bh.), 5554 (Bhs.), 5556 (Bh.), 5557 (Bh.), 5563 (Bhs.), 5566 (Bhs.), 5568 (Bh.), 5567 (Bhs.), 5569 (Bhs.), 5570 (Bh.),

181 Bhims.

5572 (Bhs.), 5573 (Bh.), 5574 (Bhs.); 136, 5576 (Bh.), 5578 (Bh.), 5581 (Bhs.), 5582 (Bh.), 5584 (Bh.), 5587 (Bhs.), 5589 (Bh.), 5591 (Bhs.), 5595 (Bhs.), 5603 (Bh.), 5609 (Bh.), 5610 (Bh.), 5611 (Bh.), 5612 (Bhs.), 5613 (Bh.); 137. 5615 (Bhs.), 5616 (Bhs.), 5628 (Bhs.), 5633 (Bhīmacapa-), 5634 (Bhs.), 5639 (Bhs.), 5640 (Bhs.), 5650 (Bhs.), 5660 (Bhs.), 5665 (Bh.); 138, 5670 (Bh.), 5671 (Bhs.), 5672 (Bh.), 5674 (Bhima-capa-), 5676 (Bhima-capa-), 5678 (Bh.), 5679 (Bh.), 5698 (Bh.), 5695 (Bh.); 139, 5697 (Bhs.), 5701 (Bh.), 5706 (Bh.), 5712 (Bh.), 5717 (Bh.), 5726 (Bhs.), 5729 (Bh.), 5731 (Bh.), 5733 (Bh.), 5734 (Bhs.), 5735 (Bhs.), 5737 (Bh.), 5742 (Bh.), 5747 (Bh.), 5748 (Bhs.), 5749 (Bh.), 5750 (Bh.), 5753 (Bh.), 5755 (Bh.), 5767 (Bhs.), 5768 (Bh.), 5780 (Bh.), 5782 (Bh.), 5785 (Bhs.), 5794 (Bh.), 5797 (Bhs.), 5800 (Bh.), 5805 (Bhs.), 5806 (Bh.); 140, 5819 (Bh.), †5825 (Bh.); 143, 5997 (Bh.), 6004 (Bh.); 145, 6079 (Bhs.), 6094 (Bhs.), 6115 (Bhs.), 6116 (Bhs.); 146, 6288 (Bhs.); 147, 6368 (Bh.), 6369 (Bhs.), 6385 (Bhs.); 148, 6388 (Bh.), 6389 (Bhs.), 6394 (Bh.), 6398 (Bh.), 6402 (Bhs.); 149, 6482 (Bh.); 150, 6496 (Bhs.); 152, 6582 (Bhs.).— § 600 (Ghatotkacavadhap.): VII, 153a, 6626 (Bhs.); 1548. 6649 (Bhs.); 155, 6703 (Bhs.), 6704 (Bh.), 6707 (Bhs.), 6708 (Bh.), 6709 (Bhs.), 6714 (Bh.), 6716 (Bh.), 6718 (Bh.), 6719 (Bh.), 6723 (Bh.); 156, 6763 (Bhs.), 6776 (Bhs.), 6781 (Bhs.), 6809 (pautrena Bhimasenasya . . . parvana), 6817 (Bh.), 6826 (Bh.), 6853 (Bh.), 6895 (Bh.), 6898 (Bhs.); 1575, 6923 (Bhs.), 6926 (Bh.), 6929 (Bhs.), 6933 (Bh.), 6934 (Bh.), 6935 (Bh.), 6937 (Bh.), 6939 (Bh.), 6941 (Bh.), 6942 (Bh.), 6943 (Bh.), 6945 (Bhs.), 6964 (Bhs.), 6965 (Bh.); 158, 7015 (Bh.); 161, 7204 (Bhs.), 7208 (Bh.), 7215 (Bhs.); 162, 7247 (Bh.), 7274 (Bh.), 7276 (Bh.); 163<sub>77</sub>, 7281 (Bh.); 164, 7346 (Bhs.); 165, 7368 (Bhs.); 166, 7438 (Bhs.), 7439 (Bhs.), 7441 (Bh.), 7442 (Bh.), 7443 (Bhs.), 7444 (Bh.), 7415 (Bhs.), 7446 (Bhs.), 7448 (Bh.), 7452 (Bhs.), 7454 (Bh.), 7455 (Bh.); 170, 7672 (Bhs.); 172. 7754 (Bhs.), 7763 (Bh.); 173, 7814 (Bh.), 7835 (Bhs.); 176, 8008 (Bh.), 8009 (Bh.), 8016 (Bh.), 8041 (Bhs.), 8043 (Bh.), 8044 (Bhs.), 8047 (Bhs.), 8049 (Bh.). 8051 (Bhs.), 8052 (Bh.), 8054 (Bh.), 8058 (Bh.), 8064 (Bh.), 8065 (Bhs.), 8068 (Bhs.); 177, 8073 (Bhs.); 178, 8074 (Bh.), 8075 (Bh.), 8083 (Bh.), 8112 (Bhs.), 8114 (Bhs.); 179, †8163 (Bh.); 181, 8227 (Bhs.), 8235 (Bhs.); 183, 8314 (Bhs.), 8315 (Bh.), 8330 (Bhs.), 8343 (Bhs.). — § 601 (Dronavadhap.): VII, 184, 8364 (Bh.).—§ 602 (do.): VII, 186. 8464 (Bhs.), (8465) (Bhs.), 8468 (Bh.), 8506 (Bhs.), (8508) (Bhs.); 187, 8544 (Bhs.); 188, 8584 (Bh.), 8585 (Bh.). 8587 (Bhs.), 8588 (Bh.), 8589 (Bh.), 8590 (Bh.), 8591 (Bh.), 8596 (Bh.); 189, 8676 (Bhs.), 8678 (Bhs.), 8681 (Bhs.), 8689 (Bhs.), 8690 (Bhs.); 190, 8707 (Bh.), 8709 (Bhs.), 8710 (Bh.), 8711 (Bhs.), 8735 (Bhs.), 8743 (Bhs.); 191 8805 (Bh.); 192, 8811 (Bhs.), 8834 (Bh.), 8844 (Bh.), 8850 (Bhs.), 8887 (Bhs.), 8888 (Bh.), 8890 (Bh.).—§ 603 (Nārāyanāstramokshap.): VII, 193, 8946 (Bhs.), 8949 (Bh.); 1956, 9007 (Bhs.); 197 $\mu$ , 9083 (Bhs.); 198, 9133 (Bh.), 9175 (Bhs.), 9177 (Bh.), 9186 (Bh.), 9191 (Bh.); 199, 9238 (Bhs.), 9247 (Bh.), 9248 (Bh.), 9252 (Bhs.), 9254 (Bh.), 9256 (Bh.), 9257 (Bhs.); 200, 9261 (Bhs.), 9263 (Bh.), 9265 (Bh.), 9267 (Bh.), 9270 (Bh.), 9279 (Bh.); 77, 9330 (Bhs.), †9337 (Bh.), †9338 (Bhs.), 9344 (Bhs.), 9346 (Bh.), 9348 (Bh.), 9349 (Bhimanamankita ranah), 9350 (Bh.), 9352 (Bh.), 9357 (Bhs.), 9358 (Bh.), 9360 (Bhs.), 9364 (Bh.), 9369 (Bhs.), 9371 (Bh.), 9372 (Bhs.), 9378 (Bh.), 9381 (Bh.), 9382 (Bhs.), 9385 (Bhs.), 9386 (Bhs.); ee, 9401 (Bh.).

-§ 604 (Karnap.): VIII, 3, 62 (Bhs.); 4, 89 (Bhs.); 5ζ, 98 (Bhs.), 108 (Bhs.), 111 (Bhs.), 119 (Bhs.), 121 (Bhs.), 124 (Bhs.), 131 (Bhs.), 133 (Bhs.); 9, 297 (Bhs.).—§ 605 (do.): VIII,  $11_{\chi}$ , 426 (Bhs.); 12, 472 (Bh.), 473 (Bhs.), 474 (Bh.), 476 (Bh.), 477 (Bhs.), 478 (Bh.), 479 (Bhs.), 481 (Bh.), 482 (Bhs.), 483 (Bh.); 13, 492 (Bhs.); 14, 564 (Bhs.); 15, 566 (Bhs.), 568 (Bhs.), 572 (Bh.), 583 (Bh.), 595 (Bh.), 600 (Bh.); 21, 829 (Bhs.); 26, 1053 (Bhs.), 1055 (Bh.); 28, 1167 (Bhs.); 29, 1201 (Bh.), 1203 (Bh.). -§ 606 (do.): VIII, 35, 1637 (Bhs.).-§ 607 (do.): VIII, **36.** 1688 (Bhs.); a, 1690 (Bhs.);  $\beta$ , 1694 (Bhs.), 1700 (Bh.); 37, †1728 (Bhs.).—§ 608 (do.): VIII, 46a, 2126 (Bhs.), 2156 (Bhs.); 485, 2257 (Bhs.), 2262 (Bh.), 2266 (Bhs.), 2280 (Bhs.); ρ, 2286 (Bhs.); 49, 2334 (Bhs.), 2365 (Bhs.), 2386 (Bhs.); 50, 2393 (Bh.), 2394 (Bh.), 2396 (Bhs.), 2397 (Bh.), 2404 (Bh.), 2409 (Bh.), 2410 (Bhs.), 2415 (Bh.), 2416 (Bhs.), 2418 (Bhs.), 2419 (Bhs.), 2422 (Bh.), 2423 (Bh.), 2424 (Bhs.), 2437 (Bhs.), 2439 (Bhs.); 51, 2440 (Bh.), 2442 (Bh.), 2444 (Bhs.), 2445 (Bhs.), 2448 (Bhs.), 2451 (Bhs.), 2453 (Bh.), 2454 (Bh.), 2455 (Bh.), 2457 (Bh.), 2459 (Bhs.), 2461 (Bhs.), 2463 (Bh.), 2464 (Bh.), 2465 (Bh.), 2467 (Bh.), 2472 (Bh.), 2474 (Bhs.), 2481 (Bhs.), 2483 (Bh.), 2484 (Bh.), 2490 (Bh.), 2491 (Bh.), 2492 (Bh.), 2494 (Bh.), 2501 (Bh.), 2502 (Bhs.); 54, 2625 (Bhs.); 56, 2692 (Bhs.), 2693 (Bhs.), 2694 (Bhs.), 2761 (Bhs.), 2763 (Bh.), 2765 (Bh.), 2766 (Bhs.), 2767 (Bhs.), 2772 (Bhc.); 57φ, 2849 (Bhs.); 58, 2857 (Bhs.), 2901 (Bh.); 60, 2983 (Bh.), 2995 (Bhs.), 3002 (Bh.), 3008 (Bhs.), 3033 (Bh.), 3035 (Bhs.), 3036 (Bh.), 3037 (Bhs.), 3042 (Bhs.), 3052 (Bh.), 3053 (Bhs.), 3054 (Bh.), 3056 (Bh.), 3062 (Bhs.), 3063 (Bhs.); 61δδδ, 3067 (Bhs.), 3069 (Bhs.), 3070 (Bhs.); eee, 3073 (Bhs.), 3081 (Bhs.), 3118 (Bhs.), 3119 (Bhs.), 3120 (Bhs.), 3126 (Bhs.), 3128 (Bh.), 3132 (Bh.), 8133 (Bh.), 3137 (Bhs.), 3139 (Bhs.), 3140 (Bhs.); 62777, 3149 (Bhs.), 3175 (Bh.); 63, 3178 (Bhs.), 3201 (Bhs.), 3201 (Bh.), 3202 (Bhs.), 3205 (Bh.), 3211 (Bhs.), 3213 (Bh.); 65, †3287 (Bh.), (3288) (Bhs.), †3291 (Bh.), (†3292) (Bhs.), †3294 (Bhs.), †3295 (Bhs.), 3299 (Bh.), 3801 (Bhs.); 66, 3322 (Bhs.); 67, †3378 (Bh.); 68, †3381 (Bh.), †3382 (Bh.), †3383 (Bhs.); 69, 3405 (Bhs.), †3476 (Bh.), †3485 (Bh.); 70, †3493 (Bh.), †3498 (Bhs.), †3499 (Bh.), †3502 (Bh.), †3532 (Bh.), †3537 (Bhs.), †3538 (Bh.); 71, 3573 (Bh.); 73, 3651 (Bh.), 3659 (Bh.), 3660 (Bh.), 3745 (Bh.); 74, 3796 (Bh.), †3803 (Bh.); 75, †3815 (Bh.), [†3820] (Bh.), †3822 (Bhs.); **76**, †3823 (Bh.), †3824 (Bh.), †3825 (Bh.), †3826 (Bh.), †3827 (Bh.), †3830 (Bhs.), †3839 (Bh.). (†3839) (Bhs.), †3840 (Bhs.), †3841 (Bhs.), †3848 (Bh.). (†3860) (Bhs.); 77, 3862 (Bh.), 3883 (Bhs.), 3884 (Bhs.), 3885 (Bh.), 3887 (Bh.), 3889 (Bhs.), 3892 (Bh.), 3897 (Bh.), 3899 (Bh.), 3907 (Bhs.), 3908 (Bhs.), 3910 (Bh.), 3911 (Bh.), 3913 (Bh.), 3915 (Bh.), 3918 (Bh.), 3919 (Bhs.), 3920 (Bh.), 3922 (Bhs.), 3928 (Bh.), 3931 (Bhs.), 3932 (Bh.), 3935 (Bh.), 3936 (Bh.); 78, 3940 (Bhs.), 3946 (Bhs.), 3947 (Bh.), 3948 (Bhs.); 7, 3955 (Bh.), 3959 (Bhs.), 3962 (Bhs.), 4003 (Bh.); 79, 4010 (Bhs.); 80, 4091 (Bh.), 4111 (Bhs.), 4113 (Bh.), 4114 (Bhs.); 81, 4143 (Bhs.), 4145 (Bh.), 4146 (Bh.), 4152 (Bh.), 4153 (Bh.), 4155 (Bh.), 4157 (Bhs.), 4168 (Bhs.); 82, †4193 (Bhs.), †4209 (Bh.), †4213 (Bh.), †4214 (Bh.); 83, †4216 (Bh.), †4217 (Bh.), †4217 (Bhs.), †4218 (Bhs.), †4220 (Bh.), †4221 (Bh.), †4223 (Bh.), †4224 (Bhs.), †4228 (Bh.), †4236 (Bh.), †4239 (Bh.), †4240 (Bhs.), †4242 (Bh.), †4243 (Bh.), 4248 (Bh.), †4258 (Bhs.); 84, 4262 (Bh.), 4264 (Bhs.), 4265 (Bh.), 4268 (Bh.), 4270 (Bhs.), 4290 (Bh.),

†4297 (Bhs.), †4298 (Bhs.), †4301 (Bh.); 85, †4329 (Bh.), †4341 (Bhs.); 89, †4559 (Bh.), †4572 (Bh.), †4576 (Bh.), †4585 (Bh.); 91, 4752 (Bhs.); 92, †4824 (Bh.); 93, 4848 (Bhs.), 4854 (Bhs.), 4855 (Bhs.), 4856 (Bh.), 4860 (Bhs.), 4861 (Bh.), 4862 (Bh.), 4870 (Bhs.), 4891 (Bhs.).-§ 609 (Calyap.): IX, 1, 12 (Bhs.); 2, 105 (Bhs.).—§ 610 (do.): IX, 3, 140 (Bhs.), 146 (Bhs.), 147 (Bhs.), 148 (Bh.), 152 (Bh.), 152 (Bhs.), 153 (Bh.), 154 (Bh.), 161 (Bhs.), 181 (Bhs.); 4, 203 (Bh.), 223 (Bhs.), 234 (Bhs.); 5, 252 (Bhs.); 7, 351 (Bh.).—§ 611 (do.): IX, 8, 381 (Bhs.), 399 (Bhs.); 9, 448 (Bhs.), 450 (Bhs.); 10, 516 (Bhs.); 11\(\lambda\), 549 (Bhs.), 565 (Bhs.), 569 (Bh.), 573 (Bhs.), 577 (Bh.), 591 (Bhs.); 12, 595 (Bh.), 598 (Bhs.), 603 (Bh.), 604 (Bh.), 605 (Bh.), 608 (Bhs.), 609 (Bh.), 618 (Bhs.), 646 (Bhs.), 652 (Bhs.); 13, 656 (Bhs.), 659 (Bhs.), 663 (Bhs.), 667 (Bhs.), 675 (Bhs.), 676 (Bhs.), 679 (Bh.), 687 (Bhs.), 703 (Bhs.); 15. 768 (Bhs.), 770 (Bhs.), 775 (Bhs.), 779 (Bhs.); 16, 798 (Bh.), 802 (Bhs.), 806 (Bh.), 820 (Bh.), 831 (Bh.), 834 (Bh.), 835 (Bhs.); 17x, 866 (Bhs.), †871 (Bhs.), †873 (Bhs.), †886 (Bh.), †889 (Bhs.), †890 (Bhs.), †891 (Bh.), †892 (Bh.), †892 (Bhs.), †895 (Bh.), †896 (Bh.), †898 (Bh.); 18ββ, 961 (Bh.); 19, 1016 (Bh.), 1017 (Bh.), 1017 (Bhs.), 1020 (Bhs.), 1027 (Bhs.), 1037 (Bhs.), 1038 (Bh.), 1039 (Bhs.), 1040 (Bh.), 1042 (Bh.), 1045 (Bh.), 1058 (Bhs.); 2000, †1084 (Bh.); 22λλ, 1138 (Bhs.), 1144 (Bhs.), 1149 (Bhs.); 24, 1302 (Bhs.); 25, 1367 (Bhs.), 1370 (Bhs.), 1371 (Bhs.), 1395 (Bhs.), 1397 (Bhs.); 26, 1401 (Bhs.), 1404 (Bhs.), 1407 (Bh.), 1407 (Bhs.), 1408 (Bh.), 1409 (Bh.), 1409 (Bhs.), 1411 (Bh.), 1413 (Bh.), 1414 (Bh.), 1420 (Bh.), 1421 (Bh.), 1424 (Bhs.), 1427 (Bhs.), 1428 (Bh.), 1429 (Bh.), 1434 (Bhs.), 1435 (Bhs.), 1436 (Bh.), 1439 (Bhs.); 27, 1455 (Bh.); φφ, 1471 (Bhs.), 1473 (Bhs.), 1491 (Bh.), 1494 (Bh.), 1495 (Bh.), 1496 (Bh.); 28, 1503 (Bh.), 1506 (Bh.), 1517 (Bhs.), 1527 (Bhs.), 1528 (Bh.), 1529 (Bhs.), 1530 (Bh.).— § 612 (Hradapraveçap.): IX, 29, 1568 (Bhs.), 1643 (Bhs.), 1651 (Bhs.); 30, 1697 (Bhs.), 1706 (Bhs.), 1714 (Bhs.), 1715 (Bhs.), 1718 (Bhs.); e, 1725 (Bhs.).-\$ 613 (Gadāyuddhap.): IX, 32, 1882 (Bh.); 33c, 1893 (Bhs.), 1896 (Bh.), 1900 (Bh.), (1905) (Bhs.), 1918 (Bh.), 1918 (Bhs.), 1930 (Bhs.).—§ 614 (do.): IX, 34, 1957 (Bhs.).—§ 615 (Baladevatīrthay.): IX, 54, 3068 (Bh.) .- § 615 (Gadāyuddhap.): 55, 3078 (Bh.), 3095 (Bh.), 3097 (Bh.), 3101 (Bhs.), 3102 (Bh.), 3122 (Bh.); 56, 3135 (Bh.), 3157 (Bhs.); 57, 3175 (Bhs.), 3187 (Bhs.), 3191 (Bhs.), 3200 (Bh.), 3200 (Bhs.), 3201 (Bh.), 3203 (Bhs.), 3206 (Bh.), 3207 (Bhs.), 3212 (Bh.), 3213 (Bh.), 3215 (Bhs.), 3218 (Bh.), 3220 (Bh.), 3221 (Bh.), 3222 (Bh.), 3224 (Bh.), 3224 (Bhs.), 3225 (Bh.), 3228 (Bh.), 3230 (Bhs.), 3234 (Bhs.), 3235 (Bh.), 3235 (Bhs.), †3239 (Bhs.), †3242 (Bh.); 58, 8248 (Bh.), 3249 (Bhs.), 3251 (Bh.), 3252 (Bh.), 3264 (Bhs.), 3266 (Bhs.), 3267 (Bh.), 3269 (Bhs.), 3272 (Bh.), 3283 (Bhs.), 3285 (Bh.), 3287 (Bhs.), 3290 (Bhs.), 3293 (Bhs.); 59, 3311 (Bhs.), 3314 (Bh.), †3321 (Bhs.), 3326 (Bh.), 3329 (Bhs.), 3330 (Bhs.); 60, 3314 (Bhs.), 3345 (Bh.), 3348 (Bh.), 3356 (Bh.), 3357 (Bh.), 3362 (Bhs.), 3373 (Bh.), 3376 (Bhs.), 3379 (Bh.), 3380 (Bhs.); 61, 3388 (Bhs.), 3389 (Bhs.), 3393 (Bhs.), 3401 (Bh.), 3404 (Bhs.), 3415 (Bh.), 3430 (Bhs.); 62, 3480 (Bhs.); 63, 3510 (Bhs.); 64, 3592 (Bhs.), 3597 (Bhs.), 3612 (Bhs.).—§ 616 (Sauptikap.): X, 1, 7 (Bh.), 15 (Bh.); 1, 60 (Bhs.); 5, 198 (Bh.), 199 (Bhs.); 9, 499 (Bhs.), 500 (Bhs.), 502 (Bhs.).— § 617 (Aishikap.): 10, 550a (Bhs.); 11, 582 (Bhs.), 595 (Bh.), 595 (Bhs.), 601 (Kaunteya, Bhs.); 12, 608 (Bh.);

13, 657 (Bhs.), 663 (Bhs.); 15, 699 (Bhs.), 700 (Bhs.); 16, 748 (Bhs.). - § 618 (Jalapradanikap.): XI, 11, 299 (Bhs.); 12, 325 (Bh.), 326 (Bhs. "mayam davam), 327 (Bh.), 829 (Bhs.), 330 (Bh.), 333 (Bh.), 834 (Bhs.), 335 (Bh.), 339 (Bh.), 340 (Bhs.); 13, 351 (Bh.), 352 (Bhs.), 356 (Bh.), 359v (Bh.); 14, 378 (Bh.); 15, 381v (Bhs.), 395 (Bhs.).— § 619 (Strīvilāpap.): 17, 502 (Bhs.), 503 (Bhs.), 505 (Bhs.); 18, 519 $\gamma$  (Bhs.), 537 (Bh.), 538 (Bhs.), 543 (Bhs.), 545 (Bhs.), 546 (Bhs.); 20, 547 (Bh.); 22, 617, (Bhs.).— § 621 (Rajadh.): XII, 1, 137 (Bh.), 26 (Bh.); 2, 51 (Bhs.); 10, 277 (Bhs.).—§ 623 (do.): 16, 482 \(\nu\) (Bhs.).—§ 635 (do.): 33, 1175 (Bh.); 37, 1377 (Bh. Kaunteya); 38, 13966 (Bhs.).-§ 637 (do.): 40, 1445 (Bhs.), 1464 (Bhs., Pānd.); 41\$\beta\$, 1475 (Bhs. Kaunteyam); 44, 1517 (Bh.); 47, 1695 (Bhs.).—§ 639 (do.): 53ζ, 1914 (Bh.); θ, 1921 (Bh.).— § 610 (do.): 54, 1929a (Bh.). — § 657 (Apaddh.): 167, 6238 (Bhs.), †6252 (Bh.), 6239 (Bhs.).—§ 730 (Anuçasan.): XIII, 15. 1033 (Bh. °pūrvaja, i.e. Yudh.). - § 777 (Svargarohanikap.): 169, 7771a (Bhs.). - § 778 (Åçvamedhikap.): XIV, 1, 3 (Bh.).—§ 780 (do.): 14, 356\$ (Bh.); 15, 384\$ (Bhs.), 389 (Bh.).—§ 783 (Anugītāp.): 52, 1504v (Bhs.), 1508 (Bh.), 1524 (Bh.), †1533 (Bh.).—§ 785 (do.): 60, 1787 (Bh.), 1799 (Bhs.), 1802 (Bhs.); 61, 1845 (Bh.); 63, 1874 (Bhs.), 1880 (Bh.), 1881 (Bhs.), 1886 (Bh.); 66, 1954μ (Bh.); 67, 1967 (Bhs.), 1969 (Bhs.); 68, 1997 (Bhs.); 71p, 2081 (Bhs.); 72, 2097 (Bhīmasenād avarajaļ, i.e. Arjuna), 2102 (Bhs.), 2108 (Bh.); 77, 2223 (Bhimasenād anantarād, i.e. Arjuna); 85ô, 2514 (Bh.), 2515 (Bh.), 2516 (Bhs.), 2519 (Bh.), 2520 (Bhs.), 2526 (Bhs.), 2537 (Bhs.); 86, 2553 (Bhs.), 2555 (Bhs.), 2558 (Bh.); 87, 2586 (Bh.), υ, 2598 (Bh.); **88**χ, 2608 (Bh.), 2612 (Bh.), 2627 (Bhs.), 2632 (Bh.); 91, 2814 (Bh.).—§ 787 (Āçramavāsik.): XV, 1, 27 (Bh.); 2, 35 (Bh.), 57 (Bh.); 3, 61 (Bh.), 62 (Bhs.), 64 (Bh.), 66 (Bh.), 72 (Bh.), 124 (Bhs.); 10, 333, (Bh.), 346 (Bh.); 11, 362 (Bh.), 363 (Bhs.), 364 (Bh.), 371 (Bhs.); 12, 382 (Bh.), 386 (Bh.), 387-8 (Bhs.), 389 (Bh.), 391 (Bh.); 13, 399 (Bh.), 401 (Bh.); 16,  $455\phi$  (Bhs.), 465 (Bh.); 17, 479 (Bh.), 480 (Bhs.), 483 (Bh.), 494 (Bhs.).— § 788 (do.): **24**, 646 $\beta$  (Bhs.); **25**, 658 (Bh.); **26**, 710 (Bhs.); 27, 733 (Bhs.); 28, 737 (Bhs.), 747 (Bh.).—§ 789 (Putradarçanap.): 319, 853 (Marudyanad Bhimasenam).-§ 791 (do.): 36, 1003\(\beta\) (Bh.).—§ 792 (N\(\bar{a}\)rad\(\bar{a}\)gamanap.): XV, 37, 1053 (Bhs.); 38, 1066 (Bh.), 1073 (Bh.).—§ 793 (Mausalap.): XVI, 7, 179\(\text{Bhs.}); 8, 284 (Bh.).-\(\frac{5}{2}\) 794 (Mahaprasthanikap.): XVII, 1, 5 (Bhs.), 20 (Bh.), 31 (Bh.), 37a (Bhs.); 2, 50 (Bhs.), 54 (Bh.), 59 (Bh.), 61 (Bhs.), 65 (Bh.), 69 (Bh.); 3, 92 (Bh.).—§ 795 (Svargārohanap.); XVIII, 2, 36 (Bh.), 66e (Bhs.); 3n, 96 (Bh.), 118 (Bh.); 4x, 131 (Bhimasenam Marudganavrtam).

Cf. also the following synonyms:

Acyutānuja ("younger brother of Yudhishthira"):
IV, 236.
Anilātmaja ("son of the wind"): VI, 5279; VII, 1138.
Arjunāgraja ("elder brother of Arjuna"): I, 5472.
Arjunapūrvaja (do.): VI, 4356.
Ballava (q.v.).
Bhīmadhanvan: X, 663.
Jaya: VII, 5159 (pradecitajayo Joyak (B. Dayak)
Bhīmasenak . . . ).

Kaunteya, etc. (q.v.). Kauraya, etc., Kuruçārdūla, etc. (q.v.). Mārutātmaja ("son of the wind"): IX, 3245 (Vrkodarak).

Māruti (do.): VII, 4509; VIII, 2500, 3051, †4302.

Pāṇḍava, etc. (q.v.). Pārtha, etc. (q.v.).

Pavanātmaja ("son of the wind"): III, 11275; XV. 626.

Prabhañjanasuta (do.): VII, 6268.

Rākshasakantaka ("thorn of the Rākshasas"):

Samīranasya sutah ("son of the wind"): III, †14755. Vāyuputra (do.): V. 3707.

Vayusuta (do.): III, 11116.

Vrkodara (" wolf's belly"): I, 455 (Jatāsurasya ca vadho rūkshasasya Vrkodurūt), 483 (dushtūtmano vadho yatra Kīcakasya Vrkodarāt), 547, 2210, 2257, 2288, 2444 (Mārutāc ca Vrkodarah . . . jajne), ††3827 (Sutasomam Vrkodarah, sc. utpādayām āsa), 4773, 4777, 4981, 4987, 4990, 4991, 5036, 5040, 5343, 5428, 5473, 5840, 5923, 6035, 6039, 6252, 6256, 6257, 6291, 7107, 7117, 7139, 7408, 8039 (Sulasomam Vrkodarūt Paneūlī sushuve); II, 782, 924, 1810, 1811, †2118, 2221, †2250, 2393, 2534, 2537; III, 421, 440, 444, 446, 449, 533 (Sutasomo Vrkodarāt), 549, 567, 918, 1012, 1246, 1430, 10250, 10253, 10283, 10840, 10875, 10877, 10878, 10879, 10882, 10895, 11105, 11365, 11371, 11411, 11504, 11506, 11607, 11609, 11788, 11815, 11818 (yathā Jishņur Mahendrasya, yathā Vāyor Vrkodarah . . . ), 11830, †11907. †12356, 12367, 12442, 12467, 12488, †14751, †14757, **†14760**, 14945, 14949, 14953, 15694, †15703, 15720, 15785, 15786, 15789, 17278, 17291; IV, 27, 45, 361, 366, 639, 760, 769, 771, 773, 823, 1104 (Kuntīputraķ), 1121, 2302; V, 653, †724, 1988, 1989 (Kuntīputraķ), 2020, 2024 (gadām bibhrad), 2036, 2051, 2173, 2180, 2741, 2786, 2801, 2973, 3155, 3200, 3204, 3213, 4228, 4652, 4867, 5334\(\lambda\), 5476, 5595; VI, 706, 788, 789, 844, 1554, 2115, 2333, 2751, 2768, 2769, 2803, 3118, 3367, 3372, 3398, 3401, 3511, 3783, 4149, 4355, 4357, 4670, 52340, 5236, 5271, 5288; VII, †67, †81, 376 (sadyo Vrkodarāj jūto māyāvī rūkshasaḥ, i.e. Ghatotkacaḥ), 593, 596, 940, 944, 951, 10468, 1063, 1145, 1149 (°ratham), 1152, 1157, 1158, 1373, 1769 $\rho$ , 3047 $\delta$ , 3082, 3083, 3095 $\eta$ , 5109, 5152, 5169, 5188, 5249, 5326, 5363, 5384, 5392, 5401, 5431, 5436, 5443, 5565, 5578, 5585, 5619, 5624, 5632, 5644, 5653, 5700, 5714 (only in B.), 5789, 5790, 5792, 6403, 6492, 6705, 6712, †6725, †6726, †6727, 6780, 6909, 6966, 7216, 7459, 7732, 7762, 8243, 8310, 8512, 8553, 8583, 9334, 9382; VIII, 168, 453, 461, 484, 582, 2395, 2408, 2411, 2421, 2430, 2696, 2836, 3058, 3129, 3131, 3211, 3896, 4027, †4209, †4212, †4213, †4227, †4233, 4256, †4279, †4303, †4512, †4520, **†4**584, 4843, 4851, 4857, 4991, 4999, 5030; IX, 135, 143, 149, 560, 588, 599, 600, 761, 838, 1369, 1494, 1716, 1830 (Parthat), 1894 (id.), 1902, 1910, 1940, 1953, 3103, 3119, 3143, 3165, 3166, 3173 (Pāṇḍavaḥ), 3184, 3189, 3248, 3281, 3289, 3318, 3323, 3346, 3374, 3396, 3596 (Pāṇduputraḥ); X, 61, 501, 504, 581, 646; XI, 329, 341, 376 (Parthah), 394; XII, 1522; XIV, 3517; XV, 63, 70, 402, 403 (°krte), 435, 626 (Pavanūtmajah), 664, 667 (°eya parigrahah); XVII, 63.

Bhīma<sup>7</sup>, a Deva-gandharva Mauneya. § 101 (Amçāvat.): I. **65**, 2551.

Bhīma. § 150 (Pūruvamç.): I, 94, 3708 (brother of Dushyanta).

Bhīma\*, an ancient king (?). § 310 (Āraņyakap.): III, 3, 141 (Bhīmena Kārtavīryeņa Vainyena Nahusheņa ca; had by ascetic

meditation delivered the people from affliction; PCR. "the great K.").

Bhīma 10, Vidarbha king. § 344 (Nalop.): III, 53, 2076 (Vidarbheshu, sc. king), 2078 (is granted a boon by Damana).—§ 345 (do.): III, 54, 2109 (father of Damayantī and her three brothers), 2113 (arranges the svayamvara of Damayantī); 54, 2115; 57, 2191, 2231 (marries Damayantī to Nala), 2232.—§ 346 (do.): 60, 2295 (rājānam; receives the children of Nala from the charioteer Vārshneya).—§ 347 (do.): 64, 2444 (Vidarbhādhipatih), 2476 (Vidarbheshu mahīpālo Bhīmo nāma mahīpatih).—§ 350 (do.): 68, 2654 (sends brahmans to find out Nala), 2682; 69, 2694 (Vidarbharājah), 2708 (rājāaḥ, husband of the daughter of the Daçārṇa king Sudāman), 2725.—§ 353 (do.): 73, 2852 (Rtuparṇa comes to him), 2853, 2871, 2878; 76, 2955 (all but recognizes Nala), 3002; 77, 3011 (receives the recovered Nala as a son).—§ 354 (do.): 78, 3030 (after a month Nala departs); 79, 3064 (Damayantī departs).

Bhīma<sup>11</sup>, one of the 15 yajñamushaḥ devāḥ. § 492 (Āṅgirasa): III. 220. 14166.

Bhīma 1, son of Dhṛtarāshtra. § 581 (Bhīshmavadhap.): VI, 64, 2838s, 2845\(\alpha\) (slain by Bhīmasena).

Bhīmā¹ (= Umū?). § 358 (Tīrthayūtrūp.): III, 82, 5026 (Bhīmāyāḥ sthānam, a tīrtha).

Bhīmā<sup>2</sup>, a river in Bhāratavarsha. § 574 (Jambūkh.): VI, 9, 329\lambda.

Bhīmabala<sup>1</sup>, one of the 15 yajnamushah devāh. § 492 (Āngirasa): III, 220, 14166.

Bhīmabala<sup>2</sup>, a son of Dhṛtarūshṭra. § 130 (Aṃçāv.): I, **67**, 2733.—§ 182 (Dhṛtarūshṭraputranūmak.): I, **117**, 4546.

Bhīmaçara, a son of Dhṛtarāshṭra. § 130 (Aṃçāv.): I, 67, 2734.

Bhīmadhanvan = Bhīmasona Pāṇdava: X, 663.

Bhīmadundubhihāsa ('dundabhi', C.) = Çiva (1000 names'): XII, 10369.

Bhīmāh. § 267 (Yamasabhāvarṇana): II, 8, 335 (çatam, in the palace of Yama).

Bhīmajānu. § 267 (Yamasabhāv.): II, 8, 332 (in the palace of Yama).

Bhīmakadalīkhandapraveca(h) (Bhīma's entering the plantain thicket). § 424 (cf. Tirthayatrap.): There they dwelt for six nights. Suddenly a wind from the north-east brought a celestial lotus of 1,000 petals, which Krshnā presented to Yudhishthira; she sent Bhīma to bring others, in order to carry them to their hermitage in Kāmyaka. Bhīma proceeded along the slopes of the Gandhamadana (b); the lions, etc., fled; invisible, the wives of Yakshas and Gandharvas stared at him. After having bathed in a lake, he blew his shell and began to proceed into a plaintain wood, but was arrested by his brother the ape Hanumat, who for his good obstructed the way to heaven (divangamam margam), saying that this was the path to the devaloka, impassable by mortals, save the way of siddhi (siddhigatim) (III, 146). Hanumat said he was suffering from illness and could not rise; but Bhima would not leap over him, and could not remove his tail.-§§ 425–430: Hanumad-Bhīma-samvada (q.v.).

Bhimamukha = Civa (1000 names 1).

Bhimanandini = Damayanti: III, 2490.

Bhimaparākrama = Vishņu (1000 names).

Bhīmapūrvaja = Yudhishthira: XIII, 1033.

Bhīmaputrikā = Damayantī: IJI, 2659.

Bhīmaratha<sup>1</sup>, a son of Dhṛtarāshṭra. § 130 (Aṃçāv.): I, 67. 2738.—§ 182 (Dhṛtarāshṭraputran.): I, 117, 4551.—

§ 581 (Bhishmavadhap.): VI, **64**, 2838s, **2845**\(\) (slain by Bhimasena).—§ 592 (Samçaptakav.): VII, **20**\(\), 804 (in the bosom of Drona's Garudavy\(\)\(\)\(\)\(\)\), 25, 1089 (slays C\(\)\(\)\(\)\(\)\(\)\).

Bhīmaratha<sup>2</sup>. § 264 (Sabhākriyāp.): II, 43, 121 (Cināro Devarātag ca Bhojo Bhīmarathag ca yaḥ, among the kings who received Yudhishthira when he entered his palace).

Bhīmarathī. § 377 (Dhaumyatīrthak.): III, 88, 8328 (a river in the south). § 574 (Jambūkh.): VI, 9, 3271 (a river in Bhāratavarsha).—§ 775 (Ānuçās.): XIII, 166, 7658a.

Bhimasena¹ (Pandava), v. Bhimaª.

Bhīmasena<sup>2</sup>. § 12 (Paushyap.): I, 3, 662 (brother of Janamejaya Pārikshita).

Bhīmasena<sup>3</sup>. § 154 (Pūruv.): I, 94, 3744 γ (son of Parikshit).—§ 156 (do.): I, 95, 3795-6 (son of Parikshit and grandfather of Pratīpa).

Bhimasena<sup>4</sup>. § 101 (Amçāv.): I, 65, 2550 (a Devagandharva Mauneya).—§ 191 (Arjuna): I, 123, 4811a (among the Gandharvas who sing at the birth of Arjuna).

Bhīmasenarasapāna(m) ("Bhīma's drinking the magic draught"). § 197 (Sambhavap.): The Pandavas were far superior in strength and skill to the Dhartarashtras, and Bhima tormented the Dhartarashtras. Duryodhana then built a palace (Udakakridana) at Pramanakoti, on the banks of the Ganga, in order to sport in the water there. There he invited the Pandaras and poured kalakataka poison into the food of Bhima, and when Bhima had lost his senses, Duryodhana bound him and threw him into the water, where he sunk down to the dwelling of the Nagas, who bit him, but could not penetrate his thick skin. The immovable (i.e. vegetable) kālakūtaka poison was neutralised by the movable (i.e. animal) serpent poison. Bhīma awoke and began to crush the serpents. until Vasuki came, and, informed by Aryaka that he was the daughter's son of Aryaka's daughter's son, let him drink as much of their rasa (containing the strength of 1,000 elephants (serpents?) in each kunda) as he could. He drank eight kundas, and then was laid on a bed (1, 128). When the Kauravas and Pandavas had returned to Hastinapura, Yudhishthira ("himself unacquainted with wickedness, and regarding others as honest as himself," v. 5037) asked Kuntī if Bhima had come home. Vidura consoled her. On the eighth day Bhima awoke from his slumber, bathed in the holy waters, ate of the paramanna (rice boiled in milk with sugar), ctc., and was placed by the Nagas in the same gardens, whence he ran home. Yudhishthira ordered him to keep silence on this accident, and the Pandaras [ with Vidura's advice] became very vigilant from this day (the words in brackets are from B., where also v. 5068a is placed after v. 5070a). [sārathim cāsya dayitam apahastena jaghnivān (see BR., s.v. apahasta, cf. iii, v. 545). Duryodhana again poured kālakāţaka poison into the food of Bhima. Yuyutsu informed the Pandaras of this; but Bhima swallowed the poison and digested it, and it produced no change in him.]-Duryodhana, Karna, and Cakuni had recourse to numerous other contrivances in order to kill the Pandavas, who, though knowing it, yet, in accordance with the advice of Fidura. suppressed their indignation. Seeing the princes passing their time in play, Dhrtarashtra appointed Gautama (i.e. Krpa, born in a thicket of roods and well skilled in the meaning of the Vedas and castras) as their preceptor (I, 129).

Bhimasenasuta ("son of Bh.") = Ghutotkaca: VI, 5178; VII, 7942.

Bhīmasenātmaja (do.), i.e. Ghatotkaca: III, 11451. Bhīmasūnu (do.) = do.: VII, 8131. Bhimasuta (do.) = do.: VIII. 6858.

Bhimasuta - Damayanti.

Bhīmavega, son of Dhṛtarāshṭra. § 180 (Amçāv.): I, 67, 2733.—§ 182 (Dhṛtarāshṭrap.): I, 117, 4546.

Bhimavegarava. § 232 (Svayamvarap.): I, 186, 6981 (present at the Svayamvara of Kṛshṇā).

Bhīmavikrama. § 130 (Amçāv.): I, 67, 2733 (a son of Dhrtarāshtra).

Bhimavratadhara = Civa (1000 names').

Bhini (a Matr), § 615u (Skanda): 1X, 460, 2645.

Bhishaj ("the physician") = Vishnu (1000 names).

Bhishajau ("the two physicians") = Açvinau: XII, 12917 (Nasatyan caiva Dasran ca).

Bhishajāvartta (the father of the Açvins, Nīl., i.e. Kṛshṇa): XII, 1510.

Bhishma. § 4 (Anukram.): I, 1, 138, †176 (Cantanavam), †177, †180, †182, †183, †184.—§ 9 (Parvas.): I, 2, 300 (ahāni yuyudhe Bhīshmo daça vai paramāstravit).—§ 10 (do.): I, 2, 336, 353 (Svargarohanikañ caiva talo Bhishmasya dhimatah, sc. parva).—§ 11 (do.): I, 2, 373 (°sya sambharah), 523 (Krshna intends to slay him), 525 (Arjuna felled him, placing Cikhandin in front of himself), 526 (caratalpagatah), 599 (Bhagirathiputrat, instructs Yudhishthira lying on his arrow-bed), 603 ( sya sampraptih svargasya), - § 61 (Sarpa-\*sattra): I, 55, †2109\beta.-\& 79 (Adivamc.): I, 63, 2420, "in like manner Bhīshma, the son of Çantanu, was born in the womb of Gunga from the seed of the Vasus (Vasuvīryāt)."—§ 130b (Amçāv.): I, 67, 2711 (the youngest of the Vasus, son of Çantanu, Kurunam abhayankarah, fought with Rama Jamadagnya) .- § 156 (Püruv.): I, 95, 3800 (son of Cantanu and Ganga; his real name was Devavrata), 3801 (marries his father to Satyavati).—§ 157 (do.): I, 95, 3818. -[§ 164 (Āpavop.): I, 99, 3965, Dyu-nāmā, etc ]-§ 165 (Satyavatīlābhop.): I, 100, 4065 (is called Bhīshma), 4066. — § 166 (Citrāngadop.): I, 101, 4071 (places Citrāngada on the throne), 4077 (Cantanarah; performs the obsequial rites for Citrāngada), 4079 (instals Vicitravīrya), 4080 (Cantanavam).- § 167 (Vicitravīryoparama): I, 102, 4081, 4082 (marries Vicitravīrya to the princesses of Kāçi), 4087, 4093, 4100, 4103, 4105, 4108 (Cantunavam; is attacked by Calva), 4110, 4111, 4113, 4115 (Cantanaram), 4116, 4118 (Cantanavah), 4122 (do.; slays the horses of Calva with the Aindreya weapon), 4125 (returns to Hastinapura), 4131, 4132 (releases Ambā), 4137, 4145 (performs the obsequies for Vicitravirya). -- § 168 (Bhishma - Satyavatisamvada): I, 103, 4147, 4164, 4168 (declines to marry the widows of Vicitravirya). - § 169 (do.): I, 104, (4172). - § 170 (do.): I, 104, (4199). - § 171 (Vicitravirynautotp.): 1, 105, (4228), 4225, 4239, 4240, 4241, 4244, 4253, 4255, 4264, 4271; 106, 4276.- § 173 (Pāņdu-rājyābhishoka); I. 109, 4349, 4350, 4353 (is the tutor of Dhrtarashtra, Pāṇdu, and Vidura), 4360. - § 174 (Dhrtarāshtravivāha): I, 110, 4372 (Kurupitāmahah), 4379.— § 177 (Pāndudigvijaya): I, 113, 4425 (Çantanarah), 4427 (marries l'andu to Mādrī), 4429, 4432, 4436, 4441 (Sāgaragāsutah), 4446, 4463 (°purogamāḥ).-§ 178 (Pāndu): I, 114, 4469, 4471.-[§ 179 (Viduraparinaya) [Apagaeutah]: married Vidura to the daughter of king Devaka-Pārasavīm kanyām: I, 114, 4480.] -§ 180 (Gandhariputrotp.): I, 115, 4507, 4510 (consultation with Dhrtarushtra after the birth of Duryodhana).—§ 184 (Pāndu): I, 119, 4614.—§ 194 (do.): I, 126, 4902 (receives the sons of Pandu, etc.), 4911 (Cantanavah), 4917 (worships the rahis).—§ 195 (do.): I, 127, 4936 (performs the funeral 185 Bhishma.

rites for Pandu), 4947, 4959, 4960.—§ 196 (Vyāsa): I, 128, 4964 (gives Pandu a craddha), 4975.—§ 199 (Drona): I. 130. 5094 (inquires about teachers for the princes), 5098. - § 202 (do.): I, 131, 5168 (engages Drona), 5169, 5170, 5177, 5192, 5206, (5208).—§ 203 (do.): I, 132, 5211, 5212.—§ 208 (Astradarc.): I, 134, 5323; 136, 5404 (sides with Arjuna); 137, 5439.—§ 213 (Jutugrhap.): I, 141, 5650 (performs the funeral rites of the Pandavas, whom he thinks buint), 5660 (Cantanavah), 5662 (do.), 5666, 5667; 142, 5686, 5691; 143, 5707 (Çantunavam); 145, 5734, 5743, 5762; 146, 5790 (pitamahah), 5791 (do.); 150, 5860 (Çantanavah). -§ 217 (Caitearathap.): I, 166, 6341. - § 211 (Vidurāgamanap.): I, 200, 7371; 202, 7439; 203, (7111); 204, 7461, 7471.- § 213 (do.): I, 205, 7489 (Cantanaval); 206, 7518 (do.), 7535 (do.). - § 244 (Rājyalābhap.): I. 207, 7565, 7593.-§ 286 (Rājasūyikap.): II, 33, 1256.-§ 287 (do.): II, 34, 1260, 1264.- § 288 (do.): II, 35, 1287, 1291.-§ 289 (Arghabaranap.): II, 36, 1327, 1332 (Cantanavah), 1335, 1337; 37, 1341, 1347 (Cantanare), 1367; 38, 1371 (Çānlanavah), 1373, (1374); 39, 1101.—§ 290 (Çiçupālavadhap.): II, 40, 1419, 1422, 1432; 41, 1437, 1438, 1439, 1440, 1441, 1112, 1444, 1446, 1418, 1453, 1455, 1457, 1460, 1462, 1464, 1465, 1466, 1471, 1472; **42**, 1486, 1487, 1492, 1493; **43**, (1494), (1518); **44**, (1519), 1523, 1524, 1525, 1527, 1530, 1532, 1541, 1542, 1543, 1546, 1548, 1549, 1551, 1553, 1554, 1555, 1556 (Kurupitāmahaḥ). — § 291 (do.): II, 45, 1561. — § 292 (Rājasūyikap.): II, 45, 1607.-§ 294 (Dyūtap.): II, 49, 1782.—§ 298 (do.): II, 58, 2014; 60, 2052; 65, 2181.—§ 299 (do.): II, 67, 2237, (2243); 68, 2263. - § 301 (do.): II, 69, (2353); 70, 2378; 71, 2379, †2102.- \$ 305 (Anudyūtap.): 11, 78. 2583; **79**, 2609.—§ 307 (do.): II, **81**, 2677, 2696.—§ 308 (Aranyakap.): 111, 1, 12, 35.—§ 313 (do.): 111, 6, 316, 322.—§ 314 (do.): III, 9, 324 — § 315 (Maitreyaçāpa): III, 10, 347, 360.—§ 317 (Arjunābhigam.): III, 12, 525.— § 318 (do.): III, 13, 599.—§ 328 (Kāmyakavanaprav.): III, 36, 1419, 1425.—§ 329 (do.): III, 36, 1435.—§ 330 (Indradarçana): III, 37, 1459a.—§ 333 (Kuirātaparv.): III, 40, 1645, 1648.—§ 334 (do.): III, 41, 1683.—§ 339 (Indralokābhigam.): III, 47, 1904.—§ 340 (do.): III, 48. 1922.—§ 356 (Tirthay.): III, 81, 4032, 4038, 4040, 4041, 4042 (Kurukula reshtham); 82, 4045, (4046), 4070,-\$ 357 (do.): III, 82, 4070.—§ 375 (do.): III, 85, 8254.—§ 376 (do.): III, 85, 8256, 8259.—§ 377 (Dhaumyatirthak.): III, 86. 8283.—§ 401 (Balarama): 111, 119, 10245.—§ 402 (Tirthay.): 11I, 120, 10274.- § 446 (Nivatakav.): III, 174, 12276.—§ 512 (Ghoshayātr.): III, 238, 14810, 14811; **249**, 15084.—§ 513 (do.): III, **252**, 15165, 15191.— § 515 (Karnadigvijaya): III, 253, 15209, 15211, 15218, 15220, 15221, 15223, 15225; 254, 15261.—§ 516 (Duryodhanayajña): III, 256, 15302, 15332.-§ 517 (do.): 111, 257, 15350.-\$ 552 (Goharanep.): IV, 25, 867; 28, 912 (Cantanavah, Bharatanam pilamahah), 915; 29, 958; 35, 1150a; 37, 1224; 38, 1240, 1243; 39, 1286, 1302; 47, 1471, 1476, 1488; **49**, 1550; **51**, (1583), 1599, 1600 (Çantanavah); **52**, (1606), (1622), 1626, 1627, (1628); **53**, 1643; 54, †1684; 55, 1734, 1755; 59, 1908; 61, 1951 (ctan mām prāpayānikam yatra tālo hiranmayah | yatra Cāntanaco Bhishmo rathe 'smakam pitamahah . . . ) [1751 f., yas tu nīlānusāreņa pancatūreņa ketunā | . . . | yasya tūrūrkaoitro 'san rathe dhvajavarah sthitah], 1967, 1984; 64, 2035 (Cantanavah), 2040, 2042, 2044, 2045, 2046, 2047, 2049, 2051, 2058, 2054, 2056 (Cantanavat), 2060 (used the

Prajapatya weapon, etc., against Arjuna), 2061, 2063 (his bow was laid with gold), 2061, 2065, 2066, 2068, 2069, 2078 (Gāngeyam), 2080, 2081 (Çāntanarah), 2082; 65, †2086; 66, †2108 (Cantanavah), |2118, †2121, |2122, †2129; 68, 2167 ((Cantanavam), 2201, 2203, 2233; 69, 2214.- § 554 (Sainyodyogap.): V, 2, |31β; 3, 52; 4, 65; 6, 118.-§ 556 (Sanjayayanap.): V, 20, 603; 21, 624, (31, (639), 641, 642; **22**,  $\dagger$ 668; **23**,  $\dagger$ 692 $\delta$ ; **25**,  $\dagger$ 733 $\theta$ ,  $\dagger$ 737; **27**,  $\dagger$ 790; 29, †845; 30, |881f (Kurusattamasya); 31, 923 (Çantanaram). - § 559 (Prajagarap.): V, 37, 1376. - § 561 (Yanasandhip.): V, 47, 1798a; 48, †1818, †1916; 49, 1917 (Çantanarah), 1951 (Çantanarah), 1961, 1962 (Bharatagreshthah), 1965; 50, 2001g, 2033g; 51, 2056, 2062, 2067; 55, 2149, 2159, 2162, 2164 (Devavratam), 2185λ, 2188, 2190µ, 2196, 2200, 2205v; 57, 2213 (Çantanarah, bhagah klptah Çikhandinah), 2275, 2281p, 2291 ; 58, 2300 t, 2304v; 59, 2333, 2345 (Kurumukhyasya); 60, 2368, 2375x; 62, 2417, 2424, |2428; 64, 2478; 65, 2492êê (Çāntanavam).- § 562 (Bhagavadyanap.): V, 73, 2681, 2693, 2702; 79, 2811; 80, 2859;; 82, 2900; 83, 2960, 2989; 85, 3022k, 3031, 3052; 88, 3084 (Kurupitāmahah), (3056), 3100; **89**, 3103 $\lambda$ , 3105, 3113, 3115 $\mu$ ; **91**, 3271 $\sigma$ ; **92**, 32847, 3285; 94, 3337, 3364, 3365, 3368, 3371 (Cantanavam); 95, 3102v.-\$ 565 (Bhagavadyanap.): V, 106, 3717.- § 567 (do.): V, 124, 4125a, 4170c; 125, 4186 (Cantanarah), 1195 (do.), 4197, 4200; 126, 4214; 127, 4216; 128, 4277, 4282, 42810, 4287 (Cantanavah), 4291; 129, 4329\, 4330, 4346, 4350, 4358n, 4360; 131, 4431,  $4453\pi$ ,  $4457\rho$ .—§ 569 (do.): **137**, 4669; **138**, 4676; **139**, (4706); 141, 4803; 143, 4875k; 147, 4971; 148, 5002, 5003 (Devayrata), 5011, 5014, 5015, [5035; 150, 5077, 5080, 5081, 5082, 5091.- § 570 (Sainyaniryanap.): V, 151, 5104, 5107, 5110, 5111, 5122, 5129; 154, 5219, 5223, 5226; 156, 5278, (5293), 5302 (Gängeya), 5303, 5309; 157, 5314 (Āpageyam pitāmaham Bhāratānām, etc.).—§ 571 (Ulūkadūt.): V, 160, 5501, 5529; 161, 5546, 5574; 162, 5606; 163, 5650; 5655, 5663, 5687; 164, 5708c.—§ 572 (Rathātirath.): V, 165, 5714, 5716, 5718 (Kuruvrddhena), 5719; (5730); **166**, (5748); **167**, (5770); **168**, (5808), 5817, 5826, 5829, 5821, 5834, 5835, 5836, (5837); **169**, (5850), 5877; **170**, (5879); 171, (5893); 172, (5921).—§ 573 (Ambop.): V, 173, (5914), 5956; **174**, (5966), 5970, 5972; **175**, (5976), 5981, 5982, 5986, 5999, (6001), 6003, 6004, 6006, 6008 (Cantanavah), 6009, 6010; 176, (6022), (6037), 6048, 6070, 6071, 6075, 6076, 6077, 6079; 177, 6085, 6087, 6089, 6094, 6096, (6097), 7014, 7017, 7020, 7021, 7021; 178, 7025, 7027, 7029, 7030, 7031, (7033), 7031, 7010, 7044, (7050), 7051, 7066, 7089, 7090, (7092), 7092, 7097, 7114, 7120, 7122; 179, (7124), 7126; 180, (7163), 7190; 181, (7201); **182**, (7217); **183**, (7248), 7262, 7263; **184**, (7267); **185**, (7290), 17297, 7299, 7302, 7304, 7307, 7309, (7310), 7320, 7326; 186, 7329, 7331, 7333, 7335, 7336, 7345, 7358, 7359, 7362; 187, (7370), 7371, 7372, 7375, 7379, 7380, 7382, 7388; 188, (7390), 7393; 189, (7409); 190, (7434), (7414); **191**, (7456); **192**, (7487), (7494), (7544), 7556, 7557; **193**, (7565), 7572, 7575 (Cantanavah); 194, 7599.-\$ 576 (Bhagavadgītāp.): VI, 13, 496 (Bhāratānām pitāmaham), 497 (do., Cantanavah), 499 (slain by Cikhondin); 14, 608, 509, 524, 526, 529, 531, 532, 540, 541, 542, 547, 554, 555, 560, 564, 565, 568, 569 (Cantanunandanat), 576, 577, 580 (Cantanavat), 581, 583, 585; **15**, 599, 601, 603, 607; **16**, 629; **17**, 647, 648, 6537, 658; 18, 685; 19, 696, 713; 20, †741, †749¢, 756, 757 (Çantanavah), 758; 21, 761, 763, 767; 22, 767,

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†791 (Kururamçaketuh); 25, 8381, 839, 855; 26, 882; 35, †1272, †1280.- § 577 (Bhishmavadhap.): VI. 43, 1549\beta. 1553, 1559, 1562, 1563 (Cantanaram), (1565), (1571), (1574), (1576), 1577, 1618, 1619.—§ 578 (do.): VI, 44, 1639, 1640; 451, 1680; 46, 1805, 1807b (ketunā pancatareņa talena); 4725, 1809, 1811, 1813, 181426, 1815, 1822, 1824, 1828, 1829, 1830, 1831, 1834, 1838<sup>37</sup>, 1840, 1841 (Çāntanavam), 1863"; 48, 1869 (Çanlanavah), 1872, 1891, 1897 (Cantanaram), 1898, 1901, 1904 (pila Devavratas tava), 1905, 1907, 1908, 1912, 1914<sup>30</sup>, 1916, 1919, 1920, 1921, 1922, 1923, 1924 (Çüntanavah), 1929, 1980, 1931, 1935, 1941, 1943, (Çāntanavam), 1944, 1949, 1952, 1953, 1955, 1958, 1959, 1965%, 1978, 1981; **49**, 1992, 1997, 2009%, 2015%, 2017%, 20214, 20221, 2025, 2026, 2029 (Cantanavah), 2032; 50, 2033, 2035, 2036, 2040, 2041, 2042, 2047, 2052, 2053, 2054, 2055, 2063 (Çıkhandı . . . Bhishmasyantakarah), 20700; 51, 2096, 2099, 2100, 2101, 2103.—§ 579 (do.): VI, 52, 2127<sup>1</sup>, 2132, 2133, 2135, 2137, 2142, 2143, 2147, 2151<sup>2</sup>, 2154, 21613, 2164, 2165 (Cantanarah), 2166, 2168, 2169, 2170, 2171, 2179, 2186, 2188; 53, 2195 (Cantanavah), 2196; 54, 2300, 232513, 231011, 2341 (Gangeyam), 2349; 55, 237619, 2400.- § 580 (do.): VI, 56, 24021 (Çantanarah); **57.** 24521, 2459; **58.** 24726, 24837, 2484, 24899, 2494 (Çantanaram), 2502, 2506; 59, 250810, 2509, 2527 (Çantanavah), 2531, 2533, 2536, 2539, 2541, 2543, 2551, 2553, 2555, 2556, 2557, 2560, 2561, 2568, 2569, 2570, 2572, 2576, 2578 (Pitāmaham), 2580, †258811, †2591, †2593, †2594, †2597, +2598, +2608, +2612,  $+2620\nu^{12}$ ,  $+2643\sigma$ ,  $+2649\rho$ .—§ 581 (do.): VI. 60, †26511, †2670b [†2671 (pañcatāloechrtapañcaketuļ)], **†2675**, **†2677**, **†2678**, **†2679**; **63**, 2803\*; **64**, 2872, 2879, 2883(Cantanavah); 65,2901, 2910, 2922, (2932); 66, (2973), (2996); 67, (3015); 68, (3037), 3049.—§ 582 (do.): VI, **β9**, 3059, 3068<sup>1</sup>, 3069, 3070<sup>2</sup>, 3074<sup>2</sup> (Pitāmahaṃ), 3080<sup>5</sup>β, 30826, 30857, 30878, 3088; 70, 3090 (Cantanavah), 3110, 3117, 3118; 71, 3119, 3128 (Çantanavah), 3137; 72, 3162, 3182, 3183, 3185, 3187, 3189, 3192 (Çüntanavah), 3193, 3194 (Cantanavam), 3195; 73, 3197, 3238; 74, 3268.—§ 583 (do.): VI, 75, 33040, 33092; 76, 3329c; 77, 33453; 78, 3441; 79, 3509 (Çantanavaḥ).—§ 584 (do.): VI, 81, 3542, 3546, 3551, 3575 (Çantanavam); 82, 3581, 3584 (Çantanavah), 3588 (Çanlanaram); 84, 3738, 3744; 85, †3758, †3761<sup>7</sup>, †3764 (Çantanavam), †3770, †3772, †3774, †3775, †3776, †3777, †3780; 86, 3792 (Çüntanavah), 3794 (do.), 3795, 3797, 3798 (Cantanavah), 3800, 3801, 3803, 3804, 3805 (Cantanavam), 3811, 3816, 3817, 383013, 3838 (Çüntanaram).—§ 585 (do.): VI, 87, 3849a, 3851 (pilā tava, i.e. Dhrtarāshtra's), 3852 (Çantanavah), 3884 (Çantanavah); 88, 3887, 3889, 3890, 3891 (Çantanavaḥ), 3893, 3895, 3897, 3898, 3922; 89, 3931, 3933\, 3936\u03b4, 3942, 3945, 3946, 3947, 3948, 3969 (Cantanave) n; 90, 4052, 4055, 4057; 92, 4113 (Cantanavah); 95, 4234 (Kurupitamaham), 4240 (Cantanavah), 4252; 96, 4337, 4339 (Cantanavah); 97, 4407 kk, 4411 (Cantanavah), 4413, 4414, 4415, 4416, 4420, 4421, 4426, 4437, 4439, 4447; **98**, 4474, 4478, 4480, 4492, 4496, 4497, 4498.—§ 586 (do.): VI, 99, 4500 (Cantanavah), 4502a, 4514, 4515; 100, 4555; 101, 4590, 4614 (Çūntanavaļ), 4620, 4622; 102, 4669; 103, 4682, 4685, 4687, 4690, 4693, 4696, 4724£; 104, 4737, 4740, 4741, 4765; 105, 4767, 4768, 4770 (asmākam pilamahah), 4771, 4773; 106, 4809, 4813, 4818, 4821, 4828, 4836, 4837, 4841 (Kurupitamahan), 4842, 4843, 4846, 4847, 4850, 4852, 4853, 4855, 4857, 4859, 4860, 4861, 4863, 4876 (Çantanavah), 4880, 4881, †4884; 107, 4887, 4888, 4892, 4893, 4898, 4900, 4902, 4903, 4904, 4905,

4912, 4914, 4915, 4928, 4924, 4925 (Cantanaval), 4928, 4930, 4933, 4938 (Devarratah), 4942, 4943, 4944 (Kurupitamahah), (4961), 4975 (Kurupitāmaham), 4982, 4985, 4986, 4989, 4991 .- § 587 (do.): VI, 108, 4994, 5004b, 5009 (Cantanaval; every day Bh. formed arrays in battle, sometimes after the manner of the Asuras, sometimes after that of the Piçacas, and sometimes after that of the Rakshasas), 5011, 5017, 5021, 5027, 5034, 5037, 5042, 5043, 5045, 5046, 5047; **109**, 5057 (Çantanavaḥ), 5058, 5059, 5062, 5065, 5069, 5086, 5089, 5091; 110, 5094, 5095, 5097, 5101, 5102, 5104, 5105, 5106, 5107, 5109, 5111, 5112, 5113, 5114, 5115, 5118, 5136, 5137; **111,** 5140, 5157, 5160, 5162, 5166, 5171, 5172, 5174, 5175, 5176, 5179, 5182, 5187, 5188, 5189, 5192, 5193, 5196; 112, 5201, 5213, 5214, 5215, 5218, 5238; 113, 5242, 5285; 114, 5325\(\lambda\), 5326, 5328, 5330, 5331, 5333, 5334; 115, 5335, 5336, 5339, 5340, 5341, 5342 (Cantanavah), 5343, 5350, 5351, 5352, 5354, 5356, 5358, 5360 (Çantanavam), 5376; **116**, 5378, 5383, 5405, 5406, 5410, 5416, 5427, 5431, 5433, 5438, 5442, 5447, 5449, 5450; 117, 5452, 5456, 5457, 5461, 5471, 5476, 5478, 5479, 5480, 5512, 5513; 118, 5522, 5527, 5536 (vrddhah Kurupitamahah), 5537, 5541 (slays Catanika), 5543, 5547, 5548 (Çantanavah), 5550, 5551, 5555, 5557, 5558, 5560, 5561, 5564, 5567 (Bhagirathiputram), 5568; 119, 5572, 5573, 5579, 5580, 5581, 5582, 5590, 5593, 5596, 5598, 5602, 5603, 5606, 5607, 5608, 5609 (Cantanavah), 5611 (Kurupitamahah), 5614, 5615, 5617, 5621 (Çantanavah), 5625, 5634 (Çantanavah), 5641, 5642, 5645, 5650, 5652, 5655, 5656, 5663 (Kurupitāmahah), 5665 (do.), 5666, 5669, 5676 (Kurūņām çrnge), 5680 (Çantanoh putre), 5686; 120, 5689, 5690, 5692, 5693, 5696 (Kurupitāmahaḥ), 5697, 5699 (Çāntanavam), 5701 (do.), 5704 (do.), 5710 (Kauravānām pitīmahah), 5711, 5714, 5718, 5719, 5721 (Çantanavah), 5735, 5750, 5753, 5755, 5756.— § 588 (do.): VI, 121, 5769, 5771, 5778, 5785, 5787 (Kurūņām rehabham), †5812; 122, 5818 (Çantanunandane), 5819. 5840, (5851).- \$ 589 (Dronabhishekap.): VII, 1, 4, 9, 10, 15, 17, 18, 35, 40, 42, 50 (Kaurarānām upācraye); 2. †52, †54, †55, †71, †81, †83; 3, 90 (Pitāmaham), 94, 96 (Bhāratānām pitāmaham); 5, 138; 7, 187, 190; 11, 425, 427, 428, 430. — § 592 (Samçaptakav.): VII, 23, 1017 (Bhodd arapya custrāņi, i.e. Pāņdya); 24, 1056. — § 598 (Jayadrathavadhap.): VII, 85, 3036β, 3042γ, 3054; 86, 3074. - § 599 (do.): VII, 98, 3649e; 110, 4228; 122, 4884; 128, 5270; 131, 5360; 147, 6387; 149, 6479; 150, 6505 (mama pitāmaham, i.e. Duryodhana's); 151, 6535, (yac Chikhandy avadhid Bhoam), 6556, 6559. - § 600 (Ghatotkacav.): VII, 158, 7035w.—§ 603 (Nārāyaņāstramokshap.): VII, 196, 9074; 198, 9142, 9144 (°antakarak . . Çikhandi), 9168 (Kurupitāmahah); 199, 9223x.— § 604 (Karnap.): VIII, 2, 327, 40; 5, 95; 6, 153, 186; 7, 191; 9, 262, 273, 287 (Bh° am apratiyudhyantan Cikhandi sāyakottamaih | pātayām āsa samare), 294, 310, 341.—§ 605 (do.): VIII, 10, 362κ, 367, 369, 381; 11, 411; 20, 772γγ, 774; 26, 1057 (Çikhandinam Bhomptyum); 32, 1332oo, 1333.-§ 607 (do.): VIII, 36, 1686a, 1687; 37, †1715, †1719, †1736, †1745 (sa-Bhishmakah); 41, 1947s, 1953; 45, 21130.—§ 608 (do.): VIII, 56, 274500; 61, 3082 (Cikhandi . . . Bhishmahanta); 66, 3330 ...; .69, 3432, 72, 3612vvv; 73, 3644, 3646 (Cantanavam), 3662, 3666, 3673 (slain by Çikhandin), 3685, 3722, 3734, 3735; 79, 4035; 87, 4455; 88, 4510; 96, 5013.—§ 609 (Calyap.): IX, 2, 75 (Pitamaha), 86 (lokanātha), 111, 113. \_\_\$ 610 (do.): IX, 4μ, 197, 224; 8π, 315; 7, 340, 349, 360.—§ 611 (do.): IX, 8, 380, 383, 4020; 16, 8110; 19, 1001γγ, 1023; 24νν, 1291, 1292, 1293; 27ττ, 1456.— § 612 (Hradapraveçap.): IX, 29\$, 1646.— § 613 (Gadāyuddhap.): IX, 328, 1836. — § 6156 (Baladevatirthay.): IX, 54, 3060.—§ 615 (Gadāyuddhap.): IX, 58, 3256; **61** $\phi$ , 3424, 3428, 3447 $\chi$ , 3450; **63** $\beta\beta$ , 3548; **64** $\epsilon\epsilon$ , 3588 (Cantanare), 3593.—§ 616 (Sauptikap.): X, 3, 137; 56, 196 (Cantanavah).- § 617 (Aishīkap.): X, 103, 563.- § 618 (Jalapradānikap.): XI, 1β, 16γ, 29 (Kururrddhasya); 12λ, 320 (Pitamaham); 18µ, 346.—§ 619 (Strīvilāpap.): XI, 16, 447a, 454; 230, 648 (bhishmakrd ahare), 656 (Çantanarah); 25κ, 735. — § 621 (Rājadh.): XII, 4, 120; 5ζ, 140. — § 623 (do.): XII, 167, 503.—§ 635 (do.): XII, 37, 1349 (Kurupitamaham) (Vyāsa directs Yudhishthira to consult Bhīshma).- § 637 (do.): XII, 467, 1563, 1573 (Gängeyam), 1575 (Kauravānām dhurandhare), 1577, 1578, 1580; 47, 1589 (asked by Janamejaya, Vaicampayana related how Bhīshma cast off his body), 1591, 1600, 16030, (1604), 1689, 1690, 1691, 1692, 1693. - § 639 (do.): XII, 50, 1811, 1817γ, 1823, 1826 (Çāntanavāt), 1831, 1836; **51**, 1844ε, (1845), 1856, 1857, 1860; 52, 1862 ((antanavah), 1876, 1879, 1882, 1888; **53**, 1905, 1911, 1920. — § 640 (do.): XII, 54, 1926 (Çantanunandane Gangeye), 1928 (Kauraranan dhurandhare), 1932 (Gangeyah), 1935, (1941), 1951, 1953, 1955; 55, (1978), 1984, 1985; 56, (1996); 57, (2047); 58, (2092), 2117, 2118. — § 641 (do.): XII, **59**, 2123, 2124, 2125, (2134); 60, (2273); 61, (2324); 62, (2346); 63, (2356); **64**, (2386); **65**, (2448); **66**, (2453); **67**, (2496), (2518); **68**, (2536); **69**, (2598), (2670); **70**, (2702); **71**, (2716); **72**, (2749); **73**, (2775); **74**, (2808), (2827); **75**, (2832), (2849), (2865); **76**, (2870); **77**, (2884), (2914); **78.** (2918), (2920), (2930), (2936), (2955); **79**, (2963), (2971); **80**, (2985); **81**, (3025); **82**, (3055); **83**, (3126); **84**, (3183), (3193); **85**, (3195), (3198); **86**, (3229); **87**, (3262); 88, (3303); 89, (3335), (3356); 90, (3362); 91, (3461); 92, (3464); 94, (3534); 95, (3536), (3541); 96, (3557); **97**, (3583); **98**, (3614), (3663); **99**, (3664); **100**, (3683); 101, (3734); 102, (3754); 103, (3795), (3846); 104. (3848); 107. (3986); 108. (3991); 109. (4026); 110. (4054); 111, (4084), (4130); 112, (4174); 113, (4197), (4207); **114**, (4211); **115**, (4243); **116**, (4254); **117**, (4279); **118**, (4303); 119,(4331); 120,(4353); 121,(4416); 122,(4469), (4523); **123**, (4527); **124**, (4552), (4613), (4621); **125**, (4629); 126, (4641); 127, (4660); 128, (4713); 129, (4718); 130, (4732).—§ 642 (Apaddharm ): XII, 131, (4782), (4788); 132, (4795); 133, (4815); 134, (4835).—§ 643 (do.): XII, 135, (4852), (4874). — § 644 (do.): XII, 136, (4878).— § 645 (do.): XII, 137, (4889).—§ 646 (do.): XII, 138, 4923 (Çantanavat), (4924), (4994).—§ 647 (do.): XII, 139, (5136), (5245).—§ 648 (do.): XII, 140, (5248).—§ 649 (do.): XII, 141, (5327), (5410).—§ 650 (do.): XII, 142, (5423), (5456). — § 651 (do.): XII, 143, (5460), (5464); **144,** (5493); **145,** (5510); **146,** (5524); **147,** (5550); **148,** (5561); 149, (5574).—§ 652 (do.): XII, 150, (5595); 151, (5613); 152, (5673).—§ 653 (do.): XII, 153, (5676), (5771), (5784). - § 654 (do.): XII, 154, (5804); 156, (5841), (5845), (5850); 157, (5861), (5867).-\$ 655 (do.): XII, 158. (5878); 159, (5918), (5917); 160, (5930), 5962, 5963; 161, (5964); **162**, (5979); **163**, (6005); **164**, (6029); **165**, (6039).—§ 656 (do.): XII, 166, 6128, (6129).—§ 657 (do.): XII, 167, 6210.—§ 658 (do.): XII, 168, (6268), (6293); 169, (6317); 170, (6342), (6344); 171, (6368), (6878); 172,(6403); 173,(6480),6456.—§659(Mokshadh.):

XII, 174, (6458), (6463), (6521); 175, (6523), (6561); 176, (6563); 177, (6587); 178, (6640), (6647); 179, (6654), (6661), (6689); **180**, (6691); **181**, (6746).—§ 660 (do.): XII, 182, (6769); 192, (7030).—§ 661 (do.): XII, 193, (7033); **194**, (7068); **195**, (7129); **196**, (7156); **197**, (7175), (7186); 198, (7188).—§ 662 (do.): XII, 199, (7199), (7215), (7227), (7232), (7285), (7319); **200**, (7332), (7362). -§ 663 (do.): XII, 201, (7366).—§ 664 (do.): XII, 207, (7520).-§ 665 (do.): XII, 208, (7568).-§ 666 (do.): XII, **209**, (7607).—§ 667 (do.): XII, **210**, (7642); **211**, (7689); 212, (7707), (7734); 213, (7742); 214, (7764); 215, (7793); 216, (7821); 217, (7842).-§ 668 (do.): XII, 218, (7882); 219, (7930), (7934).-§ 669 (do.): XII, 220, (7985); 221, (8005), (8007), (8013).—§ 670 (do.): X1I, 222, (8023).-§ 671 (do.): XII, 223, (8059), (8069); 224, (8088); 225, (8148), (8185). - § 672 (do.): XII, **226**, (8187). - § 673 (do.): XII, 227, (8214).-§ 674 (do.): XII, 229, (8334). -§ 675 (do.): XII, 230, (8430), (8434).-- § 676 (do.): XII, **231**, (8455).—§ 677 (do.): XII, **232**, (8483), (8487); **240**, (8734); **242**, (8806); **243**, (8835); **245**, (8884); **256**, (9131), (9142).-§ 678 (do.): XII, 257, (9150); 260, (9231). — § 680 (do.): XII, 262, (9277), (9289); 263, (9339), (9342); **264**, (9441); **265**, (9446), (9462).—§ 681 (do.): XII, 266, (9467), (9480).—§ 682 (do.): XII, 267, (9482). — § 683 (do.): XII, 268, (9560). — § 684 (do.): XII, 269, (9598).—§ 685 (do.): XII, 272, (9756), (9782), (9787), (9801), (9804).—§ 686 (do.): XII, 273, (9812).— § 687 (do.): XII, 274, (9832); 275, (9856).—§ 688 (do.): XII, 276, (9874).—§ 689 (do.): X11, 277, (9916).—§ 690 (do.): XII, 278, (9929), (9966).—§ 691 (do.): XII, 279, (9968).—§ 692 (do.): XII, 280, (9995); 281, (10085), (10087), (10096).—§ 693 (do.): XII, 282, (10104, (10124), (10138); 283, (10143), (10170), (10184), (10189).-\$ 694 (do.): XII, 284, (10211), (10238).-§ 696 (do.): XII, 285, (10347).-§ 697 (do.): XII, 286, (10486).-§ 698 (do.): XII, 287, (10533).—§ 699 (do.): XII, 288, (10554).— § 700 (do.): XII, 289, (10613), (10615).—§ 701 (do.): XII, 290, (10664), (10680).—§ 702 (do.): XII, 291, (10699); 298, (10941); 299, (10942), (10991).—§ 703 (do.): XII, 300, (10993), (11036).-§ 704 (do.): XII, 301, (11038), (11047), (11079); 302, (11100), (11151), (11181).- \$ 705 (do.): XII, 303, (11220); 309, (11508).—§ 706 (do.): XII, 310, (11518), (11542).- § 707 (do.): XII, 311, (11545); 319, (11818).—§ 708 (do.): XII, 320, (11839).—§ 709 (do.): XII, 321, (11854), (11928), (12043).—§ 710 (do.): XII, 322, (12046), (12137). — § 711 (do.): XII, 323, (12189).-§ 712 (do.): XII, 324, (12163); 325, (12187).-§ 713 (do.): XII, 326, (12215); 327, (12260).—§ 714 (do.): XII, 328, (12312); 329, (12365), (12386).—§ 715 (do.): XII, 330, (12422).—§ 716 (do.): XII, 333, (12577); 334, (12608).- § 717 (do.): XII, 335, (12654); 336, †(12696), (12711); **337**, (12752), (12768); **338**, (12819), (12823), (12831), (12859); 339, (12861); 340, (12865), (12882), (12974), (12980), (13002); 347, 13443 (grnvaloh Kṛshṇa-Bhīshmayoḥ); 349, 13557 (do.), 13611 (do.).-§ 718 (do.): XII, 353, (13765); 354, (13775); 357, (13818); **358**, (13822); **359**, (13835); **360**, (13848); **362**, (13884); 366, (13935).- § 719 (Ānuçāsanik.): XIII, 1, (15), (33), (49), (61), (69), (80).—§ 720 (do.): XIII, 2, (87), (173).— § 721 (do.): XIII, 4, (200), (212).—§ 722 (do.): XIII, 5, (264), (282).—§ 723 (do.): XIII, 6, (296).—§ 724 (do.): XIII, 7, (345), 371; 8, (376).—§ 725 (do.): XIII, 9, (405), (417), (420). - § 726 (do.): XIII, 10, (435), (450), (480), (494),-\$ 727 (do.): XIII, 11, (508),-\$ 728 (do.): XIII, **12.** (529), (575), — § 729 (do.): XIII, **13.** (583).— § 730 (do.): XIII, 14, (590), 605 (Pitāmahah), (606).—§ 731 (do.): XIII, 19, (1390), (1407), (1476); 20, (1485), (1497); 21, (1513), (1523), (1529). - § 732 (do.): XIII, 22, (1532), (1534), (1536), (1539), (1545), (1547), (1549), (1555), (1557), (1563); 23, (1573), (1621); 24, (1677). - § 733(do.): XIII, 25, (1690).—§ 734 (do.): XIII, 26, 1766, 1768 (Bhº acritah . . . kathah), 1769, 1774, 1775, (1777), †(1860), 1863.—§ 735 (do.): XIII, 27, (1870), (1892); 28, (1896); 29, (1913).—§ 736 (do.): XIII, 30, (1944).-§ 737 (do.): XIII, 31, (2009).—§ 738 (do.): XIII, 32, (2046), (2060).—§ 739 (do.): XIII, 33, (2084); 34, (2110), (2140); 35, (2142).-§ 740 (do.): XIII, 36, (2165), (2183).  $-\S$  741 (do.): XIII, 37, (2185), (2189).  $-\S$  742 (do.): XIII, 38, (2203), (2206), (2208).-- § 743 (do.): XIII, 40, (2247), (2271), (2271); **41**, (2307), (2334); **42**, (2344); **43**, (2377).-§ 744 (do.): XIII, 44, (2406), (2424), (2434); **45.** (2462), (2471); **46.** (2484); **47.** (2505), (2529), (2547); 48, (2564), (2602); 49, (2615), (2619), (2625), (2627), (2632), (2635).—§ 745 (do.): XIII, 50, (2642); 51, (2668), (2681), (2688), (2707); **52**, (2722), (2728); **53**, (2756), (2803); 54, (2825); 56, (2919). - § 746 (do.); XIII,**57**, (2931); **58**, (2971); **59**, 3005; **60**, (3045); **61**, (3067); **62**, (3104), (3156); **63**, (3203), (3242); **64**, (3253), (3288); **65**, (3289); **66**, (3310), (3314); **67**, (3377); **68**, (3396), (3418); **69**, (3433), (3444); **70**, (3452); **71**, (3486); **72**, (3546); 74, (3616); 75, (3629); 76, (3666), †3693; 77, (3699), (3705); **78**, (3732), (3735); **80**, (3801); **81**, (3803);82, (3852); 83, (3879), (3924).—§ 747 (do.): XIII, 84, (3940); **85**, (4183). — § 748 (do.): XIII, **86**, (4190). — § 749 (do.): XIII, 87, 4222 (Çantanarah), (4223); 88, (4241); **89**, (4255); **90**, (4271); **91**, (4328); **92**, (4372).— § 750 (do.): XIII, 93, (4397), (4399), (4405), (4414), (4449), (4458), (4468), (4481), (4541).-§ 751 (do.): XIII, 94, (4547), (4588).—§ 752 (do.): XIII, 95, (4604), (4619); 96, (4630), (4636), (4641), (4644).—§ 753 (do.): XIII, 97, (4652), (4675). - § 754 (do.): XIII, 98, (4678). - § 755 (do.): XIII, 99, (4745); 100, (4773).—§ 756 (do.): XIII, 101. (4814), (4841).—§ 757 (do.): XIII, 102, (4814).—§ 758 (do.): XIII, 103, (1908), (4950).-§ 759 (do.): XIII, 104, (4957); 105, (5114); 106, 5139 (Çantanavah), (5140); 107, (5209); 108, (5350); 109, (5371); 110, 5387 (Kurupitāmaham), (5389).—§ 760 (do.): XIII, 111, (5400).—§ 761 (do.): XIII, 114, (5578); 115, (5600); 116, (5686).—§ 762 (do.): XIII, 117, (5726), (5737); 119, (5777), (5787), (5789). -§ 763 (do.): XIII, 120, (5794); 121, (5821); 122, (5838). -§ 764 (do.): XIII, 123, (5859), (5878).-§ 765 (do.): XIII, 124, (5881).—§ 766 (do.): XIII, 125, (5922); 126. (6005), (6015), (6046); 130, (6102); 131, (6141); 132, (6155); 134, (6196).—§ 767 (do.): XIII, 135, (6200); 136. (6222); 137, (6246); 138, (6280).—§ 768 (do.): XIII, 139, 6294 (Bhūgirathiputrah), (6295); 140, (6338), (6388); 146, (6778), (6804); 148, (6887), 6934 (°ānuçāsanam),— § 769 (do.): XIII, 149, (6939).—§ 770 (do.): XIII, 151. (7082). — § 771 (do.): XIII, **152**, (7163). — § 772 (do.): XIII, 153, (7186); 156, (7265), (7269); 157, (7291); 158, (7326).-§ 773 (do.): XIII, 159, (7356); 160, 7457.-§ 774 (do.): XIII, 163, 7532 (Çantanavam), (7534), (7543), (7551), (7560), (7566); **164**, (7608); **165**, (7612).—§ 775(do.): XIII, 166, 7627, (7630).—§ 776 (do.): XIII, 167. 7689 (Kauravāņām dhurandhare).—§ 777 (Svargārohanikap.): XIII, 168, 7713 (°samskaranāya), 7716 (°sydgnīn), 7730. (7735), (7742), \$\frac{4752}{4752}\$; \$\frac{169}{69}\$, 7759 (Çāntanava), 7766, 7773 (Kurukulodēaham), 7792 (Kuruçārdālam). \$\infty\$ 778 (Açvamedhikap.): XIV, \$\frac{2}{2}\$, 24 (Bhāgīrathīsutāt). \$\infty\$ 779 (do.): XIV, \$\frac{12}{2}\$, 326 (Drona bhyām). \$\infty\$ 780 (do.): XIV, \$\frac{14}{2}\$, 368, 369 ("Karņapurogānām Kurūņām). \$\infty\$ 781 (do.): XIV, \$\frac{15}{2}\$, \$\infty\$ 784b (Utanku): XIV, \$\frac{53}{2}\$, 1552. \$\infty\$ 785 (Anugītāp.): XIV, \$\frac{60}{2}\$, 1775a, 1780 \$\beta\$ (Kauravya); \$\frac{61}{2}\$, 1822γ; \$\frac{63}{2}\$, 1876; \$\frac{81}{2}\$, 2410, 2415 (Çāntanaca). \$\infty\$ 787 (Āçramavāsap.): XV, \$\frac{3}{2}\$, 79γ; 7, 255; \$\frac{2}{2}\$, 259ε; \$\theta\$, 283λ; \$\frac{10}{2}\$, 320, 332ν; \$\frac{11}{2}\$, 366 ("ādīnām), 371π, 378; \$\frac{12}{2}\$, 386 ("ādīnām); \$\frac{14}{2}\$, 411, 414 σ. \$\infty\$ 789 (Putrudarç.): XV, \$\frac{29}{29}\$, 797 (Çāntanavam); \$\frac{31}{2}\$, 858η (Bhīshmañ ca viddhi Gāngsyam Vasum mānushatām gatam); \$\frac{2}{2}\$, 8740. \$\infty\$ 795 (Svargārohamap.): XVIII, \$\frac{4}{2}\$, 145 (Vasubhih sahitam Çāntanavam); \$\frac{5}{2}\$, 148λ, 158μ.

Compare also the following synonyms:-

Apagasuta ("son of the river"): I, 4480; VI, 5216. Apageya (do.), q.v.

Bhagirathiputra ("son of Ganga"): XIII, 6294.

Bhāgīrathīsuta (do.): XIV, 24.

Bharata, q.v.

Bharatacreshtha ("the best of the Bho"), q.v.

Bharatanam pitamahah ("the grandfather of the Bho"), q.v.

Bharatarshabha (do.), q.v.

Bharatasattama (do.), q.v.

Bhishmaka: V, 5981.

Cantanava: I, †176, †184, 2261, 2420, 4077, 4080. 4108, 4115, 4118, 4122, 4254, 4425, 4911, 4960, 5660, 5662, 5707, 5860, 7489, 7518, 7535, 7567 (rājna?), 8050 (rājūah?); II, 1332, 1347, 1371, 2477; III, 1110 (Pitāmahah); IV, 912 (Bharatānām pitāmahah), 1176, 1238, 1600, 1734, 1755 (sarveshām nah pitāmahah, has a golden helm, etc.), 2035 (Bharatanam pitamahah), 2056, 2068, 2081, †2108, †2121, †2131 (Pilamaham orddham), 2167; V, 89 (nrpah), 642, †790, 923 (Bharatanam pitamaham), 1897 (rajñe?), 1916, 1951, 2213, 2428, 2492 (vrddham . . . Pitāmaham), 2501ce (Pitamaham), 3371, 3374, 4186, 4195, 4287, 4346, 4367 (rājāā?), 4824c, 4828g, 4898 (Pitāmahah), †5039, 5278, 5956, 6008, 6070, 7575, 7608e; VI, 497 (Bhāratānām pitāmahaļi), 516, 521, 552, 568, 570, 572, 575, 580, 628, 654, 675 (rājīā), 757, 1563, 1677, 1838, 1841, 1869, 1874, 1897, 1916, 1917, 1924, 1929, 1943, 2029, 2142, 2165, 2195, 2339, 2402, 2403, 2494, 2527, †2585 (rājūaḥ), †2604, †2606, †2621, †2623, †2655 (rājāa), 2656, †2671, 2849, 2883, 3049, 3090, 3128, 3192, 3194, 3198, 3508, 3575, 3581, 3584, 3588, +3764, +3765, +3769, +3773 (rūjītā), 3792, 3794, 3798, 3805, 3838, 3852, 3884, 3891,  $8969\pi$ , 4113, 4240, 4339, 4411, 4476, 4500, 4614, 4876, 4925, 4940, 4954, 5009, 5057, 5092, 5335, 5342, 5360, 5368, 5533 (pita Cos tava, i.e. Dhrtarashtra's), 5548, 5609, 5621, 5634, 5670, 5688, 5699, 5701, 5704 (Bharatanam pitamaha), 5721, 5730, 5764, 5765, 5774, 5776, 5790, †5799; VII, 23, †53, †59, †68, 144; VIII, 22, 93, 3640; IX, 1306, 3588; X, 196; XI, 649, 654, 656; XII, 1826, 1862, 2714, 4923; XIII, 3596, 3598, 4222, 5139, 6936, 7532, 7629, 7697, 7717, 7759, 7767; XIV, 2409, 2414, 2415; XV, 797; XVIII, 145.

Çantanoh putrah ("the son of Ç"") = Bhishma: VI, 5680; IX, 1294; XI, 740.

Çāntanoh sutah (do.) - Bhishma: V, 3707; VI, 2564, 4849, 5079.

Çāntanūja (do.) = Bhīshma: V, †1847.

Çäntanunandana (do.) - Bhishma: I, 4085; VI, 569, 5818; XII, 1926.

Cantanusuta (do.) - Bhishma: XIII, 7761.

Devavrata, the original name of Bhīshma: I, 3800, 3965 (Gāngeyaḥ), 3987, 4024, 4039; V, 2164, 5003 (Bh°), 5020, 5037; VI, 580, 642 (pitā D°s tava, i.e. Dhṛtarāshṭra's), 1904 (do.), 1934 (do.), 1948 (do.), 1966 (do.), 1970 (do.), 1973 (do.), 2158 (do.), 2342 (do.), 2345 (do.), 2394 (do.), 2404 (do.), 2511 (do.), 3060 (do.), 3273 (do.), 3291 (do.), 3771, 3807 (pitā D°s tava, i.e. Dhṛtarāshṭra's), 3892 (do.), 3925 (do.), 4227, 4619 (pitā D°s tava, i.e. Dhṛtarāshṭra's), 4684 (do.), 4877 (do.), 4932, 4938 (Bh°), 5078 (pitā D°s tava, i.e. Dhṛ°s), 5346 (do.), 5459 (do.), 5694, 5768; VII, 2, 13, 14, 24, 31, 32, 351; XI, 659 (gate . . . svargaṃ devakalpe); XII, 1925 (caratalpagate 'oyute).

Gangasuta - Bhishma: VI, 3518, 3765, 5770.

Gangeya = Bhishma: I, 94, 3965 (sa tu Devarrato nama Gangeya iti cabhavat Dyu-nama Çantanoh putrah Çantanor adhiko gunaih), 3987 (Devarrato Vasuh), 4029, 4019, (4058), 4144, 4147, 4362, 4439, 5096, 5185, 5313; III, 165; IV, 1605, 2038, 2078 (Bho), 2084; V, 2189 (Pitāmahaḥ), 4984, 5092, 5302, 5308, 5485, 5649, 5715 (pitaram, i.e. Dhrtarāshtru's), 57:17, 5725, 5820, 5836, 5846, 5943, 5988, 5990, 6073, 7256, 7806, 7307 (Çantanoh putro Fasuh), 7374, 7559, 7562, 7594 $\beta$ ; VI, 607 (°am, so B.), 1678, 1679, 1911, 1925, 1936, 1969, 2150, 2156, 2158, 2162, 2168, 2173, 2189, 2341, 2344, 2481, 2532, 3119, 3126, 3531, 3565, 3578, †3763, 3796, 3888, 4252, 4358, 4412, 4430, 4441, 4477, 4487, 4488, 4489, 4490, 4491, 4683, 4692, 4695, 4763, 4921, 4946, 4976, 4983, 4990, 5055, 5071, 5085, 5093, 5098, 5098, 5103, 5116. 5119, 5161, 5308, 5332, 5428, 5453, 5474, 5475, 5532, 5533, 5591, 5612, 5619, 5636, 5638, 5661, 5662, 5685, 5824, 5856; VII, 18, 22, 38; VIII, 152; IX, 1934 (Bharatagreehthah sarveshām nah pitāmahah), 3161, 3407; X, 533; XI, 653; XII, 183, 802, 1573 ( $Bh^{\circ}$ ), 1810, 1815, 1816, 1817, 1839, 1876, 1877, 1884 (ea°), 1891, 1912, 1923, 1926, 1930, 1932, 1986, 2123, 2268 (Pitāmaham); XIII, 1759, 1771 (Kurusattamam), 1942, 5402 (Partha yoh), 5920, 6931, 6935, 7693, 7729, 7734, 7754, 7770, 7776, 7777 (Kuruçreshfham), 7779; XIV, 1783; XV, 359, 858 (Bho).

Jāhnavīputra ("son of Gungā") = Bhīshma: VI, 5746.

Jähnavīsuta (do.) = Bhīshma: V, 7015; VII, 21, 28.

v. Kuru, pl.

Kaurava,

Kauravänäm dhurandharah,

Kauravānām pitāmahah,

Kauravānām upaçrayah, v. Kaurava.

Kauravādhama.

Kauravanandana.

Kauravya.

Kuruçardüla.

Kurucreshtha.

Kurūdvaha.

Kurukulacreshtha.

Kurukulādhama.

Kurukulodvaha.

Kurumukhya.

Kurūņām abhayamkarah

Kurunam çringam

Kurūņām rshabhah

Kurunandana.

Kurupati.

Kurupitamaha.

Kurupravīra.

Kurupungava.

Kururājarshisattama.

Kurusattama.

Kurūttama.

Kuruvamçaketu.

Kuruvaracreshtha.

Kuruvrddha.

(Kuruvrddhatama).

Mahāvrata ("who observes a great religious vow"): V, 5038, 7020 (Bh°), 7023, 7583 (Apageyem); VI. †2594, †3770; VII, †57, 95 (pitaram te, i.e. Dhṛtarāshṭra's).

Nadija ("son of the river"): IV, 1294; V, 78 (?),

Pitāmaha: I, 5790; III, 1110 (Çantanavaħ); IV, †2131 (do.); V, 2268 $\pi$ , 2492 (Bh°), 2501 (Çantanavaħ); VI, 1909, 1940, 1960, †2806, 4873, 5048, 5061, 5212, 5473, 5563; IX, 75 (Bh°), 278, 1789 [1934 (Gāngeyo Bharatagreshthaħ sarveshām naḥ pitāmahaħ)], 2190 (pitāmahaeya mahatovartamāne mahāmakhe), 2196, 2198, 2199, 2200, 3418; XI, 320; XII, 804, 1936, 1987, 1989, 1994, 2119, 2268 (Gāngeyaħ), 2272, 2495, 2535, 2669, 2714, 2715, 2831, 2869, 2883, 2962, 2983, 3125, 3228, 3302, 3463, 3540, 3613, 3682, 3794, 4231, 4408 (?), 4622, 4623, 4624, 4717, 4794, 5135, 5247, 5325. etc.

Prapitāmaha: VI, 5538; XII, 6125. Sāgaragāsuta ("son of the river"): I, 4128, 4441; VI, 4938.

\*Satyasandha ("true"): V, †5652, †5655 (°am, so B.); VIII, †3506.

Tāladhvaja ("whose banner is the palmyra palm"): VI, 4742.

Vasu, q.v.

Bhishma<sup>2</sup> = Çiva (1000 names).

Bhīshma<sup>3</sup> (pl.). § 267 (Yamas.): 11, 8, 335 (200 in the palace of Yama).

Bhīshmābhishecana ("the coronation of Bho"). § 10 (Parvas.): I, 2, 336 (parva).

Bhīshmahantr (" the slayer of Bho") = Çikkandin: VIII, 3082.

Bhīshmaka1 = Bhīshma, q.v.

Bhīshmaka2. § 132 (Amçav.): I, 67, 2790 (Criyas tu bhagah sanjajne ratyartham prthivitale | Bhishmakaeya kule sadhvī Rukminī nāma nāmatah).—§ 264 (Sabhākriyāp.): II. 4. 126a.—§ 273 (Rājasūyārambhap.): II, 1411, 586 (king of the Bhojas, the friend of Indra, etc., obeys Jarasandha).— § 2810 (Sahadeva): II, 31, 1116 (the combat between Sahadeva—on his Digvijaya—and Bho, the king of the town of Bhojakata, lasted for two days).- § 284 (do.): II, 31a, 1167 (Sahadeva, Surdehtravishayasthaçca preshayam dea Rukmine | rajne Bhojakataethaya mahamatraya dhimate | Bhīshmakuya sa dharmatma sakshad Indra-sakhaya vai, sa casya pratijagrāha sasutah çāsanam tadū).—§ 289 (Arghāharanap.): II, 37, 1350 (durdharshe Pandurat krtalakshans). - § 290 (Cicupālav.): II, 44, 1537. — § 570c (Sainyaniryānāp.): V, 158, 5350 (Bhishmaka or Hironyaroman, the friend of Indra, was the most illustrious of the descendants of Bhoja, and he was the ruler of the whole southern country; his son was Rukmin).- § 570 (Sainyan.): V, 158, 5388 (Bhishmakasya suts - Rukmin).- § 621 (Rājadharm.): XII, 4, 113 c (present at the svayamvara of the daughter of the Kulinga king Citrăngada at Rajapura).

Bhishmakātmajā - Rukmiņi: V, 575.

Bhīshmanihantṛ ("the slayer of Bhīshma") - Çikhaṇdin: X, 381 (slain by Acvatthāman).

Bhīshmaparvan ("the section treating of Bho"). § 4 (Anukram.): I, 1, 89 ("mahāçākho . . . Bhāratadrumas). —§ 11 (Parvas.): I, 2, 519 (vioitrārtham), 528 (contains 5884 çlokas—in reality only 5856).—§ 7950 (Mahābhārata): VIII, 6, 271 (donations to be given to the brahmans when reciting Bho).

Bhīshma-Satyavatī-samvāda(h) ("conversation of Bho and S."). § 168 (cf. Vicitravīryoparama): Satyavatī in vain asked Bhīshma to ascend the throne and marry the widows of Vicitravīrya, in order to propagate the race (I, 103). Bhīshma adduced the examples of Paraçu-Rāma (§ 169) and of Dīrghatamas (§ 170).—§ 171: "Thus many kshattriyas have sprung from the seed of brahmans." Vyūsa raised offspring in the widows of Vicitravīrya (v. Vicitravīryasutotpatti, § 171).

Bhishmasya Svargārohaṇika(ṃ) parva(n). § 10 (Parvas.): I, 2, 353.

Bhishmavadha ("the slaying of Bho"). § 10 (Parvas.): I, 2, 338 (°ah parva, i.e. Bhishmavadhaparvan).

[Bhishmavadhaparvan] ("the section relating to the slaying of Bhishma," the 70th of the minor parvans of Mhbhr.; cf. Bhishmavadha). § 577: Beholding Arjuna again taking up the Gandiva, the Pandavas and Somakas were filled with joy and blow their conches, etc. D., G., P., Si., Ca., and R. came with Indra in order to behold the fight. Putting off his coat of mail, etc., Yudhishthira, followed by his brothers (a) (who did not know his intentions) and Krshna, proceeded on foot, with joined hands, to Thishma, etc. (3), one ufter another, and asked their permission to fight. He also inquired about the means of vanquishing Bhishma and Drona, and as they said that they were invincible he asked them to indicate the means of killing them. They gave the permission. said they would pray for his victory, though they were bound by the wealth of the Kurus to fight for them. Bhishma said that his time of death had not yet come, he must come to see him once more. Drong said that if he did not give himself up to death and drop his weapons nobody would be able to slay him; he would drop his arms if he heard something very disagreeable from someone whose speech was trustworthy. Krpa said he was incapable of being slain. Calya renewed his promise to weaken the energy of Karna. When the Kauravas saw Yudhishthira, they contemned him, believing that he had come in terror. Krshna endeavoured to bring Karna over to the Pandavas, as long as Bhishma was not slain. but in vain. Yudhishthira exclaimed, "He who chooses us, him we will choose for our ally"; Yuyutsu went over to the Pandavas, and Yudhishthira said that the propagation of Dhrtarashtra's lineage and his craddha oblations rested on him. The Mleochas and Aryans wept for joy at the behaviour of the Pandavas, and blew their conches, etc. (VI, 43).- § 578: The first day's encounter: Duhçasana advanced with his troops with Bhishma at their head, and the Pandavas headed by Bhimasens, who reared frightfully. Duryodhana, etc. (a), attacked Bhimasena. The Draupadeyas, etc. ( $\beta$ ), rushed against the Dhartarashtras. The disciples of Drong always hit the mark (VI, 44). (1) Bhishma attacked Arjuna; (2) Sütyaki attacked Krtavarman; (3) Abhimanyu fought with Brhadbala; (4) Bhīmasens struggled with Duryodhana; (5) Duhçusana fought with Nakula; (6) Durmukha fought with Sahadeva; (7) Yudhishthira fought with the Madra king (Calya); (8)

Dhrehtadyumna attacked Drona; (9) Çankha encountered Somadatta's son; (10) Dhrshtaketu (the king of the Cedis) encountered Bahlika, they looked like the planets Anguraka (Mars) and Budha (Mercury); (11) Ghatotkaos encountered Alambusha; (12) Çikhandin encountered Açratthaman; (18) Virața attacked Bhagadatta; (14) Krpa attacked the Kaikeya king Brhatkshattra; (15) Drupada attacked the Sindhu king Jayadratha, they resembled the planets Cukra (Venus) and Angaraka (Mars); (16) Vikarna (son of Dhrtarashtra) attucked Sutasoma; (17) Cekitana, who sided with the Pāndavas, attacked Suçarman; (18) Çakuni attacked Prativindhya; (19) Crutakarman (the son of Sahadeva) attacked the Kamboja king Sudakshina, and stood like the Mainaka mountain; (20) Iravat (son of Arjuna) attacked Crutayus; (21) the two princes of Avanti, Vinda and Anuvinda, oncountered Kuntibhoja with his son; (22) the Kekaya-brothers encountered the five Gandhara-princes; (23) Virabahu (son of Dhylardshira) encountered Utlara (the son of Firaja); (24) The Codi king attacked Uluka. Thousands of single combats took place. D.-r., Si., and Ca. beheld the battle, which resembled the combat of D. and As. (VI, 45). The Pandavas and the Kurus fought as if they were possessed by demons. The divisions of the Pandavas, approaching Bhishma (b), began to yield (VI, 48). (25) After the greater part of the forenoon had worn out, Durmukha, etc.  $(\gamma)$ , began to protect Bhishma, who rushed upon the Codis, etc. (8). (26) Then Abhimanyu (o) attucked Bhishma, Krtavarman, Çalya, Durmukha (cutting off the head of his charioteer), and Krpa (cutting in two his bow); he was regarded as equal to Arjuna, and his bow sent forth a twang like that of the Gundiva: he stood firm like the Mainaka mountain. When Bhishma's standard fell down, Bhima shouted. Bhishma used celestial weapons. (27) In order to protect Abhimanyu, Virata, etc. (c), attacked Bhishma, who wounded Dhrshtadyumna and Satyaki, and they cut off the standard of Bhimasena (d), who wounded Bhishma and Krpa and Krtavarman. (28) Mounted on an elephant, Uttara (the son of Virata) attacked the Madra king Calya, whose steeds were killed by the elephant; Calya, with a dart, deprived Uttara of his senses, and mounted the chariot of Kriavarman. (29) Seeing his brother Uttara slain and Calya staying with Krtavarman, Cveta (the son of Virafa) attacked Calya. (30) The Kosala king Brhadbala, etc. (5), attacked Cveta in order to protect Calya; Cveta wounded Rukmaratha, who was borne away by his charioteer. (31) Then Duryodhana, with Bhishma. etc., attacked Cveta and rescued Calya; Bhishma shot at Abhimanyu, etc. (7) (VI, 47). The Pandavas, with Cikhandin, desired to rescue the generalissimo Creta and attacked Bhishma. The Kurus retreated from fear, and abandoned Bhishma. (32) Duryodhana averted Çveta from Phishma, and was routed; (33) Creta once more attacked Bhishma, whose standard he cut down; (34) then Bahlika, etc. (0), attacked Crota in order to protect Bhishma, whose chariot Creta reduced to ashes, with standard, etc.; (35) Calya, etc., rushed to Bhishma's rescue; a voice in the skies admonished Bhishma to hasten the death of Creta. (36) Satyaki, etc. (x), rushed to the rescue of Cveta. Bhishma, etc. (A), checked them. With a shaft endued with the force of the Brahma weapon, seen by D., G., P., U., and Ra., Bhishma shot Cveta to death. The Pandavas (with Cikhandin) lamented; the Kurus rejoiced; Dungasana danced for joy. Ariuna and Krehna withdrew the troops, the same did the Kurus (VI, 48). (37) When Costs had been slain,

Virața's son Çankha, on beholding Çalya standing with Krisvarman, attacked Çalya; (38) Bhishma attacked Çankha; (39) Arjuna placed himself in front of Cankha and attacked Bhishma; (40) Calya, mace in hand, slew the steeds of Cankha, who mounted Arjuna's chariot. (41) Bhishma with his arrows slaughtered the Pañoula hosts, etc. (µ), abandoned Ariuna, and attacked Drupada. The Pandavas were routed. the sun set, and the Pandavas withdrew their forces (VI, 49). Seeing Bhishma's (and Drona's) prowess, Yudhishthira complained before Krshaa, and spoke of retiring into the woods. Bhims alone, he said, fought in accordance with kshattriys duties; Arjuna was indifferent. Krahna consoled him, saying that he had got Satyaki, etc. (v), and that Cikhandin was certainly the slayer of Bhishma. Yudhishthira then addressed Dhrshtadyumna, saying that he himself and Bhima. etc. (E), would follow him. Dhrehtadyumna said that he had been appointed by Cambhu to slay Drona and to fight against Bhishma, etc. (o). Yudhishthira recommended the array called Krauncaruna, which Brhaspati had explained to Indra in days of old, when the gods and the Asuras fought, but which had never been seen before. When morning dawned. Dhrehtadyumna placed Arjuna (e) in the van of the army, and Drupada became the head [of the array], etc.  $(\pi)$  (VI, 50). Seeing the Kraunca of the Pandavas, Duryodhana, approaching Bhishma, etc. (p), gladdened them all, saying that their army, which was protected by Bhishma, was immeasurable, while that of the Pandavas, protected by Bhima, was measurable. The Samsthanas, etc. (σ), should protect Bhishma. Bhishma. Drong, and the Dhartardshiras formed a mighty array. Bhishma was followed by Drona with the Kuntalas, etc. (7). Cakuni protected Drong. Followed by his brothers and the Acvatakas. etc. (v), Duryodhana advanced against the Pandava host. Bhūricravas, etc.  $(\phi)$ , protected the left flank; Somadatta, etc.  $(\chi)$ , the right; Acceptathaman, etc.  $(\psi)$ , were in the rear; behind them Ketumat, etc. (w). Bhishma and the others blew their conches, etc. Krehna, etc. (aa), blew their conches (Krehna blew Pañoajanya, etc.). The Kurus and Pandavas marched against each other in order to renew the battle (VI, 51). - § 579: SECOND DAY: Duryodhana began the battle. (1) Bhishma shot at Abhimanyu, etc. (a); Arjuna told Krehna to take his chariot before Bhishma; "protected by Bhishma, Drona, etc. ( $\beta$ ), will slaughter the Pañoalas." Only Bhishma, Drong, and Karna could encounter Arjuna. Bhishma was protected by Saindhava (i.e. Jayadratha), etc. ( $\gamma$ ). Bhishma, etc. ( $\delta$ ), struck Arjuna, who struck Bhishma, etc. (e). Satyaki, etc. (f), surrounded Arjuna. (2) The Pañcala prince and the Somakas attacked Drons. (3) Bhishms fought with Arjuns, at the request of Duryodhana, who complained of the absence of Karna; Acvatthaman, etc. (7), stood for battle; Bhishma wounded Krshna; D., G., Ca., and great R. said they would be invincible by all the worlds with D., As., and G. (4) See 2 (VI. 52): Continuation of the combat between Drona and Dhrshfadyumna. (5) Bhima attacked Dronn in order to aid Dhrshfadyumna, whom he caused to be taken up on another chariot. (6) Urged by Duryodhana, the Kalinga king rushed against Bhims in order to protect Drons. (7) Drons abandoned Dhrehtadyumna and encountered Virata and Drupada. (8) Dhrehladyumna proceeded to support Yudhishthira. (9) See 6 (VI, 53): Bhimasens was supported by the Cedia; the Kalinga king by Ketumat (son of the Nishada king; rajaputral, v. 2354) and Crutayue. The Cedie, etc. (0), attacked the Nishadas. (10) The Codie left Bhimasons and turned

back; the Kalinga king and his son Cakradera fought with Bhima, who slew Cakradera with his mace. (11) Bhima attacked Bhanumat (the prince of the Kalingas), and slew him with his sword, dividing him in the middle, and made a great slaughter of men and elephants. (12) Beholding Crutayus (the ruler of the Kalingas) at the head of the Kalinga troops, Bhimasena attacked him, was wounded, and taken into his chariot by the charioteer Açoka; once more he fought with Crutayus, and slow him, and Satyadova, and Satya, and Kotumat, and routed the Kalingas. (13) When, however, the Kalingas were rallied again, Dhrshtadyumna, with Cikhandin, Yudhishthira, etc., protected one of the wings of Bhimasena; there was nobody on earth, save Bhima and Satyaki, who was doarer to Dhrshfadyumna than his very life; they beheld Satyaki at a distance; and that [grand]son of Cini took up the wing of both Bhima and Dhrehladyumna; Bhima caused a bloody river to flow there. (14) Bhishma heard the cries, attacked Bhima, and was attacked by Satyaki, etc. (1). Bhishma jumped from his chariot, mace in hand, and was taken by Dhrehtadyumna on his chariot. Satyaki slew the charioteer of Bhishma, who was then carried away from the field of battle by his steeds. The Kalingas were totally routed by Bhima, who was praised by the Pañcalas and Mateyas, himself embraced Dhrshtadyumna, and was congratulated by Satyaki, who returned to his own chariot and began to slay the Kurus (VI, 54). (15) When the forenoon of that day had passed away, Dhrshfadyumna engaged in battle with Acceptathaman, etc.  $(\kappa)$ ; he slew the steeds of Acceptanan, who got up on Calya's car. (16) Abhimanyu quickly came up and wounded Calya, etc. ( $\lambda$ ), but was, in his turn, wounded by Acvatthaman, etc. (μ). (17) Lakshmana (the son of Duryodhana) attacked Abhimanyu. (18) Duryodhana attacked Abhimanyu in order to aid Lakshmana. (19) Arjuna engaged in battle with the Kurus, headed by Bhishma and Drona; dust and Abhimanyu's arrows produced complete darkness. The Kurus were routed. Arjuna and Krshna blow their conches. Bhishma suggested to Drona that they should withdraw the troops, and as the sun set both armies were withdrawn (VI, 55).-§ 580: THIRD DAY: (1) Next morning Bhishma formed a Garuda array; at its beak was Bhishma himself; its eyes were formed by Drona and Krtavarman; Acvatthaman, etc. (a), were at its head; Bhurigravas, etc. (3), were placed in its neck; at its back was Duryodhana and his followers; Vinda, etc.  $(\gamma)$ , formed its tail; the Magadhas, etc. ( $\delta$ ), formed the right wing; the Kārūshas, etc. (e), were stationed in the left wing. (2) Arjuna and Dhrshtadyumna formed an array in the shape of a half-moon, with Bhimasena in the right horn, etc. ( $\zeta$ ); next to Nila Dhrshjaketu, etc. ( $\eta$ ); in the middle was Dhrehtadyumna, etc. (0); on the left horn was he who had Krshna for his protector. Then the battle commenced (VI, 56). (3) Arjuna fought with the Kauravas, who could not be broken, as they were protected by Drona; and the Pandavas could not be broken, as they were protected by Arjuna and Bhima. At last Bhishma, etc. (1), broke the ranks of the Pandavas. Bhimasona, etc. (a), attacked the Kauravas and fought with Duryodhana, Bhīshma, and Drona; Abhimanyu and Satyaki attacked Cakuni (VI, 57). D., Da., G., Pc., U., and Rū. oulogized Arjuna. (4) The Gandharas, with Cakuni, fought with Satyaki (the Vrehni hero) and Abhimanyu, and destroyed the chariot of Sālyaki, who mounted Abhimanyu's chariot. (5) Drops and Bhishms attacked Yudhishthirs, and were attacked by him and the sons of Madri. (6) Bhimasons and Ghatotkaca fought with Duryodhana, who was brought

away by his charioteer, and his troops fled, pursued by Bhima. (7) Dhrehtadyumna and Yudhishthira slew Drona's and Bhishma's army, which fled and could not be checked by Bhishma and Drona. (8) Abhimanyu and Caineya began to slaughter the army of Cakuni. (9) Arjuna routed the Kaurava army, and its flight could not be checked by Bhishma and Drona, but was checked by Duryedhana, who blamed Bhishma, saying that he did not sincerely fight with the Pandavas, otherwise his troops could not have been routed while Bhishma, etc. ( $\lambda$ ), were alive; had he known this unwillingness of Bhishma to fight, he would have consulted Karna. Bhishma said that the Pandavas were incapable of being vanquished by the very gods, including Indra, but he alone would check them to-day (VI, 58). (10) After the forencon of that day had passed away, Bhishma attacked the Pandavas, and a dreadful battle ensued, in which the Pandavas were routed. Arshna told Arjuna to strike Bhishma, reminding him of his vow to slav all the warriors of Dhrtarūshtra's son. headed by Bhishma and Drona. At the request of Arjuna, Krshna drove the steeds to where Bhishma was, and the army of Yudhishthira rallied for battle. Arjuna and Bhishma fought; Krahna displayed great skill in driving the horses; he and Arjuna were both wounded by Bhishma, and the Pandava army was routed; Bhishma ordered Dronn, etc. ( $\mu$ ), to attack Arjuna. (11) The grandson of Cini came to Arjuna's rescue; Krshna applauded him, and, saying that he would slay Bhishma and Drona, etc., he jumped down from the chariot with his discus Sudarçana in his hand, and rushed towards Bhishma (who welcomed him), but was held back by Arjuna, who said that he would himself slay the Kurus; he was then prevailed upon to mount the chariot once more, where he blew the Pañoajanya, while arrows were shot from the Gandiva in all directions. (12) Then Duryodhana, etc. (v), attacked Arjuna, who invoked the Mahendra weapon and checked the Kaurava host. (13) Virața, Drupada, etc., approached. Arjuna caused a river of blood to flow there with Rakshasas on its banks. Elated with victory, the Cedis, etc. (£), set up a loud shout. The Kurus, including Bhishma, etc. (o), got afraid of the Indrawoapon, and withdrew their forces at sunset. The same did Arjuna. Among the Kurus there was a great uproar: "Tho Sauviras, etc.  $(\pi)$ , have all been slain by Arjuna, and he has vanquished *Crutayus*, etc. (ρ)" (VI, 59). — § 581: ΤΗΕ FOURTH DAY: (1) When the night had passed away, Bhishma at the head of the army proceeded against the foe, surrounded by Drona, etc. (a). The array of the Pandavas was like that of the day before. Bhishma (b) attacked Arjuna, and so did Drong, etc. ( $\beta$ ); Abhimanyu rushed out of the ranks and proceeded against all the foes, but Bhishma avoided Abhimanyu and fought against Arjuna himself (VI, 60). (2) Açvatthaman, etc. ( $\gamma$ ), fought with Abhimanyu. (3) Urged by Duryodhana, the Trigartas, etc. (δ), attacked Arjuna and Abhimanyu. (4) Proceeding towards Arjuna, Dhrshtadyumna attacked the Madras, etc. (e), and slow Samyamani's son (VI, 61). Dhrshfadyumna fought with Çalya. (5) Abhimanyu attacked Çalya. Duryodhana, etc. (5), protected the chariot of Calya. Bhimasona, etc.  $(\eta)$ , fought with them. (6) Bhimasona, with his maco, attacked Duryodhana, who advanced with the Magadha-division, and placing the ruler of Magadha before himself, Bhimasena jumped from his chariot and slew the elephants with his mace; the *Draupadeyas*, etc. ( $\theta$ ), protected Bhima's rear; Abhimanyu slew the Magadha king after having slain his elephant (VI, 62). (7) Duryodhana commanded his entire army to slay Bhimasena, who crushed them with his mace, without being abandoned by Dhrehtadyumna, etc. (1). (8) Bhìshma attacked Bhìmasena. (9) Satyaki (Cinipravirah) attacked Bhishma. (10) Only the Ra. Alambusha fought with the grandson of Cini. (11) Only Somedatta's son Bhurigravas was then of good cheer; he attacked Satyaki (VI, 63). (12) Duryodhana and his brothers surrounded Somadatta's son: Bhimasena encountered the Dhartarashtras. who were headed by Duryodhana; Nandaka (Dhartarashtra) also attacked Bhimasens, who addressed his charioteer Viçoka, that he should drive the steeds with care; Duryodhana also wounded Vicoka; Duryodhana struck Bhimasena so that he swooned away. (13) The Pandara army, headed by Abhimanyu, showered arrows on Duryodhana; Bhimasena regained consciousness and fought against Duryodhana and Calya, who was borne away from the battle. (14) Fourteen Dhartarashtras, viz. Sonapati, etc. (x), encountered Bhimasona, who slew Sonapati, etc. ( $\lambda$ ); the remaining six fled. (15) Urged by Bhishma, the whole Dhartarashtra army attacked Bhimasena; the Pragjyotisha king Bhagadatta, on a huge elephant, struck Bhimasena, who fell in a swoon. (16) Then the Ra. Ghatotkaca, by help of his illusive force, appeared riding on an Airavata, followed by the other Dignagas (µ), each with four tusks and mounted by Rakehasas, and attacked Bhagadatta's elephant. (17) Bhishma urged Drona and Duryodhana to rescue Bhagadatta; all the kings, headed by Drong, proceeded to aid Bhagadatta; Yudhishthira, with the Pañcalas and Pandavas, pursued them from behind; Ghatotkaca uttered a fierce roar: Bhishma, addressing Drona. caused the army to withdraw, and so did the Pandavas with Bhimasena and Ghafotkaca. Duryodhana was afflicted with sorrow (VI, 64). Dhṛtarāshṭra complained to Sañjaya, and asked what was the cause of the victory of the Pandavas. Sanjaya explained that victory sides with righteousness, and related how Duryodhana in the night had enquired of Bhishma, on whom the Pandavas were relying to vanquish Drong, etc. (v). Bhishma had related this ancient history: In days of old all the gods and Rehis were assembled by Brahmán upon Gandhamādana; and when Brahmán, together with the Rehis and gods, beheld an excellent chariot in the sky, he hymned Narayana (F). " . . . Therefore take birth in the race of Yadu and slay the sons of Diti . . . Having created the divine Sankarshana out of thy own self by thyself, thou didst then, O Krehna, create thyself as Pradyumna, born of thyself; from Pradyumna thou didst then create Aniruddha, who is known as the eternal Vishnu; and it was Aniruddha who created me as Brahmán, the upholder of the Universe. Created out of Vasudeva, I have therefore been created by thee. Dividing thyself into portions, take birth among human beings, and slaughtering the Asuras there . . . thou wilt again truly attain to Yoga . . . "(VI, 85). Requested by D., R., and G., Brahman explained to them who Nurayana is. "Those Dai. and Da. and Ra. who were slain in battle have been born among men." The old Rahis Nara and Narayana are Arjuna and Krehna. Krehna should never be disregarded as if he were a man. This was heard by Bhishma from Rshis, etc. (o). "Never go to war with Krshus and the Pandavas; on account of thy folly thou couldst not apprebend this; I regard thee, therefore, as a wicked Rakshasa." "Where Krshna is, there is righteousness; and victory is where righteousness is . . . It is Krehas who always imparts an understanding endued with righteousness and strength in battle to the Pandavas, and who always protects them from danger . . . He it is who, towards the close

of the Dvapara yuga and the beginning of the Kali yuga. is hymned by Sankarshana according to the Salvata ritual" (VI, 66). Bhishma, on the authority of Markandeya, declared the origin and glory of Krshna, his deeds and creations, to Duryodhana (#) (VI, 67). Bhishma cited a hymn to Narayana, uttered by Brahmán himself, and communicated in days of old by B.-r. and G. on earth. Brahmán, who quoted Narada, etc. ( $\rho$ ), hymned Narayana as the god of D., S., etc. ( $\sigma$ ) (VI, 68).—§ 582: FIFTH DAY: After the night had passed away, Bhishma proceeded in a Makara array, the Pandaras in a Cyona array, in whose beak, etc., was Bhimasona, etc. (a). (1) Bhimasona, penetrating the Makara array through its mouth, attacked Bhishma; the Pandavas were confounded. (2) Then Arjuna attacked Bhishma. (3) Duryodhana addressed Drona, who attacked Satyaki (the grandson of Cini). (4) Bhimasona attacked Drona in order to protect Satyaki. (5) Drong, etc. (β), attacked Bhimasong. (6) Abhimanyu and the Draupadeyas attacked the Kurus; Cikhandin attacked Bhishma and Drona; Bhishma avoided him. (7) Urged by Duryodhana, Drona protected Bhishma; Cikhandin avoided Drona. (8) Duryodhana protected Bhishma, who was attacked by the Pandavas with Arjuna at their head (VI, 69). An awful carnage ensued. (9) Duryodhana and the Kalingas placed Bhishma at their head and attacked the Pandavas; the Pandavas, supporting Bhima, attacked Bhishma (VI, 70). Arjuna (b) attacked Bhishma with the Gundiva (c); the Kurus were afraid and seemed to melt away. (10) Then, with steeds of the Kāmboja breed, the Kālinga king, etc. (7), surrounded Cakuni. Bhīshma, etc., fought with Arjuna, etc. (δ); Drupada, etc. (c), fought with Drona; Krpa and Krtavarman attacked Dhrshtadyumna (VI, 71). Arjuna encountered Drona, etc. (ζ). Sātyaki, etc. (η), attacked Calva and the Kaikeyas. Dhrshtaketu and Ghatotkaca attacked the chariot-division of the Dhartarashtras. Bhishma checked Bhimasena. Satyaki (Yuyudhana) attacked Bhishma, but had his charioteer slain. Bhīshma slow the Pāndava forces; but the Pāncālas and the Somakas again attacked Bhishma. (11) Dhrshtadyumna, etc., attacked Bhishma; Bhishma, Drong, etc., attacked the Pandavas (VI, 72).

(Virāţa. (Açvatthāman. (Duryodhana. Bhīshma. (Arjuna. (Bhīmasena.

Abhimanyu attacked Citrasena, etc. (0). (12) Duryodhana attacked Abhimanyu, and so did Lakshmana (grandson of Dhrtarāshtra), who had his steeds and charioteer slain, and was carried away by Krpa on his chariot. The Srajayas fought with the Kurus with their fists; Bhishma slow the troops of the Pandavas with his celestial weapons (VI, 73). (13) Sātyaki (Yuyudhāna) slew innumerable fees with his arrows: Duryodhana despatched 10,000 chariots against him, but he destroyed them all with his celestial weapons. Satyaki & Bhuricravas (d); Satyaki's combatants fled and abandened him; ten sons of Yuyudhana & Bhuricravas (son of Bahlika's son Somadalia) towards the afternoon; Bhūricravas slew them; Sātyaki & Bhūricravas, each of them slew the other's chariot-steeds; Bhimasena took Satyaki up on his own chariot, and Duryodhana Bhuricravas on his. (14) The Pandavae & Bhishma; Duryodhana urged 25,000 to slay Arjuna, who, however, slew them all. The Mateyas and Kekayas surrounded Arjuna and Abhimanyu. At sunset Bhishms caused the troops to be withdrawn, and so did the Pandavas and the Srnjayas (VI, 74). - § 583; THE SIXTH DAY: After the night had

passed away, the Kurus and the Pandavas once more set Yudhishthira caused Dhrshtadyumna to out for battle. dispose the troops in the Makara array: Drupada and Arjuna - head; Sahadeva and Nakula - two eyes; Bhimasona = boak; Abhimanyu, etc. (a) = neck; Virata and Dhrshtadyumna = back; five Kokaya brothers = left wing; Dhrshtaketu and Cekitana = right wing; Kuntibhoja and Catānīka = two feet; Cikhandin, etc. (β) = tail. Bhīzhma disposed his army in the form of a huge crane: Drona = beak; Açvatthaman and Krpa = two eyes; Krtavarman, etc. (γ) = head; Çūrasena and Duryodhana = neck; the Prāgjyotisha king, etc. (ĉ) = breast; the Prasthala king Sugarman = left wing; the Tusharas, etc. (e) = right wing; Crutayus, etc.  $(\zeta)$  = rear. The Pandava army was protected by Bhimasona, etc. (1); the Kaurara army by Bhishma, etc. (0). (1) Bhimasona & Drona, who had his charioteer slain and then himself restrained his steeds. (2) Slaughtered by Drong and Bhīshma, the Srūjayas and Kekayas took to flight; and so did the Kauravas, mangled by Bhima and Arjuna (VI, 75). Dhrtarushtra recounted the excellency of the Kaurava army, protected by Drona, etc. (1). Neither men nor Rehie of old ever behold such an army. That it should yet be slaughtered, he thought was due only to fate (or to the Creator); Vidura had spoken well, but the wicked Duryodhana would not accept (VI, 76). (3) Bhimasona & the younger brothers of Duryodhana: Dunçanana, etc. (x); Bhima left his chariot and took up his mace. (4) Dhrshtadyumna (forsaking Drona) proceeded towards Cakuni; seeing Bhīma's empty chariot, he became afflicted, but was comforted by the words of Viçoka; he took Bhina, who was surrounded by foes on all sides, into his chariot. (5) The Dhartarashtras (Duryodhana, etc.) & Dhrshtadyumna (who applied the weapon Pramohana). (6) Drona & Drupada (who left the battle); the Somakas were struck with four. (7) Drong, with the weapon Prajūā, neutrelized the Pramohana weapon in order to rescue Dhrtarashtra's sons. (8) Yudhishthira sent the Kaikeyas, etc. ( $\lambda$ ), headed by Abhimanyu, arrayed in a Sucimukha, to help Bhima and Dhrshtadyumna; Dhrtarāshtra's troops were quite helpless, like a lady in the streets. (9) Dhrshtadyumna, causing Bhima to be taken into the chariot of the Kokaya king, attacked Drona, who slew his charioteer and steeds; Dhrshtadyumna ascended the chariot of Abhimanyu; Drona broke the Pandara army (VI, 77). (10) Duryodhana & Bhima (who ascended his own chariot); Bhīma & Citrasena, etc. (11) Yudhishthira sent 12 chariot-warriors (Abhimanyu, etc.) to follow Bhimasena from behind; seeing them, the Dhartarashtras abandoned Bhima. In the afternoon Duryodhana attacked Abhimanyu and Bhimasena: Abhimanyu & Vikarna, who had his steeds slain and mounted on the chariot of Citrasena; Abhimanyu & Durjaya and Vikarna; Duhçusana & the five Kekaya brothers; Draupadeyuh & Duryodhana (VI, 78). Duryodhana (b) & Bhimasena (who said that he, by slaying D., would dispel the sorrows of Kunti, etc.) (µ). (12) The Sindhu king came to the rescue of Duryodhana; Krpa caused Duryodhana to mount his own chariot; Jayadratha & Bhimasena. (13) Dhrshtaketu, etc. (v), & the sons of Dhrtarashtra; Abhimanyu & Vikarna (who had his charioteer and steeds slain, and was himself pierced); Durmukha & Crutakarman (who had his steeds slain); Sutasoma took Crutakarman into his own chariot; Çrutakirti & Jayatsona (Dhartarashtra); Çatunika & Jayatsona; Dushkarna & Çatanika, who slew Dushkarna; Çatanika was surrounded by foes. (14) The five Kekaya brothers & the sons of Dhriardehira: Durmukha, etc. (f). About sunset Bhishma

broke the ranks of the Pandaras: and so did Yudhichthire. having smelt the heads of Dhrshtadyumns and Bhimasens (VI, 79). Duryodhana sought Bhishma in the night and gave expression to his grief at the success of the Pandavas; Bhishma promised to do his best, at which Duryodhana was delighted (VI, 80) .- § 584: THE SEVENTH DAY: Bhishma said to Duryodhana that he himself, etc. (a), were all prepared to battle for his sake; that the Pandavas could not be vanquished by the very gods including Indra, having Krehna for their ally, etc.; but that he would either vanquish them or be vanquished by them. He gave Duryodhana a herb of great efficacy for healing his wounds. At dawn Bhishma disposed his troops in a Mandala array (description), protected by Bhīshma, who was again protected by Citrasena, etc.; Duryodhana looked like Çakra himself. Then the Dhartarashtras began to proceed, facing the west. Yudhishthira disposed his troops in a Vajra array. (1) Drona & the Mateya king; Agratthaman & Cikhandin; Duryodhana & Dhrshtadyumna; Nakula and Sahadeva & the Madra king; Vinda and Anuvinda & Iravat; many kings & Arjuna; Bhīmasena & Kṛtavarman Hūrdikya; Abhimanyu & Citrasena, etc. (β) (sons of Dhrtarūshtra); Ghatotkaca & the Prūgiyotisha king; Alambusha & Sūtyaki; Bhūricravas & Dhrehtaketu; Yudhishthira & king Crutayus; Cokitana & Krpa. Others proceeded against Bhima, and thousands against Arjuna, among others the Trigarta king with his brothers. D., D.-r., O., and U. wondered, beholding the two Krehnas (i.e. Krehna and Arjuna). Arjuna invoked the Aindra weapon; the focs fled, but were rescued by Bhishma (VI, 81). (2) After Sucarman had ceased fighting, and the Kuru army had been routed by Arjuna, and Bhishma had proceeded against the chariot of Arjuna, Duryodhana exhorted the kings and Suçarman to protect Bhīshma, who resembled the planet Cukra (Venus) and was surrounded by the Trigarias. Drona & the Mateya king (Virala), who mounted the chariot of Cankha (his son), who was slain by Drona; Virața fled. Cikhandin & Acvatthaman; Cikhandin descended, fought first with a sword, then mounted Satyaki's chariot. Satyaki & Alambusha; Satyaki employed the Aindra weapon which he had obtained from Arjuna, and destroyed the creations of Alambusha's illusive power; Alambusha fled. Dhrshfadyumna & Duryodhana, who was forced to descend, mounted Cakuni's chariot. Krtavarman & Bhimasena; Krtavarman went to the chariot of Vrshaka in the very sight of Calya and Duryodhana (VI, 82). Dhrtarāshtra spoke to Sanjaya about the cheerfulness of the Pandavas and the cheerlessness of the Kurus, which he thought was destiny. (3) In the forenoon: The two Avants princes & Iravat (the daughter's son of the king of the Nagas); Anuvinda mounted the chariot of Vinda; the horses ran away with the chariot. Ghatotkaca & Bhagadatts; D., G., and R. came there; except Ghafotkaca, the other Pandava warriors fled, but rallied. (4) The Pragjyotisha king & Ghatotkaca, who fled. The ruler of the Madras (Calya) & the twins; Nakula must mount the chariot of Sahadeva; Çalya was borne away by his charioteer (VI, 83). When the sun reached the meridian: Yudhishthira & Crutayus; D., G., and Ra. trembled; R. and D. prayed for the peace of the world; Crutayus fled, and the troops of Duryodhana turned away. Cekitana & Krpa; Cekitana was forced to descend, and took up a mace, and then a sword; Karakarsha took Cekilana into his chariot, and Cakuni took Krps into his. Dhrehtaketu & Bhuricravas (the son of Somadatta); Dhrehiaketu mounted the chariot of Catanika.

Citrasona, etc. (7), & Abhimanyu, who did not slay them, remembering Bhima's words. Arjuna caused Krehna to direct the chariot against Bhishma; Arjuna & Suçarman (VI, 84); many were slain by Arjuna. (5) The Trigerta king and thirtytwo others attacked Arjuna, who slew sixty (so C.) chariotwarriors, and sped to kill Bhishms. (6) The Trigarts king attacked Arjuna; Cikhandin, etc., came to his rescue; Arjuna shot at them with the Gandiva. (7) Duryodhana, with Joyadratha, etc., came to protect Bhishma against Arjuna, who, avoiding them, attacked Bhishma, as did also Yudhishihira, etc. (8), avoiding the Madra king. Krpa, etc. (8), shot at the Pandavas. Cikhandin fled, but, rebuked by Yudhishthira, who reminded him of his oath, he again attacked Bhichma. Calya & Cikhandin, who employed the Varuna weapon. Bhimasona (mace in hand) & Jayadratha; Citrasona & Bhimasena (VI, 85); Citrasena mounted on Vikarna's chariot. Bhishma & Yudhishihira (accompanied by the twins), who mounted Nakula's chariot. Yudhishthira urged the kings to slay Bhishma. Cikhandin & Bhishma, who disregarded him, remembering that he had formerly been a wife; the Srijayas & Bhishma. (8) Dhrshfadyumna and Satyaki alaughter the (9) Vinda and Anuvinda attacked Dhrehta-Kuru army. dyumna, who mounted Satyaki's chariot. (10) Yudhishthira attacked Vinda and Anuvinda, protected by Duryodhana. (11) Arjuna fought against many foes. (12) Drona began to consume the Pañcalas like fire a heap of cotton. (13) Duryodhana and his brothers surrounded Bhishma and fought against the Pandavas. At sunset Ra., Pc., etc., were seen all around. At sunset Arjuna (having vanquished Suçarman, etc.), Yudhishthira with his brothers, Bhīmasens (having vanquished Duryodhans, etc.), Duryodhans (protecting Bhishma), Drona, etc., proceeded to their tents (VI, 86).- § 585: THE EIGHTH DAY: Having passed the night, the Kauravas and Pandavas once more proceeded to battle. Duryodhana, etc. (a), formed the array, having Bhishma with the Malavas, etc., in the van  $(\beta)$ ; next to him was Dropa with the Pulindas, etc. ( $\gamma$ ); next to Dropa was Bhagadatta with the Magadhas, etc. ( $\delta$ ); behind him was the Koçala king Brhadbala with the Melukas, etc. (e); next to him the Praethala king Traigarta, etc. (5); next to the Trigarla king was Acvatthaman; next to him Duryodhana with the whole army and his brothers; behind him Krpa. Urged by Yudhishthira, Dhrshtadyumna formed a Crigataka array: Bhimasona and Satyaki, etc. - the horns; next to them Arjuna and Krshna; Yudhishthira, etc.  $(\eta)$  = the centre; Abhimanyu, etc.  $(\theta)$  = rear. Description of the battle. Bhlehma & Dhrehtadyumna (VI, 87). Yudhishthira & Bhishma. Bhimasena & Bhishma, who was protected by Duryodhana and his brothers; the steeds ran away with Bhishma; Bhimasena slew eight sons of Dhrtarashtra: Sunabha. etc. (1). Then the other sons of Dhytarashtra all fled away. Duryodhana urged his brothers to kill Bhima. They remembered the words of Vidura. Duryodhana blamed Bhishma, who reminded him of the words of Drong, etc. (a) (VI, 88). Dhrtarashira complained to Sanjaya that his sons, though assisted by Drops, etc. ( $\lambda$ ), were still slain; "What can be the reason save fate?" He regretted that the wicked Duryodhana had not obeyed Bhishma, etc. (µ). Sanjaya said that Dhytarashtra ought to have restrained his sons from gambling. At noon the whole Pageses army, at the command of Yudhichfhira - Dhrehfadyumna, etc. (v)rushed against Bhishma alone. Arjuna, etc. (5), rushed against all the kings under the command of Duryodkana.

A third body was formed of Abhimanyu, etc. (a). Drona slew the Somakas and Srnjayas; Bhimasena, principally the elephant division of the Kurus; Nakula and Sahadeva, the cavalry; the Pandavas were destroyed by Bhishma, etc.  $(\pi)$ (VI, 89). Cakuni and Kriavarman Hardikya attacked the **Pandavas.** With horses of the Kamboja, etc.  $(\rho)$ , breed Arjuna's son Iravat (b) attacked the Kauravas, and with his steeds brought about great confusion in their cavalry. Cakuni + his six brothers Gaja, etc. (a), & Iravat, who slew them except Vrshabha. Duryodhana urged Rshyucrnga's son the Ra. (c) [Alambusha] (who hated Bhimasena because he had killed Baka) to slay Iravat; both of them had recourse to magic; Nagas came to the rescue of Irdvat, but were consumed by a phantom in the form of Garuda; then Irarat became confounded and was slain by [Alambusha]. Arjuna, etc. (7), slew many. Both armies fought as if they were all possessed by Rakshasas and demons (rakshobhūtair; B. rakshobhūtā) (VI, 90). Ghatotkaca, etc., & Duryodhana + the Vahga king with 10,000 elephants; Duryodhana slew four Rā.: Vegavat, etc. (v); Ghatotkaca threatened Duryodhana with revenge for the exile of the Pandavas, etc. (\$\phi\$) (VI, \$\mathbf{91}\$); the Vanga king, mounted on his elephant, placed himself between Ghatotkaca and Duryodhana; Ghatotkaca slew the elephant. Bhīshma sent Drona, etc.  $(\chi)$ , to the rescue of Duryodhana (VI, 92). Bhima, urged by Yudhishthira, came to the rescue of Ghatotkaca, with Satyadhrti, etc. (4). The Kurus left Ghatotkaoa and fled (VI, 93). Duryodhana & Bhimasena, who was wounded; Abhimanyu, etc., & Duryodhana; urged by Drona, Somadatta, etc. (w), attacked the Pandavas; Drona & Bhima; Nila & Açvatthaman; Açvatthaman & Ghatotkaca + many other Ra.; Drona & Ra.; Ghatotkaca confounded Acvatthaman by magic; the Kurus and Drong. etc. (aa), seemed to fly, etc.; then, towards sunset, the Kuru troops fled, notwithstanding the words of Sanjaya and Bhishma (VI, 94). Duryodhana complained to Bhishma that he had not himself been able to slay Ghatotkaca. Bhishma said Duryodhana should always battle with Yudhishthira, etc.  $(\beta\beta)$ , while Bhishma, etc.  $(\gamma\gamma)$ , would battle against Ghafotkaca; or Bhagadatta should fight against Ghatotkaca. Urged by Bhima, Bhagadatta, on his elephant Supratika, set out against the foes. Bhagadatta & Bhimasona (b), etc. (δδ). Bhagadatta & the five Kekaya princes, etc. (••); wounded by the Pragjyotisha king, the elephant of the Daçarna king fled; Ghatotkasa & Bhagadatta; D., G., and Munis wondered; Bhagadatta wounded Viçoka (Bhīma's charioteer); Bhima descended, taking up his mace; Arjuna came; Duryodhana sent a division; Bhagadatta attacked Yudhishthira; Bhagadatta & the Pañcalas, etc. (55); Bhimasens told Krshna and Arjuna about the slaughter of Iravat (VI, 95). Arjuna complained to Krshna about Iravut's death, the killing of kinsmen, etc., quoting Vidura, etc. In the afternoon: Drona + Dhṛtarāshṭra's sons & Bhīmasena; Bhīshma, etc. (ηη), & Arjuna; Krtavarman + Bāhlīka & Sātyaki; Ambastha & Abhimanyu; Bhīma felled Vyūdhoraska, etc.  $(\theta\theta)$ . Then the other sons of Dhrtardshtra fled. Ambastha got upon the chariot of Krtavarman. Dhrehtadyumna, etc., battled with the Kurus. When dark set in, both parties withdrew their armies (VI, 96). Duryodhana consulted Cakeni, etc. (11), as to why Drong, etc. (11), did not resist the Parthas. Karna asked Duryodhana to see Bhishma and solicit him to withdraw from the battle in order to permit Karna to fight the foe. Duryodhana set out for Bhishma's tent (description), and asked Bhuhma to retire if he was not

competent to slav the Pandaras, etc. (λλ) (VI. 97). Bhishme spoke to Duryodhana about the invincibility of the Pandaras. mentioning the Khandava forest, etc. (uu), and Krshna (citing Narada and other great R.); he promised to display all his valour on the next day; only Cikhandin-who was really Cikhandini—he would not slay. Duryodhana told Duhçasana to let all their twenty-two divisions protect Bhishma against Cikhandin, especially Cakuni, etc. (vv). Thus they proceeded to battle. "Yudhamanyu protected Arjuna's left wheel, Uttamanjas his right wheel, and Arjuna protected Cikhandin." Arjuna told Dhrehladyumna to place Cikhandin before Bhishma; he would himself be his protector (VI, 98) .- § 586: THE NINTH DAY: Bhishma disposed his troops in a Sarvatobhadra array: Krpa, etc. (a), in the van; Drona, etc. (b), on the right wing; Accepthaman, etc.  $(\gamma) = \text{left wing}$ ; Duryodhana, etc. (8), in the midst; Alambusha and Crutayus in the rear. Yudhishthira, etc. (a), stood in the van; then there were Dhrshfadyumna, etc. (5). The Kuru troops were headed by Bhishma, the Pandava troops by Bhimasena (VI, 99). Description of the heroism of Abhimanyu, confounding Krpa, etc. (η). Duryodhana despatched Alambusha to slav Abhimanyu, while they, headed by Bhishma and Drona, would slay Arjuna. Alambusha & Abhimanyu; Alambusha slaughtered the Pandava host; the Draupadoyas (especially Prativindhya) & Alambusha (VI, 100). Dhrtarashtra asked Sanjaya what was done by Alambusha, etc. (0). Alambusha & Abhimanyu, who defeated him. Bhīshma & Abhimanyu, who slaughtered the Kaurava army. Arjuna (surrounded by the Pandavas) & Bhishma (protected by Dhrtarashtra's sons); Krpa & Arjuna; Sātyaki & Erpa; Sātyaki & Açvatthāman; Drona & Sātyaki; Arjuna & Drona (VI, 101); Duryodhana despatched Suçarman to take up the wing of Drona; the Trigarta king (and his son) & Arjuna; D. and Da. were highly gratified; Arjuna employed the Vayavya weapon, Drona the Caila weapon; the Trigarta division turned away; Duryodhana, etc. (1), surrounded Ariuna; Bhagadatta, etc. (x), surrounded Bhima; Bhuricravas, etc. ( $\lambda$ ), & the twins; Bhishma (+ the sons of Dhrtarashtra) & Yudhishthira; Bhimasena, with his mace, slaughtered the elephants. Duryodhana's troops fled (VI, 102). Bhishma & the Somakas; Dhrshtadyumna, etc. (µ), & Bhishma; the Draupadoyas, etc. (v), & Bhīshma; the Kuru army protected Bhishma, who slaughtered the Pandava army; the combatants censured Duryodhana, who urged Bhishma, etc. (§), to fight (VI, 103). Arjuna slew all the followers of Suçarman; Duryodhana (+ Bhishma) & Arjuna. At noon: Satyaki & Krtavarman; Drupada & Drona; Bhimasena & Bahlika; Abhimanyu & Citrasena, who mounted the chariot of Durmukha; Drona & Drupada, who retreated; Bahlika mounted the chariot of Lakshmana; Satyaki & Bhishma; the Pandavas attacked Bhishma in order to rescue Salyaki; battle between them and the Kurus (VI, 104). At the request of Duryodhana, Duhçasana protected Bhishma. Çakuni checked Nakula, etc. (o). Duryodhana despatched 10,000 horsemen, who were checked by Yudhishthira, etc. (π). Duryodhana urged Calya against Yudhishthira; Çalya & Yudhishthira, etc. (p); Bhima came to the rescue of Yudhishthira. When the sun was sinking, there commenced a fierce and terrible battle (VI, 105). Bhishma & Bhima, etc.  $(\sigma)$ . Drona & Satyaki (+ Bhimacona). Bhishma & the Sauviras, etc. (7); Bhishma & 14,000 Cedis, etc. (v), who were slain. Krehna urged Arjuna to slay Bhishma (mentioning his words by Virata). Arjuna & Bhishma. Krehna left his chariot, and rushed at Bhishma, whip in hand, but was brought back by Arjuna (VI, 106). When

the sun set, both parties withdrew their forces. Pāṇḍavas, etc.  $(\phi)$ , sat down for a consultation about Bhishma; Krehna said that Arjuna, etc.  $(\chi)$ , were invincible, mentioning Arjuna's words at Upaplarya (ψ). Yudhishthira proposed to go to Bhishma himself and ask him the means of his death. Krshna approved of the proposal, and they went to the tent of Bhishma, who advised Arjuna to fight with him, placing Cikhandin before himself. Arjuna grieved at the prospect of striking Bhishma, but was reminded by Krshna of his vow to slay Bhishma (the words of Brhaspati to Indra in days of old also being quoted). The Pandavas and Krshna went away with rejoicing hearts (VI, 107) .- § 587: THE TENTH DAY: Towards sunrise the Pandava army went out for battle, placing Cikhandin in their van; Bhimasena and Arjuna became the protectors of his wheels; in his rear were the Draupadoyas and Abhimanyu, protected by Sūtyaki and Cokitāna; behind them was Dhrshladyumna, protected by the Pañcalas; next to him was Yudhishthira with the twins; next behind him Virata; next to him Drupada; the five Kekaya brothers and Dhrshtaketu protected the rear. At their head the Kurus had Bhishma (b), protected by Dhrtardshtra's sons; next behind them Drona and Acratthaman; next behind was Bhagadatta with his elephant division; behind him Krpa and Krtavarman; behind them the Kümboja king Sudakshina, etc. (a). The Parthas with Arjuna at their head, placing Cikhandin in the van, proceeded against Bhīshma. Bhīma, etc. (β), slew many. Bhīshma & Pāṇḍavas, etc. (7); Bhishma & Çikhaṇḍin (who mentioned Bhishma & Rama Jamadagnya); Arjuna urged Cikhandin to slay Bhīshma, while Arjuna would check Drona, etc. (8) (VI, 108). Bhishma slew the Pañcalas and the Pandara army. Arjuna slew the Kuru army. Duryodhana complained of Arjuna before Bhishma, and of Sātyaki, etc. (e). Bhishma said he would "to-day" either be slain or slay the Pandavas, and he slew hundreds of thousands (VI, 109). Urged by Arjuna, Cikhandin, and so also Dhrshtadyumna, otc. (ζ), attacked Bhishma; Citrasona & Cekitana; Krtavarman & Dhrshtadyumna; Somadatta's son & Rhīmasena; Vikarņa & Nakula; Krpa & Sahadeva; Durmukha & Ghatotkaca; Duryodhana & Satyaki; tho Kamboja king Sudakshina & Abhimanyu; Açvatthaman & Virața + Drupada; Drona & Yudhishthira; Duhçasana & Arjuna + Çikhandin; otc.; Dhrehtadyumna (exciting the troops for aiding Arjuna) & Bhishma; Arjuna could not advance further than to the chariot of Duhçāsana, who also shot at Krshna; Duhçasana for a moment sought refuge by Bhishma; then he again attacked Arjuna (VI. 110): Alambusha & Sātyaki; Bhagadatta & Sātyaki; Duryodhana & Satyaki; the Kamboja king & Abhimanyu; Cikhandin & Bhishma; Virāta + Drupada & Bhishma; Aqvatthāman & Virata + Drupada; Krpa & Sahadova; Vikarna & Nakula; Durmukha & Ghatotkaca; Krtavarman & Dhrehtadyumna; Bhūricravas & Bhīmasena; Drona & Yudhishthira; the Prabhadrakas began to tremble; Citrasena & Cekitāna; Arjuna compelled Duhçasana to retire, and then crushed the Kuru troops; Dungasana again resisted him (VI, 111). Drong became cheerless upon beholding unfavourable omens  $(\eta)$ ; mentioning Cikhandin and Yudhishthira, etc.  $(\theta)$ , he urged Acratthaman to attack Cikhandin and Bhimasena (VI, 112). Bhagadatta, etc. (1) (ten warriors urged by Drona) & Bhimasena, who was also attacked by Duryodhana; Jayadratha mounted the chariot of Citrasena; Vicoka was wounded by Calya; Arjuna came, placing Cikhandin before himself, and approached Bhima. Then Duryodhana urged the Trigarta king (who ruled Praethala) Suçarman to slay Arjuna

and Bhimasena; Sucarman & Arjuna + Bhimasena (VI, 113); Arjuna & Çalya, etc. (x); Jayadratha also attacked Bhīma; so did also Calya, who also shot at Krehna; Drons + the Magadha king Jayatsona (commanded by Duryodhana) & Arjuna + Bhimasena; Jayatsena was carried away by his steeds. Then Bhishma, etc. (A), & Bhimasena + Arjuna; Dhrshladyumna & Bhīshma; Çikhandin & Bhīshma; Yudhishihira, etc. (µ), & Bhishma. A terrible battle ensued, mainly turning upon whether Bhishma should be victorious or vanquished (VI, 114). At Bhishma's own request: Yudhishthira + Arjuna, etc. (v), & Bhīshma, who gave up all desire of protecting his own life. Urged by Duryodhana, Drona, etc. (F) (placing Bhīshma in their van), & the Parthas (headed by Cikhandin), especially Arjuna, etc. (o); the grandson of Cini (Sātyaki) & Açvatthāman; Dhṛshţaketu & Paurava; Yudhāmanyu (B. Abhimanyu) & Duryodhana; Virāţa & Jayadratha (Vrddhakshattrasya dayadam; I do not understand the doubt of PCR.); Yudhishthira & Calya; Bhīmasena & the elephant division; Dhrehtadyumna & Drona; Brhadbala (c) & Abhimanyu (d); the sons of Dhrtarashtra, etc., & Cikhandin + Arjuna (V1, 115); Abhimanyu & Duryodhana; Açvatthaman & Sālyaki; Paurava & Dhrehtakelu; Jayatnena (Dhūrtarāshtra) carried Paurava away on his chariot, and Sahadeva carried away Dhrshfaketu; Citrasena & Suçarman; Abhimanyu & Brhadbala (the Koçala king); Bhimasona slaughtered the elephants; Yudhishthira & Çulya; Jayadrathu & Virata; Drona & Dhrshtadyumna; Arjuna & Bhishma; Bhagadatta & Arjuna, who urged Cikhandin to slav Bhishma; Bhogadatta (leaving Arjuna) & Drupada; Arjuna (placing Cikhandin ahead) & Bhishma; the Kurus attacked Arjuna; Cikhandin attacked Bhishma; 14,000 Cedis, etc. (π), were slain by Bhishma, and so the Somakas; no chariot-warrior ventured to approach Bhīshma except Arjuna (with Krshna) and Çikhandin (VI, 116). Bhishma did not defend himself against Cikhandin, whom Arjuna urged to quickly slay Bhīshma, who with his arrows only checked Arjuna and slew the Pandara warriors. Duhçasana & Arjuna + all the Parthas; Duhçasana was vanquished by Arjuna; the Videhas, etc. (p) (urged by Duryodhana) & Arjuna, who consumed them all by means of celestial weapons; Arjuna & Duḥçāsana, etc. (σ), who fled (in the forenoon); Bhīshma (with a celestial weapon) & Arjuna; Cikhandin & Bhishma, who withdrew the celestial weapon (VI, 117). Calya, etc. (τ), slaughtered the Pandava warriors; Arjuna felled a great many Kurus. Dhrtarashtra's sons & the Pandavas; the Somakas and Srnjayas (urged by Dhrshtadyumna) & Bhīshma (who relied on the instruction he had got from Rāma); Bhīshma slew 10,000 elephants, etc., and seven Matsyas and Pañcalas, and Çatanika (the brother of Verața), etc. Krshna urged Arjuna to slay Bhishma. The Pañcala king and Dhrehtaketu, etc. (v), were afflicted by Bhishma and rescued by Arjuna; Cikhandin, protected by Arjuna, rushed against Bhishma; Arjuna slew all Bhishma's followers, and then rushed at himself; Sātyaki, etc. (φ), attacked Bhīshma, who slew seven warriors of Physhtadyumna's division (VI, 118). Continuation: The extraordinary heroism of Bhishma: he (disregarding the Pañcala king and Dhrshtaketu) & Satyaki. etc. (x); Arjuna (with Cikhandin ahead) & Bhīshma; Drona, etc. (4) (employing celestial weapons), & Arjuna; Satyaki. etc. (w), & the Kauravas, in order to rescue Arjuna; Arjuna (with Cikhandin) & Bhishma, who (remembering the boon granted by his father) now wished his death, which was approved of by R. and V. (heard only by Bhishms and Sanjaya), etc.; Bhishma said to Dungasana that Arjuna was

invincible, and that he himself could not be vanquished by D., Da., and Ra. Yudhishthira urged his troops against Bhishma; Dhrtarashtra's sons surrounded Bhishma, but fled for Arjuna; the Sauviras, etc. (aa), abandoned Bhishma. A little before sunset Bhishma fell down from his chariot with his head to the east; there were heard celestial voices, etc.; as the sun was in the southern solstice. Bhishma postponed his death; Ganad sent to him the great R, in form of swans inhabiting the Manasa lake. The Kurus, headed by Krpa and Duryodhana, sighed and wept; the Pandavas and Spinayas, etc.  $(\beta\beta)$ , uttered loud shouts. R. and P. applauded Bhishma, who had recourse to that Yoga which is taught in the great Upanishads (VI, 119). Dhrtarāshtra, mentioning Bhīshma's bruhmacarya for the sake of his father, and that he had not been slain by Rama Jamadagnya, grieved that he had been slain by Cikhandin. Sanjava related that Bhishma lay on his bed of arrows, without, however, touching the earth. Both the Kurus (Karna, Duryodhana, etc.) and the Pandaras were despondent; the welkin was enveloped with a gloom, etc.; R., Si., and Ca. mentioned his brahmacarya for his father's The Pandavas blew their conches, and Bhimasena sported in great glee. Duhçasana informed Drona, who fell down from his chariot, and then ordered the Kurus to desist from battle; and so did the Pandaras. Then the kings of both armies all repaired to Bhishma. Bhishma's head hanging down, he asked a pillow; he refused the soft pillows offered him, and asked Arjuna to give him a suitable pillow; Arjuna supported his head with three arrows shot from the Gandira and inspired with mantras; Bhishma was highly gratified. He caused Duryodhana to dismiss the physicians; he asked that a ditch should be dug around him, until the sun should proceed towards the direction occupied by Vaicravana (i.e. the north), and told them to cease fighting. Stationing guards all around for his protection, the heroes repaired for rest in the evening. Krehna congratulated Yudhishthira, "that canst slay with thy eyes alone"; Yudhishthira ascribed the victory to Krohna (VI, 120) .- § 588: THE ELEVENTH DAY: After the night had passed away, maidens came to Bhishma and showered flowers upon him. The Pandavas and Kauravas assembled together like brothers around his body. Bhishma asked for water; he refused the excellent viands and water offered him, and asked Arjuna to give him water; Arjuna mounted his chariot, and from the Gandiva shot an arrow inspired with mantras and identified with the Parjanya weapon, piercing therewith the earth, and there arose a jet of pure and cold water; Bhishma praised Arjuna: "even Narada spoke of thee as an ancient Rshi"; he mentioned his alliance with Krehna, and regretted that Duryodhana had not listened to the words of Bhishma, etc. (a). He said to Duryodhana that the weapons appertaining to Agni, etc. ( $\beta$ ), were known only to Arjuna and Krehna, and told him to make peace, as long as Yudhishthira, etc. (7), did not consume his troops; "let Yudhishthira go to Indrapraetha." But Duryodhana would not accept his counsels (VI, 121). All the kings retired. Karna visited Bhishma in private. Bhishma told Karna that he was not the son of Radha, but of Kunti; that he knew from Narada and Vyasa; "sinfully didst thou come into the world; therefore it is that thy heart has been such, and also because thou didst associate with the low"; he mentioned that, proceeding to the city of Kaçi, Karna alone, with his bow, had crushed the kings in battle in order to procure a bride for the Kuru king; Jardsandha could not become a match to Karns in fight. He adjured Karns to unite

with his uterine brothers. Karna mentioned that Kunii had abandoned him, and his obligations to Duryodhana, etc. (8); he would fight Arjuna and the Pandavas though they were protected by Kṛshṇa. Bhīshma gave permission to Karna to fight, making heaven his goal, and then dismissed him (VI, 122).

Bhishmotpatti(h) ("origin of Bhishma"). § 163 (of. Cantanup.): Ganga agreed to become the wife of Cantanu on the condition that she would leave him the moment he interfered with her or spoke an unkind word to her. They had eight children; but seven of them were, as soon as they were born, thrown into the water by her. The eighth was rescued by Cantanu's interfering. But then Ganga, telling him who she was, and that his sons were the eight Vasu's who had been cursed by Vasishtha, left him (I, 98). (For continuation v. Apavop.)

Bhogavat (a mountain in the east). § 280 (Bhimasena): II, 30, 1086 (conquered by Bhimasena).

Bhogavatī¹ (the city of the Nāgas in Pātāla). § 244
(Rājyalābhap.): I, 207, 7575 (Nāgair Bhogavatī yathā),
7593 (do.).—§ 345 (Nalop.): III, 57, 2195 (iva).—§ 564
(Mātalīyop.): V, 103, 3617 (iyam Bhogavatī nāma purī
Vāsuki-pālitā, yādrçī devarājasya purī varyā 'marāvatī).—
§ 565 (Gālavacar.): V, 109, 3797 (atra Bhogavatī nāma purī
Vāsuki-pālitā | Takshakena ca Nāgena tathaivairāvatena oa |
atra niryāṇakāle 'pi tamah samprāpyate mahat | abhodyaṃ
bhāskarenāpi svayam vā kṛshṇavartmanā).

Bhogavatī<sup>2</sup> (a river = Sarasvatī (Nīl.)). § 322 (Dvaitavanap.): III, 24, †938 (manoramām).

Bhogavatī' (a tīrtha = Bho''?). § 373 (Prayāga): III, 85, 8219 (tīrtham Bhogavatī caiva, vedir eshā Prajāpateh).—§ 374 (Tīrthay.): III, 85, 8228 ( . . . . Gangā - Yamunāsangams | tatra Bhogavatī Vāsukes tīrtham uttamam).—§ 573 (Ambop.): V, 186, 7354.

Bhogavatī (a mātr). § 615u (Skanda): IX, 46e, 2626. 
\*Bhogin, pl. (serpents): III, 14309 (the mountain Çveta is guarded by Bhogins, Rakshases, Piçācas, etc.): IV, 1322 (Bhoām iva jṛmbhitāṃ): VII, 632 (iva . . . patatrivarabhoām), 6100 (bhujair bhogā-bhogābhaiḥ): XIII, 4717 (Yaksharākshasabhoginām), 6164.

Bhogipati ("king of serpents," i.e. the Naga Padmanabha). § 718b (Unchavrttyupakhy.): XII, 365, 13933.

Bhoja, pl. (a people). § 148 (Yayāti): 1, 85, 3533 (Druhyon sutās tu vai Bhojāh).—§ 251 (Arjunavāsap.): I, 218, 7902 (Bhoja - Vrshny - Andhakānām), 7903 (Bhoja - Vrshny - Andhakātmajaih).- § 252 (Subhadraharanap.): I, 219, 7907 (Bhoja-Vrshny-Andhakac caiva; make a festival on the Mahendra mountain); 220, 7942 (do.), 7962 (do.).—§ 253 (Haranā-. haranap.): I, 221, 7993 (Vrehni-Bhojundhakae tatha, bring nuptial presents to Khandavaprastha), 7998 (do.).- § 273 (Rājasūyārambhap.): II, 14, 570 (Yayāteç caiva Bhojānām vistaro guņato mahān), 589 (udīcyāç ca tathā Bhojāḥ kulāny ashtadaça prabho | Jarasandhabhayad eva praticim diçam āsthitāh), 596 (Bhoja - rājanya - vrddhaiç ca pidyamānair durātmanā, i.e. Kamsena).—§ 298 (Dyūtap.): II, 62, 2100 (viditam me . . Bhojeshvevāsamanjasam | putram santyaktavān pūrvam paurāņām hitakāmyayā), 2101 (Andhakā Yadara Bhojah sametah Kamsam atyajan).-§ 402 (Tirthay.): III, 120, 10278 (sa-Vrshni-Bhojandhaka-yodha-mukhyah).-§ 553 (Vnivāhikap.): IV, 72, 2360 (Vrshņyandhakāç ce bahavo Bhojāc ca paramaujasah, follow Krshna to Dvaraka).-§ 554 (Sainyody.): V, 7, 131 (the Vo., Ao., and Bho. follow Krshna to Dvaraka).—§ 555 (do.): V, 19, 586 (Krtavarma

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ea Hardikyo Bhojandha-Kuhuraih saha). - § 556 (Sanjayayanap.): V, 28, †804 (Caineyo 'yan Cedayaç candhakaç oa Varshneya - Bhojah Kukurah Sriijayaç ca). - § 561 (Yanasandhip.): V, 48, †1881 (yo, i.e. Krahna-Rukminim ekarathena Bhojan utsadya rajnah samare prasahya).—§ 567 (Bhagavadyanap.): V, 128, 4297 (Ahukah punar asmabhir jñatibhiç eani satkrtah | Ugrasenah krto raja Bhojarajyasya vardhanah, Kamsam skam parityajya kulurthe sarva-Yadavah . . . ).-§ 574 (Jambūkh.): VI, 9, 348µ - § 599 (Jayadrathavadh.): VII, 92, 3276 (Arjuna Bhojānīkam vyaçātayat); 94, 3409 (°anikam, i.e. Krtavarman's (?), is vanquished by Arjuna); 101, 3775 (do.); 113, 4432 (do., Yuyudhana has fought with Krtavarman), 4438 (do., commanded by Krtavarman); 114, 4481: 120, 4765 (°anikam) (commanded by Krtavarman); 128, 5240 (°ānikam Hārdikyenābhirakshitam), 5242 (°ānikam). - \$ 603 (Nārāyanāstramokshap.): VII. 193, 8905 (°ānīkena . . Krturarmā vrtah).- § 605 (Karnap.): VIII, 20, 780δδ (are attucked by Pāṇḍya). - § 641 (Rājadh.): XII, 81, 3052\lambda. - § 785 (Anugītāp.): XIV, 59, 1768 (° Vrshnyandhakāh, receive Krshna returning to Dvārakā). - § 793 (Mausalap): XVI, 1, 12a, 14; 3, 86 (Andhakah), 90, 93; 5, 134 (sao Andhaka Kaukuran); 7, 215 (Vrshnyandhaka-); 8v, 263 (° Vrehnyandhakāḥ).—§ 795 (Svargūrohaņap.): XVIII, 4. 142 (ganeshu paçya rajendra Vrehnyandhaka-muharathan | Satyaki-pramukhan viran Bhojamç caiva mahabalan).

Bhoja¹ (king of the Bh°). § 232 (Svayanvarap.): I, 186, 6986 (Açvathāmā ca Bhojaç ca sarvaçastrabhrtām varau; among the kings present at the svayamvara of Kṛshṇā).—§ 264 (Sathākriyāp.): II, 4, 121a (among the kings who received Yudhishthira when he entered his palace); V, 5904 (cf. Aja).—§ 578 (Bhīshmav.): VI, 44, 1653a.

Bhoja = Bhishmaka. § 570 (Bhishmaka): V, 158, 5351
( . . . Bhishmakasya . . . Ahukanam adhipatir Bhojasyatiyaçasvinah | Dakshinapateh putro dikshu Rukmiti viçrutah).

Bhoja Martikavata (the Bho from Mrttikavati, a descendant of Mahabhoja). § 593 (Abhimunyuvadhap.): VII, 48, 1892.

Bhoja - Kṛtavarman: V, 2252 (Bhojan tu Kṛtavarmānam Yuyudhāno yuyutsati), 5737; VII, 530, 1650 (?), 1917 (Abhimanyuvadh.), 2628 (?)β, 3278 (Jayadrathav., wounds Arjuna), 3280, 3289, 3292, 3437 (Hārdikyah), 3511, 4429 (Jayadrathav.), 4434 (?), 4438, 4517, 4632; VIII, 45 (Kṛtavarmaṇah), 197 (do.), 1071, 1332 (?), †4065 (?), †4073 (?), †4080 (?), †4204 (?)μ, †4315, †4503 (?)a, β; IX, 73, 569, 1623 (Kṛtavarmāṇam), 1982; X, 31, 57, 116, 119, 206, 216, 319, 533; XII, 114 (?), 3037 (?) (Akrūra° prabhavāh), 6199; XIV, 1805 (Kṛpa° ābhyām).

Bhojā (the queen of Yuyudhāna). § 589 (Dronabhishekap.): VII, 10, 338 (Y. had conquered her by defeating the army of the Sauvira king).

Bhojakata (a city of the Bhojas). § 281c (Bhīshmaka):
II, 81, 1115 (puram, conquered by Sahadeva). — § 284 (Sahadeva): II, 31c, 1166 (v. Bhīshmaka). — § 570d (Rukmin): V, 158, 5364, 5365 (built by Rukmin on the spot, where he was vanquished by Kṛshṇa).

Bhojana - Çiva (1000 names).

Bhojana' = Vishnu (1000 names).

Bhojanagara. § 565 (Galavac.): V, 118, 3982 (Galavo... jagama Bhoam drashfum Auginaram nrpam).

Bhojarāja¹ (the king of Dvārakā): II, 1567 (during the invasion of Çiçupāla).

Bhojarāja' - Ugrasena: V, 4295 (Bhojarājasya vrddhasya durācdro hy anātmavān | jivatah pitur aicvaryam hrtvā

mrtyuvaçam gatah | Ugrasona - sutah Kamsah parityaktah svabandhavaih).

Bhojarāja<sup>3</sup> = Kamsa: VII, 388 (Droņābhishek.) (brother of Sunāman).

Bhojarāja - Amçumat: VIII, 164 (v. Amçumat).

Bhojarāja = Krtavarman (?). § 793 (Mausalap.): XVI, 7, 245 (Hārdikyatanayam Pārtho nagaram Mārttikāvatam | Bhojarājakalatrañ ca hrtacasham narottamah).

Bhojarajanyavardhana = Krshna: XIV, 2581 (Fishnuk).

Bhojasutā = Kuntī: XIV, 1949 (Kuntī).

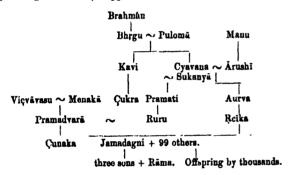
Bhoktr - Vishnu (1000 names).

Bhrājishņu - Vishņu (1000 names).

Bhramara. § 522 (Draupadīharaṇap.): III, 265, 15598 (follows Jayadratha).

Bhrgos tīrtham. § 383o (Tīrthay.): III, 99, 8650: where Paracurāma had regained his energy that had been taken away by Rāma Dācarathi.

Bhrgu (a maharshi). § 19 (Paulomap.): I, 5, 869 (Bhrgur maharshir bhagavan Brahmana vai Svayambhuva | Varunasya kratau jatah Pavakad iti nah crutam | Bhrgoh sudayitah putrac Cyavano nāma Bhārgavah), 870.—§ 20 (Pulomā): I, 5, 875 (married Pulomā, and became the father of Cyavana), 877, 878, 882, 886, 887, 888, 890, 891, 892, 894, 895, 901, 903, 905, (906), 910, 911, 926, 938 (°tah). - § 121 (Amçav.): I, 66, 2605 (Brahmano hydayam bhittva niherto bhayavan Bhrguh), 2606 (Bhrgoh putrah Kavir vidvan). - § 122 (do.): I, 66, 2608 (father of Cyavana).—§ 264 (Sabhākr.): Il, 4a, 111.- § 266 (Cakras.): II, 7, 309.- § 270 (Brahmas.): II, 11, 436 (among the maharshis, Prajanam patayah).—§ 305 (Anudyūtap.): II, 78, 2575 .- § 347 (Nalop.): III, 64, 2462.- § 371 (Tungaka): III, 85, 8193.- § 377 (Dhaumyatīrthak.): III, 90, 8394. — § 383c (Tīrthay.): 111, 99. 8650 (°os tīrtham).—§ 383 (Paraçu-Rāmu): III, 99, 8686 (devayuge).- § 395 (Jamadagni): III, 115, 10155 (ājagāma Bhrguh creshtham putram, i.e. Reika), 10157, (10159), 10163. -§ 405 (Sukanyop.): III, 122, 10316 (°or maharsheh putro 'bhūc Cyavano). - § 407 (Mandhatrup.): III, 126, 10431 (acramam Bhrgoh).- § 421 (Gaudhamadanaprav.): 111, 142, 10904 (among the maharshis).—§ 493 (Angirasa): 111, 222. 14224 (Bhrgvangirādibhih). - § 506 (Skandayuddha): III, 231. 14555 (Bhrgvangirobhih sahitah). - § 562 (Bhagavadyānap.): V, 837, 2946.—§ 585 (Gālavac.): V, 117, 3971 (yathā °h Pulomāyām).—§ 576 (Bhagavadgītāp.): VI, 34, 1229 (maharshinam Bhrgur aham, says Krshna).—§ 595 (Shodaçaraj., Rama Jam.): VII, 70, 2435.—§ 606 (Tripurakhy.): VIII, 34. 1505 (Bhrgv-angiro-manyubhavam krodhagnim).- § 615u (Skanda): IX, 45, 25127.- 615w (Agnitirtha): IX, 47, 2745 (Bhṛgoh çāpād bhṛçam bhīto Jūtavedāh j çamīgarbham athūsūdya nanāça), 2749 (sarvabhakshyaç ca so 'bharat | Bhrgoh çapat, sc. Agnih). - § 615hh (Dadhīca): IX, 51, 2957 (Prajapatieutena). - § 621 (Rajadharm.): XII, 3, 77 (acrame oh), 93, 94, 96.- § 641 (do.): XII, 122, 4505, 4506.-\$ 656 (Khadgotp.): XII, 166, 61428 (Bhrav-Atry-Angiracah . . . ) .- § 660 (Mokshadh.): XII, 182, 6769 (Bhrguna'bhihitam çastram Bharadvajaya prochate), 6770 (maharshim). — § 660b (Bhrgu-Bharadvaja-s.): XII, 182. (6775), (6788), (6802); **183**, (6809); **184**, (6828), (6830); **185**, (6867); **187**, (6898), (6902), (6917); **188**, (6930), /(6939); **189**, (6951); **190**, (6968), (6978); **191**, (6985), (6989), (6991); 192, (7002), (7010), 7030. - 677 (Mokshadh.): XII, 232, 8481.—§ 702 (do.): XII, 297. 10877.- § 706 (do.): XII, 810, 11518 (rehim vamçabharam °ολ).—§ 707 (do.): XII, 319, 11783β.—§ 717b (Nārāyanīya): XII, 335, 12685a; 343, \(\frac{1}{1}8218\), 13223\, XIV). --§ 730g (Upamanyu Vaiyaghrapadya): XIII, 14v, 873 (Bhrgv-adya rehayah).- § 730 (Anuçasanik.): XIII, 1488, 991,-\$734 (do.): XIII, 26, 1761a.-\$ 736b (Vītahavyop.): XIII, 30, 1983 (Vitahavya seeks refuge in the hermitage of Bh.), 1984, 1986, 1987, 1991, 1992, 1996, 2006.—§ 745b (Cyavanop.): XIII, 51, 2691 (oh putram Cyavanam).-§ 746 (Anuçasanik.): XIII, 66, 3332 .-- § 7476 (Suvarnotp.): XIII, 85, 41227 ("from bhrg"), 4123, 4141 (adopted by Mahadeva in the form of Varuna), 4142 (called Varunah), 4145<sub>n</sub> (has seven sons, Cyavana, etc.), 4152, 4153 (cf. 4142). - § 749 (Anucasanik.): XIII, 91, 4326 (Bhrgv-Angirasake kāle).- § 751b (Capathavidhi): XIII, 94, 4550a (4562).-§ 755 (Anuçüsanik.): XIII, 99, 4745 (Nahushasya ca samvādam Agastyasya Bhrgos tathā).—§ 755b (Nahushop.): XIII, 99, 4756 (4764), 4771; 100, 4786, 4788, 4791, 4794, 4797, 4799, 4800, (4801), 4804. - § 759 (Anuçasanik.): XIII, 106, 5200δ.-§ 770 (do.): XIII, 161, 7157ν (° Angiro-'try-adibhih), 7160f.- \$ 775 (do.): XIII, 166, 76647 ( Angiras ). - ( Bhrgudvaha. - Compare the following genealogical table (cf. §§ 19, 20, 21, 121, 122):-



Bhṛgu<sup>2</sup> (a son of Kaví). § 747b (Suvarnotp.): XIII, 85, 4150a.

Bhṛgu = Cyavana. § 745b (Cyavanopākhyāna): XIII, 51, 2685.

Bhrgu, pl. ("descendants of Bhrgu"). § 227 (Aurvop.): I, 178, 6802, 6805 (oundm dhanam), 6808 (overmani; sg.? = a Bhrgu?), 6809, 6811, 6822, 6830; 179, 6834, ? 6836 (°vecmani); 180, 6846, 6847, 6849.—§ 324 (Dvaitavanapr.): III, 26, 970.- 393 (Paraçu-Rāma): III, 115, 10126. -§ 394 (Arjuna Kartav.): III, 115, 10133 (°unam vamçe jātasya Rāmasya Jāmadagnyasya).—§ 398 (Paraçu-Rāma): III, 117, 10205 (the forefathers of Paraçu-Rāma).- § 496 (Skandotp.): III, 224, 14270 (Bhrgubhic cangirobhic ca).-§ 595 (Shodaçarāj., Paraçu-Rāma): VII, 70, 2447 (°uṇāṃ kirttirardhanah, i.e. Paraçu-Rama).- § 602 (Dronavadhap.): VII, 190, 8728γ.- § 615u (Skanda): IX, 45γ, 2510 (beings) .- § 739 (Anuçasanik.): XIII, 34, 21267 (conquered the Talajanghas).- § 745e (Cyavana-Kuçika-s.): XIII, 55, 2898; 56, 2905, 2906, 2918, 2924. - § 772b (Pavanārjuna-s.): XIII, 158, 7353.—§ 786f (Jamadugni): XIV, **92**, 2891.

[Bhrgu-Bharadvāja-saṃvāda(h)] ("the conversation between Bhrgu and Bharadvāja"). § 660b (Mokshadh.): The Primeval Being called Mānasa (description) > Mahat > Consciousness > Space > Water > Fire and Wind > Earth. The self-born Mānasa created a lotus pregnant with Energy > Brahmán>all things, Brahmán = Ananta: Agni and Soma (= the Sun and the Moon) are his eyes, etc. Bharadvāja asked Bārgu about the extent of the firmament. Bhrgu explained

that the firmament or Space is infinite, and is peopled with systems upon systems of self-luminous bodies (devah), etc. Bharadvāja asked why Brahmán is called the first-born and not the Lotus whence he sprang. Bhrgu's answer: The earth is that lotus, created to give rise to that form of Manasa which became Brahman; Sumeru, reaching up to heaven, became its pericarp (XII, 182). Bharadvilja asked how Brahman, residing within Meru, created all things. Bhrgu said that Manasa [in his form of Brahman, PCR.] created by flut of Will, first water, which is the life of all creatures; earth, etc., are transformations of water, and have been produced by the solidification of that element. Bharadvaja enquired after the manner and order of the creation of the several elements; Bhrgu explained that in very ancient times (the Brahmakalpa) Br.-r., assembled together, felt this very doubt, engaged in contemplation for 1,000 celestial years, and then heard a celestial voice saving: "Formerly there was only infinite Space . . . " (XII, 183). Asked by Bharadvaja, Bhrgu explained why only the five primul elements are called Bhūtas. Bharadvāja enquired why all the elements are not seen in the immobile objects. Bhrgu explained how all objects consist of all the five primal elements, but in each the proportions are different; as example he adduced the trees, which he showed to be not inanimate, etc.; through the breath called Prana living creatures are enabled to move; through Vyana they put forth strength for action; Apana moves downward; Samana resides within the heart; through Udana one eructates and is enabled to utter the seven original notes called Shadja, etc. (a) (XII, 184). Asked by Bharadvaja, Bhrgu explained how fire resides within a living body, and how wind moves the body; Prāna (c), Samāna (d), Apāna (e), Udāna (f), Vydna (g) (XII, 185). Bharadvaja's observations on life being worth little if that which is called life be due to the action of fire and wind only (XII, 186). Bhrgu's observations on the indestructibility of living creatures; Bharadvaja's objection; Bhrgu's answer ("it is fire that sustains the breaths Prana, etc.; that heat is called life . . . "). Bharadvaja enquired on the true nature of life; Bhrgu explained that it is antaratman that inspires the body: water -the soul (ātmā) = Brahmán (in all creatures) = kehetrajña and paramátman respectively; etc. There is no destruction of the living agent; it is the body that is dissolved in death (XII, 187). Rhrgu said: Brahmán first created only some brahmans who were Prajapatis; then Truth, etc. (B); then D., Dā., G., Dai., As., M.-U., Y., Rā., N., Pç., and men with their four divisions: brahmans (white), kehattriyas (red), vaiçyas (yellow), and çūdras (black); etc. Bharadvāja was unwilling to admit any original distinction between the four castes; Bhrgu admitted that there is no original distinction between them; all the world at first consisted of only brahmans; how the different castes gradually rose; those are not brahmans that are incapable of understanding that every created thing is the Supreme Brahmán; they take birth as Pc., Ra., Pretas, and Mlecchas (XII, 188). What acts constitute a brahman, a kshattriya; a vaiçya, a çūdra; a çūdra may become a brahman by adopting the characteristics of a brahman, and vice versa; the duties that one should observe to become truly rightcous; the mind should be united with Prans. and Prana be held within Brahmán (XII, 189). Bhrgu discoursed on the characteristics of Truth and Untruth; happiness should always be sought; upon what happiness depends; Bharadvaja doubted that happiness is the highest

aim ("Brahman lives alone, observant of the vow of brahmacarya; Cira brought Kāma to extinction "); Bhrgu's discourse in explanation of Bharadvaja's doubt ("the earth is the progenitrix of all creatures; females partake of her nature; the male animal is like Prajapati himself") (XII, 190). Asked by Bharadraja, Bhrgu explained the consequences of gifts, of righteousness, of conduct, of penances, of the study of the Vedas, and of Sacrifices. Asked by Bharadvaja, he then discoursed about the several kinds of duty; then about the four modes of life (laid down in days of old by Brahman for the henefit of the world) and the duties of the several modes (XII, 191); on the duties of the Forest mode of life; on those of the Parivrajakas. Bharadraja enquired about the existence of any region beyond that which we inhabit; Bhrgu indicated the existence in the North (on the other side of Himavat) of a region that is the abode of the righteous: "Here Brahman in days of yore, and all the gods with R., having performed proper penances, became purified and attained to Brahman."-Bharadvaja worshipped Bhrqu with veneration (XII, 192).

Bhrgu-çardula = Cyavana: XIII, 2863. Bhrgu-cardula 2 - Caunaka: I, 1068, 1093. Bhrgu-cardula' = Jamadagni: XIII, 2919. Bhrgu-çardula' = Paraçu-Rāma, q.v. Bhrgu-cardula = Reika: XII, 1731; XIII, 212. **Bhrgu-creshtha**  $^{1}$  = (lukra: I, 3332 ( $K\bar{a}vyah$ ). Bhrgu-creshtha = Jamadagni: XIV, 2891. Bhrgu-creshtha = Paracu-Rāma, q.v. Bhrgudvaha = Bhrgu. § 736b (Vitahavyop.): XIII, 30, 1995. **Bhrgūdvaha**<sup>2</sup> = Cyavana: XIII, 2709 ( $Cy^{\circ}e$ ), 2874. Bhrgudvaha' = Çaunaka: I, 876. Bhrgudvaha' = Cukra: I, 3453, 3458, 3461. Bhrgudvaha = Paraçu-Rama, q.v. Bhrgudvaha" = Utanka: XIV, 1570, 1604, 1647, 1729. Bhrgūdvaha? = Vipula: XIII, 1317. Bhrgukulaçreshtha 1 = Mārkandeya: 111, 13642. Bhrgukulaçreshtha = Paraçu-Rāma: XIII, 4052. Bhrgukulakirtivardhana = Cyavana: X111, 2824. Bhrgukulodvaha 1 = Cyavana: XIII, 2803. Bhrgukulodvaha<sup>2</sup> = Caunaka: I, 898. Bhrgukulodvaha 3 = Cukra: XIII, 4687 (Cukrah). Bhrgukulodvaha 4 = Paraçu-Rāma, q.v. Bhrgukulodvaha = Utanka: XIV, 1705. Bhrgumukhya = Cyavana: XIII, 2850. Bhrgunandana ("the son of Bhrgu"): III, 10432

(maharshih, ishtin cakara Saudyumner-i.e. Yuvanaçva's putra-Bhrgunandana 2 = Aurva: I, 6830. Bhrgunandana = Cyavana, q v. Bhrgunandana 4 = Caunaka: I, 868, 900, 944, 1470, 1868, Bhrgunandana 6 = Markandeya: III, 13631. Bhrgunandana = Paraçu-Rāma, q.v. Bhrgunandana ' = Kuru: I, 973. Bhrgunandana" = Reika: XII, 1726; XIII, 2910. Bhrgunandana' = Uçanas: XII, 10678. Bhrgunandana 10 = Utanka: XIV, 1559, 1571, 1579, 1580, 1615, 1622, 1736. Bhrguputra = Rcika: XII, 1721. Bhrgusattama 1 = Paraçu-Rāma : V, 7338. Bhrgusattama = Rcika: XIII, 214, 235. Bhrgusattama' - Vipula: XIII, 2286.

Bhrgusunu ("the son of Bhrgu," a planet, Venus = Cukra): TX. 545. Bhrgusuta = Reika: XIII, 218. Bhrguttama 1 = Jamadagni: XIII, 4641. Bhrgūttama<sup>2</sup> = Paraçu-Rāma: XIII, 3982, 4035, 4044. Bhrguttama' - Vipula: XIII, 2270. Bhrgutunga. § 144 (Yayāti): I, 75, 3181.—§ 249 (Arjunavanavasap.): I, 215, 7813.—§ 305 (Anudyūtap.): II, 78, 2574.—§ 370 (Tirthay.): III, 84, 8028 (°am samāsādya vājimedhaphalam labhet).—§ 375 (do.): III, 85, 8234 (on Malaya one should ascend the funeral pyre, in Bho one should kill himself by hunger; anaçanam both C. and B.).— § 377 (Dhaumyatīrthak.): III, 90, 8394 (mahāgirih, in the North).—§ 410 (Plakshāvatarana): III, 130, 10555.— § 413 (Tirthay.): 135, 10698 (parvatam).- § 442 (Nivatakavacayuddhap.): III, 167, 11945.—§ 733 (Anuçasanik.): XIII, 25, 1705 (mahahrada upasprçya Bhos tv alolupah | trirātroposhito bhūtvā mucyate brahmahatyayā). Bhrguvamça ("the family of Bho"). § 11 (Parvas.): I, 2, 365.—§ 70 (Adivamç.): I, 59, 2198.—§ 227 (Aurvop.): I, 179, 6823.  $\mathbf{Bh\bar{u}}^{1}$  ("Earth") = Civa (1000 names").  $\mathbf{B}\mathbf{h}\mathbf{\bar{u}}^2 = \mathbf{Krshna} : \mathbf{XII}, 1509.$ Bhū' = Vishņu (1000 names). Bhūcaya ("lying on earth") = Vishņu (1000 names). Bhugarbha - Vishnu (1000 names). Bhujagapati ("the lord of the serpents") = Padmanabha: XII, 13943. Bhujagāri ("the enemy of the serpents") - Garuda: Bhujagātmajā ("daughter of the serpent") - Ulūpī: XIV, 2403; XVII, 27. Bhujagendrakanyā ("the daughter of the serpent king") = Ulūpī: XV, 666. Bhujagottama ("the foremost of serpents") = Vishnu (1000 names).

Bhujagottamā (do.) = Ulūpī: XIV, 2375.

Bhūlinga. § 290d (Çiçupālavadhap.): II, 44, 1545 ("on the other side of the Himavat, the bird Bhūlinga always cries 'Never do anything rashly,' but nevertheless picks from the lion's mouth the pieces of flesh sticking between the teeth, and lives at the lion's pleasure") .- § 658 (Krtaghnop.): XII, 169, 6326 (°çakunāḥ sāmudrāḥ, parvatodbhavāḥ).

Bhumanyu'. § 151 (Pūruv.): I, 94, 3712 (son of Bharata through Bharadvāja), 3713 (becomes yuvarāja).—§ 152 (do.): I, 94, 3714 (has the sons Diviratha, Suhotra (the oldest), Suhotr, Suhavis, Suyajus, Pushkaringam Rcikas ca).- § 156 (do.): I, 95, ††3785 (son of Bharata Daushyanti and Sunanda Sārvasenā Kāçeyī), ††3786 (married to Vijayā Dāçārhī, and by her father of Suhotra).

Bhumanyu<sup>2</sup>. § 154 (Pūruv.): I, 94, 3748 (son of the elder Dhrtaräshtra, the brother of Vählika).

Bhūmanyu (B. Su°). § 767 (Anuçasanik.): XIII. 137a. 6266 (went to Heaven for having given Candilya mountains of food).

\*Bhumi ("Earth") personified: I, 3017; V, 3973 (yathā. married to Bhūmipati); XIII, 7236, 7237 (Kāçyapī), etc.

Bhūmiçaya. § 656 (Khadgotp.): XII, 166, 6194-5 (receives the Sword from Amurtarayas and transmits it to Bharata).

Bhuminjaya. § 552 (Goharanap.): IV, 35, 1157 (a son of Matsya); 40, 1306 (= Uttara); 44, 1390 (aham Bhoo nāma, nāmnā 'ham api cottaraḥ).

Bhuminjaya. § 592 (Samçaptak.): VII, 20, 804, (in the bosom of Drona's Garudavyüha).

Bhumipala. § 130 (Amçavat.): I, 67, 2697 (among the kings reborn from the Krodhavaça gaņa).—§ 554 (Sainyodyogap.): V, 47, 79.

Bhumiparvan('va) ("the section relating to the earth"; the 68th of the minor parvans of Mhbhr.). - § 10 (Parvas.): I, 2, (337).—[§ 575]: Dhrtarāshtra wishes to hear about the extent of the ocean, of Cakadvipa, etc. (a). Sanjaya describes the seven [great] islands, the moon and the sun, and Rahu. Jambu-parvata (i.e. Jambu-dvīpa, v. Nīl.) extends for 18,600 yojanas. The extent of the salt ocean is twice this; it has many kingdoms, mountains, etc., peopled by Si. and Ca., and is circular in form. Then Cakadvipa (b) (VI, 11). In the North is the ocean of clarified butter; then that of curds; then that of wine; then another of water. The extent of the islands is doubled as they proceed further and further towards the North. In the island in the middle is the great mountain Gaura of red arsenic; in the western the mountain Krshna, the friend (i.e. favourite abode, PCR.) of Narayana, where Keçava guards celestial gems and bestows happiness on creatures. The clump of Kuca-grass in Kuça-dvīpa and the Çalmali tree in Çalmalika are adored. In the Kraunca island also the mountain Maha-Kraunca (a mine of all kinds of gems) is always adored by all four castes of men. There is the huge mountain Gomanta (consisting of all kinds of metals), whereon, with the emancipated (mokshibhih), the puissant Narāyana Hari always resides. In  $Ku_{\zeta}adv_{\zeta}pa$  are six principal mountains (c); the intervening spaces increase in the ratio of one to two as they proceed further and further towards the North; and seven Varshas (ζ), where D. and G., etc., sport, and the inhabitants never die, and there are no robbers or Mlecchas; all the residents are almost white and very delicate. In the Krauñea island are six mountains  $(\eta)$ ; the intervening spaces increase in the ratio of one to two; there are seven countries (deçāḥ)  $(\theta)$ , inhabited by D. and G.; the people are almost white. In the island of Pushkara is the mountain Pushkara, with jewels and gems; there Prajapati always dwells, adored by D. and M.-r.; diverse goms from Jambu-dripa are used there. In all these islands truth, etc., increase in the ratio of one to two, as the islands become more and more remote. The land in all those islands comprises but one country, for that is said to be one country in which one religion is met with. Prajapati always dwells there, protecting those islands. Cooked food comes there of itself. After these regions is seen Samā (c). Then he speaks of Scarbhanu (d; v. Rahu), Candramas (e). Surya(f). "I have now told thee the construction of the universe according to the Castras. Therefore pacify thy son Duryodhana." Blessing upon the reader (VI, 12).

Bhūmipati ("the husband of Earth"): V, 3973 (yathā Bhūmyām Bhūmipatih).

Bhūpati. § 749 (Ånuçās.): XIII, 91γ, 4357 (one of the 64 Viçve devāḥ).

Bhūri (son of Somadatta according to VP. and Hariv.). § 232 (Svayamvarap.): I, 186a, 6995 (present with Somadatta, Bhūrigravas, and Çala at the svayamvara of Kṛshṇā).—§ 287 (Rājasūyikap.): II, 34, 1267 (comes with the same to the rājasūya of Yudhishṭhira).—§ 593 (Abhimanyuv.): VII, 37, 15890.—§ 600 (Ghaṭotkacav.): VII, 158, 7031 \(\nu;\); 165, 7361 (Kauravaḥ; attacks Çaineya, i.e. Sāṭyaki); 166, 7397 (attacks Çaineya).—§ 795 (Svargārohaṇap.): XVIII, 5, 163 \(\mu\). Cf. Kaurava.

Bhūribala (son of Dhṛtarāshṭra). § 611 (Çalyap.): IK, 26, 1404ρρ, 1414 (slain by Bhīma).

Bhūricravas (v. Bhūri). § 213 (Jatugrhap.): I, 143, 5708.—§ 232 (Svayamvarap.): I, 186a, 6995 (v. Bhuri).— § 287 (Rajasūyikap.): II, 34, 1267 (v. Bhūri).—§ 302 (Anudyūtap.): II, 74, 2477.—§ 314 (Ghoshayātrap.): III, 252, 15205. § 556 (Sanjayayanap.): V, 23, †694.-§ 561 (Yanasandhip.): V, 55, 2185\(\lambda\), 2208\(\nu\); 58, 2301\(\tau\), 2305v; 66, 2504ce.- 5 567 (Bhagavadyanap.): V, 124, 41718.- § 570 (Sainyaniryanap.): V. 155, 52750.- § 572 (Rathatiruth.): V, 165a, 5742 (Saumadattik). - § 593 (Ambop.): V, 195ζ, 7612.—§ 576 (Bhagavadgītāp.): VI, 17, 6577; 188, 687; 205, 752.- 578 (Bhishmavadhap.): VI, 51, 2107 $\phi$ .—§ 580 (do.): VI, 56 $\beta$ , 2406 (in the neck of Bhishma's Garuda-vyūha); 59µ, †2583, †2620v, †2621, †2622, †2648 $\rho$ .—§ 581 (do.): VI, **61** $\gamma$ , 2680, 2690; **63.** 2811 (Saumadattih); 64, 2813 (attacks Satyaki); 65, 2929v. - § 582 (do.): VI, 74, 3246, 3252 (Yūpakrtum, i.e. having on his standard the sacrificial stake), 3263, 3267. -§ 584 (do.): V1, 81, 3561; 84, 3432.-- § 585 (do.): VI, **92**, 4118 $\chi$ , 4132; **94**, 4194 $\omega$  — § 586 (do.): VI, **99**, 4503\$ (in the right wing of the Sarvatobhadra of Bhishma); 102, 4668λ.—§ 587 (do.): VI, 111, 5184; 119, 5583ψ.— § 590 (Dronābhishekap.): VII, 14, 538 (fights (ikhandın). -§ 592 (Samçaptak.): VII, 20, 8008 (in the right wing of Drona's Garuda-vyūha).- § 593 (Abhimanyuv.): VII, 34, 1504γ; 37, 15890, 1602ι, 1609κ.- § 596 (Pratijūāp.): VII. 75, 26737.- § 598 (Jayadrathavadhap.): VII, 85, 30368.-§ 599 (do.): VII, 104, 3894µ, 3916, 3923; 105, [3948: the standard of Bh. - Saumadatteh, devoted to sacrifices-bore the sign of the sacrificial stake, made of gold |;  $137\omega\omega$ , 5629; 141ca, 5870, 5873, 5876; 142, 5879, 5899, 5929, 5938, 5910, 5942, 5943, 5944; **143**, (5954), 5955 $\eta\eta\eta$ , 5966 $\theta\theta\theta$ , 6008 (slain by Sātyaki in prāya); 144, 6026, 6027; 145, 6055 (Kaurace), 6056; 147, 6327, 6334; 151, 6529, 6531, 6557. -- § 600 (Chatotkacav.): VII, 155, 6684; 156, 6743; 158, 7036w.- § 603 (Nārāyanāstramokshap.): VII, 198p, 9154, 9168, 9190.- § 604 (Karnap.): VIII, 1, 22; 5, 106 (Kauravadāyādah).—§ 609 (Calyap.): 1X, 25, 72, 88. -§ 611 (do.): IX, 24vv, 1298.-§ 613 (Gadāyuddhap.): IX, 32β, 1837.-§ 615b (Baladevatīrthay.): 1X, 54, 3061ν. -§ 615 (Gadāyuddhap.): ΙΧ. 61φ, 3421, 3447χ; 64, 3593.- § 616 (Sauptikap.): X, 5e, 197; 9, 524k (evarge). § 619 (Strīvilāpa): X, 24, 679 (son of Somadatta), 685, 687 (°o bhāryāḥ).—§ 620 (Crāddhap.): XI, 26, 786β.— § 783 (Anugītāp.): XIV, 52, 1497β. — § 787 (Açramavāsap.): XV. 11. 372π.-§ 789 (Putradarcanap.): XV. 29ε, 808 (°o bharya; yasyas tu çvasuro dhiman Rahlikah sa Kuradvahah, i.e. grandfather-in-law, PCR.); 32, 8770.- § 793 (Mausalap.): XVI, 3, 77.- § 795 (Svargarohanap.): XVIII, 5μ, 163 (entered the deities).

Compare also the following synonyms:-

Bhūridakshina ("rich in sacrificial gifts"): VII, 5927, 5937, 6002, 6044.

Çalagraja ("the elder brother of Çala"): VII, 5997, 6002.

Kaurava, q.v.

Kauravadāyāda, q.v.

Kauraveya, q.v.

Kauravya, q.v.

Kauravyamukhya, q.v.

Kuruçārdūla, q.v.

Kuruçreshtha, q.v. Kurūdvaha, q.v. Kurupungava, q.v.

Yūpaketana: VII, 5988.

Yūpaketu ("having for his standard the sacrificial stake"): II, 1538; VI, 3252 (Bhūrigravasam); VII, 1118 (Saumadattih), 5984, 5992, 5996, 6337.

Bhūridakshina1 = Bhūrigravas, q.v.

Bhūridakshina 2 ("rich in sacrificial gifts") - Vishņu (1000 names).

Bhūridyumna<sup>1</sup>. § 267 (Yamas.): II, 8, 330 (in the palace of Yama), 332.—§ 562 (Bhagavadyānap.): V, 83, 2946, (among the brahmarshis who surround Kṛshna).

Bhūridyumna<sup>2</sup> (a prince, son of Vīradyumna). § 641 (Rājadh.): XII, 128, 4686.

Bhūridyumna<sup>3</sup>. § 746 (Ānuçāsanik.): XIII, 76, 3689.. Bhūridyumnapitr ("the father of Bho") = Vīradyumna (a king): XII, 4673.

Bhūrihan (an ancient ruler) § 673b (Bali-Vāsava-s.): XII, 227, 8263a.

Bhūritejas (among the kings reborn from the krodhavaça gana). § 130 (Amçavat.): I, 67, 2699.—§ 554 (Sainvodyogap.): V, 4, 80 $\gamma$ .

Bhūritejasa = Agni, q.v.

Bhūrloka (the lowest of the upper worlds). § 730 (Ānuçāsanik.): XIII, 17, 1137.

Bhūshana = Vishuu (1000 names).

Bhūta = ('iva (1000 names 2).

\*Bhūta, pl. ("beings," "elements"): I, 648 (pañcabhyah); II, 71 (surround Bhūtapati); II, 402 (°sanghaih; surround Umāpati, i.e. Çiva); III, 1491 (divyebhyah), 1554 (surround Civa), 1646 (Dānarān Rākshasāms tathā | Bhūtāni ca Piçāçāms ca Gundharvan atha Pannagan), 8168 (Bhūta-Yaksha-Piçacaç ca, etc.), 12238 (svasti bhūtebhyah), 14310 ( . . . Rakshobhiç oa Piçacaiç ca Raudrair Bhūtaganais tathā, etc.), 14444 (sarrabhūtagaņair vṛtaḥ, i.e. Skanda), 15823 (sarvabhūtāni), 15913 (Sarpa-Kinnara-Bhūtebhyah); IV, 196 (Krtanuyātra Bhūtais tvam), †2148 (tatah sa Vahni-pramito mahākapih sahaira Bhūtair divam utpapāta, sc. in the banner of Arjuna); V. 348 (deca-Danara-Yakshanam Rshinam Rakshasam tatha | Pitr - Gandharva - Bhūtūnām cakshurvishaya - vartinām | toja ādāsyase paçyan, say the gods and rshis to Nahusha), 5290 (Kumāra ira Bhūtānām), 7249 ( . . . naktancarānām Bhūtānām . . . ); VI, 219 (Paçupatir divyair Bhūtaih samāvrtah), 1195 (Bhūtāni yānti Bhūtejyā . . . ), 1430 (pretan Bhutaganamç canye yajante tamasa janah), 3833 (ghoram dyodhanam jajñe Bhūtasanghasamākulam), 4061 (ārishtā iva yudhyante raksho-Bhūtair mahābalāḥ), 5509 (drçyamūneshu Rakshahsu Bhūteshu ca nadatsu ca), 5702 (ity abhāshanta Bhūtāni, about Bhīshma when he has fallen); VII, 256 (tato ninādo Bhūtānām ākāçe samajāyata), 1221 (Dhananjayam Rhūtaganāh sādhu sādhu ity apūjayan). 1630 (sarvabhūtāni, cry sādhu to Abhimanyu), 1947 (antarikshe oa Bhūtāni prākroçanta), 2266, 2267 (only in B.), 2786 (bhūtāni trām nirīkshante nūnam candram ivodi/am), 2859 (°sanghaih, surround Çiva), 3119 (iti bhūtāni menire), 3659 (ākāçagāny api), 3791 (sarva°), 3988 (sarva°-amanyanta), 3994 (sarva°), 3995 (do.), 4066 (do.), 6188 (nrtyat-preta-Piçacadyair Bhūtākīrņum, sc. the battlefield), 6282 (sarvāņi), †6921 (°gaṇāḥ, etc., applaud Açvatthāman), 7015 (sa-Bhūtabhujaga-dripam . . . jagat), 8170 (nedur Bhutany antarikehe), 9197 (Bhūta - pakshi - ganākulam), 9456 (°sanghaih), 9461

(°sanghaganair vrtam, sc. Civa); VIII, 992 (Bhataniva tamonudah, sc. scorches), 1039 (sarva<sup>o</sup>), 2555 (nrtyanti vai Bhūtaganāh sutrptā māmsaconitaih), 2852 (sadaivatāni . . . sahāpsarobhih); IX, 2442 (°sanghaçataih), 2473 (°sanghanam), 2496 [2571, Bhūtonam Mathanah], 2675 (nanabhūtaganah), 2680 (Bhūtasanghanam), 2911 (pitrbhih saha), 2912 [2915 (sarrao)], 3633 (oganaih); X (selected quotations), 297 (mahāo - ganaih), 300 (osanghāh), 318 (adrçyāni), 412 (°sanghaih), 460, 571 (°gananukirnam ayodhanam); XII, 574 (dovatātithio), 652, 1703 (?), 4500 (ounam rajanam Skandam), 7551 (? °mälrganādhyaksham Virūpāksham), 9285 (i.e. the Piçacas), 9-87 (i.e. rakshamei), 11244 (ea-Yakshao Gandharve), 12168 (°genaih), 12407 (°anam vimanani), 13648 (°air Bhūtapater yotha; XIII, 874 (sarva oganāh), 1020 (oganāh). 4719 (dera - Dānava<sup>o</sup>), 4731, 4738, 6021 (°pīditāh), 6112, 6340(?) (°sangham), 6341 (do.), 6344 (raksho° ganaih), 6346(?) (°sanghaih), 6407 (do.), 6805 (°ganah), 6872 (°sangham); XIV. 182 (?) (nānā °gaņāvrtaķ Çūlī), 184 (910?), 1169 (°gaņaķ), 1177 (Agnir opatik), 1226 (deva-Dānava oānām . . . Īçvarak prabhuh), 1919 (°anam patayah), 1921 (naktancaranam).

Bhūta, pl. masc. (°āḥ): XII, 10477 (na Rākshasāḥ Piçācā vā na Bhūtā na Vināyakāḥ), 12396 (tatra dovaganāḥ Sādhyā mahābhūtā mahābalāḥ).

Bhūtabhāvana = Çiva: VI, 220; XIII, 1147, 1219 (1000 names ).

Bhūtabhāvana 2 = Vishņu (1000 names).

Bhūta-bhavya-bhavan-nātha = Vishņu (1000 names).

Bhūta-bhavya-bhavat-prabhu = Vishņu (1000 names).

Bhūta-bhavya-bhavat-prabhu' = Civa: X, 297.

Bhūta-bhavya-bhavodbhava = Çiva: XIII, 6759; XII, 10425 (1000 names 1).

Bhūta-bhavyeça = Indra: XVII, 79.

Bhūta-bhṛt = Vishṇu (1000 names).

Bhūtacārin = Çiva (1000 names 3).

Bhūtaçarman. § 592 (Samçaptakav.): VII, 20, 797γ (in the neck of Drona's Garuda-vyūha).

Bhūtadhāman. § 238 (Pañcendrop.): I, 197, 7304 (one of the five Indras).

Bhūtādhipati ("the Lord of Beings, i.e. of the world"): XV, 924 (mahābhūtāni nityāni Bho samçrayāt).

Bhūtādi = Vishņu (1000 names).

Bhūtādinidhana = Kṛshṇa: XII, 1670.

Bhūtagrāma(c) caturvidha(h) = Çiva (1000 names  $^{1}$ ).

Bhūtakarman. § 592 (Samçapkav.): VII, 25, 1085 (Sabhāpatih), 1087 (fights Çatānīka Nākuli and is slain).

Bhūtakṛt - Brahmán: XII, 7073, 8979? (the creator of all things), 10493? (do.).

Bhūtakrt 2 = Civa (1000 names 1).

Bhutakrt " = Vishnu (1000 names).

Bhūtakrt' = Vasishtha: XII, 8601.

Bhütalaya = Çiva (1000 names 3).

Bhūtamahecvara = Vishnu: XIII, 7001.

Bhūtānām īçvarah = Kṛshṇa: IX, 3471.

Bhūtānām mathanah (a warrior of Skanda): § 615w (Skanda): IX, 45, 25717.

Bhūtānām patih = Çiva: XIV, 199.

Bhūtanishevita = Civa (1000 names 3).

Bhūtantaratman - Narayana: XIII, 18461.

Bhūtapati¹ ("the lord of Beings"): II, 71; XII, 13648.

Bhūtapati = Çiva: III, 1547 (Umapati); 12569; V, 3558;
 VI, 240; XII, 13648, 13705 (Umapati); XIII, 1226 (1000 names ); XIII, 6358, 6366, 6369, 6641.

Bhūtapati' = Kṛshṇa; XII, 7558; XIII, 7396. Bhūtātman 1 = Civa (1000 names 1). Bhūtātman = Vishņu (1000 names). Bhūtātman' = Brahman or Kṛshna, etc.: III, 8315 (Pitamahah), 11853 (Prajāpatih); XII, 7073, 7365, 7423, 7444, 7525 (- Krshna), 7635 (- Krshna, mentioned by Pitamaha). 8744 (hrdayācritah), 8745, 8754 (a living creature), 10918 (paribhramati bhūtātmā dyām irāmbudharo mahān | sa punar jūyate rājan prāpyehāyatanam nrpa), 11248 (called ksharah), 11601 (mano grasati bhūtātmā, so 'hankārah Prajāpatih), 11849; XIV, 1486 (tvattejah-sambhavo nityam bhūtātmā. Madhusūdana!). Bhūtavāhanasārathi - Çiva (1000 names 2). Bhūtāvāsa = Vishņu (1000 names). Bhūteca - Civa: III, 1513; XIII, 6762. Bhūteca<sup>2</sup> = Kṛshṇa: XII, 1609. Bhūteca<sup>3</sup> - Skanda: III, 14630. Bhūti = Vishnu (1000 names). Bhūtilaya (a place among the Bāhikas). § 409 (Plakshāvataranag.): III, 129, 10521.—§ 607 (Karnap.): VIII, 44, 2063 (tadvad Bhūtilaye enatva katham Svargam gamishyati?). Bhūtitīrthā (a mātr). § 615u (Skanda): IX, 480, 2645. Bhuvabhartr: III, 14208, v. Āpa (Āpasya duhitā— B. Muditā-bharyā Sahasya paramā priyā | Bhūpatir Bhuvabhartā ca janayat Pāvakam param); 14212 (Bhūpatir Bhuvabharta ca Mahatah patir ucyate). Bhuvah = (iva (1000 names 1). Bhuvah' = Vishnu (1000 names). Bhuvana (among those who come to see Bhishma). § 734 (Anuçasanik.): XIII, 26, 1765a. Bhuvana' (one of the 64 Vicvadevas). § 749 (Anucasan.): XIII, 91, 4360y. Bhuvanabhartr, v. Agni. Bhuvanacreshtha = Vishnu: XII, 13487. Bhuvanecvara' = Civa: XIV, 207. Bhuvanecvara<sup>2</sup> = Svayambhū: XIII. 6456. Bhuvanecvara = Skanda: III, 14631. Bibhatsu. v. Arjuna. Bijādhyaksha, Bijakartr - Civa (1000 names 2). Bijam avyayam = Vishnu (1000 names). Bijavāhana - Çiva (1000 names 2). Bilvadanda = Çiva: XIV, 196. Bilvaka (a serpent). § 47 (Sarpanāmak.): I, 35, 1557. Bilvaka<sup>2</sup> (a tīrtha). § 733 (Anuçāsanik.): XIII, 25, 1700. Bilvapāndara (a serpent). § 47 (Surpanāmak.): I, 35, 1557. Bilvapattra (a Naga in Bhogavatī). § 564 (Mātalīyop.): V, 103<sub>7</sub>, 3630. Bilvatejas (a serpent of Takshaka's race). § 64 (Sarpasattra): I, 57, 2150.

sattra): I, 57, 2150.

Bindu — Çiva (1000 names²).

Bindusaras. § 263 (Sabhākriyāp.): II, 3, 60, 62, 67.—
§ 294 (Dyūtap.): II, 50, 1809 (the palace of Yudhishthira is kṛtām Bindusaro-ratnaiḥ).—§ 423 (Gandhamādanap.):

III, 145, 11057 (çivam).—§ 574f (Jambūkh.): VI, 6, 238: There king Bhagīratha, beholding Gangā, resided for many years; there innumerable sacrificial stakes made of gems and chaitya trees made of gold may be seen. There Indra (Sahasrāksha) reached perfection (gataḥ siddhim) by sacrificing; there Çiva (? Bhūtapatiḥ), etc. (¿), reside; there Gangā, issuing from Brahmaloka, first showed herself, and then divided herself into seven streams: Vasvaukasārā, etc. (γ).

[Bisastainyopākhyāna] ("the episode relating to the

theft of the lotus-stalks"). § 750b (Anucasanik.); Bhishma

said: The seven R. Kaçyapa, etc. (a), and Arundhati together had one single maidservant, Ganda, who was married to the cudra Pacusakha. While they, in days of old, practised penances, preparing themselves for (upacikshanto) Brahmaloka by yoga meditation (samādhinā), there occurred a severe drought; Cibi's son Caibya had in strener times given away a son of his as the sacrificial present to the rivies; that prince now died of starvation; impelled by hunger, the Rshis cooked his body in a vessel. King Caibya Vrshādarbhi came and offered to give them kine, etc., but they refused it: that acceptance of gifts from a king was poison; they left the spot abandoning that flesh. The king sent his ministers with figs, some of which were filled with gold; but Atri, finding them heavy, refused to take them; and so did all of them  $(\beta)$ , and left the spot. Filled with wrath, Vrshādarbhi, after having observed penances, poured libations into the fire accompanied by mantras; from the fire a hag (krtyā) sprang forth, whom he called Yātudhānī; he ordered her to slay the Rshis, etc., having ascertained their names. While R. roved within the forest, subsisting upon fruits and roots, they saw a well-nourished mendicant [called further below Cunaheakha] with a dog in good condition; Arundhati pointed him out to them, and each of them explained the superior condition of this mendicant with reference to one of the points in which he was better situated than they (7). The wandering mendicant approached them and touched their hand according to custom. One day they beheld a beautiful lake overgrown with lotuses, and desired to gather some lotus-stalks; urged by Vrshādarbhi, Yātudhani, who guarded the lake, would know their names before they took the stalks; Alri knew that she stood there in order to slay them; but they all told their names with their etymological explanations (δ); at each explanation Yatudhani declared that she did not understand it, [in some cases] "in consequence of the inflections which the roots had undergone"; Cunahsakha calls himself Cunahsakha-sakhi, and as Yatudhani wishes to hear the name once more in order to understand it, he struck her head with his triple stick, at which she was consumed to ashes. Having gathered lotus-stalks, they once more plunged into the lake in order to offer oblations of water to the Pitrs. As they came up, the stalks were nowhere to be seen. They took, each of them, oaths to their innocence (e); but the oath of Cunaheakha was "no oath at all,' and he confessed that he had stolen the stalks from desire of testing them; he turned out to be Indra, who had come to test them, and told them the whole matter about Yātudhānī. They then ascended to heaven in the

company of *Indra* himself \* (XIII, 93).

Bodha, pl. (°dḥ). a people. § 273 (Rājasūyār.): II, 14, 590 (had emigrated to the West from fear of Jarāsandha).—§ 574 (Jambūkh.): VI, 9, 347µ (a people in Bhārata-varsha).

Bodhya (a rshi). § 659 (Mokshadh.): XII, 178, 6643 (rshim), (6645).

Bradhnaçva (a king; prob. w.r. instead of Vadhryaçva, BR.). § 382 (Agastyop.): III, 98, 8601, 8602, 8606.

Brāhma, adj. ("belonging to Brahmán or Bráhman").
§ 1 (Anukram.): I, 1, 19 (Bhāratasyetihāsasya B°īm samhitām).—§ 135 (Çakuntalop.): I, 74, 2962 (sc. vivāhah).
—§ 146 (Devayānī): I, 81, 3371 (vācam).—§ 209 (Drupadaçāsana): I, 138, 5514 (balam).—§ 214 (Hidimbavadhap.):
I, 156, 6087 (Vedam).—§ 218 (Caitrarathap.): I, 167, 6383 (tojāh), 6384 (do.).—§ 234 (Svayamvarap.): I, 190, 7105 (astro), 7106 (tojāh).—§ 270 (Brahmasabhāv.): II, 11, 429

(Brāhmīm, sc. sabhām).—§ 277 (Jarāsandhavadhap.): II, 22. 889 (địnam).- \$ 306 (Anudyūtap.): II, 80, 2654 (criyam). - \$ 330 (Indradarcana): III, 37, 1460 (sc. astram), 1499 (criya).- § 356 (Tirthayatrap.): III, 81, 4022 (do.).- § 423 (Gandhamadanaprav.): III, 145, 11041 (lakehmya).-- § 468 (Markandeyas.): III, 188, 12832 (stat saharraparyantam aho Brahmam udahrtam).- § 482 (Pativratop.): III, 210, 13912 (vidyām).- \$ 555f (Agni): V, 16, 490 (mantraih).- \$ 560 (Sanatsujätap.): V, 44, †1684 (vācam), †1690 (sthitim).— § 561 (Yānasandhip.): V, 48, 1913 (astram).— § 562 (Bhagavadyanap.): V, 84, 3017 (vrttim). - § 568 (Vidulaputraçasana): V, 136, 4641 (criya). - § 569 (Bhagavadyanap.): V, 139, 4786 (sc. astram).- § 571 (Ulūkadūt.): V, 160, 5504 (Brahme-so. vede-dhanushi cacaryam, i.e. Dronu); 161. 5550 (do. = do.). - § 573 (Ambop.): V, 184, 7281 (paramastram). - § 589 (Dronabhishek.): VII, 9, 296 (sc. ghoshah). - § 692 (Samcaptakav.): VII, 23, 988 (Dhanurvede Brahme Vede ca pāragam, i.e. Satyadhrti).—§ 596 (Pratijnāp.): VII, 76, 2692 (astrena); 80, 2812 (muhurte). - § 599 (Jayadrathavadhap.): VII, 106, 3998 (astram); 125, 5028 (do.), 5029 (do.), 5030 (astrs). - § 600 (Ghatotkacavadhap.): VII, 157, 6959 (astram). - § 602 (Dronavadhap.): VII, 188, 8615 (sc. yuddham), 8621 (astram); 192, 8833 (do.), 8839 (astrāni). -§ 603 (Nārāyanāstram.): VII, 193, 8933 (astram); 194, 8965 (do.); 201, 9426 (do.).—§ 608 (Karnap.): VIII, 49, 2338 (do.), 2356 (bale).- § 615u (Skanda): IX, 46, 2655 (°yaḥ, sc. mātaraḥ).—§ 660b (Bhṛgu - Bharadvājas.): XII, 188, 6939 (sarvam Bruhmam idam jagat), 6944 (sarasvatī).— § 661 (Mokshadh.): XII, 196, 7171 (tanum). - § 662b (Japakop.): XII, 199, 7203 (tapah).- § 677 (Mokshadh.): XII, 232, 8495 (kshape), 8506 (divasam); 234, 8567 (sancarah). — § 680b (Tulādhāra-Jājalisamv.): XII, 264. 9415 (redam). - § 705 (Mokshadh.): XII, 303, 11227 (ahah). - § 713 (Cukakrti): XII, 326, 12219 (çriyā). - § 717b (Nārāyanīya): XII, 342, 13144 (rātrīkahaye). — § 734 (Anuçasanik.): XIII, 26, †1852 (sthanakam).—§ 742 (do.): XIII, 38, 2204 (°im Apsarasam l'ancacudum).—§ 744 (do.): XIII, 44, 2407 (dharmaḥ). 2413 (brūhmaḥ kehūttro 'tha Gandharva ete dharmyah, sc. vivahah).- § 746 (do ): XIII, 69, 3434 (sarasvatim).—§ 747b (Suvarnotpatti): XIII, 85, 4143 (Kavih, i.e. son of Brahman).- § 759 (Auugasanik.): XIII, 104, 4969 (muhūrte), 5058 (tīrtham, between the tip and the root of the thumb), 5066 (tirthena).- § 768b (Uma-Mahecvarasamv.): XIII, 141, 6487 (phenotkaram). — § 795 (Svargārohanap.): XVIII, 4, 126 (vapushā). Cf.

Brahmabhavana ("the shode of Brahmán"). § 289 (Arghāharaṇap.): II, 36, 1309 (sametā B°s derā Devarshayaḥ).
—§ 520 (Mudgalu): 1II, 261, 15472. —§ 576 (Bhagavadgītāp.): VI, 32, 1157 (ā B°ūd lokāḥ punar āvartanti). —
§ 755b (Nahushop.): XIII, 100, 4803, 4809. —§ 757n (Svayambhūbhavana): XIII, 102, 4895. Cf. Svayambhūbhavana.

Brahmabodhyā, a river. § 574 (Jambūkh.): VI, 9λ, 337 (in Bharatavarsha, B. °vodhyām).

Brahmacakra = Çiva: VII, 2881 (B. °vaktrūya).

Brahmacārin¹, a Gandharva. § 103 (Amçāvat.): I, 85, 2557 (one of the *Devagandharvāḥ Prādheyāḥ*). — § 191 (Arjuna): I, 123a, 4814 (among the Gandharvas who sung at the birth of Arjuna).

Brahmacārin<sup>2</sup> - Skanda: III, 14635.

Brahmacārin<sup>2</sup> = Çiva: VII, 2879; VIII, 1448; X, 254, 267, 794; XIII, 1188 (1000 names<sup>2</sup>).

Brahmaçālā, a river. § 377 (Dhaumyatīrthak.): III, 87, 8319 (puņyā, in the East).

\*Brahmaçāpa ("curse of a brahman"). § 76 (Matsya): I, 63, 2388 (v. Adrikā).—§ 793 (Mausalap.): XVI, 4, †107; 7, 206; 8, 262 (vināço B<sup>o</sup>jaā), 279.

Brahmaçiras, a celestial weapon. § 4 (Anukram.): I, 1, 212 (repelled by Arjuna) .- § 207 (Drona): I, 133, 5306 (given to Arjuna by Drona). - § 210 (Sambhavap.): I, 139, 5525 (acquired by Drona from Aguiveça). - § 3330 (Kairatap.): B. (Pacupata) destroys the entire universe at the end of the yuga. It is not known to Mahendra, nor to Yama, nor to the Yaksha king (i.e. Kubera), nor to Varuņa, nor to Vayu. By this Arjuna might obtain victory over Karna, Bhīshma, Krpa, and Drona, and over Danavas, Rākshasas, Bhūtas, Piçācas, Gandharvas, and Pannagas; when hurled with mantras it produced darts by thousands, maces and arrows. It might be hurled by the eye, by the mind, by words, and by the bow: III, 40, 1644.- § 3786 (Tirthayatrap): III, 91, 8417: B. had sprung from the ampta and came to Rudra in consequence of tapas .- § 617b (Airhīkap.): Drona had given B. to Arjuna; Acvatthaman asked him for it, and Drona unwillingly gave him it. knowing his restlessness, with the command never to use it against men. Because of the bitter words of his father, Acvatthaman began to wander over the earth in grief; coming to Dvaraka he said to Krshna that now he had B. (worshipped by D. and G.), which Drona had obtained from Agastya after austere penances; he asked Krshna for his discus in exchange for that weapon. He was unable even to move the discus. Krshna praised Arjuna (e) and Pradyumna (a portion of Sanatkumara and son of Krohna and Rukmini), etc. (5), who had never desired his discus, while Accatthaman confossed that he would have used it against Krshna himself. Then he left Dvārakā: X, 12, 609, 619.- § 617 (Aishīkap.): X, 13, 646: 15, 705, 709,

Brahmaçiropaharta (!) = Çiva: XIII, 905.

\*Brahmadanda¹ ("curse of a brahman"): I, 619, 1394, 2089, 2165; II, 257 (Nil. ābhicārikā vidyā), 2318 (iva); III, 16518 (çūlam Indrāçaniprakhyam Bom ivodyatam), 16526 (do.); V, 2025 (Bom ivotthitam); VI, 5629 (osamasparçā . . . cānāh); VII, 8767 (çarāmç ca Bohān); VIII, 1496; IX, 906; XVI, 9, 96. Cf. Brahmagupa.

Brahmadanda<sup>2</sup> = Qiva: XllI, 907.

Brahmadandavinirmātr = Civa (1000 names 3).

Brahmadarçana. § 747b (Suvarnotpatti): XIII, 85, 4104 (i.e. the episode XIII, 4104 ff.).

Brahmadatta', an ancient king. § 267 (Yamasabhāv.):
II, 8, 331 (in the palace of Yama).—§ 647b (Brahmadatta-Pūjanī-saṃv.): XII, 139, 5136, 5137, 5155, (5156), (5168), (5170), (5175), (5182), 5196, (5208), 5215, 5246.—§ 677 (Mokshadh.): XII, 235, 8603 (Pāñcālyaḥ, went to Heaven after giving the treasure Çaṅkha to the brahmans).—§ 717b (Nārāyanīya): XII, 343\$\psi\$, 13264 (Kandarīko'tha rājā ca Brahmadattaḥ pratāpavān | jātīmaraṇajaṃ duḥkhaṃ smṛtvā punaḥ punaḥ | saptajātishu mukhyatvād yogānāṃ sampadaṃ gataḥ).—§ 767 (Ānuṣāsanik.): XIII, 137a, 6261 (Pañcālyaḥ, attained to Heaven after giving the treasure Çaṅkha).

Brahmadatta<sup>2</sup>, pl. (°ah). § 267 (Yamasabhāv.): II, 8, 334 (100 Brahmadattas in the palace of Yama).

Brahmadatta - Pūjanī - Samvāda(h) ("conversation between Br. and P."). § 647b: XII, 139: As Bhishma had said that from trust great danger arose to kings, Yudhishthira asked: "But how would the king maintain

himself if he were not to trust anybody?" Bhishma related: A bird named Pajant lived with king Brahmadatta in his palace at Kampilya; like [the bird] Jivajivaka, it could mimic the cries of all animals (rutajna sarvabhūtānām), etc. At one and the same time P. got an offspring and the king a son. P. used every day to go to the shores of the ocean and bring a couple of fruits, one for her own child and one for the prince. One day the prince, when playing with the offspring of P., killed it, and then came back to his nurse. When P. had returned to the palace, she wept bitterly, and said that nobody should live with a kshattriya or make friends with him; for so long as it suits their purpose, they behave with courtesy; but then they throw off the instrument; they do evil to all, and should never be trusted; even after doing an injury they try to soothe. P. then pierced the eyes of the prince, saying that those who avenge an injury never lose their merit by such conduct. Thinking that the avengor only squares his account, Br. sought to prevail upon P. to remain; "even after a deadly injury, affection and mutual trust arise between two persons residing together (for instance, the cvapaca [candala, PCR.] and the dog); animosity disappears quickly, like water poured upon the leaf of a lotus; it is Time that does every act; who therefore injures whom? Like fire consuming the fuel, Time consumes all creatures; what thou hast done, has been forgiven by me, do thou also forgive me." P. maintained that the injurer ought to leave his old place and never to place his trust upon the injured; just as the fragments of an earthen vessel cannot be reunited; animosity destroys the very sons and grandsons, and thereby the parties lose the next world as well; animosity can never die; it lies hidden like fire in wood, or like the water-fire (toyagnih, i.e. the Aurva-fire) in the ocean; amongst men that have injured one another, therefore, mistrust alone can produce happiness; nor should too much trust be placed upon a person deserving of trust; one should try to inspire others with confidence in one's self, but never repose confidence in others (not even in a wife, son, brother, or friend); the mind of a person who has once injured another becomes naturally filled with mistrust if he sees the injured person worshipping him with gifts and honours. Hostility springs from five causes: woman, land, [harsh] words, natural incompatibility (sapatna, i.e. jāti-vairam, [as] that between the cat and the mouse, Nil.), and injury; if Time be the cause of all acts, why do friends and kinsmen seek to avenge each other? further, why did the gods and the Asuras, in days of yore, smite each other in battle? and what use would there be of medicines? and how could religious merit be acquired by persons performing religious acts (kasmād dharmo'sti kartṛshu)? Men wish for birds either [to kill them] for food or [to keep them in cages | for sport. Misery arises from various sources (decrepitude, loss of wealth, association with something disagreeable, separation from agreeable objects, death [badha], immurement [bandha], women, natural causes [sahajam], [especially the death of] a son; foolish persons say that there is no misery in others' misery; but one that knows the flavour of all [sorts of ] misery (rasajñah sarvaduhkhasya), feels the misery of others as his own; [we have this] decision in [our] own practical scriptures, and [according to them] trust is productive of misery (nicoayah svarthaçastreshu, vicoasac odsukhodayah; ought we not to read oyac odrthao?), and Ucanas did formerly quote two verses (gaths) [to this effect] to Prahlada(b); those who trust [the word], true or false, of a foe, are killed by trusting (graddadhānās) like [a seeker of] honey

by dry grass; having conceived (upagrhya) hostilities [people] soothe [their foe], then they dash upon him like a full jar upon stone; if a king does injury to anyone, he should never trust him again. As Br. objected that by mere mistrust one does not obtain his desires, but is like a dead person, P. maintained that it is necessary not to act without an eye to the consequences (for instance, of sore feet, sore eves, a wicked path, want of rain, injurious food); destiny and exertion are depending upon each other (daivam purushakarac ca sthituv anyonyasamçrayat); but those that are high-minded achieve good feats, while eunuchs only pay court to Destiny; knowledge, courage, cleverness, strength, and patience are one's natural (sahajūni) friends; house, precious metals (kupyam), land (kshetram), wife, and friends are secondary (upahitāni) and may be obtained everywhere; home-keeping persons (arhaenshāvabaddhānām) of little understanding are caten up by a bad wife like the crab by her progeny (maghamām segarā—C. çe°—sva, 89 = 5222, v. Nīl.); one should put a distance between oneself and a bad wife, a bad son, a bad king, a bad friend, a bad alliance (ku-sambandham), and a bad country; she only is a wife who speaks what is agreeable; he is a son who makes his sire happy; he is a friend in whom one can trust; that is one's country where one earns one's living; he is a king of strict rule who does not oppress, etc. (95-96 = 5229-5230); the king is the root of the triple aggregate (trivargasya, i.e. Virtue, Wealth, and Pleasure); while taking from his subjects a sixth share of their wealth, he should protect them all; otherwise he is a thief, and takes upon himself the sins of all his subjects, and ultimately sinks into Hell (nirayam prayati); the king, on the other hand, who gives protection is said by the Prajapati Manu to have seven attributes (gunan): he is a father (by compassion; the man who does not behave rightly towards him takes birth [in the next life] as an animal—tiryag gacchati), a mother (by doing good to his subjects-sambharayati-and by cherishing the poor-dinam apy upapadyats), a preceptor (guru) (by giving instruction in morality and virtue-dharmopadeçena), a protector, fire (by scorching the wicked - anishtan), Vaigravana (i.e. Kubera) (by making gifts of wealth to those that are dear to him-ishfeshu), and Yama (by restraining the sinful—yamayann asatah) (c); that king, whose subjects grow like a large lotus in a lake, obtains every reward [here] and meets with honour in Heaven (Svargaloke mahiyate).—Then P. took leave of Br. and proceeded to the region she chose.

Brahmādhipa ("Lord of the Vedas," PCR.) = Çiva: XIII, 1002.

Brahmādistambaparyanta = Çiva: XIII, 1090.

Brahmagarbha = Civa (1000 names<sup>2</sup>).

Brahmagrya = Mahapurusha (Mahapurushast.).

Brahmaguhā ("the cave of Bráhman"). § 773b (Krshna Vāsudeva): XIII, 159a, †7370 (°am purānīm pratishtho mahīsattram Bharatāgre dadarça, sc. Krshna).

Brahmahatyā (personif.) = Brahmavadhyā (q.v.): XII, 10160.

Brahmahrdaya - Vishņu: XII, 13487.

Brahmaja = Skanda: III, 14638.

Brahmajña 1 = Skanda: III, 14638.

Brahmajña = Vishnu (1000 names).

Brahmakalpa ("the cosmic period of Brahman"). § 6603 (Bhrgu-Bharadvājas.): XII, 183, 6809.

Brahmakalpa<sup>2</sup>, adj. ("like Brahmán"): I, 2216 (rtvigbhih), 3124 (rdjasattamāh); III, 2071 (dvijāgryaih); V, 535 (rehîn), 4029 (rehibhih); XIII, 7720 (revigbhih); XV, 790 (bhavadbhih, i.e. Vyāsa, etc.).

Brahmakanyā : XII, 4432 (tathoktā Brahmakanyeti Lakshmir Vrttir Sarasrati, so. Nīti, Nīl.).

Brahmakanyā. § 759 (Ânuçāsanik.): XIII, 107ζ. 5248 ("nivāse? "companionship of Brāhmana's daughters," PCR.).

Brahmakāya, pl. ("having mantras for their bodies," PCR.), a class of beings. § 730 (Ānuçāsanik.): XIII, 18λλ, 1371.

Brahmakāyika = Mahāpurusha (Mahāpurushast.).

Brahmakāyikam agnīnām = (iva (1000 names 1).

**Brahmakrt**  $^{1}$  =  $\bigcirc$ iva (1000 names  $^{2}$ ).

Brahmakrt 2 = Vishnu (1000 names).

Brahmakshetra. § 361 (Kurukshetra): III, 83, 5076 (tatra—i.e. in Kurukshetra—māsam vassa vīrah Sarasvatyām Yudhishthira | yatra Brahmādayo devā rshayah Siddha-Cāranāh | Gandhurvāpsaraso Yakshāh Pannagāç ca mahīpate! | B°m mahāpunyam abhigacchati—abhigacchati, B.—Bhūrata!). —§ 782g (Guruçishyasamv.): XIV, 44., 1222 (sthāvarānām tu bhūtūnām sarveshām aviçeshatah | B°m sadāpunyam plakshah prathamatah smṛtah).

Brahmalaukika (adj ). § 770 (Ånuçāsanik.) : XIII, 151λ, 7124 (sc. ṛshayaḥ).

Brahmaloka1 ("the world of Brahman"). § 4 (Anukram.): I, 1, †172 (Nārada had seen Kṛshna and Arjuna in B.).-§ 98 (Amçavat.): I, 65, 2545 (°parāyaņāh). — § 133 (Dushyanta): 1, 70, 2879 (°pratikāçam āçramam), 2884 (wa), 2892 (ostham). - § 140 (Purūravas): I, 75, 3146 (Sanatkumāra came from B.).—§ 149 (Yayāti): I, 87, 3552 (visited by Yayāti).—§ 185 (Pāṇdu): I, 120, 4646.—§ 246 (Sundopasundop.): 1, 209, 7644; 210, 7657; 212, 7735. - [§ 310 (Sūrya): III, 3, 175 (? sabrahmakeshu lokeshu saptasu). ]- § 322 (Dvaitavanaprav.): III, 24, 925 (Narada, etc., always wander from Devaloka to B.).—§ 327 (Draupadīparitapav.): III, 29, 1103 (kehamavatam Bos lokah paramapūjitāh). — § 357 (Pushkara): III, 82, 4078. — § 358 (Tirthayatrap.): III, 82, 4085, 5022.-§ 361 (Kurukshetra): III, 83, 5077.—§ 364 (Lithayātiāp.): III, 83, 6024, 6027, 6043.-- § 366 (do.): III, 83, 7011.-- § 368 (do.): III, 83, 7037, 7038, 7053, 7070 (padmavarņena yānena Bom prapadyate). - § 370 (do.): III, 84, 8014, 8036, 8063, 8132. § 371 (Tungaka): III, 85, 8197.—§ 496 (Skandotpatti): III, 224, 14277 (the residence of Brahmán). — § 556 (Sanjayayanap.): V, 28, †802 (Prajapatyam tridiram Bom nādharmataḥ, Sanjaya, kāmayeyam); 29, †833. — § 559 (Prajāgarap.): V, 40, †1567 (abrahmaņyaç cyavate Boat).-§ 560 (Sanat-ujātap.): V, 42, 1602; 44, 1703.- § 574f (Bindusaras): VI, 6, 242 (yatra divyā Tripathagā prathamam tu pratuththita Boad apakranta). - § 574j (Malyavat): VI, 7, 283 (°cyutāh, the inhabitants of Malyavat).- § 576 (Bhagavadgītāp.): VI, 16, 627 (hrshtā Duryodhanasyarthe Boaya dīkshitāḥ). - § 587 (Bhīshmavadhap.): VI, 115, 5355 (°parā bhūtrā); 118, 5515 (°parāḥ), 5530 (°āya tatparāḥ).—§ 592 (Samçaptakavadhap.): VII, 20, 805 (°parishkrtāķ).—§ 595 (Shodaçarājika, v. Bhagīratha): VII, 60, 2259 (gatah, sc. Bhagiratha). - § 599 (Jayadrathavadhap.): VII, 142, 5907 (°puraskrtau); 143, 5985 (yiyasur B°aya pranan praneshv athājuhot). - § 602 (Dronavadhap.): VII, 190, 8727 (°am ninishavah); 192, 8864 (Drona went to B.), 8867, 8869.— § 603 (Nārāyanāstramokshap.): VII, 201, 9493; 202, 9646. - § 615b (Udupāna): IX, 36, 2070 ('jitah). - § 618 (Julapradanikap.): XI, 1, 22 (vivrtam Bosya dirgham adhvanam asthitam, sc. Dhrtarashtra); 7, 187. - § 641 (Rājadh.): XII, 78, 2947 (those who chastise the enemies of brahmans repair to B.); 108, 3997.—§ 658b (Krtaghnop.): XII, 169, 6335.- § 660b (Bhrgu-Bharadvajas.): XII, 192, †7008 (°am crayate), 7024 (Prajāpati, etc., attained to B.).— § 667 (Mokshadh.): XII, 214, 7778 (samyagvrtti, i.e. brahmacarya leads to B.). — § 674b (Cri-Vāsavas.): XII, 229, 8336 ( nivasibhih, sc. rshibhih) .- § 677 ( Mokshadh.): XII, 237, 8656 (jīvayukto ratho divyo Bos virājats); 243, 8838 (v. Bráhman); 244, 8870 (ācāryo Boeçah, cf. Nil. and the note of PCR.).-§ 707 (do.): XII, 319, 11789 (°gatāç caira . . . maharshayah). — § 714 (Çukakıtya): XII, 328, 12355.- § 7170 (Uparicara): X11, 338, 12845, 12856 (sacartro gatac caira Bom, sc. Uparicata), 12858. - § 7176 (Nārāyanīya): XII, 343, 13298 (Bon ca . . . Golokan ca); 348 $\theta\theta$ , 13502 (B. is the lower lip of Nūrāyana, Goloka the upper). - § 730 (Anuçasanik.): XIII, 14, 607. - § 730g (Upamanyu): XIII, 14, 779, (x) 917 (Brahmalokaç ca lokûnam ucyase, sc. (liva).- § 730 (Anuçasanik.): XIII, 17, 1118 (°avataritaih, sc. the 1000 names of ('iva), 1136. - § 733 (do.): XIII, 25, 1747. - § 746 (do.): XIII, 57, 2940; 62, 3127 (°gatāḥ Siddhāḥ), 3160 (°gatāḥ), 3187, 3190; 66, 3347 (°e vasanti, sc. gāvaḥ); 75, 3631, 3640, 3658; 79k, 3765. — § 750b (Bisastainyop.): XIII, 93, 4418. — § 758 (Anuçasanik.): XIII, 103, 4947. - § 759 (do.): XIII, 106y, 5170; 107e, 5235, 5262, 5284, 5331, 5332, 5339.— § 760 (do.): XIII, 111, 5441 (Yamasya sadane Bosame gunaih).- § 761 (do.): XIII, 115, 5659 (ordained for those who abstain from flesh), 5670.- § 763b (Muitreyabbikshā): XIII, 122, 5849.—§ 766 (Anuçasanik.): XIII, 127, 6075. - § 768b (Umā-Maheçvaras.): XIII, 142, 6523, 6557; 143, 6576.—§ 782 (Anugītāp.): XIV, 16, 424; 19, 594 (parāyaņāh).—§ 786b (Nakulākhyāna): XIV, 90, 2775 (°cārāḥ), 2794. Cf. Brahmaņo loka(ḥ).

Brahmaloka<sup>2</sup>, pl. (°āħ). § 612 (Hradaprav.): 1X, 31, 1810 (only C.; B. has vrajalokān).

Brahmaloka = Civa: XIII, 917, 1257 (1000 names 2).

Brahmamaya (adj.): V, 2412 (astram, i.e. Brahmastra); XII, 1582 (nidhih, i.e. Kṛshṇa), 6811 (rāṇi); XIV, 1181 (se Brahman), 1182 (Vishnuh), 1227 (do.), 1428 (rathah), 1429 (do.).

Brahmamedhyā, a tiver. § 574 (Jambūkh.): VI, 9λ, 339 (in Bhāratavarsha).

Brahmán 1, masc., the Creator. § 3 (Anukram.): 1, 1, 32 (Suraguruh (?), came from the primordial egg). - § 4 (do.): I, 1, 57 (Lokaguruh), 60 (Parameshthina), 61 (Parameshthinam), 62, (71), 74.- § 19 (Bhrgu): 1, 5, 869 (B. Svayambhu begot Bhrgu from the fire at the sacrifice of Varuna) .- § 20 (Pulomā): I, 6, 901 (Sarvalokapitāmahah), 902 (Pitāmahah). -\$ 20b (Agni): I, 7, 925 .- \$ 28 (Amrtamanthana): I, 17, 1109; **18**, 1115, 1117, 1118, 1140, 1142, 1153. —  $\lceil \S \ 29 \rceil$ (Kadrū): 1, 20, 1197 (Pitāmaha, i.e. B., sanctioned the curse of Kadrū).]-[§ 35 (Aruna): I, 24, 1272, (1274), 1277 (Pitāmaha). ]-§ 45 (Vālakhilya): I, 31, 1453, 1454.-§ 48 (Çesha): I, **36**, (1581), (1584), (1586), 1587.—§ 49 (Vāsuki): I, 38, (1630), 1635, (1636); 39, (1648).—§ 51 (Parikshit): 1, 42, 1734.—§ 60 (Sarpasattra): I, 54, (2079).-§ 77 (Vyāsu): I, 63, 2417.--§ 84 (Ādivamçāvatāranap.): I, 64, 2491, 2494 (lokakartāram avyayam), (2500), 2501, (2504).—§ 86 (Amçavat.): I, 65, 2518 (Brahmano manasak putra viditah shan maharshayah, i.e. Marīci, Atri, Angiras, Pulastya, Pulaha, and Kratu).- § 107 (do.): I, 68, 2565 (do.).—§ 109 (do.): I, 66, 2568 (shad ete Brahmanak putrā viryavanto maharshayah).—§ 115 (do.):

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I, 66, 2574 (Daksha was born from the right toe of B.).— § 117 (do.): I, 66, 2595 (Dharma came out through the right breast of B.).—§ 121 (do.): I, 66, 2605 (Bhrgu came out ripping open the heart of B.). - § 123 (do ): I, 66, 2614 (father of Dhatr and Vidhatr) .- § 161 (Mahabhishop.): I, 96, 3845, 3848.—§ 185 (Páṇdu): 1, 120, 4644.—§ 223 (Vasishtha): I, 174, 6638 (ono mananah putro Vacishtho 'rundhatipatih).- § 246 (Sundopasundop.): 1, 209, (7639). -\$ 246b (Tilottamā): I, 211. 7697.-\$ 256a (Agniparābhava): I, 224, 8143, 8158.- § 257 (Khandavadahanap.): I, 225, 8192 (had made Gandiva).- § 263 (Sabhākriyāp.): II, 3, 72 (with Nara, Nārāyana, Yama, and Sthānu he celebrated a sattra at Bindusarus or Hiranyucringa), 84 (ono, sc. sabhā, cannot compete with the pulace of Yudhishthira) .-§ 264 (do.): II, 4, 134 (iva).—§ 265 (Lokapālasabhākhyanap.): II, 6, 271 (Narada travels through the worlds, which are created by B.), 275, 276 (one, sc. subham).— § 266 (Çakrasabhav.): II, 7, 309 (onah sadrça Bhrguh Saptarshayas tathā).- § 270 (Brahmasabhāv.): II, 11, 444, 464, 473 (Lokapitāmahah).—§ 310b (Sūrya): III, 3, 148 (= the Sun, in the enumeration of Dhaumya), 185 (aho Bonah proktam saharrayugasammitam), 208 (etad Brahmā dadau pūrvam Cakrāya, sc. the hymn for praising Sūrya).- § 317b (Krshna Väsudeva): III, 12, 480 (Krshna was first Nārāyaņa, then Hari, then Brahmán, etc.), 497 (yugādau, B. was born from Krshna's navel; caracaragurur yasyedam sakalam jagat), 514 (Kṛshṇa plays with B., Cankara, etc., as with playthings). - § 327 (Draupadiparitapav.): III. 31. 1199 (Brahmā provāca putrāņām yad rehir reda Kaçyapah).- § 334 (Kairatap.): III, 41, 1682 (niyogud Boas tata martyatam sumupagatah, sc. Naru).- § 358 (Tīrthayātrāp.): III. 82. 5014 (tatra-i.e. in Damin-Brahmadayo derā upāsante Maheçvaram).- § 359 (Vuduvā): III, 82, 5037.- § 360 (Tīrthayātrāp.): III, 82, 5050 (°ūdayo devāh), 5058 (do., adore Keçava).- § 361 (Kurukshetra): III, 83, 5075 (do.). - § 364 (Tīrthayātrāp.): III, 83, 6043 (°āņam adhigatrā).-§ 365 (Mankanaka): 111, 83, 6089 (°ādibhih suraih), 6099 (surā Boādayah). - § 366 (Tīrthayātrāp.): III, 83, 7006 (°adayo devah).- § 368 (do.): III, 83, 7035 (do.), 7040, 7061 (°adayo devah).-\$ 370 (do.): III, 84, 7083 (do.), 8037 (Brahmā devagaņaih saha, always dwells at Naimisha), 8064 (had made a yūpa in Brahmasaras), 8081 (purusharshabham), 8101 (°ādayo devāḥ); 85, 8162, 8167 (°ādayo devah).- § 373 (Prayagu): III, 85, 8212 (do.).- § 384 (Agastyop.): III, 100, 8693.—§ 386 (do.): III, 106, 8825 (Lokapitāmahah).- § 387 (Sagara): III, 107, 8855 (°anam çaranam jagmuh).—§ 391 (Rshyaçringa): III, 110, 10004 (lokakartrnā). — § 422 bis (Varāhāvatāra): III, 142. 10948, 10949, (10953), (10958).-- 439 (Yakshayuddhap.): III, 163, 11854 (onah putran manasan Dakshasaptamān).—§ 445 (Nivātakavacayuddhap.): III, 173, 12207 (had made Hiranyapura for the sake of the Kālakeyas), 12211 (had destined that the Kalakeyas should be slain by a man). -§ 457 (Vaivasvatop.): III, 187, 12797 (aham Prajapatir Brahma yat param nadhigamyate). - § 458 (Markandeyasamusyap.): III, 188, 12807 (Parameshthinam), 12808 (visited by Markandeya during the cataclysms), 12814 (kāmarūpiņaķ), 12818 (padmotpalaniketanam sarvabhūtecam). - § 459 (do.): III, 189, 12954 (aham Vishnur aham Brahmā, etc., said Nārāyaņa to Mārkaņdeya), 12991 (yāvad Boa na budhyate), 12996.—§ 477 (Dhundhumarop.): III, 203, 13560 (born from the lotus in Vishnu's navel), 18566 (was terrified by Madhu and Kaitabha).—§ 478 (do.): III, 204, 13583

(granted a boon to Dhundhu). - § 488 (Angirasa): III, 217. 14110 (anyo 'gnir lokanam Bona samprakalpitah, i.c. Angiras), 14113 (had created Agni); 218, 14122 (Brahmano yas tritiyas tu putrah, i.e. Angirus). - § 491 (do.): III, 220, 14157 (yaçasā Bona samam, i.e. the desired son of Uktha).—§ 496 (Skandotpatti): III, 224, (14279). - § 501 (Skandop.): III, 229, 14446 (ayam tasyah patir vihito Bona, i e. Skanda). - \$ 502 (Manushyagrahak.): III, 230, 14462, 14463.-§ 504 (Skundayuddha): III, 231, 14521. - § 507 (do.): III, 231, 14619 (°dattararah, sc. Muhisha).- § 524 (Jayadrathavim.): III, 272, 15821 (caturmukho Brahmā nābhipadmād vinihamptah), 15824 (srjato Brahmamurttis tu, rakshate Paurushī tanuh | Raudrī bhāvena çamayet tiero 'rasthāḥ Prajāpaleh). - § 526 (Rāmop.): III, 275, 15903 (the sous of Pulastya gratified B. by a terrible tapas), 15909 (B. went and made them desist from this tapas), (15910), (15914), (15919); 276, 15929 (the brahmarshis, etc., Boanam caranam gatāḥ), (15932). — § 543 (Rāmarājyābhisheka): III, 291, (16560), 16571, 16573. - § 548 (Åraņeyap.): III, 313, 17331 (Brahmādityam unnayati).- § 550 (Samayapālanap.): IV, 13, 338 (onah sumahotsavah), 339 (samāje Brahmano, rajan, yatha Pacupater iva) .-- § 552c (Gandīva): 1V, 43. 1347 (B. had first Gandiva for 1,000 years). - § 552m (Arjuna): IV, 61, 1976 (Brahmanah krtahastatām, sc. vedmi, said Arjuna). - § 555 (Indravijaya): V, 12, 385 (puiā gitam Brahmana, i.e. v. 386 ff. (e)); 13, 403; 17, 529 (only B.). § 561 (Nara-Nārayanau.): V, 49, 1918 (Brhaspatic e-canāc ca Bonam paryupasthitau), 1922, (1923). - § 561 (Yanasandhip.): V, 55, 2172 (Svayambhuvah). - § 564 (Mātalīyop.): V, 97, 3502 (Lokapitamahah); 98, 3542 (arahtah prathamatah cando Bona brahmaradina, sc. the bow in the lake of Varuna); 100, 3571 (Brahmapadodbharaç ca ye, sc. Yatudhanah).-§ 565 (Galavacarita): V, 111, 3824 (çaçratah, at Baduri) .--§ 567 (Bhagavadyānap.): V, 1310, 4422 (in the forehead of Krshna) .- § 569 (do.): V, 145, 4927 (devail parierto Brahma vedyām iva mahādhvare).—§ 574 (Jambūkh.): VI, 6, 213 (on Meru).- § 574f (Bindusaras): VI, 65, 241 (at Bindusaras, Nara, Nārāyaṇa, Brahmán, Manu, and Sthanu are present).— § 576 (Bhagavadgītāp.): VI, 17, 643 (gacchadhvam tona Cakrasya Brahmanaç ca salokatām, said to the warriors); 28. 1025 (evam bahuvidhā yajñā vitatā Bonah mukhe, (?) PCR : in the Vedas); 32, 1158 (sahasrayugaparyantam ahar yad Brahmano viduh); 35, †1261 (Brahmanam Içam kamalasanastham, seen in the body of Krshna), †1283 (Brahmano 'py adikartre, i.e. Krshna) .- § 581 (Bhīshmavadhap.): VI, 65, 2941 (dhyanonacodya tad Brahma), 2943 (brahmavidam varah), 2968 (Brahmanam lokadharinam, created by Aniruddha); 66, 2973, 2985 (yasyaham atmajo Brahma sarvasya jagatah patsh. i.e. Nārāyana's), 2997 (kathām tām Brahmanā gītām grutvā prītā divam yayuh), 3001 (yasya syād ālmajo Brahmā sarvasya jagatah pitu, i.e. Krshna's); 67, 3026 (Madhum . . . Brahmano 'pacitim kurvan jaghana Purushottamah); 68, 3037 (°proktam stavam).- § 592 (Samçaptakavadhap.): VII, 23. 1039 (had created the how of Arjuna) .- § 594 (Mrtyu): VII, 52, 2041 (Pitāmahah, the creatures would not die), 2046 (Parameshthinam); 53, (2051); 54, (2082), (2112), 2123 (osrshtam, sc. the death). - § 599 (Jayadrathavadhap.): VII, 94, 3449 (karotu svasti te Brahma Brahma capi dvijatayah | sarisppāç ca ye greshthus tebhyas te svasti, Bhurata!), 3458 (°anam çaranam jagmuh), 3465, 3480 (yatha ca Brahmana baddham samgrame Tarakamaye | Cakrasya kavacam divyam); 98, 3641 (Brahma-Somapurogamah, sc. devah); 103, 3862 (Brahmana va svayam krtam, sc. the armour of Duryodhana);

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127, 5144 (Brahmeçanendravarunan avahad yah pura rathah); 143. 5999 (°adyaih suravrshabhaih). - § 603b (Narayana): VII, 201, 9467 (Kālo Brahmā Brahma ca brahmanāc ca . . ).- § 603d (Tripura): VII, 202, 9559 (°dattavarāḥ, Tripurardsinah), 9567 (became Rudra's charioteer in the combat with Tripura), 9578 (prabhum avyayam), 9579, 9581 (brahmavidām varah), 9582, 9587, (9588).-§ 603 (Nārāyanastram.): VII, 202, 9628 (Hara, i.e. Civa, vanquished him). - § 605 (Karnap.): VIII, 16, 628 (Brahmeçanav iva); 32, 1330 (sa pāhi sarvathā Karnam yathā Brahmā Maheçvaram), 1367 (Brahmanā brāhmanāh sṛshtā mukhāt kshattrañ ca bāhutaḥ | ūrubhyām asrjad vaiçyān çūdrān padbhyam iti crutih) .- § 606 (Tripurakhyana): VIII, 33, 1436 (odnam agratah krtva, sc. the gods); 34, 1454, 1555 (Brahma-Rudrayoh). - § 606 (Karnap.): VIII, 34, 1574 (yathawa bhagacan Brahma lokadhata Pitamahah | sarathyam akarot tatra Rudrasya paramo 'vyayah'); 35, 1620 (became Rudra's charioteer in the combat against Tripura), 1665 (do.). - § 607 (do.): VIII, 45, 2090. - § 608b (Arjuna): VIII, 46, 2160-1. - § 608 (Karnap.): VIII, 72, 3617 (had created the creatures and Gandiva); 87, 4428 (Brahma Brahmarshibhiç sarddham Prajapatibhir eva ca, present at the oncounter between Karna and Arjuna), 4440 (Brahmeçanau), 4456 (do.); 89, †4573, †4574.-- 614 (Gadāyuddhap.): IX, 34a, 1964 (°anam iva deveçam). — § 615i (Saptasarasvatī): IX, 38, VII), 2214.-- § 615j (Mankanaka): IX, 38, 2226 (°ādibhiḥ suraiḥ), 2288 (devā Brahmādayaḥ). — § 615n (Viçvamitra): IX, 40, 2303 ('nah sutah, i.e. Vasishtha), 2313 (Sarvalokapitāmahah). - § 615u (Skauda): IX, 44. 2457 (niyogād Bonah), 2479 (Svayambhur bhagavān saputrah), 2500 (derā Brahmapurogamāḥ); 45, 2524 (bhagavān Lokapitāmahah), 2525 (gave four companions to Skanda); 46, 2670 (gave a black decrekin to Skanda).—§ 615 (Baladevatīrthuy.): IX, 47, 2751 (sasarja tīrthāni tathā devalūnām yathāvidhi).-§ 615kk (Kurukshetrak.): IX, 53, 3023 (°ādyaih suraih), 3034 (Brahma-Vishnu-Maheyraraih).- § 617 (Aishīkap.): X, 17, 782. - § 618 (Jalapradanikap.): XI, 7, 186 (damas tyāgo 'pramūdaç ca to trayo Brahmano hayāh, cf. v. 187).-§ 623 (Rājadh.): XII, 15, 441 (na Brahmanam na Dhūtaram na Pūshaņam, sc. janā namasyanti), †454 (oņā pūrvam uktam). -§ 627 (do.): XII, 22, 646 (?, Indro Brahmanah putrah; Brahmanan - Kacyapa's, Nil.). - § 635 (do.): XII, 35, 1258 (Bonah crutih), 1276 (oktona vidhinā).—§ 636 (do.): XII, 39, 1433, 1436. — § 637 (do.): XII, 43, 1513 (Krshna identified with B.).—§ 639 (do.): XII, 53, 1920 (Brahma devaganair yatha), 1923 (Brahmanam iva Vasavah).- § 641 (do.): XII, 59, 2143, 2202 (çāstram mahārtham Brahmanā krtam); 63, †2362 (Brao, C.); 64, †2403 (cannot obtain a sight of Nārāyaņa); 72, 2752 (the brahman sprang from B.'s mouth, the kehatriya from his arms, the vaicya from his thighs, the cudra from his feet), 2756 (oanuçasanam); 89. 3342 (created kshatriyas); 121, 4420 (ono vacanam mahat), 4465 (Pitamahah purvam babhuvatha Prajapatih); 122, 4483 (bhagaran Sarvalokapilamahah), 4486 (Kshupa fell from B.'s head and became priest at his sacrifice), 4503 (one putram anujātam Kehupam), 4512 (onah putro Vyaraedyah sanatanah), 4515 (Pitāmahaḥ). — § 644 (Āpaddh.): XII, 136, 4878 (gāthā Bogītāh). — § 650 (do.): XII, 142, 5446 (ajo 'çvah kehattram ity etat sudrçam Bona krtam).—§ 653b (Grdbragomāyusamv.): XII, 153a 752.—§ 656 (Khadgotpattik.): XII, 166, 6144 (°ānuçāsans), 6150 (bhagavān), 6152, 6165 (gave the sword to Rudra).—§ 657 (Apaddh.): XII, 167. 6224 (iva).—§ 658 (Krtaghnop.): XII, 169, 6336 (Brah-

manah sakha, i.e. Nadijangha); 172, 6408 (adored by Rajadharman); 173, 6436 (cursed Rajadharman), 6437, 6445.—§ 660b (Bhrgu-Bharadvāja-samv.): XII, 182, 6780 (sprung from the lotus), 6781, 6800 (dharmamayah purvah Prajūpatik), 6801; 183, 6804; 184, 6821; 187, 6920 (tatrūtmā mānaso Brahmā sarvabhūteshu lokakrt); 188, 6930 (created the Prajapatis), 6939 (created only brahmans, from which all four castes arose), 6944; 190, 6977 (Trilokakrt), 6983; 191, ††6991 (ona . . . acramac catvaro 'bhinirdishtah); 192, 7028 (onirmitah, sc. dharmah).- § 662b (Japakop.): XII, 199, 7320 (Parameshthinam); 200, 7350, (7359).- § 664 (Mokshadh.): XII, 2077, 7530 (sarvabhūtapitāmahah, sprung from the lotus).—§ 664b (Madhu): XII, 207, 7532 (Brahmano 'pacitim kurvan jaghāna Purushotlamah, sc. Madhum) .- § 664 (Mokshadh.): XII, 2078, 7534 (Brahmā 'nusasr)e putrān mānasān Dakshasaptamān | Maricim Atryangirasam Pulastyam Pulaham Kratum), (e) 7536 (created Daksha from his right toe), 7551 (Vedavidyāvidhātāram).—§ 665 (do.): XII. 208a, 7569 (Svayambhurah, as his seven sons are enumerated the same as in v. 7534, only with Vasishtha instead of Daksha).—§ 666 (do.): XII. 209, 7614, 7615.- § 669 (do.): XII, 221, 8019.-§ 671b (Bali-Vāsavasamv.): XII, 223, 8061, 8063, 8064, (8065), 8067, (8068), 8082 (°dattām mālām), 8083 (do.); 225, 8181 (ona samadishtah, sc. Indra). - § 673b (Bali-Vūsavasamv.): XII, 227, 8252 (sarvabhūtabhavam çāçvatam). -§ 674b (Cri-Vāsavasamv.): XII, 229, 8337 (iva).-§ 677 (Mokshadh.): XII, 232, 8508 (ahar Bonah), 8509 (pratibuddhah); 233, 8523, 8551 ("Harddishu); 237, 8681, 8687; 243, 8828 (yathā vai vihitā vrttih purastād Bonā svayam); 244, 8881 (ona vihita).- § 6780 (Mrtyu-Prajapatisarav.): XII, 257, 9162; 259, 9199, 9203.—§ 6806 (Tulādhāra-Jājalisamv.): XII, 263a, 9380; 265, 9451 (gāthā B°gītāh).- § 692 (Mokshadh.): XII, 281δ, †10076. -§ 693b (Vrtravadha): XII, 282a, 10120, 10134; 283, 10164, 10171, (10173), 10174, (10175), 10179, (10183), 10184, (10188), 10191, (10193), (10196).—§ 694b (Jvarotpatti): XII, 284, (10253), 10258.—§ 695b (Dakshayajñavināça): XII, 285a, 10281, 10323 (°ādayo derāḥ).—§ 696b (Daksha-prokta-Çiva-sahasranāmastotra): XII, 285, 10440 (na Brahmā na ca Govindah paurānā rehayo na te | māhātmyam veditum çaktā yathātathyena te, Çiva!). — § 701b (Bhava-Bhargavasamv.): XII, 290, 10681 (devatidevah).- § 702 (Mokshadh.): XII, 2968, 10839 (created brahmans); 297. 10870 (°naikena jūtānām nūnatvam gotratah katham).— § 704 (do.): XII, 301a, †11094; 302b, 11106.—§ 705 (do.): XII, 309, †11507.—§ 707 (do.): XII, 312, 11571 (hiranyandasambhavam); 313, 11591; 318, 11709 (devagrajam, if the jIva-soul escapes through the crown of the head one attains to the region of B.; read with B.: vibhum murdhna); 319, †11809 (°adīnam khecaranam kehitau), †11813 (°jāḥ, sc. sarve varṇāḥ), †11814 (°āsyato brāhmaṇāh samprabhūtā bāhubhyām kshatriyāh . . . nābhyām vaiçyāh padataç capi çadrah). — § 717b (Narayaniya): XII, 335a, 12685 (among the Prajāpatis).—§ 7170 (Uparicara): XII, 336, 12736 (B. mayā — i.e. by Nārāyana — krto Brahmā prasādataķ; C. has erroneously Brahmaprasādataķ); 337. 12742 (onah putra manasah, i.e. Ekata, Dvita, and Trita).-§ 717b (Nārāyanīya): XII, 3400, 12914 (Hiranyagarbho lokādiç oaturvaktro niruktagah), 12924 (mayā—i.e. by Nārāyana -erehtah purā Brahmā), 12927, 12929, 12980, 12988 (Aniruddhāt tathā Brahmā tannābhikamalodbhavaļ | Brahmaņaļ sarvabhūtāni), 12971, 12978, 12981; 341, 18018 (sa-Boka

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lokah), (λ), 13016, 13042 (Lokapitamahah), 13044, (13048), 13051, 13052 (oktam), 13055 (sa-Bokā devāh), 13058 (Lokagurur Lokapitamahah), 13060, 13061, 13079 (saptaits mānasāh proktā rahayo Brahmaņah putrāh, i.e. Sana, etc. (o)), 13083 (Lokaguruh), 13085 (anucishtah), 13098 (°sikah), 13100 (Lokakarta), 13105; 342, 13140 (yasyai.e. Nārāyana's—prasādajo Brahmā), 13145 (sprung from the lotus), (7), 13158 (ea-Bokā devāh), 13164, 13175 (onah putra adyah, i.e. Tritu); 343, I), ††13195 (bhatasargah krto Bona), 13201 (riçvam srjat), VII), ††13211 (Brahmanam, C.), ††13212, ††13213 (created the vajra from the bones of Dadhīca), (aa), 13281 (fell from his scat during the battle between Rudra and Nārāvana), 13282 (oaturvaktrah niruktagah), 13289, 13292; 344, 13307 (sa-Bokaih suraih, cannot see Narayana), 13319 (oadayah surah), (77), 13365; 346, 13403 (Lokapitamahah); 348ec, 13452 (Parames/thina), 13454, 13459, 13469 (caturmukhah), 13476 (srjantam Vedan), 13478, 13479 (was robbed of the Vedas by Madhu and Kaitabha), (ζζ), (13481), 13485, (ηη), (13487), 13508, 13520 (Brahmano 'pacitim kurvan jaghana Madhusudanah, sc. Madhu and Kaitabha), 13521 (created the worlds), 13541 (°ādīnām salokānām); 349, I), 13559 (mānasam janma Nūrāyanomukhodgatam Bonah), II), 13562 (cākshusham janma dvitīyam Bonah), 111), 13565 (tritīyam janma Bono . . vācikam), IV), 13571 (gravaņajā srehtir Bonah), 13573 (prajūsaryakaro . . . jagatpatih), 13576, 13577, 13579 (varado Lokapitāmahaḥ), 13581 (lokavisargakṛt), V), 13585 (nāsatye janmani purā Bonah), 13586, VI), 13590 (Hariyonaye), 13591, VII), 13594 (saptamam janma padmajam Bonah), 13624 (Lokapitāmahah); 350, 13654, 13655, 13661, 13665 (Parameshthina), 13705 (Umapatir Bhutapatih Crikantho Bonah sutah); 351, 13720 (Brahmana saha samvadam Tryambakasya).- § 717d (Brahma-Rudrasamv.): XII, 351, (13734), 13735, 13736, (13737); 352, (13740), †13761 (adya içah prajanam). - § 723 (Anuçasanik.): XIII, 6, 296 (Vaçishthasya ca samrādam Brahmanaç ca), (299).—§ 730 (do.): XIII, 14. 591 (Brahma-Vishnu-Sureçanam srashta, i.e. Civa; Boddayo dovah, adored Civa), 594 (created by Civa), 607 (cf. Brahmaloka),  $(\beta)$ , 624. — § 730g (Upamanyu): XIII, 14 $\eta$ , 731 (Brahma - Vishnu - Surendranam . . . vapur dhārayate Bhavah, i.e. Çiva), 791 (yah-i.e. Çiva-purvam asrjud devam Brahmāṇaṃ lokabhāvanaṃ), (θ), 795 (Bhagavaty uttamaiçvaryaṃ Brahma - Vishņu purogamam), 819, (v), 820 (Brahmendra-Mahendra-Vishnusahitā devāh), (f), 824, 857 (can be sluin by the weapon of Civa), (v), 869 (Lokapitamahah), (c), 875 (praised Çiva), 877, 910 (tvam Brahmā sarvadecānām, sc. Çiva), 931 (°adibhih suraih), 940 (yo-i.e. Çive-'srjad dakshinad angad Brahmanam lokabhavanam). — § 730 (Anuçasanik.): XIII, 14w, 986, 1001 (adibhih suraih), 1003 (Qiva identified with B.), 1011; 16, 1052 (did not know the real nature of Civa), 1053 (oakhyah, i.e. Civa), 1058 (Civa identified with B.), 1074 (°ūdibhih Siddhaih, concealed Çiva), (θθ), 1105; 17, 1115 (°proktaih), 1134 (Sarvalokapitamahah), 1267 (°ādayo devāḥ), 1283, 1287 (°no hṛdi), 1288; 18, 1361 (°tvam), ( $\lambda\lambda$ ), 1369.—§ 734 (do.): XIII, **26**, 1758 (kehamaya Brahmanah samam, i.e. Bhīshma), †1853 (°kantam Gangam). - § 737 (do.): XIII, 31a, 2013 (C. has Brahmanam). -§ 739 (do.): XIII, 35, 2153 (°gītāh, i.e. vv. 2146-2152).—§ 743 (do.): XIII, 40, 2249 (pramadāķ srehķhāķ "nā).—§ 746 (do.): XIII, 59, 3042 (? lokān çucīn Brahmapuraskrtan); 62\beta, 3150; 66, 3325 (Svayambhuva, in C. is printed Brahmana), 3326, (3330); 74, 3621 (Parameçvarah); 79, 3761; 81, 3816 (read with B.: Brahma tu gah, etc.).

3818 (gave horns to the kine); 83, 3893, (3913).—§ 747 (do.): XIII, 84a, 3954 (Pilāmahah).- § 747b (Suvarņotpatti): XIII, 84, 4014; 85, (4017), (4022), 4066, 4104 (Paramatmanah),  $(\delta)$ , 4112, 4117 (created the four custes), 4136 (Lokagurur Lokapitāmahah), 4140 (nisargād Ronah), 4149 (adopted Kavi), 4155 (Pitāmahah), 4162 (Lokapitāmahah), 4164 (Agni identified with B.), 4168 (Agni sprung from B.), 4173 (°rāyragnisomānām sālokyam). — § 749 (Anuçusanik.): XIII, 90, 4290; 91, 4345.- § 755b (Nahushop.): XIII, 100, 4809.—§ 758 (Anuçasanik.): XIII, 103, 4909 (Bhagirathasya samvadam Ronac ca), 4911, 4920, 4922, 4923, †4938, 4942, 4950.-\$ 759 (do.): XIII, 104, 5112.-\$ 760 (do.): XIII, 111, 5530 (vadatah). - § 762b (Kitop.): XIII, 119. 5790 (sālokyam Bonah).—§ 766 (Ānuçāsanik.): XIII, 126, 6046 (Padmasambharam), 6049, (6050); 130, (6113); 133. 6178 (Padmayoninā). - § 768b (Umā-Muheçvarasamv.): XIII, 141, 6390 (ono yoshiduttama, i.e. Tilottama), 6399 (created Surabhi), 6487 (drauk amrta); 143, 6580 (ond samudührtam), 6612 (°ünuçüsanam), 6617 (srjatü prajāh); 144, 6682 (°nā samudīritaķ, sc. mārgaķ); 145, 6691 (°nā proktāķ); 1467, 6750 (Savitri Brahmanah sadhvi).-- § 768b (Krshna Vāsudova): XIII, 147, 6809 (Brahmā tanyodarabhavah, i.e. Krehna's), 6818 (Brahmā vasati garbhasthah çarīre, i.e. in Krshna), 6843 (Pitāmaham), 6846 (opurvo devaganah).— § 772. (Pavanārjunasamv.): Vāyu said: A superior brahman is the protector of all creatures and the creator of the living world (cf. Agni), viz. Prajapati Brahmán. Some unwise persons say that Brahmán was born from an egg . . . ; this view one should not hold; how can Brahman be born, he who is unborn (ajah)? the egg is space (ākāçam); from that Brahman was born; if it is objected, that there would be nothing for him to stand upon: there is Ahankara ("consciousness"), endued with great energy: XIII, 154, 7227 (Prajapatih), 7228, 7231. - § 772b (Pavanarjunasamv.): XIII, 155, 7233 (onah sutam, i.e. Earth).- § 7721 (Vasishtha): XIII, 156, 7282 (°dattavaram saras), 7289 (°dattararā Daityāķ). — § 772p (Kapa, pl.): XIII, 158. 7328, (7330).—§ 7736 (Kṛshṇa Vasudeva): XIII, 159. 7388 (Brahmā bhūtva, sc. Kṛshṇa).—§ 773d (Çiva): XIII, 161, 7487 (°āṇaṃ sārathim kṛtrā, sc. Çiva), 7492 (adored Çiva).- § 775 (Anuçasanik.): XIII, 166a, 7635 (onah satt Savitri).- § 782 (Anugītāp.): XIV, 18, 521 (Sarvalokapitamahan). - § 782b (Brahmanagītā): XIV, 20, 609 (°ādayaḥ); 23, (†690), 707 (Prajāpatih); 27, 785.— § 782g (Guruçishyasamv.): XIV, 35, 949 (onoktam idam), 962 (vītakulmasham); 36, (967); 37, (1023); 38, (1042); 39, (1058); 40, (1084); 41, (1097); 42, (1102), 151133; 43. (1170); **44**, (1212); **45**, (1234); **46**, (1259); **47**, (1317); 48. (1334); 50. (1366); 51. (1424), 1466, 1467.—§ 7848 (Uttanka): XIV, 54, 1576 (Krahna identified with B., Vishnu, and Indra).—§ 788 (Açramavāsap.): XV, 28, 755 (nivogad Bonah).

Cf. also the following synonyms:

Abjasambhava: I, 2077. Ādideva: XII, 6949. Agni: XII, 8139. Ahamkāra, q.v. Aja, q.v. Avyaya, q.v. Bhūmipati: I, 2499. Bhūtakṛt, q.v. Bhūtātman, q.v.

Caturmukha, g.v. Caturvaktra, q.v. Caturveda, q.v. Cambhu, q.v. Devadeva, q.v. Devādhideva, q.v. Deväsuraguru, q.v. Devātideva: XII. 10681. Devavara, q.v. Deveça, q.v. Dhātr, q.v. Hiranyagarbha, q.v. Ica. q.v. Icvara, q.v. Jagannātha, q.v. Jagatpati, q.v. Jagatprabhu: XII, 9166. Lokabhāvana, q.v. Lokadhātr, q.v. Lokadinidhanecvara: VII, 2068. Lokaguru, q.v. Lokakartr, q.v. Lokakrt, q.v. Lokapitamaha: I, 904, 2074; II, 473; III, 8825; V, 3502, 4107; VII, 2078; IX, 2281, 2524; XII, 2144, 9194, 10180, 10185, 13042, 13058, 13403, 13579, 13624; XIII, 869, 3912, 4136, 4162; XIV, 1347. Lokasambhava: XIII, 940. Lokasrashtr: VIII, 1532. Lokavrddha: V, 1920. Lokeca, q.v. Mahādeva: XII, 9176, 13047. Mānasa, q.v. Niruktaga: XII, 12914, 13283. Padmasambhava: XIII, 6046. Padmayoni: III, 16547; VII, 9427, 9591; XII,

13371; XIII, 1126, 3546, 6178.

Padmodbhava: XIII, 298.

Parameshthin, q.v.

Pitamaha: I, 32, 902, 935, 1197, 1272, (1274), 1277. 1569, 1570, 1576, 1580, 1588, 1627, 1628, 1629, 1638, 1644, 1645, 1652, 1826, 1915, 2057, 2065, 2075, 2076, 3846, (7279), 7635, 7636, 7637, 7642, (7643), 7644, 7680 (°sya bharanam), 7681, 7683, 7685, 7686, 7687, 7689, 7690, 7696, (7698), 7700, 7708, 7732, 7733, 8157; I1, 280, 420 (°sabhām), 425 (do.), 465, 467, 482 (°sabhāyām), 739 (°samah, i.e. Brhadratha); 111, 7078, 8034 (Vetasikām Ponishevitām), 8192 (at Tungaka), 8239, 8253 (purogaç ca devah), 8276 (°samam Dhaumyam), 8315 (performed a sacrifice in Prayaga). 8700, 8707 (yathā), 8775 (iva), 8823, 8827, 8858, 11856 (on Meru), 12152, 12190, 12305, 12809, 13559, 13565, 13585, 14278, 15886, 15934, 15938; V, 1920, 1922, 3604 (amrtonā 'bhitrptasya saram udgiratah pura, Posya vadanad udatishthad aninditā, i.e. Surabhi), 3835 (atra—in the North—yajñam samūsadya dhruvam sthātā Poh), 3969 (yathā Devyām Poh), 4102, (4111); VI, 2939, 2975, 2977, 5770 (ica); VII, 2041, 2071, 2085, 2099, 2101, 6348 ("purogamā devāļi); VIII, 1518, 1526, 1528 (trilokoçam), (1530), 1531, 1533, 1574 (lokadhātā), 1575, 1622, 1627, 2089, 2091, 4438; X, 769, 771, 776, 784; XII, 1355 (°sutam jyeshtham Kumaram), 2148, 2514, 4176 (wanting in B.), 4178, 4465, 4490, 4515, 4516, 4519 (°samaprabhah), 5847, 6131, 6134, 6145, 6162, 6330 (°sabhopamam). 6437, 7355, 7631, (7635), 8060, †8423 (Svayambhuvah), 9156,

9159, 9165, 9174, (9195), 9210, 9212, 10052 (identified with Vishnu), 10113 (°purogūç ca sarve devāķ), 10163, 10164, 10165, 10170, 10177, 10178, 10187, 10191, 10252, 10488 (hrdayañ oa Poah, sc. Civa's), 12979, 13037, 13045, 13420 (?), 13522, 13562, 13595, 13596, †13686, (13727), 13731, 13764; XIII, 297, 298, 794, 1112, 1517, 2252, 2253, 2255, 2966, 3289 (Atrih Posutah), (3554), (3607), 3616, 3884 (osya samvadam Indrasya ca), 3887, 8953, 4016, 4020, 4104, 4138, 4142, 4155, 4159, 4160, 4371 (°eabham), 4378, 4392, 4765, 4805, 4807, 4923, 4928, 4933, 6155 (padmabhūtah), 6159, 6582, 6807, 6810 (ogrham, i.e. Krshna), 6843, 6845, 7229 (born from the ākāça), 7635 (jagannāthah), 7642; XIV, 525, 689, 784, 2035; XVIII, 170.

Prabhavah sarvabhūtānām: I. 2499. Prajānām icvarecvarah: VII, 2085.

Prajāpati, q.v.

Prajeçvara: VII, 2079.

Prapitāmaha: I, 7733; III, 1152, 15916; VI, 1285 (identified with Krshna); VII, 1626; IX, 2192; XII, 7351, 9161; XIII, 1126; XIV, 966.

Sarvabhūtapitāmaha: I, 2493; IX, 2499; XII,

Sarvabhūtātman, q.v. Sarvabhūteça: III, 12818. Sarvalokakrt: I, 8145.

Sarvalokapitāmaha: I, 901, 7735; II, 435; III. 8856, 12811, 12997, 13535; VIII, 1620; IX, 2313, 2495, 2742, 2750; XII, 4483, 6140, 13470; XIII, 1134; XIV. 521.

Sarvalokeçvara, q.v. Sarveça: VII, 2102. Suraguru: I, 32(?), 2504. Suracreshtha, q.v. Surasattama, q.v. Svayambhū, q.v. Trailokyakartr: XII, 10167. Tribhuvaneçvara, q.v. Trilokakrt: XII, 6977, 10190. Trilokeça, q.v. Vedhas, q.v. Vibudhaçreshtha, q.v. Vibudheçvara, q.v. Vicvakrt, q.v. Vicvātman, q.v. Viçveça, q.v. Vicveçvara, q.v. **Vidhātṛ,** q.v.

**Vídhi,** q.v.

Virinci, q.v.

**Brahmán**<sup>2</sup> - Civa (1000 names 1-1). Do. 3 = Vishņu (1000

Bráhman ("the Absolute, the Vedas, etc."). § 1 (Auukram.): I, 1, 14 ("bhūtāḥ, i.e. the munis present at the sacrifice of Caunaka).—§ 2 (do.): I, 1, 22 (ekāksharam, etc. = Vishnu). -§ 3 (do.): I, 1, 30 (satyam, jyotir, Brahma sanatanam, in the primordial egg, whence came Brahmán, etc.).—§ 4 (do.): I, 1, †109! (mūlam Krshņo brahma ca brāhmanāç ca).—§ 7 (do.): I, 1, 250 (çāçvatam, paramam).—§ 72 (Ādivamçāvatāranap.): I, 62, 2317 (gacchati çāçvatam).—§ 82 (Krshna Vasudeva): I, 63, 2429 (avyaktyam aksharam, etc. - Krshna). —§ 84 (Ādivamçāvatāraņap.): I, 64, 2474 (na ca vikrīņate brahma, i.e. the Vedas).—§ 135 (Cakuntalop.): I, 74, 3098

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(satyam param brahma).- § 143 (Nahusha): I, 75, 3156 (°bhūtah, i.e. Yati).- § 144 (Yayāti): I, 75, 3176 (sampadyate tada), 3177 (do.).—§ 145 (Kaca): I, 76, †3229 (? brahma ca brāhmanāc ca, worship Devayānī), †3245 (°rāçim, i.e. Ucanas), †3253 (brahmano brahmabhutah, i.e. Kaca).-§ 146 (Devayani): I, 78, 3315 (acintyam, etc.). § 148 (Yayati): I, 85, 3515 (ony adhaya manasam).- § 149 (do.): I, 90, †3622.- § 223 (Vasishtha): I, 175, 6691 (?, mahad āçoaryam Botejobhavam), 6692 (otejobalam).- § 233 (Svayamvarap.): I, 188, 7047 (°tejasā).—§ 259 (Çārngakop.): I, 232, 8424 (?, stad brahma vyāhrtam tvayā). - § 260 (Khāndavadah.): I, 234, 8463 (?) - 277 (Jarasandhavadhap.): II, 22, 871 (?, svargayonir mahad brahma).—§ 310b (Sūrya): III, 3, 190 (çüçvatam = Sürya).- § 327 (Draupadīparit.): III, 29. 1101 (kshamà brahma, etc.), 1104 (do.), 1105, 1106 (sampadyate tadā).- § 329 (Kāmyakavanaprav.): III, 36, 1450 (bruhma = the Pratismrti knowledge).- § 330 (Indradarçana): III, 37, 1466 (do.).-§ 370 (Tīrthayātrāp.): 111, 84, 8043 (obhūtah, cf. Gangodbheda).—§ 377 (Dhaumyatīrthak.): III, 90, 8400 (paramam, i.e. Nārāyana).—§ 383 (Jāmadagnyatejohānik.): III, 99, 8675 (°bhūtāḥ). — § 417 (Yavakritop.): III, 138, 10814 (= the Vedas), 10817 (?).-§ 423 (Gandhamādanaprav.): III, 145, 11047 (°bhūtāḥ, at Baduri).- § 450 (Ajagarap.): III, 180, 12471 (param brahma nirduhkham asukhañ oa yat), 12472 .- § 453 (Märkandeyas.): III, 183, 12621 (obhūtāh).- § 456 (Sarasvatī-Tarkshyas.): III, 186, 12719 (- the Vedas?). - § 459 (Markandeyas.): III, 189, 12992 (°rāpiņā, i.e. Nārāyana). -§ 474b (Dhundhumārop.): III, 201, 13495 (Brahma Vedāç ca, created by Vishņu).—§ 482 (Pativratop., Brāhmaņavyādhasamv.): III, 210, 13913 (mahābhūtātmakam Brahma). -§ 483 (do., do.): III, 211, 13934 (°bhūtasya samyogah).-§ 485 (do., do.): 111, 213, 13962 (oyonim, i.e. the soul), 13992 ("no yogam), 13997, 13998.—§ 520 (Mudgala): III, 261, 15482 (Vishnoh paramam padam, param brahmeti yam viduh) - § 552 (Goharanap.): IV, 50, 1559 (?, °karmāni); 51, 1592 (Brahmastram Brahma Vedaç ca). - § 555 (Indravijnya): V, 17, 534 (yasmāt pūrvaiķ krtam brahma brahmarshibhir anushthitam | adushtam dushayasi vai). - § 556 (Sanjayayanap.): V, 29 µ, †861 (mūlan tvaham brahma ca brāhmaņāç oa, said Krshņa, cf. I, 109).—§ 559 (Prajāgarap.): V, 36, 1282 (°vittam); 39, 1515 (= the Vedus?, brahma brahmavidām balam).—§ 560 (Sanatsujūtap.): V, 42, 1580 (apramādād Brahmabhūtā bhacanti, sc. the gods), 1610 (avasati); 43, 1679, 1683; 44, †1685, †1700, †1707 (abhyeti), †1708; 45, 1722 (°mukhyānām brahmanānām), 1736 (aviçati); 46, 1739 (Brahma çukrat pravartate, Brahma cukrena vardhate).- § 561 (Yanasandhip.): V, 53, 2113 (?, °varoasi, i.e. Yudhishthira); 63, 2452 (°bhūyūya kalpate).
—§ 562 (Bhagavadyānap.): V, 90, 3231 (mahat brahma, identified with Krshna). - § 569 (do.): V, 140, 4742 (°karmany aussthitah, sc. Dhaumya). - § 573 (Ambopakhyānap.): V, 181, 7215 (°rāçiḥ, i.e. Rāma Jāmadagnya). - § 576 (Bhagavadgītāp.): VI, 26, 950 (nirvāņam); 27, 965 (karma brahmodbhavam viddhi); 28, 1017, 1018 (°agnau), 1024 (yajñaçishtumrtabhujo yanti brahma sanatanam); 29, 1041 (adhigacchati), 1045, 1054, 1055, 1056, 1059 (Brahmanirvāņam Brahmabhūto 'dhigacchati'), 1060 (labhante Brahmanirvāņam rshayah kshīnakalmashah), 1061 (onirvanam), 1091 (obhūtam), 1092; 30, 1102 (vimudho Brahmanah pathi), 1108 (çabdabrahma, i.e. the Vedus); 31, 1140; 32, 1142, 1144, 1154 (om ity ekakeharam brahma), 1165; 34, 1216 (param, identified with Krshna); 37, 1334 (param), 1351 (cam-

padyate tadā); 38, 1358 (mahat), 1359, 1381 (°bhūyūya kalpate), 1382 (Brahmano hi pratishthā 'ham amrtasyāvyayasya ca); 41. 1449 (om. tat. sad iti nirdeco Brahmanas trividhah smrtah); 42. 1504 (apnoti), 1507 (obhūyaya kalpate), 1508 (obhūtah).- § 581 (Bhishmavadhap.): VI, 66, 2987 (paramakam, identified with Krshna); 67, 3030 (obhutam Leçavam). - § 593 (Abhimanyuvadhup.): VII, 42, 1754 (grnan Brahma sanatanam) .-§ 595 (Shodaçar. v. Prthu Vainya): VII, 69, 2416 (milked from the Earth by the Saptarshayah). - § 596 (Pratijnap.): VII, 80, 2862 (grnan Brahma sanātanam), 2865 (identified with Civa); 81, 2898 (grnantau vedavidvāmsau tad Brahma Catarudriyam).- § 599 (Jayadrathavadhap.): VII, 94, 3449 (v. Brahmán), 3479 (°sütrena badhnāmi kavacam).- § 603 (Nārāyanāstram.): VII, 195, 9009 (°rāpah); 201, 9451 (°bhūto . . . abharat, sc. Nārāyana), †9467 (v. Bruhmán), †9470 (gacchati).- § 606 (Tripurākhyāna): VIII, 33, 1437 (gṛṇanto Brahma çaçratam).-- § 607 (Karṇap.): VIII, 42, †1970 (abrāhmane Brahma na hi dhruvam syāt). - § 616 (Sauptikap.): X, 7, 257 (identified with Civa) .- § 618 (Jalapradānikap.): XI, 7, 192 (çāçvatam). - § 621 (Rājadh.): XII, 3, 105 (i.e. Brahmastra); 7, 194 (sampadyale tadā).-§ 623 (do.): XII, 12, 357 (°bhūtanya dvijāteḥ); 13, 374 (tryaksharam çüçvatam), 375; 15, 460 (na Brahma çüpy adhīyīta, i.e. the Vedas, differently B.); 17, 532 (obhāvaprapannānām), 533 (sampadyate tadā).—§ 626 (do.): XII, 20, 604 (= the Vedus); 21, 619 (sampadyate tadā).—§ 630 (do.): XII, 26, 781 (do.), 782 (do.).—§ 635 (do.): XII, 34, 1213 (°vikrayî).—§ 637 (do.): X11, 47, 1606 (param, identified with Krshna), 1617 (bhaumasya, i.e. the Vedas, the brahmans and the sacrifices, Nil.), 1619 (Brahma proktam yugadishu, sc. Kṛshṇa), 1622 (skāksharam, i.e. Kṛshṇa), 1688 (Nūrāyanaparam Brahma).—§ 640 (do.): XII, 56, 2012 (bhaumam).—§ 641 (do.): XII, 59, 2142 (i.e. the Vedas), 2143 (do.), 2145 (sanātanam naralokastham), 2146.—§ 641f (Prthu Vainya): XII, 59, 2227 (bhaumam). - § 641 (Rājadh.): XII, 63, 2357 (shatkarma); 66, 2489 (samaçnute); 77, 2913 (yesham Brahma param balam); 108, 4015 (yena prīnāty upadhyāyam tena Brahma pūjitam); 121,4463.— § 649 (Apaddharm.): XII, 141, 5382 (vahnih).-\$ 655 (do.): XII, 160, 5950 (°bhūyāya kalpate), 5957 (Paitāmaham sthanam Brahmaraçisamudbhavam); 161, 5981 (sanatanam) .--§ 659 (Mokshadh.): XII, 174, 6510 (sampadyate tadā), 6512 (do.); 177, 6616 (mano Boni dharayan), 6635 (opratishthah, sc. Manki), 6638 (mahat sukham).- § 660b (Bhrgu-Bharadvajasamv.): XII, 188β, 6931 (çāçratam, i.e. nityam Vedam, Nil., created by Brahmán), 6945 (brāhmanā Botantrasthās tapas teshām na naçyati | Brahma dhārayatām nityam vratāni niyamās tathā), 6946 (param), 6949 (omulā, sc. srshtih); 189, 6965 (prāņam Boni dhārayet), 6966 (nirvedenādhigacohati); 190, 6968 (satyam).-\$ 661 (Mokshadh.): XII, 196, 7158 (ony avasthitāķ), 7166 (dhiyā dhyāyati), 7172 (°kāyanishevaņam); 197, 7185 ('ni sthitam).-- § 662 (do.): XII, 199, 7324 (°bhūtaḥ), 7325.—§ 662b (Jāpakop.): XII, 199, 7264 (ekākeharam). — § 663 (Mokshadh.): XII, 201, †7380 (param hy upaiti); 204, 7456 (tada sampadyate); 205, 7466 (abhyeti), 7469 (prajñāyate), 7471 (do.), 7478 (ninīshet paramam Brahma), 7480 (apnoti), 7481 (paramam); 206. 7486 (drakshyate), 7499 (paramam, i.e. Vishnu), 7502, 7503, †7512 (°carīram), †7516 (pravicati B° cavyayam). — § 667 (do.): XII, 210, 7649 (guhyam), 7650 (ono mukham, i.e. Krshna), 7651 (çaçvatam, i.e. Krshna), 7652, 7655 (çaçvatam, i.e. Krshna), 7664 (anadyam tat param Bo na devā narehayo viduh); 215, 7813 (Obhūyāya kalpate), 7820 (eanātanam);

216, 7839 (paramam), 7841 (aksharam); 217, 7842 (param), 7844 (cācvatam), 7871 (obhūtāh).—§ 668b (Pānçaçikhavākya): XII. 218, 7894 (ekāksharam nānarūpam). — § 671b (Bali-Vasavasamv.): XII, 224, 8135 (gandhiram gahanam). -§ 677 (Mokshadh.): XII, 227, 8488 (agre sampravartate), 8499 (çaçratam); 233, 8510 (tejomayam çukram), 8540 (dve brahmani vedituvye çabdabrahma-i e. the Vedas-parañ ca yat), 8541 (çabdabrahmani nishnütuh param Boudhigacchatı); 234, 8571 (param), 8572, 8573 (°aryakte); 235, 8596 (nirgunam); 236, 8629 (°prayabhavena); 238, 8709 (°jñanapratishtham hi tam devā brāhmanam viduh); 240, 8735 (adhigacchati), 8751 (°bhūyase kalpate), 8754 (sampadyate tadā); 241, 8776 (tejomayam çukram); 242, 8816 (paramam); 243, 8831 (obhūyase kalpate), 8838 (catushpadī hi nihçrenī Bony eshā pratishthila); 251, 9054 (obhūyan bhavishyasi), 9060 (aduhkham asukham); 252, 9068 (sampadyate tadā), 9069 (do.), 9070 (°bhūyāya kalpate); 254, 9115 (param).—§ 680 (do.): XII, 263, 9355 (sampadyate tadā), 9356 (do.); 264, 9412 (Brahmaiva vartate loke), 9415 (sarvam Brahma Bruhmani samcritam).- § 684 (do.): XII, 270, 9638 (°bhūtāḥ), 9654 (Brahmani Brahma vindati); 271, 9707 (dre Brahmani, etc., cf. v. 8540), 9708 (param Boadhigacchati, cf. v. 8541), 9747, †9753, †9754.-§ 688 (do.): XII, 276, 9912 (°tvam upagaochati), 9913 (obhāre). - § 692 (do.): XII, 280, 10000 (prakāçati sanātanam), 10021 (aigraryam rai mahat Ro); 281, 10051 (identified with Vishnu), 10054 (prakāçate), †10081 (dushprāpam abhyeti). - § 696b (Dakshaprokta-Çivasahasra - nāmastotra): XII, 285, 10474 (°sammitah, sc. stavah, i.e. the hymn containing Civa's 1000 names as recited by Daksha). - § 702 (Mokshadh.): XII, 292, 10736 (°cāstrajnāh). — § 703 (Mokshadh.): XII, 300, †11011 (guhyam). - § 704 (do.): XII, 302, 11198 (sanatanam, i.e. the Sankhya-system).- § 705 (do.): XII, 303, 11224 (param sanātanam); 309, 11474 (avyaktam), †11497 (sanātanam viçuddham ādyam), †11502 (param), †11504 (do.), †11506 (sanātanam), 11508 (param), 11512 (sanātanam).-§ 707 (do.): XII, 311, 11547 (avyaktam param); 317, 11692 (avyayam), 11699 (paramam avyayam); 319, †11813, 11825. -§ 709b (Sulabhā-Janaka-samv.): XII, 321, 11924 (Brahma Brahmavidām balam, i.e. the Vedas). - § 713 (Cukakṛti): XII, 326, 12219 (°-tulyaparakramam); 327, 12279 (°āçramapade, i.e. sannyāsa), 12293 (sampadyate tadā), 12294 (do.), 12295 (otvam açnute), 12296 (sampadyale tadā), 12298 (do.). - § 714 (Cukakrtya): XII, 329, 12370 (i.e. the Vedas).- § 715 (Cuka-Nāradasamv.): XII, 331, 12498 (abhyeti). - § 716 (Çukübhipatana): XII, 334, 12610 (oni pratyatishthat), 12627 (obhulo bharat, sc. Cuka), 12642 (°tejomayah, i c. Çuka). - § 717c (Uparicara): XII, 336, 12727; 337, 12753 (brhad Brahma mahac caiva çabdah paryayavacakah, etymology of the name Brhaspati), 12802 (°bhavam anusthitāh). — § 717h (Narayanīya): XII, 341, 13116 (param, i.e. Nūrūyaņa); 343, 13191 (°bhūtam), ††13196 (? Agnih; - brahmana, Nil.), 13239 (paramam, i.e. nirvāņa); 348, 13465 (tamaso Brahma sambhūtam), 13481 (Vēdā me Brahma cottaram, said Brahmán), 13530 (agryam, i.e. Nārāyana); 349, 13612 (paramakam, i.e. Nārāyana).— § 718b (Unchavrttyup.): XII, 360, 13861 (vartayan); 362, 13890 (āvartayāmi, i.e. the Vedas).—§ 724 (Ānuçāsanik.): XIII, 7, 369 (yena priņāti upadhyāyam tena syād Brahma pūjitam).- § 730 (do.): XIII, 14, 593 (aksharam paramam, identified with Civa); 16nn, 1044 (nirgunam, i.e. Civa). 1045 (? ono gatim = Civa), 1061 (paramam, i.e. Civa), 1066 (= Civa), 1086 (param = Civa), 1093 (sanātanam = Civa), 1103 (paramam = Civa); 17, 1118 (do.), 1120 (sanūtanam = Civa), 1193 (paramam = Civa (1000 names2)), 1266 (= do.), 1270 (paramam, param);  $18\lambda\lambda$ , †1369 (= the Upanishads, PCR.). — § 733t (Viçālā): XIII, 25, 1730 (°bhūtāḥ). — § 746 (Ānuçāsanik.): XIII, 62, 3138 (°bhūyam sa gacchati); 63, 3232 (i.e. the Vedus).—§ 747b (Suvarnotpatti): XIII, 85, 4132 (param, i.e. Agni). — § 762b (Kitopākhyāna): XIII, 117, 5728 (obhulanya, i.e. Vyāsa); 118, 5775 (°bhūtah); 119, 5790 (sanātanam).—\$ 768b (Umā-Maheçvarasamv.): XIII, 141, 6420 (obhūyāya kalpate); 142, 6538 (do.); 143, 6616 (nirgunam nirmalam Brahma yatra tishthati sa drijah), 6621 (°bhūyāya kalpate). — § 768b (Krshņa Vāsudeva): XIII, 147, 6817 (obhātasya, i.e. Kṛshna), 6838 (°bhutah, i.e. Kṛshṇa); 148, 6875 (do.).-- § 769 (Ānuçāsauik.): XIII, 149, 6944 (paramam, i.e. Vishņu), 7066 (sanātanam yāti).—§ 770 (do.): XIII, 151ζ, 7109 (°tejomayāh, i.e. the rshis of the East), 7133 (paramam), 7150 (mahad Brahma Savitrigunakirtanam), 7154 (sanatanam). - § 778b (Krshna Väsudeva): XIII, 169, 7370 ("guhām pravishtah, sc. Kṛshna). -- § 779 (Açvamedhikap.): XIV, 13, 333 (tryaksharam çaçvatam), 334 (omrtyu).- § 782 (Anugītāp.): XIV, 16, 419 (param); 17, 477 (= jiva); 18, 502 (çâçratam = jīva?); 19, 545 (sanātanam param āpnoti), 557 (aryayam āpnoti), 579 (āsadayati tad Bo), 582. - § 782b (Brāhmanagītā); XIV, 20, 608 (nirdrandvam); 24, 727 (sanātanam); 26, 753 (om ity aksharam Brahma), 761 (oni sthitah, Brahmabhūtah), 762 (Brahmaiva samidhas tanya Brahmaynir Brahmasambharah | āpo Brahma gurur Brahma sa Brahmanı samāhītah); 27, 783 (vāri B°sambhavaḥ); 32, 912 (°lābhyasya; °nābhasya, PCR.); 34, 925 (°no lingam).—§ 782 (Anugītāp.): XIV, 35, 934 (param).—§ 782g (Guruçishyasamv.): XIV, 35, 950 (param), 953 (°bhūyūya kalpate), 956 (°bījah, sc. vrkshah), 969, 973 (°bhārāya); 41, 1112 (çubham yātı), 1115 (prakāçate); 42, 1153 (°bhūyāya kalpate); 47, 1317 (param . . Brahmayonisthāh), 1318, 1324 (°bhūyāya kalpate), 1330 (°vrkshah); 48, 1334 (°mayam vrksham, °vanam); 49, 1351 (ojnah), 1353 (do., C. has Brāo); 51, 1432 (param), 1453 (tryakeharam . . . çāçvatam), 1460 (çubham vetti). - § 790 (Putradarçanap.): XV, 35, 940 (°opanishadam, i.e. the Vedas and the Upanishads).- § 795 (Svargårohanap.): XVIII, 5, 187 (°bhūyāya kalpate).—§ 795b (Mahābhārata): XVIII, 5, 208 (param Brahmudhiyacchati).

Bráhman<sup>2</sup> = Çiva (1000 names<sup>1</sup>). Do.<sup>3</sup> = Vishņu (1000 names)

Brāhmaṇa 1 = Çiva (1000 names 2). Do. 2 = Vishṇu (1000 names).

Brāhmaṇa (adj.). § 520 (Mudgala): III, 261, 15458 (lokāḥ).

[Brāhmanagītā] ("the instruction given by the brahman"). § 782b (Anugītāparvan): Kṛshṇa said: A certain brahman's wife asked her husband (who was a complete master of every kind of knowledge and wisdom) to what region she should go, being dependent on him as her husband, who was harsh in his conduct towards her (kīnāçam, i.e. karkaçam niranu-kroçam, Nīl.). The brahman discourses on acts; on the seat of the soul, where Brāhman, Sona, and Agni, etc., dwell, and for whose sake Brahman, etc., in Yoga, worship the indestructible, etc.; the life-breaths prāṇa, etc. (a); in the midst of them is Agni Vaiçvānara, whose seven flames are the nose, the tongue, the eye, the skin, the ear, the mind, and the understanding (boddhavyam), etc. (XIV, 20). In this connection an ancient story is cited, viz. that of the institution of the ten hotrs, i.e. the ear, the skin, the two eyes,

the tongue, the nose, the two feet, the two hands, the genital organ, the lower duct, and speech; sound, etc., are the ten libations; the points of the compass, wind, sun, moon, earth. fire, Vishnu, Indra, Prajapati, and Mitra are the ten fires, etc. (XIV, 21); in this connection an aucient story is cited, viz. that of the institution of the seven hotrs, the nose, the eye, the tongue, the skin, the ear, the mind, and the understanding (buddhih), not knowing the qualities of one another; the nose, etc., and the understanding never succeed in apprehending doubt, it is the mind [alone] that apprehends it: the nose, etc., and the mind never succeed in apprehending determination; it is the understanding alone that apprehends it: in this connection this ancient narrative of a discourse between the senses and the mind is cited; as the nose does not smell, etc., without the mind, the mind thought itself to be the eternal and foremost one of all the elements; but the senses said that without them the mind would have no enjoyments at all, etc. (XIV, 22); likewise the ancient story of the institution of the five hotrs: Prana, Apana, Udana, Samana, and Vyana; the wind nursed by Prana > Apana > Vyāna > Udāna > Samāna; these asked Brahmán in days of vore as to which of them was the foremost; Brahmán said that he upon whose extinction all the life-breaths become extinct is the foremost; it turned out (as Brahmán said) that they are all foremost and not foremost, as they possess the attributes of one another (XIV, 23); likewise the ancient story of the discourse between Narada and R. Devamata. Devamata said: Which part of a creature that takes birth comes first into existence, is it Prana or Apana, etc.? Nārada seems to give the following explanation: kāma (desire) is (1-2) samāna and vyāna, which move transversely and alternately [from the man to the woman, and vice versa?] and have sprung from sativa; from kama springs the vital seed [in the man] and the rajas or blood [in the woman]; from the union of these two springs (3) prana, and from the seed being modified by prana springs (4) apana; these two move up and down and represent the two libations in the [mystical] fire; from the sexual intercourse of the loving pair springs harsha (pleasure), which is (5) udana = the fire between prana and apana = the fire between day and night = the fire between sat (the existent) and asat (the nonexistent) = [the union between Samana and (Nil.)] Vyana = Canti (tranquillity) = eternal Brahman ("as the brahmans know"); in fire the smoke is tamas (darkness), and the ashes rajas (passion). [Nīl. takes all the expressions figuratively in a philosophical sense; according to him the seed (cukra) is = adrehta, i.e. the karman of past lives, the blood (conitam) = attachment to the objects of sense, prana = lingatman, apāna = death, etc.] (XIV, 24); likewise the ancient story of the Caturhotra, i.e. the sacrifice with four hotre; the instrument, the action, the agent, and cmancipation; at the sacrifice of yoga the Prana is the Stotra, etc.  $(\beta)$ ; people knowing Narayana recite some Res; to Narayana animals (i.e. the senses, Nil.) were offered in days of yore; and some Samane; Narayana is the soul of all (XIV, 25); † there is one ruler, residing in the heart, etc.; instructed by him the seven R.'s shine in the firmament; having lived with that instructor, Indra attained to the sovereignty of all the worlds. There is one enemy, residing in the heart; instructed by him all snakes are always hated († v. 746-750). In this connection the old story of the instruction of the snakes, the gods (and As.), and R. by Prejapati is cited; asked by them what is highly beneficial, he said om, i.e. Brahman in one syllable;

then they ran away in various directions from desire of selfinstruction; first arose in the snakes the disposition of biting; in the As. the disposition for ostentatious pride; the gods betook themselves to gifts, and M.-r. to self-restraint (XIV, 26). The brahman compared the world to an impassable fastness (durgam), and Bráhman to a great forest; asked by his wife, he described this forest copiously (XIV, 27); "it is not I, but nature that smells scents, etc." In this connection an ancient discourse between an adhvaryu and a yati is recited: Beholding an animal sprinkled with water at a sacrificial ceremony, a yati blamed the adhvaryu for that destruction of life. The Adhvaryu appealed to the Vedas, saying, "This goat will not be destroyed, but will be benefited; that part of it which is of earth will go to earth," etc.; the yati said that if the sacrifice was to the benefit of the goat, then the goats ought to give their consent; "abstention from cruelty is alone worthy of approbation; one should be guided by perception"; the adhraryu objected that by smelling what belongs to the earth, etc., one takes life, as all these entities have life; the yati distinguished between the indestructible and the destructible of the soul (atmanah); of these only the indestructible is really existent; to him who is freed from all existent objects there is no fear; the adhvaryu admires and praises him, and says that he has no fault by performing those rites according to the mantras; the yati remained silent; the adhvaryu proceeded with the sacrifice (XIV, 28). Follows the ancient story about the 1,000-armed king Kartavīryarjuna and the Ocean; v. Arjuna Kartavīrya (c) and Paraçu-Rāma (d) (XIV, 29) with Alarka (e) (XIV, 30). The brahman said: There are three fees in the world (i.e. ninefold, on account of the three gunas); exultation, satisfaction, and joy < goodness; desire, wrath, and hatred < passion; lassitude, sloth, and delusion < darkness. Persons conversant with the ancient kalpas recite some verses which were sung in days of old by king Ambartsha, who had acquired a tranquil soul: "I have killed all focs, etc., but the greatest vice has not yet been destroyed by me . . . " (XIV, 31). Then the old narrative of the discourse between a brahman and king Janaka (f) is cited (XIV, 32-33). Asked by his wife as to how this knowledge may be acquired, the brahman said: Know that Brahmani (i.e. buddhi, Nil.) is the [lower] arani, the preceptor the upper arani; penances and conversance with the scriptures turn the upper arani; knowledge is the fire produced. Asked by his wife about the symbol (lingam) of Brahman called kshetrajña, the brahman answered that he is without symbols and qualities. Krehna said: Then the mind of that brahman's wife, upon the destruction of the kshotrajña, became that which is beyond the kshetrajñas, in consequence of the knowledge of kshetra. Asked by Arjuna, where now that brahman and his wife were, Krshna said: "My mind (manus) is the brahman, my understanding (buddhi) is the brahmanī; he who has been called kshetrajña is I myself" (XIV, 34).

Brāhmanāh = Civa (1000 names 1).

Brahmanah çāstra(m) ("the Vedas," PCR.). § 702 (Mokshudh.): XII, 292, 10735 ("nirdeçāt).

Brahmanah kshaya(h). § 015kk (Kurukshetrak.): IX, 53, 3025. Cf. Brahmakshetra.

Brahmanah pada(m). § 480 (Pativratop. Brahmanavyādhasanvāda): III, 209, 13895 (āpnoti yat param).— § 641 (Rājadh.): XII, 79, 2982.— § 677 (Mokshadh.): XII, 236, 8621 (ninīshet); 237, 8780 (do.).— § 684 (do.): XII, 271, 9739 (anvisochan).— § 687 (do.): XII, 275, 9871 (ninīshet).—§ 772b (Pavanārjunasumv.): XIII, 155, 7234.— § 779 (Açvamedhikap.): XIV, 11, 296.—§ 782 (Anugītāp.): XIV, 16, 418 (Brahmaṇah padaredane; padiv°, C.), 449.

Brahmanah sadana(m). § 255 (Agniparābhava): I, 223, 8143.—§ 357 (Pushkara): III, 82, 4074.—§ 439 (Yakshayuddhap.): III, 163, 11858 (Brahmanah sadanād tanya—i.e. Nārāyuna's—param sthānam prakāçate).—§ 520 (Mudgala): III, 261, 15482 (Brahmanah sadanād ūrdhvam tad Vishnoh paramam padam).—§ 615ff (Asita-Devala): IX, 50, 2904.—§ 618 (Jalapradānikap.): XI, 85, 216.—§ 734 (Ānuçāsanik.): XIII, 26, †1851.—§ 750 (do.): XIII, 93, 4411.—§ 751b (Çapathavidhi): XIII, 94, 4591.

Brahmanah saras. § 615gg (Sārasvata): IX, 51, 2943 (thence comes the Sarasvatī).

Brahmaṇah sthāna(m). § 72 (Ādivamcāvatāraṇap.):

1, 62, 2297. — § 361 (Tīrthayātrāp.): III, 83, 6041 (uttamam, i.e. Brahmodumbara). — § 662b (Jāpakop.): XII, 199, 7212. — § 675 (Mokshadh.): XII, 230, 8429, 8430, 8452. — § 680b (Tulādhāra-Jājalisaṃv.): XII, 264, 9420 — § 691 (Mokshadh.): XII, 279, 9967. — § 692 (do.): XII, 2818, †10075 (sthānam . . . . devasya Vishnor atha Brahmanac ca, etc.). — § 717c (Uparicara): XII, 337, 12816. — § 717b (Nārāyaṇīya): XII, 340, 12977.

Brāhmana - māhātmya - kathana. § 454 (Mārk.): Questioned by the Pandavas about the greatness of the brahmans, Markandoya told: A prince of the Haihayas killed a brahman, whom he took for a deer, as he was enveloped in the skin of a black antelope. The Haihayas, very afflicted, set out inquiring as to whose son the muni might be. Arriving at the hermitage of Tarkshya Arishtanemi, they told him the matter, and learnt that it was his son, and that he had been revived, because these munis had no fear of death, as they spoke well of brahmans, etc. (III, 184).—§ 455: Markandeya continued: When the rajarshi Vainya was performing the horse-sacrifice, Atri desired to go and ask him for alms, but gave up his desire of wealth and proposed to his wife and sons that they should all retire to the woods. His wife prevailed upon him that (though he had heard from Gautama that there were brahmans about Vainya who were jealous of him) he should first acquire riches and distribute them to his sons and servants, and so he went to Vainya and praised him as the foremost of sovereigns and the ruler of their destinies (vidhātr). The rshi Gautama blamed him for thus fluttering the king, and said that it was Indra who was the foremost of sovereigns and ruler of their destinies (vidhatr). The munis (having let the pious Kāçyapa inquire about the matter) applied to Sanatkumāra, who said that the brahmans and kshattriyas ought to act together, and that the king (enumeration of honourable appellations) might rightly be styled as Atri had done. Vainya then gave to Atri 1000 maidservants and 100 millions of gold [coins] and ten bharas of gold. Having given this to his sons Atri retired to the forest (III, 185).

Brāhmanānām netr = Skanda: III, 14638.

Brāhmanapriya 1 = Mahāpurusha (Mahāpurushastava).

Brāhmaṇapriya 2 = Vishņu (1000 names).

Brāhmanarūpa = Mahāpurusha (Mahāpurushastava).

Brāhmanasavratin = Skanda: III, 14638.

Brahmanas tīrtha(m), a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6083.

Brāhmaṇa-vyādha-saṃvāda, v. Pativratopākhyāna. Brāhmaṇī¹, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8036 (by bathing there one attains to Brahmaloka). Brāhmaṇī², a river. § 574 (Jambūkh.): VI, 9λ, 341 (in Bhāratavarsha, only in B., C. has by error Brahmāniṃ).

Brahmanirmitam saras ("the lake created by Brahman"). § 775 (Ānuçāsanik.): XIII, 166a, 7655.

Brahmano bhavana(m) = Brahmabhavana. § 289 (Arghaharanap.): II, 36, 1317.

Brahmano 'has ("a day of Brahmán"). § 310b (Sūrya): 111, 3, 185 (yad aho Brahmanah proktam sahasrayugasammitam.).—§ 576 (Bhagavadgītāp.): VI, 32, 1158 (sahasrayugaparyantam ahar yat Brahmano viduh).—§ 675 (Mokshadh.): XII, 232, 8508 (do.).

Brahmano loka(h) = Brahmaloka. § 615 ff (Asita Devala): IX, 50, 2901 (Jaigishavyah sa vai lokam çüçcatam Brahmano gatah) — § 751b (Çapathavidhi): XIII, 94, 4600.— § 757b (Hastikūta): XIII, 102, 4905 (sa yūti Brahmano lokam brāhmano Gautamo yathā).

Brahmanya = Skanda: III, 14638; IX, 2670.

Brahmanya = Vishnu (1000 names).

Brahmanyā = Durgā (Umā): VI, 802.

Brahmanyadeva = Kṛshṇa: XII, 1683.

Brahmanyadeva<sup>2</sup> = Mahāpurusha (Mahāpurushastava).

Brahmapraçnānuçāsana. § 10 (Parvasaug.): I, 2, 352 (presumably XII, 257 foll.).

Brahmapriya = Skanda: III, 14638.

Brahmapura. § 659 (Mokshadh.): XII, 177, 6637 (prāpyābadhyam Bom—i.e. Bráhman, Nīl.—rājeva syām aham sukhī).—§ 766 (Ānuçāsanik.): XIII, 126, 6042 (yathā Bos. . . . Catakrator Vajradharasya yajūe).

Brahmapurohita = Mahāpurusha (Mahāpurushastava).

Brahmaputra, pl. (°āh) (" the son of Brahmán"). § 704 (Mokshadh.): XII, 301a, 11094.

Brahmarāçi (a constellation): § 574 (Jambūkh.): VI, 3, 86 (= Çravaṇa, Nīl.).

Brahmarakshas, pl. (°āmsi). § 760 (Ānuçāsanikap.): XIII, 111, 5446. Cf. next.

Brahmarākshasa, mostly pl. (°āḥ). § 271 (Lokapālasabhākh.): II, 12, 508 (yajñaghnāḥ).—§ 615p (Vusishthāpavāha): IX, 43, 2420.—§ 749 (Ānuçāsanik.): XIII, 92, 4383.—§ 760 (do.): XIII, 111, 5445 (sg.).—§ 768b (Umā-Mahecvarasamv.): XIII, 145, 6744.

Brahmarshi<sup>1</sup>, pl. (°ayaḥ). § 1 (Anukram.): I, 1, 17 (heard the Mahabharata).- § 3 (do.): I, 1, 35 (issued from the primordial egg). - § 7 (do.): I, 1, 247 (spoken of in the Mahābhārata).—§ 18 (Paulomap.): I, 4, 861 (i.e. the rshis present at the sacrifice of Çaunaka). - § 72 (Adivamçavatāraņap ): I, 62, 2314 (described in the Mahābhārata) .--§ 85 (Amçavat.): 1, 65, 2512 (the gods took their births in Bovamçeshu, etc.).- § 185 (Pāṇḍu): I, 120, 4643 (osadrçah, i e. Pandu). - § 186b (Vyushitaçvop.): I, 121, 4688. - § 246 (Sundopasundop.): I, 211, 7681.- § 266 (Cakrasabhāv.): II, 7, 307 (Brahmarājarshayaḥ, in the palace of Indra).— § 267 Yamasabhāv.): II, 8, 318 (in the palace of Yama). -§ 269 (Vaiçrāvaņasabhāv.): II, 10, 401 (in the palace of Kubera). — § 270 (Brahmasabhāv.): II, 11, 476. — § 336 (Indralokābh.): III, 43, 1768 (on Suravīthī). - § 357 (Pushkara): III, 82, 4065 (in Pushkara). — § 369 (Kurukshetra): III, 83, 7077 (Kurukshetram Bonishevitam). - \$ 370 (Tirthayatrap.): III, 84, 8140 (Dharmatirtham . . Bonevitam). - § 373 (Prayaga): III, 85, 8214 (Angirahpramukhāḥ, at Prayāga).—§ 377 (Dhaumyatīrthak.): III, 90, 8392 (Gangādvāram . . . Bogaņasevitam). — § 384 (Agastyop.): 111, 101, 8724. - § 423 (Gandhamādanapr.): III, 145, 11055 ( ganasevitam, sc. the hermitage

of Nara and Nārāyana). — § 424 (Bhīmakadalīkh.): III, 146, 11089 (on (landhamadana). - § 439 (Yakshayuddhap.): 111, 163, 11861 (on Meru).—§ 444 (Nivātakavacayuddhap.): III, 169, 12101.—§ 447 (do.): III, 175, 12302.—§ 450 (Ājagarap.): III, 181, 12522, 12524.—§ 495 (Skaudotpatti): III, 223, 14242 (obharyabhih, i.e. the wives of the Saptarshayah).- § 526 (Ramopakhyanap.): III, 276, 15929. -§ 555 (Indravijaya): V, 11, 350; 17, 528, 534.-§ 561 (Yanasandhip.): V, 55, 2190 (°sadrçah, i.e. Drona).—§ 562 (Bhagavadyanap.): V. 83, 2947 (worshipped Krshna).— § 574 (Jambūkh.); VI, 6, 246 (on Nila).—§ 576 (Bhagavadgītāp.): VI, '2, †783 (praised Yudhishthira).- \$ 581 (Bhishmavadhap :: VI, 66, 2977 (deva-Bo-Gandharvan). § 596 (Pratijūāp.): VII, 73, †2607 (Brahmadevarshayah).-§ 606 (Tripurākhyāna): VIII, 33, 1443; 34, 1513 (pruised Civa).- § 608 (Karnap.): VIII, 87x, 4428 (present at the encounter between Karna and Arjuna); 88, †4490.—§ 615u (Skanda): 1X, 45y, 2509 (came to the investiture of Skanda). —§ 615y (Badarapacana): IX, 48, 2794 (praised Badarapacana).-§ 615co (Rāmatīrtha): IX, 49, 2839 (deva-Bobhih serite, sc. Ramatirtha) .-- § 021 (Rajadh.): XII, 1, 3 (siddha Bosattamah, i.e. Dvaipāyana, Nārada, Devala, Devasthana, and Kanva). - § 635 (do.): XII, 37, 1358. - § 656d (Daksha): XII, 166, 6136 (married the daughters of Dakshu and begot all creatures: devah, etc.). - § 656 (Khadgotpattik.): XII, 166, 6150, 6156.—§ 660b (Bhrgu-Bharadvāja-samv.): XII, 183, 6809; 190, 6990, ††6993; 192, ††7003. — § 665 (Mokshadh.): XII, 208<sub>n</sub>, 7596 (i.e. Unmuca, etc.). - § 693b (Vrtravadha): XII, 282. 10123 (Brhaspatipurogamāh). - § 704 (Mokshadh.): XII, **302** $\beta$ , 11105, ( $\gamma$ ) 11126.—§ 712 (Cukotpatti): XII, **324.** 12174; 325, 12203.- 721 (Anuçasanik.): XIII, 3, 185 (mahān Kuçikavamçaç ca Boçatasankulah), 190 (osurasevitā, sc. Kauçiki), 195 (i.e. the Saptarshayah (the Great Bear)); 4. 200 (°tvam).-§ 730 (do.): XIII, 14aa, 987.-§ 736b (Vītahavyop.): XIII, 30, 1996 (°tām gataḥ, sc. Vītahavya). - § 745 (Anuçasanik.): XIII, 52a, 2718 (°vamçah, i.e. Paraçurama). — § 746 (do.): XIII, 66, 3347. — § 7476 (Suvarnotpatti): XIII, 85, 4125 (oganasammatah, sc. the Vaikhānasas). - § 751b (Capathavidhi): XIII, 94, 4589 (°devarshingparshimadhye).-§ 754 (Ānuçāsunik.): XIII, 98, 4683 (°deva-Daityānām).-- § 770 (do.): XIII, 151v, 7157 (Çukrûgastya - Brhaspatiprabhrtibhih, C. has Çakro). — § 777 (Svargārohaņikap.): XIII, 169, 7767.—§ 785 (Anugītāp.): XIV, 77, 2244.—§ 786b (Nakulākhyāna): XIV, 90, 2775. Brahmarshi<sup>2</sup> (single Brahmarshis). § 172 (Anīmandavyop.):

Dharma).—Names of single Brahmarshis:

Arvāvasu: III, 10807.

Ashtāvakra: XIII, 1417, 1478.

Atri: I, 1217.

Aurva: III, 17465 (Aurvena).

Bharadvāja: V, 2191 (Bharadvājāt).

Bhṛgu: XII, 6774. Cyavana: XIII, 2852. Çuka: XII, 12302.

Dadhīca: IX, 2937, 2938.

Damana: III, 2077 (Damano nama).

Devaçarman: XIII, 2379.

Gautama: III, 8086 (Gautamasya); XII, 4722.

I, 107, 4305 (kasya çūpāç ca Boeh çūdrayonāv ajūyata, BC.

Jājali: XII, 9297. Kāçyapa: I, 1979. Kṛpa: I, 2712 (Kṛpo nāma). Likhita: XII, 685.

Lomaça: III, 1885, 1892, 8431. Mańkanaka: III, 7002.

Mārkandeya: III, 12607. Nārada: 11, 264, 281.

Pulastya: III, 4039 (°sattame). Rcīka: XIII, 219 (°sattamak), 220. Vaiçampāyana: XII, 13637. Vasishtha: 1, 3952, 6644 (?).

Vicvāmitra: XIII, 246.

**Vyāsa:** 1, 55, 2212, 4253; VI, 42 (sattama); XII, 12195, 12348, 12376 (Vāçishṭha), 12383, 12598 (cputrasya = Quka); XV, 890, 961.

[Brahma - Rudra - samvāda(h)], ("the discourse between Brahmán and Rudra"). § 717d (Nārāyaṇīya): Vaiçampāyana said: In the midst of the ocean of milk there is a mountain of golden splendour, named Vaijayanta, where Brahmán (leaving his abode inhabited by D., As., R., G., and Aps.) often used to sit thinking of Adhyātma; once, in days of yore, his son Çira (endued with high yoga), who had sprung from his forehead, when proceeding along the sky saw him and dropped down before him, and was instructed by him about the many Purushas created by him (Brahmán), and the one Purusha, who transcends all Purushas and is invisible, etc. (XII, 351). Brahmán discoursed on the indications of Purusha (Mahāpurusha) (XII, 352).

Brahmasabhāvarṇana(m) ("description of the palace of Brahmán"). § 270 (Lokapālas.): In the Kṛta age, Āditya (= the Sun) having seen the sabhā of Pitāmaha (i.e. Brahmán), which is immeasurable and immaterial (mānasī), told Nārada, who also desired to see it, to perform a Brahmavrata for 1,000 years. Nārada, then, having repaired to Himavat, performed the penance, and then he was taken by Sūrya (the Sun) to the sabhā of Brahmán. Within a moment it assumes a different form, and cannot be described. It is neither cold nor warm, without hunger or thirst, etc.; it is not supported by columns; it is eternal, etc. There Sarvalokapitāmaha (i.e. Brahmán) is sitting, himself alone incessantly creating by means of his divine illusion (devamāyayā), surrounded by the prajānām patayah (enumeration), etc. (a) (II, 11).

Brahmasadana. § 620 (Çrāddhap.): XI, 26, 771 (gatas te B°m hatā vīrāh suvarcasah).—§ 717b (Nārāyanīya): XII, 340, 12982 (resorted to by siddhasanghāh); 343, 13235 (Paushkare).—§ 730 (Ânuçāsanik.): XIII, 16, 1099 (yā gatir B°ne sāgatis tvam sanātana, sc. Çiva).

Brahmasadas. § 439 (Yakshayuddhap.): III, 163, 11853 (Mahāmeruķ. . . . yasmin B°ç caivo Bhūtātmā cāvatishthate).
—§ 658b (Kṛtaghnop.): XII, 173, 6444.—§ 789 (Putradarçanap.): XV, 33x, 902.

Brahmasadman. § 730 (Ānugāsanik.): XIII, 17, 1289 (cf. Taṇḍin).

Brahmasankāça: XII, 6774 (Brahmarshir Boh, i.e. Bhrgu, "who resembled Brahman itself," PCR.).

Brahmasaras, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8063 (there Brahmán had raised a yūpa).—§ 377 (Dhaumyatīrthak.): III, 87, 8304 (in the east).—§ 380 (Tīrthayātrāp.): At B., with holy peaks and resorted to by rshis, Agastya had come to Vaivasvata; Dharmarāja (i.e. Yama) himself had dwelt there; there all the rivers take their rise (samudbhedak) and Mahādeva is always present; there the Pāṇḍavas performed cāturmāsya sacrifices togother with the great rshiyajāa (v. BR.). There is the Akshayavaṭa ("the imperishable

banian"), the imperishable sacrificial platform of the gods, where the merit acquired is imperishable. Here they fasted with concentrated souls, and brahmans by hundred came and performed the cāturmāsya sacrifice and talked about various sacred subjects, and the learned and pious Çamatha, who lived in celibacy (kaumāram vratam āshthdaḥ), told them of Gaya Āmūrtarayasa: III, 95, 8520.—§ 595 (Shoḍacarāj., v. Gaya): VII, 66, 2353.—§ 735 (Ānuçāsanik.): XIII, 25, 1726 (on Gaṅgā, the results of bathing there), 1744 (Dharmāranyopaçobhitam).—§ 751b (Çapathavidhi): XIII, 74, 4553.

Brahmasattra, name of a certain religious practice. § 677 (Mokshadh.): XII, 244, 8857 (\*\*sattre, = praṇavopāstau, Nīl.).

Brahmasattrin ("one who performs the Brahmasattra practice"). § 615ff (Asita-Devala): IX, 50, 2894 ("ām lokam), 2899, 2902.

Brahmasrj ("creator of Brahmán") = Civa: X, 257.

Brahmasthāna, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8081; 85, 8178.

Brahmāstra, a celestial weapon. § 217 (Caitrarathap.): I. 166, 6340 (acquired by Drona from Rama Jamadagnya). -§ 218 (Draupadisambhava): I, 167, 6378 (known by Drona).- § 320 (Saubhavadhop.): III, 19, 766 (employed by Pradyumna).- § 442 (Nivātakavacayuddhap.): III, 167, 11968 (employed by Arjuna), 11971.- § 444 (do.): III, 170, 12120 (°parimantritaih . . . sayakaih).—§ 478 (Dhundhumarop.): III, 204, 13612 (employed by Kuvalācva). — § 526 (Rāmopākhyānap.): 111, 2757, 15918 (acquired by Vibhīshana).- \$ 539 (Kumbhakarnādivadha): III, 287, 16426 (employed by Lakshmana). - § 542 (Ravanavadha): III, 290 16523 (rāņararyam Rāmeņa Bo nanumantritam), 16525, 16529, 16530.- § 552 (Goharanap.): IV, 55, 1590, 1592.- § 573 (Ambopākhyānap.): V, 184, 7283 (dual., employed by Bhishma and Rāma Jāmadagnya); 185, 7296.- § 578 (Bhishmavadhap.): VI, 48, 1975 (°ena samyuktam çaram).- § 592 (Samçaptakavadhap.): VII, 27, 1214 (employed by Arjuna). - § 599 (Jayadrathavadhap.): VII, 92, 3269 (om samudīrayan, sc. Arjuna), 3272; 106, 4000 (employed by Yudhishthira); 125, 5029. - § 600 (Ghatotkacavadhap.): VII, 157, 6961. - § 601 (Dronavadhap.): VII, 185, 8423 (pl.).-§ 602 (do.): VII, 188, 8624 (employed by Arjuna); 190, 8733.-§ 603 (Nārā yanāstramokshap.): VII, 193, 8935; 197, 9113 (pl.); 199χ, 9228 (°ridushā, i.e. Droņa).-§ 608 (Karņap.): VIII, 90, 4720 (employed by Karna), 4724 ('m . . . . sammantrya samayojayat, sc. Arjuna), 91, 4768 (employed by Karna), 4769 (employed by Arjuna) .- § 615 (Gadāyuddhap.): IX, 62w, 3478, 3488.—§ 617 (Aishikap.): X, 15, 707 (acquired by Arjuna from Drona).- § 621 (Rajadh.): X11, 2, 55 (°m vettum icchami, says Karna), 58 (°m brahmano vidyat yathavaccaritavratah | kehatriyo va tapaevi yo nanyo vidyat kathancana); 3, 76 (obtained by Karna from Rama Jumadagnya), 104 (yasmān mithyopacarito hy astralobhād iha tvayā | tasmād elan na te mūdha Bom pratibhūsyati, says Rāma to Karna).—§ 785 (Anugītāp.): XIV, 66, 1944 (afflicted by B., Parikshit was stillborn); 68, 1999 (do.), 2005 (do.); 69. 2024 (Krshna touched water and withdrew B.); 70. 2033 (do., Parikshit was revived).

Brahmasutā. § 717b (Nārāyaṇiya): XII, 343 $\phi$ , 13234 (Rta Brahmasutā sā me Satyā devī Sarasvatī, says Nārāyaṇa).
Brahmasūtra, a literary work. § 576 (Bhagavadgītāp.): VI, 37, 1326 (?°padai $\phi$ ).

Brahmātman 1 = Çiva (1000 names 1).

Brahmātman<sup>2</sup> = Kṛshṇa: XII, 1668.

Brahmatunga (a mountain). § 596 (Pratijnap.): VII, 80, 2850.

Brahma-Vaçātīya, pl., v. Vaçātīya.

Brahmavadhyā ("slaughter of a brahman") (person.). § 693b (Vṛtravadha): XII, 283, 10154, 10159, 10162, 10164, (10167), 10170, 10173, 10176, 10180, 10182, 10186, 10193, 10198, 10199, 10200.

Brahmavaktra = Çiva: VII, 2881 (Brahmacakraya, C.).

Brahmavāluka, a tīrtha. § 360 (Tīrthayātrāp.): III, 82, 5048.

Brahmavarcasa = Civa (1000 names ).

Brahmāvarta, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6023, 6024 (v. Brahmaloka).—§ 372 (do.): III, 85, 8021 (v. Somaloka).

Brahmavatām varishthah = Skanda: III, 14638.

Brahmavedhyā, a river. § 574 (Jambūkh.): VI, 9λ, 337 (so B., C. has Brahmabodhyā).

Brahmavedī ("the sacrificial altar of Brahmán") = Kurukshetra: III, 7077.

Brahmavedin. § 554 (Sainyodyogap.): V, 6, 110 (kartrshu Boah, sc. greshthāh).

Brahmavid = Civa (1000 names 2).

Brahmavid = Skanda: III, 14638.

Brahmavid = Vishnu (1000 names).

Brahmavidām vara(h) = Civa (1000 names 1).

Brahmavidyā 1 = Durgū (Umā): VI, 803 (tvam Boā vidyānām).

Brahmavidyā<sup>2</sup> ("knowledge of Bráhman") (personified). § 730 (Ānuçās.): XIII, **14**\$, 627.

Brahmavivardhana = Vishnu (1000 names).

Brahmavrata. § 270 (Brahmasabhāv.): II, 11, 428 (varshasahasrikam).

Brahmayajña. § 659 (Mokshadh.): XII, 175, 6554 (v. the note of PCR.).

Brahmayoni ' ("born of Brahman"). (a) = Pulastya: III, 16187; (b) = Sanatkumāra: IX, 2716; (c) = Pracīnabarhi: X11, 7572; (d) = Purusha: XII, 13194; (ε) = Taṇḍin: X111, 607; (f) pl.: XIII, 2031 (ayonīn Agniyonīnç ca Βοῖn, etc.). Do. fem. = Menakā: I, 3056 (°varā).

Brahmayoni<sup>2</sup> (a tīrtha). § 366 (Tīrthayātrāp.): III, 83, 7010 (after bathing there one goes to Brahmaloka).—§ 615 (Baladevat.): IX, 41, 2318 (only B., cf. v. 2281); 47, 2750 (on Sarasvatī, v. Brahmán).

Brahmayoni<sup>3</sup>. § 7829 (Guruçishyas.): XIV, **42**, 1139 (dvividhā khalu vijneyā B<sup>o</sup>ḥ sanātanī).

Brahmecaya - Skanda: III, 14638.

Brahmeçaya 2 - Mahāpurusha (Mahāpurushast.).

Brahmin = Vishnu (1000 names).

Brahmodumbara (°od°, C.) (a tīrtha). § 364 (Tīrtha-yātrāp.): III, 83, 6041.

Brahmopanishad? § 790 (Pütradarçanap.): XV, 35, 940 (sa rājā rājadharmāņç ca Boan tadā avāptavān, "the Vedas and the Upanishads," PCR.).

Brāhmya, adj. (only C., B. has Brāhma). § 440 (Yakshayuddhap.): III, 164, 11900 (sc. astram, in the enumeration of celestial weapons acquired by Arjuna from Indra).—§ 589 (Dronābhishekap.): VII, 10, 344 (astram?).—§ 602 (Dronavadhap.): VII, 190, 8717 (astram); 191, 8773 (do).—§ 604 (Karṇap.): VIII, 9, 295 (Jāmadagnyān mahāghoram Bom astram açikshata, sc. Karna).—§ 607 (do.): VIII, 42, †1995 (astrāni), †1996 (astran).—§ 608 (do.) VIII, 60.

2993 (bale, opp. to kehātra); **89**, 4574 (aetraṃ), 4576 (mahāstraṃ).—§ 730g (Upamanyu): XIII, **14**ρ, 854 (sc. aetraṃ).—Cf. Brāhma.

Brhadacva (a Rshi). § 11 (Purvasang.): I, 2, 435 (darçanam Bosya maharsheh). — § 324 (Dvaitavanaprav.): III, 26a, 987 (among the Rshis, who praised Yudhishthira). - § 343 (Nalopākhyānap.): III, 52, 2052 (maharehih), (2063), (2066).—§ 344 (do.): III, 53, (2072) (related the Nalopākhyāna to Yudhishthira). - § 345 (do.): III, 54, (2104), (2120); 55, (2135), (2144); 56, (2160); 57, (2191). -\frac{9}{346} (do.): III, **58**, (2239); **59**, (2254); **60**, (2272). -§ 347 (do.): III, **61**, (2297); **62**, (2335); **63**, (2362); 64, (2401); 65, (2532).—§ 348 (do.): III, 66, (2608).— § 349 (do.): III, 67, (2634), (2641).—§ 350 (do.): III, 68, (2654), (2680), (2684).—§ 351 (do.): III, 70, (2744); 71, (2771).-§ 352 (do.): III, 72, (2808).-§ 353 (do.): III, **73**, (2852); **74**, (2912); **75**, (2921), (2939); **76**, (2951); 77, (3009).—§ 354 (do.): III, 78, (3030); 79, (3063).— § 355 (do.): III, 79, 3082 (taught Yudhishthira the science of dice), 3084.

Brhadaçva<sup>2</sup>, king of Ayodhyā. § 474 (Dhundhumārop.): III, 201, 13512 (*Ikshvākuḥ*, father of Kuvalāçva).—§ 475 (do): III; 202, 13518 (son of Çrāvastaka), 13519 (father of Kuvalāçva).—§ 476 (do.): III. 202, 13521, 13522 (installed Kuvalāçva as king and retired into the wood), 13523.

Brhadambālikā, a mātr. § 615u (Skanda): IX, 46θ, 2622. Brhadbala¹, an ancient king. § 6 (Anukram.): I, 1α, 230 (among the kings of the past who have died).

Brhadbala<sup>1</sup>, son of Subala, the Gandhara king. § 232 (Svayamvarap.): I, 186, 6985 (Çakunih Saubalaç caiva Vīshako'tha Bīhadbalah, ete Gandhararajasya sutah sarve samagatāh). Cf. Acala.

Brhadbala (presumably the same as next). § 232 (Svayamvarap.): I, 186, 6996.—§ 290 (Çiçupālavadhap.): II, 44a, 1538.

Brhadbala', the Kosala king. § 280 (Bhīmasena): II, 30. 1075 (Koçalādhipatim, vanquished by Bhīmasena on his 'digvijaya'....§ 287 (Rājasūyikap.): II, 34, 1269 (came to the rajasuya of Yudhishthira). - § 554 (Sainyodyogap.): V, 4γ, 85 (the same?).—§ 561 (Yānasandhip.): V, 57, 2250 (Saubhadrena krto bhagah).—§ 571 (Ulükadüt.): V, 161, 5573 (omahoochalam, sc. purushodadhim, i.e. the army of Duryodhana). -\$ 572 (Rathatirathas.): V, 166, 5765 (Kauçalyo rathasattamah).- § 576 (Bhagavadgītāp.): VI, 16a, 623 (Kausalyah, B.; C. has Kauravyah). - § 578 (Bhīshmavadhap.): VI, 453, 1683 (Kauçalakah), 1685 (fights Abhimanyu on the first day of the battle).—§ 580 (do.): VI, 56, 2410.—§ 584 (do.): VI, 81a, 3534 (Kauçalyah).—§ 585 (do.): VI, 87δ, 3855 (Kaucalyah, in the array of Bhishma on the eighth day of the battle), 3856;  $92\chi$ , 4118, 4136 (rājaputram);  $94\omega$ , 4195. -\$ 587 (do.): VI, 108a, 5007; 114A, 5325 (Kaucalyah); 115, 5365 (B. (c) bore a lion on his standard—simhaketuh, so B.—and attacked Abhimanyu); 116, 5405 (rajaputram), 5409 (rājaputrah).-- \$ 593 (Abhimanyuvadhap.): VII, 370, 1589, (i) 1601 (fought Abhimanyu);  $39\mu$ , 1650;  $46\tau$ , 1838, (v) 1851; 47¢, 1864, 1868, 1878, 1881 (Koçalanam bhartaram rājaputram), 1883 (slain by Abhimanyu).—§ 596 (Pratijūāp.): VII, 73, 2579 (°m rājānam svargenojau prayojya. 80. Abhimanyu, all. to § 593).—§ 609 (Calyap.): IX, 25, 73, 92 (had been slain).—§ 619 (Strīvilāpap.): XI, 25x, 715 (Kecalanam adhipatim rajaputram, beweiled by his widows). Of. Kausalya, Kausalendra, Kosalaka, Kosalanam adhipati(h), Kosalanam bhartr, Kosalaraja.

Brhadbhanu - Bhanu : III, 14184.

Brhadbhānu = Krshna: XII, 1506.

Brhadbhanu = Vishnu (1000 names).

Brhadbhāsa (son of Angiras). § 489 (Angirasa): III, 218, 14123 (PCR. takes this as adj. to Brhaspatik).

Brhadbhāsā. § 493 (Āngirasa): III, 221, 14184 (Saryaja, wife of Bhānu').

Brhadbrahman (son of Angiras). § 489 (Angirasa): III, 218, 14123 (PCR. takes this as adj. to Brhaspatih).

Brhaddyumna (Brhadyumnah, C.), a king. § 417 (Yava-krītop.): III, 138, 10791, 10792, 10800, 10802.

Brhadgarbha, son of Çibi Auçīnara. § 467 (Rājanya-mahābh.): III, 198, ††13321.

Brhadguru, an ancient king. § 6 (Anukram.): I, 1a, 226 (among the kings of the past who have died).

Brhadratha<sup>1</sup>, an ancient king. § 6 (Anukram.): I, 1, 228 (amoug the kings of the past who have died). — § 267 (Yumasabhāv.): II, 8, 320 (in the palace of Yama).

Brhadratha<sup>3</sup>. § 130 (Amçāvat.): I, 67, 2654 (a king, incarnate of the Asura Sūkshma).—§ 232 (Svayamvarap.): I, 186, 7001 (the same?, among the princes who were present at the svayamvara of Draupadī).

Brhadratha, a Mägadha king. § 74 (Vasu): I, 63, 2363 (mahāratha Māgadhānām viçruto yo Boh, son of king Vasu Uparicara). — § 275 (Rājasūyārambhap.): II, 17, 688 (Magadhādhipatih, father of Jarāsandha), 701, 725; 19, 742, 755 (Magadhādhipatih, installed Jarāsandha as king), 757.— § 277 (Jarāsandhavadhap.): II, 21, 812 (B. had slain a rūkshasa named Rshabha and made three drums of his hide); 22, 877 (the same?, had met with destruction); 24, 950 (his celestial chariot). § 6386 (Rāmopākhyāna): XII, 49, 1797 (Bomahātejā bhūribhūtiparishkrtah | golāngālair mahābhūgo Grādhrakūto 'bhirakshitah; PCR. is hardly right in connecting this verse with the preceding). Cf. Brhadratha!

Brhadratha, a fire? § 491 (Ängirasa): III, 220, 14164 (father of Pranidhi). Cf. Väsishtha.

Brhadratha 5. § 573 (Ambopākhyānap.): V, 195, 7612 (Kauçalyah; is not to be read Brhadbalah?).

Brhadratha, a king slain by Mandhatr. § 595 (Shodaçarāj. v. Mandhatr.): VII, 62a, 2281.—§ 632b (Shodaçarājop., cf. § 595): XII, 29, 981 (Angam?).

Brhadratha = Paurava, the Anga king. § 632 (Shodaçarājop., cf. § 595 under the article Paurava): XII, 29, 924 (Angam).

Brhadrupa - Vishņu (1000 names).

Brhaduktha, a fire. § 493 (Ängirass): III, 220, 14178 (son of Tapas).

Brhadvatī, a river. § 574 (Jambūkh.): VI, 9λ, 337 339 (in Bhāratavarsha).

Bṛhajjyotis, Bṛhanmanas, Bṛhanmantra (sons of Angiras). § 489 (Āngirasa): III, 218, 14123 (PCR. takes these words as adjectives to Bṛhaspstiķ).

Brhannalā - Arjuna, q.v.

Brhanta<sup>1</sup>, a king. § 232 (Svayamvarap.): I, 186, 6987 (among the princes who were present at the svayamvara of Draupadi).—§ 554 (Sainyodyogap.): V, 47, 76.

Brhanta, the Ulūka king. § 279 (Arjuna): II, 27, 1014 (*Ulūkavāsinam*), 1016, 1017 (fought with Arjuna on his digvijaya). Cf. the prec.

Brhanta<sup>3</sup>. § 592b (Samçapt.): mighty steeds of the Araffa breed bore B., who alone rejecting the opinions of all the Bharatas, had from his reverence (bhaktya) for Yudhishthira,

gone over to him, abandoning all his cherished wishes (sarram abhipsitam): VII, 23, 1024.

Bṛhanta<sup>4</sup>, a Kuru warrior. § 592 (Saṃçapt.): VII, **25**, 1110 (Kshemadhūrte - B<sup>c</sup>au bhrūtarau, attacked Sātyaki).— § 604 (Karṇap.): VIII, **5**ζ, 132 (among the slain, PCR. has Vṛshanta).— § 620 (Çrāddhap.): XI, **26**β, 788 (the same?). Bṛhanta<sup>5</sup>, a Pāṇḍava warrior. § 604 (Karṇap.): VIII, **6**, 162 (slain by Duhçāsana).

Brhaspati (the purchita of the gods and the planet Jupiter). § 44 (Garuda): I, 30, 1421, (1423), 1427.- § 70 (Adivamçavataranap.): I, 60, 2218 (yathā). -- § 110 (Amçavat.): I, 66, 2569 (son of Angiras and brother of Utathya and Samvartta).- § 116 (do ): I, 66, 2590 (er bhagini, wife of the Vasu Prabhāsa). - § 120 bis (do.): 1, 66, 2603 (Adityeshveva ganyate).- § 130 (do.): I, 67, 2705 (Drona was born from a portion of B. (devarsheh)). - § 145 (Kaca): I, 76, 3191 (the purchita of the gods), 3193 (Kacam . . . jyeshtham putram Boeh), 3201, 3203, 3210, 3228 (och sutah, i.e. Kaca), 13231 (son of Angiras and father of Kaca); 77. 3258, 3277.- § 146 (Devayānī): I, 80, 3341 (iva).- § 170 (Dîrghatamas): I, 104, 4180 (Utathasya yariyams tu purodhas tridiraukasam), 4182, 4184, 4187, 4188, 4189, 4192.- § 221 (Caitrarathap.): I, 170, 6464 (gurur mānyah Çalakratoh, had given the Agneya weapon to Bharadvaja). - § 223 (Vāsishtha): I, 174, 6644 (wa).-§ 253 (Haraṇāharanap.): I, 221, 7991 (sākshād Boeh çishyah, i.e. Uddhava?).—§ 254 (Khāndavadah.): I, 223, 8057 (°samāh, sc. viprāh).— § 259 (Curngakop.): I, 229, 8360 (Agni identified with B.).—§ 265 (Lokapālasabhākh.): II, **5**, 139.—§ 266 (Çakrasabhāv.): II, 7, 308 (in the palace of Indra). - § 270 (Brahmasabhāv.): II, 11, 446 (among the planets in the palace of Brahman).- \$ 290 (Çiçupālavadhap.): II, 40, 1419 (Bom brhattejāh Puruhūta iva) .-- § 294b (Vidura): II, 50. 1793 (devarshir Vāsavagurur devarājāya dhīmate yat prāha çāstram bhagavān Roh).- § 297 (Dyūtap ): II, 55, 1950 (āha).—§ 302 (Anudyūtap.): 11, 74, 2458 (yaj jagāda B°h Cakrasya nītim praradan vidvān derapurohitah, i.e. v. 2459).-§ 310b (Sūrya): III, 3, 147 (Sūrya is identified with B.).— § 377 (Dhaumyatirthak.): III, 87, 8297 (°samo Dhaumyah). - § 430 (Hanumad-Bhimas.) : III, 150, 11291 ('samaih), 11294 (Boy - Uçanoktaiç ca nayaih). - § 455 (Brāhmanamahātmyak.): 111, 185, 12703 (among the honourable appellations of the king). - § 460c (Kulkin): III, 190, 13099 (the planet: Suryaçca yadā Candraçca tathā Tishya-Boti | ekaraçau sameshyanti tada pravartsyati Krtam).-§ 488 (Angirasa): III, 217, 14118 (son of Angiras). - § 489 (do.): III, 218, 14123 (do.).—§ 490 (do.): III, 219, 14130 (Boec Candramasi bharya 'bhut, by her B. had six sons and one daughter), 14131 (('amyu was B.'s first son).- § 501 (Skandop.): III, 229, 14450. - § 513 (Ghoshayatrap.): 111, **251**, 15146 ( $B^{\circ}y$ -Uçanoktaiç ca mantraih).—§ 524 (Jayadrathavim.): III, 272, 15842 .- § 527 (Ramopākhyānap.): III, 277, 15954 (°samam matau, i.e. Rāma Dāgarathi).— § 545 (Pativratām.): III, 293, 16672 (°samam matau, i.e. Satyavat).- § 552 (Goharanap.): IV, 58, 1829 (°samo naye, i.e. Drona).- § 555 (Indravijaya): V, 11, 360, 364, 367; 12, 377, 381, (383), 391, (392); 13, 408 (oniketam); 15, 470, 471, 475, 478, 479; 16, (483), 491, 495, 503, (505), (†507), †511 (Angirasam varishthe); 18, 545.—§ 556 (Sanjayayanap.): V, 29, †822 (brahmacaryam cacara).-- § 557 (Prajagarap.): V, 33, 1041 (āha).—§ 559 (do.): V, 39, 1447, 1485 (°samaih).- § 561d (Nara-Nārāyanau): V. 49. 1918 (B°c c'Oçanā), 1922, 1926 (devagaņaih sarvair B°purogamaih) .- § 561 (Yānasandhip.): V, 55, 2209 (prāha).-§ 562 (Bhagavadyānap.): V, 86, 3043 (yathā būddhim Boh).--§ 565 (Gālavacarita): V, 108, 3972 (yathā . . . B°ç ca Tarayam).- § 570 (Sainyaniryanap.): V, 157, 5315 (°samam buddhyā, i.e. Bhīshma).- § 572 (Rathātirathas.): V, 165. 5722 (yathā).- § 574 (Jambūkh.): VI, 3, 81 (the planet, Cravane ca Boh, omons), 95 (do., Viçakhayam samipaethau Bo-Canaiccarau, omens).—§ 576 (Bhagavadgītāp.): VI, 19. 698 (maharsher vacanāt); 34, 1228 (purodhasāñ ca mukhyam mām viddhi, Pārtha! Bom, says Krshna).—§ 578 (BhIshmavadhap.): VI, 50, 2073 (vyūhah Krauncarūņo nama . . . yam Bor Indraya tadā devāsure 'bravīt').- § 586 (do.): VI, 103, 4703 (ati nayena ca Bom); 107, 4986 (yathovāca purā Çakram mahābuddhir Boh).—§ 589 (Dronābhiskekap.): VII, 9, 275 (B°y-Uçanastulyah, i.e. Drona); 11, 354 (°samam malau, i.e. Abhimanyu).—§ 590 (do.): VII, 12, 447 (°samaih).-§ 595 (Shodaçarāj., v. Marutta): VII, 55, 2171, 2172 (sendrāmaragaņā Bopurogamāh); (do., v. Prthu Vainya): VII, 69, 2416 (milker of the earth).- § 599 (Jayadrathavadhap.): VII, 94, 3476 (son of Angiras); 103, 3861.— § 603 (Nārāyanāstram.): VII, 194, 8971 (°samo matau, i.e. Açvatthaman).- § 605 (Karnap.): VIII, 3100, 1261  $(ryuham . . . B^{\circ}y-U_{\varsigma}anomatam).$  607 (do.): VIII. 37, †1726 (B°y-Uçanoh samam, i.e. Drona).—§ 608 (do.): VIII, 94, †4945 (the planet, Bh samparivarya Robinim babhūva Candrārkasamaḥ, omens).—§ 610 (Calyap.): IX, 4. 229 (nītir eshā Boch) .- § 615b (Udapāna): IX, 36, 2102 (derapurohitah).- § 615 (Baladevatīrthay.): IX, 41, 2346.-§ 615u (Skanda): IX, 44, 2470 (performed the jatakarman, etc., of Skanda), 2481 (devarshayaç ca Siddhüç ca Bopurogamāh); 45, 2503; 46, 2668 (gave to Skanda a danda).— § 615w (Agnitirtha): 1X, 47, 2748 (devāh . . . Bopurogamah).- § 615bb (Indratirtha): 1X, 49, 2832 (Indra gave enormous wealth to B.) .-- § 615 ff (Asita Dovila): IX, 50, 2893 (sthānam Boch, just under Goloka), 2918 (devāh . . . Bopurogamah). - § 615 (Gadayuddhap.): 1X, 61, 3436 (°y-Uçanaso nopadeçah çrutas tvayā, says Krshna to Duryodhana) .- § 626 (Rājadh.): XII, 21, 615 (Indrena samaye prehto yad urāca Boh).—§ 628 (do.): XII, 23, 664 (api gāthām imān caiva Bor agāyata, i.e. v. 665).—§ 632b (Shodaçarūjikop., cf. § 595): XII, 29, 911 (°purogamāh | devāh), 912 (Cakrapriyaishi yam, i.e. Marutta, vidrān pratyācashta  $B^{\circ}h$ ), 913 (Samvarttah . . . yaviyan sa  $B^{\circ}eh$ ).—§ 634b (Suvarnashthīvisambhavop.): XII, 31, 1113 (omate sthitah, sc. Indra).- § 635 (Rājadh.): XII, 35, 1258 (°saveneshtvā surapo brahmanah punah | samitim brahmano [read Brahmano, m.] gacchet); 37, 1352 (opurogans tu devarshin).-§ 637 (do.): XII, 47, 1595 (among the rshis who surrounded Bhīshma, when lying on his arrow-bed).-- § 640 (do.): XII, 57, 2052 (omate, cf. Marutta), 58, 2092, 2104 (abhāshata).—§ 641 (do.): X11, 59, 2205 (abridged the Bāhudantaka and called it Bārhaspatya); 68, 2536 (his discourse with Vasumanas), 2537 (maharshim), 2538, 2539, 2541, (2542); 69, 2618 (āha); 84, 3183 (°eç ca samvādam Cakrasya ca), (3185); 98, 3654 (°samah); 103, 3795 (°ec ca samvādam Indrasya ca), 3796, (3800), (3839), 3846; 111. 4145 ('mater api); 115, 4238 ('eamo buddhyā, i.e. Bhīshma); 120. 4372; 122. 4479 (°er matam . . . adhītam . . . tvayā); 124, 4569, 4570, 4571, (4572).- § 652b (Indrota-Pārīkshitīya): XII, 152, 5667 (devagurum), (5669).- § 6586 (Krtaghnop.): XII, 170, 6353 (omatam yatha).- § 661 (Mokshadh.): XII, 198a, 7191.- 663 (do.): XII, 201, 7366 (Manoh Prajapater vādam maharsheç ca Bosh), †7367

(devarshisanghapravaro maharshih), (†7878). - § 667 (do.): XII, 210, 7661 (vedavid veda bhagavan Vedangani Boh).-§ 693b (Vrtravadha): XII, 282, 10123 (Brahmarehayaç caiva Bopurogamah), 10129.- § 710 (Mokshadh.): XII, 322, 12104 (salokatām Boch).—§ 712 (Çukotratti): XII, 325, 12209 (preceptor of Cuka).- § 717c (Uparicara): XII, 336, 12740 (would promulgate a castra), 12742 (omate), 12743, 12750 (Angirase); 337, 12753 (etymology, Angirasah aute . . devapurchite), 12756 (hoty at the sacrifice of king Vasu Uparicara), 12770, 12791, 12812. - § 717b (Näräyaniya): XII, 342, 13178, 13180 (repetition of § 170); **343,** VI), ††13206 (Angirasah), VII), ††13214, ††13217. - § 730 (Anuçasanik.): XIII, 14ββ, 991; 18κκ, 1315 (°samadyutih, i.e. Grtsamada), (λλ) †1368.— § 734 (do.): XIII, 26, 1758 (°saman buddhyā, i.e. Bhīshma, (a), 1762. - § 736b (Vitahavyop.) : XIII, 30, 1963 (Bharadvājo jyeshthah putro Boeh). - § 742 (Anuçasanik.): XIII, 39, 2239 (Uçana veda yac chastram yac ca veda Boih), 2242 (°prabhrtibhih).- § 7450 (do.): XIII, 56, 2915 (°m ivaujasū, i.e. Viçvāmitra). — § 746 (Anuçāsanik.): XIII, 62, 3153 (°eç ca samvādam Indrasya ca), 3154, 3156 (devapurohitah), (3157); 658, 3295; 76, 3668 (instructed king Mandhatr about kine).- § 7476 (Suvarnotpatti): XIII, 850, 4147 (the first of Angiras' eight sons, called Varunas).- § 760 (Anuçasanik.): XIII, 111, 5400, 5401, 5402, 5404, (5408), (5418), (5425), (5429), (5433); **112**, (5534); **113**, (5565); **115** $\beta$ , 5608 (prāha).—§ 766 (do.): XIII, 125, 5972, 5977, (5979). -§ 770 (do.): XIII, 161v, 7157 (°prabhrtibhir Brahmarehibhih).--§ 775 (do.): XIII, 166a, 7643.--§ 778e (Avikshit): XIV, 4, 83 (°samo buddhya, i.e. Avikshit).- § 778b (Samvartta-Maruttīya): XIV, 5, 95 (son of Angiras and brother of Bamvartta), 96, 99, 108, 109, 110, 113, 119; 6, 120 (°ch samvadam Maruttasya oa), 122, (125), (127), 134 (Angirasah putram devācāryam), 138; 7, 164, 165, 170, 172 (°Purandarau); **8**, 215, 217; **9**, †219, (†220), (†222), (†224), †226, †227, †233, †234, †235, †236, †237, †238, †239, †240, †244; **10**, †257, †260, †278 (°er avarajah, i.e. Samvartta), †279 (°er anujam, i.e. Samvartta).—§ 782g (Guruçishyas.): XIV, 430, 1177 (B. is the lord of the brahmans).—§ 7860 (Agastya): XIV, 92, 2883.—§ 788 (Açramavasap.): XV, 27, 734 (iva); 28c, 753 (Vidura surpassed B. in intelligence).— § 789 (Putradarçanap.): XV, 317, 858 (Drona was born from a part of B.).—§ 795 (Svargarohanap.): XVIII, 4, 145; 5, 159 (om viveçātha Drono hy Angirasām varam). Cf. Angiras 2-3, Angirasa 1, Angirasah putrah (7, 4003), Guru.

Brhaspati = Qiva (1000 names 1)

Brhaspatisuta - Kaca: I, 3199, 3219.

Brhat<sup>1</sup>. § S (Anukram.): I, 1, 42 (the first son of Dyau; of. Açavaha).

Brhat', an Asura. § 130 (Amgavat.): I, 67, 2691 (the eighth of the Kaleyas).

Brhat, a Sāman. § 491 (Angirasa): III, 220, 14162 (\*Rathantaram mūrdhnah, created by Pāncajanya).— § 576 (Bhagavadgītāp.): VI, 34, 1239 (Bosāma tathā sāmnām, sc. asmi, says Krshna).— § 637 (Rājadh.): XII, 470, 1633 (\*Rathantaram Bosāma — Krshna).— § 7570 (Somapāthin): XIII, 102, †4896 (Rathantaram yatra Boc ca glyate).

Brhat' - Bráhman: XII, 12753.

Brhat . - Mahāpurusha (Mahāpurushastava).

Brhat - Vishnu (1000 names).

Brhatketu, an ancient king. § 6 (Anukram.). I, 1a, 231 (among the kings of the past who have died).

Brhatkīrti, son of Angiras. § 489 (Āngirasa): III, 218, 14123 (PCR. takes this as adj. to Brhaspatih).

Brhatkshattra¹, a Kaikeya prince. § 232 (Svayamvarap.):

I, 186, 7001 (the same?).—§ 578 (Bhīsmavadhap.): VI,
45¹¹, 1720 (Kaikeyam, fought Kṛpa).—§ 592 (Samçaptakavadha<sub>i</sub>··): VII, 23o, 972 (Kaikeyam, description of his horses). — § 593 (Abhimanyuvadhap.): VII, 35δ, 1509 (rushed against Drona). — § 599 (Jayadrathavadhap.): VII,
106, 3971 (Kaikeyānām mahārathah, fought Drona): 107,
4013 (Kaikeyam), 4014, 4017, 4020; 125, 5021 (Kaikeyānām mahārathaḥ), 5027, 5028, 5030, 5035, 5036, 5039 (slain by Drona).—§ 604 (Karņap.): VIII, 5, 117 (Kaikeyaḥ, among the slain of Duryodhana's (!) party). Cf. Kaikeya.

Brhatkshattra 2. § 592 (Samçaptakavadhap.): VII, 3288. 1437 (Naishadam, slain by Dhrshtadyumna).

Brhatsena, a king. § 130 (Amçavat.): I, 67, 2700 (among the kings born from the Krodhavaça gana).—§ 554 (Sainyodyogap.): V, 47, 84.

Brhatsenā, the nurse of Damayantī. § 346 (Nalopākhyānap.): III. 60, 2275, 2276, 2281, 2282.

Bṛmhitā (C. Bṛṇhilā), a mātṛ. § 500 (Skandop.): III, 228a, 14396 (one of the mothers of Çiçu).

Budbudā, an Apsaras (Vudvudā, B.). § 250 (Arjunavanavāsap.): I, 216, 785b (among the five Apsarases, delivered by Arjuna from a brahman's curse). — § 269 (Vaiçravanasabhāv.): II, 10, 394 (in the palace of Kubera).

Buddhi. § 115 (Amçāvat.): I, 66, 2579 (daughter of Daksha and wife of Dharma).—§ 637 (Rājadh.): XII, 45, 1549 (devī). — § 705 (Mokshadh.): XII, 303, 11231 (= Hiranyugarbha).—§ 707 (do.): XII, 314, 11618.

Buddhikāmā, a mātr. § 615u (Skanda): IX, 460, 2630. Budha, the planet Mercury. § 270 (Brahmasabhāv.): II, 11, 446 (among the planets in the palace of Brahmán). - § 3106 (Sūrya): III, 3, 147 (Sūrya is identified with B.). - § 578 (Bhishmavadhap.): VI, 4510, 1710 (Angaraka-Budhav iva). -§ 586 (do.): VI, 101, 4642 (yathā Budhaç ca Çukraç ca); 104, 4748 (yatha . . . Budha - Çanaiçcarau). — § 597 (Pratijnop.): VII, 84, 2993 (sahito Budha-Cukrabhyam tamo nighnan yathā Çaçī).—§ 599e (Çini): VII, 144, 6028 (son of Soma and father of Pururavas).- § 600 (Ghatotkacavadhap.): VII, 168, 7546 (Budha-Bhargavayor iva).- § 605 (Karnap.): VIII, 15, 581 (Angāraka-Budhāv iva).—§ 677 (Mokshadh.): XII, 245\$, 8900 (?PCR. "learned").—§ 717b (Narāyaņīya): XII, 343, X), ††13219. — § 768b (Krshna Vāsudeva): XIII, 147, 6832 (married to Ila and father of Pururavas).-§ 770 (Anuçasanik.(: XIII, 151, 7127 (°sya putram, i.e. Purūravas).—§ 775 (do.): XIII, 166a, 7643.

## $\mathbf{C}$

Caçati, pl. ('ayah), a people: V, †889 (read with B. Vaçatayah, q.v.).

Caidya ("king of the Cedis"): I, 129 (— Çiçupāla, slain by Kṛshṇa); II, 1523 (—do.), 1589 (—do.), 1636 (—do.); V, 2526 (—do.), 4780 (—Dhṛshṭaketu); VII, 3049 (—do.), 5047 (—do.); XVI, 158 (—Çiçupāla).

Caidya ("princess of Cedi"): I, 3831 ( - Karenumati, the wife of Nakula).

Caidyadhipati ("king of the Cedis"). § 554 (bamyod-yogap.): V, 47, 77 (= Dhṛshṭaketu?).

Caitra ("named after the nakshatra Citrā," name of a certain month). § 360 (Tīrthayātrāp.): III, 82, 5068 ("cuklacaturdaçīm).—§ 410 (Plakshūvataranag.): III, 130, 10550 (māsi).—§ 759 (Ānuçāsanik.): XIII, 106\$\beta\$, 5154 (māsam, he who during the whole month of Caitra confines himself every day to one meal takes birth in a rich family, etc.); 109°, 5376 (he who fasts on the twelfth day of the moon in the month of Caitra and for the whole day and night worships Kṛshṇa as Vishṇu attains the merit of the Paundarīka sacrifice and proceeds to devaloka).

Caitraratha' ("the wood belonging to Citraratha"). § 76 (Matsya): I, 63, 2376 (vanam Copamam).- § 133 (Dushyanta): I, 70, 2873 (°prakhyam, sc. vanam).—§ 144 (Yavūti): I. 75, 3171 (rane). - § 146 (do.): I, 78, 3282 (vane Copame). -§ 184 (Pāṇḍu): I, 110, 4637 (in the North, visited by Pāṇdu).-- § 317b (Kṛshṇa Vāsudeva): III, 13, 482 (vane, there Kṛshṇa performed sacrifices), 501 (do.).—§ 356 (Tirthayātrāp.): III, 80, 3095 (vanam Com yatha, sc. the Kamyakawood).- § 449 (Ajagarap.): III, 177, 12355 (°prakūçam), 12358 (vanāc Coprakāçāt).—§ 497 (Skandotpatti): III, 226, 14342 (vane).—§ 516 (Duryodhanayajña): III, 257, 15344 (praviveça grham yatha Com prabhuh, i.e. Kubera, PCR.) .-§ 565 (Gälavac.): V, 111, 3831 (in the North).—§ 608 (Karnap.): VIII, 53, 2573 (yathā Com vanam). — § 713 (Cukakṛti): XII, 326, 12245 (opamam, a garden at the palace of Janaka).

Caitraratha <sup>2</sup>. § 154 (Pūruvamç.): I, **94**, 3740 (son of Kuru and Vāhinī).

Caitraratha' ("son of Citraratha") - Çaçabindu: XII, 998. Caitraratha[m] parvan ("the section relating to Citraratha"). § 10 (Parvasangr.): I, 2, 313 (i.e. Caitrarathaparvan). - § 11 (do.): I, 2, 361 (do.).

Caitrarathaparvan ("the section relating to Citraratha," the eleventh of the minor parvans of Mhbhr.). (Cf. Caitraratha[m] parvan.) § 216: Within a few days there came a brahman to the abode of their host, whom they asked to narrate the birth of Dhrshfadyumna from the sacrificial fire, and that of Krehna from the centre of the redi, and that of Cikhandin, and how Dhrehtadyumna learnt the use of all weapons from Drona, and how the friendship of Drona and Drupada was broken (I, 165). - § 217: The brahman related (not mentioning Accatthuman) the birth of Drona (§ 200), his friendship with Drupada, and his visit to Rama (§ 201; he obtained the Brahmastra, v. 6340), the breaking of his friendship with Drupada (§ 202), how Bhishma prevailed upon him to teach the princes, etc. (both Arjuna and the others promised to give what he might ask for his fee, v. 6346), and the chastisoment of Drupada (§ 209; Drupada resides in Chattravati, v. 6348) (I, 166). - § 218. Draupadīsambhava (q.v.).- § 219: Hearing the words of the brahman, the sons of Kunti seemed to be, as it were, pierced with darts. Kunti proposed to Yudhishthira that they should go to the Pañallas, a country they had not seen before, and he consented for his part. When the other brothers had likewise consented, they set out for the town of Drupada (I, 168).-§ 220: When they were living disguised, Vydsa came and told them that formerly the daughter of a rehi, notwithstanding her beauty, obtained no husband, and therefore by austorities propitiated Cankara five times, saying "Give me a husband." Accordingly the god said (notwithstanding her objection) that she should in a future life have five husbands. "That damsel is Krehna, appointed to be the wife of we all: go therefore to the capital of the Pañcales and dwell ye there." He then left them (I, 169).- § 221: After Vyāsa had gone away, the Pāndaras proceeded [towards the Pañcalas] in a northerly direction, walking day and night till they reached the tirtha Somaçrayayana ("the shrine of Rudra with the crescent mark on his brow," PCR. with Nil.). Then they arrived at the Ganga; Dhananjaya (i.e. Arjuna) walked before them, torch in hand. The Gandharva king with his wives was then sporting there in the Ganga. Bending his bow to a circle, he said, "Excepting the first 80 lavas, the muhūrta (prasthānakālam, Nīl.) that begins with the twilight preceding nightfall has been appointed for the Yakshas, Gandharvas, and Rakshasas, capable of going everywhere at will; the rest has been appointed for man to do his work. If therefore men, wandering during those moments from greed of gain, come near us, both we and the rakshasas slay those fools. Therefore persons acquainted with the Vedas never applaud those men, who then approach any piece of water. Stay ye at a distance. Know that I am Anguraparna (= Citraratha, v. 6475; cf. LIA. i, 666/814), tne friend of Kuberg, and this my forest is also called Angaraparna, where neither kaunapas (i.e. rakshasas), nor gringins (a horned animal, see BR.; according to Nil. it is kāpālikāh, a Civaitic sect), nor gods, nor men can come." Arjuna replied: "Whether it be day, night, or twilight, who can bar others from the ocean, the Himalaya, and Gangā?" (b). Arjuna burnt the Gandharva's chariot with the Agneya weapon, given by Brhaspati (the preceptor of Indra) to Bharadvaja, by him to Agnivecya, by him to Drona, by Drong to Arjung, and dragged him, who had become unconscious, by the hair. His wife Kumbhinasi prevailed upon Yudhishthira, and he commanded Arjuna to spare him. He declared that, instead of his former name, Citraratha ("who has a variegated chariot"), he should now be called Dagdharatha ("whose chariot has been burnt"), and imparted to Arjuna the Gandharvi vidya called Cakshushi (c). He also gave Ariung and each of his brothers one hundred horses born in the country of the Gandharvas (Gandharvajānām), endued with the speed of wind and employed in carrying the gods and Gandharvas, a portion of Indra's vajra ("thunderbolt") (d). Arjuna in return gave him the Agneya weapon, and asked him why they, though skilled in the Vedas. had been consured by him. He replied that it was because they were without fires, without sacrifices, and without a brahman walking before them. "The Yakskas, Rakshasas, Gandharvas, Picacas, Uragas, and Danavas know the history of the Kuru race; I have heard from Narada and other devarahis the deeds of your ancestors. I have been vanquished by thee in battle on account of the brahmacarya being rigidly observed; a kehattriya, who is addicted to lust, if he fights in the night, can never escape with life; but even if addicted to lust, he who has a purchita may vanquish all wanderers of the night. Therefore, O Tupatya! kings should always select a fit purchita" (I, 170).—§ 222: Citraratha related Tapatyupūkhyāna (q.v.). — §§ 223-7: Vāsiehtha (q.v.).— § 228 : Aurvopūkhyāna (q.v.).—§ 229 : Vasishtopākhyāna (q.v.).-§ 280 : Dhaumya-purohitakarana (q.v.).

Caltraseni , a prince. § 592 (Samçaptakav.): VII, 21,4, 916 (vanquished by Drona).

Caitrasoni, patron. ("son of Citrasona"). § 592 (Samçaptakav.): VII, 25, 1091 (Caitrasonir (C. Citrasainir) maharaja twa putram [read pautram] avarayat (B. nya") | tau

pautrau tava, etc., i.e. the son of Citrasena (the son of Dhṛta-rāshṭra) and Crutakarman, the son of Nakula).

Caitravāhanī ("daughter of Citravāhana") - Citrangadā:
I. 7827 (C. °vāhinīm); XIV, 2358, 2405 (Citrangadā).

Caitrī, the day of full-moon in the month of Caitra. § 641 (Rājadh.): XII, 100, 3691 (Caitryām vā Mārgaçīrshyām vā senayogah praçasyate).—§ 785 (Anugītāp.): XIV, 72, 2086 (paurnamāsyām, the dīkshā of Yudhishthira will be performed); 76, 2219 (parām Com, on this day the açvamedha of Yudhishthira will take place, cf. XIV, 2086); 81, 2425 (do.); 82, 2462 (do.); 84, 2509 (do.).

Caitya, a mountain near Girivraja, cf. the following. § 277 (Jarasandhavadhap.): II, 21, 814 (°prakāraṃ).

Caltyaka (- Caitya). § 277 (Jurūsandhavadhap.): II, 21, 799 (çubhāç C°pañoamāḥ, sc. parvatāḥ), 811 (Māgadhānān tu ruciram C°antaram ādravan), 815 (Māgadhānām suruciram C°an tam samādravan), 843 (°sya giroḥ çringam).

Cakra¹, a serpent. § 63 (Sarpasattra): I, 57, 2147 (of Vāsuki's race).

Cakra\*, companions of Skanda. § 615s (Skanda): IX, 45c, 2539 (given to Skanda by Vishnu), 2542 (another, given to Skanda by Tvashtr),

\*Cakra\*, the discus of Krshna. § 795 (Svargurohanap.): XVIII, 4, 127 (\*prashrtibhih purushavigrahaih).

Cakra<sup>4</sup>, pl. (°a¢), a people. § 574 (Jambūkh.): VI, 9µ, 352 (in Bhāratayarsha).

Cakracara, pl. (°d&), a sort of rshi. § 373 (Prayāga): III, 85, 8214 (at Prayāga).—§ 768b (Umā-Maheçvaras.): XIII, 141, 6493, 6497.

Cakradeva, a Vrshni warrior. § 273 (Rājasūyārambhap.): II, 14, 621 (among the seven rathas of the Vrshnis).

Cakradhanus, a rshi. § 565 (Gülavac.): V, 109, 3795 (Suryajato mahan rshih, in the south).

Cakradhara, adj. ("armed with the discus"): XIV, 429 (Siddhaih).

Cakradhārin = Krshņa, q.v.

Cakradharman, the chief of the Vidyādharas. § 269 (Vaigravaṇasabhāv.): II, 10, 408 (Vidyādharādhipaḥ, in the palace of Kubera).

Cakradvāra, a mountain and its genius. § 7095 (Sulabhā-Janaka-sanpv.): XII, 321e, 12035.

Cakragadabhṛt = Kṛshṇa, q.v.

Cakragadādhara 1 - Krshna, q.v.

Cakragadadhara = Vishnu (1000 names).

Cakraka, son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4B, 253.

Cakramanda, a serpent. § 793 (Mansalap.): XVI, 44, †120 (°alishandau, issued from the mouth of Balaruma).

Cakranemi, a mūtr. § 615u (Skanda): IX, 460, 2623.

Cakrapāņi - Krehņa, q.v.

**Cakrāti**, pl. (°ayaḥ), a people. § 574 (Jambūkh.): VI,  $\Theta_{\mu}$ , 852 (only B., C. has Vakrātapāḥ).

\*Cakravāka, pl. (°aḥ), a sort of goose, Anas casarea, Gm. § 126 (Aṃçūvat.): I, 66, 2622 (born by Dhṛtarūshṭrī).

Cakravyuha, a kind of array. § 130g (Abhimanyu): I, 67, 2754.—§ 593 (Abhimanyuvadhap.): VII, 33, 1471; 34, 1494; 35, 1520, 1521.—§ 599 (Jayadrathavadhap.): VII, 87, 3108 (syahah sacakraçakatah).

Cakrayudha - Vishnu and Krshna.

Cakrin - Vishnu (1000 names).

Cakrin : - Çiva: XIII, 745.

Cakshurājya - Mahāpurusha (Mahāpurushastava).

Cakshurvardhanikā, a river in Çākadvīpa. § 575b (Bhūmip.): VI, 117, 433.

Cakshus<sup>1</sup>. § 3 (Anukram.): I, 1, 42 (the third son of Heaven; cf. Açavaha).

Cakshus' = Civa: XIV, 197.

Cākshusha , a Manu. § 730 (Anuçāsanik.): XIII, 18a, 1315 (Varishtho nāma bhagavāng Cosya Manoh sutah).

Cākshusha<sup>2</sup>, adj. ("relating to the eye," viz., one of Brahmán's births). § 717b (Nūrūyanīya): XII, 348ηη, 13490 (cūkshushaṃ vai nu, i.e. Brahmán's, dvitīyaṃ janma); 349, II), 13562 (cūkshushaṃ janma dvitīyaṃ Brahmaṇaḥ).

Cākshushā, a Gandharvic science given to Arjuna by Citraratha. § 221 (Caitrarathap.): I, 170, 6478.—§ 221b (Caitrarathap.): C. had been communicated by Manu to Soma, by Soma to Viçuavasu, and by Viçuavasu to Citraratha after ascetic penances, and when communicated by the preceptor to a man without energy, it becomes fruitless. By means of it one may see whatever one wishes. One can acquire it only by standing on one leg for six months; but Arjuna obtained it without any rigid vow. This knowledge makes the Gandharvas superior to men and equal to the gods.

Cala = Civa (1000 names 2). Do.2 = Vishnu (1000 names).

Calacala = Civa (1000 names 1).

Camasa (- Camasodbheda), a tīrtha. § 360 (Tīrthayātrāp.): 1II, 82, 5053 (where Sarasvatī reappears).

Camasodbheda (= Camasa), a tirtha. § 360 (Tirtha-yātrāp.): III, 82, 5054 (bathing there one acquires the merit of an agnishtoma).—§ 410c (Plakshāvataraṇag.): III, 130, 10540 (where Sarasvatī once more becomes visible).—§ 615 (Baladevatīrthay.): IX, 35, 2060.

Camasodbhedana (= Camasodbheda), a tirtha. § 377 (Dhaumyatirthak.): III, 88, 8345 (in the country of the Suräshtras).

Campā, the metropolis of the Angas. § 370 (Tīrthayātrāp.):

III, 84, 8141 (atha Campām samāsādya Bhagīrathyām kṛtodakaḥ | Daṇḍārttam abhigatrā tu gosahasraphalam labhet);

85, 8156 (tathā Campām samāsādya Bhagīrathyām kṛtodakaḥ | Daṇḍākhyam abhigamyaira, etc.).—§ 391 (Rshyaçrāga): III,

113, 10084 (the city of king Lomapāda).—§ 547 (Karṇa):

III, 308, 17151 (on Gangā, the city of Adhiratha).—§ 621 (Rājadh.): XII, 5, 135 (ruled by Karṇa).—§ 743b (Vipulop.):

XIII, 42, 2359 (the abode of the ṛshi Devaçarman), 2376.

Cf. Mūlinī.

Campakāranya, a wood. § 370 (Tīrthayūtrāp.): III, 84, 8111 (dwelling there for one night one acquires the merit of giving a thousand kino).

Cămpeya, son of Viçvümitra. § 7218 (Viçvümitrop.): XIII, 4\(\beta\), 257.

Camühara, a Viçvedeva. § 743 (Ānuçūsanik.): XIII, 917, 4360.

Camustambhana - Çiva (1000 namos 1).

Canda = Skanda: III, 14631.

Canda = Civa (1000 names 1).

Canda = Durga (Uma): V1, 797.

Candabala, a monkey. § 539 (Kumbhakarnadivadha): III, 287, 16414 (devoured by Kumbhakarna).

Candabhārgava, a brahman. § 59 (Sarpasattra): I, 63, 2045 (tatra—i.e. at the snake sacrifice of Janamejaya—hota babhārātha Camlabhārgarah | Cyaranasyānraye khyāte vipro redavidām rarah).

Candadhara - Çiva (1000 names 1).

Candakauçika, a muni, son of Kākshīvat. § 275 (Rājasūyār.): II, 17, 698 (Kākshīvatah putram Gautamaeya);

19, 741 (C. uttered mantras over a mango fruit, which the queens of Brhadratha ate up; then Jarasandha was born).

\*Oandāla¹, name of a caste. § 721 (Ānuçāsanik.): XIII, 3, 199 (°yonau jātaḥ, sc. Matanga).—§ 735 (do.): XIII, 27, 1895 (°yonau jātaḥ, sc. Matanga); 29, 1916 (do.).—§ 743b (Vipulop.): XIII, 40, 2276 (°samadarçanaḥ, sc. Indra).—§ 744 (Ānuçāsanik.): XIII, 48, 2589 (the son of a C. with a Vaidehi becomes a Saupāka; read Saupākaḥ with B.).—§ 749 (do.): XIII, 91, 4368 (°çvapacau, should be excluded from a çrāddha)

Candāla<sup>2</sup>, sg. — Matanga: XIII, 1876, 1880, 1881, 1882, 1901.

\*Cāndāla<sup>1</sup> (mostly pl., — Candāla<sup>1</sup>). § 562 (Bhagavadyānap.): V, 92, 3291.—§ 641 (Rājadh.): XII, 76, 2874 (brāhmanac°āḥ).—§ 659 (Mokshadh.): XII, 180, 6727 (sg.).—§ 702 (do.): XII, 297γ, 10869; 298, 10931 (°tve).—§ 705 (do.): XII, 303a, 11245.—§ 744 (Ānuçāsanik.): XIII, 47, 2535 (brāhmanacāndālaḥ); 48γ, 2572 (sg., son of a çūdra with a brāhmanī), 2583 (the son of a C. with a Nishādī] becomes a çvapāka), 2588 (the son of a C. [with a Nishādī] becomes a pāndusaupāka), 2590; 49δ, 2613 (son of a çūdra with a brāhmanī).—§ 782g (Guruçishya samv.): XIV, 36, 1016.—§ 784b (Uttankn): XIV, 55, 1620 (°rāpī, sc. Indra)

Cāṇḍāla<sup>3</sup>, sg. (single Cāṇḍālas): (a) — Parigha: XII, 4935, 5008, 5028 (*Parighal*i), 5034, 5035, 5110. (b) (the *C.* who discoursed with Viçvāmitra): XII, 5330, 5353, 5355, 5361, 5362, 5363, 5366, 5373, 5376. (c) (the *C.* who conversed with a kshatrabandhu): XIII, 4814 foll.

Căndălikăçrama, a tīrtha. By repairing to C. and bathing in Kokāmukha, after having subsisted upon potherbs and having worn ragged clothes, one is sure to obtain ten maidens (differently NII.): XIII, 25, 1738 (only C.; B. Anjalikāçramam).

Candana = Civa (1000 names 1).

Candanin = Çiva (1000 names 3).

Candatundaka, a Suparna, son of Garuda. § 564 (Mātalīyop.): V, 101β, 3594.

Candī = Durgā (Umā): VI, 797.

Candikaghanta = Civa (1000 names 1).

Candra = Civa (1000 names 1).

Candra ' (the Moon), v. Soma.

Candra<sup>3</sup>, an Asura. § 130 (Amçavat.): I, 67, 2666 (incarnate as Candravarman, king of the Kambojas). Cf. Candramas.

Candrabha, a warrior of Skanda. § 615% (Skanda): IX, 45n, 2577.

Candrabhāgā, a river, the present Chenāb. § 268 (Varuṇasabhāv): II, 9, 371 (among the rivers present in the palace of Varuṇa).—§ 459 (Mārkaṇḍeyas.): III, 188α, 12907 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 574 (Jambūkh.): VI, 9λ, 323, 327 (only C.; B. Vetravatīṃ).—§ 607 (Karṇap.): VIII, 440, 2055 (in the country of the Āraṭṭas).—§ 733b (Ānuçāsanik.): Bathing for soven days in the C. or the Vitastā, one is sure to become purified from all sins and endued with the merits of an ascetic: XIII, 25α, 1694.—§ 768b (Umā-Maheçvarasaṃv.): XIII, 146δ, 6764.—§ 775 (Ānuçāsanik.): XIII, 166α, 7645.

Candracila, a matr. § 615u (Skanda): IX, 46e, 2629.

Candrāçva, son of Kuvalāçva. § 478 (Dhundhumārop.): III, 204, 13621.

Candradeva<sup>1</sup>, a Kuru warrior. § 605 (Karnap.): VIII, 47λλ, 1078 (attacks Arjuna), 1086, 1089 (slain by Arjuna). Candradeva<sup>3</sup>, a Pāñcāla prince. § 608 (Karnap.): VIII, 49, 2327 (Pāñcālyau . . Candradovañ es Daṇḍadhāran ca, slain by Karṇa).

Candrahantr, an Asura. § 94 (Amçāvat.): I, 65, 2539 (son of Simhikā).—§ 130 (do.): I, 67, 2673 (Asurah, incarnate as the rājarshi Cunaka).

Candraka, an owl. § 6468 (Mārjāramūshikasamv.): XII, 138, 4944.

Candraketu, a Kuru warrior. § 593 (Abhimanyuvadhap.): VII, 48<sub>X</sub>, 1899 (slain by Abhimanyu).

Candrama, a river in Bharatavarsha. § 574 (Jambükh.): VI, 9λ, 337.

Candramas 1 (the Moon), v. Soma.

Candramas<sup>2</sup>, an Asura. § 92 (Amçāvat.): I, 65, 2534 (Surya-Candramasau, sons of Danu), 2535 (do., different from Sūrya-Candramasau among the gods). Cf. Candra.

Candramasas tīrtha(m), a tīrtha. § 4065 (Ārcīkaparvata): III, 125, 10412 (on Ārcīkaparvata).

Cāndramasī, the wife of Brhaspati. § 490 (Ångirasa): III, 219, 14130 (Candramasā ākrāntā Tārā nāma, Nīl., mother of six fires and one daughter).

Candramaulivibhūshana - Çiva: X, 261.

Candramcu = Vishnu (1000 names).

Candranana - Skanda: III, 14632.

Candrapramardana, an Asura. § 94 (Amçāvat.): I, 65, 2639 (son of Simhikā).

Candrardhakrtaçırsha - Krshna: XII, 1669.

Candrasena', a prince, son of Samudrasena. § 232 (Svayamvarap.): I, 186, 6991 (Samudrasenaputrah, came to the svayamvara of Draupadī).—§ 280 (Bhīmasena): II, 30, 1098 (in the East, with Samudrasena he is vanquished by Bhīmasena).—§ 571 (Rathātirathas.): V, 171, 5911 (among the rathas of the Pūṇḍavas).—§ 592 (Saṃcaptakavadhap.): VII, 230, 1007 (Samudrasenaputram, proceeded against Drona, description of his horses).—§ 600 (Ghatotkacavadhap.): VII, 156, 6912 (the same?, slain by Acvatthāman); 158, 7009 (the same?).

Candrasena, a Kuru warrior. § 605 (Karnap.): VIII, 27, 1084 (attacked Arjuna, PCR. has Candradeva).

Candrasena 3. § 611 (Çalyap.): IX, 12, 644 (slain by Yudhishthira).

Candrasya vināçana(h), an Asura. § 130 (Amçāvat.): I, 67, 2673 (incarnate as king Jānaki).

Candravaktra = Civa (1000 names 3).

Candravarman. § 130 (Amçāvat.): I, 67, 2668 (Kambojānām narādhipaḥ, incarnation of the Asura Candra).— § 592 (Samçaptakavadhap.): VII, 32, 1437 (the same?, slain by Dhrshtadyumna).

Candravarta = Qiva (1000 names 1).

Candravatsa, pl. (°aḥ), a people. § 582 (Bhagavadyānap.): V, 74, 2732 (Dhāraṇaç C°ānāṃ).

Candrodaya, a Pāṇḍava warrior. § 600 (Ghatotkacavadhap.): VII, 158x, 7012 (brother of Virāta?).

Canura¹, a prince. § 264 (Sabhākriyāp.): II, 4β, 121 (among the princes who waited upon Yudhishthira, when he entered his palace).

Caṇūra<sup>2</sup>. § 567 (Bhagavadyānap.): V, 130ζ, 4410 (had been slain by Kṛshṇa).

Canūrāndhranishūdana (C. Canūrāndhranisū°) - Vishņu (1000 names).

Capala, an ancient king. § 6 (Anukram.): I, 1a, 231 (in the enumeration of Sanjaya).

Capalaksha - Abhimanyu: XIV, 2003, 2004.

Capalekshana - Abhimanyu: XIV, 2021.

178 Cāpin—Cārudeshņa.

Cāpin - Çiva (1000 names 1).

Caracarasya pratihartr = Çiva (1000 names 1).

Caracarasya srashtr = Çiva (1000 names 1).

Caracaratman 1 - Çiva (1000 names 2). - Do. 2 - Surya, III, 157.

Carana, pl. (ah), a class of beings. § 76 (Matsya): I, 63, 2396 (Siddha-Copatham).—§ 133 (Dushyanta): I, 70, 2858 (Siddha-Cosanghaih). — § 162 (Çantanup.): I, 97, 3889 Gangam . Siddha- Cosevitam).—§ 173 (Pandurajyabhisheka): I, 109, 4346 (Devarshi-Coaih).- § 185 (Pandu): I, 120, 4640 (Siddha-C°sanghanam).—§ 194 (do.): I, 126, 4907 (°sahasrānām).—§ 233 (Svayamvarap.): I, 187, †7011. -§ 246 (Sundopasundop.): I, 210, 7655.—§ 310b (Sūrya): III, 3, 170 (Siddha-Co. Gandharvah, follow Surya).- § 322 (Dvaitavanapr.): III, 24, †940 (Co-Siddhasanghah).- § 331 (Kairatap.): III, 38, 1530 (vanam . . . Siddha-C°sevitam). -§ 336 (Indralokābhigamanap.): III, 43, 1756 (Siddha-Coseritam, sc. the city of Indra).—§ 338 (do.): III, 46, 1830 (Siddha-C°-Gandharvaih), 1841.- § 339 (do.): III, 47, 1891 (Gangā . . Siddha-C°sevitā).—§ 361 (Kurukshetra): III, 83, 5075 (Siddha-Codh, in Kurukshetra). - § 370 (Tirthayatrap.): III, 84, 7083 (Siddha-C'-Gandharvah, in Saugandhikavana); 85, 8168 (Siddha-Co-Gandharvamānushāḥ, in Gokarņa).—§ 377 (Dhaumyatīrthak.): III, 89, 8357 (Siddharshi-Coaih).- § 434 (Saugandhikāharana): III, 156, 11444 (Siddha - Cosevitam . . . agramam Vrehaparvanah).- § 436 (Yakshayuddhap.): III, 158, 11561 (Siddha-Cosevitam . . . Gandhamadanam).—§ 437 (do.): III, 160, 11674.—§ 542 (Ravanavadha): III, 290, 16528 (Tridaçah saha-Gandharva-Coah).- § 566 (Yayati): V, 123, 4101 (praised Yayati in Heaven).—§ 573 (Ambopākhyānap.): V, 186, 7351 (Vateabhumim Siddha-C°sevitum). — § 574 (Jambukh.): VI, 6, 199 (parvatāh . . . Siddha-Coevitāh). -§ 574h (Bhadraçva): VI, 7, 269 (drumah Siddha-C°sevitah, i.e. the tree Kālūmra in the region Bhadrāçva).—§ 574i (Jambū): VI, 7, 273 (Jambūvykshah Siddha-Cosevitah).-§ 575 (Bhūmip.): VI, 11, 407 (Siddha-Cosankīrņah, sc. the salt ocean).—§ 575b (Çākadvīpa): VI, 11, 429 (in Çākadvīpa). -§ 575 (Bhūmip.): VI, 12, 464 (Siddha-Cosankirnah, sc. Dundubhisvana).—§ 576 (Bhagavadgītāp.): VI, 23, 808 (sankhye vikshyase Siddha- Coaih, sc. Durgā).—§ 577 (Bhishmavadhap.): VI, 43, 1586 (Siddha-Cosanghāh, came to see the battle).—§ 578 (do.): VI, 45, 1758 (Siddha-Coah).— § 579 (do.): VI, 52, 2183 (praise Bhishma and Arjuna).— § 587 (do.): VI, 120, 5704 (Siddha - Coaih). - § 593 (Abhimanyuv.): VII, 37, †1622 (Pitr-sura-Co-Siddhasanghaih). — § 596 (Pratijnap.): VII, 80, 2843 (Siddha-Cosevitam, sc. the mountain Manimat).—§ 598 (Jayadrathavadhap.): VII, 87, 3118 (Siddha-Cosunghanam). - \$ 599 (do.): VII, 98, 3642 (Siddha-Cosanghah), 3652 (do.); 100, 8728 (Siddha-Cosanghanam); 107, 4025 (do.); 119, 4756 (C°ah saha-Gandharvah); 124, 4978; 137, 5628; 138, 5692 (Co-Riddhanam); 139, 5769; 143, 6008 (Siddha-Comanaval); 145, 6132 (Siddha-Covatikaih, B. pannagaih). -\$ 600 (Ghatotkacavadhap.): VII, 160, 7188 (do.).-\$ 605 (Karnap.): VIII, 15, 599 (Siddha-Cosanghanam); 16, 626. -§ 608 (do.): VIII, 56, 2817 (Siddha-Cosanghah); 78, 3970; 87, 4400 (Siddha-U°sanghānām),  $(\chi')$ , 4413 (sided with Arjuna), 4433 (trayo lokah sahadevarshi-Coah), 4452 (trayo lokak saha Dovarshi-Coaik); 94, 4962 (dova-Gandharvamanushya-Coaih).- § 610 (Calyap.): IX, 77, 337.- § 611 (do.): IX, 22, 1156 (yuddham . . . Siddha-Cosevitam). —§ 615 (Gadāyuddhap.): IX, 55, 3090 (vatikāh, i.e. akāça-

cārinah, Nīl.); 58, 3307 (rātika-Coāh).- \$ 705 (Mokshadh.): XII, 303, 11244 (trailokye . . . sa-Co-Paicace).- § 714 (Çukakrtya): XII, 328, 12314 (Himavantom . . . Siddha-Cosevitam). - § 717b (Nārāyanīya): XII, 341, 13028 (Merau . . Siddha-Coevite). - § 726 (Anuçasanik.): XIII, 10, 439 (Siddha-C°samyuktam, sc. āçramam).—§ 730g (Upamanyu): XIII, 14n, 741 (Siddha-Corupadhrk, i.e. Civa). —§ 730 (Ānuçāsanik.): ΧΙΙΙ, 18 λλ, †1373 (°pannagāḥ).— § 731b (Ashṭūvakra-Dik-saṃv.): XIII, 19, 1396 (Rudrasyāyatanam . . . Siddha - Cosevitam), 1407 (Himavantam . . . Siddha-Coveritam). - § 733 (Anuçasanik.): XIII, 25, 1748 (Himaran . . . Siddha-C'sevitah). — § 766 (do.): XIII, 130, 6111 (tīrthāni . . . Siddha-Cojushtāni). - § 768b (Umā-Mahecvarasamv.): XIII, 140, 6339 (Himavati . . . Siddha-C'sevite). - § 788 (Açramavasap.): XV, 24, 655 (açramam . . . Sıddha-Coevitam).- § 793 (Mausalap.): XVI, 40, †131 (in Heaven).

Caritra[m] = Kṛshṇa: XII, 1512.

Carmakāra, a caste: XIII, 2588.

Carmamaṇḍala, pl. (°āh), a people. § 574 (Jambūkh.): VI, 9u, 355 (in Bhāratavarsha).

Carmanvati, a river, now Chambal. § 209 (Drupadaçasana): I, 138, 5513 (dakshinamç capi Pancalan yarac Coi nadī, ruled by Drupada).—§ 268 (Varunasabhāv.): II, 9, 373 (among the rivers in the palace of Varuna).- § 276 (Jarāsandhavadhap.): II, 20, 795.—§ 281 (Sahadeva): II, 31, 1111 (on the bank of C. Sahadeva vanquished Jambhaka's son).- 356 (Tīrthayātrāp.): III, 82, 4096 (Com samasadya niyato niyataçanah | Rantidevabhyanujhatam (C. oto) agnishtomaphalam labhet). - § 459 (Markandeyas.): III, 138a, 12907.- § 494 (Angirasa): III, 222, 14230 (among the rivers who are mothers of fires). - § 547 (Kundalāharanap.): III, 308, 17150.—§ 574 (Jambūkh.): VI, 9λ, 327.- § 595 (Shoduçaraj., v. Rantideva): VII, 67, 2360 (origin of the name).—§ 632b (Shodaçarāj., cf. § 595): XII, 29, 1016 (mahānadī, do.).—§ 746 (Ānuçāsanikap.): XIII, 66, 3351 (gocarmabhyah pravartitā).—§ 775 (do.): XIII, 166a,

Carmavāsas - Çiva: VIII, 1449.

Carmawat, brother of Çakuni. § 585 (Bhīshmawadhap.); VI, 90σ, 3997 (slain by Irāvat).

Carmin = Civa (1000 names<sup>2</sup>).

Carucelin - Civa (1000 names 1).

Cărucitra, son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4543.—§ 583 (Bhīshmavadhap.): VI, 77κ, 3344.—§ 599 (Jayadrathavadhap.): VII, 136χχ, 5594 (among six sons of Dhṛtarāshṭra who are slain by Bhīmasena).
Cf. Cārucitrāngada.

Cărucitrăngada, son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, 67, 2730. Cf. Cārucitra.

Căruçīrsha, a muni. § 730 (Ānuçāsanik.): XIII, 18u, 1300 (Çakrasya sakhā Ālambāyanaḥ, had formerly gratified Civa at Gokarna and obtained a hundred sons).

Căruçravas, son of Kṛshṇa and Rukmiṇī. § 730 (Ānucāsanik.). XIII, 14a, 621.

Cārudeshņa, son of Kṛshṇa and Rukminī. § 232 (Svayamvarap.): I, 186, 6997 (present at the svayamvara of Draupadī).—§ 252 (Subhadrāharaṇap.): I, 219, 7915.—§ 253 (Haraṇāharaṇap.): I, 221, 7992.—§ 262 (Bhagavadyāna): II, 2, 56.—§ 273 (Rājasūyārambhap.): II, 14, 621 (among the seven rathas of the Vṛshṇis).—§ 287 (Rājasūyikap.): II, 34, 1275 (came to the rājasūya of Yudhishthira).—§ 320 (Saubhavadhop.): III, 16, 667 (sallied

out against Çālva), 680, 681 (fights the Dānava Vivindhya): 18, 736; 21, 835.—§ 402 (Tirthayatrap.): III, 120, 10277. \_§ 570 (Sainyaniryanap.): V, 157к, 5381.—§ 589 (Dronabhishekap.): VII, 115, 408.- 730 (Anuçasanik.): XIII, 14. 617 (Pradyumna-Coadin Rukminyah putrakan), (a) 621 (enumeration of the sons of Krshna and Rukmini).- § 785 (Anugitap.): XIV. 660, 1938.- § 793 (Mausalap.): XVI, 37, 100 (slain). Cārulinga - Çiva (1000 names 1). Carunetra, an Apearas. § 269 (Vaicravenasabhav.): II, 10, 392 (in the palace of Kubera). Caruvaktra, a warrior of Skanda. § 615u (Skanda): IX, 45 n. 2575. Caruveca, son of Krshna and Rukmini. § 730 (Anucasanik.): XIII, 14a, 621. Caruyaças, son of Kṛshṇa and Rukmini. § 730 (Anuçāsanik.): XIII, 14a, 621. Carvaka, a Rakshasa, friend of Duryodhana. § 10 (Parvasang.): 1, 2, 349 (°eya vadhah parva Rakshaso brahmaru, inah). - 615 (Gadayuddhap.): IX, 64, 3619 (will avenge the death of Duryodhana). - § 635 (Rajadh.): XII, 35, 1414 (brahmacchadma Rakshasah), 1418, 1425 (Duryodhanasakha, slain).-§ 636 (do.): XII, 39, 1432, 1440. Casavaktra, a warrior of Skanda. § 615u (Skanda): IX, **45**7, 2578. Căturăcramyanetr (C. °açrama°) - Çiva (1000 names 1). Caturaçva, an ancient king. § 267 (Yamasabhav.): II, 8. 321 (in the palace of Yama). Caturasra - Vishnu (1000 names). Caturatman - Krshua: XII, 1614. Caturatman - Vishnu (1000 names). Caturbahu - Vishņu (1000 names). Caturbhava - Vishņu (1000 names). Caturbhuja 1 = Vishnu (1000 names).—Do.2 = Kṛshṇa: V, †2512. Caturdamshtra 1, a warrior of Skanda. § 615u (Skanda): IX, **45**<sub>4</sub>, 2564. Caturdamshtra 2 - Vishnu (1000 names). Caturgati = Vishnu (1000 names). Gāturhotrapravartaka - Çiva (1000 names 1). Caturmaharajika - Mahapurusha (Mahapurushastava). Caturmukha - Brahmáu: III, 13560, 15321, 16547; XII, 13469. Caturmukha<sup>2</sup> - Civa (1000 names 1-3). Caturmurti - Brahmán: III, 13560. Caturmurti 2 - Vishnu (1000 names). Caturmürtidhrt - Vishnu: XII, 18114. Caturvaktra - Brahmán: XII, 12914, 13283, 13723 (°eya lalātaprabhacah putrah Çivah). Cf. Caturmukha. Căturvarnyakara = Çiva (1000 names 1). Caturveda, pl. (°ah), a sort of pitrs. § 270 (Brahmasabhāv.): II, 11, 463. Caturveda - Brahmán: III, 13560. Caturveda 3 - Çiva (1000 names 1). Caturvedavid = Vishnu (1000 names). Caturvidya, n. (the four Vedas): XII, 1574, 1837. Caturvyüha - Vishnu: XII, 13604; XIII, 6964 (1000 names), 7031 (do.). Caturyuga - Civa (1000 names 1). Catushkarnī, a mūtr. § 615u (Skanda): IX, 460, 2643. Catushpatha - Civa (1000 names 2).

Catushpathaniketā, a mātr. § 615s (Skanda): IX.

**48**0, 2643.

2645. Catvaravāsinī, a mātr. § 615u (Skanda): IX, 460, 2629. Caura, pl. (°dh), a people. § 739 (Anuçasanik.): XIII, **35**€, 2158. Cedi, pl. (°ayah), a people. § 73 (Vasu): I, 63, 2335 (ovishayam conquered by Vasu Uparicara), 2342, 2345.— § 190d (Arjuna): I, 123, 4796 (Arjuna will subjugate Cedi-Kāçi-Karūshān).—§ 233 (Svayamvarap.): I, 187, 7028 (°inum adhipah, i.e. Çiçupāla).—§ 278 (Rājasūyārambhap.): II, 14, 582 (Purushottamo vijūāto yo asau Cedishu durmatiķ (i.e. Paundraka Vasudava?), among the allies of Jarasandha).-§ 290 (Çiçupālavadhap.): II, 43, 1494 (°rājakule jātaķ, sc. Cicupala), 1508 ('purim, i.e. Cuktimati').—§ 291 (do.): II, 45, 1595 (after the slaughter of Cicupala, his son [Dhrshtaketu] was installed as king of the C.).—§ 347 (Nalopakhyanap.): III, 65, 2578 (orajapuram, the capital of king Subāhu).—§ 350 (do.): III, 68, 2660 (opurim, do.) .- § 549 (Pandavapr.): IV, 1a, 11 (Pañoala-Co-Materaic ca).—§ 555 (Sainyodyogap.): V, 197, 576 (Gindm rehabhah), i.e. Dhrshtaketu, came with one akshauhini of troops to Yudhishthira).—§ 556 (Sanjayayanap.): V, 22, †669 (°Karushakāļ . . . bhūmipālaļ, took the part of the Pandavas); 28, 804.—§ 561 (Yanasandhip.): V, 57, 2264 (among the allies of Yudhishthira); 71a, 2594 (Panodlaih, do.).—§ 562 (Bhagavadyanap.): V, 747, 2732 (Sahajaç Co-Mateyanam).- § 569 (do.): V, 140a, 4743; 144A, 4887 (°Pañeala-Kaikayan), (v), 4896 (°Pañealan).-§ 573 (Ambopākhyānap.): V, 1967, 7623 (° Kāçi-Karūshānām neturam . . . Dhrehfaketum), (A), 7644 (Dhrehfaketuç ca Coinam praneta).- § 574 (Jambukh.): VI, 9µ, 848 (Mateya-Karüshaç oa, in Bharatavarsha).—§ 578 (Bhīshmavadhap.): VI, 47δ, 1811 (° Kāçi-Kartsheshu), (η), 1866.—§ 579 (do.): VI, 52a, 2129 (° Mateyeehu); 54, 2239, (θ), 2242 (° Mateya-Karūshāh), 2249, 2250 10.—§ 580 (do.): VI, 56, 2415 (°Kūçi-Karūshaiḥ), 59%, †2640 (°Pūncāla-Karūsha-Mateyāḥ). -§ 586 (do.): VI, 106v, 4819 (°Kūçi-Karūshūņāṃ).-§ 587 (do.): VI, 1150, 5360; 116π, 5446 (°Kūçi-Karūshāṇāṇ); 118φ, 5565 (Mateya-Pañeala-Cornam).—§ 589 (Dronabhish.): VII, 9, 288 ("Karushaih, attack Drona); 10k, 348 (eko 'pasrtya Cobhyah Pundavan yah samaçritah | Dhrehtaketum (!)). -- \$ 592 (Samcaptakavadhap.): VII, 210. 877 ("Karusha-Koçalah, attack Drona), (1), 848; 22v, 926 (°Kekayan); 23. 971 (Dhrehtaketum Coinam rehabham); 24c, 1052 (°ayaç capare); 32aa, 1412 (°Pañcala-Paṇdanam).— § 596 (Pratijuap.): VII, 78e, 2744.- 5 599 (Jayadrathavadhap.): VII, 106, 3973 (Dhrshfaketuç oa Coinam rshabhah); 1080, 4087 (° Pañcala-Srijayan); 114w, 4539; 125, 5042 (Dhrohtaketug ca Coinām rehabhah), (µµ), 5069, 5070 (oPāncala-Srūjayak), 5072, 5073, 5088 (°Pakoala-Srūjayan).—§ 600 (Ghatotkacavadhap.): VII, 153a, 6628; 1561, 6779 (°Kūrūsha-Koçalūḥ); 160òò, 7156 (°Pūñoūla-Somakūḥ); 166u, 7459.—§ 602 (Dronavadhap.): VII, 186, 8489, (1), 8490 (°Ksikeys-Spijayan), 8500 (°-Mateyeehu).—§ 603 (Narayanastramokshap.): VII, 1937, 8919; 20077, 9330 (yurardjaç ca Coinan), †9342 (oprabhum yurarajam, - do.; slain by Acvatthaman).- 604 (Karnap.): VIII, 6. 180 (Dhrohtaketuk . . . Coindin pravaro rathal). - \$ 705 (do.): VIII, 19ββ, 459 (°Pañoala-Kaikayak); 80ζζ, 1231 (°-Karaska-Maliyanam).—§ 607 (do.): VIII, 45µ, 2085 (among those who know the eternal religion).—§ 608 (do.): VIII, 476, 2224 (Patotla-Coinap), (a), 2229; 48f, 2254 (oKaikeya-

Catushpatharata - Civa (1000 names 1).

Catushpatharata, a matr. § 615u (Skanda): IX, 460,

175 Cedidhvaja—Cīna.

Pañcalāḥ), 2295; 49ω, 2359 (°Paṇdara-Pāñçalāḥ); 56μμ, 2692 (Pāñcalyam C°-Kaiksyasamvrtam, i.e. Dhṛshṭadyumna?), 2693, (νν), 2741 (°ināñ sa mahārathān), (οο), 2751 (°Kaiksya-Pāñcaleshu), (ππ), 2758 (°Pañcala-Pāṇdavān); 60βββ, 3002; 64, 3267; 73, 3639, 3662 (°-Kāçi-Pāñcālan), 3668 (°Pañcala-Kaikayān); 78β¹, 3949 (°Pāñcālan); 3965, 3993.—§ 609 (Çalyap.): IX, 1γ, 31 (have been slain); 2ζ, 79 (do.).—§ 610 (do.): IX, 7τ, 335; 12ο, 645.—§ 785 (Anugītāp.): XIV, 83, 2467 (purīṃ ramyāṃ C°ināṃ çuktisāhvayāṃ, i.e. Çuktimatī).—§ 786 (do.): XIV, 91, 2831 (°īnām īçvaraḥ, i.e. Vasu).—§ 791 (Putradarçanap.): XV, 36a, 990 (do no longer exist). Cf. Cedika.

**Cedidhvaja.** § 561 (Yānasandhip.): V,  $62\beta\beta$ , 2426 (cf. the note of PCR.).

Cedija: VI, 4255 (v. Cedipa).

Cedika, pl. (°aḥ), a people - Cedi. § 608 (Karṇap.): VIII, 48, 2245.

Cedipa ("king of the Cedis"): I, 2342 (i.e. Vasu); III, 463 (i.e. Dhrshtaketu); V, 2857 (do.), 2950 (do.); VI, 4255 (do.?, C. has Cedijah), 4272 (do.); VII, 1509 (do.), 2950 (do.), 9343 (ywarajam, whom?).

Cedipati (do.): I, 2356 (i.e. Vasu), 2361 (do.); II, 1373 (i.e. Çiçupāla), 1430 (do.), 1432 (do.), 1493 (do.), 1519 (do.), 1585 (do.), 1913 (i.e. Dhṛshṭaketu?); III, 2688 (i.e. Subāhu), 10284 (i.e. Dhṛshṭaketu); V, 672 (i.e. Çiçupāla), 2012 (i.e. Dhṛshṭaketu), 5901 (do.); XI, 727 (do.); XIII, 5650 (i.e. Vasu).

Cedipungava 1-Çiçupāla: II, 1412, 1426. Do.2-Dhrshtaketu: XI, 725.

Cedirāj ("king of the Cedis"): II, 1398 (i.e. Çiçupāla), 1522 (do.), 1561 (do.); III, 898 (i.e. Dhrshṭaketu); V, 2239 (do.); VI, 1747 (do.).

Cedirāja (do.): II, 1070 (i.e. Çiçupāla), 1072 (do.), 1337 (do.), 1382 (do.), 1429 (do.), 1491 (do.), 1551 (do.), 1576 (do.), 1584 (do.); III, 2531 (i.e. Subāhu), 2576 (do.); V, 5900 (i.e. Dhṛshṭaketu); VI, 1709 (do.), 5398 (do.); VII, 394 (i.e. Çiçupāla, slain by Kṛshṇa), 1113 (i.e. Dhṛshṭaketu?), 4026 (i.e. Dhṛshṭaketu), 5056 (do., slain), †8210 (i.e. Çiçupāla), 8214 (do.), 8217 (do.), 8283 (do.); XI, 728 (i.e. Dhṛshṭaketu), 729 (do.).

Cedivrsha - Çiçupāla : II, 1071 (Kuru-°au).

Cekita - Cekitāna . § 556 (Sañjayayānap.): V, 25η, †932 (sa-Cekitān, sc. the Pāndavas).

Cekitana 1, a Vrshni. § 232 (Svayamvarap.): I, 186, 6991 (present at the svayamvara of Draupadi).—§ 264 (Sabhākriyap.): II, 4β, 122 (among the princes, present when Yudhishthira entered his palace).—§ 296 (Dyūtap.): II, 53, 1916 (at the rajasuya of Yudhishthira C. bore Yudhishthira's quiver).—§ 556 (Sanjayayanap.): V, 25ζ, †724 (among the allies of the Pandavas); 80, †868 (do.).—§ 561 (Yanasandhip.): V, 57f, 2233, 2251.—§ 562 (Bhagavadyanap.): V, 830, 2950. - \$ 569 (do.): V, 1417, 4780. - \$ 570 (Sainyaniryāṇap.): V, 151a, 5101, (5), 5164.—§ 571 (Ulūkadūtāgamanap.): V, 164e, 5709.—§ 573 (Ambopākhyānap.): V, 196λ, 7644.—§ 576 (Bhagavadgītāp.): VI, 19, 715; 256, 834.—§ 578 (Bhīshmavadhap.): VI, 45 17, 1728, 1729, 1730 (fights Suçarman).—§ 580 (do.): VI, 57x, 2454.—§ 582 (do.): VI, 71e, 3140; 72, 3172.—§ 583 (do.): VI, 75a, 3286 (in the right wing of Yudhishthira's makaravyūha).—§ 584 (do.): VI, 811, 3561 (fights Krpa); 84, 3715 (Varehneyah, fights Krpa), 8716, 8721, 3723, 3728.— § 585 (do.): VI, 895, 3949.- \$ 586 (do.): VI, 997, 4511.- \$ 587 (do.): VI, 108,

4998: 109c, 5074: 110, 5101 (attacked by Citrasena): 111. 5192, (a), 5193, 5194 (fights Citrasena);  $118\nu$ , 5553, ( $\phi$ ), 5558.—§ 589 (Dronābhiskekap.): VII, 8,, 228 (PCR. Citrasena); 10, 360 (attacks Drona).- § 590 (do.): VII, 14, 542 (fights Anuvinda).- § 592 (Samçaptakavadhap.): VII, 214, 905 (attacks Drona), 916; 230, 994 (proceeded against Drona, description of his horses); 26, 1180.—§ 593 (Abhimanyuvadhap.): VII, 358, 1508; 400, 1695. -- § 597 (Pratijnap.): VII, 83a, 2950.- § 598 (Jayadrathavadhap.): VII, 858, 3049. - § 599 (do.): VII, 95, 3531 (fights Sanjaya); 125, 5084 (attacks Drona), 5087 (his charioteer is slain by Drona).—§ 605 (Karnap.): VIII,  $12\beta\beta$ , 454; **22**<sub>nn</sub>, 870; **30** $\xi\xi$ , 1232.—§ 608 (do.): VIII, **49** $\chi$ , 2333; 93αρ, 4873.- § 610 (Calyap.): IX, 3κ, 165.- § 611 (do.): IX, 12, 622, 624 (slain by Duryodhana).- § 789 (Putradarcanap.): XV, 320, 879 (among the slain warriors who arose from the Gangā). Cf. Sāttvata, Vārshneya.

Cekitāna<sup>2</sup> = Çiva: VII, 9453; XIII, 1216 (1000 names).

Cetasaka, pl. (°āni'), v. Vetasaka.

Chada ... Civa (1000 names 2).

Chagavaktra = Skanda: III, 14398.

Chandas' = Çiva (1000 names'). Do.? = Vishnu (1000 names). Chandodeva. § 735b (Indra-Matanga-s.): XIII, 29, 1937 (Coa iti khyātah strīnām pūjyo bhavishyasi, soys Indra to Matanga, "deity of a particular measure of verse," PCR.).

Chatravatī, a city (probably instead of Chatravatī, BR.). § 217 (Caitrarathap.): I, 166, 6348 (the residence of king Drupada). Cf. Ahicchattra.

Chattra[m] = Civa (1000 names 1).

[Chattropanahotpatti] ("the origin of giving umbrellas and sandals at graddhas"). § 752b (Anuçasanik.): Bhīshma said: In ancient times Jamadagni Bhargara was practising with his bow; [his wife] Renukā used to pick up the arrows and bring them back to him. One day, at noontide, when the Sun was in Jyeshthamula, Renuka, her head and feet being scorched by the heat of the Sun, rested for a mement under a tree, whereafter Jamadagni threatened to shoot the Sun. The Sun, in the guise of a brahman, approached him and reminded him that the Sun produces food, etc. (XIII. 95). [Further] questioned by Yudhishthira, Bhishma said: As Jamadagns did not desist from his anger, the brahman reminded him that the Sun is always in motion and cannot therefore be pierced: Jamadagni, knowing Surva, said that the Sun stays at midday for a moment. Then Surya sought his protection, and Jamadagni comforted him, saying "he who would slay one who asks for protection would transcend the simplicity that exists in brahmans, etc. (a)." Sarya presented him with an umbrella and a pair of sandals, saying, "from this day the gift of these articles in all religious rites shall be established as an indispensable usage" (XIII, 96).

Chāya - Çiva (1000 names 1).

Chettr = Civa (1000 names 1).

Chinnasamçaya — Mahāpurusha (Mahāpurus.iastava). — Do.<sup>2</sup> — Vishņu (1000 names).

Chinnatrshna - Mahāpurusha (Mahāpurushastava).

Cicchila, pl. (°āḥ), a people. § 585 (Bhīshmavadhap.): VI, 87e, 3855 (in the array of the Kurus, followed Brhadbala the Kosala king, only in C.).

Cikura, a serpent, father of the serpent Sumukha. § 564 (Mātalīyop.): V, 103, 3640 (had been devoured by Garuda). Cīna, pl. (°d!), a people. § 223 (Vāsishṭha): I, 175, 6685 (sprung from the froth of the mouth of Vasishṭha's cow).—

§ 279 (Arjuna): II, 26, 1002 (sa Kiralaic ca Cinaic ca

176 Cīnaka—Citrāngada.

- rrtah Pranjyotishah, i.e. Bhagadatta).- § 294 (Dyūtap.): II, 51. 1843 (bring tribute to Yudhishthira), 1846 (only B.: Balhi-Cinasamudbhavam aurnam). - § 342 (Indralokābhigamanap.): III, 51, 1991 (present at the rajasuya of Yudhishthira).- § 449 (Ajagarap.): III, 177, †12350 (on their way from Himālaya to king Subāhu the Pāndavas crossed the country of the C.) .- § 555 (Sainyodyogap.): V, 197, 584 (Caih Kirataic ca, follow Bhagadatta) .- § 562 (Bhagavadvaunp.): V, 747, 2730 (Coanam Dhautamulakah); 86, 3049 (vajinañ ca sahasrani Codeçodbharani ca).- § 574 (Jambukh.): VI. 97, 373 (Yaranāc Co-Kāmbojāh, among the peoples of the north), 374.- § 641 (Rajadh.): XII, 650, 2429.- § 713 (Cukakrti): XII, 326, 12229 (deçan . . . Co-Hunanishevitān).
- Cinaka, pl. (°āh), a people = the Cinas. § 604 (Karnap.): VIII, 8, 236 (Pundra-C an, vanquished by Karna).
- Cintyadyotāh, a gaņa of gods. § 730 (Ānuçāsanik.): ΧΙΙΙ, 18 λλ, †1373.
- Cirakāri, Cirakārika, Cirakārin, son of Gautama. § 682 (Mokshadh.): XII, 267, 9482 (coh, C. aih, Angirase kule), 9484 (°i . . . . Gautamasya sutah), 9485 (°i), 9489 (°kah), 9534-8 (?), 9539 (°im), 9540 (°ī), 9547 (?).
- Cirantaka, a Suparna, son of Garuda. § 564 (Mataliyop.): V, **101**\beta, 3598.
- Cīravāsas1, a king. § 130 (Amçūvat.): I, 67, 2697 (among the incarnations from the Krodhavaçagana).
- Cīravāsas2, a Yaksha. § 269 (Vaigravaņasabhāv.): II, 10, 399 (among the Yakshas in the palace of Kubera).
- Cīravāsas 3 = Civa: VII, 9504; XIII, 1160 (1000 names 2); XIV, 196.
- Cīrinī, a river. § 457 (Vaivasvatop.): III, 187, 12751.
- Citibhasmapriya = (iva (1000 names 1).
- Citra', son of Dhytarashtra. § 130 (Amçavat.): I, 67, 2730.-§ 182 (Dhrtarūshtraputranāmak.): I, 117, 4543.-§ 599 (Jayadrathavadhap.): VII, 136xx, 5594 (among seven sons of Dhitarashtra slain by Bhimasena); 137aaa, 5644 (the same?, among seven sons of Dhrtarashtra slain by Bhimasena).
- Citra<sup>2</sup>, a serpent. § 268 (Varuņasabhāv.): II, 9, 360 (in the palace of Varuna) .- § 496 (Skandotpatti): III, 225, 14321 (mahānāgau Coç cairāvatau).
- Citra, a Pandava warrior. § 592 (Sangaptakavadhap.): VII, 230, 1013 (proceeded against Drona, description of his horses, etc.).
- Citra, brother of Citrasena, the Abhisara king. § 604 (Karnap.): VIII, 11¢, 420 (C°c ca Citrasenac ca, in the makaravyūha of the Kurus); 13, 493; 14, 545, 546, 551, 553, 554, 557, 559 (slain by Prativindhya).
- Citra', a Pāńcāla warrior. § 608 (Karpap.): VIII, 56, , 2735, 2740 (clain by Karna).
- Citrā, a nakshatra (v. Su° Si.). § 569 (Bhagavadyānap.): V, 1430, 4842 (°am pidayate grahah, omens).—§ 574 (Jambukh.): VI, 3, 79 (cveto grahah (i.e. Ketu, Nil.) tatha Coam samulikramya tishthati, omens), 85 (Co-Svätyantare caiva vishthitah (C. dhishthitah) purushagrahah, do.).- § 746 (Anuçāsanik.): XIII, 64, 3268 (by making a gift of a bull and perfumes under the constellation C., one goes to the world of the Apsarases). - § 749 (do.): XIII, 89a, 4261 (by performing graddhas under the constellation C., one obtains beautiful children).-759 (do.): XIII, 110a, 5394 (? C. has Cdram, B. Mitram, description of the candravrata).
- Citrabahu, son of Dhrtarashtra. § 130 (Ameavat.): I. 67, 2730.

Citrabarha, a Suparna, son of Garuda. § 564 (Mātalīyop.): 101B, 3597 (C. Citrav°).

- Citrabarhin, son of Garuda. § 615# (Skanda): IX, 46, 2669 (? given by Garuda to Skanda; PCR. takes this as an appellative, "a peacock of beautiful feathers").
- Citrabhānu 1 = Agni (q.v.)
- Citrabhanu 2 = Civa (1000 names 1).
- Citracapa, son of Dhytarashtra. § 130 (Amçavat.): I, 67.
- Citracikhandin = Mahāpurusha (Mahāpurushast.).
- Citraçikhandin 2, pl. (°ah), = the seven Rshis. (Uparicara): XII, 336, 12722 (i.e. Marīci, etc.), 12725; 337, 12754 (çastram Cojam). - Do.3, pl. (oah), - Ekata, Dvita, and Trita.- § 7170 (Uparicara): XII, 337, 12774 (PCR. translates: well conversant with the science of morality and duties compiled by the seven Rshis).
- Citracila, a river. § 574 (Jambūkh.): VI, 9\lambda, 337 (only B.; C. has Antraçilā).
- Citraçva Satyavat: III, 16670 (etymology); XIII, 7675 (Satyavān).
- Citradeva, a warrior of Skanda. § 615u (Skanda): IX, 45n. 2573.
- Citradharman, a prince. § 130 (Amçavat.): I, 67, 2658 (the re-born Asura Virūpāksha).
- Citragupta. § 766 (Anuçasanik.): XIII, 125a, 5924 ("the recording assistant of Yama," PCk.); 130, 6114, 6118, 6120, 6134, 6135.
- Citraka, son of Dhrtarashtra. § 130 (Amçavat.): I, 67.
- Citraka<sup>2</sup>, pl. (°dh), a people. § 294 (Dyūtap.): II, 50, 1804 (are living in the palace of Yudhishthira as his bondsmen).
- Citraketu 1, a Suparna, son of Garuda. § 564 (Mātalīyop.): V, 101β, 3597.
- Citraketu<sup>2</sup>, a Pandava warrior. § 585 (Bhishmavadhap.): VI, 95ec, 4272.- \$ 599 (Jayadrathavadhap.): VII, 1224, 4903 (brother of the Pancala prince Viraketu and slain by Drona).
- Citraketusuta = Suketu: VIII, 2630.
- Citrāksha, son of Dhrtarashtra. § 130 (Amçavat.): I, 67, 2730.—§ 182 (Dhrtarāshtraputranāmak.): I, 117, 4543.— § 599 (Jayadrathavadhap.): VII, 136 $\chi\chi$ , 5594 (slain by Bhimasena).
- Citrakundala, son of Dhrtarashtra. § 182 (Dhrtarashtraputranāmak.): I, 117, 4545, 4552 (also B.; V. Dirghalocana).
- Citrakūta, a mountain. § 372 (Tīrthayātrāp.): III, 85, 8200 (girivaracreshthe with the tirtha Mandakini).- § 527 (Rāmopākhyānap.): III, 277, 15982 (during his exile Rāma dwelt on C.).—§ 534 (Hanûmatpratyāgamana): III, 282. 16266. — § 733m (Anuçasanik.): If one observing a fast bathes at C. and Janasthana, and in the water of Mandakini, he is sure to obtain royal prosperity: XIII, 25, 1715.—§ 775 (Anuçasanik.): XIII, 166a, 7658.
- Citralekhā, an Apsaras. § 336 (Indralokābh.): III, 43a, 1785 (in the world of Indra).
- Citranga, son of Dhrtarashtra. § 182 (Dhrtarashtraputranămak.): I, 117, 4545.
- Citrangada, son of Cantanu and Satyavati. § 11 (Parvasangr.): I, 2, 374.—§ 156 (Pūruvamç.): I, 95, ††3803 (son ot Cantanu and Satyavati and brother of Vicitravirya).-§ 166 (Citrangudop.): I, 101, 4068 (do.), 4071 (after the death of Cantanu, C. was installed as king), 4072, 4076 (slain by the Gandharva king of the same name). \_\_ 167

(Vioitraviryop.): I,102, 4081 (hate).—§ 572 (Rathātirathas.): V, 172, 5938 (repetition of § 166).—§ 573 (Ambopākhyānap.): V, 173, 5946 (do.).—§ 787 (Āçramavāsap.): XV, 10, 320 (yathā).

Citrangada<sup>3</sup>, a prince. § 232 (Svayamvarap.): I, 186, 7002 (°-Cubhangadau, present at the svayamvara of Draupadī).

Citrangada, a Kuru warrior. § 604 (Karnap.): VIII, 7, †209 (in the enumeration of the Kuru warriors who were still alive).

Citrāngada 4, a Kalinga king. § 621 (Rājadh.): XII, 4, 109 (tataḥ kadācid rājānaḥ samājagmuḥ svayamvare \ Kalingavishaye rājan rājñaç Citrāngadasya ca çrīmad Rājapuram nāma nagaram).

Citrāngada, a Daçārṇa king. § 785 (Anugītāp.): XIV, 83, 2471 (when the sacrificial horse, followed by Arjuna, came to the country of the Daçārṇas, their king C. was

vanquished by Arjuna).

Citrangada 1, daughter of Citravahana and mother of Babhruvāhana. § 11 (Parvasang.): I, 2, 608 (°āyāh putrena putrikāyāh, i.e. Babhruvāhana).—§ 249 (Arjunavanavāsap.): I, 215, 7826 (the only child of king Citravahana in Manipura, whom he made a putrika, married to Arjuna).—§ 250 (do.): I, 217, 7883 (C.'s and Arjuna's son Babhruvahana is installed upon the throne in Manipura).—§ 785 (Anugītāp.): XIV, 79, 2339; 80, (2352); 81, 2405 (Caitravahani), 2425 (Kauravyaduhituh); 88, 2604: In the encounter between Arjuna and Babhruvāhana both fell down in a swoon. Babhruvāhana regained consciousness and C. prevailed upon Ulūpī to revive Arjuna.—§ 787 (Açramavāsap.): XV, 1a, 28 (waited upon Gandhari); 15v, †437 (accompanies Dhrtarashtra and Gandhari to the forest).—§ 788 (do.): XV, 257, †666.— § 794 (Mahaprasthanikap.): XVII, 1, 28 (sets out for Manipūra). Cf. Caitravāhanī.

Citrāngadā, an Apsaras. § 731b (Ashṭāvakra-Diksamv.): XIII, 196, 1424 (enumeration).

Citrāngadāsuta, "son of Citrāngadā" = Babhruvāhana: XIV, 2326.

Citrāngadātmaja, do.—Babhruvāhana: XIV, 2337, 2431. Citrāngadopākhyāna(m), "episode relating to Citrāngada." § 166 (cf. Satyavatlābhop.): I, 101. Two sons were born of Satyavatl, Citrāngada and Vicitravīrya. Before the last had attained to majority, Çāntanu died and ascended to heaven. Bhīshma placed Citrāngada on the throne. Citrāngada considered nobody his equal, not even the gods and Asuras. Therefore the king of the Gandharvas bearing the same name fought a three years' battle with him at Kurukshetra on the banks of the Sarasvatī, where Citrāngada was slain; then the Gandharva ascended to heaven. Bhīshma installed Vicitravīrya, yet in his minority, on the throne of the Kurus and ruled for him. (For continuation v. Vicitravīryop.)

Citraratha, king of the Gandharvas. § 101 (Amçāvat.):

I, 65, 2551 (among the Devagandharvas, sons of Muni).—
§ 191 (Arjuna): I, 123, 4813 (among the Devagandharvas present at the birth of Arjuna).—§ 221 (Caitrarathap.):

I, 170, 6475 (so 'ham C'o bhūtva nāmnā Dagdharatho 'bhavam, says the Gandharva, who, v. 6448, had named himself Angāraparna).—§ 269 (Vaicravanasabhāv.): II, 10, 407 (among the Gandharvas in the palace of Kubera).—§ 295 (Dyūtap.): II, 52, 1880 (rājā C'o Gandharvo Vasavānugah, had given 400 horses to Yudhishthira).—§ 298 (do.):

II, 61, 2083 (had given horses to Arjuna).—§ 561h (Arjuna):

V, 56, †2226 (sadaçvāh . . . . C'ona datāh, i.e. Arjuna's).—

§ 576 (Bhagavadgītāp.): VI, 34, 1230 (Gandharvānām Coā, sc. aemi, says Kṛshṇa).—§ 595 (Shoḍaçarāj., v. Pṛthu Vainya): VII, 69, 2418 (when the Gandharvas milked the Earth C. was their calf). Cf. Angāraparṇa, Dagdharatha, Gandharva, Gandharvarāja.

Citraratha<sup>2</sup>, king of Mṛttikāvatī. § 396 (Jamadagni): III, 116, 10176 (*Mārttikāvatākām nṛpam*, seeing him bathing, Renukā, the wife of Jamadagni, became filled with desire).

Citraratha, brother of the Pancala prince Viraketu. § 599 (Jayadrathavadhap.): VII, 122u, 4903 (slain by Drona).

Citraratha , an Anga king. § 743b (Vipulop.): XIII, 42, 2351 (Angequarasya, the husband of Prabhavati). Cf. Angapati, Angequara, Angendra.

Citraratha , the great-grandfather of Kṛshṇa. § 768b (Kṛshṇa Vāsudeva): XII, 147, 6839 (son of Rshadgu and father of Qūra).

Citrarathā, a river. § 574 (Jambūkh.): VI, 9λ, 341 (in Bhāratavarsha).

Citrasaini, v. Caitraseni.

Citrasena<sup>1</sup>, son of Dhṛtarāshṭra. § 83 (Ādivamçāvatāraṇa): I, 63a, 2447 (is a mahāratha).—§ 157 (Pūruv.): I, 95, ††3810.—§ 232 (Svayamvarap.): I, 186, 6983 (present at the svayamvara of Draupadī).—§ 244 (Rājyalābhap.): I, 207, 7557 (receives the Pandavas).- 298 (Dyūtap.): II, 58, †2004 (among those who have come to play with Yudhishthira). - § 512 (Ghoshayātrāp.): III, 242, 14920 (Viviņçati-Coau, were captured by the Gandharvas).- § 552 (Goharanap.): IV, 35a, 1151; 54, 1666 (attacks Arjuna).—§ 556 (Sanjayayanap.): V, 30, †894 (durjayo devitavyena). - § 561 (Yanasandhip.): V, 47a, 1798; 55v. 2207; 66ee, 2503.-§ 576 (Bhagavadgītāp.): VI, 177, 657 (followed Acvatthāman); 185, 686 (protected Bhishma), - § 578 (Bhishmavadhap.): VI, 44a, 1653 (attacks Bhīmasena); 48<sup>34</sup> 0, 1926 (attacks Cveta); 51o, 2099.—§ 580 (do.): VI, 59p, †2647 (Durmarshana-Coau, have been vanquished by Arjuna).-§ 581 (do.): VI, 60a, †2652; 612y, 2680 (fights Abhimanyu); 62° ζ, 2731, 2741.- § 582 (do.): VI, 71° δ, 3139 (fighta Çikhandin); 73 11 0, 3220, 3222, 3223 (fights Abhimanyu). -§ 583 (do.): VI, 773 k, 3343; 78 10, 3423 (tava, i.e. Dhrtarashtra's, putram); 79, 3435 (fights Abhimanyu).--§ 584 (do.): VI, 81a, 3534, 3547 (°ādayah), \$\beta\$, 3558; 84\gamma\$, 3735; 85e, †3768, †3787; 86, 3791.-§ 585 (do.): VI. 87a, 3849; 92x, 4119, 4129 (attacked by Ghatotkaca); 94w, 4195.- § 586 (do.): VI, 104, 4747 (fights Abhimanyu). -§ 587 (do.): VI, 108δ, 5050; 110, 5101 (fights Cekitāna); 111, 5192 (tava sutah), 5194; 113, 5240, 5243, 5249, 5257, 5261 (fights Bhimasena); 114x, 5293, 5295, 5297 (°ādayaç caiva putras tava); 116, 5402, 5404 (fights Suçarman); 1187, 5519.—§ 589 (Dronābhishekap.): VII, 78, 181.—§ 596 (Pratijñāp.): VII, 74β, 2627 (will protect Jayadratha).— § 598 (Jayadrathavadhap.): VII, 85a, 3020.—§ 599 (do.): VII, 95ζ, 3525; 96θ, 3572 (fights Bhīmasena); 116aa, 4605 (fights Sātyaki), 4608, 4626; 120 όδ, 4767, 4790. 4794 (fights Sātyaki); 127, 5176; 137aaa, 5644 (among seven sons of Dhrtarashtra who are slain by Bhimasena), 5664 (hatah); 152, 6580 (adya me bhrùtarah kshīnāç Coādayah, says Duryodhana).- § 600 (Ghatotkacavadhap.): VII, 158w. 7035 (among the dead); 16400, 7337 (? is still living, brother of Duryodhana); 165, 7370 (fights Catanīka); 168, 7512 (do.), 7513, 7514, 7519, 7520, 7521.—§ 604 (Karnap.): VIII, δζ, 111 (has been slain by Bhīmasena); 7, †206 (? among other sons of Dhrtarashtra who are staying desirous

of battle).—§ 618 (Jalapradānikap.): XI, 1γ, 28 (had been the counsellor of Duryodhana).—§ 619 (Strīvilāpap.): XI, 19δ, 557 (Dhārtarūshṭraṃ, among the dead).

Citrasena, son of the elder Parikshit. § 154 (Püruvamç.):

I, **94**, 3743.

- Citrasena, a Gandharva. § 264 (Sabhākriyāp.): II, 4, 131 (in Yudhishthira's palace).—§ 266 (Çakrasabhāv.): II, 7, 303 (in the palace of Indra).—§ 269 (Vaiçravanasabhāv.): II, 10, 407 (among the Gandharvas in the palace of Kubera). -§ 337 (Indralokābhig.): III, 44, 1793, 1795 (Arjuna learnt music and dancing from Citrasena and became his friend).-§ 338 (do.): III, 45, 1800, 1814; 46, 1838, 1847, 1868, 1869, 1870, 1876 (C. urges Urvaçi to go to Arjuna, who rejects her and is cursed by her).- § 443 (Nivātakavacayuddhap.): III, 168, 12048 (Vicvavasoc ca vai putrah, became the friend of Arjuna).- § 512 (Ghoshayātrāp.): III, **241**, 14887, 14888, 14895, 14896, 14901, 14903; **242**, 14918; **245**, 14998, 15006, 15008; **246**, 15010, (15012), 15018, (15019), 15026 (omukhāh, sc. Gandharvāh: When Duryodhana and his brothers had been captured by the Gandharvas, the Pandavas, in order to deliver them, attacked the Gandharvas. Arjuna vanquished C., who made himself known to him as his friend, and set the captives free).—§ 513 (do.): III, 247, 15067 (repetition).—§ 552 (Goharanap.): IV, 49, 1538 (had been vanquished by Arjuna, cf. § 512); 64, 2072 (praises Arjuna).—§ 601 (Dronavadhap.): VII, 185, 8435 (Gandharvan ghoshayatrayam Coadayo jitah, sc. by Arjuna, cf. § 512). - § 607 (Karnap.): VIII, 41, 1952 (hatvā jitvā ca Gandharvāmç Comukhān, cf. § 512).—§ 623 (Rājudh.): XII, 16, 501 (°ena cāhavam, cf. § 512).-- § 662b (Jāpakop.): XII, 2008, 7341 (Gandharvah).- § 775 (Anuçasanik.): XIII, 166a, 7640.—§ 779 (Açvamedhikap.): XIV, 12, 324 (°enena çāhavaḥ, cf. § 512).—§ 785 (Anugītūp.): XIV, 88 1/2, 2642 (among the Gandharvas present at the acvamedha of Yudhishthira).—§ 789 (Putradarcanap.): XV, 29a, 774. Cf. Gandharva, Gandharvarāj, Gandharvarāja, Gandharvarājan.
- Citrasena, the general of king Jarasandha. § 277 (Jarasandhav.): II, 22, 885 (formerly named Dimbhaka).
- Citrasena, a prince. § 604 (Karnap.): VIII, 6, 165 (Sāmudrah, he has been slain by Samudrasena, together with his son).
- Citrasena , king of the Abhisāras, brother of Citra. § 605 (Karņap.): VIII, 11φ, 420 (bhrātarau Citraç Citrasenaç ca); 13, 493 (fights Çrutakarman); 14, 526, [527 (Abhisāraḥ)], 528, 531, 532, 540 (slain by Çrutakarman, while Citra is slain by Prativindhya).

Citrasena', a Pāñcāla warrior. § 608 (Karnap.): VIII, 48γ, 2248 (among five Pāñcālas slain by Karna).

- Citrasena, brother of Karna. § 608 (Karnap.): VIII, 75xxx, †3811 (?fights Yudhāmanyu); 83, †4243, †4244 (slain by Yudhāmanyu), †4247 (tasmin hate bhrātari Coe kruddhah Karnah).
- Citrasena, a serpent. § 608 (Karnap.): VIII, 87χ', 4414 (Vāsukiç C°ς ca Takshako Maņikas tathā, sided with Arjuna).
- Citrasena 10, son of Karna. § 611 (Çalyap.): IX, 10, 468 (fights Nakula), 471, 477, 479, 480 (slain by Nakula), [481 (viçastam bhrātaram drshtvā Karnaputrau mahārathau)].
- Citrasena 11, various Kuru warriors. § 604 (Karnap.): VIII, 7, 209 (PCR. has Citravarman).—§ 605 (do.): VIII, 27, 1078 (= Çrutasena, v. 1087?).—§ 608 (do.): VIII, 61, 3078 (attacked by Yudhishṭhira = Citrasena 10?).—§ 610 (Çalyap.): IX, 6£, 293.

- Citrasenā<sup>1</sup>, an Apsaras. § 269 (Vaiçvavanasabhāv.): II, 10, 392 (in the palace of Kubera).—§ 336 (Indralokābh.): III, 43a, 1785 (dances in Indra's palace).
- Citrasenā<sup>2</sup>, a river. § 574 (Jambūkh.): VI, 9λ, 325 (in Bhāratavarsha).
- Citrasenā, a mātr. § 615u (Skanda): IX, 460, 2632.
- Citravahā, a river. § 574 (Jambūkh.): VI, 9\lambda, 325 (in Bhāratavarsha).—§ 775 (Ānuçāsanik.): XIII, 166a, 7652.
- Citravāhana, king of Maņipūra. § 249 (Arjunavanavāsap.):

   1, 215, 7826 (Manipūreçvaram, gave his daughter Citrāngadā in marriage to Arjuna).
- Citravana (B. °bana), son of Dhṛtarāshṭra. § 182 (Dhṛtarāshtraputranāmak.): I, 117, 4545. Cf. Citrabāhu.
- Citravarman , son of Dhrtarāshtra. § 130 (Amçāvat.): I, 67, 2732.—§ 182 (Dhrtarāshtraputranāmak.): I, 117, 4545. § 599 (Jayadrathavadhap.): VII,  $136\chi\chi$ , 5595 (among seven sons of Dhrtarāshtra who are slain by Bhīmasena).
- Citravarman<sup>3</sup>, a prince. § 554 (Sainyodyogap.): V, 47, 76. Citravarman<sup>3</sup>, brother of Viraketu. § 599 (Jayadrathavadhap.): VII, 1224, 4903 (slain by Drona).
- Citravarman', son of Sucitra. § 604 (Karnap.): VIII, 6, 177 (Sucitraç Cod ca pitāpitrau mahārathau, have been slain by Drona).
- Citravegika, a serpent. § 67 (Sarpasattra): I, 57, 2159 (of Dhrtarashtra's race).
- Citrāyudha<sup>1</sup>, son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭra-putranāmak.): I, 117, 4547.—§ 571 (Ulūkadūtāg.): V, 160, 5531 (in the army of Duryodhana).—§ 599 (Jayadrathavadhap.): VII, 136 $\chi\chi$ , 5595 (among seven sons of Dhṛtarāshṭra who are slain by Bhīmasena); 137aaa, 5644 (among seven sons of Dhṛtarāshṭra who are slain by Bhīmasena).
- Citrāyudha<sup>3</sup>, a prince. § 186 (Svayamvarap.): I, **186**, 6990 (present at the svayamvara of Draupadī).
- Citrāyudha<sup>3</sup>, one or more princes who sided with the Pāṇḍavas. § 572 (Rathātirathas.): V, 171, 5909 (nrpatik, is a Ratha and attached to Arjuna).—§ 592 (Saṃçaptakavadhap.): VII, 230, 1003 (proceeded against Drona, description of his horses), 1011 (do., do., the same?).—§ 604 (Karṇap.): VIII, 6, 167 (had been slain by Vikarṇa).—§ 608 (do.): VIII, 56νν, 2740 (slain by Karṇa).
- Citrāyudha', a Kuru warrior. § 604 (Karṇap.): VIII, 7, †207 (among the Kuru warriors who were still alive).
- Citropalä, a river. § 574 (Jambūkh.): VI, 9λ, 341 (in Bhāratavarsha).
- Civuka, pl. (°āḥ), a barbarous people. § 223 (Vāsishṭha): I, 175, 6685 (issued from the froth of the mouth of Vasishtha's cow).
- Cola', pl. (°āh), a people in the present Tanjore (BR.). § 342 (Indralokābh.): III, 34, 1988 (mahīpālān . . . . so-Cola-Dravidāndhrakān, present at the rājasūya of Yudhishthira).—§ 574 (Jambūkh.): VI, 9\(\nu\), 357 (in the south).—§ 589 (Droṇābhishekap.): VII, 11\(\nu\), 398 (had been vanquished by Kṛshṇa).—§ 605 (Karṇap.): VIII, 12\(\beta\beta\), 455 (fight on the side of the Pāṇḍavas).
- Cola., "king of the Colas." § 295 (Dyūtap.): II, 52, 1893 (°Pāndyau, bring tribute to Yudhishthira).
- Cucuka, pl. (°ah), a people. § 664 (Mokshadh.): XII, 207η, 7559 (in the south, only C., B. has Caoukah).
- Cūćuka, v. Cucuka.
- Cucupa, v. Cucupa.
- Cūcupa, pl. (°āḥ), a people. § 569 (Bhagavadyānap.): V,

140β, 4751 (only B., C. has Cuoupāḥ).—§ 583 (Bhīshmavadhap.): VI, 75ε, 3297 (only B., C. has Calikaiḥ).

Culakā, v. Culukā.

Cülika, v. Cücupa.

Culukā, a river. § 574 (Jambūkh.): VI, Θλ, 328 (in Bhāratavarsha, only B., C. has Culakā).

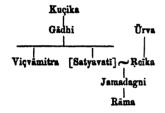
Cyavana', a rshi, son of Bhrgu. § 11 (Parvasang.): I, 2, 445 (Saukanyam api oakhyanam Coo yatra Bhargavah | Caryatiyajñe Nasatyau krtavan somapitinau).—§ 19 (Bhrgu): I, 5, 870 (son of Bhrgu), 871 (father of Pramati). - § 20 (Pulomā): I, 5, 874 (otvam); 6, 898 (dropped-cyutahfrom the womb of his mother Puloma and therefore called C.), 900 (Bhārgavam), 904 (°syācramam, at Vadhūsarā), 905; 7, 938.—§ 21 (Paulomap.): I, 8, 939 (Bhārgavaḥ, begot on Sukanyā the son Pramati).—§ 55 (Āstīka): I, 48, 1928 (Bhargavat, the preceptor of Astika).- § 59 (Sarpasattra): I, 53, 2045 (Candabhargava, the hotr at the snake-sacrifice of Janamejaya was of C.'s race).—§ 122 (Amçavat.): I, 66, 2609 (son of Bhrgu and Puloma, married to Arushi, the daughter of Manu, and father of Aurva).- § 270 (Brahmasabhav.): II, 11, 440 (in the palace of Brahmán).- § 377 (Dhaumyatīrthak.): III, 89, 8365 (°syāçramaḥ, in the south).- § 384 (Agastyop.): III, 102, 8740 (°sydçramam, there 100 ascetics were slain by the Kälakeyas).- § 404 (Tīrthayātrāp.): 1II, 121, 10313.—§ 405 (Sukanyop.): III, 122, 10316 (Bhrgor maharsheh putrah, practised austerities), 10338 (Bhārgavaḥ), 10341, 10344 (married Sukanyā, the daughter of king Caryāti); 123, 10348. 10354, 10356, 10359, 10361, 10366, 10370 (turned into a youth by the grace of the Acvins); 124, 10371, 10375, 10377 (Bhargavah), 10378, (10380), 10388 (at the sucrifice of Caryati C. took up soma for the Acvins; Indra forbade it. but C. paralysed Indra's arm and created the Asura Mada); 125, 10397 (then Indra consented to admit the Acvins to the soma sacrifice). - § 491 (Angirasa): III, 220, 14156 (a fire, Angirasah?).—§ 547 (Karna): III, 304, 17035 (aparādhe 'pi rājendra rājāām acreyase dvijāḥ | bhavanti Cyavano yadvat Sukanyāyāh krts purā, cf. § 405).—§ 551 (Kīcakavadhap.): IV, 21, 650 (purā Sukanyā bhāryyā ca Bhurgavam Com vans valmīkabhūtam çāmyantam anvapadyata bhāminī, cf. § 405).—§ 565 (Gālavac.): V, 117, 3970 (Cyavanah Sukanyayam . . . . yatha).—§ 573 (Ambop.): V, 186a, 7353 (°syaçrame, visited by Amba). — § 635 (Rājadh.): XII, 37, 1354 (Bhārgavāt, preceptor of Bhīshma); 47a, 1595 (among the rshis who surrounded Bhīshma on his arrow-bed).- § 717b (Narayaniya): XII, 343, III), ††13206 (cf. § 405).—§ 718b (Unchavrttyup.): XII, 366, 13935 (Bhargavam).- § 721b (Vicvamitrop.): XIII, 4, 207 (°eyatmasambhavah | Roika iti vikhyatah), 212 (°syatmajah, i.e. Roika). -§ 734 (Anuçasanik.): XIII, 26a, 1762.-§ 745 (do.): XIII, 50, 2642 (Nahushasya ca samvādam maharsheç Cosya oa).- § 745b (Cyavanop.): XIII, 50, 2643 (maharshic Coo Bhargavah), 2659 (Bhrgunandanam), 2665; 51, 2668, 2669, (2672), (2674), (2676), (2678), (2680), 2691 (Bhṛgoḥ putraṃ), 2693, (2705), 2709 (Bhryudvahah), 2712 (C. having been caught in the net of some fishers, the price of him is settled to be a cow); 52, 2722 ( esya samvadam Kuçikasya ca).— § 7450 (Cyavana-Kucikasamv.): XIII, 52, 2723, 2725, 2728, 2780, 2784 (Bhargavah), 2750; 53, 2757, 2774, 2776 (Bhrgunandanah), 2780, 2783, 2809, 2818; 54, 2844, 2852 (brahmarsheh), 2854, 2855; 55, (2867), (2876); 56, (2904), 2919, 2920, 2922 (C. will destroy the race of Kuçika, but is gratified by him, and promises that Viçvamitra, a descendant

of Kucika, will become a brahman).—§ 747b (Suvarnotpatti): XIII, 857, 4145 (the first of the seven sons of Bhrgu). -§ 759 (Anuçasanik.): XIII, 106è, 5200 (attained to heavon by fast).—§ 772n (Pavanārjunasamv.): Vāyu said. "According to his promise to the Acrine, C. ordered Indra to let the A. drink soma with the gods; Indra refused because A. were not regarded as equal to D.: C. maintained that they were gods, being the sons of Surya. Then C. began a religious rite for the benefit of A.; D. became stupefied by him with his mantrus; Indra attacked him with a mountain and his thunderbolt; C. paralysed him, sprinkling him with water; from his libations he created a terrible foe to Indra named Mada (o); while standing in the mouth of Mada, the gods prevailed upon Indra to obey C., who distributed Mada into dice, hunting, drinking, and women, which faults lead men to destruction. Name you a kehatriya superior to that brahman": XIII, 157, 7305, 7306, (7309), (7312), 7313, 7314, 7315, 7321, 7322, 7324. — § 772p(Kapa, pl.): XIII, 158, 7327, 7329 (took away the earth from the gods).—§ 775 (Anuçasanik.): XIII, 1667, 7673 (Bhārgaraḥ, among the rshis of the north).—§ 778b (Samvarttu-Maruttiya): XIV, 9, †249, †250 (cf. § 405). Cf. Āngirasa, Bhārgava, Bhṛgu³, Bhṛguçārdūla¹, Bhṛgūdvaha, Bhrgukulakīrtivardhana, Bhrgukulodvaha¹, Bhrgumukhya, Bhrgunandana , Bhrgusuta.

Cyavana<sup>2</sup>: XIII, 7676 (error in C. instead of Pavana (B.), PCR. has Yavana).

[Cyavana - Kuçika - samvāda(h)], "the discourse botween Cyacana and Kuçiku." § 7450 (Cyavanop.): Bhishma said: Cyavana Bhargava saw the stain that would affect his own race and desired to consume the race of the Kuçikas; he came and said to king Kuçika that he desired to dwell with him for some time. Kuçika and his wife welcomed and honoured him; according to his desire, they promised to serve him, while he observed a vow. Once he slept for twenty-one days, while Kuçika and the queen kept themselves awake, foregoing all food; then Cyaruna went out, followed by the king and the queen, and disappeared (XIII, 52); the king with the queen sorrowfully returned to the palace, where he found Cyarana stretched as before on his bed, and sat by his side, while he slept for twenty-one days; then Cyavana ordered them to rub him, and then entered the bathing house, and once more disappeared by means of his yoga-power. The next time, C. was seen on the throne; then he ordered food (description), but reduced it all to ashes, and disappeared. Kuçika with his queen stood there in the same posture the whole night without speaking a word, without giving way to wrath. So it went on every day. Cyavana failed to notice any fault in the conduct of the king. Then he ordered them to yoke themselves to a chariot and pull him along; it should be the king's battle-chariot with every weapon, etc., and the goad (description); they must drag him slowly in the sight of the people, who lamented; suddenly he struck them with the goad, so that they were covered with blood; no food had passed their lips for fifty nights; on his way he began to give away very largely of the king's property. Then Cyavana, delighted, came down from the chariot, unharnessed the royal couple, and granted them a boon; he softly touched them with his hands, the healing virtues of which were like ambrosia, and all their fatigue, etc., was dispelled, and they once more became endued with youth. He dismissed them till the next day, himself remaining on the banks of the Ganga. Meanwhile Cyavana, by his yoga-power,

converted that delightful wood on the bank of the Ganga into a retreat full of wealth of every kind and jewels and gems (XIII, 53). The next morning Kucika came with his wife, and saw that palace made entirely of gold, etc. (description), and Aps. and G., and thought that it was the country of the Uttara-Kurus or Indra's abode Amaravati. Cyavana lay stretched on a costly and excellent bed, and at the same time on a mat of kuça-grass. In a moment overything disappeared, Aps., G., etc. Cyavana praised Kucika and his queen; Kucika said that he had a sufficient boon, not having been consumed by the fire of Cyavana's penances; he asked him to expound some doubts (XIII, 54). Asked by Kuçika, Cyavana explained the reason of his conduct: In days past, when the gods had assembled together, he had heard Brahmán say that, owing to a contention between brahman- and kshattriya-energy, there would occur an intermixture in his race; therefore he had resolved to exterminate the Kucikas, but had failed to find any fault with Kucika; seeing the delightful palace he had created, Kuçika had had a foretaste of heaven and had become desirous of the status of a brahman and the merit of penances; "the person who will be the third in descent from thee shall attain to the status of a brahman; through the energy of the Bhrgus, thy grandson will be an ascetic endued with the splendour of fire; I shall set out on a tirthayatra." Kuçika asked in what way the status of brahmanhood would attach to his race (XIII, 55). Cyavana foretold that the Kehattriyas would exterminate the Bhargavas, except Urva, who would cast the fire of his wrath into the mare's mouth (Vadavā-vaktra) in the Ocean; he would have a son Reika, to whom Dhanurveda in its incarnate form would come in order to exterminate all Kshattriyas; he would communicate it to his son Jamadagni:



Kuçiks became filled with joy; Cyavana set out on his tirthayatra; everything fell out as Cyavana had said (XIII, 56). [Cf. Viçvāmitrop., § 721b = XIII, 4.]

[Cyavanopākhyāna(m)], "the episode relating to Cyavana." § 745b (Anuçasanik.): Bhishma said: In days past M.-r. Cyavana Bhargava set himself for twelve years to udavāsa ("dwelling in water") at the confluence (madhys) of the Ganga and Yamuna, and stood there like a wooden post (description). He was caught in the net (description) of some fishers (kaivartah) along with a large number of fish, etc. They were afraid; Cyavana said that he would either die with the fishes or be sold with them. With pale faces the fishers repaired to king Nahusha (XIII, 50), who immediately went to Cyavana with his ministers and priest; Cyavana asked him to pay the price for himself and the fishes; Nahusha ordered large sums to be paid to the Nishadas for Cyavana; but the latter declared that these could not represent his price, even his whole kingdom; Nahusha deliberated with his ministers and priests; then there came an ascetic living in the woods, born of a cow, and said that the cow was equal in value to the brahman; this Cyavana approved of, as svaha- and vashaf-kara are always established

upon kine, etc. Cyavana accepted the cow from the fishermen, and caused them along with the fishes to proceed to heaven. The two R. gladdened king Nahusha by granting him many boons; he accepted the boon that he should himself remain firm in virtue. The two R. returned each to his own asylum, and Nahusha to his city (XIII, 51). Asked by Yudhishthira about Rāma Jāmadagnya, etc. (a), Bhīshma recited an old history of the discourse between Cyavana and Kuçika, i.e. Cyavana-Kuçika-samvāda (o) (III, 52-56).

## Ç

(What is not found under Q should be sought for under S.)

Çabala (C. °va°), a serpent. § 46 (Sarpanāmak.): I, 35, 1552.
Çabalāçva (C. °va°), a prince. § 154 (Pūruv.): I, 94, 3741 (son of Avikshit and grandson of Kuru).

Çabalāksha (C. °va°), a ṛshi. § 734 (Ānuçāsanik.): XIII, 26a, 1764 (among the ṛshis who came to Bhīshma as he lay on his arrow-bed).

Cabara (C. ovao), pl. (oāh), a barbarous people. § 223 (Vāsishtha): I, 175, 6683 (their origin), 6684 (do. only in B., C. has Carabhan). - § 578 (Bhishmavadhap.): VI, 50π, 2084 (in the krauncavyūha of Yudhishthira, only in B., C. has Caravah).—§ 599 (Jayadrathavadhap.): VII, 11977, 4748 (Sātyaki slew thousands of C., etc.).—§ 615n (Viçvāmitra): IX, 40, 2305 (sprung from the cow of Vasishtha, cf. § 223).—§ 641 (Rājadh.): XII, 650, 2429 (°Barbarāḥ). -- § 652b (Indrota-Pārīkshitīya): XII, 151, 5620 (Pulindaǰā iva).—§ 658b (Krtaghnop.): XII, 168, 6299 (°ālays); 171, 6372 (do.); 173, 6445 (°ālayam).—§ 664 (Mokshadh.): XII, 2077, 7559 (in the south). - § 730g (Upamanyu): XIII, 147, 732 (Qiva assumes the form of the Kirātas and the C.).—§739 (Anuçasanik.:) XIII, 35e, 2158 (Barbarah. kshattriyas who are degraded to çūdras - vṛshalatvam anuprāptāķ). — § 7820 (Arjuna Kārtavīrya): XIV, 29, 832 (vṛshalatvam parigatāḥ).

Çabda ("Sound," personif.). § 270 (Brahmasabhāv.): II, 11, 438 ("sparçau, in the palace of Brahmán).

Cabdasaha = Vishnu (1000 names).

Cabdatiga = Vishnu (1000 names).

Caci, the queen of Indra, daughter of Puloman and mother of Jayanta. § 71 (Adivamçavataranap.): I, 61, 2274 (iva Mahondrona).- § 132 (Amçavat.): I, 67, 2791 (Draupadi was born from a portion of C.).- § 222 (Tapatyup.): I, 173, 6631 (yathā Çacyā Marutpatih).—§ 266 (Çakrasabhāv.): II, 7. 286 (Mahendranya, in the palace of Indra). - § 270 (Brahmasabhāv.): II, 10, 459 (in the palace of Brahmán). - § 338 (Indralokābhigamanap.): III, 46, 1854 (yathondrānī, C. has Saçī), 1862 (yathā).—§ 344 (Nalop.): III, 53, 2082 (iva).- § 345 (do.): III, 57, 2233 (Cacyeva Balavrtraha).-§ 391 (Rahyaçringa): III, 113, 10092 (yatha Çaci Vajradharasya). — § 394 (Arjuna Kārtavīrya): III, 115, 10141 (°sahayam Vāsavam; S°, C.). — § 443 (Nivātakavacavuddhap.): III, 168, 12003 (°sahayah, sc. Indra).—§ 555e (Indpavijaya): V, 11, 360 (C. says to Brhaspati: "You always say, O brahman, that I have got on my person all the auspicious marks, being the favourite queen of the divine king; that I am chaste, devoted to my lord, and destined never to become a widow"); 12, 389, 390; 13, 423 (devi); 14, 440; 15, 446.—§ 561 (Yānasandhip.): V, 55, 2198 (in order to gratify C. Indra asked Karna for his earrings).—§ 564 (Mātalīyop.): V, 104, 3651 (Vāsavasya Çaoīm iva).—§ 565 (Gālavac.): V, 117, 3967 (yathā Çaoyāñ ca Vāsavah).—§ 599 (Jayadrathavadhap.): VII, 94e, 3452.—§ 615u (Skanda): IX, 45\gamma, 2516 (came to the investiture of Skanda).—§ 7176 (Nārāyanīya): XII, 343, VII), ††13214-17.—§ 768b (Umā-Maheçvarasamv.): XIII, 146\gamma, 6750 (Kauçikasya Coi eati).

Cf. also the following synonyms:—

Çakrānī: V, 364, 367.

Indrānī, "queen of Indra": I, 7351; III, 1854 (yathā . . . Çacī); IV, 259; V, 376, 377, 379, 383, 389 (Çakrasya mahishim priyam), 392, 395, 399, 406, 429, 432, 438, 440, 454; XII, ††13216.

Mahendrāṇi, "queen of the great Indra": II, 286 (Cacyā); III, 1677; V, 547.

Paulomi, "daughter of Puloman": I, 4472 (Jayantam iva Paulomi), 8025 (do.); III, 12563 (Maghavan iva P°ya), 16570 (Mahendra iva P°ya).

Çacīpati = Indra, q.v.

Caca = Qiva (1000 names 1).

Çāçabindava 1 (patron.), pl. § 595 (Shodaçarājik., v. Çaçabindu): VII, 65, 2324 (kumārāķ).—Do., adj. ("relating to Çaçabindu".) § 665 (Mokahadh.): XII, 208, 7579 (prajām ācakshats viprāķ purānāķ Çāçabindavīm, sa Vrshņivamçaprabhavo mahāvamçaķ Prajāpater, i.e. Qaçabindu's).

Cacabindu' (C. ovio), an ancient king, son of Citraratha. § 5 (Anukram.): I, 1a, 221 bis (in the enumeration of 24 kings of the past).—§ 61 (Sarpasattra): I, 55, 2100 (yajñak Coc ca rājňah, comparison).—§ 267 (Yamasabhāv.): II, 8, 328 (in the palace of Yama).—§ 595 (Shodaçaraj.): VII, 65, 2321, 2328, 2331: King C. was invincible, etc., performed diverse sacrifices, and had 100,000 wives, who bore each 1,000 sons of great prowess, who performed millions of sacrifices (also horse sacrifices). C. gave away all those sons to the brahmans, each with hundreds upon hundreds of chariots, etc.; upon the completion of his horse sacrifice 13 mountains of food and drink remained. At last he ascended to heaven.—§ 632b (Shodaçarājikop., cf. § 595): XII, 29. 998 (Caitraratham).—§ 665 (Mokshadh.): XII, 208, 7577 (among the Prajapatis).—§ 749 (Anuçasanik.): XIII, 89. 4265, 4269 (Yama spoke to him about craddhas).- § 760 (do.): XIII, 115, 5662 (did not eat meat during the month of Karttika).—§ 775 (do.): XIII, 166, 7677.

Cacabindu = Vishnu (1000 names).

Qaçabindu\*, pl. (°avaḥ), "descendants of Çaçabindu." § 267 (Yamasabhāv.): II, 8, 338 (1,000 in the palace of Yama).— § 632b (Shodaçarājikop., cf. § 595): XII, 29, 999 (sahasran tu sahasrānām).

Qaçada, an ancient king of Ayodhyā. § 475 (Dhundhumārop.): III, 202, 13515 (succeeded Ikshvāku), 13516 (father of Kakutstha).

Qaçaka, pl. (°aḥ), a people. § 515 (Karnadigvijaya): III, 254, 15257 (vanquished by Karna).

Cacalakshana = Soma (the Moon), q.v.

Qaçaloman, an ancient king. § 787 (Açramavāsap.): XV, 20γγ, 551 (having undergone severe austerities he ascended to heaven).

Qaçanka = Soma: VI, 1285 (identified with Krahna).

Cacanka = Civa (1000 names 1).

Çaçayāna, a tīrtha. § 360 (Tīrthayātrāp.): III, 82, 5055.
 Çaçija, "son of the Moon" = Budha (the planet): IX, 545.
 Çaçika, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 9μ, 354 (in Bhāratavarsha, C. has Cacikaḥ).

Cacin 1 = Soma (the Moon), q.v.

Cacin 2 - Civa (1000 names 2).

Čaçolükamukhī, a mātr. § 615w (Skands): IX, 460,

Cācvata 1 = Sūrya: III, 151.

Cacvata = Civa (1000 names 1).

Çāçvata = Vishņu (1000 names).

Caibala, pl. (°āḥ), v. Caivala, pl.

Qaibya<sup>1</sup>, an ancient king. § 5 (Anukram.): I, 1a, 223 (in Nārada's enumeration).

Çaibya<sup>2</sup>, Govāsana. § 159 (Pūruv.): I, 95, †3828 (Govāsanasya, the father of Devikā, the wife of Yudhishthira).— § 576 (Bhagavadgītāp.): VI, 17γ, 655 (Gorāsanaħ, in the army of Duryodhana).— § 599 (Jayadrathavadhap.): VII, 95, 3528 (Govāsanaḥ, battled with the son of the Kāçi king); 96, 3552 (do.).

Qaibya³, one of Kṛshṇa's horses. § 252 (Subhadrāharaṇap.):
I, 220, 7933 (°Sugrīvayuktona, sc. rathona).—§ 320 (Saubhavadhop.):
111, 20, 789 (°Sugrīvayuktona rathona).—§ 321 (do.):
111, 22, 896 (do.).—§ 452 (Mārkaṇḍeyusamāsyap.):
111, 183, 12562 (do.).—§ 552 (Goharaṇap.):
IV, 45, 1415 (samaṃ ǰsya, one of Uttara's horses).—§ 562 (Bhagavadyāṇap.):
V, 83, 2938 (°Sugrīva-Meghapushpa-Balāhakaiģ).—§ 567 (do.):
V, 131, 4446 (°Sugrīvayuktona rathona).—§ 596 (Pratijñāp.):
VII, 79ζ, 2812.—§ 599 (Jayadrathavadhap.):
VII, 147ρρρ, 6344 (°Sugrīva-Meghapushpa-Balāhakaiḥ | hayodagraiḥ).—§ 617 (Aishīkap.):
X, 13, 649 (description of Kṛshṇa's chariot).—§ 635 (Rājadh.):
XII, 37, 1382 (°Sugrīva-C°pramukhair varāçvaiḥ).—§ 639 (do.):
XII, 58η, 1917.

Caibya<sup>4</sup>, a Vṛshṇi prince. § 264 (Sabhākriyāp.): II, 4, 130 (among the princes who acquired the science of arms from Arjuna).

Qaibya, a prince slain by Krshna. § 317b (Krshna Vāsudeva): III, 12, 489.

Caibya - Kotikāsya: III, 15605, 15606, 15610, 15613, 15615.

Qaibya', king of the Qibis, various princes at the time of Yudhishthira. (a) § 264 (Sabhākriyāp.): II, 4β, 120. Possibly identical with (b) or (c).—(b) (siding with Duryodhana, = Çaibya Govāsana?): § 586 (Bhīshmavadhap.): VI, 99a, 4501 (stationed in the front of Bhīshma's sarvatobhadraarray).—(c) (siding with the Pāṇḍavas): § 553 (Vaivāhikap.): IV, 72, 2351 (came with one akshauhiṇī of troops to Yudhishthira).—§ 571 (Ulūkadūtāgamanap.): V, 164e, 6707 (is placed against Kṛtavarman).—§ 576 (Bhagavadgītāp.): VI, 25θ, 834.—§ 578 (Bhīshmavadhap.): VI, 50π, 2079 (only C., B. has Caidya), 2088; 51aa, 2117.—§ 589 (Droṇābhishekap.): VII, 10, 374 (grandson of Çibi Auçīnara, attacked Droṇa).—§ 592 (Saṃçaptakavadhap.): VII, 23o, 1008 (proceeded against Droṇa, description of his horses).

Caibya. — Çibi Auçinara: III, †10260 (ye nāthavanto 'dya bhavanti loke te nātmanā karma samārabhante | teshān tu kāryeshu bhavanti nāthāḥ Çadayo, Rāma!, yathā Yayāteḥ; VII, 373 (Auçinarāt, cf. Uçinarasutaḥ, v. 371); XII, 936 (Aucinarāt), 10754 (?, tair eva phalapatraic ca samāṭharam—

- sc. Sūryam, Nīl.—atoshayat | tasmāl lebhe param ethānam Caivyo 'pi prthivīpatih').
- Caibya Vrahādarbhi: XIII, 4420 (Çibisūnunā), 4424 (V°).
- Çaibya 10: VII, 2138, v. Çaivya.
- Çaibyā' ("daughter of the king of the Cibis") Sunandā: I, 3797 (wife of Prutīpa).
- Çaibyā<sup>2</sup> (do.), wife of Sagara. § 387 (Sagara): III, 106, 8833, 8843.—§ 388 (Asamañjas): III, 107, 8888 (mother of Asamañjas).
- **Çaibyā** (do.), wife of Dyumatsena. § 545 (Pativrata-māhātmyap.): III, **298**, 16859, 16883; **299**, 16911.
- Çaibyā (do.), wife of Kṛshṇa. § 793 (Mausalap.): XVI,
  7µ, 249 (when the body of Kṛshṇa was burnt, Ç. ascended the funeral pyro).
- Qaibyā', a river. § 574 (Jambūkh.): VI, 9λ, 331 (in Bhāratavarsha).
- Çaibya-Sugrīvavāhana Kṛshṇa: II, 35; V, 2977; IX, 3501.
- Çaibyātmaja. § 589 (Droṇābhishekap.): VII, 80, †248 (Kāçirājaḥ?, attacked Droṇa).
- Çaiçava, pl. (°āh), a people. § 295 (Dyūtap.): II, **52**, 1874 (among the peoples who brought tribute to Yudhishthira).
- Caiçira, a mountain (— Himavat, PCR.). § 442 (Nivātakavacay.): III, 167, 11949.—§ 443 (do.): III, 168, 11999 (°sya gireḥ pāde), 12026.—§ 603 (Nārāyanāstramokshap.): VII, 199, 9242 (samarthau parvatasyāpi ǰsya nipātane, says Bhīma about his arms).—§ 714 (Çukakṛtya): XII, 328, 12313.
- Caicupāla, v. Caicupāli.
- Çaiçupāli ("son of Çiçupāla") = Dhrshtaketu: III, 15252 (so B.; C. has Caiçupālam, vanquished by Karna on his digvijaya); V, 2011, 4221; VII, 1511, 5039, 5045.
- Caikhandi ("son of Çikhandin") = Kshattradeva: VII, 955. Caikhāvatya, a brahman. § 573 (Ambopākhy.): V, 175, 6014 (tapovrddhah çāstre oāranyake guruh, consoled Ambā).
- Qaila. § 565 (Gülavacarita): V, 111, 3830 (atra—i.e. in the North—Kāmaç ca Roshaç ca Çailaç—i.e. Himavat, PCR.—comā sambabhuh; cf. the note of PCR.).
- Çaila<sup>2</sup>, a celestial weapon. § 444 (Nivātakavacayuddhap.): III, 171, 12141 (mahāstrena, employed by Arjuna).—§ 586 (Bhīshmavadhap.): VI, 102, 4663 (ghoram astram, employed by Arjuna).
- Çailābha, a Viçvedeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4357 (enumeration).
- \*Cailaguru = Himavat, q.v.
- \*Cailah ("mountains" person.): XII, 12606.
- Gailakampin, a warrior of Skanda. § 615u (Skanda): IX, 457, 2565.
- Çailālaya, an ancient king, grandfather of Bhagadatta. § 787 (Āçramavāsap.): XV, 20γγ, 547 (attained by his penances to the region of Indra).
- Cailaputrī = Umā, q.v.
- Çailarāj, Çailarāja = Himavat, q.v.
- Çailarājasutā ("daughter of Himavat") = Gangā: III,
- Çailarājasutā ' (do.) = Umā, q.v.
- Cailasutā (do.) = Gangā: III, 10836.
- Cailendra = Vindhya: III, 8793.
- Cailendra 2 = Himavat, q.v.
- Cailodā, a river. § 295 (Dyūtap.): II, 52, 1858 (Meru-Mandarayor madhye Çailodām abhito nadīm | ye te kicakavenūnām ohdyām ramyūm upātante, i.e. the Khasas, etc., who brought pipīlika-gold as tribute to Yudhishthira).

- Çailūsha, a Gandharva. § 269 (Vaigravaņasabhāv.): II, 10, 406 (in the palace of Kubera).
- Caineva 1 Sātyaki, q.v.
- Qaineya<sup>2</sup>, pl. (°ah), "descendants of Çini." § 793 (Mausalap.): XVI, 3e, 93 (slain).
- Caineyanandana Satyaki, q.v.
- Qairīshaka, name of a place. § 285 (Nakula): II, 32, 1188 (in the west, conquered by Nakula on his digviyaya).
- Caivala (C. Caibāla), pl. (°aḥ), a people.
   § 574 (Jambūkh.):

   VI, 9µ, 361.
- Çaivya<sup>1</sup>. § 5 (Anukram.): I, 1, 224 (B. *Çoaitydya*, to him Nārada enumerated 24 kings (a) who had died).—§ 595 (Shoḍaçarāj.): VII, 55, 2138 (B. Çaibya, father of Sṛñjaya; PCR. has Çvitya, which seems to be the true reading, as Sṛñjaya is named Çvaitya, q.v.; Nārada related to Sṛñjaya the Shoḍaçarājika).
- Çaivya', Çaivyā, Çaivyātmaja (so C. for Çaibo, q.v.). Caka, pl. (°ah), a people. § 223 (Väsishtha): I, 175, 6683 (their origin).- § 280 (Bhīmasena): II, 30, 1088 (in the east, vanquished by Bhimasena).- 285 (Nakula): II, 32, 1199 (in the west, vanquished by Nakula).—§ 295 (Dyūtap.): II, 51, 1843, 1850 (among the peoples who brought tribute to Yudhishthira); 52, 1872 (do.).—§ 342 (Indralokābhig.): III, 51, 1990 (had been present at the rajasuya of Yudhishthira).- § 458b (Kaliyuga): III, 188, 12839 (among the barbarous peoples who in the Kaliyuga will rule the earth).— § 554 (Sainyodyogap.): V, 47, 78 (their king mentioned among the kings to whom the Pandavas ought to send messengers). - § 555 (do.): V, 195, 590 (followed the Kāmboja king Sudakshina). — § 571 (Ulūkadūtāgamanap.): V. 1607, 5510 (in the army of Duryodhana); 161, 5555 (do.).-§ 573 (Ambopākhyānap.): V, 195e, 7609 (do.).-§ 574 (Jambūkh.): VI, 9μ, 352 (in Bhāratavarsha), 359 (do.).-§ 576 (Bhagavadgītāp.): VI, 20, †753 (follow Krpa). -§ 580 (Bhīshmavadhap.): VI, 56γ, 2408 (in Bhīshma's garudavyūha).—§ 588 (do.): VI, 756, 3297 (in Bhīshma's krauπcavyūha). — § 587 (do.): VI, 117ρ, 5485 (attack Arjuna).—§ 589 (Dronābhishekap.): VII, 7e, 182; 11v, 399 (have been vanquished by Krshna). — § 592 (Samçaptakavadhap.): VII, 207, 798 (in Drona's garudavyūha).- § 599 (Jayadrathavadhap.): VII, 935, 3379 (attack Arjuna); 112. 4340 (Çakratulyaparākramaiħ); 119ββ, 4716, 4722 (many C., etc., have been slain by Satyaki); yy, 4747 (thousands of C. have been slain by Satyaki), 4754; 121cc, 4818 (attack Satyaki). — § 604 (Karnap.): VIII, 8, 235 (Karna has [formerly] vanquished the C.).—§ 608 (do.): VIII, 46e, 2137 (in Karna's array); 5677, 2807 (ekeehu nihatair açvaih Kāmbojair Yavanaih Çakaih); 73, 3652 (have been vanquished by Arjuna); 88a\beta^1, \dagger4506 (attack Arjuna).-\& 609 (Calyap.): IX,  $1_{\gamma}$ , 27 (have been slain);  $2\phi$ , 74 (had taken up arms for the sake of Duryodhana).—§ 611 (do.): IX, 8γ, 392 (with Krpa on the right side of Calya's array).—§ 641 (Räjadharm.): XII, 650, 2429 (enumeration of barbarous or low peoples). — § 739 (Anuçasanik.): XIII, 33a, 2103 (among the tribes who have been degraded from kshattriyas to cudras—vrshalatvam parigatāh).
- Qāka, a tree in Qākadvīpa. § 575b (Çākadvīpa): VI, 11, 428. Qākadvīpa, a dvīpa named after the Çāka-tree. § 575 (Bhūmip.): VI, 11a, 402.—§ 575b (do.): Ç. is of twice the extent of Jambudvīpa, and the ocean also is of twice the extent of that island. Ç. is surrounded on all sides by the ocean. The kingdoms there are full of righteousness, and the men never die; there is no famine; the people are

all full of forbearance and great energy. There are seven mountains decked with jewels, etc., and many rivers. The mountains are: (1) Meru, the abode of D., R., and G.; (2) Malaya, to the east; there the clouds are generated, and thence they disperse on all sides; (3) Jaladhāra, whence Indra daily takes water, and from that we get showers of rain; (4) Raivataka, over which the constellation Revati is placed by Brahmán himself; (5) on the north of this is Cyana. Because the hue of these mountains is dark, the people residing there are all dark in complexion; (6) Durgaçaila; (7) Keçarin (B. Kesara). The measure of each of these mountains is double that of the one mentioned immediately before. There are seven  $Varshas(\beta)$ , one for each mountain. In the midst is a large tree called Caka, in height and breadth equal to the Jambu-tree in Jambudvipa, and it is always adored by the people. There are many delightful provinces where Civa is worshipped, and thither repair D., Si., and Ca. The people are virtuous, and all the four orders are devoted to their respective occupations. There is no instance of theft. They are free from decrepitude and death, and gifted with long life. The rivers (7) are full of sacred water whence Indra draws water to shower it as rain. Ganga herself is among them. They are all sin-cleansing. There are four sacred provinces (3). There is no king and no punishment, and no person that deserves to be punished: VI, 11, 408, 411, 413, 441. -§ 623 (Rājadh.): XII, 14a, 406 (east of Meru, swayed by Yudhishthira), 407.

Çākala¹, a city, the capital of the Madras. § 285 (Nakula):
II, 32, 1196 (the city of Çalya, in the west).—§ 607 (Karnap.): VIII, 44, 2033 (nagaram), 2049 (nagare).

Çākala<sup>2</sup>, pl. (°dā), the inhabitants of Çākala. § 607 (Karnap.): VIII, 44, 2052.

Çākala(h) dvīpa(h), a country. § 279 (Arjuna): II, 26, 998 (in the north, conquered by Arjuna on his digvijaya). Cf. next.

Çākaladvīpa (— prec.). § 279 (Arjuna): II, 26, 999 (Çākaladvīpavāsāç ca saptadvīpeshu ye nṛpāḥ | Arjunasya ca sainyais tair vigrahas tumulo 'bhavat | sa tān api maheshvāsān vijigye, sc. Arjunaḥ).

Çākalya, a ṛshi. § 730 (Ānuçāsanik.): XIII, 14ζ, 689 (adored Çiva in a mental sacrifice which lasted for 900 years).
 Çākambharī¹, a tīrtha, named after Ç. — Durgā. § 370 (Tīrthayātrāp.): III, 84, 7094.

Çākambharī = Durgā (Umā): III, 7091 (devyāļ), 7094 (origin of the name); VI, 801.

Çakavaktra, a warrior of Skanda. § 615# (Skanda): IX, 45n, 2578.

Çākha, a son or form of Skanda. § 116b (Kumāra): I, 66, 2588 (brother of Skanda according to PCR.).—§ 615s (Skanda): IX, 44, 2487, 2489 (the vāyu form of Skanda).

 $Cakra^1 = Indra(q.v.).$ 

**Cakra** • Civa (1000 names 1-1).

Qakra (adj.), "belonging to Indra." § 599 (Jayadratha-vadhap.): VII, 93, 3358 ("mastram, invoked by Arjuna).

Cakrabhavana, "the abode of Indra." § 339 (Indralokābhig.): III, 47, 1879 (desiring to see Indra, Lomaça came to C.).—§ 568 (Vidulāputraçāsana): V, 135, 4593 (only B.).

Çakradeva, son of the Kalinga king. § 579 (Bhīshmavadhap.): VI, 54 <sup>10</sup>, 2253 (fought Bhīmasena), 2254, 2256, 2257 (Kalingasya sutah, alain by Bhīmasena), 2354.

Çakraja - Arjuna, q.v.

Cakraloka, "the world of Indra." § 4 (Anukram.): I,

1. †163.—6 340 (Indralokābhig.): III. 48. 1915 (°gatam. sc. Arjuna). - § 343 (Nalopākhyānap.): III, 52, 2018 (astrahetor gate Parthe—i.e. Arjuna—Com), 2014 (do.).— § 368 (Tirthayatrap.): III, 83, 7053 (by bathing in Indramarga—B. Rudramarga—one attains to C.).—§ 370 (do.): III, 84, 8118 (ye tu danam prayacohanti Nirvirasangame narāh | to yanti . . . . Com anāmayam, differently PCR.), 8131 (by bathing at Stanakunda one attains to C.), 8137 (by bathing in Nanda one attains to C.).—§ 438f (Arjuna): III, 162, 11828 (svargajit Çosthah, sc. Çantanu).—§ 512 (Ghoshayātrāp.): III, 236, 14768 (gato hy aranyad api Com Dhananjayah, i.e. Arjuna, all. to § 335).—§ 555b (Indravijaya): V, 10, 310 (pl.).- § 600 (Ghatotkacavadhap.): VII, 156, 6914 (Acvatthaman despatched Catrunjaya to C.).-§ 610 (Calyap.): IX, 5, 273 (gacoheyam Cotam, says Duryodhana). - § 613 (Gadāyuddhap.): IX. 32. 1873 (nyāyena yudhyatām proktā Cogatih purā). - § 618 (Jalapradanikap.): XI, 11, 291 (after death Duryodhana has gone to C.).-§ 752b (Chattropanahotpatti): XIII, 96, 4647 (he who gives an umbrella with 100 ribs to a brahman dwells after death in C.).- § 757k (Indraloka): XIII, 102. †4881. - § 759 (Anuçasanik.): XIII, 1075, 5298 (°ñ ca gacchati).- § 768b (Umā-Maheçvarasamv.): XIII, 142, 6561 (°gaḥ), 6564.—§ 770 (Anuçasanik.): XIII, 151, 7111 (prayatah kirttayan etan-i.e. the seven gurus of Indra-C°e mahīyate).

[Cakra-Namuci-samvāda(h)], "the discourse between Indra and Namuci." § 672b (Mokshadh.): When the Asura Namuci, who was conversant with the birth and death of all creatures, was sitting, divested of prosperity but untroubled at heart, bound with cords, brought under the sway of his foes, etc., Indra asked him if he grieved or passed his days cheerfully. Namuci answers that he does not grieve, and explains why, citing Gautama [the spouse of Ahalyā] (XII, 226).

Cakranandana = Arjuna, q.v.

Çakranî - Çacî, q.v.

Cakraprastha - Indraprastha, q.v.

Cakrapuri = Indraprastha, q.v.

Çakraputra = Vālin: III, 11194 ( Po).

Qakra-sabhā-varṇana(m), "description of the palace of Indra." § 266 (Lokapālas.): The sabhā of Çakra is built by Çakra himself, 100 yojanas in breadth, 150 yojanas in length, 5 yojanas in height, capable of going everywhere at will, named Pushkaramālinī(?). There Indra sits with Çacī, Çrī, and Lakshmī, the Maruts, the Siddhas, the Devarshis, the Sādhyas, the Devaganas. Enumeration of Devarshis and celestial beings (II, 7).

Cakrasārathi - Mātali, q.v.

Çakrasunu - Arjuna, q.v.

Cakrasuta - Arjuna, q.v.

Cakrasya tīrtha(m), "the tīrtha of Indra." § 358 (Tīrthayātrāp.): III, 82, 5023 (?, Kumārikānām Çakrasya tīrtham, by bathing there one obtains the region of Indra).— § 615 (Baladevatīrthay.): IX, 49, 2830 (— Indratīrtham, v. 2831).

Cakrātmaja = Arjuna, q.v.

Cakrātmajātmaja, "son of the son of Indra" = Abhimanyu: VII, 1616.

Cakravāpin, a serpent. § 277 (Jarāsandhav.): II, 21, 806 (Arbudah Coi ca pannagau, at Girivraja).

Çakrāvart(t)a, a tīrtha. § 370 (Tīrthayātrāp.): III, 84,

Cakta<sup>1</sup>, a prince. § 150 (Pūruv.): I, 94, 3697 (son of Manasyu and Sauvīri).

Cakta 2 - Qiva (1000 names 2).

Çākta, Çākteh putra(h), Çakteya, v. Çaktro.

Çakti', probably a more correct reading (of B.) instead of Çaktri (q.v.).

Qakti<sup>2</sup>. § 456 (Skandotpatti): III, 226, 14352 (davyāķ = Durgā?).

Caktidhara = Skanda: III, 14637.

Çaktija, v. Çaktrija.

Caktimat: VI, 318; v. Cuktimat.

Caktimatām creshtha(h) - Vishņu (1000 names).

Caktiputra, v. Çaktriputra.

Çāktra (B. Çākta), "son of Çakt(r)i" — Parāçara: I, 6885.Çaktreh (B. Cakteh) putra(h) (do.) — Parāçara: I, 2209

**Çāktreya** (B. Cakteya) (do.) = Parāçara: I, 6886 ( $P^o$ ).

Caktri (B., probably more correctly, Cakti), a rshi, son of Vasishtha and father of Paracara. § 224 (Kalmashapada): I, 178, 6701 (Vaçishtha-kulavarddhanam jyeshtham putram putraçatād Vaçishthasya), 6709, 6714, 6731 (°nā), 6733, 6735, 6736 (C. Çaktrim tam; B. Çaktinam), 6737 (°avaran putran Vaçishthasya, having cursed Kalmāshapāda to become a rākshasa, C. himself and all his brothers were devoured by Kalmāshapāda). — § 225 (Vāsishtha): I, 177, 6757 (°ch bharyya, i.e. Adreyantl), 6758 (iva), 6759 (osh garbhah, i.e. Paraçara, whom Adreyanti bore after the death of C.). § 226 (Paraçara): I, 178, 6792 (Paraçara is born).—§ 228 (Aurvop.): I, 181, 6867 (or vadham), 6878, 6879, 6882 (°avarāh putrāh Vaçishthasya). — § 229 (Vasishthop.): I, 182, 6892 (°nā).—§ 717b (Nārāyanīya): XII, 350, 13642 (son of Vasishtha, father of Paraçara, and grandfather of Vyāsa).—§ 775 (Ānuçāsanik.): XIII, **166**ζ, 7670 (among the rshis of the North). Cf. Väsishtha.

Caktrija (B. Çaktija), "son of Çakt(r)i" = Parāçara: I, 6870.  $\mathbf{Caktriputra}$  (B. Cakti°)(do.) = Parāçara: XII, 13642 (P°). [Cakulopakhyana(m)], "the episode about the Cakula § 645b (Apaddh.): In a lake that was not very deep and which abounded in fishes, there lived three Cakula fishes (kuçalās in B. seems only to be a typographical error) that were friends; amongst those three, one had much forethought (dīrghakūlajñah); another was possessed of great presence of mind (utpannapratibhah); the third was procrastinating (dirghasutrah). One day certain fishermen coming to that lake began to bale out its waters to a lower ground through diverse outlets. He of great forethought, having in vain warned the others, immediately set out through a current and reached another deep lake. The procrastinating one was caught with many others and tied to a string. He of presence of mind thrust himself into the company of those so tied, and remained quietly among them biting the string, and escaped when the fishes were removed to a piece of deep water to be washed. The procrastinating one met with his death (XII, 137).

Çakuna, pl. (°aḥ), a people. § 592 (Samçaptakav.): VII, 20ζ, 802 (Gāndhārāḥ Çakunāḥ, etc., in the back of Drona's garuḍavyūhu).

Qakuni', son of the Gändhära king Subala and brother-in-law of Dhṛtarāshṭra. § 4 (Anukram.): I, 1, †108, 139.—§ 11 (Parvasangr.): I, 2, 412 (Kitavah, defeats Yudhishṭhira at the play), 426, 553 (°eç ca vadhah . . . Sahadevena).— § 83 (Adivaṃçāvatāraṇa): I, 63, 2440 (Gāndhārarājaputraḥ . . . Saubalah).— § 130 (Aṃçāvat.): I, 67, 2713

(incarnation of Dvapara). - § 174 (Sambhavap.): I, 110. 4377 (Gandhararājasya putraļ, gave his sister Gandharī in marriage to Dhytarashtra).- § 197 (Bhīmasenarasapāna): I, 129, 5068 (Saubalah). - § 218 (Jatugrhap.): I, 141, 5655 (Saubalak); 142, 5674 (do.); 149, 5849.- 215 (Bahavadhap.): I, 162, 6248.—§ 232 (Svayamvarap.): I, 186, 6985 (Cakunih Saubalac caiva Vrehako 'tha Brhadbalah | ete Gandhararajasya sutah sarve samagatah).—§ 243 (Viduragamanap.): I, 205, 7516 (Saubalah).—§ 287 (Rajasuyikap.): II, 34, 1265 (came to the rajacays of Yudhishthira).- § 290 (Cioupālavadhap.): II, 44a, 1538.—§ 292 (Rājasūyikap.): II, 45, 1627 (Saubalah, remained in the palace of Yudhishthira).—§ 293 (Dyūtap.): II, 46, 1661 (do.).—§ 294 (do.): II, 47, 1662, 1682; 48, (1702), (1716), (1720); 49, 1726 (Saubalah), 1727, (1728), 1731, (1762), 1766.— § 298 (do.): II, 56, (1966), †1977; 58, †2004 (Gandhararajah, shall play with Yudhishthira), 2007; 59, 2032 (Saubalaḥ), (2033), 2035, (†2036), 2041, (2043), 2049; 60. 2059; 61, 2060, 2062, 2066, 2070, 2074, 2078, 2082, 2085, 2090, 2093; 63, 2120 (Saubalasya . . . Pārvalīyaļi); 65, (2141), 2142 (Saubala), 2145, 2147, 2149, 2151, (2153), 2154. 2156, (2157), (2159), 2161, 2162, 2166, (2167), 2169, 2170, 2172 (gambling with Çakuni, Yudhishthira loses all his wealth and also his brothren, himself, and Draupadi).- § 299 (do.): II, 67, †2241 (Gandhararajah Subalasya putrah), †2245.—§ 302 (Anudyūtap.): II, 74, 2456 (Saubalah), 2472. - § 303 (do.): II, 76, 2496 (or māyām), (2499), 2509, (2510), 2513 (the gambling is renewed and C. again wins).—§ 304 (do.): II, 77, 2539 (Sahadeva will slay C.), 2544.- § 306 (do.): II, 80, 2655.- § 311 (Aranyakap.): III, 4, †226, †233.—§ 312 (do.): III, 5, †247 (Saubalasya). -§ 313 (do.): III, 7, (293).-- § 327 (Draupadīparit.): 111, 34, †1358.—§ 337 (Indralokābh.): III, 44, 1797 (Saubalasya).- § 446 (Nivātakavacuy.): III, 174, 12276.- § 512 (Ghoshayātrāp.): III, 236, †14761; 237, 14772, 14795; 238, 14816 (Gāndhārarājaķ); 239, 14822, (14837), 14841; 240, 14851; 241, 14896 (Saubalah), 14906 (do.) (C. follows Duryodhana on the ghoshayatra and is vanquished by the Gandharvas). - § 513 (do.): III, 251, 15124 (Saubalah), (15125). - § 515 (Karnadigvijaya): III, 253, 15209, 15233; 254. 15254 (Saubalah), 15272.—§ 521 (Draupadiharanap.): III, 262, 15495.—§ 548 (Åraneyap.): III, 312, 17245.— § 551 (Kicakavadhap.): IV, 21, 646 (Saubalaeya).- § 552 (Goharanap.): IV, 50, 1577 (Gandharan).- § 554 (Sainyodyogap.): V, 2, †37; 3, 60; 6, 114.- § 556 (Sanjayayanap.): V, 21, 633; 26, †755; 29, †854 (Gandhararajak), (λ) †860; 30ν, †895 (Gandhararajaḥ).—§ 558 (Prajagarap.): V, 35, 1257.— § 561 (Yānasandhip.): V, 47a, 1798 (Saubalah); 49, 1944 (Saubalasya); 58, 2303 (Saubalah); 66cc, 2502 (Saubalah).- § 562 (Bhagavadyanap.): V, 798, 2829; 91, 3240 (Saubalam); 94, 3336 (Saubalah), 3346 (do.), 3379 (Gandhararajah).-§ 567 (do.): V, 127, 4239; 128, 4306; 13Qv, 4365 (Saubalena), 4366 (Saubalasya).--§ 568 (do.): V, 1437, 4835.—§ 570 (Sainyaniryanap.): V, 153, 5195; 154, 5218, 5227 (Saubalah); 1550, 5275 (Saubalam).—§ 571 (Ulūkadūtāgamanap.): V, 160a, 5409, †5532 (purushodadhim . . . Coprapatam, i.e. the army of Duryodhana); 161, †5575 (do.); 162, 5599, 5613, 5614 (Sahadeva promises to slay C. and his son Ulūka); 163, 5698; 164a, 5709 (Sahadeva is urged against C.).—§ 572 (Rathatirathas.): V, 167, 5770 (matulas te-i.e. Duryodhana's-is a ratha).- § 573 (Ambop.): V, 195e, 7609 (Gāndhārarājaḥ).—§ 574(Jambūkh.): VI, 9, 311(Saubalaḥ).—

§ 576 (Bhagavadgītāp.): VI, 14, 576; 16a, 622 (do.); 20, †748 (tam-i.e. Duryodhana-sarvatah Coh Parvatiyash sarddham Gandharair yati Gandhararajah).—§ 578 (Bhishmavadhap.): VI, 45 14, 1731, 1733 (fights Prativindhya); 51 o. 2104. - § 580 (do.): VI, 57, 2452 (Saubalah). - § 582 (do.): VI, 718, 3140; 72, 3166 (Com Ulūkan ca maharatham pitāputrau).—§ 584 (do.): VI, 82, 3630; 84, 3729 (çyâlas tava, i.e. Dhrtarashtra's).—§ 585 (do.): VI, 90, 3971, 3998 (has six brothers (o), of whom the five are slain by Iravat); 96, 4329 (Saubalasya); 9711, 4404 (Saubalah); 98vv, 4489 (mātulah).—§ 586 (do.): VI, 99a, 4501 (in the van of Bhīshmu's sarvatobhadravyūha). — § 589 (Drouūbhishekap.): VII, 77, 180 (in the right wing of Drona's array).—§ 590 (do.): VII, 14, 516 (fights Sahadeva). - § 592 (Samcaptakavadhap.): VII. 30, 1316 (māyāçataviçāradah, created illusions), 1329.—§ 593 (Abhimanyuvadhap.): VII, 374, 1602 (fights Abhimanyu); 39μ, 1650.—§ 598 (Jayadrathavadhap.): VII, 85e, 3052 (Saubalāt); 86, 3072.- § 599 (do.): VII, 95, 3532 (fights Sahadeva); 96, 3562 (attacked by Nakula and Sahadeva), 3565; 120δδ, 4768, 4790 (fights Sātyaki); 130, 5327 ('buddhijam, sc. dyūtam), 5328; 1517, 6538, 6547.- § 600 (Ghatotkacavadhap.): VII, 155, 6713; 156, 6750 (putrapautraih parivrto bhrātrbhic ca); 157π, 6944 (read with B.: Cakuner bhrataro vīrā Gavākshah, etc., five brothers of C. are slain by Bhimasena); 1584, 7030; 165, 7364 (Saubalah, fights Nakula); 169, 7569 (fights Nakula), 7571; 170λλ, 7625.(fights Dhrshtadyumna); 171. 7704 (fights Arjuna), 7714, 7716; 182555, 8266, (1717), 8281; 183ζζζ, 8294 (Saubalaeya).—§ 601 (Dronavadhap.): VII, 185δ, 8441 (mātulaç ca me, i.e. Duryodhana's).—§ 602 (do.): VII, 186 $\zeta$ , 8470 (Saubalah), ( $\theta$ ), 8504 (do.).—§ 603 (Nārāyanāstramokshap.): VII, 193a, 8901; 200aa, 9316. - § 604 (Kurnap.): VIII, 1a, 5 (Saubalah); 4e, 83 (Saubalasya); 9, 326 (Saubalah).-- § 605 (do.): VIII, 11v, 414 (C. and Ulūka in the eyes of Karņa's makaravyūha); 25, 1010, 1012, 1019 (fights Sutasoma); 32 oo, 1332.- § 608 (do.): VIII, 46γ, 2134 (°r Ulūkaç ca mahārathaḥ . . . Gundharibhir asadbhrantaih Parvatiyaiç ca durjayaih); 47., 2225; 480, 2263; 50, 2393 (Saubalah, rushed against Bhīmasena); 51, 2494 (onir dishtāh sādinah . . . trisāhasrāh); 61, 3079 (attacked by Sātyaki), 3111, 3114; 64000, 3249 (Saubaleyasya); 77, 3907, 3911 (fights Bhimasena), 3914; 788, 3999; 83v, 4254; 85, †4323 (Gandharapatih, fights the Kulinda prince); 91ac, †4749, 4750, 4758; 93am', 4864 (attacked by Nakula, Sahadeva, and Satyaki); 95av', 4969 (Gandharanam eshserens . . . parivaritah). -§ 609 (Çalyap.): ΙΧ, 1γ, 26 (Saubalaḥ, has been slain); 2ζ, 73 (Saubalaħ), 96 (do.).—§ 610 (do.): ΙΧ, 3ι, 156 (attacked by Nakula and Sahadeva); 65, 293.—§ 611 (do.): IX, 8, 400 (attacked by Nakula and Sahadeva); 11µ; 563 (Saubalah), 566; 16, 800, 832 (°pramukhan); 18, 972 (Gandhararajaeya putrah), (977); 19, 1026, 1064; 22, 1152 (fights Yudhishthira), 1155; 23, 1204 (Gündhararajasya putrah), 1214 (Saubalam), 1215, 1217, 1237, 1241, 1244 (Saubalaḥ); 24, 1274, 1277 (Saubalaḥ), 1279; 27++, 1457, (vv), 1459, 1473; 28, 1501 (Saubalah), 1520 (°eç ca padānugāh), 1526, 1527, 1529, 1533 (father of Ulūka, who is slain), 1536 (Saubalah), 1546, 1555, 1557, †1568, †1564 (C. is slain by Sahadeva).—§ 612 (Hradapraveçap.): IX, 29, 1658 (nihate); 31, 1772 (Saubalam), 1797 (iva).—§ 613 (Gadāyuddhap.): IX, 323, 1837 (Saubalasya); 33e, 1895, (i), 1924 (obuddhijam, sc. karma, all. to the game), 1932 (dyūte yad vijito rājā Çoer buddhiniçoayāt), 1935 (nihatah).-

§ 6.15 (do.): IX, 56, 3155 (°buddhijam, ac. karma), 3162 (Saubala hatah); 60, 3384 (has been slain); 61, 8429 (oniccayat, Duryodhana had wronged the Pandavas); 64ee, 3589, 3613 (Saubalam).- § 618 (Jalapradānikap.): XI, 17, 28; 8ζ, 223 (mātulaḥ, sc. Duryodhaua's); 14ξ, 375 (Saubalanya).—§ 619 (Strīvilāpap.): XI, 18γ, 541; 24ι, 698 (Gündhürarajah . . nihatah Sahadevena bhagineyena mālulah), 702.—§ 620 (Crāddhap.): XI, 26\$, 790 (his body is burnt).-§ 768 (Anuçasanik.): XIII, 148c, 6930.-§ 778 (Açvamedhikap.): XIV, 1, 13.—§ 785 (Anugītāp.): XIV, 60β, 1797 (has been slain by Sahadeva), 1798 (nihate); 84. 2486 (°es tanayo viro Gündhärünüm mahürathah), 2487 (in order to avenge the slaughter of C. the Gandharas attack Arjuna), 2494 (och putrah, fights Arjuna), 2506 (och . . tanayam, is vanquished by Arjuna).—§ 789 (Putradarçanap.): XV, 317, 852 (is an incarnation of Dvapara); 320, 876 (among the dead princes who arose from the Ganga).—§ 795 (Svargarohanap.): XVIII, 5, 149 (Saubalah, in Heaven), 167 (was absorbed—prapa—into Dvapara).

Cf. also the following synonyms:-

Gandhara, q.v.

Gandharapati, q.v.

Gāndhārarāja, q.v.

Gāndhārarājaputra, Gāndhārarājasya putra(ḥ), Gāndhārarājasya suta(ḥ), q.v.

Kitava, q.v.

Pārvatīya ("the Mountaineer"): II, †2120; III, †1357; V, †895.

Saubala ("son of Subala"): I, †157, †206 (hatam samgrame Sahadevena), 2238, 2279, 2440 (Coih), 2745, 5068  $(C^{\circ}ih)$ , 5655 (do.), 5674 (do.), 5920, 6985  $(C^{\circ}ih)$ , 7516 (do.); II. 1627 (do.), 1661 (do.), 1698, 1724, 1726 ( $C^{\circ}i\hbar$ ), 2032 (do.), 2075, †2120, 2143, 2146, 2179, 2185, 2274, 2275, 2287, 2456 ( $C^{\circ}ih$ ), 2513 (do.), 2520, 2551, 2554, 2655  $(C^{\circ}ih)$ ; III, †247, 301, †912, 1797  $(C^{\circ}eh)$ , 1954, 2022, 2030, †14771, 14801, 14808, 14810, 14843, 14896 (ǰiħ), 14906 (do.), 15092, 15124 (Co.), 15204, 15218, 15274  $(C^{\circ}ih)$ , 15294, 15324, 17453; IV, 646  $(C^{\circ}eh)$ , (a), 1150, 1581, 2286; V, †10, †36, 65, 610, 989, 1798 (Coid), 1944 (ǰeh), 2303 (ǰih), 2502 (ǰim), 2932, 3240 (ǰım), 3336  $(C^{\circ}ih)$ , 3346 (do.), 3441, 4167, 4262, 4306  $(C^{\circ}im)$ , 4365  $(C^{\circ}ind)$ , 4366  $(C^{\circ}eh)$ , 4890, 5088, 5218  $(C^{\circ}eh)$ , 5227  $(C^{\circ}ih)$ , 5409 (Coin); VI, 311 (Coin), 576 (do.), 622 (do.), 1732, 1996, 2452 (Coih), 2460, 2468, 3134, 3330, 3353, 3455, 3971 (Coih), 3995 (onyanujah, i.e. Guja, etc.), 4329 (Coch), 4404 (Coin), 4668, 5007; VII, 517, 518, 1305, 1306 (Gandharan . . Saubalapramukhān), 1327, 1589, 1838, 1900, 2629,  $3052 \ (C^{\circ}eh)$ , 3061, 3567, 4793, 6746, 6848, 6855, 7055, †7290, 7364 (ǰiḥ), 7559, 7561, 7570, 7669, 7676, 7707, 7715, 7717, 7746, 8294 (ǰeḥ), 8470 (ǰiḥ), 8504 (ǰiḥ), 8544; VIII, 5 (ǰih), 83 (C°ch), 326 (ǰih), 1017, 1025, 1026, 1032, 1034, 1035, 1274, 1332 ( $C^{\circ}ih$ ), 2156, 2225  $(C^{\circ}i\hbar)$ , 2393 (do.), 2507, 2610, 3111, 3112, 3127, †3353, 3763, 3914, 3916, 3921, 3925, 3932, 3940, †4503, †4749 (Coih); IX, 26 (Coih, mentioned among the slain), 73 (Coih), 96 (do.), 373, 396, 563 (Coih), 626, 1019, 1168 (osya sutam, i.e. Ulūka), 1214 (Coim), 1218, 1219, 1220, 1236, 1241, 1244  $(C^{\circ}i\hbar)$ , 1264, 1272, 1277  $(C^{\circ}i\hbar)$ , 1361, 1379, 1384, 1399, 1457  $(C^{\circ}_{eh})$ , 1464, 1472, 1501  $(C^{\circ}_{eh})$ , 1522, 1524, 1526, 1536 (Coih), 1538, 1540, 1542, 1543, 1546, 1548, 1556, †1566 (is slain by Sahadeva), 1772 (Coin), 1837 (Cosh),

3159, 3162 ( $C^{\circ}ih$  . . . hatah), 3432, 3613 ( $C^{\circ}im$ ); XI, 375 ( $C^{\circ}eh$ ), 790 ( $C^{\circ}im$ ); XII, 182; XV, 329, 336; XVIII, 149 ( $C^{\circ}ih$ ).

Saubalaka (do.): III, 1948 (ye odsya — i.e. Duryo-dhana's—saoivā mandāḥ Karna-S°adayaḥ).

Saubaleya (do.): III, 14, †223, 288, 1995, 15135; VI, 2471, 2910; VIII, 1036, 3249 (ǰsh), 3909, 3916; IX, 1516.

Subalaja (do.): II, 1681.

Subalaputra (do.): I, 5635; VIII, 2497; IX, 1213.

Subalasya putra(h) (do.): III, †1356.

Subalasya suta(h) (do.): IX, 1153.

Subalatmaja (do.): V, 2253 (chosen by Sahadeva for his antagonist); VI, 4774; VIII, 3919.

Cakuni<sup>2</sup>, a serpent. § 67 (Sarpasattra): I, **57**, 2157 (of Dhṛtarāshṭra's race).

Çakuni<sup>1</sup>, a demon. § 502 (Manushyagrahak.): III, 230, 14486 (°s tām—i.e. Surabhi—āruhya saha bhunkte çiçün bhuvi). Cakuni<sup>4</sup> = Civa (1000 names<sup>1</sup>).

Çākuni ("son of Çakuni") = Ulūka: VIII, 997.

Cakunigraha, a demon = Vinatā. § 502 (Manushya-grahak.): III, 230, 14480 (Vinatā tu mahāraudrā kathyate ǰh).

Cakunikā, a mātr. § 615u (Skanda): IX, 460, 2633.

Çakuniputra, the son of Çakuni, king of the Gändhāras. § 785 (Anugītāp.): XIV, 83, 2485 (Gündhärarajena, vanquished by Arjuna).

Cakunisuta ("son of Cakuni") - Ulūka: VIII, 4307.

Çakunta, son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 249.

Cakuntalā, daughter of Viçvāmitra and Menakā, wife of Dushyanta, and mother of Bharata. § 11 (Parvasangr.): I, 2, 371. - § 133 (Dushyanta): I, 69, 2814, 2815 (Dushyanta sees C. in the hermitage of Kanva); 71, (2903). -§ 134 (Viçvāmitra): I, 71, (2912); 72, 2945 (daughter of Viçvamitra and Menaka), 2951 (origin of her name: nirjane tu vane yasmāt çakuntaih parivaritā ! Coeti nāmāsyāh kṛtaṃ cāpi tato mayā), 2952, (2953).—§ 135 (Çakuntalop.): I, 73, (2959), (2968), 2977, 2981, (2985), 2987; 74, 2988, 2997, 2998, 3000, 3003, 3060, (3069), 3101, 3102, 3103 (Dushyanta wedded C. according to the Gandharva form of marriage, and returned to his capital; C. brought her son Bharata to Dushyanta, who first did not acknowledge him as his son, until a celestial voice testified the truth of C.'s words).- § 156 (Pūruvamç.): I, 95, ††3782 (Viçvāmitraduhitaram), 3783-4 (= vv. 3102-3).—§ 565 (Gălavacarita): V, 117, 3974 (reme . . . yathā . . . Çakuntalāyām Dushvantah).

**Çākuntala**, "son of Çakuntalā" (metron.) = Bharata: I, 3104, 3105, 3118, 3709; VII, 2387; XII, 938 (Bh<sup>o</sup>); XIV, 50 (Bh<sup>o</sup>).

Cakuntalopākhyāna(m), "episode relating to Çakuntalā." § 133 (Sambhav.): I, 68-70: Dushyanta (q.v.) saw Çakuntalā (§ 134), daughter of Viçvāmitra (q.v.) and Menakā.— § 135: Enumeration of the eight forms of marriage according to Manu. Dushyanta, during the absence of Kanva, wedded Çakuntalā according to the Gandharva form, promising her that her son should be the heir apparent, and departing told her that he should send troops to take her to his capital. Kanva, by his spiritual knowledge, knew what she had done, and approved of it, and bestowed on her the boon that the Paurava monarchs might ever be virtuous and never be

deprived of their thrones (I, 73). Cakuntala, after three years, brought forth a beautiful boy, for whom Kanva caused all the religious rites to be performed, and who, when he was only 6 years of age, used to seize and bind to the trees lions, etc., wherefore he was called Sarvadamana. Then Kanva caused his disciples to bring Cakuntaki and the boy to Hastinapura and introduce them to Dushyanta. Then they returned to the hermitage. Dushyanta feigned not to remember anything. Then Cakuntalā became angry ("But knowest thou not the Ancient Wise [munim puranam, i.e. Narayana] who lies in the heart? He who sins is observed by the gods and by him also who occupies every heart. The sun, the moon, the air, fire, earth, sky, water, the heart, Yama, the day, the night, both twilights, and Dharma, all witness the acts of man. Yama Vaivasvata takes no account of the sins of that person with whom [Narayana] the witness of all acts is gratified. But that person with whom he [Narayana] is not gratified is tortured for his sins by Yama . . . The son that is born to persons cognizant of the Vedio mantras rescues the spirits of deceased ancestors. Because the son rescues the father from the hell which is called Put, therefore he has been called puttra by Svayambhū himself . . . Even rahis cannot create creatures without women . . . 'He shall perform a hundred horse sacrifices,' were the words uttered in the skies when I was in the lying-in room . . . Urvaçi, Purvacitti, Sahajanya, Menaka, Viçvaci, and Ghrtaci, these are the six foremost Apsarases; amongst them, again, Monaka, born of Brahmán, is the first . . . I can repair to the abodes of Indra, Kubera, Yama, and Varuna . . . The Pitrs have said that the son continues the race, and he is therefore the best of all religious acquirements . . . Manu has said that there are five kinds of sons . . . "). Then she left his presence. But a voice from the sky commanded Dushyanta to cherish (bhara) his son, who should therefore be called Bharata. It was this voice of the Devaduta that Dushyanta had waited for, that the people should not regard his son as of impure birth. Bharata reduced to subjection all the kings of the earth and became a sarvabhauma-cakravartin, and performed many sacrifices with Kanva as the chief priest. From him has come the Bharata race, of whom the principal ones shall be mentioned (I, 74).

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Çala¹, a serpent. § 63 (Sarpasattra): I, 57, 2146 (of Vāsuki's race).

Cala², son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.):
I, 117, 4543.—§ 599 (Jayadrathavadhap.):
VII, 127νν, 5177 (among other sons of Dhṛtarāshṭra who encompass Bhīmasena).
—§ 608 (Karṇap.):
VIII, 51δδ, 2447 (among twenty sons of Dhṛtarāshṭra who attack Bhīmasena).

Gala, son of Somadatta and brother of Bhūri and Bhūricravas. § 232 (Svayamvarap.): I, 186, 6995 (present at the svayamvara of Draupadī).—§ 287 (Rājasūyikap.): II, 34, 1267 (came to the rājasūya of Yudhishṭhira).—§ 328 (Kāmyakavanapr.): III, 36, 1419.—§ 556 (Sañjayayūnap.): V, 23δ, †694.—§ 561 (Yānasandhip.): V, 55ν, 2208 (among the chief warriors in Duryodhana's army); 58τ, 2301; 61ω, 2409; 66εε, 2502.—§ 571 (Ulūkadūtāgamanap.): V, 160, 5531 (Cala-Calyamatayam, sc. purushodadhim, i.e. the army of Duryodhana); 164ε, 5709 (is matched with Cekitāna).—§ 573 (Ambopākhyūnap.): V, 195ζ, 7612.—§ 576 (Bhagavadgyūp.): VI, 18δ, 687 (protected Bhīshma); 20ζ, †750 (Vaklikānām ekadeçah).—§ 578 (Bhīshmavadhap.): VI, 51φ, 2107 (at the left flank of Bhīshma's array).—§ 579 (do.): VI, 52°δ, 2145.—§ 580 (do.): VI, 56β, 2406 (in the neck

of Bhishma's garudavyaha); 59p, †2648.—§ 581 (do.): VI. 61°7. 2690.-\$ 584 (do.): VI, 85°4, †3768.-\$ 586 (do.): VI, 102λ, 4668.—§ 587 (do.): VI, 119ψ, 5583.—§ 593 (Abhimanyuvadhap.): VII, 370, 1589, (a), 1609 (attacked Abhimanyu). — § 596 (Pratijnap.): VII, 743, 2627 (will protect Jayadratha).- § 599 (Jayadrathavadhap.): VII, 957, 3540; 104µ, 3894; 105ν, 3949 (C.'s standard, bearing a huge silvern elephant, was adorned on all sides with peacocks made of gold; C. has by error Calyasya).—§ 600 (Ghatotkacavadhap.): VII, 156, 6743; 158, 7036. § 604 (Karnap.): VIII, 7, 208 (? Cala?? stays on the field desirous of battle).—§ 609 (Çulyap.): IX, 2, 72 (among the allies of Duryodhana).- § 619 (Strīvilāp.): XI, 24, 685 (has been slain).—§ 620 (Crāddhap.): XI, 26\$, 786 (his body is burnt).- 789 (Putradarçanap.): XV, 320, 877 (among the dead warriors who arose from the Ganga).- § 795 (Svargårohanap.): XVIII, 5µ, 163 (among those who entered the deities).

Çala 4, son of king Parikshit of Ayodhyā and the daughter of the frog-king. § 461 (Vāmadevacarita): III, 192, ††13177.

Çalabha', an Asura. § 92 (Amçāvat.): I, 65, 2534.— § 130 (do.): I, 67, 2666 (incarnate as Prahlāda, king of the Bālhīkes).

Çalabha<sup>2</sup>, a Pāṇḍava warrior. § 608 (Karṇap.): VIII, 56ν, 2740 (slain by Karṇa).

Calabha, pl. (°āh) ("winged insects," PCR.). § 113 (Amçāvat.): I, 66, 2572 (among the sons of Pulaha).

Çalabhī, a mātr. § 615u (Skanda): IX, 460, 2624.

Calagraja - Bhūricravas, q.v.

Çalagrama = Vishnu: III, 8102.

Çalahara, a serpent. § 64 (Sarpasattra): I, 57, 2150 (of Takshaka's race).

Qālakaṭaṅkaṭa. § 599 (Jayadrathavadhap.): VII, 109, 4127 (name of a Rākshasa, BR., but, if a name, it must be a synonym of Alambusha. PCR. translates "resembled a tall çāla uprooten and broken by the wind").

Çāliçiras, a Devagandharva. § 101 (Amçāvat.): I, 65, 2552 (son of Muni).—§ 191 (Arjuna): I, 123, 4812 (present at the birth of Arjuna).

Çālihotra, a rshi. § 351 (Nalopākhyānap.): III, 71, 2798 (hayānām kulatattvavit).

Calihotrapitr = Kapila: XII, 12759.

Çālihotrasya tīrtha(m), a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6077 (read with B. tīrthe, named Çālisūrya).

Çālipinda, a serpent. § 47 (Sarpasattra): I, 35, 1551.

Çālisūrya, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6077 (— Cālihotrasya tīrtha(m)).

Çālmali<sup>1</sup>, son of Avikshit. § 154 (Pūruv.): I, **94**, 3741. Çālmali<sup>2</sup>, one of the seven dvīpas. § 575 (Bhūmip.); VI,

Çālmali<sup>3</sup>, one of the seven dvipas. § 575 (Bhūmip.); VI, 11a, 403.

Çālmalika(h) dvīpa(h) (- Çālmali<sup>2</sup>). § 575 (Bhūmip.): VI, 12, 447 (with a çālmali tree).

Calu, a river. § 574 (Jambūkh.): VI, 9λ, 336 (in Bhārata-

Çālūkinī, a tīrtha. § 362 (Tīrthayātrāp.): III, 83, 5083.

Çālva<sup>1</sup>, pl. (°dh). § 186 (Vyushitāçvop.):- I, 121, 4714 (the dead Vyushitāçva bogat on his wife Bhadrā Kākshivalī throe Cālvas and four Madras).

Çālva², pl. (°aħ), a people. § 273 (Rājasūyārambhap.): II, 14, 590 (fled from fear of Jarāsandha).—§ 545 (Pativratāmāhātmyap.): III, 294, 16664 (had been ruled by Dyumatsena, who was deprived of the kingdom); 299, 16904 (Dyumatsena was restored into the kingdom).—§ 549 (Pāndava-

praveçap.): IV, 1a, 12.—§ 571 (Ulūkadūtāgamanap.): V, 160 $\gamma$ , †5510 (in the army of Duryodhana); 161, †5555 (do.).
—§ 574 (Jambūkh.): VI, 9 $\mu$ , 346 (among the peoples of Bhāratavarsha).—§ 576 (Bhagavadgītāp.): VI, 18a, 688 (in the army of Duryodhana); 20, †752 (do.).—§ 582 (Bhīshmavadhap.): VI, 72 $\gamma$ , 3169 ( $\zeta$ °-Kaikayān, attacked by Sātyaki, etc.).—§ 587 (do.): VI, 117 $\rho$ , 5485 (attack Arjuna); 119aa, 5649 (B. has Çalvāçrayā $\dot{\rho}$ , C. Çālvā $\dot{\rho}$  Çayā $\dot{\rho}$ ).—§ 600 (Ghaṭotkacavadhap.): VII, 154 $\dot{\rho}$ , 6651 (with the Matsyas they attack Drona (!)).—§ 605 (Karnap.): VIII, 27 $\lambda\lambda$ , 1077 (attack Arjuna).—§ 607 (do.): VIII, 45 $\mu$ , 2084 (among the people who know the eternal religion), ( $\nu$ ), 2106 (kṛtənānuçāsanā $\dot{\rho}$ ).

Çālva<sup>2</sup> ("king of the Çālvas"), name of one or more different princes. § 130 (Amçāvat.): I, 67, 2653 (incarnation of the Asura Ajaka).—§ 233 (Svayamvarap.): I, 187, 7019; 188, 7051 (present at the svayamvara of Draupadī).—§ 287 (Rājasūyikap.): II, 34, 1268 (came to the rājasūya of Yudhishṭhira).—§ 592 (Samçaptakavadhap.): VII, 25, 1089 (slain by Bhīmaratha, the son of Dhṛtarāshṭra).—§ 611 (Çalyap.): IX, 20, 1066 (Mlecchagaṇādhipaḥ), †1681, †1087, †1091 (is slain by Sātyaki); 21, 1093 (nihate); 24, 1298 (sc. hate). Some of these quotations may perhaps refer to Çālva<sup>4-5</sup>.

Çālva (do.), lord of Saubha. § 167 (Vicitravīryop.): I, 102, 4113, 4116, 4117, 4134 (Ambā would have chosen Çālva for her husband at the svayamvara, and he also had chosen her, but with her sisters she was carried off by Bhīshma, who, however, let her free). — § 573 (Ambopākhyānap.): V, 175, 5979, 5992, 5994, 5999, 6002, 6003, 6005, 6013, 6019 (having been set free by Bhīshma Ambā repaired to C., who, however, did not accept her); 176, 6076 (Saubhapatim), 6078 (repetition); 177, 6086, 6092 (do.); 178, 7027, 7056, 7059. Cf. Çālvapati, Çālvarāja, Saubhapati, Saubharāj, and the next.

Calva (do.), lord of Saubha, a Daitya slain by Krshna. § 317b (Krshna): III, 12, 491 (enumeration of the feats of Kṛshṇa). — § 319 (Saubhavadhop.): III, 14, 615 (°eya nagaram Saubham), 618, 633 (hearing the slaughter of Cicupăla, C. attacked Dvārakā). — § 320 (do.): III, 15, 637, 638, 648 (do.); 16, 659, 669 (°sya sacivam . . Kehemavrddhim, fought Çamba), 675 (osya camupatau, i.e. Kshemavrddhi); 17, †698, 699, 700, 701, 702 (yuddham  $C^{\circ}$ -Vrshnipravīrayoh, i.e. the encounter between C. and Pradyumna), 705, 708, 711, 714; 18, 717, 722, 723, 741; 19, 753, 755, 760, 768 (Krshna is ordained by Dhatr to be the slayer of C.), 775 (vanquished by Pradyumna, C. left Dvārakā, having mounted Saubha); 20, 781, 786 (sa Çom Saubhanagaram), 792, 793, 798, 808 (Saubhapatsh, Krshna set out for Marttikavata [the kingdom of C.] and pursued C., who stayed in the midst of the ocean; a long battle ensued); 21, †819, 822, 827, 830, 839, †847.—§ 321 (do.): III, 22, 869 (Saubhapatim), 870, 884, 885 (slain by Krshna with the discus), 889.—§ 589 (Dronabhishekap.): VII, 11, 395 (Saubham Daityapuram Çoguptam patayam asa Madhavah, i.e. Krshna, all. to § 321). Cf. Daiteyapasada (III, 796), Marttikavataka(h) nrpa(h) (III, 629), Saubha, Saubhādhipati, Saubhapati, Saubharāj.

Çālvaka<sup>1</sup>, adj. ("belonging to the Çūlvas"). § 556 (Sañjayayūnap.): V. 30, 889 (*rūjūnah*, in the army of Duryodhana).

Çālvaka², pl. (°āḥ) (= the Çālvas). § 561 (Yānasandhip.):
V, 57, 2249 (in the army of Duryodhana, assigned to the five Kaikaya princes as their share in the battle).

Calvapati ("king of the Calvas") = Calva : V, 5971,

5977 (°sh puram), 5980, 5987, 5991, 5995, 5998, 6024, 6074, 7016.

Çālvapati (do.) = Çālva : III, 666.

Çālvaputra ("the son of Çālva"), a prince. § 554 (Sainyodyogap.): V, 4γ, 86 (among the princes to whom the Pāṇḍavas ought to send messengers).

Çālvarāja¹ ("king of the Çālvas") = Çālvas. § 604 (Karṇap.): VIII, 5ζ, 131 (had been slain by Bhīma in the great battle).

Çālvarāja 2 (do.) = Çālva 4: I, 4108, 4115, 4120; V, 5974, 6007, 6089, 6093, 6096, 7017.

Çālvarāja (do.) = Çālva : III, 667, 668, 710, 771, 782, 785, 818, 850, 875; V, †1886 (ayam—i.e. Kṛshṇa—Saubham yodhayām āsa khastham vibhīshanam māyayā Çālvarājam, all. to §§ 320-1).

Çālvarāja (do.) = Dyumatsena: XII, 8607 ( $D^{\circ}$ ); XIII, 6267 ( $D^{\circ}$ ).

Çālvaseni, pl. (°ayaḥ), a people. § 574 (Jambūkh.): VI, 9µ, 368 (in Bhāratavarsha).

Çālvāyana, adj. ("belonging to the Çālvas"). § 273 (Rājusūyārambhap.): II, 14, 591 (rājānah, fled from fear of Jarāsandha).

Çālveya, pl. (°āḥ), a people. § 522 (Draupadīharaṇap.):

III, 264, 15576 (desirous of matrimony, the Sindhu king
Jayadratha is going to the ζ.).—§ 561 (Yānasandhip.): V,

54ι, 2138 (have sided with Yudhishṭhira).—§ 599 (Jayadrathavadhap.): VII, 98κ, 3662 (°εσηᾱḥ, attack Droṇa).

Cf. Çālva, pl., and the next.

Çālveyaka, pl. (°āḥ), a people. § 552 (Goharanap.): IV, 30, 972 (accompanied by the Matsyas and the C., Kīcaka had vanquished the Trigartta king Suçarman). — § 571 (Ulūkadūtāgamanap.): V, 163, †5652 (Bhīshma promises to slay the Srījayas and the C.).

Calva, king of the Madras, brother of Madri, the wife of Pāṇḍu, and father of Rukmaratha. § 9 (Parvasangr.): I, 2, 301 (arddhadivasam, sc. raraksha Kuru-vähinim, i.e. on the first half of the eighteenth day of the battle). - § 11 (do.): I, 2, 389, 498, 543, 552.—§ 130 (Amçāvat.): I, 67, 2642 (Bahlikapungavah, incarnation of the Asura Sumhrada). -§ 174 (Pāṇḍudigvijaya): I, 113, 4437, 4438, 4440 (having accepted precious gifts from Bhīshma, C. gave his sister Mādrī in marriage to Pāṇḍu).—§ 232 (Svayamvarap.): I, 186, 6993 (Madrardjah . . . sahaputrah | Rukmingadena virena tatha Rukmarathena ca) .- § 233 (do.): I, 187, †7019, 7032 (Madrarājaḥ); 188, 7037, 7051; 190, 7092 (Madrānām īçvaruh), 7107, 7111, 7112, 7113, 7117 (at the svayamvara of Draupadi, C. with the other kings present fought with the Pāṇḍavas, who disguised as brahmans had won Draupadī).-§ 285 (Nakula): II, 32, 1197 (coming to Çākala, the city of the Madras, Nakula made his uncle C. accept the sway of Yudhishthira).—§ 287 (Rājasūyikap.): II, 34, 1266 (came to the rajasaya of Yudhishthira).- § 289 (Arghaharanap.): II, 37, 1351 (Madrādhipe, among the kings. named by Cicupala, as passed over by Bhishma in bestowing the arghā).—§ 290 (Cicupālavadhap.): II, 44, 1540 (do.).— § 296 (Dyūtap.): II, 53, 1916 (among the kings who waited upon Yudhishthira at the rājasūya).—§ 298 (do.): II, 58, 2015 (present at the game).—§ 554 (Sainyodyogap.): V, 47, 71 (among the kings to whom the Pandavas ought to send messengers). — § 555 (do.): V, 8, 172, 187, 190, (191), (194), 194, 195, 196, 197, 199, (217) (Çalya was coming with one akshauhini of troops to the Pandavas, but having been honoured by Duryodhana he promised to become the

leader of Duryodhana's army; to Yudhishthira C. promised to dispirit Karpa, when he became Karna's charioteer).-§ 555 (Indravijava): V. 9. (228) (C. related to Yudhishthira the history of Indra's victory (Indravijaya)), (243), (266); **10**, (295), (304), (318); **11**, (342); **12**, (368), (377), (391), (394); **13**, (401); **14**, (428); **15**, (446), (461), (468); **16**, (493), (†511), (518); **17**, (520), (525), (540); **18**, (544).— § 555 (Sainyodyogap.): V, 18, 565, 566, (568), 569 (Madradhipah); 198, 585 (joined Duryodhana with one akshauhini of troops).—§ 556 (Sanjayayanap.): V, 250, †733; 27, †791.- 561 (Yanasandhip.): V. 47a, 1796; 55 $\lambda$ , 2186, ( $\nu$ ), 2206 (enumeration of the chief warriors of Duryodhana); 57ρ, 2281; 60χ, 2375 (Madrarājaḥ); 61ω, 2409.—§ 570 (Sainyaniryānap.): V, 155θ, 5274 (commanded one akshauhinī of troops).—§ 571 (Ulūkadūtāgamanap.): V, 160, 5502. 5529 (Karņa-ǰjhasāvarttam, sc. purushodadhim, i.e. the army of Duryodhana), 5531 (Cala-Calyamatsyam, do.): 161, 5547 (= 5529); 164e, 5707 (Dhrshtaketu is pitted against C.) .- § 572 (Rathūtirathasankh.): V, 165, 5739 (Mudrarājah, is an atiratha), 5740 (bhāgineyān nijāme tyaktva).- § 573 (Ambopākhyānap.): V, 195ζ, 7612.- § 576 (Bhagavadgītāp.): VI, 16a, 622; 177, 657, 662.—§ 577 (Bhishmavadhap.): VI, 438, 1549, 1605, (1607), (1613), 1614, (1615) (C. promises to Yudhishthira to weaken the energy of Karna).- § 578 (do.): VI, [45' (C. (Madrarājan, Madrapati, v. 1697, Madrocvara, v. 1699) battles with Yudhishthira)]; 4772, 1809, 1817, 1826, 1818 (battles with Uttara), 1862, 1863; 48, 1868, (θ), 1925, (ε), 33 1957, (λ), 36 1963; 49, 37 2010, 2013 (attacked by Cankha), "2019;  $\mathbf{50}_{0}$ , 2070;  $\mathbf{51}_{\rho}$ , 2092,  $(\phi)$ , 2107.—§ 579 (do.): VI,  $\mathbf{52}^{1}\beta$ , 2134;  $\mathbf{55}^{10}\kappa$ , 2360, 2362,  $(\lambda)^{10}$ , 2364,  $(\mu)$ , 2365. -§ 580 (do.): VI, **56**<sup>1</sup> $\beta$ , 2406; **59** $\nu$ , †2621, ( $\rho$ ), †2648.— § 581 (do.): VI, 60\beta, \(\frac{1}{2}672\); 61\(\frac{1}{2}\gamma\), 2680, 2687, 2689, 2690, (e), '2715; 62', 2723, 2724, 2726, 2745 (evaertyaui.e. Nakula and Sahadeva . . . anarcchat); 64, 12836 (pierced by Bhimasena); 65v, 2928.- § 582 (do.): VI, 693, 3080; 718, 3139 (Madranam rehabhena, fought with Yudhishthira).—§ 583 (do.): VI, 750, 3304.—§ 584 (do.): VI, 81a, 3533, [3556 (Madrarājānam, attacked by Nakula and Sahadeva)]; [83 (Madreçvara, v. 3681, 3693, Madrarāja, v. 3687, 3689, 3690, battled with Nakula and Sahadeva)]; 85<sub>6</sub>, †3768, †3777 (fought with Cikhandin); 86ζ, 3838.— § 585 (do.): VI, 92x, 4118, 4138; 94w, 4194; 95yy, 4244; 97κκ, 4407; 98νν, 4489.—§ 586 (do.): VI, 99β, 4503 (in the right wing of Bhishma's sarvatobhadravyūha); 102, 4666; 1035, 4724; 105, 4794, 4795 (attacked Yudhishthira); 113, 5239, 5242, 5247, 5262, 5263, 5272, 5278 (battled with Bhimasena); 114x, 5291, 5296, 5313; [116 (Madrarājan, v. 5415, Madrecvara, v. 5416, battled with Yudhishthira)]; 1170, 5496, 5497; 1187, 5519; 1194, 5583.-§ 590 (Dronabhishekap.): VII, 14, 525 (fought with Nakula—svasriyam), 572, 575, 576 (fought with Abhimanyu); 15, 585, 587, 588, 595, 596 (° Vrkodarau), 598, 611 (battles with Bhimasena).—§ 592 (Samçaptakavadhap.): VII, 208. 800 (in the right wing of Drona's garudavyūba); [25 (Madraraj, v. 1079, Madreça, v. 1080, battled with Yudhishthira)]; 32w, 1410. — § 593 (Abhimanyuvadhap.): VII, 347, 1504; 37x, 1609, 1617, 1619 (vanquished by Abhimanyu); 38, 1625 (Madreçam; Coad avarajah, i.e. the younger brother of C., attacked Abhimanyu, when C. had been vanquished, but was slain); 39 , 1650; 45, 1816 (Rukmaratham putram Calyasya, is slain); 48, 1897.—§ 596 (Pratijñāp.): VII, 74, [a, 2619 (Madreçah)], (β), 2627; [75γ, 2673 (Madrecah)].—§ 598 (Jayadrathayadhap.): VII. **85** $\beta$ , 3036, ( $\gamma$ ), 3042; **87** $\theta$ , 3098.—§ 599 (Javadrathavadhap.): VII, 95, 3529 (Madrāṇām içvaraḥ), (η), 3540; [96, 3570 (Madrarājānam)]; 104, 3915, 3916, 3921 (battles with Arjuna); 105v, 3943 (Madrarājanya; (b): On C.'s standard-top was a plough-furrow (situm) of gold looking like the presiding goddess of corn (Sitā) producing every seed), 3949 (°sya, error in C. for Calasya (so B.)); [11988, 4720 (Madreçvarah)]; 145, [vvv. 6074 (Madrarajena), 6077 (Madreçena)], 6109, [6139 (Madrarājaḥ), 6142 (Madrarajam)]; 146, 6206, 6247, 6251 (fought with Arjuna); 147σσσ, 6363 (Madrādhipaḥ); 149ωωω, 6488; 1511γ, 6550. -- § 600 (Ghatotkacavadhap.): VII, 156κ, 6851; [158ψ, 7030 (Madrarāja)]; 159ββ, 7087; 160γγ, 7146; 163, †7290; 164, 7338; [165, 7369 (Madrarāja)]; 167, 7497, 7498 (slaughtered the division of Virāta); 170λλ, 7624.— [§ 602 (Dronavadhap.): VII, 1871, 8545 (Madrarāja).]-§ 603 (Nārāyanāstram.): VII, 193a, 8903 (Madrāņām içvarah); [1980, 9167 (Madraraja)]. - § 604 (Karnap.): VIII, 27, 45; 7, †199 (tejovadham Sutaputrasya praticrutyajataçatroh purastat . . . Çoh, cf. VI, 1614); 9, 330 (Madrarajah), 334.- § 605 (do.): VIII, 117, 418 (sonaya sarddham Madradeça samutthayā); 13, 496 (attacked by Çrutakīrti); 31, 1308, 1309 (Karņa wants Ç. as his charioteer), 1311, 1312, 1314 (has no equal in knowledge of horses—hayajñāna); 32σσ, 1340, 1348 (Karṇa-ǰau), 1354, 1355, (1356), 1376, (vv), 1378, 1381 (etymology of his name: çalyabhütas tu çatrünüm yasmät tvam yudhi münada l tasmüs Chalyo hi to nama kathyato prthivitale), 1384, (φφ), (1387).— § 606 (Karnap.): VIII, 34, 1578, 1583, 1616 (Duryodhana relates to C. the Tripurākhyāna and the history of Paraçu-Rāma); 35, (1625), 1643 (tvam çalyabhūtah çatrūņām avishahyah parakrame | tatas tvam ucyase rajan Çoa ity arisudana), (1648) (agrees to become Karna's charioteer), 1652, 1654, 1656, 1657, 1661 (Madradhipah), (1662), (1666). - § 607 (do.): VIII, **36**, 1671, 1675, 1680, 1683, 1693, 1694, 1695, (1697); 37, †1716, †1727, †1730, †1734, (†1739), 1749, 1750 (cvetāgvah Çalyasarathih, i.e. Karna); [38, 1779 (Madrarāja)]; 39, (1781), 1793 (being the charioteer of Karna, C. praises Arjuna in order to make Karna cheerless); 40, 1816, 1817, 1818, 1819, 1820, 1821, 1825, 1828, 1836 (Karņa describes the bad practices of the Madrakas, etc.), 1868; **41**, 1873, (1930); **42**, †1962, †1963, †1965, †1968, †1971, †1972, †1987, 1999, 2002, 2006; **43**, 2015, 2020, 2021, 2022 (°sahasrona); 44, (2024), 2053; 45, 2071, 2080, †2087 (Karna describes the bad practices of the Madras, etc.), 2092, 2108, (2112), 2119, 2120.—§ 608 (do.): VIII, 46, 2162, 2197, (2198); 49, 2330, 2353; 50, 2395 (Madrakādhipah), 2396, (2405), 2409, 2418, 2420, 2422; [51, 2460 (Madrarāja)]; [57, 2840 (Madrarāja)]; 63, 3195, 3204, 3205; [64, 3257 (Madrarāja)]; 73, [3647 (Madrarājan)], 3694 (Madrajanadhipam), 3728; 78, 3947, 3949 (Madrarājaķ), 3950; 795', 4014, 4043, (†4047), †4058, †4062, †4067; 84, 4268, 4277; 86, 4349 (yvetāgvaļ Çalyasārathiļ, i.e. Karna); 87, 4387 (Krehna-Corathopetau, ec. Karna and Arjuna), 4462, 4471, 4472, 4473, 4474, (4475), 4478, 4480; 89, †4586, †4608; 90, †4649; 92, †4818 (wanting in B.), †4819; 94, [†4895 (Madrapati)], †4896, †4917; 95av, 4967, 4974.—§ 609 (Qalyap.): IX, 1, 8 (om senapatim krtva, all. to § 610), 10, 26 (Madrādhipo hataļ); 25, 72, 104.—§ 610 (do.): IX, 65, 293, 296, (x), 310, 313, 314, (318) (C. is elected commander (conapati) of Duryodhana's army); 7, 329, 341 (his investiture), (v), 345 (Madrardjah), 355, 360.—

§ 611 (do.): IX, 8, 372 (Madrardjam), (a), 373, 380, 381, 384,  $(\zeta)$ , 396, 397; **9**, 452; **10**, 464, 465; **11**, 538, 548, 552, 553, 554, 556, 559, 560, 562, 564, 571 (Sahadeva slew the son of C.), 576, 586, 587, 590; 12, 593, 602, 605, 609, 617 (Madranam vrshabham), 639, 645, 651, 654; 13. 657, 659 (°m çalyabhūtam parākrame), 663, 668, 672, 677, 679, 684, 686, 688, 696, 704; 15, 761, 763, 767 (piditae tena svaerīyena, i.o. by Nakula), 772, 782, 795; 16, 802, 804, 805, 808, 813, 816, 821, 827, 848, 849, 851, 855, 856, 857; 17, †883, †885, †886, †892, †900, †901, †912, 924 (is slain by Yudhishthira on the eighteenth day of the battle, when C. had commanded the army of Duryodhana half-aday), †953; 18, 955 (nihate), 959; 19, 1000 (hate), 1002 (do.), 1005 (do.); 24, 1298 (do.); 27, 1457 (Madrarajo hatah).-§ 613 (Gadāyuddhap.): 1X, 32β, 1837 (Madrarājasya); 33., 1934 (hatah).—§ 615 (Baladevatīrthāy.): IX, **52**, 3004 (hatam), 3005 (nihatam); **54**, 3065 (hate).—§ 615 (Gadayuddhap.): IX, 56, 3162 (hatah); 64ec, 3589, 3612. - § 618 (Jalapradānikap.): XI, 17, 29. - § 619 (Strīvilāpap.): XI, 16a, 447; 23, 635 (Nakulamatulah, bewailed as killed), 638, 640 (Madrarājam), 642, 643. — § 620 (Crāddhap.): XI, 26\$, 786 (his body is burnt).—§ 621 (Rājadharm.): XII, 55, 140.- § 785 (Anugītāp.): XIV, 60a, 1775, 1797 (hate).- \$ 789 (Putradarganap.): XV, 320, 877 (among the dead kings who arose from the Ganga).

## Cf. also the following synonyms:-

 $\mathbf{Art}(\mathbf{t})\mathbf{\bar{a}yani}$ : VI, 2146, 2148, 2729; VII, 581, 584; VIII, †198, 1380 (etymology: rtam eva hi pūrvās te vadanti purushottamāḥ | tasmād  $\mathbf{\bar{A}}^{\circ}$ iḥ prokto bhavān); IX, 347, 561.

Bālhīkapungava, q.v.

**Madrādhipa** ("king of the Madras"): II, 1351 ( $\zeta^{\circ}$ ); V, 569, 2244; VI, 2012, †2623, 2729, 2730, 2732, †3764; VII, 592, 593, 607, 615, 6363 ( $\zeta^{\circ}$ ), 7488, 7494; VIII, 1661 ( $\zeta^{\circ}$ ), †1962 ( $\zeta^{\circ}$ ), 2025, 2395 ( $\zeta^{\circ}$ ), 2438, 3688, †4827; IX, 26 ( $\zeta^{\circ}$ ), 598, 599, 687, 854, 861, †873, †876, †888, †889, †892, †902, †904.

Madrādhipati (do.): I, 7117 (C°); VI, 1842, 2723; VIII, †4958; IX, 326, 518, †874, †880, †881, †899, †910.

Madraja ("born among the Madras"): VII, 1602.

Madrajanādhipa ("king of the Madras"): VIII, 2026, 3694 (C°); IX, †875.

Madrajaneçvara (do.): VIII, 2410; IX, 359.

Madraka: VIII, 2019.

Madrakādhama ("lowest among the Madrakas"): VIII, 1868 (Karņa scolds him).

Madrakādhipa ("king of the Madrakas"): IX, 813. Madrakecvara (do.): VI, 1616; VIII, 2006 ( $Q^{\circ}$ ).

Madranam adhipa(h) ("the king of the Madras"): VII, 613; VIII, 331 (Sauvirah); 1X, 332, 674, 782, 784.

**Madrānām īçvara(h)** (do.): I, 7092 (ǰ); VII, 3529 (ǰ), 8903 (ǰ); VIII, 2404, 2408.

Madrāṇām ṛshabha(ḥ) ("the bull of the Madras"): V1. 3138.

Madrānām vṛshabha(ḥ) (do.): IX, 617 (ǰ).

Madrapa ("king of the Madras"): I, 4432, 4436; VIII, †1747, 1866; IX, 618, †878.

Madrapati (do.): I, 4426 (oh puram); VI, 1697; VIII, †1729, †1747, †4833, †4895; IX, 862, 864.

Madrarāj (do.): VI, 1604; VII, 1079, 6062, 6096; VIII, †1738; IX, 570, 678, 916.

Madrarāja (do.): I, †196, †205, 497, 542, 4429, 6993

 $(C^{\circ})$ , 7367  $(C^{\circ})$ ; V, 188, 198, 566, 2375  $(C^{\circ})$ , 5739  $(C^{\circ})$ ; VI, 1849, 1864, 2014, 2728, 3687, 8689, 3690, 4792, 4796, 4798, 4800, 5265, 5363; VII, 589, 600, 606, 1589, 1660, 2673, 3894, 3918, 3948 (Co), 5353, 5541, 5629, 6074, 6139, 6142, 7030, 7055, 7369, 7484, 7486, 7491, 7493, 8545, 9167; VIII, 45 (ǰ), 330 (ǰ), 834 (ǰ), 1313, 1323, 1324, 1341, 1390, 1632, 1655, 1656, 1665, 1670, 1672, 1673, 1674, 1679, 1703, 1779, 1869, 2014, 2394, 2460, 2840, 3190, 3193, 3207, 3257, 3949 (ǰ), 4021, †4648, †4815; IX, 120, 121, 321, 342, 345 (C°), 349, 352, 354, 358, 372 (C°), 377, 385, 388, 391, 409, 451, 460, 463, 466, 512, 515, 539, 540, 541, 589, 590 (C°), 600 (° Vrkodarau), 604, 608, 626, 643, 650, 656, 689, 690, 691, 697, 698, 700, 768, 773, 775, 776, 778, 780, 781, 785, 786, 794, 796, 800, 809, 810, 824, 826, 851, 852 (° Yudhishthirau), †898, †903, 942 (hale), 955 (nihale), 960, 969 (°padanugan. will revenge his death), 978 (do.), 982 (do.), 983 (do.), 990 (°anugeshu), 993, 994 (nipātitam), 996 (pātite), 998, 1003 (hate), 1018 (hatam), 1023, 1207, 1457 (hatah), 1837 (C°), 3061 (among the fallen); XI, 636 (nihatah çote), 640, 641.

Madrarājan (do.): VI, 1697, 3556, 5415; VII, 3570; VIII, 1651, 1872, 3647; IX, 685; XIV, 1796.

Madrarājeçvarātmaja (?): VIII, 1386.

Madreça ("king of the Madras"): VII, 1080, 1625, 2619, 6077; VIII, 1345, 1391, 1579, 1749, 2196, †4063; IX, 555, 556, 774, 823, 842, 848, †921 (praçantam); XIV, 1794.

**Madrecvara** (do.): I, 551; VI, 1699, 3681, 3693, 5269, 5315, 5416; VII, 4720; VIII, 1325, 1327, 1331, 1379, 1793 ( $C^{\circ}$ ), 4354; IX, 356, 660, 683, 694, 772. **Sauvīra**, q.v.

Qalyabhrātr ("brother of Çalya"). § 593 (Abhimanyuvadhap.): VII, 38, 1631 (slain by Abhimanyu; cf. Çalyād avarajak, v. 1625).

**Qalyānuja** ("younger brother of Çalya"). § 611 (Çalyap.): IX, 17, 931 (slain by Yudhishthira). Cf. Madrarājānuja.

Calyaparvan ("the section relating to Calya"), the 9th of the greater parvans of Mhbhr. § 4 (Anukram.): I, 1, 90 ("sugandhibhih).—§ 11 (Parvas.): I, 2, 550, 552.—§ 795c (Mahābhārata): XVIII, 6, 275 (enumeration of what gifts should be given away during the recitation of C.).

Calyaparvan', the 80th of the minor parvans of Mhbhr. § 10 (Parvas.): I, 2, 346.—§ 609: Requested by Janamejaya (a), Vaiçampāyana related Duryodhana's grief at Karna's slaughter, his resolution to continue the battle, his making Calya the commander of the army; that Calya, having made a great carnage, was slain by Yudhishthira at midnight; that Duryodhana fled away from the field, penetrated into a lake, and in the afternoon was summoned and slain by Bhimasena, who had caused the lake to be encompassed by many warriors; that Açvatthaman, etc. ( $\beta$ ), slaughtered the Pañcala troops in the night; that Sanjaya, next morning, having set out from the camp, entered the city; the grief of the citizens upon hearing Duryodhana's fall; that Sanjaya informed Dhrta $rashtra(\gamma)$  ("on the side of the Pandavas 7 are alive, amongst the Dhartarashtras 3") (δ); Dhrtarashtra's, etc. (ε), glief; that Dhrtarashira ordered Vidura to let the ladies and Gandhari retire, and was comforted by Vidura (IX, 1); Dhriarashtra's lament and how he asked Sanjaya about the battle (ζ) (IX, 2). Sanjaya begins his narration.—§ 610: The fear of the Kurus after the fall of Karna, and the state of the Kuru army  $(\eta)$ ; Duryodhana's resolution to resist the victors  $(\theta)$ ; Bhima and Dhrehtadyumna caused

a great carnage; Arjuna proceeded towards the car-division; Nakula, etc. (1), & Cakuni; 25,000 foot-soldiers & Arjuna; they were slain by Dhrehtadyumna (b) and Bhima; the Kuru army broke and fled away; Cokitana, etc. (x), having slain a large number, blew their conchs; Arjuna attacked the rest; they fled; Duryodhana & the Pandavae; Duryodhana rallied his troops ( $\lambda$ ); Duryodhana (+ all his troops) & the Pandavas (headed by Yudhishthira) (IX, 3). Krps urged Duryodhana to make peace (µ) (IX, 4); Duryodhana refused  $(\nu)$ . The troops were filled with enthusiasm; they took up their quarters about two yojanas distant, and bathed in the Sarasvati of red waters on the sacred and beautiful tableland at the foot of Himavat (IX. 5): there they passed the night: Calya, etc. (F), and urged Yudhishthira to continue the battle. Duryodhana addressed Acvatthaman (description) (o), according to whose proposal Calya was made generalissimo ( $\pi$ ) (IX, 6); Calya promised to slay the foes ( $\rho$ ). Calya was anointed; the troops became cheerful ( $\sigma$ ). Calya resolved to slay or be slain (7). No one any longer felt any grief on account of Karna; they slept that night happily and became very cheerful. Yudhishthira asked Krahna his advice (v); Krshņa praised Çalya (Ārtāyani), saying that he was equal to Bhishma, etc.  $(\phi)$ , and superior to Cikhandin, etc.  $(\chi)$ ; he thought only Yudhishthira was a match for Calya, and urged him to slay him. After Krshna had gone, Yudhishthira dismissed all his brothers and the Somakas and slept happily that night, and so did the Pañoalas and the Pandavas, delighted with Karna's fall (IX, 7) .- § 611: THE BATTLE OF THE FORENOON OF THE EIGHTEENTH DAY. After that night had passed away, the Kuru army, urged by Duryodhana, prepared for battle; the leaders, Krpa, etc. (a), resolved to fight unitedly ("or be stained with the five great sins and all the minor sins"). Then, with Calya at their head, they quickly proceeded against the foes. Similarly, the Pandavas. Asked by Dhrtarashira about Calya's slaughter by Yudhishthira and Duryodhana's by Bhimasena, Sanjaya related: Calya proceeded with horses of the Sindhu breed yoked unto his chariot, at the head of the array, accompanied by the Madrakas and the sons of Karna; enumeration of warriors on the left  $(\beta)$ , on the right  $(\gamma)$ , in the rear  $(\delta)$ , in the centre (e); Cakuni and Ulūka surrounded by a large force of The mighty bowmen amongst the Pandavas divided themselves into three bodies, and rushed against the Kurus; Dhrshfadyumna, etc. ( $\zeta$ ), against the army of Calya; Yudhishthira with his troops against Calya alone; Arjuna against Krtavarman and the Samcaptakas; Bhimasena, etc. (1), against Krpa; Nakula and Sahadeva against Cakuni and Uluka. Requested by Dhrtarashtra, Sanjaya enumerated the relative strength of the two armies (0) (IX, 8). The commencement of the battle (description); a terrible slaughter on both sides. Arjuna and Bhimasona stupefied their foes; Dhrehtadyumna, etc. (1), & Çalya; Nakula and Sahadeva proceeded with speed; the Kurus fled away (IX, 9). Calya & Yudhishthira (+ the Pandava host); Nakula & Karna's son Citrasena, whom he slew; Nakula & Citrasena's brothers Satyasena and Sushena; Nakula slew Satyasena, mounted the chariot of Sutasoma, and slew Sushena. The Kurus were rallied by Calva; a great slaughter took place on both sides. Sātyaki, etc. (x), roared like lions, etc. Kyrus surrounded Calya; thither came Arjuna, having slaughtered the Samçaptakas, and the Pandavas headed by Dhrshtadyumna (IX, 10). Calya fought with great heroism against the troops of Yudhishthira; portents appeared on

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earth and in the skies. Calya & Yudhishthira, etc.  $(\lambda)$ ; many were slain; the Pandava army repaired to Yudhishthira; Krtavarman, etc. (µ), & Bhimasena, etc.; Krtavarman & Bhimasena; Krpa & Dhrehfadyumna; Çakuni & the Draupadeyas; Açvatthaman & the twins; Duryodhana & Krehna and Arjuna; the Bhoja chief slew the brown steeds of Bhimasona; Calya slew the steeds of Sahadeva, who then slew Calya's son; Krps & Dhrehtadyumna; Acvatthaman & the Draupadeyas; once more the steeds of Bhimasena were slain; he crushed the steeds and chariot of Krtavarman, who fled away; Calya & Yudhishthira, etc. (v); Bhīma (with his mace, with which he had challenged Kubera and slain Gh. on Gandhamadana) & Calya (IX, 11); "save Calya or Rāma (the delighter of the Yadus), none else can venture to encounter Bhīma; save Bhīma, none can venture to encounter Calva": Krpa taking up Calya on his own chariot, bore him away; Bhīma had also been made senseless. The Kurus (headed by Duryodhana) & the Pandavas; Duryodhana & Cokitana; Krpa, etc. (5), & Yudhishthira; Duryodhana & Dhrehtadyumna; Acvatthaman (with 3,000 chariots, despatched by Duryodhana) & Arjung: Çalya + Cundrasena + Drumasena & Yudhishthira + 25 Cedis, etc. (o); Yudhishthira was worsted (IX, 12). Sātyaki and Bhimasena, etc. (o) (+ Yudhishihira) & Çalya; Si., etc., were delighted; Duryodhana regarded the Pandavas, Pancalas, and Srnjayas as already slain; the Pandavas & Calya, who agitated the whole Pandava army; D. and G. wondered; the Pandavas with Bhimasona at their head and led by Yudhishthira did not fly (IX, 13). Arjuna & Acvatthaman and the Trigartas: Ariuna destroyed 2,000 chariots; Acvatthaman & the Pañcala Suratha. whom he slow; Açvatthaman and the Samçaptakas & Arjuna (1X. 14). Duryodhana & Dhrshtadyumna; Çikhandin + the Prabhadrakas & Kriavarman and Krpa; Çalya & the Pandaras (with Bhima, etc. (π), and Satyaki); Nakula + Yudhishthira & Calya; Yudhishthira, etc. (p), & Calya; Calya & Bhimasona + Sātyaki (whom he deprived of his chariot); Sātyaki (on another chariot) & Calya (IX, 15). The Pandavas (in the very sight of Krshna and Arjuna, and though checked by Bhimasena) were afflicted by the Kurus (headed by Çalya). Arjuna & Krpa and Krtavarman; Sahadeva & Çakuni; Nakula cast glances on Calya from the side; the Draupadeyas checked numerous kings; Cikhandin & Açvatthaman; Bhimasena & Duryodhana; Yudhishthira & Calya; Calya alone fought with the whole Pandava army; Calya & Bhīma; the Pandaras fled. disregarding the cries of Yudhishthira, who, summoning all his brothers and Krehna, declared that after Bhishma, etc. (a), had been slain, Calya only remained as his share; the sons of Madri should be the protectors of his wheels; Satyaki would protect his right wheel and Dhrshtadyumna his left, Arjuna his rear, Bhima fight in his front. The Pandava troops rejoiced, especially the Pañoalas, etc. (7); Yudhishthira & Çalya; Bhīma & Duryodhana; Dhrehtadyumna, etc. (v), & Çakuni, etc.; Duryodhana was borne away by his steeds; Açvatthaman, etc.  $(\phi)$ , followed him in order to rescue him; the Kaurava troops became terrified; Arjuna began to slay them; Calya was worsted by Yudhishthira; the army of Duryodhana broke; Acvatthaman, taking Calya up on his own chariot, fled away; Calya (on another chariot) & Yudhishthira (IX. 16) + Satyaki, etc.  $(\chi)$ ; the Pāṇḍavas, etc.  $(\psi)$ , & Çalya; the Kurus surrounded Calys at the command of Duryodhans; Krpa slew Yudhishthira's charioteer, and Calya his steeds; Bhimasens slew Calya's charioteer and steeds and out off his armour; Dhrehfadyumna, etc. (w), & Çalya; Yudhishihira

slew Calya with a celestial dart (created by Tvashir for the use of Içana, and always worshipped by the Pandavas with perfumes and garlands and excellent seats and the best kinds of viands and drinks). Calya's younger brother & Yudhishthira, who slew him; the Kurus broke; Sātyaki & Krtavarman, whom Krpa carried away on his chariot; Duryodhana alone withstood the Pandava leaders (aa); Krtavarman (on another chariot) + Krpa & Yudhishthira; Krtavarman was carried away by Acvatthaman upon the latter's chariot; Krpa & Yudhishthira. The Parthas blew their conche and applauded Yudhishthira (IX, 17). The followers of Calya (1,700 Madrakas) resolved to avenge him; Duryodhana commanded them not to proceed to battle; they, however, attacked Yudhishthira; Arjuna, etc. (ββ), & the Madrakas, whom they began to slaughter; Duryodhana in vain tried to prevent them from fighting; then, urged by Cakuni, he proceeded to the rescue of the Madrakas. The Pandavas arranged themselves in the form called Madhyama and slew the Madrakas; meteors, etc., were seen; the Parthas encountered a body of horse advancing towards them; the Kuru army fled away (IX, 18). Also the sons of Dhrtarashira almost all turned away from the fight at noon; their fear was like to that after the fall of Bhishma, etc. (77); the Pañoalas and the Pandavas pursued them, and congratulated one another (88). The Srajayas pursued the Kurus; Arjuna & the chariot-division; Nakula, etc. (ee), & Cakuni. Duryodhana rallied 21,000 foot-soldiers, resisted by Bhimasena and Dhrehtadyumna; Bhīma slew them; Yudhishthira's troops in vain tried to transgress Duryodhana. Duryodhana rallied a small force by a spirited address ((\( \sigma\); the Pandavas, especially Arjuna, rushed against them; Nakula, etc. (17), against Çakuni (IX, 19). The Milecoha king Çalva (on an elephant, sprung from a noble breed, and always worshipped by Duryodhana) attacked the Pandavas (+ Somakas and Srnjayas), who fled; Dhrshtadyumna (in order to vanquish the elephant) & Calva; Dhrshtadyumna had his chariot, steeds, and charioteer destroyed by the elephant; Bhīma, etc.  $(\theta\theta)$ , & Çālva (+ the elephant); the Pañcalas, etc. (11), lamented; Dhṛshṭadyumna slew the elephant with his mace, and Satyaki slew Çalva (IX, 20). Krtavarman, rallying a portion of the Kuru army, resisted the Pandavas; Satyaki & king Kehemakirti, whom he slow; Krtavarmon & Sātyaki; the Pāndavas, the Pānculas, etc., became spectators; Krpa carried Krtararman away upon his chariot; the whole army of Duryodhana fled except Duryodhana. who assailed all the Pandavas, etc. (kk); then Krtavarman came (on another chariot) (IX, 21). Duryodhana alone resisted the Pandavas; the Kuru army once more rallied and fought; Duryodhana & Yudhishthira, etc. (λλ); Açvatthāman & Bhīmasena; Cakuni & Yudhishthira, who was carried away by Sahadeva on his chariot; Yudhishthira (on another chariot) & Çakuni; Si. and Ca. applauded; Uluka & Nakula; Krtavarman & Sātyaki; Duryodhana & Dhrshţadyumna; Krpa & the Draupadeyas (IX, 22). The Kurus were broken by the Pāndavas, but rallied by the sons of Dhrtarashtra; Yudhishthira & Krpa and Krtavarman (who was carried away by Acvatthuman); Duryodhana despatched 700 chariots against Yudhishthira; Cikhandin, etc., came to aid Yudhishthira; an awful battle ensued; the 700 were slain; the Pandavas and Pañcalas resisted; terrifying omens in nature were seen. Cakuni exhorted the others to fight in front; he would himself slay the Pandavas from behind; the Madrakas rejoiced, but were slain; Cakuni with 10,000 horsemen assailed the Pandara army in the rear; the force of the Pandaras

broke down. Yudhishthira urged Sahadeva to slav Cakuni. aided by the Draupadeyas; Yudhishthira, with the Pañcalas, would himself destroy the chariot-force. Sahadova (with 700 elephants, 5,000 horses, and 3,000 foot-soldiers) + the Draupadeyas & Cakuni, who, with 6,000 horses, went away; similarly, the Pandava force, which was reduced to 6,000 horses: the Draupadeyas proceeded to Dhrehtadyumna, Sahadeva to Yudhishthira; Cakuni & Dhrshtadyumna's division; after a terrible battle the Pandaras encompassed Cakuni (IX, 23). Cakuni exhorted the remainder of his following, 700 horses. and urged Duryodhana to attack the Pandavas ( $\mu\mu$ ); the remnant of the Kuru army attacked the Pandavas; Arjuna (desiring to exterminate the Kurus) addressed Krshna. recounting the loss sustained by the Kurus (vv), and attacked the remnant of the Kuru army, and caused a great slaughter (IX, 24). Dhrshiadyumna, etc. (EE), & the chariot-force; Duryodhana escaped on horseback to Cakuni: 3,000 elephants encompassed the Pandava brothers, and were slain by Arjuna and Bhima, etc. (00). Acvatthaman, etc.  $(\pi\pi)$ , enquired about Duryodhana, pierced through Dhrshtadyumna's force, and proceeded to Cakuni. Pandavas, headed by Dhrehtadyumna, assailed the Kurus. Sanjaya (having joined the five leaders and posted his men. who had been afflicted by Arjuna, by Krpa) & Dhrehtadyumna; Satyaki & Sanjaya, who was made captive; Bhima and Arjuna destroyed the elephants; Acratthaman, etc., seeking Duryodhana, proceeded to Cakuni (IX, 25). Eleven sons of Dhṛtarāshṭra: Durmarshaṇa, etc. (ρρ), & Bhīmasena, who slew them. Bhimasena then slew 500 chariot-warriors, 10,000 foot, 700 elephants, and 800 horses (1X, 26). Duryodhana and Sudarça (the only sons of Dhrtarashtra yet unslain) were in the midst of the cavalry. Krshna urged Ariuna to destroy the remnant of Duryodhana's troops  $(\sigma\sigma)$ ; Arjuna assented  $(\tau\tau)$ ; "only 500 horses form the remnant of the troops of Cakuni . . . ; there remain also Acvatthaman, etc. (vv)." Bhimasena, etc.  $(\phi\phi)$ , & Duryodhana + Çakuni; Dhṛtarūshṭra's son Sudarçana & Bhīmasena; Suçarman and Çakuni & Arjuna; Duryodhana (on horseback) & Sahadeva. Ariuna & the Trigartas; Arjuna slew Satyakarman, Satyeshu, and the Prasthala ruler Sucarman, and the latter's thirty-five sons, etc., and then proceeded against the remnant of the Bharata host. Bhīma slew Sudarçana (Dhārtarāshtra), and completed the destruction of the Kaurava army (IX, 27). Cakuni & Sahadeva; Ulūka & Bhīmasena; Sahadeva sat down on his chariot; Bhīma and Sahadeva & Çakuni's men, who fled away, but were rullied by Duryodhana; Sahadeva + Nakula and Bhīma & Cakuni + Ulūka; Sahadeva slew Ulūka; Cakuni (recollecting the words of Vidura) & Sahadeva; Çakuni's division and Cakuni himself fled away, pursued by Sahadeva, who slew him (IX, 28).

Calyaputra 1 = Rukmaratha, q.v.

Calyaputra<sup>2</sup>: 1X, 959 (so C., but read with B. Dharma-putram, i.e. Yudhishthira).

Calyasya putra(h) = Rukmaratha, q.v.

**Cama.** ("serenity of mind"). § 116 (Vasu, pl.): I, 66, 2587 (son of the Vasu Ahas).

Çama². § 117 (Amçāvat.): I, 66, 2596 (son of Dharma), 2597 (husband of Prāpti).

Çama<sup>2</sup> (C. S<sup>o</sup>), a king among the Nandivegus. § 562 (Bhagavadyānap.): V, 747, 2733 (Samaç ca Nandivegundm, among the eighteen kings who annihilated their relatives and kinsmen).

Cama = Vishnu (1000 names).

**Camaçam =** Çiva (1000 names 1). **Camaçama =** Çiva (1000 names 1).

Camana = Civa (1000 names 1).

Camatha, a brahman. § 380 (Brahmasaras): III, 95, 8527 (vidyāvratasnātah kaumāram vratam āsthitah).—§ 381 (Gaya): III, 95, (8528) (related to Yudhishthira the history of Gaya Amūrtarayasa).

Qamba 1 (B. Samba), son of Krshna and Jambavatī. § 232 (Svayamvarap.): I, 186, 6997 (among the Vrshnis who were present at the svayamvara of Draupadi). - § 252 (Subhadrāharaṇap.): I, 219, 7914.—§ 253 (Haraṇāharaṇap.): I, 221, 7992 (came to the marriage of Arjana and Subhadra). - § 262 (Bhagavadyana): II, 2, 56 (received Krshna at his return to Dvārakā).—§ 264 (Sabhākriyāp.): II, 4, 129 (among the princes who received instruction in the use of arms from Arjuna; C. has So).—§ 273 (Rājasūyārambhap.): II, 14, 622 (one of the seven atirathas among the Vrshnis; C. has So). - § 287 (Rājasūyik.): II, 34, 1275 (Gada-Pradyumna-Code ea, came to the rajasuya of Yudhishthira). -§ 320 (Saubhavadhop.): III, 15, 644 (Gada-Camboddhavādibhih, defended Dvārakā); 16, 667, 669, 672, 673, 674 (fights Kshemavrddhi), 676, 677 (fights Vegavat); 18, 735; 21, 836 (°prabhṛtayaḥ).— § 342 (Indralokābhigamanap.): III, 51, 1994, 2009 (will assist the Pandavas in the battle). - § 400 (Tīrthayātrāp.): III, 118, †10233 (among the Vrshnia whom the Pandavas met in Prabhasa). — § 402b (do.): C., when still a boy, had routed the army of the Daitya Cambara and killed Acvacakra: III, 120, 10270, 10272.—§ 510 (Draupadī-Satyabhāmās.): III, 234, 14719. -- § 553 (Vaivāhikap.): IV, 72, 2357 (came to the marriage of Abhimanyu and Uttara).- § 554 (Sainyodyogap.): V, 1a. †5; 2, 59. — § 570 (Sainyaniryānap.): V, 157κ, 5330 (Gada - Sāmboddhavādibhih, accompany Balarāma). — § 589 (Dronabhishek.): VII, 11f, 408.- \$ 599 (Jayadrathavadhap.): VII, 110σ, 4195.—§ 617b (Brahmaçiras): X, 12ζ, 638 (had never desired the discus of Krshna).—§ 730 (Anuçasanik.): XIII, 14, 615 (°hetoh, in order to obtain the son C. Krshna performed austerities); 15, 1028 (Çiva was gratified and granted Krshna the son C.). - § 785 (Anugītāp.): XIV, 860, 1938 (accompanied Krshna); 867, 2557 (do.).- § 793 (Mausalap.): XVI, 1, 16, 19 (Vāsudevasya dāyūdaķ), 25; 35, 100 (is slain).—§ 795 (Svargārohanap.): XVIII, 5, 162 (among those who after death entered the deities). Cf. Jāmbavatīsuta (III, 10271), Jāmbavatyāh sutah (III, 670).

Çāmba<sup>2</sup> (B. Sāmba), a brahman. § 787 (Āçramavāsap.):
XV, 10, 312 (the citizens charged Ç. to answer Dhṛtarāshṭra, when he took leave with them in order to go to the forest).

Cambara, an Asura. § 92 (Amçavat.): I, 65, 2580 (the second of the forty sons of Danu).—§ 209 (Drupadaçasana): I, 138, 5481 (Mahendram Çambaro yathā).—§ 402b (Çāmba): III, 120, †10271 (Daityasya, his army has been routed by Çümba).—§ 443 (Nivātakavacayuddhap.): III, 168, 12072 (has been vanquished by Indra).—§ 444 (do.): III, 171, 12149 (csya vadhe, Mätali had acted as the charioteer of Indra).—§ 555 (Indravijaya): V, 16, 497 (has been slain by Indra).—§ 561 (Yānasandhip.): V, 68ζζ, 2526 (has been vanquished by Krshna).—§ 562 (Bhagavadyanap.): V, 72, 2602 (a sentence of his is quoted). - § 568 (Vidulaputraçasana): V, 134, 4550 (do.).—§ 585 (Bhīshmavadhap.): VI, 100, 4583 (yathā devāsure yuddhe Çakra-ǰyoh purā, sc. samagamah).—§ 592 (Samçaptakavadhap.): VII, 25, 1125 (yadrk pura vrttam Coamararajayoh). - § 599 (Jayadrathavadhap.): VII, 96, 3571 (yathā pūrvam abhūd yuddham

°dmararayayoh); 106, 3978 (Mahendra iva Com, sc. abhyadravat); 109, 4098 (kurvator vividhā māyāh Cakra-Coyor iva).- 600 (Ghatotkacavadhap.): VII, 169, 7582 (yatha devasure yuddhe Coamararajayoh, sc. yuddham); 175, 7914 (Indra-Coyor iva, sc. sannipatah).—§ 605 (Karnap.): VIII, 13. 508 (°eya çiru yadvad nihatasya maharane).—§ 608 (do.): VIII, 74, 3793 (Com Maghavan iva, sc. hatva; C. has 80); 82, †4210 (Cakra-Coyor yatha, sc. yuddham); 87, 4897 (sadrçau yuddhe Coamarardjayok; C. has 80), 4463 (Cakra-Coyor iva, sc. yuddham); 88, †4498 (surasurah Ço-Vasavav iva, sc. parivaryya).—§ 610 (Çalyap.): IX, 7, 355 (Maghavan iva Com, sc. jahi).- § 611 (do.): IX, 15, 784 (yadrço vai pura vrttah Coamarardjayoh).- § 617 (Aishīkap.): X, 12, 696 (Com Maghavan iva, ec. jahi).- § 641 (Rijadh.): XII, 98f, 3661 (naikamayam, had been slain by Indra); 102, 3783 (a sentence of his is quoted); 130, 4761 (alraitae Chambarasyahur mahamayasya darçanam (i.e. çastram, Nil.)). -\$ 656 (Khadgotpatti): XII, 166γ, 6146 (a Dānava).-§ 673b (Rali-Vasavasamv.): XII, 227a, 8261 (among the ancient rulers of the earth).- § 780 (Anuçasanik.): XIII, 14. 616 (had been alain by Pradyumna).- § 740 (do.): XIII, 36, 2165 (Çakra-Çambara samoādam), 2166, 2167. (2168).- § 742 (do.): XIII, 39a, 2237 (°eya maya). Cf. Daitya, Dānavendra (XIII, 2183).

Çambarahan - Indra, q.v.

Çambara-Pākahan - Indra, q.v.

Cambhalagrāma, v. 8°.

Qambhu<sup>1</sup>, an ancient king. § 6 (Anukram.): I, 1s, 228 (in Sañjaya's enumeration).—§ 761 (Anuçasanik.): XIII, 1158, 5668.

Cambhu <sup>2</sup> - Brahmán: I, 2499; VI, 2069 (akam Dronantaka), Partha, vihitah Çona pura, says Dhyshtadyumna); XII, 11229 (creates Hiranyagarbha), 11602.

Çambhu - Vishnu (Narayana, Kṛshna): II, 1321 (Narayanah - Kṛshna); XII, 1505 (- Kṛshna); XIII, 6954 (1000 names); XIV, 1085 (- mahān ātmā).

Qambhu<sup>4</sup> — Çiva: III, 499 (Çalapāņis Trilocanak, born from the forehead of Hari), 1629, 8648 (°or jaṭābkraskṭā, so. Gangā); V, 7395; VII, 9453, 9507, 9582; VIII, 1446; XII, 9164; XIII, 588, 1011.

Cambhu<sup>5</sup>, a fire. § 498 (Angirasa): III, 221, 14181 (the fourth of the five Urjaskara fires, sons of Tapas).

Cambhu , a Rudra. § 770 (Ånuçāsanik.): XIII, 151,6,7091 (enumeration).

Cambhu', son of Krshna and Rukminī. § 730 (Ānuçāsanik.): XIII, 14a, 621.

Çambuka. § 6535 (Grdhra-gomāyus.): XII, 153, 5742 (çadre, slain by Rāma [Dāçarathi, because he performed austerities], then a brahman's child was revived; B. has J°).
Çambūka, a warrior of Skanda. § 615s (Skanda): IX, 45η,

Qamīka<sup>1</sup>, a muni, father of Çrigin. § 51 (Parikshit): I, 41, (1711); 43, (1727), 1741, 1749 (having disgraced C., Parikshit was cursed by Çrigin). — § 266 (Çakrasabhāv.):
 II, 7, 297 (in the palace of Indra, B. has S°).—§ 790 (Putradarçanap.): XV, 35, 946.

Camika, a Vrshni. § 232 (Svayamvarap.): I, 186, 6999 (came to the svayamvara of Draupadi, S° both B. and C.).—§ 273 (Rājasūyārambhap.): II, 14, 623 (is a mahārātha, S° both B. and C.).—§ 589 (Dropābhishek.): VII, 117, 409 (C° also B.). The right spelling of this and prec. is S°.

Campaka, a brahman. § 659 (Mokshadh.): XII, 176, 6568 (°ms muktona gitam itihdaam purdianam, i.e. vv. 6565

foll.), 6585 (Hastinopure brahmanens upovernilam | Çoma pura mahyam, i.e. to Bhishma).

Camyu, a fire. § 490 (Angireen): III, 212, 14131 (the first son of Brhaspati), 14133 (Satyā is his wife), 14135 (his ohildren).

Canaiccara = Sūrya (the Sun): III, 148.

Qānavatya, pl. (°aā), a people. § 295 (Dyūtap.): II, 52, 1872 (among the peoples who brought tribute to Yudhishthira). Qāṇḍilī¹, a goddess. § 116 (Vasu): I, 66, 2584 (wife of Prajāpati and mother of the Vasu Anala).—§ 574 (Jambūkh.):

VI. 81, 295 (tatre-i.e. on the Orngavat mountain-evayam-

prabhā devi nityam vasati C°i).

Qāṇḍili, a brāhmaṇi. § 565 (Gālavacarita): V, 113, 3872 (brāhmaṇi, performed austerities on the Rahabha mountain), 3890.—§ 764 (Ānuçāsanik.): XIII, 123, 5859, 5864 (had attained to heaven, discourse between her and Sumanā).

Qandilya, a rshi. § 264 (Sabhākriyāp.): II, 4a, 112 (in Yudhishthira's palace).—§ 615 (Baladevatīrthay.): IX, 54, 3041 (his daughter attained to heaven).—§ 637 (Rājadh.): XII, 477, 1593 (among the rshis who surrounded Bhīshma on his arrow-bed).—§ 677 (Mokshadh.): XII, 254, 9114 (samādhau yogam evaitas Choah çamam abravīt, in the Chandogya Upanishad, Nīl. and PCR.).—§ 746 (Ānuçāsanik.): XIII, 65, 3308 (pradānam servadānāma çakatasya, viçāmpate | evam ühs mahābhāgah Çoo mahān rshih).—§ 767 (do.): XIII, 137a, 6266 (having given food to Ç., Bhumanyu ascended to heaven). Cani = Civa (1000 names).

Cankara 1 = Çiva, q.v.

Çankara<sup>2</sup>, a Viçvedeva. § 749 (Anuçăsanik.): XIII, 91<sub>7</sub>, 4360 (enumeration).

Qankaraqvaqura - Himavat: XIII, 1748.

 Čankarshana (X, 498), error in C. for Saukarshana, q.v.

 Čankha , a serpent. § 47 (Sarpanāmakath.): I, 35, 1553.

 — § 564 (Mātalīyāp.): V, 103, 3628.— § 793 (Mausalap.):

 XVI, 4e, 119.

Qankha, son of the Matsya king Virāta and brother of Uttara. § 282 (Svayamvarap.): I, 186, 6988 (Firataā saha putrābhyām Çosnaivottaraa, present at the avayamvara of Draupadī).—§ 556 (Goharanap.): IV, 31, 1015 (Firataā saha putrābhyām Çosnaivottaraa, in the army of Yudhishthira).—§ 569 (Bhagavadyānap.): V, 1417, 4782.—§ 572 (Rathātirathasankh.): V, 171, 5907 (a ratha among the Pāṇdavas).—§ 573 (Ambopākhyānap.): V, 1947, 7599.—
§ 578 (Bhīshmavadhap.): VI, 45°, 1704, 1705 (fought with Saumadatti); 49, 2010 (Fairātā, not in B.), 2012 (not in B.), 2015, 2017, 2019.—§ 584 (do.): VI, 82°, 3595, 3597 (is slain by Draga).—§ 604 (Karnap.): VIII, 65, 187

Cańkha—Cantanu.

(Virațaputras, mentioned among those who have fallen).— § 795 (Svargārohaņap.): XVIII, 5λ, 148, 164 (among those who entered the deities).

Qankha<sup>3</sup>, an ancient rshi, brother of Likhita. § 266 (Indrasabhāv.): II, 7, 292 (*Cankhaç es Likhitaç es*, in the palace of Indra).—§ 628 (Rājadharm.): XII, 23, 668, 670, 671, 672, 673, 675, 687, (688), 690, 692, (694).—§ 746 (Ānuçāsanik.): XIII, 66s, 3320 (ascended to heaven by having made gifts of sesame seeds).

Çankha', a Daitya. § 268 (Varunasabhav.): II, 9, 365 (among other Daityas in the palace of Varuna).

Qankha, a treasure. § 269 (Vaiçravanasabhāv.): II, 10, 418 (nidhipramukhyau ǰPadmau dhaneçvarau, in the palace of Kubera; C. has S°).—§ 677 (Mokshadh.): XII, 235, 8603 (nidhim, given by Brahmadatta to the brahmans).— § 767 (Ānuçāsanik.): XIII, 137a, 6261 (do.).—§ 785 (Anugītāp.): XIV, 65n, 1924 (°adīn nidhīn).

Cankha, a prince. § 291 (Çiçupālavadhap.): II, 44a, 1539.

Cankhabhrt = Vishnu (1000 names).

Çankhacakragadādhara = Kṛshṇa (Vishṇu), q.v.

Çankhacakragadāhasta = Kṛshṇa, q.v.

Qankhaçiras, a serpent. § 47 (Sarpanāmak.): I, 35, 1557. Cf. next.

**Cankhaçīrsha**, a serpent. § 564 (Mātalīyop.): V, 103γ, 3631. Cf. the prec.

Çankhakumbhaçravas, a mātr. § 615# (Skauda): IX, 460, 2644.

Qankhalikā, a mātr. § 615s (Skanda): IX, 460, 2644.
 Qankhamekhala, a rshi. § 22 (Pramadvarā): I, 8a, 961.
 Çankhamukha, a serpent. § 47 (Sarpanāmak.): I, 35, 1556.

 Çankhapada, son of Manu Svārocisha.
 § 717b (Nārā-yaṇīya): XII, 349, IV), 13583, 13584.

Cankhapinda, a serpent. § 47 (Sarpanāmak.): I, 35, 1558. Cankhatīrtha, a tīrtha on the Sarasvatī. § 615f (Baladevat.): Here Baladeva beheld a gigantic tree, Mahāçankha, tall as Meru, looking like Çvetaparvata, and resorted to by many R.; there dwell Y., Vd., Rā., Pç., and Si., in thousands; all of them, abandoning other kinds of food, observe vows and regulations, and take at due seasons the fruits of that tree for their sustenance, and wander unseen by men: IX, 37, 2137.

Cankhinī, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6021 (°m, but B. has Cankhinītīrtham; cf. Devyās tīrtha(m)).

Canku, a Vṛshṇi. § 232 (Svayamvarap.): I, 186, 5999 (present at the svayamvara of Draupadī).—§ 253 (Haraṇāharaṇap.): I, 221, 7992 (came to the nuptials of Arjuna and Subhadrā).—§ 273 (Rājasūyārambhap.): II, 14, 623.

Cankukarna , a serpent. § 67 (Sarpasattra): I, 57, 2156 (of Dhytarāshṭra's race).

Cankukarna, son of Janamejaya. § 160 (Pūruv.): I, 95, 3838 (son of Janamejaya and Vapushtamā).

Qankukarna, a warrior of Skanda. § 615# (Skanda): IX, 45, 2553 (given to Skanda by Parvata), (7), 2558 (enumeration).

Cankukarna = Civa (1000 names 1).

Çankukarneçvara, a tīrtha. § 358 (Tīrthayātrāp.): III, 82, 5012.

Canta<sup>1</sup>, son of the Vasu Ahas. § 116 (Vasu, pl.): I, 66, 2587. Canta<sup>2</sup> - Civa (1000 names <sup>1</sup>).

Çanta - Vishnu: XII, 13112; XIII, 7011 (1000 names), 7048 (do.).

Çanta, daughter of the Anga king Lomapada and wife of Rshyucraga. § 390 (Tirthayatrap.): III, 110, 9993.—

§ 391 (do.): III, 110, 9996 (rājaputrī).—§ 391 (Rahyaçrnga): III, 113, †10080, †10088, †10089, †10091, †10093 (Rahyaçrnga married C.).—§ 677 (Mokshadh.): XII, 235, 8609 (having given his daughter C. to Rahyaçrnga, Lomapāda obtained the fruition of all his wishes).—§ 767 (Ānuçāsanik.): XIII, 137a, 6269 (do.).

Çāntabhaya, an ancient king. § 6 (Anukram.): I, 1, 229 (in Sañjaya's enumeration).

Cantanava - Bhishma, q.v.

Çantanava = Citrangada: I, 4068, 5744.

 Çāntanava³, pl. (°āḥ), "the descendants of Çāntanu."
 § 298

 (Dyūtap.): II, 63, 2112, 2117.

Çāntanoḥ putra(ḥ), Çantanoḥ suta(ḥ) = Bhīshma, q.v.

Cantanu, son of Pratipa and father of Bhishma, Citrangada, and Vicitravīrya. § 11 (Parvas.): I, 2, 372. — § 70 (Adivamçavat.): I, 60, 2213 (oh santatim). - § 130 (Amçavat.): I, 67, 2711 (jajnire Vasavas tv ashtau Gangayam Cantanoh sutah). - § 155 (Puruvamç.): I, 94. 3750 (Pratīpasya trayaḥ putrā jajñire, Rharatarshabha | Devāpiķ Çantanuç oaiva Vāhlīkaç ca maharathaķ), 3751 (became king after Pratipa had retired to the woods).-- § 156 (do.): I, 95, ††3797 (son of Pratīpa and Sunandā), ††3798, 3799 (atrānuvamçaçloko bhavati \ '' yam yam kurābhyām epreati jirnam sa sukham açnute | punar yuvā ca bhavati tasmāt tam Cantanum viduh" iti tad asya Çantanutvam), ††3800 (married Ganga, by whom he had the son Devavrata or Bhishma), ††3802 (married Satyavati, by whom he had the sons Citrangada and Vicitravirya). - § 161 (Mahabhishop.): I, 96, 3858 (shall be the father of the Vasus).- § 162 (Qantanup.): I, 97, 3882 (the reborn Mahābhisha was called Cantanu, because of the asceticism of his father Pratipa: çantasya jajñe santanas tasmād āsīt sa Çāntanuķ), 3883 (Kurusatlamaķ), 3884, 3887 (is made king), 3888.—§ 163 (Bhīshmotp.): I, 98, 3900 (marries Ganga), 3901, 3904, 3909 (seven of the eight children whom Cantanu begot in Ganga, she threw into the water, but the eighth was saved by C.).—§ 164 (Apavop.): I, 99, (3920), 3923, 3965, 3966, 3967 (having told C. the history of the Vasus, Ganga left him, taking with her the child [Bhishma]).—§ 165 (Satyavatllabhop.): I, 100, 3968, 3969, 3973, 3976, 3981, 3982, 3983, 3989, 3990, 3994, 3996, 3998, 4006, 4009 (oh putrah, i.e. Bhishma, was taken by C. to the capital and installed as yuvarāja), 4015 (sees Satyavatī), (4020), 4022, 4024, 4027, 4041, 4053 (nathah Cooh, i.e. Bhishma), 4064, 4066 (marries Satyavati; Bhishma adopts the vow of brahmacarya, and C. grants him that he shall die at his own choice).-§ 166 (Citrangadop.): I, 101, 4067, 4070, 4071 (having procreated Citrangada and Vicitravirya, he dies). - § 167 (Vicitraviryop.): I,102, 4126 (Kauravyah).- § 168 (Bhishma-Satvavatīsamv.): I, 103, 4148 (Kauravyaeya), 4170.—6 173 (Pāndurājyābhish.): I, 109, 4359 (°or vamçam). — § 177 (Pāndudigvijaya): I, 113, 4461.—§ 198 (Çaradvat): I, 130, 5084 (brings up Krpa and Krpi).—§ 253 (Haranāharanap.): I, 221, 7969 (°or anvaye).—§ 267 (Yamasabhav.): II, 8, 336 (in the palace of Yama).—§ 370 (Tirthayātrāp.): III, 84, 8012 (tato Lalitikam gacchet Coos tirtham uttamam).--§ 406b (Arcikaparvata): III, 125, 10414 (had attained the eternal abode at Arcikaparvata).—§ 438 f(Arjuna): III, 162, 11825 (pitus tava pitamahah, i.e. Arjuna's), 11828 (adhirajah sa rūjams tvūm Cantanuķ prapitāmahaķ svargajit Çakralokasthaķ kuçalam pariprechati, says Kubera to Arjuna).—§ 556 (Safijayayanap.): V, 31, 924 (or vamçah).- \$ 561 (Yanasandhip.): V, 55, 2189 (Pitamaho 'pi Gangeyah Çantanor adhi).- § 569

(Bhagavadyanap.): V, 147x, 4978, 4983 (oh kulavardhana. i.e. Bhīshma), 4992 (°una jātah, i.e. Bhīshma); 148, 5003 (Pratipah); 149, 5055 (dhrtiman me pitamahah, i.e. Dhrtarashtra's), 5059 (Vahlikaç oa priyo bhrata Cooc oa), 5067 (pilrbhrafin parityajya-ac. Bahlika; Vahlikena to anujñatah Çanlanur . . | pilary uparate . . . rajyakamam (B. rājā rājyam) akārayat).— § 573 (Ambop.): V, 173. 5945 (mama pita, i.e. Bhishma's). - § 576 (Bhagavadgītāp.): VI, 14, 550 (became free from sorrow, etc., when Bhishma was born). — § 587 (Bhishmavadhap.): VI, 120, 5702 (ayam - i.e. Bhīshma - pitaram ajnaya kāmāritam Çānianum purā | urdhraretasam āimānam cakāra). — § 615 (Gudāyuddhap.): IX, 56р, 3153 (°oh kulapamçanah, i.e. Duryodhana).—§ 639 (Rājadh.): XII, 50. 1820 (varadanat pituh kamam chandamytyur asi prabho | Coor dharmanityasya, says Krshpa to Bhishma). - § 717b (Narayanīya): XII, 340, 12988 (mama pilā, i.e. Bhīshma's).— § 724 (Anuçasanik.): XIII, 8, 387 (tena eatyena gaccheyam lokan yatra sa Couh).—§ 746 (do.): XIII, 59, 3041 (do.).— § 747 (do.): XIII, 84, 3941 (Bhishma had performed his crāddha).—§ 775 (do.): XIII, 166η, 7683 (among the kings whose names, when recited, bestow religious merit).- § 787 (Åçramavāsap.): XV, 9λ, 283 (has ruled over the earth); 10, 320 (do.). Cf. Bharata, Bharatagoptr, Bharatasattama, Kauravya, Kurusattama, Prātīpa.

Çantanuja - Bhīshma, q.v.

Çantanunandana - Bhīshma, q.v.

Cantanupakhvana(m) ("episode relating to Cantanu"). § 162 (Sambhav.): The rajarshi Pratipa spent many years in ascetic penances at the source of Gangā. She sat upon his right thigh and wished him to be her husband. He replied that the left lap was for the wife, but the right for the daughters and daughters-in-law; therefore he accepted her for his son, to which Ganga consented on the condition that his son should not be able to judge of the propriety of her acts. Then Pratipa, along with his wife, engaged in ascetic austerities from desire of offspring, and when they had grown old, Mahābhisha (v. Mahābhishop.) was born as a son to them and was called Cantanu, because his fither had controlled his passion (cantasya santanah, v. 3882, of. 3799). When Cantanu had grown to become a youth, Pratipa told him about his appointment with the celestial damsel, installed him upon the throne, and retired into the woods. Cantanu, who was addicted to hunting, one day came upon the banks of Ganga, frequented by Siddhae and Caranas, and there he requested Ganga, in the form of a lovely maiden, to become his wife (I, 97). (For continuation v. Bhishmotpatti.)

Çantanusuta - Bhīshma, q.v.

Çantatama = Çiva (1000 names 1).

Çantātman - Kṛshṇa: XII, 1671.

Çanti , an Indra. § 238 (Pancendrop.): I, 197, 7304 (the fourth of the five Indras).

Çānti', a rshi. § 7170 (Uparicara): XII, 8374, 12759 (rshi), among the sadasyas at king Vasu Uparicara's sacrifice).

Qanti<sup>3</sup>, son of Angiras. § 747b (Suvarnotpatti): XIII, 85θ, 4147 (the fourth son of Angiras).

Qanti - Vishnu (1000 names).

Cantida - Vishnu (1000 names).

Qantiparvan, the twelfth book of Mhbhr. § 4 (Anukram.):
I, 1, 90 (°mahāphalaḥ . . . . . . . . . . . . Bhāratadrumaḥ).—§ 10
(Parvasangr.): I, 2, 851 (yatra Rājadharmānuçāsanam | Apaddharmac ca parvoktem Mokshadharmac tataḥ param).—
§ 11 (do.): I, 2, 593, 594.—§ 795c (Mahābhārata): XVIII,

6, 277 (during the recitation of C. brahmans should be fed with havishyw).

[Qapathavidhi] ("the taking of oaths"). § 751b (Anuçāsanik.) († vv. 4549-4561). Bhīshma said: Once B.-r and R.-r. proceeded to the western Prabhāsa, and resolved to visit all the sacred waters on earth; there were Çukra, etc. (α), and Indra; they reached Kauçikī on the day of full-moon in the month of Magha, and then Brahmasaras, where they gathered and ato the stalks of the lotus; Agastya's stalks had been taken away; he complained of the increasing unrighteousness, and thought of going to heaven in order not to live to see yet worse things; the R. took, each of them, the most frightful oaths to their own innocence (β); but Indra uttered "a benediction instead of a curse," and confessed that he had stolen the stalks, not from cupidity, but from desire of hearing what R. would say. Agastya forgave him. Then they proceeded to other tirthas \*(XIII, 94).

Cara = Civa (1000 names<sup>3</sup>).

Çarabha¹, a serpent. § 64 (Sarpasattra): I, 57, 2150 (of Takshaka's race).

Carabha\*, a serpent. § 65 (Sarpasattra): I, 57, 2152 (of Airāvata's race).

Qarabha<sup>3</sup>, an Asura. § 92 (Amçāvat.): I, 65, 2534 (son of Danu).—§ 130 (do.): I, 67, 2663 (yas teshām Daiteyānam mahāsurah, incarnate as the rājarshi Paurava).

Qarabha<sup>4</sup>, a rshi. § 267 (Qakrasabhāv.): II, 8, 825 (in the palace of Indra).

Qarabha<sup>4</sup>, brother of Çakuni. § 600 (Ghatotkacavadhap.): VII, 157, 6944 (among five brothers of Çakuni who are slain by Bhīmasena).

Carabha' = Vishnu (1000 names).

Çarabha, pl. (aḥ), a people. § 223 (Vāsishṭha): I, 175, 6684 (only C.; B. has Çabarāḥ).

Carabhanga, a rshi. § 370 (Tirthayātrāp.): III, 84, 8184 (°açramam). — § 377 (Dhaumyatīrthak.): III, 90, 8380 (āçramah ǰeya, in the north). — § 528 (Rāvaṇagamana): III, 277, 15984 (°açramam), 15985 (worshipped by Rāma Dācarathi).

Caradandayani, a kshatriya wife. § 185c (Pandu): When appointed by her husband to raise offspring, C. went out in the night and waited at a spot where four roads met, and having performed the pumusurana rite had three sons (Durjaya, etc. (a)) by a brahman: I, 120, 4677.

Caradvat', a rshi. § 83 (Adivamçavatarana): I, 63, 2485 (Gautamāt, father of Kṛpa and Kṛpī).—§ 198: Janamejaya said: "Tell me the birth of Kṛpa." Yasç. said: The maharshi Gotama had a son Caradvat, born with arrows. C. studied the Dhanurveda in preference to the Yedas, and by his austerities he came to master all weapons. Indra was afraid of him, and sent the devakanyā (cf. v. 5078: apearasam) Jānapadī to disturb him. He fled from her; but from his seed that had fallen upon a clump of reeds (carastambe) sprung two children, whom a soldier found and brought to king Cantanu. Cantanu, from pity (kṛpā, v. 5089), brought them up as his own children, whence he called them Kṛpa and Kṛpī. Ç. by his tapas learnt what had happened and came to Cantanu and told him his lineage, etc. He then instructed Kṛpa in the fourfold Dhanurveda and various castras, and in

a short time Krpa became an eminent teacher, who instructed the Dhārtarūshṭras, Pāṇḍavas, Yūdaras, Vṛshnis, and other princes from various countries in the Dhanurveda: I, 130, 5072 (Gautamaḥ), 5077, 5083 (Gautamasya).—§ 572 (Rathātirathas.): V, 166, 5768 (Gautamasya maharsher ya ūcūryasya Çoaḥ çarastambāt suto 'bhavat, i.e. Krpa). Cf. Gautama.

Qaradvat' - Krpa: I, 7116 (Krpdt); V, 5734 (Krpasya);
XI, 30 (Krpasya).

Caradvat, pl. § 561 (Yānasandhip.): V, 570, 2289 (ea-Bāhlikān Kurūn brūyāḥ Prātipoyān Çaradvataḥ, (?), = dyushmataḥ, Nīl.).

Caradvata = Krpa, q.v.

Çaradvatasunu: VIII, †4504 (tatus tu Duryodhana-Bhoja-Baubalah Krpena Çaradvatasununa saha, where Ç. must be taken as the name of a son of Krpa, but PCR. seems to have read Caradvatisununa (i.e. Açvatthaman)).

Çăradvatī¹, an Apsaras. § 191 (Arjuna): I, 123, 4820 (among the Apsarases who sung at the birth of Arjuna).

Caradvati' = Krpi: I, 5114.

Qaradvatīputra ("son of Krpī") = Açvatthāman: VII, 6861, 8970.

**Çäradvatīsuta**, do. — Açvatthāman: VII, 6103, 6802, 6819, 8747; VIII, 2.

**Caradvatsuta -** Kṛpa: VIII, †4310.

Qarana<sup>1</sup>, a serpent. § 63 (Sarpasattra): I, **57**, 2147 (of Väsuki's race).

Carana = Vishnu (1000 names).

Qaranya 1 - Çiva: XIII, 1246 (1000 names 2); XIV, 212.— Do.2 - Sūrya: III, 192.

Qarāsana, son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4543.—§ 599 (Jayadrathavadhap.): VII, 136xx, 5594 (among seven sons of Dhṛtarāshṭra who are slain by Bhīmasena).

**Qarastamba**, a tirtha. § 733b (Ānuçāsanik.): XIII, 25, 1714: By bathing in the waterfulls at C., Kuçastamba, and Dronaçarmapada, one bocomes worshipped by Apsarases.

Carava, pl. (°āḥ), v. Çabara.

Caravanalava = Skanda: I, 2587.

Caravanodbhava - Nkanda: III, 14635.

Çarāvatī, a rıver in Bhāratavarsha. § 574 (Jambūkh.): VI, 9λ, 327.

Çărdulī ("tigress"). § 127 (Amçāvat.): I, 66, 2625 (daughter of Krodhavaçā), 2629 (mother of the lions and tigers, etc.).

Carin - Civa (1000 names 1).

Carirabhrt - Vishnu (1000 names).

Carirabhutabhrt - Vishnu (1000 names).

Çarmaka, pl. (°ah), a people. § 280 (Bhímasena): II, 80, 1087 (in the east, conquered by Bhīmasena on his digvijaya).
Carman = Vishnu (1000 names).

Çarmin, a brahman. § 746 (Anuçasanik.): XIII, 68, 3400

(Agastyam gotratah, cf. Agastya 1), 3419.

Qarmishthā, daughter of the Asura king Vṛshaparvan and the second wife of Yayāti. § 143 (Nahusha): I, 75, 3159, 3160 (mother of Druhyu, Anu, and Pūru).—§ 146 (Devayānī): I, 78, 3284 (duhita Vṛshaparvaṇaḥ), 3285, (3287), 3290, 3291, 3305 (duhitra Vṛshaparvaṇaḥ), 3306, 3309, 3310 (Vārshaparvaṇī), 3312, 3313; 80, 3347, 3348, 3349, (3351), (3853), (3355); 81, 3360, 3363, 3365, 3368, 3375, 3393, 3395.—§ 147 (do.): I, 82, 3399, 3402, 3406, 3407, (3408), (3412), (3415), (3417), 3420, 3421, 3422; 83, 3424, 3425, (3426), (3429), 3433, 3438, 3440, (3443), 3451, 3458.—§ 148 (Yayāti): I, 84, 3481 (°ōyāḥ sutaṃ Druhyuṃ), 3520 (°ōyāḥ

euto Druhyuḥ).—§ 156 (Pūruvamç.): I, 95, ††3761, ††3762 (by Yayāti, mother of Druhyu, Anu, and Pūru).—§ 5695 (Yayāti): V, 149, 5044 (duhitrā Vṛshapsrvaṇaḥ, mother of Pūru).—§ 595 (Shoḍaçarāj., v. Yayāti): VII, 63, 2297.

Cf. also the following synonyms:-

Asurendrasutā ("daughter of the Asura king"): I, 3369.

Asurī: I, 3286.

Vārshaparvaņī ("daughter of Vrshaparvan"): I, 3310, 3393, 3399, 3402, 3411, 3433, ††3762.

Çārnga, the bow of Kṛshṇa (Vishṇu). § 262 (Bhagavadyāna): II, 2, 34.—§ 320 (Saubhavadhop.): III, 20, 795; 21, 843, 850.—§ 569 (Bhagavadyānap.): V, 131, 4427.— § 570f (Rukmin): Ç. is said to have been in the possession of Vishṇu; it was held by Kṛshṇa, who obtained it, baffling the nooses of Muru and slaying that Asura, and vanquishing Naraka while recovering the carrings set with gems, with 16,000 girls, etc.: V, 158, 5353, 5355, 5358.

Çārngacakragadādhara - Kṛshṇa, q.v.

Çārngacakragadāpāni = Kṛshṇa, q.v.

Carngacakrasipani - Krshna, q.v.

Cārngadhanurdhara - Krshna, q.v.

Çārngadhanvan 1 = Kṛshṇa, q.v. -- Do.2 = Vishṇu (1000 names).

Çārngagadāpāņi-Krshņs, q.v.

Cārngagadāsipāni - Kṛshṇa, q.v.

Carngakopakhyana(m) ("episode relating to the carngaka birds"). § 259 (Khandavad.): Janamejaya said: "Why did the carngakas escape?" Vaicampayana said: When the maharshi Mandapala, who was an urdhvaretas, had finished his tapas, he left his body and went to Pitrloka, but did not obtain the expected result of his acts, and learned from the gods sitting around Dharmaraja that it was because he had no offspring. He then reflected how he could obtain numerous offspring in the shortest time possible; he learnt that the birds were peculiarly prolific, and, becoming a carrigiks, he married the carngika Jarita, and begat upon her four sons, who were all reciters of the Vedas. Then he left her and married Lapita. When Agni came to the forest of Khandava to burn it down, Mandapala praised Agni (vv. 8353-8360) and prevailed upon him to spare his children (I, 229). Jarita told her sons (Jaritari, Sarierkva, Stambamitra, and Drona), who would have her to rescue herself by abandoning them, to conceal themselves in the hole of a mouse: but they were afraid of the mouse (I, 230). Finally Jarita was prevailed upon by her sons to abandon them, and Agni approached the spot where the sons were (I, 231). The four young rehis praised Agni, who promised them safety and granted them a boon. Drong asked him to consume the cats that troubled them every day (I, 232). Meanwhile Mandapāla addressed Lapitā, being anxious about his children. Lapita, from jealousy, told him to go to Jarita, who, she said, was the real cause of his anxiety. When Agni had spared the children, Jarita came and embraced them. When Mandapāla came they did not speak to him, and Jarita, from jealousy, told him to go to Lapita. Mendapale declared that nothing was so destructive to the happiness of women as a concubine, except a lover; witness Arundhall (b). Then all his children came forward to worship him, and he also spoke kindly to them all (I, 233). Mandapala told that

he had asked Agmi to protect them, and therefore he had not come earlier. Then he took his wives and sons with him and went away to some other country (I, 234).

Çărigarava, a brahman. § 59 (Sarpasattra): I, 53, 2046 (among the priests at the snake sacrifice of Janamejaya, only B.; C. has Sāngareva, V. Sāngarava).

Carngin - Krehna, q.v.

Çaru, a Devagandharva. § 191 (Arjuna): I, 123a, 4814 (came to the birth of Arjuna).

Carva 1 - Civa, q.v.

Carva = Vishnu (1000 names).

Carvani - Uma: XIII, 1028.

Carvarikara - Vishnu (1000 names).

Caryati, an ancient king, son of Manu Vaivasvata. § 5 (Anukram.): I, 1a, 224 (among the kings of the past in the enumeration of Narada).- § 11 (Parvasangr.): I, 2, 445 (°yajñe). - § 139 (Manu Vaivasvata): I, 75, 3141 (the seventh son of Manu Vaivasvata).—§ 267 (Yamasabhāv.): II, 8, 325 (in the palace of Yama) - 4046 (Tīrthayātrāp.): At the sacrifice of C. Indra drank some with the Acrins, and Cyavana paralysed Indra and obtained Sukanyā: III, 121, 10311 (°yajñasya deçah).—§ 405 (Sukanyop.): III, 122, 10320, 10329, 10336, 10341 (gave his daughter in marriage to Cyavana); 123, 10348 (°tanayām, i.e. Sukanyā); 124, 10371, 10372, 10375, 10376 (description of his sacrifice).— § 597 (Pratijñāp.): YII, 84, 2991 (°er yajñam; C. has Sva0).- 736b (Vitahavyop.): XIII, 30, 1945 (Haihaya and Talajangha were born in the race of C., the son of Manu). — § 782g (Samvartta - Maruttiya): XIV, 9, 249 (°yajňam).

Caryātitanayā - Sukanyā : III, 10348.

Garyātivana, a place. § 596 (Pratijñāp.): VII, 80, 2851 (passed by Kṛshṇa and Arjuna on their way to Çiva's abode). Castr = Vishnu (1000 names).

Qatabalā, a river. § 574 (Jambūkh.): VI, 9λ, 328 (in Bhāratavarsha).

Qatabhishā, a nakshatra (v. Su. Si.). § 746 (Ānuçāsanik.): XIII, 64, 3281 (°yoge, the result of making gifts under the constellation C.).—§ 759 (do.): XIII, 110, 5394 (description of the candravrata).

Qatacandra, a Kuru warrior. § 600 (Ghatotkacavadhap.): VII, 157, 6943 (is slain by Bhīmasena), 6944 (cf. Çakuni).

Catagirshā, wife of Vāsuki, king of the serpents. § 565 (Gālavac.): V, 117, 3976 (reme . . . yatha . . . . Vāsukiç C°ayām).

Çataçriga, a mountain. § 184 (Pāndu): I, 119, 4639 (there Pandu practised austerities).—§ 185 (do.): I, 120, 4647 (wishing to visit heaven, Pandu was setting out from C. in a northerly direction).—§ 191 (Arjuna): I, 123, 4804 onivarinam, the inhabitants of C. rejoiced at the birth of Arjuna).—§ 192 (Pāṇḍavotpatti): I, 124, 4853 (onivāsinaļ, give names to the sons of Pandu), 4858 (rehinam (Consideram). - § 194 (do.): I, 126, 4918.- § 305 (Anudyūtap.): II, 79, 2600 (after the death of Pandu, Kunti had come back from C. to Hastinapura).—§ 596 (Pratijfiap.): VII, 80, 2851 (Krahna and Arjuna passed by C, on their way to Civa's abode).- § 604 (Karnap.): VIII, 68, 3894 (omardani, the celestial voice at the birth of Arjuna on the top of C.).— § 7095 (Sulabhā-Janaka-samv.): XII, 321a, 12035 (i.e. the genius of the mountain C., came to the sacrifices of the ancestors of Sulabhā).

Catadhanwan', a prince. § 3175 (Krshna): III, 12, 489 (has been defeated by Krshna).

Çatadhanvan<sup>3</sup>, a prince. § 621 (Rājadh.): XII, 4e, 114 (came to the svayamvara of the daughter of the Kalinga king Citrāngada).

Catadru (or °ū), a river, the modern Sutlej. § 225 (Vāsishtha):

I, 177, 6753 (Haimavatīm, origin of the name C.).—§ 268
(Varuṇasabhāv.): II, 9, 371 (among other rivers in the palace of Varuṇa).—§ 459 (Mārkaṇḍeyas.): III, 188c, 12907 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 574 (Jambūkh.): VI, 9λ, 322 (°ūm, among the rivers of Bhāratavarsha).—§ 607 (Karṇap.): VIII, 44θ, 2055.—§ 768b (Umā-Maheçvaras.): XIII, 146s, 6764 (among the rivers who came to Umā).—§ 775 (Ānuçāsanik.): XIII, 166a, 7645 (enumeration). Cf. next.

Catadrukā — Çatadru. § 607 (Karnap.): VIII, 44, 2040. Catadyumna, an ancient king. § 677 (Mokshadh.): XII, 235, 8606 (having given a mansion made of gold to Mudgala, C. ascended to heaven).—§ 767 (Ånuçāsanik.): XIII, 137a, 6265 (do., but with Maudgala instead of Mudgala).

Cataghanță<sup>1</sup>, name of a spear. § 538 (Kumbhakarnaranag.): III, 286, 16381 ("with hundred bells," PCR.).

Cataghanta², a matr. § 615u (Skanda): IX, 460, 2629.

Cataghnin - Civa (1000 names 2).

Cataghnīpāçaçaktimat = Çiva (1000 names \*).

Catajihva = Civa (1000 names 1-2).

Catajyotis. § 3 (Anukram.): I, 1, 44 (son of Subhrij), 45 (father of 100,000 sons).

Catakratu = Indra, q.v.—Do. = Qiva (1000 names ).

Catakratuprastha = Indraprastha: III, 913.

Qatakumbhā, a river. § 370 (Tīrthayātrāp.): III, 84, 7088 (a tīrtha).— § 494 (Āṅgirasa): III, 222, 14230 (enumeration of rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9\(\rightarrow\), 326 (in Bhāratavarsha).

Qatalocana, a warrior of Skanda. § 615s (Skanda): IX, 45n, 2526.

Çatamanyu = Indra: VIII, †3497 (°vikramaḥ, sc. Bhīmasena).

Catamāya, an Asura. § 641 (Rājadh.): XII, 985, 3660 (slain by Indra, or is perhaps catamāyam an epithet to Virocanam?).

Çatamukha, an Asura. § 730f(Anuçāsanik.): Dhātr created the great Asura Ç., who for a hundred years sacrificed the flesh of his own body into the sacrificial fire. Gratified by this, Çiva granted him yoga (i.e. candra-surya-parjanya-prthivyādi-shrshfi-sāmarthyam, Nīl.) and eternal power: XIII, 14, 674 (mahāsuras), 675.

Catamurt(t)i - Vishnu (1000 names).

Çatānana - Vishņu (1000 names).

Catananda<sup>1</sup>, a rshi. § 734 (Anuçasanik.): XIII, 26a, 1765 (among the rshis who surrounded Bhīshma as he lay on his arrow-bed).

Catananda - Vishnu (1000 names).

Catānandā, a mātr. § 615u (Skanda): IX, 480, 2629. Catānīka¹, son of Nakula Pāṇḍava and Draupadī. § 63 (Ādivaṃcāvatāraṇa): I, 63, 2451 (Nakuliā). — § 130 (Aṃçāvat.): I, 67, 2768 (Nakuliā, the sons of Draupadī were incarnations of the Viçvadevas). — § 159 (Pūruvaṃç.): I, 95, ††3827. — § 253 (Haraṇāharaṇap.): I, 221, 8089 (Nakuliṃ, his birth, was named Ç. after the rājarshi of that name). — § 511 (Draupadī-Satyabhāmās.): III, 235, 14731 (Nakuliā). — § 583 (Bhīshmavadhap.): VI, 79<sup>10</sup>, 3489, 3492, 3494, 3500. — § 584 (do.): VI, 84, 3734. — § 590 (Droṇābhishekap.): VII, 16, 625 (Nakuliā, attacks Vṛshasena). —

§ 592 (Samcaptakavadhap.): VII, 23, 980 (Nakulim, description of his horses); 25, 1085 (proceeded towards Drona). - § 598 (Jayadrathavadhap.): VII, 88, 3128 (Nakulih, arranged the divisions of the Pandavas). - § 599 (do.): VII, 1085, 4055 (Nakulik). - § 600 (Ghatotkacavalhap.): VII, 165, 7376 (Nakulim); 168, 7512, 7514, 7520 (fought Citrasena Dhartarashtra) .-- § 605 (Karnap.): VIII, 25, 1005, 1006, 1009 (fought Crutakarman, the son of Dhrtarashtra). - 608 (do.): VIII, 46, 2157 (should proceed against Duḥçāsanu); 49π, 2281; 55λλ, 2665, 2668 (fought Acvatthaman); 60βββ, 3002; 73, 3731 (Nākulim); 75, †3813 (Nākulih, rushed against Vyshasena); 82, †4181; 85, †4315 (°matan mahagajams latha rathan), †4327 (°hatā mahāgajā hayā rathāh), †4329.—§ 611 (Calvap.): IX, 25FF, 1354 (Nakulih).- 6 616 (Sauptikap.): X. 8. 375 (Nakulih), 376 (elain by Acvatthaman).

Cf. also the following synonyms:—

Nakuladāyāda ("the son of Nakula"): VII, 1086. Nakulasya sutah (do.): VII, 7522.

Nakulātmaja (do.): VIII, †4328.

**Nākuli** (do ): I, 2151 ( $C^{\circ}$ ), 2763 ( $C^{\circ}$ ), 8039 ( $C^{\circ}$ ); III, 533 (C°), 14731; VI, 3493; VII, 625 (C°), 980 (C°), 1985  $(C^{\circ})$ , 3128  $(C^{\circ})$ , 4055  $(C^{\circ})$ , 4061, 7370  $(C^{\circ})$ , 7513, 7517, 7519, 7521; VIII, 2756, 3731 (C°), †3813  $(C^{\circ})$ , †4328; IX, 1354  $(C^{\circ})$ ; X, 375  $(C^{\circ})$ .

Catanika 2. § 160 (Püruvamç.): I, 95, ††3838 (son of Janamejaya Pārikshita and Vapushtamā, married to Vaidehī, and father of Acvamedhadatta).

Catanīka, a rūjarshi of the Kuru race. § 253 (Haranāharanap.): I, 221, 8044 (Cosya rajarsheh Kauravasya maha/manah | cakre putram sanamanam Nakulah kirttivarddhanam).

Catanīka', brother of the Matsya king Virāta. § 552 (Goharanap.): IV, 31, 1011 (Virātasya priyo bhrātā), 1012 (Çad avarajo Madirākshah), 1019, 1024; 32, 1054.-§ 583 (Bhishmavadhap.): VI, 75β, 3287 (the same?, the sons of 1)raupadī are mentioned v. 3283, with Kuntibhoja in the feet of Dhrshtadyumna's makaravyūha).- § 587 (do.): VI, 118, 5541 (Virāļasya priyo bhrātā, was slain by Bhishma). - § 592 (Samçaptakavadhap.): VII, 21, 879 (Matsyad avarajah Coh, attacked Drona).- § 600 (Ghatotkacavadhap.): VII, 167, 7490, 7491 (when supporting his brother Virața, C. was slain by Calya).

Çatanjaya, v. Çatrunjaya.

Cataparva, the wife of Cukra. § 565 (Galavac.): V, 117, 3972 (remo . . . yathā . . . Çukraç ca ǰayam).

Catapatha, i.e. Catapatha-Brahmana. § 707 (Mokshadh.): XII, 319, 11734 (krtsnam Çon caiva praneshyasi, said Surva to Yajinavalkya), 11739 (Com krisnam sarahasyan sasangraham . . saparicesham), 11746 (composed by Yājñavalkya).-§ 717b (Nārāyaṇīya): XII, 343, I), ††13198 (brāhmaņamukhe, a passage is quoted, cf. Nil. to the next verse).

Cataratha, an ancient king. § 6 (Anukram.): I, 1a, 227 (in Sanjaya's enumeration).—§ 267 (Yamasabhav.): II, 8. 337 (in the palace of Yama).

Catarudra, a hymn - Çatarudriya. § 770 (Anuçasanik.): XIII, 151, 7092 (çatam etat samamnatam Çoe mahatmanam, sc. Rudrānam).

Catarudriya, a certain hymn of the Yajurveda [and

apparently also name of a certain hymn in Mhbhr., cf. VII. 9639, 9642; XIII, 7461, 7524]. § 596 (Pratijnap.): VII, 81, 2898 (brahma, recited by Krshna and Arjuna).-§ 603 (Nārāyaņāstramokshap.): VII, 202, 9612 (Veds citeya-i.e. in honour of Rudra-samakhyatam Com uttamam), 9639 (dhanyam yaçasyam dyushyam punyam Vedaiç oa sammitam Devadevasya te, Partha, vyakhyatam Com), 9642 (odriyo) .-§ 696b (Dakshaprokta-Çiva-sahasranamastotra): XII, 285. 10413 (identified with Civa (1000 names 1)). — § 730g (Upamanyu): XIII, 140, 876 (brahma param), 915 (yajusham Com, sc. asi, i.e. Civa).—§ 773 (Anuçasanik.): XIII, 161, 7461.— § 773d (Çiva): XIII, 161, 7489.—§ 773 (Anuçãsanik.): XIII, 162, 7524 (vede casya vidur viprah Com uttamam | Vyāsenoktan oa yac cāpi avasthāne mahātmanah).

Catasahasraka, a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7028.

§ 370 (Tirthayātrāp.): III, Çatasāhasraka, a tīrtha. 84, 8052.

Catasahasramcu - Soma (the Moon): I, 1145.

Catavarta = Civa (1000 names 1).—Do. = Vishnu (1000

Catayūpa, a Kaikeya prince. § 787b (Açramavāsap.): The R.-r. Catayapa had been the king of the Kekayas; having made over sovereignty to his son he had come into the woods: XV, 19, 528 (rājarshim).—§ 787 (Āçramavāsap.): XX, 19, 531 (°açrame, Ç. received Dhṛtarāshṭra in his hermitage in Kurukshetra and instructed him in the aranyaka vidhi); 20, 539, 543 (grandson of Sahasracitya), 560; 23, 634 (ācramam . . . . Cosya); 27, 735, 738.

Catayus', son of Pururavas. § 141 (Pururavas): 1, 75, 3149 (the sixth son of Pururavas and Urvaçi).

Catayus?, a Kuru warrior, always mentioned together with Çrutāyus. § 578 (Bhishmavadhap.): VI, 51x, 2108 (cç ca Crutayuc ca, in the army of Duryodhana). - § 583 (do.): VI, 75ζ, 3298 (Crutāyuç ca C°ς ca).—§ 609 (Calyap.): IX, 2ζ, 75 (Çrutāyuç cācyutāyuç ca ǰς ca, among the sluin).

Catha, an Asura. § 93 (Amçavat.): I, 65, 2537 (mahasurah, son of Danu).

Catodara = Civa (1000 names 1).

Catodari, a mātr. § 615u (Skanda): IX, 480, 2633.

Çatolükhalamekhalā, a mātr. § 615u (Skanda): IX, **46**0, 2628.

**Catru**, v. Krodhaçatru.

Catrughna 1, son of Dacaratha. § 525 (Ramopakhyanap.): III, 274, 15878, 15879 (Sumitra was the mother of Lakshmana and C.). — § 543 (Rāmābhisheka): III. 291, 16594 (Bharata-Çoau).

Catrughna 2 - Vishnu (1000 names).

Çatruhan - Çiva (1000 names 2).

Catrujetr = Skanda: III, 14641.

Catrujit = Vishņu (1000 names).

 
 Çatrundama - Çiva (1000 names 1).

 Çatrunjaya 1.
 § 522 (Draupudiharanap.): III, 265, 15597
 (one of Jayadratha's standard-bearers).

Catrunjaya, son of Dhrtarashtra. § 571 (Bhishmavadhap.): VI, 51σ, 2098.—§ 583 (do.): VI, 79f, 3503 (tava putrāḥ, v. 3501).- § 599 (Jayadrathavadhap.): VII, 137aaa, 5644 (among seven sons of Dhrtarashtra who were slain by Bhimasena).

Catruñjaya<sup>3</sup>, brother of Karna. § 592 (Samçaptakavadhap.): VII, 32, 1433 (Karnād avarajam, v. 1432, slain by Arjuna). Catrunjaya , a Kuru warrior. § 593 (Abhimanyuvadhap.): VII,  $48\chi$ , 1899 (slain by Abhimanyu).

Catrunjaya', son of Drupada. § 600 (Ghatotkacavadhap.): VII, 156v, 6910 (Surathaeyanıjam, slain by Açvatthaman), 6914 (the same?, the half-cloka is wanting in B.).

Çatrunjaya , a Kuru warrior. § 605 (Karnap.): VIII. 27hh, 1085, 1086, 1088 (was slain by Arjuna).

Catrunjaya, a Sauvīru king. § 648 (Apaddh.): XII. 140, 5249 (Bharadvajasya samvadam rajnah Cosya cu).-§ 648b (Kanikopadeça): XII, 140, 5250 (Sauvireshu).

Çatrunjaya, a mātr. § 615u (Skanda): IX, 460, 2624 (so B., C. has Catanjaya).

Catruntapa, a Kuru warrior. § 552 (Goharunup.): 1V, 54, †1670, †1671 (slain by Arjuna).

Catrusaha, son of Dhytarashira. § 552 (Goharanap.): IV. 54; †1665. - § 583 (Bhishmavadhap.): VI, 795, 3503 (tava putrāh, v. 3501). - § 599 (Jayadrathavadhap.): VII. 137aaa, 5644 (among seven sons of Dhrtarashtra who were slain by Bhīmasena).

Catrutāpana 1, an Asura. § 93 (Amçāvat.): I, 65, 2537 (son of Danu).

Catrutapana = Vishnu (1000 names).

Catruvināçana = Civa (1000 names 2).

Caunaka , a descendant of Bhrgu, at whose sacrifice Ugraçravas recited the Mhbhr. § 1 (Anukram.): I, 1, 1 (performed a twelve years' sacrifice in the Naimisha wood: Ugracravas recited the Mhbhr.).—§ 10 (Parvasangr.): I, 2, 303.-§ 18 (Paulomap.): I, 4, ††851, 854, 862.-§ 19 (do., Bhrgu): I, 5, (863) (the ancestors of C. from Bhrgu to Çunaka, the pūrvapitāmaha of C., enumerated).—§ 20 (do., Pulomā): I, 5, (874).- 26 (Astīkap., Jaratkaru): I, 13, (1020) (C. has So), (1024) (do.), 1027 (do.). - § 27 (do., Kaçyapa): 1, 16, (1069).—§ 28 (do., Amrtamanthana): I, 17, 1097 (C. has So).- \$ 45 (do., Valikhilya): I, 31, (1436) - § 46 (do., Garuda): I, 34, 1525. - § 47 (do., Sarpanāmak.): I, 35, (1546).—§ 48 (do., Çesha): I, 36, (1565).-§ 50 (do., Jaratkāru): I, 40, 1655. - § 51 (do., Parikshit): I, 40, 1659, (1660); 43, 1796. - § 53 (do., Jaratkāru): I, 46, 1856 .- § 56 (do., Parikshit): I, 49, (1933).—§ 59 (do., Sarpasattra): I, 53, 2041 (C. has S°) — § 63 (do., do.): I, 57, (2142).—§ 68 (do., Astika): I, 58, (2169).—§ 70 (Adivamçavatāranap.): I, 59, (2198), (2203).— § 717b (Nărăyaniya): XII, 340, 13005; 341, (13007); **344.** (13304), 13311; **347**88, 13442; **348.** (13449). — § 7950 (Mahabharata): XVIII, 5, 201. Cf. Bhargava, Bhürgavottama, Bhrguçārdūla, Bhrgūdvaha, Bhrgukulodvaha, Bhrgunandana.

Qaunaka<sup>1</sup>, a shi. § 309 (Aranyakap.): III, 2, 61 ( Yoge Sankhye ca kuçalah), (110) (instructs Yudhishthira).—§ 310 (do.): III, 3, 131.—§ 324 (Dvaitavanaprav.): III, 26a, 986 (worships Yudhishthira). — § 376 (Tirthayatrap.): III,

**Qaunaka**<sup>2</sup> - Indrota: XII, 5595 ( $I^{\circ}$ ), 5601 ( $I^{\circ}$ ), 5616, 5621, (5622), 5627, (5628), (5635), 5673 (I°).

Caunaka 4. § 7368 (Vitahavyop.): XIII, 30, 2005 (son of Qunaka and grandson of Ruru of Vitahavya's race). Cf. Çaunaka 1.

Caunakottama - Caunaka 1: XII, 18011.

Caundika, pl. (°dh), a people. § 739 (Anuçasanik.): XIII, 35c, 2158 (degraded to cudras).

Cauri 1, son of Qura = Vasudeva: I, 623; VII, 6031, 6035 (only C.); XVI, 191 (V°, C. has 8°), 195.

Cauri', descendant of Çüra - Krshna Vasudeva, q.v.

Cauri, do. - Balarama: V, 156.

Cauri', do. - Sātyaki (!): VIII, 502.

Cauri' = Sūrya: III, 148.

Cauri - Vishnu (1000 names).

Çavala, Çavalāçva, Çavalāksha, v. Çab°.

Çavara, pl., v. Çabara.

Caya - Surva: III, 154 (so B., C. has Jayah).

Caya, pl. (°āḥ), a people. § 587 (Bhīshmavadhap.). VI, 119aa, 5649 (so C., differently B., v. Çalva, pl.).

Çayamāna = Çiva (1000 names 1).

Cayita - Civa (1000 names 1).

Cesha, the serpent who carries the earth - Ananta. (Sarpanamak.): 1, 35, 1550 (Cenhah prathamato jato Vanukis tadanantaram). § 48: C. left his mother Kadrū and practised hard penances on Gandhamadana, in Badari, Gokarna, the woods of Pushkara, on the foot of Himavat, in order to be emancipated from his body and avoid companionship with his Brahmán prevailed upon him to pass through brothers. a crevice and support the earth, and gave him Suparna to help him: I, 36, 1566, 1570, (1571), 1576, 1578, (1580), 1581, 1582, (†1583). †1584, †1586. — § 100 (Amçāvat.): I, 65, 2549 (Anantah, son of Kadrū). - § 132 (do.): I, 67, 2786 (a portion of C. incarnate as Balarāma). - § 459-(Markandeyasamas.): III, 189, 12960 (Cesho bhutruham evaitām dhārayāmi vasundharām, says Nārāyana). - § 477 (Dhundhumarop.): III, 203, 13557 (sushvapa bhagavan Vishnuh . . . nagasya bhoge mahati . Cosya). - § 524 (Jayadrathavimokshap.): III, 272, 15815 (Nārāyana slept lying on C., description).- § 5616 (Matallyop.): In consequence of his ascetic austerities C. is able to support the earth; he has 1,000 heads; his tongues are blazing like flames of fire, and he is endued with great strength: V. 103, 3618. — § 581 (Bhishmavadhap.): VI, 67π, 3023 ǰn cākalpayad devam Anantam iti yam viduh, yo dharayati badtani dharum caiva saparvatum).- § 599 (Jayadruthavadhap.) : VII, 94c, 3456 (pannagacroshthah). - § 603d (Tripura): VII, 202, 9563 (was made the aksha of Civa's chariot in the battle against Tripura). — § 692 (Mokshadh.): XII, 2818. 10076 (°sya ethanam). - § 717b (Nārāyanīya): XII, 340. 12936 (asmanmurtlic caturthi ya sasrjac Cesham avyayam, says Nārāyaņu). — § 7680 (Balarāma): XIII, 147, 6866 (- Balarama). Cf. Ananta.

Cibi (C. Civi), a king, son of Uçinara. § 149 (Yayati): I, 86, 3539; 93, (†3669), †3669 (Auşīnaran), (†3671), †3672, †3680 (Auginarah), †3681 (Uginarasya putrah), †3682 (when Yayati fell down from heaven, his daughter's sons, Cibi, etc., offered him their worlds, but he would not accept them; then they all ascended to heaven).- § 232 (Svayamvarap.): I, 186, 6996 (Aucinarah, present at the svayamvara of Krshna) - § 267 (Yamasabhav.): II, 8, 320 (in the palace of Yama).-- 378 (Tirthayatrap.): III, 94, 8503 (C°r Auçinaro yatha).- § 463: Questioned by the Pandaras about the greatness of the rajanyas, Markandeya related: Suhotra, one of the Kurus, on his return from a visit to the great rehis, met Cibi Auginara seated on his chariot; each of them regarding himself to be the equal of the other, refused to give way. Narada appeared and prevailed upon Suhotra to give way, quoting three clokas (v. 13251-3; v. 13253: "one should conquer the mean by charity, the untruthful by truth, the man of wicked deeds by forgiveness. and the dishonest by honesty") and declaring Çibi to use superior: III, 194, ††13249 (Augmarah, C. has oih), ††13255. -§ 466: Märkandeya tells the history of Cibi Auginara (Sauratheyam. v. 13297, i.e. son of Suratha, Nil.) being tried by Indra and Agni (cf. § 411 (Cyenakapotiya, where

the same is told of Uçīnara); v. 13278, the purchita says that the falling (nipdiam) of a pigeon forebodes a great danger; the pigeon says he is a muni; v. 13288, Çibi wonders that the birds speak a polished language (vag ucyamana çakunena samekrta); of the gashes (peçim) which the sword had caused on C.'s body Agni made an auspicious mark of golden hue and sweet odour; Cibi should have a son Kapotaroman, v. 13299, see Ntl.): III, 197, †13274 (Aucinara), ††13275.— § 467 (Rājanyamahābh.): III, 198, ††18802 (Auginarah), ††13319, ††13820, ††13324,  $\dagger$ 13325,  $\dagger$ 13326, ( $\dagger$ 13329),  $\dagger$ 13330 (in order to try C., **Vidhātr**, in the disguise of a brahman, had ordered C. to cook his own son Brhadgarbha as food to him. C. did so). — § 480 (Pativratop.): III, 208, 13808 (almamameapradanena °r Aucinaro nepah evargañ oa duehkaram praptah kehamavan, all. to § 466).—§ 545 (Pativratāmāhātmyap.): III, 294, 16674 (Cor Aucinaro yatha). - § 552 (Goharanap.): IV, 567, 1768 (came to see the encounter between Bhishma and Arjuna). - § 562 (Bhagavadyanap.): V, 90, 3146 (Aucinaraeya).- \$ \$65 (Galavac.): V, 118, 4000 (born of Mādhavī, the daughter of Yayāti, to Uçīnara). - § 566 (Yayati): V, 121, 4057 (Auginarah); 122, 4085 (Auginarah, the sons of the daughter of Yayati, viz. Cibi, etc., caused him to ascend again to heaven by means of their good deeds, cf. § 149). - § 574 (Jambükh.): VI, 9aa, 314 (Auçīnarasya).—§ 595 (Shodaçarājika): King C. Auçīnara girded the earth round himself as if it were a leathern girdle (carmavat paryaveshtayat, i.e. svadhinam akarot, Nil.), performed many sacrifices, etc., and acquired enormous wealth; Civa granted him the boon that his wealth, etc., should be inexhaustible. Then he left this world for heaven: VII, 58, 2209 (Auginaram), 2210, 2214, 2216, 2222.-- 599 (Jayadrathavadhap.): VII, 143, 5998 (Cor Aucinaro yatha). -§ 6325 (Shodacarājop., cf. § 595): XII, 29, 932 (Auginaram), 984 (Auginarah).—§ 651 (Apaddh.): XII, **143.** 5461 (°prabhrtayo, ràjan, rājānah çaraņāgatān | paripālya mahatmanah samsiddhim paraman gatah).-§ 656 (Khadgotpattik.): XII, 1665, 6199 (received the sword from the Yadus, from him it came to Pratardana).—§ 677 (Mokshadharm.): XII, 235, 8593 (Çor Auçinaro 'ngani sutañ ca priyam aurasam brahmanartham upahatya nakaprehiham ito gatah, all. to §§ 466 and 467).—§ 746 (Anuçasanik.): XIII, 61. 3093 (a sentence of his is quoted); 67, 3384 (all. to § 466).—§ 7518 (Capathavidhi): XIII, 94a, †4551, (4572). - § 760 (Anuçasenik.): XIII, 115γ, 5663 (Auçinarene, abstained from meat during the month of Karttika).—§ 767 (do.): XIII, 137, 6248 (Cor Auginarah pranan priyasya tanayabya va brahmanartham upakrtya nakaprehtham ito gatah, all. to § 467).-- § 786b (Nakulākhyāna): XIV, 90, 2790 (Auçinarah, all. to § 466). Cf. Auçinara, Caibya.

Qibi<sup>2</sup> = Uçinara: I, 448 (read nypan with B., all. to Cyena-kapotiya).

Qibi<sup>3</sup>, an Asura. § 89 (Amçāvat.): I, 65, 2526 (\*Bāshkalau, the fourth and fifth son of Hiranyakaçipu).—§ 130 (do.): I, 67, 2644 (incarnate as king Druma).

Qibi', name of an Indra. § 238 (Pancendrop.): I, 197, 7304 (the third of the five Indras of old, who are born again as the Pandavas).

**Qibi\***, a prince who sided with Yudhishthira. § 589 (Droṇābhishekap.): VII, **80**, †248 (fights Droṇa).—§ 590 (do.): VII, **16**5, 650 (do.).—§ 600 (Ghatotkacavadhap.): VII, **155**, 6698, 6700 (slain by Droṇa).

Cibi, pl. (°ayaḥ), a people. § 285 (Nakula): II, 32, 1189

(vanquished by Nakula, in the west).- \$ 295 (Dyūtap.): II, 52, 1870 (among the peoples who brought tribute to Yudhishthira). - § 411 (Qyenakapotiya): III, 181, 10582 (rajyam Coindm, the kingdom of Uçinara).—§ 466 (Cibi): III, 197, †13287, †13291, †13296 (ruled by Çibi).—§ 522 (Draupadiharanap.): III, 266, †15602 (°Inam pravarena, i.e. Kotikāsya); 267. 15621 (ruled by Jayadratha); 271, 15718, 15743 (the Co who followed Jayadratha were slain by Arjuna). - § 556e (Nakula): V, 28, 709 (had been vanquished by Nakula).—§ 573 (Ambopäkhyänap.): V, 195. 7609 (in the army of Duryodhana).—§ 576 (Bhagavadgitāp.): VI, 185, 688 (do.).—§ 578 (Bhishmavadhap.): VI, 510, 2104 (do.).- 586 (do.): VI, 1067, 4809 (do., protect Bhishma).- § 587. (do.): VI, 117p, 5485 (attack Arjuna); 119aa, 5648 (ubandon Bhishma).—§ 589 (Dronabhishekap.): VII. 77, 183.— 5 595 (Shodaçarāj., v. Rāma Jāmadagnýa): VII. 66β, 2437 (vanquished by Rāma Jāmadagnya).—§ 599 (Jayadrathavadhap.): VII, 91\$\beta\$, 3254 (had formerly been vanquished by Karna); 937, 3339 (attack Arjuna); 150. 6526.-- § 600 (Ghatotkacavadhap.): VII, 157ρ, 6948; 161δε, 7206.—§ 602 (Dronavadhap.): VII, 1927, 8841.—§ 604 (Karnap.): VIII, 5ζ, 127 (have been slain).—§ 605 (do.): VIII, 27λλ, 1077.—§ 607 (do.): VIII, 45ν, 2106 (described by Karna as stupid).

Cibiputra - Gopati: XII, 1794 (G°).

Çibisunu - Vrshadarbha: XIII, 4420.

Qiqira '. § 116 (Vasu, pl.): I, 66, 2586 (son of Varcas (or of Varcasvin) and Manohara).

Cicira 2 - Vishnu (1000 names).

Çiçu 1. § 500 (Skandopākhyana): III, 228, 14396 (°mataraķ, i.e. Kākī, etc.), 14397 (had the son Çiçu, who was born through the favour of Skanda—Skandaprasūdajaķ).

Cicu' = Skanda: III, 14631.

Çiçumāra, name of a star or constellation. § 231 (Svayamvarap.): I, 185, 6960 (°ciraḥ — i.e. the north-eastern direction, Nil.—prapya).

Çiçumāramukhī, a mātr. § 615s (8kanda): IX, 460, 2640.

Cicupala, king of the Cedis, son of Damaghosha. § 130 (Amçavat.): I, 67, 2641 (incarnation of the Asura Hiranyakaçipu). — § 232 (Svayamvarap.): I, 186, 7003 (present at the svayamvara of Draupadi); 187, 7029 (Cedīnām adhipaḥ . . . Damaghoshasutaḥ). — § 264 (Sabhākriyāp.): II, 4\$, 124 (among the kings who were present when Yudhishthira entered his palace). - § 278 (Rājasūyārambhap.): II, 14, 574 (had become the generalissimo of Jarasandha).- § 280 (Bhīmasena): II, 29, 1069, 1074 (vanquished by Bhimasena on his digvijaya). — § 287 (Rājasūyikap.): II, 34, 1273 (came to the rajasūva of Yudhishthira).- § 289 (Arghaharanap.): II, 36, 1336; 37. (1338), 1368; 38, 1369, 1397, 1400 (did not regard Krshna as deserving the argha).—§ 290 (Çiçupālavadhap.): II, 40. 1427, 1428; 41, (1483); 42, (1474), 1489 (censured Kṛshṇa); 43, 1516, 1518 (his former history). — § 291 (do.): II, 44, (1524); 45, 1576 (C. is alain by Krshna, and his son [Dhrshtaketu] is installed as king of the Cedis).— § 294 (Dyūtap.): II, 47, 1686 (Sātvatamukhyena—i.e. by Krshna — nipātitah); 50, 1812 (iva). — § 317b (Krshna): III, 12, 489 (all. to § 291).—§ 819 (Saubhavadhap.): III. 14, 616 (do.), 625, 626 (Çālva will revenge the death of C., his relative, barata). — § 5566 (Sanjayayanap.): In order to enhance the fame and honour of the Pandavas, Keçava (i.e. Kṛshṇa) formerly smote C., who was honoured by the Karūsha king, etc. Then the other kings, deeming Kṛshṇa unassailable when seated on his chariot, left the chief of the Cedis and ran away: V, 22, †671 (cf. § 291).— § 567 (Bhagavadyānap.): V, 130£, 4411 (all. to § 291).— § 592 (Saṃçaptakavadhap.): VII, 230, 970 (putran tu ǰsya, different from Dhṛshṭaketu).— § 604 (Kaṛṇap.): VIII, 6, 183 (putras tu ǰsya Suketuḥ, slain by Droṇa).— § 608 (do.): VIII, 49\lambda, 2334 (°sya catmajaḥ, i.e. Dhṛshṭaketu).— § 621 (Rājadh.): XII, 4e, 113 (came to the svayaṃvara of king Citrāṅgada's daughter).— § 717b (Nārāyaṇīya): XII, 340, 12962 (in a prophecy by Nārāyaṇa, all. to § 291).

Cf. also the following synonyms:---

Caidya, Cedīnām adhipaḥ, Cedipa, Cedipati, Cedipuṅgava, Cedirāj, Cedirāja, Cedivṛsha, q.v. Çrautaçrava, metron. ("son of Çrutaçravā," ef. Harivaṃça, v. 1930): III, 637.

Damaghoshasuta ("son of Damaghosha"): I, 7029. Damaghoshātmaja (do.): II, 1594; III, 516.

Çiçupālasuta 1 ("son of Çiçupāla") = Dhṛshṭaketu: V, 5900 (Dhr°).

Cicupalasuta<sup>2</sup> (do.) = Çarabha: XIV, 2468 (ǰ).

Çiçupālātmaja (do.) = Dhrshtaketu: III, 1994.

**Çiçupālavadha** = Çiçupūlavadhaparvan. § 10 (Parvasangr.): I, 2, 318.—§ 11 (do.): I, 2, 410.

Cicupalavadhaparvan ("of the killing of Cicupala," the 27th of the minor parvans of Mhbhr., cf. Cicupalavadha). § 290 : As Yudhishthira was afraid that his sacrifice might be obstructed, Bhishma consoled him, saying that Krshna was invincible (II, 40). Çiçupāla again consured Bhīshma and Krshna, and compared Bhishma to the old swan, who always preached of virtue, so that the other birds gave him food and kept their eggs with him; but the old swan used to eat up their eggs, till he was found out and slain (II, 41). Cicupala censured Krshna's behaviour towards Jarasandha; Bhīma rushed up in anger, but was restrained by Bhīshma, while Cicupala was boasting (II, 42). Bhishma said: Cicupala was born with three eyes and four hands, and braved like an ass; his parents resolved to abandon him, but were prevented by an incorporeal voice who foreboded that that man in whose lap the child would be sitting, when its superfluous arms would fall down and the third eye on its forehead disappear, should be its slayer. Though the child was placed upon the laps of 1,000 kings, this came not to pass until Rama and Krehna went to the capital of the Cedis to see their father's sister (the mother of Cicupala), when the boy was placed on the lap of Krshna; then the arms fell down and the eye disappeared. Krshna granted to Cicupala's mother the boon that he would pardon 100 offences of Cicupala's (II, 43). Bhishma declared that Krshna himself had wanted to provoke the boast of Cicupala. reproached Bhishma because he did not rather praise the other kings (a), such as the Balhika king Darada (b), or Karna (c), etc.: he compared Bhishma to the bird Bhulinga (d). Bhishma expressed his contempt for such talk. The kings became angry and proposed to kill Bhishma, who relied upon Krshna (II, 44). - § 291: Çiçupāla challenged Krehna, being desirous to slay him with all the Pandavas. Krshna related (a) how Cicupala, hearing that the Satvalas had gone to Pragjyotisha, came and burnt Dvaraka; (b) that when king Bhoja was sporting on the Raivataka hill, he fell upon his attendants and tlew many of them and led many away in

chains to his own city: (c) in order to obstruct the sacrifice of Krshna's father, he stole the sacrificial horse that had been let loose under the guard of armed men; (d) that he ravished the reluctant wife of Babhru on her way from Hastinapura (so Nil.) to the Sauviras; (e) that disguising himself in the attire of the Kārūsha king, he had ravished Bhadra Vaicālt (i.e. daughter of the king of Viçala, Nil.); (f) that he had desired Rukmini, but failed to obtain her; (g) that he (Krshna) had promised to pardon him 100 times, and that the number had now become full. Krshna then thought of his discus, which came into his hand; therewith he instantly cut off the head of Cicupala; the kings beheld a fiery energy issuing out of the body of Cicupals and entering Krehns's body; the sky, though cloudless, poured showers of rain, etc. Yudhishthira caused his brothers to perform the funeral rites of Cicupala, the son of Damaghosha; then he, with all the kings, installed the son of Cicupala in the sovereignty of the Codis.- § 292, v. Rajasūyikaparvan.

Qiquroman, a serpent. § 64 (Sarpasattra): I, 57, 2151 (of Takshaka's race).

Çighra = Skanda: III, 14631.

Cighra, a river. § 574 (Jambūkh.): VI, 9λ, 336.

Çîghraga = Sürya: III, 155.

Çikhandin', son (originally daughter) of the Pañcala king Drupada, and father of Kshattradeva. § 4 (Anukram.): I, 1, † 182.—§ 11 (Parvasaigr.): I, 2, 525.—§ 83 (Adivamçã. vatārana): I, 63, 2453 (Çoi Drupadād jajne kanyā putratvam āgatā).—§ 130 (Amçāvat.). I, 67, 2761 (incarnation of a Rūkshasa).- § 216 (Caitrarathap.): I, 165, 6323.- § 241 (Vidurāgamanap.): I, 200, 7379. — § 312 (Arjunābhigamanap.): III, 12, 594 (will slay Bhīshma).—§ 553 (Vaivāhikap.): IV, 72, 2352 (came to the marriage of Abhimanyu and Uttarā).—§ 561 (Yānasandhip.): V, 486, †1817, †1847 (will slay Bhishma), †1848; 50ζ, 2003 (is Ambā re-born (cf. § 573), has vanquished the Kalingas); **57**£, 2236, 2243 (Bhīshmaḥ . . . bhāgaḥ kṛtaḥ Couḥ); (o), 2263 (in the army of Yudhishthira).- § 562 (Bhagavadyānap.): V, 830, 2950.—§ 567 (do.): V, 126, 4221.— § 569 (do.): V, 140a, 4748; 1417, 4780.—§ 570 (Sainyaniryanap.): V, 151a, 5100, 5126 (Drupadatmajah, born for the destruction [of Bhishma]), 5128, 5129, (8), 5161; 153. 5193; 157, 5325.- 571 (Ulūkadūtāgamanap.): V, 160, 5484; 162, 5591; 163, 5684, 5697; 164, 5708 (is placed against Bhīshma).- § 572 (Rathātirathas.): V, 171, 5893 (Pançalarajasya sutah); 172, 5936 (Pancalyam), 5940 (Bhīshma will not slay C. because he has been a woman).--§ 573 (Ambopākhyānap.): V, 173, 5942, 5944; 188, 7389, 7407 (born as a daughter of Drupada); 189, 7418, 7419 (married to the daughter of king Hiranyavarman), 7422, 7426; 190, 7442, 7446, 7448, 7453; 191, 7456, 7478, 7482, (7483); **192,** 7487, (7492), 7495, 7496, 7505, †7514,  $\dagger 7515$ , 7517,  $\dagger 7533$ , 7589, 7541 (the sex of C. having been found out, Hiranyavarman prepared for war with Drupada, but C. then obtained the manhood of the Yaksha Sthunakarna), 7544, 7546, 7547, 7548, 7550, 7551 (is Amba re-born), 7554, 7555; 1947, 7598; 1967, 7624.—§ 576 (Bhagavadgītāp.): VI, 13, 499 (cete nihatah . . . . Bhīshmah Çonā), 501; 14, 508, 527 (Pañcalyena), 531, 557, 558 (Drupadātmajah); 15, 602 (çrüyate strī hy asau pürvam), 603, 605, 606; 19e, 713; 22, 779; 25x, 846.—§ 578 (Bhīshmavadhap.): VI, 4512, 1714, 1715, 1716 (fights Acvatthaman); 48, 1871 (tried to rescue Cveta), 1981; 50, 2063 (Bhishmasyantakarah); 51aa, 2117.—§ 579 (do.); VI, 541, 2325.— Cikhandin—Cini.

§ 580 (do.): VI, 580, 2416.—§ 581 (do.); VI, 634, 2789. - § 582 (do.): VI, 69a, 3063, 3082, 3084 (onam tathāsādya Bharatanam pitamahah | avarjayata sangrame stritvam tasyanusamemaran), 3086; 718, 3139 (fights Citrasena); 72e. 3162. -- § 583 (do.): VI, 75β, 3288.-- § 584 (do.): VI, 81, 3555; 82, 3602, 3604, 3606, 3611, 3613, 3614; 85°, †3759, †3769, †3777; 86, 3815, 3816 (strītvam cintya Coah, sc. Bhīshma). —§ 585 (do.); VI, 89v, 3946; 98, 4466, 4468 (pūrvam hi strī samutpannā), 4481, 4484 (strīpūrvakah), 4488, 4495, 4498 (Bhīshma will not slay ζ.).—§ 586 (do.): VI, 99ζ, 4510; 103μ, 4685, 4688, 4690 (attacks Bhishma); 107. 4966, 4968 (Bhishma advises Arjuna to fight with him. placing C. before himself), 4989, 4990, 4991.—§ 587 (do.): VI, 108, 4994, 4996 (in the van of the Pandavas), 4997. 5011, 5032, 5033, 5034, 5036, 5044 (attacks Bhishma); 109, 5055 (Pañcalyah), 5056, 5058; 110, 5094, 5096, 5110; 111, 5161; 112, 5215; 113, 5285 (Bhishmasya nidhanakankshi Conam puraskrtya, sc. Arjuna); 114, 5327, 5328, 5329; 115v, 5354, 5356, 5359, 5360, 5366; 116, 5431, 5433, 5436, 5451 (Pañcalyena); 117, 5452, 5453, 5455, 5458, 5473, 5475, 5513; 118v, 5554, 5556, 5564, 5568; 119. 5569, 5580, 5582, 5590, 5600 (stribhāvāc ca Coah), 5610, 5616, 5617, 5625, 5627, 5628, 5629, 5630, 5631, 5632 (placing C. ahead, Arjuna felled Bhishma); 120, 5695 (sa-i.e. Bhishma-hato Draupadeyena Pañodlyena Conā).-§ 589 (Dronābhishekap.): VII, 1, 2 (Pāncālyona, had slain Bhīshma); 10, 350 (Yājñasenim), 368.—§ 590 (do.): VII, 14. 537, 539 (fights Bhūricravas); (a), 577; 167, 645.— § 592 (Samcaptakavadhap.): VII, 21k, 903, 909, (µ), 916; 230, 963, 969 (description of his horses), 970, 974 (°ah putram Kshattradevam); 25, 1099 (Yajnasenim, battles with Vikarna).- \$ 593 (Abhimanyuvadhap.): VII, 400, 1695; 42π, 1743; 43ρ, 1770.—§ 596 (Pratijñāp.): VII, 83a, 2950.- \$ 598 (Jayadrathavadhap.): VII, 858, 3048.- \$ 599 (do.): VII, 95, 3534 (fights Balhīka); 111v, 4283; 1144, 4503 (fights Krtavarman), 4520, 4521, 4526, 4527, 4536, 4537; 124λλ, 5002; 150, 6506 (has slain Bhīshma); 151. 6535 (do.), 6554.- 600 (Ghatotkacavadhap.): VII, 153a, 6627; 154\$, 6654 (leader of the Prabhadrakas); 1560, 6763; 168x, 7008; 165, 7365 (battles with Krpa); 169, 7579, 7580, 7585, 7587, 7589, 7590 (do.); 171gg, 7731; 177χχ, 8059; 178ωω, 8082; 179βββ, 8118; 183ιιι, 8346. -§ 601 (Dronavadhap.): VII, 184a, 8366.-\$ 603 (Nārāyanāstram.): VII, 193γ, 8918; 195θ, 9008; 198, 9144 (sa cāpi srehtah pitrā to-i.e. by Drupada-Bhishmasyantakarah kila).- § 604 (Karnap.): VIII, 2, 36 (Yajñasenasya putrena, has slain Bhishma); 90, 287.—§ 605 (do.): VIII, 10. 370 (hato Bhishmo . . . . Conam puraskrtya Phalgunena), 12ββ, 454; 13, 495 (fights Krtavarman); 22ηη, 870, (κκ), 889; 26, 1057 (Bhishmamrtyuh), 1058 (fights Krtavarman), 1067; 30ff, 1230.- 608 (do.): VIII, 46, 2158; 48f, **2253**,  $(\rho)$ , **2281**,  $(\sigma)$ , **2296**; **49** $\chi$ , **2333**; **54** $\theta\theta$ , **2614**, **2615**, 2616, 2617, 2620, 2621, 2626, 2632 (fights Krpa); 56ππ, 2756; **60**βββ, 3001; **61**εεε, 3073, 3077, 3082, 3083, 3084, 3088, 3089; 66m, 3319; 70, †3506 (has slain Bhishma); 73, 3644 (do.), 3673 (do.), 3731; 74, 3796; 75, †3811 (fights Krpa), †3818, †3819; 787, 3955, 3957, (e'), 4001; **79** $\eta'$ , 4028, (i'), †4087; **82** $\kappa'$ , †4187, †4188, ( $\lambda'$ ), †4195, †4200; 93aρ', 4873; 96βa', 5031.—§ 609 (Calyap.): IX. 1γ, 30 (among the slain); 2ζ, 87.—§ 610 (do.): IX, 3κ. 165; **5**, 254; **7** $\tau$ , 336,  $(\chi)$ , 351.—§ 611 (do.): IX, 8 $\zeta$ , 396; 91, 451; 11\(\lambda\), 550; 15, 759 (fights Krtavarman and Krpa); 16, 801 (Pançalyan, fights Acvatthaman); 17w. †894; 18 $\beta\beta$ , 962, 968; 19 $\delta\delta$ , 1021; 20 $\theta\theta$ , †1084; 21 $\kappa\kappa$ , 1126; 23, 1190; 25 $\xi\xi$ , 1353.—§ 612 (Hradapraveçap.): IX, 30 $\epsilon$ , 1725.—§ 615 (Gadāyuddhap.): IX, 61 $\phi$ , 3418; 62 $\psi$ , 3462.—§ 616 (Sauptikap.): X, 5 $\epsilon$ , 196 (Bhīshmah.... Conam puraskrtya hato Gāndīvadhanvand.); 8, 368, 383 (is slain by Açvathāman.); 9 $\nu$ , 534.—§ 620 (Çrāddhap.): XI, 26 $\beta$ , 789 (his body is burnt; Pāncālyam.).—§ 630 (Rājadh.): XII, 27 $\beta$ , 803, 809 (Pāncālyam.).—§ 777 (Svargārohaṇikam p.): XIII, 169, 7783 (had slain Bhīshma), 7786, 7787, 7791.—§ 785 (Anugītāp.): XIV, 60 $\beta$ , 1781, 1786 (all. to the battle); 81, 2411 (do.).—§ 789 (Putradarçanap.); XV, 31 $\beta$ , 857 (Vyāsa declares  $\zeta$ . to have been an incarnato Rākshasa); 32 $\theta$ , 878 (°putrāh).—§ 793 (Mausalap.): XVI, 3 $\delta$ , 81.—§ 795 (Svargārohaṇap.): XVIII, 1 $\delta$ , 26 (Pāncālyaṃ).

Cf. also the following synonyms:-

Bhīshmahantr ("the slayer of Bhīshma"): VIII, 3082. Bhīshmanihantr (do.): X, 381.

Çikhandinī (Ç.'s name as a woman): V, 7421, 7423, 7424, 7440, 7451, 7456, 7457, 7473, 7519, 7527; Vl, 4468, 4469, 4484, 5036.

Draupadeya, q.v. Drupadātmaja, q.v. Pānçalya, q.v. Yājnaseni, q.v.

Cikhandin 2 = Krshna: XII, 1511. **Cikhandin**  $^3$  = Civa (1000 names  $^{1-2}$ ): XIII, 1310. Cikhandin ' = Vishnu (1000 names). Çikhandinî, v. Çikhandin 1. **Cikhanditanaya** = Kshattradeva: VIII, 176 ( $K^{\circ}$ ). Cikhaprokta (adj.), said of Pancacikha: XII, 11885 o-ena bhikshund). Cikhāvart(t)a, a Yaksha. § 269 (Vaicravanasabhāv.): II, 10, 398 (in the palace of Kubera). Çikhāvat, a rehi. § 264 (Sabhākriyāp.): II, 4a, 109. Çikhin <sup>1</sup> = Agni, q.v. **Cikhin**<sup>2</sup>, a serpent. § 564 (Mätaliyop.): V,  $103\gamma$ , 3628 (enumeration). Cikhin - Civa: VII, 9504; XIII, 1171 (1000 names 2). Cikshaka, a warrior of Skanda. § 615u (Skanda): 1X, 45n, 2578. Cīladhārin = Civa (1000 names 2). Cilāyūpa, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 253. § 64 (Sarpasattra): I, 57, 2150 (of Cilin, a serpent. Takshaka's race). Cilpika - Civa (1000 names 1). Cilpinam creshthah - Civa (1000 names 1). Çineh pautra(h), Çineh putra(h) = Sātyaki, q.v. Cineh suta(h) 1 = Satyaka, q.v.—Do. 2 = Sātyaki, q.v. Ciner naptr – Sātyaki, q.v.

Çini', father of Satyaka and grandfather of Satyaki (Yuyudhāna). § 599e (Jayadrathavadhap.): Atri > Soma > Budha > Purūravas > Ayus > Nahusha > Yayāti > Yadu (by Devayānī) > . . . . Devamīdha > Çūra (equal to Kārtavīrya) > Vasudeva; in Çūra's race was born Ç. About this time the svayamvara of Devaka's daughter Devakī took place, whom Ç. took up in his chariot for the sake of Vasudeva. Semadatta attacked Ç., who threw him to the earth, seized him by the hair and struck him with his foot, and then let him off. Çiva granted Somadaita that he should

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have a son (i.e. Bhūriçravas) who should in like manner strike C.'s son (i.e. grandson = Sātyaki) with his foot: VII, 144, 6032, 6034, 6035, 6037, 6041 (°ch sutam, i.e. Sātyaki), 6043 (do.).

Çini<sup>1</sup>, pl. (°ayaḥ), the race of Çini, a family or tribe. § 561 (Yānasandhip.): V, 48, †1854 (°īnām adhipaḥ, i.e. Sātyaki).
—§ 599 (Jayadrathavadhap.): VII, 114, 4481 (°īnām pravare rathe, i.e. Sātyaki); 140, 5819 (°īnam rshabhena, i.e. Sātyaki).
—§ 608 (Karṇap.): VIII, 82, †4186 (°īnām rshabham, i.e. Sātyaki), †4203 (°īnām rshabhaḥ, i.e. Sātyaki).

Çinipravara, Çinipravīra, Çinipungava, Çiniputra, Çinivīra — Sūtyaki, q.v.

 Cipivishța = Kṛshṇa (Vishṇu, Nārāyaṇa):
 XII, 1506,

 13229,
 13231 (= Nārāyaṇa, etymology);
 XIII, 6978

 (Vishṇu's 1000 names).

Çirîshaka, a serpent. § 564 (Mātalīyop.): V,  $103\gamma$ , 3630. Çirohārin = Çiva (1000 names<sup>2</sup>).

Çīrshin, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 258.

Cishtakrt = Vishnu (1000 names).

Cishteshta - Vishnu (1000 names).

Çita, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 253:

Çītā, a river (III, 11063), v. Sītā.

Çītāmçu, Cītaraçmi = Soma (the Moon), q.v.

Çītapūtanā, a female demon. § 502 (Manushyagrahak.): III, 230, 14481 (Piçācī).

Çîtavana, v. Sîtavana.

Citikantha 1 = Civa, q.v.

Çitikantha<sup>2</sup>, a serpent. § 793 (Mausalap.): XVI, 4η, †120.
Çitikeça, a warrior of Skanda. § 615u (Skanda): 1X, 45η, 2563.

Citiprabha = Vishnu: 1, 2506.

Çîtoshnakshujjarādhidhrk = Çiva (1000 names).

Civa', the great god (Mahādeva, or Rudra, etc.), husband of Umā. [§ 2 (Anukram.): I, 1, 32 (Sthānu, i.e. C., issued from the primordial egg). ]-\$ 28 (Amrtamanthana): I, 18, 1153 (swallowed the poison Kālakūṭa, and is therefore called Nīlakantha).-[§ 108 (Amçāvat.): I, 66, 2565 (Sthānu, i.e. C., was father of the 11 Rudras).]-[§ 130 (do.): I, 67, 2708 (Açvatthaman was born from the union of Mahadeva (i.e. C.), Antaka, Kāma, and Krodha). ]-[§ 174 (Dhṛtarūshṭravivāha): I, 110, 4371 (Hara, i.e. C., granted Gändhāri the boon that she should have 100 sons). ]-§ 190 (Arjuna): 1, 123, 4794 (°tulyaparākramaḥ, i.e. Arjuna; Arjuna will gratify (ankara, i.e. Ç., etc., all. to Kairātap.).—[§ 213 (Jatugrhap.): I, 143, 5698 (ayam samajah sumahan ramaniyatamo bhuvi | upasthitah Paçupater-i.e. Ç.-nagare Vāraņāvate).]-[§ 220 (Caitrarathap.): I, 169, 6428 foll. (in a former existence, Draupadi had five times asked Cankara, i.e. C., for a husband, therefore she became the wife of all the five Pandavas).]-[§ 238 (Pancendrop.): I, 197 (C. confined the five Indras in a cave).]—[§ 239 (do.): I, 197 (repetition of § 220).] — [§ 246 (Sundopasundop.): I, 211 (how C. got four faces).]—[§ 249 (Arjuna-vanavāsap.): I, 215 (gave a boon to Prabhanjana).] -[§ 255 (Agniparābhava): 1, 223 (Çvetaki gratified Rudra, i.e. C., and obtained Durvasas (who was a portion of C.) as his rtvij).]-[§ 263 (Sabhākriyāp.): II, 3, 72 (Sthāņu, i.e. C., performs sacrifices at Bindusaras).] — § 269 (Vaigravanasabhāv.): II, 10, 416 (together with Uma and numerous attendants, C., the friend of Kubera, is sitting in the palace of Kubera).—[§ 273 (Rājasūyārambhap.): II, 14, 629 (Jarasandha worshipped Mahadeva, i.e. Çiva).]— [§ 274 (do.): II, 15, 656 (Jarasandha kept many kings in the temple of Pacupati, i.e. C., in order to sacrifice them to C.).]—§ 293 (Dyūtap.): 11, 46, 1643 (Vrshadhvajam, etc.). — [§ 317b (Kṛshṇa Vasudeva): 1II, 12 (Kṛshṇa becomes Rudra, i.e. Çive; Çambhu, i.e. Ç., sprung from the forehead of Kṛshṇa; Kṛshṇa plays with Çankara as with a toy).] - § 330 (Indradarçana): III, 37, 1513 (Bhūtoçam, etc.).-[§ 331 (Kairātap.): 111, 38-39 (Arjuna fights with C., disguised as a Kirāta). ]—§ 332 (Mahādevastava): III, 39, 1627 (Arjuna praised C., Kapardinam, etc.).- § 333 (Kairātap.): 111, 40, †1662 (gave Brahmaçiras (Pāçupata) and Gāṇḍīva to Arjuna).—[§ 360 (Tīrthayātrūp.): III, 82, 5061 (Rudra, i.e. C., multiplied himself into ten millions (koti) of forms, in order that every one of the ten millions of munis who were assembled at Rudrakoti might see him first). ]-[§ 365 (Mankanaka): III, 83, 6089, 6095, 7001, 7005 (Mankanaka's relations to Mahadeva, i.e. C.).]--- 387 (Sagara): III, 106, 8836 (Tryaksham Tripuramardanam, etc., C. granted Sagara sixty thousand sons by his one wife and one son by the other).-[§ 389 (Gangavatārana): 111, 108-9 (gratified by Bhagiratha, C. sustained Ganga, when she came down from the sky). ]-[§ 3926 (Vaitarant): 111, 114 (how Rudra, i.e. C., obtained the bost part in sacrifices).] -§ 441 (Nivatakavacayuddhap.): III, 165, 11914 (Arjuna had obtained weapons from C.); [167-8 (repetition from Kairātaparvan)].—§ 459 (Mārkaņdeyas.): III, 189, 12955, (identified with Nārāyana).—§ 491 (Āngirasa): III, 220. 14162 (created from the navel of Pancajanya). - [§ 501 (Skandop.): III, 229 (Rudra, i.e. C., is identified with Agni, and Skanda is considered as his son). ]-[§ 504 (Skandayuddha). III, 231 (Rudra begat Miñjika and Minjika).]-§ 506 (do.): 111, 231, 14567 (accompanied by Umā, otc., C. proceeded to Bhadravata).-[§ 507 (do.): III, 231 (attacked by Mahisha, C. was rescued by Skunda, who slew Mahisha).]-[§ 524 (Jayadrathavimoksh.): III, 272 (Jayadratha sought the protection of C.).]-[§ 550 (Samayapālanap.): IV, 13, 339 (samāje Brahmaņo rūjan yathā Paçupator-i.o. C.-wa).]-[§ 565 (Galavac.): V, 111, 3825, 3828, 3829 (Maheçvara, i.e. C., dwells on Himavat; here C. (Mahadevah) received Ganga on his head; Devi (i.e. Uma) here performed austerities in order to win the affection of Maheçvara (i.e. C.). ]-§ 567 (Bhagavadyanap.): V, 124, 4177 (yuddhe yena-i.e. by Arjuna-Mahadevah sakshat santoshitah Civah, all. to Kairātaparvan); [131, 4422 (Ç. (Rudraḥ) appeared on the breast of Krshna)]. - § 573 (Ambopākhyānap.): V, [187, 7376 (C. (Umapatik)) promised Amba that she would become a man in her next birth and slay Bhishma)]; 188, 7396 (C. granted Drupada that he should have a daughter [i.e. Amba re-born], who would afterwards become a man). — [§ 574 (Jambūkh.): VI, 6, 213 (Ç. (Rudrah) performs sacrifices on Meru), 219 (accompanied by Uma, C. (Pacupatih) resides on Meru),  $\zeta$ , 241 (C. (Sthanuh) performs sacrifices at Bindusaras).]—[§ 575b (Çākadvīpa): VI, 11, 429 (Ç. (Çankaraḥ) is worshipped on Çākadvīpa).]—§ 594 (Mrtyu): VII, 52, 2046 (Harah, etc.; C. asked Brahman not to destroy the creatures).-[§ 595 (Shodaçarājik., v. Prthu Vainya): VII, 69, 2417 (when the punyajanas milked the earth, C. (Vrshadhvajah) acted as their calf).]-§ 596 (Pratijnap.): VII, 80-81, 2881 (in the night Arjuna and Krshna visit and praise C., who gives the Paçupata weapon to Arjuna).—[§ 599 (Jayadrathavadhap.): VII, 94 (C. gave an armour to Indra, who then proceeded against Vrtra).]-- [§ 599s (Çini): VII, 144, 6039, 6040 (Ç. (Mahaderah) granted that Somadatta should have a son).] - [\$ 6030 (Nārayana): VII, 201 (having become one with Brahman (brahmabhūtaḥ), Nārāyaṇa saw Ç., the master, origin and lord of the universe, the lord of all the gods, the supreme deity (sarvadevair abhishfutam) . . . smaller than the smallest and larger than the largest . . . Rudra, Hara, Cambhu, with matted locks on his head, the infuser of life in every form . . . the All-destroyer . . . with the celestial bow and quivers, cased in golden armour . . . who holds Pinaka, is armed with thunderbolt, blazing trident, battle-axe, mace and sword . . . who has the moon on his forchead, is clad in tiger-skin . . . who uses snakes as his sacrificial string . . . surrounded by numerous ghosts and spirits, who is the one, the abode of ascetic austerities; . . . who is water, heaven, etc., and who is the measure of the duration of the universe. Persons of wicked behaviour can never obtain a sight of that unborn one, that slayer of all haters of brahmans, that bestower of heaven (amptasya yonim, so NII.), but only brahmans of righteous conduct, when cleansed from their sins and freed from the control of grief, behold him with their mind's eye . . . that being whose body is the universe . . . with a garland of akshas round his neck, who sports with the fair Parvati . . . the destroyer of the Asura Andhaka . . . the three-eyed, the bluethroated god. C. granted boons to Nārāyaṇa).]--§ 603 (Nārāyanāstramoksh.): VII, 20241, 9504, 9519 (protects Arjuna; Vyasa praises C., and relates how C. destroyed Daksha's sacrifice).—§ 602d (Tripura): VII, 202, 9570 (C. makes war against Tripura).--§ 603 (Nārāyaṇāstramoksh.): VII, 2024, 9594 (Vyāsa praises C., and explains some of his names to Arjuna), 9622 (why he is so called). [With ch. 202, cf. XIII, 161-162, below.]-[§ 606 (Tripurākhyāna): VIII, **33-34** (*Ç.* makes war against Tripura).]—[§ 606*b* (Paraçu-Rāma): VIII, 34 (C. caused Rāma Jāmadagnya to fight with the Danavas and then gave him colostial weapons).]-§ 608 (Karnap.): VIII, 867, 4361 (Mahādevah, all. to Kairātaparvan); [87, 4428 (Ç. (Bhavaḥ) came to see the encounter between Karna and Arjuna)]. - [§ 615] (Mankanaka): IX, 38 (repetition of § 365).] - § 615u (Skanda): 1X, 44-[46], 2483 (Skanda sprung from the seed of Mahoçvara, i.e. C. (v. 2455); Skanda honoured C., who gave him a powerful companion and the army Dhananjaya). — [§ 615z (Arundhati): IX, 48 (Ç.'s relations to Arundhati).]-§ 616 (Sauptikap.): X, 77, 252 (Açvatthāman praises Ç. (Ugram, etc.), who appeared and gave Açvatthaman a sword. Then C. entered Acvatthaman's body).-[§ 617 (Aishīkap.): X, 17-18 (C. retired to the waters and did not partake in the creation; as no share was assigned to him, C. came to the sacrifice of the gods, pursued the embodied sacrifice, broke the arms of Savitr, and tore out the eyes of Bhaga and the teeth of Pushan; then the gods assigned a share to him).]—[§ 621b (Rājadh.): XII, 8, 241 (C. (Mahādevaḥ) at a great sacrifice requiring libations of all kinds, offered all creatures as sacrificial libations and then his own self).]-[§ 626 (do.): XII, 20, †612 (having sacrificed himself as libation at the sarvayajña, C. (Mahadevah) became the god of the gods).] - [§ 638b (Ramopakhy.): XII, 49, 1748 (Ç. (Mahādevaḥ) gave an axe to Rama Jamadagnya).]-§ 641 (Rājadh.): XII, 59, 2201, 2202 (Cankarah, etc., acquired the science of chastisement (dandaniti) from Brahman, abridged it, and handed the

abridged work (named Vaicalaksha and consisting of 10,000 adhyāyas) over to Indra); 122, [4498 (Ç. (Içānaḥ) was made the chief of the Rudras)], 4516 (Mahadevah), 4521 (Devadevah, etc.). - [§ 653b (Grdhragomāyusamv.): XII, 153 (revived a dead child).]-§ 656 (Khadgotpattik.): XII, 166, 6183 (as Brahman had created the sword, C. slew the Danavas with it, and then handed it over to Vishnu). — § 678c (Mrtyu-Prajāpatisamv.): XII, 257[-258], 9162 (Harijaļah Sthanur Vedadhvarapatik), 9163 (asked Brahmán not to destroy the creatures, cf. § 595). - § 693 (Vrtravadha): XII, 281a, 10120 (jagatpatik, C.'s energy assumed the form of fever and penetrated the body of Vrtra).—[§ 694b (Jvarotpatti): XII, 284 (how fever came into existence from the sweat of C. when he at Daksha's sacrifice pursued the embodied sacrifice). ] - [§ 695b (Dakshayajñavināça): XII, 285 (C. was not invited to the sacrifice of Daksha; urged by Uma, C. created Virabhadra from his wrath; accompanied by Bhadrakālī (Mahākālī), Vīrabhadra destroyed the sacrifice; then Daksha praised C. by reciting his 1,008 names (Civasahasranāmastotra)).]—§ 696b (Daksha-prokta-Civasahasranāmastotra): XII, 285, 10360, 10370 (1000 names 1), 10440, 10473 (having recited Civa's 1,008 names, etc., Daksha obtained boons from C.). - § 701b (Bhava-Bhargava-samag.): XII, 290, 10669 (C.'s relations to Uçanas).—§ 702 (Mokshadh.): XII, 295, 10805 (the gods applied to C., who slew three Asuras (so PCR.) together with their leader). - [§ 712 (Cukotpatti): XII, 324-325 (sitting on the top of Meru, C. was gratified by Vyāsa and granted him that he should get the son Cuka).]-[§ 716 (Cukābhipatana): XII, 334 (when Cuka had entered Bráhman, C. came and consoled Vyasa). ]-§ 717b (Nārāyanīya): XII, 342, 13152 (Içānam, identical with Nārāyana); [343, V) (how Rudra's - i.e. C.'s - throat became blue (nīla)), XIV) (Himavat gave his daughter Umā in marriage to Rudra and was therefore cursed by Bhrgu), (ω) (the battle between Rudra and Nara and Narayana)]; 350. 13705 (Brahmanah sutah, had promulgated the Pāçupata system (jñānam)). — § 717d (Brahma-Rudra-samv.): XII, 351[-352], 13723 (Caturvaktrasya—i.e. Brahmán's—lalāţaprabhavah putrah, discourse between him and Brahman).-§ 730 (Anuçasanik.): XIII, 14, 600 (had been gratified by Krshna at Badari), 606,  $(\beta)$ , 624, 650 (in order to obtain a son from the grace of C., Krshna repaired to the hermitage of Upamanyu on Himavat), 671 (Upamanyu enumerates the boons granted by C. to Hiranyakaçipu, etc.). — § 730g (Upamanyu): XIII, 14, 716, 793, 821, 878, 911, 938 (Upamanyu relates how C. showed himself to him and granted him boons).- § 730 (Anuçasanik.): 14, 963 (Krshna by his penances succeeded in seeing C., whom he praised); [15 (C. and Uma granted boons to Krshna)]; 16, 1105 (Tandin succeeded in seeing C., whom he praised); 17, 1141 (Civanam Civan, Upamanyu recited to Krahna the 1,008 names of C. (i.e. Mahadevasahasranamastotra), which had been uttered by Brahman and communicated to Upamanyu by Tandin), 1269; 18, 1362, 1364 ( Vyāsa, etc., had obtained boons from C.; conclusion of Upamanyu's discourse).—§ 734 (Anuçāsanik.): XIII, 26, †1848 (divaç oyutā oirasāptā ǰena Gangā, of. § 389). — [§ 746 (do.): XIII, 77 (Daksha gave to Çiva a bull whom he made his vehicle and banner, therefore he is called Vrehabhadhvaja; the gods made C. lord of the animals (Pacupati)).]-§ 747b (Suvarnotpatti): XIII, [84 (having married Umā, Ç., at the request of the gods, drew up his seed (therefore he is named Urdhvaretas), but a part

of it came out, whence Skanda arose)]; 85, 4109, 8, 4112 (C. assumed the form of Varuna and performed a sacrifice, in which Bhrgu, Angiras, and Kavi arose from the seed of Brahmán, etc.).—[§ 768b (Umā-Maheçvara-samv.): XIII, 140-148 (the discourse between Umā and C.).]- § 773d (Ānuçāsanik.): XIII, 161-162: Krshna said (declaring that he would recite the Catarudriya): It is Civa who created all creatures; when he looks angrily on D., As., G., or Pn., they cannot find peace anywhere. He pierced the Prajapati Daksha's sacrifice; D. and As. became stupofied, etc. (description); the Rshis performed propitiatory rites; Civa tore out the eyes of Bhaga and the teeth of Pushan (with his foot); the gods recited the Catarudriya. At last Civa became gratified and the gods assigned a large share [of the sacrificial offerings] to him; the sacrifice, which had been severed into two pieces, became once more united. The Asuras had in days of yore three cities in the sky (of iron, silver, and gold respectively); Indra was unable to pierce them; the gods then repaired to Rudra (Civa), who made Vishņu his shaft-head, etc.  $(\gamma)$ , and pierced the city and burnt it together with the Asuras. Beholding Mahadeva (Civa) transformed into a child with five locks of hair, lying upon the lap of Parvati, the latter asked the gods who he was. Indra resolved to kill him with his thunderbolt, but the child paralysed his arm; the gods and the Prajapatis could not realise that it was the lord of the universe, but Brahmán by his penances found out that it was Mahadeva, and praised him, and so did the gods; Indra's arm became restored. Taking birth as Durvasas, Civa resided for a long time at Dvaravati in my house. He is Rudra, etc. (δ) (XIII, 161). Krshna continued: "Civa has two forms: (1) one which is terrible (= Agni, lightning, and Surya) and engaged in all operations of destruction; (2) one which is mild and auspicious (= Righteousness, water, and the moon) and engaged in brahmacarya. These two forms again are subdivided into many forms. Half his body is Agni (fire), half is Soma (the moon)." Then Krshna enumerated and explained many of Civa's names, (c) R., D., G., and Aps. worship that emblem of his which is always erect and upraised. He loves to reside in crematoria, and there he burns and consumes all corpses; those persons who perform sacrifices there attain to the regions set apart for heroes. The brahmans know the Catarudriya in the Veda and the adoration (upasthanam) [of the same name] which is composed by Vyasa. Civa created Agni from his mouth. The lordship of Cakra, etc., is verily his. It is he whose mouth is roaring in the waters of the sea in the form of the huge mare's head (XIII, 162): XIII, 1618, 7496; 162, 7503, 7511 (why he is so called).—§ 778b (Samvartta-Maruttīya): XIV, 8a, 193, 208, 210 (C. resides on Munjavat, enumeration of his names (Carva, etc.)).—§ 782g (Guruçishyasamv.): XIV, 430, 1178 (paçunam içvarah).—§ 7950 (Mahūbharata): XVIII, 6, 258 (°sya bhavane).

Cf. also the following synonyms:—

Aja, q.v.

Ambikābhartr ("husband of Ambikā, i.e. Umā"):

Anangāngahara ("who deprived Kāma of his body"): XIV, 211.

Ananta: VII, 9612; X, 257; XIV, 206.

Andhakaghātin ("slayer of Andhaka"): VII, 2876; XIII, 805, 908.

Andhakanipātin (do.): VII, 9462.

Atharva: XIII, 901.

Babhru: XIII, 589, 1263 (1000 names 2).

**Bahurūpa:** 1, †7298; II, 417; III, 8836, 11978; VII, 9523, 9527, 9537, 9619 (etymology); X, 253, 258; XII, 2201, 12173; XIV, 185, 211.

Bhagaghna ("slayer of Bhaga"): VII, 9538. Cf. the next.

Bhagahārin,Bhagākshihan,Bhaganetraghna, Bhaganetrahan, Bhaganetrahara,Bhaganetranipātana ("destroyer of Bhaga's eyes"), q.v.

Bhārgava, q.v.

Bhava: I, †7298; II, 417 (the friend of Kubera), 1641; III, 1520, (1618), (1650), 1662, 8836, †10225 (osya, sc. ayatanam, visited by Yudhishthira on his tirthayātrā); VII, 2841, 2867, 2874, 2885, 2898, 2903 (mantram Bhoproklam), 2905, 2906, 2909, 2910, 9482 (omayam jagat), 9486, 9588, 9595; 202, v. 135 (only B., the verse is missing in C. after v. 9628, etymology of the name); VIII, 1217 (worshipped by Krshua and Arjuna), 1252 (all. to Kairātaparvan), 1437, 1551, 1584, 1611, 1626 (cakre sarathyam Bhosya Prapitamahah, all. to Tripurakhyana), †1741 (all. to Kairātaparvan), 4398, 4428 (came to see the encounter between Karna and Arjuna), †4573, †5044; X, 296 (°sayujyam āgalāķ), 785; XII, 10258, 10345, 10356 (1000 names 1), 10464, 10691, 10694, 11094, 13920; XIII, 605, 668, 686, 690, 696, 731, 738, 793, 803, 805, 848, 875, 908, 986, 995, 1003, 1019, 1058, 1075, 1119, 1145 (1000 names<sup>2</sup>), 1227 (do.), 1275, 1277, 1299, 1308, 3715, 4360 (among the 64 Vicvadevas), 6805, 6880, 7106 (°ānucarāḥ); XIV, 197, 208.

Bhavaghna (?): XIII, 908 (PCR. proposes to read Bhagaghna).

Bhima: VII, 2875; VIII, 4360; XIII, 1144 (1000 names<sup>2</sup>).

Bhūtapati, Bhūteça, q.v.

Brahmacārin, Brahmaciropaharta, q.v.

Cakrin, Candramaulivibhūshaṇa, Carmavāsas, Cekitāna, Cīravāsas (also VII, 9524, 9534), q.v.

Cambhu, q.v.

Cankara: I, 4800 (Mahadevam, all. to Kairataparvan), 6428, 6429, 7320, 7322, 7323, †7332, 8120; II, 864 (Jarasandha sacrifices human beings to C.); III, 514 (cf. Bruhmán), 1526 (Devadovam), 1561 (Kirūtarūpī), 1586, 1630, 1633, 1703 (°ena Trepuram nihatam, all. to Tripurakhyana), 8836, 9945, 11943 (all. to Kairātaparvan), 12007 (do.), 14574; V, 7391; VI, 429 (worshipped in Çākadvīpa), 1227 (Rudrāṇāṃ Cankaraç cusmi, says Krshna about himself), 2774 (nrtyantam iva Com (at the end of the yuga, PCR.)); VII, 2881, 2905 (darçanam Çosya, all. to Kairatap.), 3463 (osthanam), 6889 (ghorām Conirmitām, sc. açanim), 9503, 9521, 9550, 9563, 9618; VIII, 822 (sarvabhūtesho anujnātaḥ Çoeṇa, sc. Arjuna), 1443, 1454, 1457, 1466, 1495, 1586, 1598; X, 632 (all. to Kairatap.); XII, 2201, 4521, 5788, 5789, 5797, 5798, 10293 (°ad ūrdhvam nānyam paryāmi daivatam), 10683, 10692, 12639, 13272; XIII, 589 (Surāsuragurau), 675, 680, 717, 759, 776, 777, 872, 931, 963, 970, 1022; 1027, 1196 (1000 names 1), 1215 (do.), 1284 (°sannidhau, Brahmán sung the 1000 names of Civa), 1285, 1400 (Uma had performed austerities on Himavat in order to become the wife of C.), 1748 (Himavat was the father-in-law of C.), 4216 (priyakro Chosya, i.e. Skanda), 6338 (osyomaya sardham samvādam), 6508, 6768, 6806, 6874, 6920 (°syomayā sārdham samvādah), 7477; XIV, 193, 208.

Carva: III, 1550, 9951, 10549 (may be seen at Vātika-khanda at the end of every yuga), 11983 (repetition of Kairātap.), 12241; VII, 1754, 1756 (all. to Jayadrathavimok-shanap.), (3470); VIII, 1251 (all. to Kairātap.), 1562, 1592, 4360; X, 252, 782; XII, 4521, 10356 (1000 names¹); XIII, 663, 727, 783, 908, 931, 997 (Tridaçeçvarah), 1112, 1120, 1215 (1000 names²), 6374, 7462 (asrjat prajāh); XIV, 191, 208, 210. Cf. Sarva.

Çikhandin, Çikhin, q.v.

**Qitikantha:** VII, 9520; X, 253, 632, 803; XII, 6164, 13164, 13274 (\*tā, origin of the name: Nārāyaṇa seized Çiva by the throat, which became dark); XIV, 192, 210.

Çmaçānavāsin: X, 254.

**Grikantha:** XII, 13294 (origin of the name from the mark of Nārāyaṇa's hand on Çiva's throat), 13705 (*Brahmaṇaḥ sutaḥ*); XIII, 6397 (°tā, origin of the name: Indra hurled his thunderbolt at Çiva, whose throat was scorched).

Cukra: X, 253; X1V, 210.

Çūlabhṛt ("armed with the trident"): II, 402; VI, 2779 ("bhūt, C.).

Çüladhara (do.): 111, 1513.

Culadhrk (do.): 111, 6097; VIII, 1554; IX, 2236.

Cūlahasta (do.): 1X, 2483.

Çülānka (do.): X, 296.

Cūlapāṇi (do.): I, 1932 (iva), 8128; III, 499 (Cambhuh), 1594, 1622, 6055 (to be worshipped at Vaitaraṇī), 8836, 11979 (repetition from Kairūtaparvan), 15999 (sthānam..., C°eh, i.e. (lokarṇa); IV, 1406; V, 1993 (all. to Kairūtap.), 7376, 7413; VII, 3136 (iva), 9455; IX, 1858 (iva); X, 250; XII, 4502 (is appointed chief of the Rudras), 6169, 10809; XIII, 859, 929, †981, 3150, 3991, 6378; XVIII, 137 (ratyartham bhavatām hy eshā—i.e. Draupadī—nirmitā C°nā).

Cūlin (do.): 11, 1642 (°im, acc.); III, 8333 (vishāṇam C^h); VII, 2858, 2878; VIII, 1447, 1589, 1609, 4362; XIII, 32, 858, 867; XIV, 182.

Dakshakratuhara ("destroyer of Daksha's sacrifice"), Dakshayajñanibarhana (do.), Dakshayajñavināça (do.), Dakshayajñavināçana (do.), q.v.

Dandapāņi, Dandin, q.v.

Devaçreshtha, Devadeva, Devadeveça, Devādhideva, Devavara, Deveça, q.v.

Dhanadhyaksha: X, 258.

Dhanurdhara, Dhanus, Dhanvācārya, Dhanvantara; VII, 9536.

**Dhanvin**: VII, 9527, 9536; VIII, 1445; XII, 10361 (1000 names 1); XIII, 1156 (1000 names 2); XIV, 197, 200.

Dhruva: XIII, 609. Dhūrjati: VII, 9621 (etymology); XIII, 7510 (do.).

**Digvāsas**: XIII, 695, 753, 808, 898, 1155 (1000 names 2).

Divyagovrshabhadhvaja: XIV, 209. Cf. Vrshabhadhvaja.

Durvāsas, q.v.

Ekāksha: XIII, 7503.

Ganādhyaksha: X, 258; XII, 10421 (1000 names 1).

Gananām pati(h): VII, 9589.

Ganeca: III, 1629.

Gaurica ("husband of Gauri"): XIV, 210.

Gaurihrdayavallabha ("dear to Gauri's heart"): X, 258.

Giriça: I, 7296; III, 1622, 1662; V, 1993 (Mahadovam, all. to Kairūtaparvan); VII, 9524; X, 250, 252, 766, 772; XIV, 196.

Girīça: XIII, 6348, 6877; XIV, 1883, 1914.

Govrshabhānka ("having a bull as his mark"): XIII, 6902.

Govrshadhvaja ("having a bull in his banner"): III, 11978, 11989, 14428; XIII, 4002. Cf. Vrshadhvaja.

Govrshottamavāhana ("having the excellent bull as his vehicle"): X, 259.

Hamsa, q.v.

Hara: I, 4371 (granted Gāndhārī 100 sons), 7970 (Bhaganetraharam); II, 754 (Rudram, etc.), 1642; III, 1551, 1617, 1624, 1630, 1635, 1666, 8838, 9943, 9955, 9962, 14542, 15855; V, 7116 (°tulyaparākramaḥ, i.e. Rāma Jāmadagnya); VII, 1755 (repetition from Jayadrathavimokshaṇaparvan), 2046 (Çivaḥ), 3463, †6726 (yathā), †8410 (°vrshodaragātrasamadyutiḥ, sc. the moon), 9453, 9505, 9541, 9562, 9583, 9628 (etymology); VIII, 1504, 1506, 1524, †4661; IX, 2512 (?), 2807; X, 249, 253, 291, 293; XII, 8551 (Brahma-H°ādishu), 10344, 10457, 13302 (Viçveçaṃ); XIII, 772, 774, 775, 779, 813, 826, 968, 980, 1143, 1146 (1000 names²), 1156 (do.), 1234 (do.), 1312, †1847 (°sya bhāryā, i.e. Gaṇgā), 6361 (°tulyāmbaradharā, sc. Umā), 6363, 6364, 6369, 6370, 7106 (°tulyaparākramāḥ); XIV, 211.

Harirudra, q.v.

Haryaksha: IX, 595 (saçulam iva Hom).

İça, İçāna, İçvara, q.v.

Jațādhara ("wearing matted locks"): III, 1625.

**Jațila** (do.): VII, 9454; X, 254; XII, 10366 (1000 names 1), 10445.

Jatin (do.): VI, 2046; VII, 2858, 2879; XIII, 1145 (1000 names 1), 1171 (do.).

Kāla, q.v.

Kāmānganāça ("who destroyed the body of Kāma"): XIII, 907.

Kapāli[n] ("carrying human skulls"): II, 1641 ("im, acc.).

Kāpālin (do.?): VII, 159; XIII, 1217 (1000 names<sup>2</sup>).

Kapardin: III, 1624, 1936, 14126 (\*sutām); V, 7385; VII, 2875, 9453, 9521, 9530; VIII, 1530, 4360; X, 248, 791; XII, 4521, 13114 (identified with Nārāyana), 13148 (Rudrah), 13300; XIII, 609, 614, 1159 (1000 names 2), 6877, 7460; XIV, 192, 1884.

Khutvāngadhārin: X, 254.

Kirāta, q.v.

Krttivasas ("clad in skins"): II, 1642; VIII, 1449, 1505; X, 256, 789; XIII, 1283, 1348; XIV, 204.

Kumārapitr ("father of Kumāra, i.e. Skanda"): VIII, 1450; X, 259.

Lalāṭāksha ("having an eye on his forehead"): III, 1628.

Lelihāna: XIV, 198.

Lokabhāvana,Lokaguru,Lokanātha,Lokeça,

Lokeçvara, q.v.

Mahādeva ("the great god"): I, 433 (Kirātavapushā), ††678 ("krtyām), 2708 ("antakābhyām, Açvatthāman was bovn from a part of Mahādeva, etc.), 4800 (Cankaram, all. to Kairātap.), 7682, 7706 (Sthānuh, how he got four faces), 8117, 8135, 8470 (all. to Kairātap.); II, 417 (in the palace of Kubera), 467 (sahomah, in the palace of Brahmán), 629

(Umapatim, worshipped by Jarasandha), 754 (Rudram), 1642; III, 1544, (1547), 1611, 1622, 1625, 1632, 1642, 1645. 1665, 1688, 1952 (all. to Kairātap.), 4093 (oprasādās ca ganapalyañ ca vindate, sc. by bathing in Rudravata - B. Bhadravata), 5042 (to be worshipped at Rudrapada (? rudram padam)), 5064, 6072 (to be worshipped at Mrgadhuma), 6089, 6095, 7001, 7005, 7042 (to be worshipped at the tīrtha Naraka), 8002, 8105 (to be worshipped at Calagrama). 8161 (on Criparvata), 8192, 8205 (in Jyeshthasthana), 8210 (to be worshipped at Munjavata), 8522 (in Brahmasaras), 8847, 11941, 11986, 11994, 11995 (repetition from Kairatap.), 12305 (sagaņaḥ), 14521 (Tripurārdanam), 14569; IV, 1298 (Kirātavecmapraechannah, all. to Kairatap.); V, 1993 (Giricam), 3828 (atra-i.e. in the north-Gangam Moh patantim gaganāc cyutam pratigrhya dadau loke manushe), 3881, 4177 (all. to Kairātap.), 7381, 7385, 7892; VII, 2052, 2875, 2885, 6039, 6040 (granted a boou to Somadatta), 7047 (all. to Kairatap.), 9504, 9505, 9542, 9560, 9588, 9595, 9602, 9623 (etymology), 9636; VIII, 1466 (Civa became endued with the half of the united energy of the gods, and from that time he was called Mahadeva), 1467, 1511, 1544, 1585, 1592, †4055 (all. to Kairatap.), 4361 (Cival, do.); IX, 2227. 2228, 2233, 2235 (Rudrat), 2240, 2414, 2799, 2801 (gratified by Arundhati); X, 247, 298, 307, 311, 766, 767, 793, 811; XII, 241 (Viçvarūpah), †612 (sacrificed himself at the sarvayajña), 1748 (gave weapons to Rāma Jāmadagnya). 4498 (Içanam, was made lord of the Rudras), 4504, 4516 (Civah), 4520 (Prajāpatih), 6169 (Culapānih, slew the Asuras with the sword), 9168, 10221 (Pacupatim), 10226, 10233, 10252, 10254, 10286, 10331, 10461, 10471, 10688, 12168, 12173, 12177 (gratified by Vyasa, Civa granted him the son Cuka), 12334, 12335 (performed austerities on the mountain Adityaparvata), 12639 (consoled Vyasa after the death of Cuka), 12673 (?); XIII, 590, 664, 679, 683, 685, 695, 696, 719, 724, 737, 757, 758, 762, 769, 795, 797, 837, 855, 865, 875, 880, 927, 934, 943 (jagaterashta), 964, 965, 972, 999, 1038, 1039, 1104, 1216 (1000 names 3), 1271, 1308, 1326, 1328, 1331, 1351, 1365, 1366, 1712 (to be worshipped in the hermitage of the Krttikas), 3718, 3723 (made the bull which was given to him by Daksha his vehicle and banner), 3724, 3993, 4133 (assumed the form of Varuna and performed a sacrifice), 4932 (Gangāyāç ca durutsahām mūrdhnā dhārām Mahadevah çirasa yam adharayat), 5255, 6484, (6527), 6747, (6748), 6893 (identified with Krshna), 7129 (? Rantidevam), 7463, 7501, 7503, 7509 (etymology); XIV, 203, 206, 212,

Mahāgaņapati: X, 254. Mahāyogin: XIV, 206.

Maheça ("the great Lord"): XIII, 780.

Maheçvara (do.): I, 1154, 7701, 8128; II, 416; III, 883 (°çaroddhūtam papāta Tripuram yathā), 1939 (ashtamūrtinā, all. to Kairātap.), 5014 (worshipped in Damin), 5045 (to be worshipped on Devikā), 7048 (do. at Gaigāhrada), 9906, 9942 (Nīlakanthāt), 11977 (repetition from Kairātap.), 14500, 14513 (na aprçanti grahā bhaktān narān devam M°m), 14526 (father of Skanda), 14567 (Çivam ity eva yam prāhur Īçam Rudram Pitāmaham | bhāvais tu vividhākāraih pūjayanti M°m), 14572, 14617, 14618, 15160 (the Dānavas had formerly obtained Duryodhana from Maheçvara), 16188 (°sakham, i.e. Kubera); V, 2031 (°samam krodhs, sc. Bhīma), 3152 (°samaḥ krodhs, sc. Bhīma), 3826 (on Himavat), 3829, 7498; VI, 222, 1955 (yathā); VII, 2668 (all. to Kairātap.), 2838 (alew the Daityss with the Pāgupāte weapon), 2908,

3462, 3469, 6818 (jaghana . . . . Maheçvara ivandhakam), 6864 (all. to Tripurākhyāna), 7131 (°samo yudhi), 7979 (all. to Tripurākhyāna), 9513, 9532, 9546, 9553, 9566, 9567, 9583, 9587, 9591, 9601, 9607, 9616 (etymology), 9618, 9629; VIII, 1330 (yathā Brahmā Maheçvaram, sc. acted as charioteer to), 1463, 1565, 1570, 1573, (1587), 1598, (1602); IX, 2717 (kecit Mosutam vadanti, sc. Skanda), 3031 (Brahma Vishnu-Mahogvaraih); X, 296; XII, 6205 (°pranītag ca Purāņe niccayam gatah, sc. the sword), 10126, (10132), (10232), (10234), 10292, 10303, 10330, 10332, 10426 (1000 names 1), 10671, 10674, 12183 (granted to Vyasa the son (luka), 12957 (protected Bana, but was vanquished by Krshna), 13164 (Devadeve, identified with Narayana), 13686 (oprasadena, cf. v. 12183, PCR. has Mādhava); XIII, 599, 600, 700 (Devadevāt), 727 (Viçvarūpah), 755, 770, 778, 801, 806, 823, 829, 856, 871, 911, 923, 948, 966, 978, 1081, 1163 (1000 names<sup>1</sup>), 1280, 1296, 1322, 1337, 1343, 1348, 1702 (csya tristhane, a tirtha on the spot where Clanga flows in a northward direction), 1830 (held Ganga on his head), 3346 (performed austerities surrounded by cows), (6173) (discourses about kine), 6376, (6381), (6399), (6105), (6414), (6424), (6451), 6482, (6509), (6642), (6652), 6664, (6684), (6729), (6737), (6743), 6800, (6807), 6913, 6917, 7470, 7479, 7503, 7507 (etymology), 7519, 7530; XIV, 141 (in Vārāņasī), 182, 209, 1889 (suraçreshtham).

Mahishaghna ("slayer of Mahisha"): XIII, 905.

Makhaghna ("destroyer of [Daksha's] sacrifice"):
VII, 2876.

Midhvas: III, 1628; VII, 9524; XIV, 195.

Mrgavyādha: XIV, 197.

Munindra: XIII, 687.

Nandīçvara: XII, 10481; XIII, 1189 (1000 names 2), 1747 (°sya mūrttim), 7103 (mahākāyo grāmanīr Vrshabhadhvajah).

Nicācarapati: VII, 2046.

Nilagrīva ("having a dark neck": III, 1625; VII, 2876; VIII, 1447; XII, 10359 (1000 names 1). Cf. the next.

Nīlakantha (do.): I, 1154 (origin of the name: Çiva swallowed the poison Kālakūṭa, then his throat became dark); II, 1641; VII, 9471, 9541; XII, 13206 (origin of the name: Nārāyaṇa seizod Çiva in the throat, which became dark); XIII, 843, 1154 (1000 names<sup>2</sup>). Cf. Çitikaṇṭha.

Nilalohita: VIII, 1505; XIII, 910 (Rudrānām Nilalohitah), 1089.

Pacubhartr: IX, 2414; XII, 10291; XIII, 620.

Paçupati: I, 5698 (a festival in honour of him at Vāranāvata); II, 402 (in the palace of Kubera), 656 (°er grhe, Jarāsandha kept the vanquished kings), 1642; III, 14545, 15855; IV, 339 (P°er iva, sc. samāje); V, 7593 (had given the Pāçupata weapon to Arjuna, all. to Kairātap.); VI, 219 (on Meru); VII, 9615 (etymology); IX, 2664 (gave Skanda an army of bhūtas named Dhanañjayā); X, 447 (nyapātayat...paçūn Pa°ir yathā); XII, 10221, 10230, 10238, 10692, 13365; XIII, 698, †771, 780, 3724 (origin of the name), 4113, 4115, 4164, 7515 (etymology); XIV, 209.

Parameçvara, q.v.

Pinākadhṛk ("armed with the bow Pināka"): I,7831; III, 1586, 8522, 11939, 11977; IV, 779 (iva); VI, 225, 2770 (iva); VII, 9471, 9564, 9636; XII, 10241, 10258; XIII, 1188 (1000 names), 1250 (do.), 4110, 6388, 6651, 7467; XIV, 2299 (yatha).

Pinākagoptr (do.): III, 1628. Pinākahasta (do.): XII, 12639.

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Pinākapāṇi (do.): III, 1551; IV, 1434; VIII, †1523; X, 134 (iva); XIII, 881, 6409.

Pinākin (do.): I, 1491 (iva); II, 1642 (°im, acc.); III, 1543, 1591, 1615, 1664, 1666, 8836 (°im, acc.), 10550, 14559; IV, 1960 (iva); V, 5897 (iva); VI, 225, 684 (plur.), 2770 (iva); VII, 2877, 3465, †9455, 9534; VIII, †3521; IX, 2483; XII, 5793, 10685; XIII, 667, 981, 6806.

Pingala: XIII, 882. Pitāmaha, q.v. Prajāpati, q.v.

Prajāpatimakhaghna ("destroyor of Prajāpati's [i.c. Dakshu's] sacrifice"): VIII, 1446.

Pūshno dantabhid: XIV, 193.

Pūshņo dantavināça(h): VII, 9541.

Rājarāja, q.v.

Rudra: I, 538 (°māhātmyam), 569, 1668 (yathaiva bhagavān Rudro viddhvā yajnamrgum), 2529 (°eyānucarah çriman Mahakalah, i.e. Bana), 7971 (?lokoshu sendra-Rudroshu), (8116), 8122, (8126), 8127, 8133, 8134, 8136, 8138; II, 754, 862 (Jarāsandha sacrificed the vanquished kings to Rudra), 1642; III, 481 (identified with Krshna), 1441, 1444, 1592, 5015 (to be worshipped at Damin), 5061 (at Rudrakoti). 6097. 7097 (worshipped by Vishnu at the tirtha Suvarnākhya), 8105 (at Cülagrāma), 8416 (had obtained Brahmaçiras and given it to Arjuna), 8417, 8841, 8852, 10101, 10103, 10104, 10105, †10225 (\*sya, sc. ayatanam, visited by Yudhishthira on his tīrthayātrā), 11938, 12237 (Devadevāya), 14103 (yathā Rudrāc ca sambhūtah, sc. Skunda), 14391 (= Agni, C., but B. has Rudram Agnimukhām Svāhām), 14428 (Rudram Agnim dvijah prahu, Rudrasunus tatas tu sah, sc. Skanda, the son of Agni), 14429 (Rudrena cukram utershtam tao Chvetah parvato 'bhavat'), 14430, 14431 (anupraviçya Rudrena vahuim jāto hy ayam çiçuh, i.e. Skanda), 14432, 14495 (purusheshu yathā Rudras tathāryā pramadāsv api), 14521, 14522, 14523, 14528 (Minjikaminjikam mithunam Rudrasambhavam), 14551 (°sya çulah, named Vijaya), 14553 (°sya paţţiçah), 14556, 14558, 14564, 14566, 14567, (14571), 14601, 14602, 14605, 14625, 16020 (anvadhāvad mrgam Rūmo Rudres tārāmrgam yathā); IV, 1536 (all. to Kairātaparvan), 1982 (had given Arjuna the Raudra weapon), 2011 (oparakramah, i.e. Arjuna); V, 457, 3969 (reme . . . yathā Rudraç ca Rudrānyām), 4482, 5381, 5604, 5856 (ovat), 7378; VI, 213 (on Meru), 2776 (Pinakam iva Rudraeya), 2797 (do.), 4679 (ovat); VII, 456, 755 (pātayishyāmi Rudrah pacuganān iva). 787 (ākrīda iva Rudrasya ghnatah kalātyays pacan), 1289 (lokeshu sendra-Rudreshu), 1756 (all. to Jayadrathavimokshanaparvan), (2054), 2220 (granted Cibi imperishable wealth), 2574 (Jayadrathah varadanena Rudraeya), 2691 (had given a weapon to Arjuna), 2874, 2899, 3676, 5013 (°syakridasadreah), 5956, 6180 (akridanam iva Rudrasya), 6236 (nyahan Rudrah paçun iva), 6416 (Cakrantakopamam), 6723, 6810 (opendravikramah, sc. Acvatthaman), 6993 (all. to Kairātap.), 7939 (°opendravikramah, sc. Karna), 7986 (acanīm Ronirmitam), 8617, 8815 (Osya [C. Ruddhasya] nighnatah paçun yatha), 9453, 9462, 9486 (obhaktah Keçavah Rosambhavah), 9490, 9504, 9519, 9520, 9558, 9558, 9561, 9592, 9594, 9609, 9612, 9635 (etymology); VIII, 146 (krtvā mahāyuddham . . . yathā Rudroņa cāndhakaḥ), 1248 (°syākrīdasannibham), 1447, 1496 (°dandah), 1501, 1555, 1559, 1561, 1563, 1575, 1577 (°kalpaḥ, sc. Çalya), 1620, 1623, 1629, 2224 (avadhīt . . Rudrah paçun iva), 2742 (iva), 3141 (nighnatah sarvabhūtāni Rudrasyeva), 3667 (rūpam Ropendrasamam), †4611 (iva); IX, 188 (°syākrīdaeannibham), 722 (°syākrīdanam yathā), 847 (vyapothayata . . . Rudrah paçūn iva), †911 (sasarja . . Rudro 'ndhakayantakaram yatheshum), 1130 (yathā), 2235, 2488, 2492, 2507, 2666 (otulyabalaih), 2756 (friend of Kubera); X, 134 (iva), 249, 252, 254, 305, 780, 788, 799; XI, 439 (°akrīdanibham); XII, 141, 439, †2791, †2792, †2793, 4430 (°tanayah, i.e. chastisement), 4472 (Munjaprshthah . . Rudrasevitah), 4521, 5752, 6135 (the eighth son of Brahman), 6164 (Rehabhaketave), 6165, 6172, 6173, 6175, 6183, 6185, 6202, 10284, 10308 (°tulyā gaṇāḥ), 10320, 10321, 10322, 10325, 10327, 10669, 11706 (if the soul (jiva) escapes through the breast, one goes to Rudra), 11785 (Viçvarūpasya), 12177 (on Meru), 12645, 12737 (krodhajah), 12915 (devakrodhād vinihertah), 13016, 13043 (created ten other Rudras), 13085 (son of Brahmán, issued from the forehead of Brahmán), 13140, 13146, 13149, 13152, 13155 (identified with Narayana), 13156, 13158, †† 13206 (Daksha caused a third eye to appear on the forehead of Rudra), †† 13222 (wood Umā), †† 13223, 13268, (his encounter with Nara and Nārāyana), 13273, 13274, 13278, 13284, 13289, 13291, 13295, 13300 (Devadevam), 13563, (13729), (13735); XIII, 597, 681, 687, 693, † 781, 818 (Devadevena), 864, 941, 1003, 1279, 1286, 1361, 1379, 1396 ("syāyatanam), 1411, 3723 (made the bull given to him by Daksha his vehicle and banner), †3727, 3991 (Culapāņih), 3993, 3994, 4008, 4025 (\*sya retah praskannam agnau, whence arose Skanda), 4084, 4105 (Īçasya), 4112, 4164 (identified with Agni), 5245 (°kanyābhih), 5283 (°devarshi-kanyābhih), 5972, 7110 (°anala-Vasuprabhah, so. rshayah), 7124 (°sankaçah . . . Brahmalaukikāh), 7475, 7477, 7478, 7480, 7483 (mahā°), 7484, 7488, 7493, 7496, 7502, 7508 (etymology); XIV, 192, 1132, 1922.

Rshabhaketu ("having a bull for his banner"): XII, 6164.

**Sarva** (B. has often Carva): II, 1642 (B.  $C^{\circ}$ ); VII, 2869 (do.), 2872 (do.), 2874 (do.), 2881, 2888 (B.  $C^{\circ}$ ), 9508, 9523, 9565 (B.  $C^{\circ}$ ), 9594, 9620 (etymology); IX, 2239; XII, 10363, 10391 (1000 names 1); XIII, 720, 742, 1036 (B.  $C^{\circ}$ ), 1143 (do.), 1145 (1000 names 2), 1206 (do.), 1303 (B.  $C^{\circ}$ ), 4164 (do., identified with Agni), 6872 (B.  $C^{\circ}$ ), 7496; XIV, 201.

Sarvabhūtaguru, Sarvabhūtamaheçvara, Sarvabhūtapati, Sarvabhūteça, q.v.

Sarvadeveca, Sarvadevecvara, q.v.

Sarvalokapitāmaha, Sarvalokeçvara, Sarvalokeçvara, q.v.

Sarvayogeçvareçvara: XII, 10240.

Sthanu: I, 32 (came out from the primordial egg), 2565 (father of the eleven Rudras), 7702, 7706; II, 72 (at Bindusaras), 298 (?, in the palace of Indra), 1641; III, 1518, 1935 (ekādaçatanuh), 4091 (os tīrtham, i.e. Rudravata or Bhadravata), 5092 (Munjavatam nama Sthanoh ethanam), 7034 (Yogeçvarah, at Pañcavați), 8883, 10409 (or mantrani, are to be recited at Pushkara), 12285 (all. to Kairātaparvan); VI, 241 (at Bindusaras); VII, 2046, 2047, (2049), 9488, 9505, 9522, 9538, 9570, 9625 (etymology); VIII, 1434, 1435 (Īçānam), (1459), 1508, 1534, 1535, 1554 (Çūladhrk), 1572, 1607, 4362, †4561; IX, 300 (or vrshasya sadrçam, sc. Açvatthāman), 2362 (performed austerities at Sthānutīrtha), 2363, 2527; X, 252, 773, 788; XII, 2201 (Civah), 4521, (Çivah), 9162 (Çivah), 9163, (9165), (9170), 9177, 10431 (1000 names 1), 12685; XIII, 716, 841, 843 (ashtadaçabhujam), 1001, 1144 (1000 names 3), 2013, 5972 (on sthane), 6923, 7503, 7512 (etymology); XIV, 194, 210.

Suraçreshtha, Surasattama, Surāsuraguru, Suravara, Sureça, Sureçvara, q.v.

Svayambhü, Svayambhuva, q.v.

Triçūlahasta ("armed with the trident"): XIV, 207. Triçūlapāņi (do.): III, 5045 ("eḥ sthānam, on Devikā); VII, 9533.

Tridaçapungava, Tridaçeçvara, q.v.

Trilocana ("having three eyes"): III, 499, 15802; VII, 9563.

Trinayana (do.): IX, 2799; XII, 13724; XIV, 207. Trinetra (do.): III, 12241; VII, 2878; XII, 10357 (1000 names<sup>1</sup>); XIII, 1241 (1000 names<sup>2</sup>).

Tripuraghātin ("destroyer of Tripura"): X, 255. Tripuraghna (do.): III, 7098, 12253, 14319, 14427; VII, 3941, 9538; XII, 10357 (1000 names'); XIII, 1306; XIV, 207.

Tripuraharta (do.): XIII, 906.

Tripuramardana (do.): III, 8835.

Tripuranaçana (do.): XIII, 6542.

Tripurantaka (do.): II, 1641.

Tripurāntakara (do.): II, 754.

Tripurardana (do.): III, 14521, 15855.

Tripuravighna (do.): XIV, 205.

Tryaksha ("having three eyes"): I, 7315 (pl., i.e. the Pāṇḍavas); II, 1504; III, 1513, 1656, 8835; VII, 9504, 9541, 9629 (Çiva created a third eye on his forchead); VIII, 1450, 1571, 4360; XII, 10349 (1000 names').

Tryambaka: I, \$160; 1I, 403 (in the palace of Kubera); IVI, 1525, 1625, 1660, 1661, 1666, 8836, 11984 (repetition from Kairātap.), 11992, 14624, 15857; VII, 111 (all. to Kairātaparvan), 1464, 1579 (yathā), 1937 (samprajahrāte pureva Toāndhakau), 2229 (jaghāna . . . pureva Too 'ndhakam), 2875, 2887, 2979 (all. to v. 2820 foll.), 9288, 9564, 9624 (etymology), 9643; VIII, 788 (yudhyasva Toenāndhako yathā), 1444, 1452, 1600; IX, 306 (worshipped by Drona); X, 801; XII, 1668 (Kṛshṇa identified with T.), 10357 (1000) names 1), 10434, 12184 (granted Vyāsa the son Quka), 13720 (Brahmanā saha samvādam Tosya); XIII, 684, 7503; XIV, 203, 207, 1913.

**Ugra:** 1, †7298; II, 1642; VII, 9525; VIII, 4360; X, 252; XII, 10369 (1000 names<sup>1</sup>); XIII, 1213 (1000 names<sup>2</sup>); XIV, 198, 204, 210.

Ugreça: III, 8836.

Umāpati ("husband of Umā"): I, 7832; II, 402, 417, 629, 1642; III, 1547, 1656, 4091, 7042 (Viçveçvaram, in the tīrtha Naraka), 8169 (worshipped in Gokarņa), 8836, 14622, 15801, 15855; V, 1994, 7376, 7379; VII, 9519, 9529; VIII, 1440, 1697; IX, 2472; X, 248, 253, 632; XII, 2201, 4521, ††6977 (Viçveçvara U°k Kāmam abhivartamānam anangatvena çamam anayat), 10328, 10677, 12173, 13301, 13705; XIII, 1154 (1000 names²), 1250 (do.), 7492, 7636; XIV, 180 (on Muñjavat), 185, 209, 211.

Vedhas, Vibhu, q.v.

Viçālāksha: XII, 2093, 2201 (composed the çāstra Vaiçālāksha), 4498; XIII, 753, 1151 (1000 names 3).

Viçva, Viçvakarman, Viçvamūrti, Viçvarūpa, Viçvasambhava, Viçvasrj, Viçveça, Viçveçvara, q.v.

Vilohita: VII, 2877; VIII, 1447; X, 256: XII, 10359 (1000 names); XIV, 202.

Virupāksha: I, 569 (Rudram), 7970 (Haram); III, 15801 (Ūmāpatim); VII, 9463, 9529; XII, 7551 (bhatamātrgamādhyaksham), 10844 (Harah), 10349 (1000 names 1).

Vṛsha, Vṛshabha, q.v.

Vrshabhadhvaja ("having a bull in his banner"): III, 1634, 1635, 1664, 5061, 14547; V, 7385; VII, 2839, 2857, 2886, 9489; VIII, 1519, 4445; XII, 10345, 10682; XIII, 3724 (origin of the name), 6357, 6921, 7103; XIV, 1886.

Vṛshabhānka ("having a bull as his mark"): XIII, 3725, 6339, 6345, 6360.

Vṛshabhavāhana ("having a bull as his vehicle"): X111, 4003.

Vrshadhvaja (- Vrshabhadhvaja): II, 481, 1640; III, 1642, 6045, 6055, 7034, 7099, 8056, 8069, 8107, 8161, 15802; V, 7380, 7381; VII, 2417 (acted as the calf when the punyajanāh milked the carth), 2879, 2897, 9530, 9593; XII, 12331; XIII, 927, 929, 6322, 6387.

Vrshaketana (= do.): III, 14561.

Vṛshāṅka (= Vṛshabhāṅka): 111, 10907; VII, 2894, 2901, 2980, 9531; VIII, 1436.

Vṛshavāhana (= Vṛshabhavāhana): I, †7298; XIII, 1347.

Yāmya: VII, 9521; XIV, 193.

Yati: XIV, 196.

Yogeçvara, Yogin, q.v.

[Remarks.—Besides the above synonyms, numerous epithets of Çiva of minor importance are found in hymns or descriptions of him scattered about in the Mahābhārata; of. especially the following passages:—III, 1624-1633; VII, 2857-2861, 2863-2868, 2874-2884, 9451-9458, 9460-9463, 9464-9471, 9502-9541, 9588-9589, 9594-9635; VIII, 1445-1452; X, 252-261; XII, 10440-10460; XIII, 731-756, 784-828, 880-923, 936-947, 1002-1018, 1040-1102, 1368-1376, 4111-4112, 7462-7467, 7491-7631; XIV, 191-212.]

Civa (1000 names 1-2), v. next, etc.

Civasahasranāmastotra(m) (= Qiva, 1000 names), the 1,008 names by which Civa was praised by Daksha. § 696b (Dakshaprokta-Çivasahasranamastotra): XII, 285. 10346-10439. The names are the following, alphabetically arranged: -Adantanaçana, 10426; Adhara or Dhara (so B.), 10424; Adharmahan, 10429; Adhayah (pl.), 10433; Adīkshita, 10426; Adi(r) derānām, 10409; Aditya, 10354; Aghanta, 10419; Aghantaghantin, 10377; Aghoraghorarupa, 10375; Agni, 10354; Ahorātra(m), 10439; Ahutimaya, 10400; Akala, 10417; Akāla, 10418; Akshamālin, 10374; Akshapriya, v. Sadākshapriya; Amūrga (so B.) or Mārga, 10430; Amṛtapā, 10435; Amukha, 10428; Anala, 10395, 10411, 10439; Ananta, 10403 (bhoginam); Anaupama, 10410 (B. has Ghanaupamah); Anda, 10358; Andadhara, 10358; Andajāḥ (pl.), 10396; Andanāçana, 10434; Andhakaghātin, 10356; Anila, 10439; Anna(m), 10395; Annabhoktr, 10395; Annabhuj, 10382, 10395; Annada, 10382, 10395; Annapati, 10382; Annasrashtr, 10395; Anto devānām, 10409; Anu, 10427; Apakehakshayankara, 10418; Apāna, 10415; Apramada, 10414; Apratirupa, 10360; Arcayanty arkam arkinah, 10352; Ārjava(m), 10425; Arnavālaya, 10350; Artha, 10407; Aruna, 10409; Asataç ca sataç caiva . . . prabhavapyayau, 10355; Atapana, 10374; Atikala, 10418; Avarņa, 10410; Avatata, 10359. Bahumukha, 10428; Bahunetra, 10376; Bala(m), 10439; Bāla, 10437; Bālakridanaka, 10384; Balanucaragupta (B. ogopta), 10384; Balapramathana,

10368; Bālarkavarna, 10383; Bālarūpadhara, 10383; Balaviehtambha, 10348; Bhaganetrānkuça, 10423; Bhānu, 10412; Bhava, 10356; Bhavana, 10374; Bhettr, 10406; Bhimadundubhihāsa, 10369 (C. has odundabhio); Bhīmamukha, 10428; Bhimavratadhara, 10369, 10370; Bhishma, 10370; Bhū, 10426; Bhūta, 10425; Bhūtabhavyabhavodbhava, 10425; Bhūtagrāma(c) oaturvidha(h), 10396; Bhūtakrt, 10425; Bhūtātman, 10425; Bhuvah, 10426; Bindu, 10427 (C. Vo); Brahmacarya(m), 10425; Brahmakāyika(m) agnīnūm, 10420; Brahmán, 10352, 10354, 10425; Bráhman, 10397, 10413; Brahmanah (pl.), 10401; Brahmatman, 10445; Brahmavidam vara(h), 10397; Brhaspati, 10354. Calacala, 10416; Canda. 10358; Candadhāra, 10429; Candikaghanta, 10377; Candrādityau cakehushī te, 10438; Candrāvarta, 10394, 10427; Capin, 10406; Caracarasya pratihartr, 10397; Caracarasya eraehir, 10397; Carucelin, 10419; Caturagramyanetr, 10421 (C. has ouçramao); Caturhotrapravartaka, 10420; Caturmukha, 10428; Caturvarnyakara, 10421; Caturveda, 10420; Caturyuga, 10420; Catushpatharatha, 10389; Chaya, 10374; Chettr, 10406; Citibhashmapriya, 10370; Citrabhanu, 10412; Çaça, 10432; Çaçānka, 10432; Çakra, 10437; Çakuni, 10429; Çamaçam, 10379; Çamaçama, 10377; Çamana, 10432; Çankukarna, 10350; Çanta, 10375; Çantatama, 10375; Carin, 10406; Carva, 10356; Catajihva, 10351; Catakratu, 10352; Çatarudrıya(m), 10413 (yajushām); Çatāvarta, 10351, 10384; Catodara, 10351; Catrundama, 10361; Cayamana, 10366; Çayita, 10366; Çikhandin, 10434; Çilpika, 10422; Cilpinam greshtha(h), 10422; Çitozhnakshujjaradhidhrk, 10432; Civa, 10360, 10375; Creshtha, 10368, 10431; Cudrah (pl.), 10401; Çukla, 10359; Çukladhvajapatākin, 10364; Çvetapıngalanetra, 10387. Daçabahu, 10369; Daçalakshanasamyukta, 10407; Damshtrin, 10371; Danda, 10361, 10372, 10387; Dandadhara, 10434; Dandin, 10358, 10420; Dandimunda, 10358; Danta, 10381, 10426; Deva, 10435; Deva-Danavapūjita, 10348; Devadeveça, 10348, 10396; Devagaņeçvara, 10435; Devāribalasūdana, 10348; Dhanada, 10411; Dhanus, 10404 (yantranam); Dhanvin, 10361; Dhara (so B.) or Adhara, 10424; Dharana, 10421; Dharma, 10407; Dharmakamarthamokshanam kathanayakatha(h), 10388; Dhatr, 10424; Dhāvamāna, 10366; Dhruva, 10426; Dhrti, 10405; Dhumra, 10359; Dhurta, 10421; Dikshita, 10426; Diptasūryajaļila, 10392 (°e, dat.); Dravyakarmasamūrambha, 10408; Duheaha, 10431; Duratikrama, 10431; Durdanta, 10426; Durdharsha, 10432; Durjaya, 10432; Durmukha, 10428; Durvarana, 10431; Durvisha, 10432; Durvis(h)aha, 10431; Dushkala, 10418; Dushprakampa, 10432; Dvesha, 10405. Ekaçirehan, 10376; Ekapād, 10376. Gadin, 10406; Gajendrakarna, 10351; Gama, 10433; Ganadhipa, 10421, 10429; Ganādhyaksha, 10421; Gandha, 10378; Gangā, 10407; Gangātoyārdramūrdhaja, 10394; Garbhamāmsaçrgāla, 10380 (B. osro); Gayanti trām gāyatriņah, 10352; Gāyatrī, 10409; Ghanaupama, 10410 (so B. instead of Anaupama in C.); Ghanta, 10377, 10419; Ghantamalapriya, 10378; Ghatin, 10419 (C. has by error Dho); Ghoraghoratara, 10375; Ghosha, 10386; Ghushya, 10386; Giriça, 10422; Girika, 10414; Girikapriya, 10422; Girinām çikharāni, 10403; vykshālaya, 10379; Gītavādanakapriya, 10417; Gītavāditraçalin, 10367; Gitavaditratattvajna, 10417; Gokarna, 10351; Gomārga, 10430; Gonarda, 10430; Gopratāra, 10430; Govinda, 10430; Govrsha, 10372; Govrsheçvaravāhana, 10430; Grahāh (pl.), 10402; Güdhavrata, 10424; Guhyatapas, 10424. Hariçmaçru, 10416; Harikeça, 10390; Harita, 10409; Hāyi hāyi huvā heyi huvā hoyi tathāsakṛt gāyanti tvam . . .

sāmagā brahmavādinah, 10399; Hinduka, 10414; Hiranyagarbha, 10362, 10429; Hiranyakavaca, 10362; Hiranyakrtacūda, 10362; Hiranyapati, 10362; Hiranyaretae, 10437; Homya, 10412; Hoty, 10364, 10412; Hotra(m), 10412; Humhumhumkarapara, 10379; Humhumkarapriya, 10379; Huta, 10380, 10412. Içana, 10390; Iccha, 10405; Indra, 10411. Jagannūtha, 10435; Jalaoara, 10417; Jalogvara, 10354; Jalya, 10417; Jarayujāh (pl.), 10396; Jațila, 10366; Jaya, 10432; Jayajayau, 10405; Jharjharin, 10406; Jirnadamshtra, 10437; Jiva, 10414; Jrmbhita(m), 10415; Jyoshtha, 10368; Jyotisham nidhi(h), 10398. Kadru, 10410; Kāla, 10418; Kalāḥ (pl.), 10402; Kalakala, 10378, 10386; Kālanātha, 10368; Kālapushpaphalaprada, 10408 (B. reads kālah pu°); Kali, 10417; Kalpa (so C.) or Kalya (so B.), 10368; Kāma, 10391, 10407, 10427; Kāmada, 10391; Kāmaghna, 10391; Kāmakrodhau, 10405; Kampa, 10431; Kapālahasta, 10370; Kapila, 10410; Kapota, 10410; Karana(m), 10355; Kārana(m), 10355; Karnikārasrajapriya, 10427; Kārya(m), 10355; Kāshthāh (pl.), 10402; Katakata. 10364; Katankata, 10372; Kelikala, 10417; Kha(m), 10398; Khadgajihva, 10371; Khatvangin, 10406; Kilakıla, 10365; Kriyā, 10355; Krça, 10365, 10387; Krçanga, 10365; Krçanaça, 10365 (B. cnasa); Krshna, 10409; Krshnajinottariya, 10389; Krshnaraktekshana, 10387; Krtya, 10418; Kshamākshame, 10405; Kshanta, 10426; Kshatriyāh (pl.), 10401; Kshaya, 10368; Kshīrapā, 10436; Kshīroda(h) udadhīnām, 10404; Kshobhana, 10384; Kshubdha, 10384; Kshudra, 10376 (B. has Rudra); Kshudralubdha, 10376; Kehura, 10418; Kehuta(m), 10415; Kumbhakarna, 10350; Kunda, 10358. Lambodaraçaririn, 10445; Lafah (pl.), 10408; Lobha, 10405; Lohitantargata drshti(h), 10416; Lubdha, 10384. Madhuçeyutanam agrapa(h), 10136; Mahadamshtra, 10419; Mahākāla, 10392; Mahākarņa, 10350; Mahāmeghacayaprakhya, 10392; Mahamurti, 10353; Mahaparçva, 10429; Mahavaktra, 10416; Mahagrara, 10426; Muhodadhi, 10439; Mahodara, 10416; Mahoragapati, 10429; Manasah paramā yoni(h), 10398; Mangala(m), 10413 (mangalānām); Mantra, 10364; Marga (so C.) or Amarga (so B.), 10430; Marutpati, 10435; Māsa, 10402; Māsardha(m), 10402; Matsya, 10417; Mecaka, 10410; Meghavarta, 10394; Meghakala, 10419; Meghasanghah (pl.), 10401; Milimilin, 10419; Moha, 10405; Mrgah (pl.), 10408; Mrtyu, 10418; Mrtuupā, 10436; Mukhavāditravādin, 10367; Munda, 10366. 10420; Munjakeça, 10385; Murtau hi to . . . sarvā vai devatā, 10353. Nābha, 10364; Nābhya, 10364; Nādyupahāralubdha, 10367; Nāgendra, 10437; Nukshatrāņi (pl.), 10402; Namas (?), 10423 (namo namah); Namaskāra, 10423; Nandimukha, 10428; Napumsaka(m), 10437; Nartanaçila, 10367; Netr, 10406; Nīla, 10409; Nīlagrīva, 10359; Nimesha. 10415; Nimeshāḥ (pl.), 10402; Nimeshonmeshakarman, 10439: Nishkampa, 10431. Omkara, 10398, 10409; Oshadhyah (pl.), 1040s. Pacapaca, 10372; Paçavah (pl.), 10408; Paçunam pati(h), 10356; Paksha, 10418; Pakshinah (pl.), 10408; Paktr, 10395; Pakvabhuj, 10395; Pakvāmamāmsalubdha, 10371; Palvalāni (pl.), 10407; Pancala, 10377; Panikarna, 10351; Parnacīrapaļa, 10361; Pathyase crutibhic (B. stutio) caiva Vedopanishadam ganaih, 10400; Pavana, 10395; Pavitra(m), 10413 (pavitranam); Pitamaha, 10438 (hrdavañ ca Poh, sc. te); Prabhu, 10412; Prahartr, 10406; Prahuta, 10380; Pramathanātha, 10361; Prāna, 10414. 10415; Pranabhagna, 10387; Pranaghanta, 10378; Priya. 10349; Pudgala, 10414; Pums, 10437; Pundarikaksha. 10434; Pundarikavanālaya, 10434; Purusha, 10437; Pushņo ĝia. Çiva.

dantavināçana(h), 10423. Rāga, 10405; Rajas, 10414; Rakta, 10409; Raktamulyambaradhara, 10422; Raktavirakta, 10374; Raneshv agnimukha(h), 10428; Rathyavirathya, 10389; Rohita, 10409; Rudra, 10356, 10376 (only B., C. has Kehudra); Roah (pl.), 10398; Rimaya, 10400; Rtavah (pl.), 10402. Sudūkshapriya, 10421 (sadā cāksha°); Sahasracaraņa, 10382; Sahasraçireha, 10382; Sahasrudhmütaghanta, 10378; Sahaerākeha, 10349; Sahaeranayana, 10383; Sahaeraeūryapratima, 10393; Sahaerodyataçula, 10383; Samakarna, 10358; Samāni (pl.), 10398; Samāna, 10415; Sambhinna, 10374; Samhrshta, 10365; Sampravartaka, 10427; Samudrah (pl.), 10407; Samudrāmbarasannibha, 10352; Samvarta, 10427; Samvartakabalāhaka (C. valā°), 10419; Samvatsara, 10402; Samvibhāgapriya, 10376; Sandhatr, 10424; Sandhyaraga, 10391; Sankhya, Sankhyamukhya, 10388; Sankhyayogapravartin, 10388: 10388; Santāpitr, 10406; Sarāmei (pl.), 10407; Saraevatī, 10439; Saritah, 10407; Sarva, 10363, 10391; Sarvabhakshya, 10363: Sarvabhūtūntarātman, 10363: Sarvacilvapravartaka, 10422; Sarvada, 10391; Sarvaghna, 10391; Sarvam üvrtya tishthasi, 10350; Sarvataç çrutimaml loke, 10350; Sarvatah pūņipādānta(h), 10349; Sarvato 'kshiçiromukha(h), 10349; Sarvavarishtha, 10373; Sattva(m), 10414; Satya(m), 10404 (vratānām), 10425; Shatkarmatushta, 10385; Sitanga, 10377; Soma, 10354: Somapā, 10435, 10436: Suhotana, 10387; Sthānu. 10431: Sthavira, 10437: Sthira, 10431; Sthita, 10366; Sthula, 10427; Sthulajirnajatila, 10392 (°e, dat.); Strī, 10437; Stuta, 10363; Stutya, 10363; Stūyamāna, 10363; Sūcīroman, 10416; Sumukha, 10428; Suraçreshtha, 10399, 10435; Sūrya, 10360; Sūryadhvajapatākin, 10360; Sūryamāla, 10360; Suvarna, 10410; Suvarnanāman, 10411; Suvarnapriya, 10411; Svadhā, 10423; Svāhā, 10423; Svar, 10426; Svarbhanu, 10412; Svedajah (pl.), 10396. Tamas, 10414; Tapana, 10381; Tapas, 10425; Taponitya, 10393; Tapya, 10381; Tara, 10380; Taraka, 10380, 10424; Tarakamaya, 10424; Tarangankitakeça, 10355; Tarkehya, 10403 (patatām); Tata, 10381; Tatānām patih, 10381; Tatya, 10381; Tejasvin, 10438; Toyatman, 10446; Trailokyagoptr, 10430; Triçirsha, 10357; Triçulavarapani, 10357; Tridandadhrk, 10420; Trijata, 10357; Trikarmanirata, 10385; Trinetra, 10357; Trisauparna(m) (so B.) or Trisauvarna(m) (so C.), 10413; Tryaksha, 10349; Tryambaka, 10357, 10434; Tryambikāmbikanātha, 10390; Trņāni (pl.), 10408; Trptātrptavicārin, 10391; Tumbīvīnāpriya, 10371; Tushitādyapā Udāna, 10415; (80 B.) or Tushtajyapā (80 C.), 10436. Udbhidjah (pl.), 10396 (C. has by error Udbhijah); Ugra, 10369; Ugradanda, 10434; Unmadana, 10394; Unmesha, 10415; Upakshaya, 10368; Upaplava, 10412; Ūrdhvam kham iva menire, 10352; Ürdhvadamehtrakeça, 10359; Ürdhvakeça, 10416; Utthita, 10366. Vac, 10439; Vaicyah (pl.). 10401; Vajra, 10404 (praharaņānām); Vajrasanghāta, 10390; Valkalājinadhārin, 10392; Valkalājinavāsas, 10393; Vallyah (pl.), 10408; Vara, 10373; Varada, 10356, 10373, 10411 (only C., B. has Varuņa); Varamūlyagandhavastra, 10373; Varativarada, 19373 (°e, dat.); Varņāçramāņām vidhivat prthak karmanivartin, 10386; Varnakāra, 10410; Varnavarāh (pl.), 10401; Varuna, 10411 (only B., C. has Varada); Vashatkara, 10423; Vayu, 10398; Vibhinna, 10374; Vibhishana, 10370; Viçvakartr, 10437; Viçvakrt, 10437, 10438; Viçvakrtām varenya(h), 10438; Viçvarūpa, 10438; Viçvatomukha, 10438; Viçvavaha, 10438; Vidhatr, 10424; Vidyutetanitagarjita, 10401; Vihrehta, 10365 (only B.); Vikrtavaktra, 10371; Vilohita, 10359; Virāj, 10429; Virūpa, 10360; Virupākeha, 10349; Viehāgnipā, 10436; Viehāgrapā,

10435; Vishau, 10354; Vrddha, 10384; Vrksha, 10414; Vrkshanam kandado (B. kakudo) 'si tvam, 10403; Vrsha, 10372; Vrshaskhandha, 10361; Vrshya, 10372; Vyādhayah (pl.), 10433; Vyādhi, 10433; Vyādhihan, 10433; Vyādhinām āgama(h), 10433; Vyāghra, 10403 (mrgānām); Vyaktāvyakta, 10390; Vyālayajūopavītin, 10389; Vyāna, 10415; Vyavasāya, 10405. Yajin, 10380; Yajūa, 10380; Yajūādhipa, 10349; Yajūamrgavyādha, 10433 (mama, i.e. Daksha's); Yajūavāha, 10381; Yajurmaya, 10400; Yakshādhipaprīya, 10349; Yama, 10411; Yuga(m), 10402; Yugāvarta, 10394, 10427; Yuvan, 10437.

Mahādevasahasranāmastotra (= Civa. names2), the 1,008 names of Civa, which were originally uttered by Brahman and afterwards by Tandin. § 730 (Anuçasanikap.): XIII. 17, 1144b-1266. The names are the following, alphabetically arranged: Abhigamya, 1206; Abhirama, 1264; Abhivadya, 1147; Acalopama, 1239; Acintya, 1260, 1265; Açanin, 1157; Açramapajita, 1187 (nityam); Açramaetha, 1210; Açva, 1227; Açvattha, 1184; Adambha, 1192; Adhana, 1215; Adharshana, 1165; Adhiroha, 1238; Adhyatmanugata, 1191; Adi, 1150; Adikara, 1150; Adina, 1152; Aditi, 1212; Adıtya, 1181, 1253; Adya, 1207, 1255 (only B., v. the next); Adyastuti, 1255 (so C., B. reads adyas tu nirgamah instead of advastutir gamah); Agama, 1172; Agnivala, 1196; Agravara, 1262; Ahaçcara, 1161; Ahas, 1255; Ahirbudhnya, 1216; Ahorūtra(m), 1226; Aja, 1159; Ajaikapād, 1217; Ajita, 1203, 1217; Akāçani, 1181 (Nīl. takes akaçanirvirupah as one word); Akara, 1182; Aksha, 1235; Akshara(m), 1193; Alola, 1224; Amara, 1177, 1261; Amareça, 1216; Ambujāla, 1211; Amçu, 1181; Amita. 1163; Amitrajit, 1194; Amogha, 1227; Amoghartha, 1206; Amṛta, 1237, 1253; Amukha, 1173; Amukhya, 1179; Anagha, 1152; Anala, 1204, 1214, 1220; Anantarupa. 1248: Anaushadha, 1193; Angalubdha, 1197; Anila, 1214, 1220; Anilābha (so C.) or Nilābha (so B.), 1216; Animisha, 1154; Anindita, 1213, 1226; Anīti, 1194; Antarātman, 1201; Antarhitatman, 1149; Anukarin, 1212; Apara, 1211; Apearoganasevita, 1230; Ardana, 1147; Ardracarmambaruvrta, 1162; Ārohaņa, 1238; Artha, 1166; Arthakara, 1184; Aryaman, 1218; Asahaya, 1233; Asamamnaya, 1236; Asat, 1222, 1256; Ashadha, 1234; Asnehana, 1203; Atandrita, 1165; Atharvaçirsha, 1205; Atidhumra, 1196; Atidīpta, 1183; Atirrddha, 1233; Ātman, 1233 (C., B. reads ātmasahāyah instead of ātmā, sahāyah); Ātmanirāloka, 1183; Atmasahaya, v. Atman; Atmasambhava, 1260; Atri, 1152; Atryanamaskartr, 1152; Atulya, 1177; Avaça, 1181; Avara, 1166; Āveça, 1231; Āvedanīya, 1231; Avyakta(m), 1256; Avyaya, 1185, 1262; Ayu(s), 1211; Ayudhin, 1157. Babhru, 1263; Bahubhūta, 1163; Bahudhānindita, 1215; Bahudhara, 1163; Bahukarkaça, 1236; Bahula, 1243; Bahumala, 1240; Bahuprada, 1223; Bahuprasāda, 1194; Bahuraçmi, 1181; Bahurūpa, 1159; Bahuvidya, 1223; Bakula, 1223; Bala, 1155, 1191; Balacarin, 1174; Balahan, 1166; Balarupadhrk, 1180; Balavat, 1193, 1220; Balavira, 1155; Balin, 1171; Banahasta, 1156; Bandhakartr, 1214; Bandhana, 1214; Bandhana(h) asurendrūnām, 1176; Bhagahārin, 1190; Bhūgakara, 1197; Bhagavat, 1147, 1242; Bhagin, 1197; Bhaktanam parama gatih, 1266; Bhasmabhuta, 1209; Bhasmaçaya, 1209; Bhasmagoptr, 1209; Bhava, 1145, 1227; Bhava, 1207; Bhāvana, v. Sabhāvana; Bhikshu, 1185; Bhikshurūpa, 1185; Bhīma, 1144; Bhojana, 1227; Bhūtabhāvana, 1147, 1219; Bhūtaourin, 1163; Bhūtalaya, 1226; Bhūtanishovita, 1210;

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Bhūtapati, 1226; Bhūtavāhanasārathi, 1208; Bijādhyaksha, 1191; Bijakartr, 1191; Bijavāhana, 1154; Bindu, 1241; Brahmaçarin, 1188; Brahmadandavinirmatr, 1247; Brahmagarbha, 1247; Brahmakrt, 1248; Brahmaloka, 1257; Brahman, 1190, 1248; Bráhman, 1266 (param?); Brāhmana, 1248; Brahmavarcasa, 1264; Brahmavid, 1248. Cala, 1231; Camustambhana, 1186; Candana, 1223; Candanin, 1249; Candra, 1151; Candravaktra, 1220; Carācarātman, 1253; Carmin, 1145; Carulinga, 1190; Caturmukha, 1190; Catushpatha, 1162; Cekitana, 1216; Chada, 1223; Chandas, 1224; Chattra(m), 1244; Ciravasas, 1160; Çaçin, 1240; Çaçvata, 1146; Çakra, 1218; Çakta, 1193; Çani, 1151; Çankara, 1196 (nityam?), 1215; Cara, 1241; Caranya, 1246; Carva, 1215; Çataghnin, 1157; Çataghnīpāçacaktimat, 1247; Çatajihva, 1245; Çatruhan, 1251; Çatruvināçana, 1176 (yudhi); Çikhandin, 1145; Çikhin, 1171; Çiladharin, 1238; Çiroharin, 1235; Civa, 1217; Cmaçanabhaj, 1200; Cmaçanavasın, 1147; Cobhana, 1197, 1262; Crimat, 1266; Crivardhana, 1266; Crsyavasin, 1182; Crgalarupa, 1159; Cringapriya, 1263; Cringin, 1263; Cubhaksha, 1236; Cuci, 1210, 1265; Cuddha, 1194; Cuddhatman, 1194; Cukla, 1210, 1211; Cvetapingala, 1251. Daçabahu, 1154; Daityahan, 1161; Daksha, 1228; Dakshayagapaharin, 1166; Dakshina, 1184; Damana, 1251; Dambha, 1192; Daṇḍin, 1244; Darpaṇa, 1194; Deha, 1179; Deva, 1212, 1233 (cf. Suparvana), 1258; Devadeva, 1222; Devadhipati, 1204; Devarshi, 1259; Devasimha, 1261; Devāsuragaņāçraya, 1258; Devāsuragaņādhyaksha, 1259; Devdeuragaņāgranī, 1259; Devdeuraguru, 1258; Devdeuramahamatra, 1258; Devasuramaheçvara, 1260; Devasuranamaskrta, 1258; Devasuraparayana, 1257; Devasurapati, 1233; Devāsuravaraprada, 1259; Devāsuravinirmātr, 1257; Devāsureçvara, 1260; Devatātman, 1260; Devātideva, 1259; Devendra, 1245; Dhanvantari, 1217; Dhanvin, 1156; Dhara, 1218; Dharmasadharana, 1252; Dharottama, 1178; Dharshandtman, 1165; Dhatr, 1218; Dhruva, 1146, 1218, 1234; Dhrtimat, 1228; Dhūmaketana, 1196; Dhūmaketu, 1217; Digvasas, 1155; Dinasadhaka, 1152; Dirgha, 1158; Durvasas, 1176, 1177; Dvādaça, 1207. Gabhasti, 1248; Gajahan, 1161; Gama, 1255 (B. has Nirgama); Gambhira, 1167; Gambhīrabalavāhana, 1167; Gambhīraghosha, 1167; Gaṇa, 1155, 1209; Ganakara, 1208; Ganakartr, 1155; Ganapati, 1155; Gandalin, 1204; Gandhadharin, 1159; Gandhapalin, 1242; Gandharva, 1212; Garbhacarin, 1221; Gatagata, 1194; Gati, 1163, 1248; Gautama, 1192; Gavām pati(h), 1186; Ghora, 1164; Ghoratapas, 1152; Giriruha, 1164; Girisadhana, 1203; Gocara, 1147; Gocarmavasana, 1228; Gopāli, 1228; Gopati, 1228; Govysheçvara, 1253; Graha, 1151; Grahapati, 1151; Grāma, 1228; Guha, 1175, 1263; Guhāpāla(h) praveçinām, 1229; Guhāvāsin, 1175; Guhya, 1205; Gunabuddhi, 1172; Gunadhika, 1232; Gunakara, 1161; Gunaushadha, 1221; Guru, 1245. Haima, 1178; Hura, 1146, 1156, 1234; Hurasulocana, 1240; Hari, 1168, 1189, 1216 (only C., B. has Havis), 1228, 1238; Harikeça, 1158; Harina, 1234, 1264; Harinaksha, 1146; Haryaçva, 1169; Haryaksha, 1245; Hastiçvara, 1261; Havis, 1196, 1216 (only B., C. has Hari); Hayagardhabhi, 1149; Hemakara, 1178; Himavadgirisamçraya, 1222; Hiranyabahu, 1229; Hiranyakavacodbhava, 1173; Hhidana(m), 1257; Huta, 1196; Hutaçana, 1170; Hutaçanasahaya, 1170. I, 1220; Içūna, 1188; Īçvara, 1188; Īdya, 1261; Indriya(m) sarvadehinām, 1198; Itihāsa, 1192. Jagat, 1266; Jagatkūla, 1225; Jahnavidhrk, 1250; Jaloçaya, 1213; Jalodbhava, 1247; Jangama, 1205; Janya, 1170; Jațādhara, 1241; Jafin, 1145, 1171; Jita, 1166; Jitakama, 1229; Jitendriya, 1229; Jivana, 1236; Jealin, 1171; Jyotisham ayana(m), 1171. Kahali, 1179; Kailāsagirivāsin, 1222; Kakubha, 1245; Kāla, 1161, 1188, 1190, 1208, 1225; Kalāh (pl.), 1255; Kālakatankata, 1172; Kalapūjita, 1208; Kalayogin, 1162; Kali, 1192, 1208; Kalpa, v. Sakalpa; Kāma, 1155, 1184; Kāmanāçaka, 1165; Kamandaludhara, 1156; Kūmūri, 1215; Kanaka, 1206; Kāncanacchavis, 1206; Kanishtha, 1246; Kanta, 1263; Kapūlavat, 1156; Kūpūlin, 1217; Kapardin, 1159; Kapila, 1211; Kapiça, 1211; Karasthālin, 1243; Karmakālavid, 1169; Karman, 1175; Karnikaramaharagvin, 1250; Kartr, 1179; Kashthah (pl.), 1255; Ketu, 1151; Ketumalin, 1226; Khacara, 1147; Khadgin, 1157; Khaga, 1181; Khalin, 1172; Krama, 1244; Kriyavaetha, 1210; Krehna, 1158; Kṛshṇapingala, 1246; Kṛshṇavarṇa, 1198; Kshaṇaḥ (pl.), 1255; Kshapāh (pl.), 1255; Kulāhārin, 1223; Kūlakrt, 1223; Kundin, 1244; Kūpa, 1240; Kurubhūta, 1221; Kurukartr, 1221; Kuruvāsin, 1221. Laghu, 1197; Lalatāksha, 1264; Lambana, 1201; Lambitoshtha, 1201; Lavāh (pl.), 1255; Lavana, 1240; Laya, 1172; Linga(m), 1255; Lingadhyaksha, 1191; Lohitaksha, 1178; Loka, 1209, 1244; Lokacarin, 1188; Lokadhatr, 1161; Lokahita, 1225; Lokakartr, 1193; Lokapāla, 1149, 1209. Madana, 1184; Madhu (masc.), 1187; Madhukalocana, 1187; Madhyama, 1166; Mahabala, 1153, 1235; Mahabija, 1153; Mahadamshtra, 1202, 1215; Mahadanta, 1202; Mahadeva, 1216; Mahadhanu(s), 1242; Mahādhālu, 1231; Mahāgarbha, 1220, 1247; Mahāgarbhaparayana, 1198; Mahaghora, 1195; Mahagita, 1230; Mahagriva, 1200; Mahahanu, 1149, 1200; Mahaharsha, 1229; Mahahasta, 1199; Mahajata, 1202; Mahajatru, 1224; Mahajihva, 1202; Mahajvala, 1196; Mahakalpa, 1238; Mahakambu, 1200; Mahakarman, 1147; Mahakarna, 1200; Mahākartr, 1193; Mahākāya, 1148, 1168, 1199; Mahākeça, 1202; Mahākelu, 1231; Mahākrodha, 1213; Mahāksha, 1178; Mahālinga, 1190; Mahāmāla, 1240; Mahāmātra, 1199; Mahamaya, 1201; Mahameghanivasin, 1195; Mahamukha, 1202; Mahamuni, 1203; Mahamurdhan, 1199; Mahanada, 1162; Mahanayahana, 1239; Mahanakha, 1202; Mahanana, 1168; Mahānāsa, 1200; Mahānetra, 1199; Mahānga, 1198; Mahanriya, 1230; Mahantaka, 1200; Mahanda, 1199; Mahapatha, 1234; Mahaprasada, 1251; Maharatha, 1236; Maharetas, 1153; Maharnavanipanavid, 1237; Maharoman, 1202; Maharshi, 1185; Maharapa, 1148, 1239; Mahasena, 1186; Mahat (masc.), 1150, 1157, 1243; Mahatapas, 1152, 1164; Mahatejas, 1170; Mahatman, 1149, 1209; Mahaushada, 1224; Mahavakshas, 1201; Mahavega, 1186; Mahayaças, 1148, 1199, 1238; Mahayudha, 1215; Maheçvara, 1163; Mahīcārin, 1174; Mahoraska, 1201; Mahoshtha, 1200; Makara, 1208; Malin, 1175; Mandhatr, 1219; Manividdha, 1241; Manojava, 1249; Manovega, 1182; Manthana, 1243; Mantre, 1153, 1236, 1246; Mantrakara, 1195; Mantravid, 1156; Mūnya, 1194; Māsa, 1254; Matimat, 1228; Mātrāh (pl.), 1255; Matr., 1256; Mayavin, 1214; Medhraja, 1174; Merudhāman, 1204; Mitra, 1218; Mokshadvāra(m), 1256; Mrdu, 1185; Mrgabāņārpaņa, 1152; Mrgalaya, 1201; Mrta, v. Amrta; Muhūrtāh (pl.), 1255; Mukhya, 1179; Muktatejae, 1266; Mudita, 1166; Mūla(m), 1237; Munda, 1159, 1244; Mundin, 1171; Muni, 1183; Murdhaga, 1171; Murtiga. 1171. Nabhahsthala, 1160; Nabhas, 1164; Nabhs, 1207; Najkasānucara, 1231; Naikātman, 1248; Nakshatrasādhaka, 11/61; Nakshatravigrahamati, 1172; Nakta(m), 1208; Naktañcara, 1161; Nandana, 1189; Nandī, 1189; Nandīçvara, 1189; Nandikara, 1189, 1207; Nandin, 1189; Nandi**Ž**13 Çiva.

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1171; Sirvavikhyala, 1145; Sarvayogin, 1235; Sarvayudha, 1241; Sarvesham praninam pati(h), 1221; Sat, 1222, 1256; Satkrta, 1228; Satyavrata, 1265; Savitr, 1218; Senākalpa, 1238; Senāpati, 1160; Shashtibhāga, 1186; Siddhabhūtārtha, 1265; Siddhartha, 1159, 1185, 1224, 1265; Siddharthakarin, 1224; Siddhasadhaka, 1185; Siddhayogin, 1185; Siddhi, 1171; Simhaçardularupa, 1162; Simhadamehtra, 1225; Simhaga, 1225; Simhanada, 1225; Simhavahana, 1225; Skanda, 1217; Snohana, 1203; Soma, 1151; Sruvahasta, 1157; Sthanu, 1144; Sthavaranam pati(h), 1265; Sthira, 1144, 1207; Stuta, 1174; Subala, 1180; Subandhanavimocana, 1214; Subandhava, 1212; Subija, 1154; Suchattra, 1244; Sucarada, 1212; Sudarçana, 1206; Sugandhara, 1242; Suhrdah (pl.), 1214; Sukhajata, 1242; Sukhāsakta, 1222; Sūkshma, 1262; Sūkshmātman, 1253; Sumahasvana, 1251; Sumukha, 1241; Suniccala, 1211; Suparvana, 1233 (divi, Nil. takes Suparvanah as genit.); Surabhi, 1249; Surādhyaksha, 1191; Suragaņa, 1264; Surārihan, 1216; Surāpa, 1157; Sūrya, 1151; Susaha, 1166; Susankshepa, 1254; Susarana, 1173; Sushudha, 1234; Suevapna, 1194; Sutikehnadaçana, 1168; Sutirtha, 1158; Suvaktra, 1158; Suvarcasa, 1161; Suvarcasin, 1181; Suvarņa, 1198; Suvarņaretas, 1154; Surāsa, 1230; Surijneya, 1212; Suyukta, 1262; Svarbhanu, 1163; Svargadvara(m), 1256; Svastibhāva, 1197; Svastida, 1197; Scayambhuva, 1248; Svayambhūta, 1150; Svayamçreshtha, 1155. 1243; Tala, 1187, 1243; Talin, 1172; Tamroshtha, 1211; Tapahsakta, 1230; Tapasvin, 1147; Tapomaya, 1262; Taponidhi, 1237; Tarana, 1232; Tarangavid, 1175; Tarkahya, 1212; Taru, 1209, 1225; Tojas, 1157; Tojaskara, 1157; Tojopaharin, 1166; Tigmamanyu, 1161; Tigmatejas, 1248; Tikshnatapa, 1169; Tirthadeva, 1236; Torana, 1232 (B. Tau<sup>3</sup>); Trāsana, 1207; Triçanku, 1217; Triçukla, 1210; Tridaça, 1175; Trijața, 1161 (B. Trijațin); Trikakud, 1246; Trikaladhrk, 1175; Trilocana, 1241 (only B.); Trinetra, 1241 (only C.); Trivikrama, 1261; Trivishtapa, 1256; Triyuga, 1240; Tryaksha, 1252; Tumbaviņa, 1213; Tvashir, Udagra, 1158; Udbhid, 1261; Ugra, 1213; Ugratejas, 1170; Umādhava, 1250; Umākānta, 1250; Umāpati, 1154, 1250; Unmattaveçapracohanna, 1148 (B. oveshao); Unmada, 1184; Upaganta, 1220; Upadeçakara, 1182; Upakūra, 1206; Ūrdhvaçūyin, 1160; Ūrdhvagātman, 1249; Urdhvalinga, 1160; Urdhvaretae, 1160, 1213; Urdhvasamhanana, 1243; Ushanga, 1219; Ushnishin, 1158; Utsanga, 1198; Uttamah sarvakarmānām, 1242; Uttarana, 1249. Vācaspatya, 1187; Vacakara, 1192; Vacīkara, 1195; Vacya, 1192; Vadarāmukha, 1169; Vadha, 1239; Vāhitr sarvabhūtānām, 1227; Vaicravana, 1217; Vaidambha, 1192; Vaidya, 1261; Vainavin, 1172 (B. Ve°); Vajaeana, 1187; Vajrahasta, 1186; Vajrin, 1245, 1262; Vama, 1184; Vāmadeva, 1184; Vāmana, 1184; Vamça, 1213; Vamçakara, 1213; Vamçanāda, 1213; Vaņija, 1223; Vapus, 1234 (āvartamānebhyah); Vara, 1144, 1151, 1210, 1251, 1252; Varada, 1144, .1251; Varaha, 1251; Varcasvin, 1196; Vardhakin, 1223; Vardhana, 1232; Varenya, 1251; Varnavibhavin, 1219; Vasava, 1177; Vasu, 1253; Vasuçreshțha, 1234; Vasuvega, 1182; Vata, 1232; Vataramhae. 1249; Vayu, 1218, 1243; Vayuvahana, 1204; Vedakara, 1195; Vibhaga, 1173; Vibhagajña, 1177; Vibhu, 1160, 1167, 1219, 1227, 1268; Vibudha, 1262; Viçam pati(h), 1183: Viçükha, 1186; Viçüla, 1237; Viçülaçakha, 1211; Viçālāksha, 1151; Viçārada, 1178; Viçāravid, 1188; Vicva, 1260; Viçvabuhu, 1173; Viçvadeva, 1216, 1264; Viçpakarmamati, 1210; Viçvakshetra, 1255; Viçvarupa, 1149,

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1155; Vidhatr, 1219; Vidvat, 1195; Vijaya, 1165; Vijayakalavid, 1170; Vijayaksha, 1178; Vikhyata, 1244; Vikrta, 1244; Vikurvana, 1244; Vimarsha, 1235; Vimocana, 1173; Vimukta, 1266; Vinata, 1158; Vipaņa, 1185; Viraja, 1261; Virāma, 1264; Virāpa, 1181 (Nīl. takes akāçanirvirāpa as one word), 1244; Visarga, 1241; Vishannānga, 1241; Vishkambhin, 1186; Vishņu, 1218; Vishņuprasādita, 1169; Vishvaksena, 1168; Vistara, 1254; Vistara, 1240; Vivasvat, 1253; Vratādhipa, 1266; Vrddha, 1232; Vrksha, 1223; Vrkshākāra, 1201; Vrkshakarnasthiti, 1167; Vrkshaketu, 1204; Vreharupa, 1148; Vrehana, 1196; Vrttūrrttakara, 1187; Vyāghra, 1261; Vyākaranottara, 1224; Vyakta(m), 1256; Vyaktāvyakta, 1237; Vyālarūpa, 1175; Vyāsa, 1254; Vyavasaya, 1165. Yaças, 1184; Yajna, 1168, 1169, 1178, 1207; Yajnabhagarid, 1177; Yajnahan, 1165; Yajnapati, 1268; Yajnari, 1215 (sao); Yajnasamahita, 1207; Yajuhpādabhuja, 1205; Yoga, 1238; Yogādhyaksha, 1191; Yogakara, 1238 (B. Yugao); Yogin, 1153; Yojya, 1153; Yugadhipa, 1228; Yugarapa, 1239; Yugavaha, 1191; Yukta, 1233; Yuktabāhu, 1233.

Çiva², name of a lac-house. § 213 (Jatugrhap.): I, 146, 5778 (niredayām āsa grham Çakhyam açivam tadā, sc. Purocana).

**Çiva**<sup>3</sup>, a fire. § 490 (Āṅgirasa): 111, **221**, 14177, 14178 (v. Açiva).

Civa = Krshna: VI, 3010; XII, 1863.

Çiva, pl. (°āḥ). § 317b (Kṛshṇa Vūsudeva); III, 12, 513 (°ānām içrareçrara, i.e. Kṛshṇa).—§ 565 (Gūlavac.): V, 109, 3796 (atra—i.e. in the south—siddhāḥ Çivā nāma brāhmaṇā vedapāragāḥ ļ adhī!ya sakalān Vedān lebhire moksham avyayaṃ, so B.; for the reading of C. v. Çivā').

Çivā', wife of the Vasu Anila. § 116 (Amçāvat.): I, 66, 2589 (wife of Anila and mother of Manojava and Avijūātagati).

Çivā<sup>2</sup>, wife of Angiras. § 496 (Skandotpatti): III, 225, 14299 (bharyā tv Angirasah, Svahā assumed her form), 14301 (do.), (14303) (i.e. Svāhā), 14305 (do., cohabited with Agni).

Qivā, a brāhmanī. § 565 (Gālavac.): V, 109, 3796
(C. atra—i.e. in the south—siddhā Çivā nāma brāhmanī vedapāragā | adhītya sakalān Vedān l.bhe sandeham akshayam; for the reading of B. v. (Siva, pl.).

Civā', a river. § 574 (Jambūkh.): VI, 9λ, 332 (in Bhārata-varsha).

Civakarnī, a mātr. § 615u (Skanda): IX, 460, 2647.

Qivapura ("the city of ζiva"). § 377 (Dhaumyatīrthak.):
III, 88, 8334 (having beheld the image of ζūlin—i.e. Çiva—at Payoshnī, one attains to ζ.).

Çivi 1-3, Çiviputra, Çivisünu, so C. for Çibo, q.v.

Civodbheda, name of a place. § 360 (Tirthayātrāp.): III, 82, 5053 (there the river Sarasvatī reappears), 5054.

Çmaçānabhāj - Çiva (1000 names 2).

**Çmaçānavāsin** = Çiva: X, 254; XIII, 1147 (1000 names<sup>2</sup>). **Çobhana** = Çiva (1000 names<sup>2</sup>).

Çobhanā, a mātr. § 615u (Skanda): 1X, 460, 2624.

Cokanāçana = Vishņu (1000 names).

Coṇa, a river. § 268 (Varuṇasabhāv.): 11, 9, 373 (among the rivers in Varuṇa's palace).—§ 276 (Jarāsandhavadhap.): 11, 20, 796 (crossed by Kṛshṇa, etc., on their way from Indraprastha to Rājagṛha).—§ 370 (Tīrthayātrāp.): III, 85, 8150 (°sya Jyotirathyāyāç ca saṅgame), 8151 (°sya Narmadāyāç ca prabhave (B. prabhede) . . . Vaṇçagulme).—§ 459 (Mārkaṇḍcyas.): III, 188a, 12910 (scen by Mārkaṇḍcya in

the stomach of Nārūyaṇa).—§ 494 (Āṅgirasa): III, 222, 14233 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9\(\lambda\), 337 (enumeration of the rivers of Bhāratavarsha; both C. and B. have Condm).

Çonāçva, Çonāçvavāha, Çonahaya - Drona, q.v.

Conitabhrt - Krshna : XIII, 7367.

Çonitoda, a Yaksha. § 269 (Vaigravanasabhāv.): II, 10, 399 (in the palace of Kubera).

Craddhā' ('Faith'), daughter of Daksha and wife of Dharma. § 115 (Amçāvat.): I, 66, 2578.

Çraddhā (do.), daughter of Vivasvat. § 680b (Tulādhāra-Jājali-sumv.): XII, 265, 9449 (Vaivasvatī Sūryasva duhita Savitrī, cf. the allegoric explanation of Nīl.), 9450.

Crāddhadeva! = Manu: XII, 4507.

Çrāddhadeva = Vivasvat : XII, ††18219 (Mārttaņļo Vivasvān).

Craddhaparvan (°va), "the section relating to the Craddha," the 87th of the minor parvans of Mhbhr. § 10 (Parvas.): I, 2, 349.- 620: Krehna consured Gandhari. saying that this vast carnage had taken place by her fault. through her son Duryodhana; and told her not to grieve ("the cow brings forth offspring to bear burthens . . . the Cūdrā woman to increase the number of servitors . . . a princess, like thee, brings forth sons to be slaughtered"). Requested by Dhrtarashtra, Gandhari remained silent. Yudhishthira said that one billion 660,020,000 men had fallen; and 24,165 had escaped; the fallen had all attained to regions like those of Indra (specifying those who had attained to G., Gh., Brahmaloka, and Uttarakurus). Yudhishthira said that in the forest he had obtained the gift of spiritual vision from D.-r. Lomaça. Urged by Dhṛtarāshṭra, Yudhishthira ordered Sudharman, etc. (a), to cause the funeral rites of the slain  $(\beta)$  to be duly performed; they burned them upon funeral pyres; the Pitrmedha-rites were performed for some of the illustrious dead; by the noise of samans, res, and lamentations all creatures became stupefied that night. Then Yudhishthira and Dhrtarashtra proceeded towards the Gangā (XI, 26). The Kuru ladies, etc., performed the water-rites for their fellow-kinsmen at the Ganga. Kunti, in a paroxysm of grief, disclosed the truth about Karna's birth (y) to her sons. The Pandavas grieved, and Yudhishthira lamented, hearing that Karna was his elder brother  $(\delta)$ . Yudhishthira caused Karna's wives, etc., to be brought before him, and with them performed the water-rite in honour of Karna (XI, 27).

Cramana = Vishnu (1000 names).

Crautacrava (metron.) = Çiçupāla: III, 637.

Çrāva, king of Ayodhyā. § 475 (Dhundhumārop.): III, 202, 13517 (son of Yuvanāçva and father of Çrāvastaka).

Cravana, a nakshatra (v. Sū. Si.). § 574 (Jambūkh.): VI, 3, 81 (\*ne oa Brhaspatih, so. vakrah, omens), 85 (vakranuvakram krtvā ca Cravanam pāvakaprabhah | Brahmarāçim samāvrtya Lohitāngo vyavasthitāh, where according to Nil. Brahmarāçi is another name of C., omens). — § 314 (Gadāyuddhap.): IX, 34, 1952 (catvārimçad ahāny adya dve ca me nihsrtasya vai | Pushyena samprayāto 'smi Çoe punar āgatah). — § 746 (Ānuçāsanik.): XIII, 84, 3279 (the merit acquired by gifts under the constellation C.). — § 749 (do.): XIII, 89a, 4265 (the merit of performing grāddhas under the constellation C.). — § 759 (do.): XIII, 110, 5393 (description of the candravrata). — § 782g (Guruçishyasamv.): XIV, 44, 1213/(C. is the first of the constellations—rkshām).

Cravana ("named after the nakshatra Cravana," name of

a certain mouth). § 759 (Ānuçāsanik.): XIII, 106β, 5158 (māsam); 109, 5379 (māsi).

**Qravanaja**, adj. ("springing from the ear," viz. one of Brahman's births). § 7176 (Nārāyanīya): XII, **349**, IV), 13571 ("jā srshķir Brahmanah).

Gravas, a rshi. § 736b (Vitahavyop.): XIII, 30, 2002 (rshih, son of Santa and father of Tamas).

Çrāvastaka, king of Ayodhyā. § 475 (Dhundhumārop.): III, 202, 13518 (son of Çrāva and futher of Brhadratha, founded Crāvastī).

**Crāvastī**, a city. § 475 (Dhundhumārop.): 1II, 202, 13518 (founded by Crāvastaka).

Crenimat, a king. § 130 (Amçāvat.): 1, 67, 2687 (rājarshisattamah, incarnation of the fourth of the Kaleyas).-§ 232 (Svayamvarap.): I, 186, 6991 (present at the svayanvara of Draupadi). - § 280 (Bhimasena): II, 30, 1075 (Kumāravishaye, vanquished by Bhīmasena on his digvijaya). - § 281 (Sahadeva): II, 31, 1109 (vanquished by Sahadeva on his digvijaya).- § 554 (Sainyodyogap.): V, 47, 84 (among the princes to whom the Pandavas ought to send messengers).—§ 570 (Sainyaniryānap.): V, 1518, 5161 (in Yudhishthira's army).- § 572 (Rathātirathas.): V. 171, 5919 (Kauravacreshthah, so C., but read with B. Kauravacreshtha, i.e Duryodhana).- § 573 (Ambopakhyanap.): V, 196μ, 7650 (followed Yudhishthira). - § 585 (Bhishmavadhap.): VI, 934, 4151 (followed Bhīmasena). — § 592 (Samçaptakavadhap.): VII, 230, 987 (description of his horses, proceeded against Drona); 990 (followed Dhrshtadyumna). - § 604 (Karnap.): VIII, 6, 185 (has been slain-gato Vairasvatakshayam).

**Greshtha** = Giva (1000 names). Do. = Vishnu (1000 names).

Creshtha(h) creyasām = Krshna; XII, 1613.

Crevas = Visbnu (1000 names).

Cri, the goldess of beauty and prosperity. § 28 (Amrtamanthana): 1, 18, 1146 (appeared at the churning of the milky ocean-Crir anantaram utpannā ghrtat pandaravāsinī), 1148.-§ 71 (Adivamçavataranap.): I, 61, 2274 (Çrir Krahneneva samgatā, wife of Krshna).—§ 76 (Matsya): I, 63, 2373 (sākshāo Chriyam ivaparām, sc. Girikā) .- § 132 (Amçavat.): 1, 67, 2790 (a part of C. became incarnate as Rukmini).— § 133 (Dushyanta): 1, 71, 2897 (Çrir iva rūpiņī, sc. Cakuntula). - § 162 (('antanup.): I, 97, 3890 (sakshac Chriyam iniparam, sc. Gangā).—§ 222 (Tapatyup.): I, 171. 6540 (rūpatah . . . Criyam tarkayam asa, sc. Tapatim). -§ 238 (Pancendrop.): 1, 197, †7305 (appointed to become the wife of the five Indras [incarnate as the Pandavas], and therefore re-born as Draupadī).—§ 239 (do.): I, 197, 7327 (svarga-Çrīh Pāndavārthan tu samutpunnā mahāmakhe, sc. as Draupadi). - § 246 (Sundopasundop.): I, 211, 7695 (vigrahavatīra Çrīh).—§ 266 (Çakrasabhāv.): II, 7, 286 (in the palace of Indra). - § 270 (Brahmasabhāv.): II, 11, 458 (in the palace of Brahmán).- § 298 (Dyūtap.): II, 65, 2174 (rūpeņa Çrīsaminayā, sc. Draupadī).—§ 330 (Indradarçanap.): III, 37, 1488.- § 344 (Nalop.): III, 53, 2084 (ativarupasampannā Çrīr iva).—§ 347 (do.): III, 65, 2582 (iva).— § 350 (do.): III, 68, 2664 (iva).—§ 436 (Yakshayuddaap.): III, 158, 11605 (nalinim . . . sākshāo Chriyam ivāparām). - § 501 (Skandop.): III, 229, 14404 (padmarūpā Crīķ evayam eva çaririni, came to Skanda). - § 545 (Pativratamāhātmyap.): III, 293, 16640 (vigrahavatīva Çrīh), 16645 (Crir iva rapini).- § 549 (Pandavapraveçap.): IV, 9, 256 (rapena sadrca Criya, i.e. Draupadi).—§ 551 (Kicakavadhap.): IV. 14. 388 (Kicaka asks Draupadi if she is C.).- § 559 (Prajagarap.): V, 39, 1509, 1511 (andha).- § 564 (Mataliyop.): V, 98, 3534 (dvitlyam rupatah Criyam, sc. Jyotsnakālī).— § 595 (Srījaya): VII, 55a, 2143 (Nārada asks if the daughter of Srajaya is C.).—§ 615u (Skanda): IX, 45y, 2515 (came to the investiture of Skanda). - § 626 (Rajadh.): XII. 20, †613 (svayam, came to the sacrifice of Marutta).-§ 641 (do.): XII, 59, 2253, 2254 (born from the lotus of Vishnu, married to Dharma and mother of Artha); 90, 3385, 3386 (C. deserted Bali and went to Indra), 3388 (Darpo nama Criyah putro jajne 'dharmad iti crutih); 124, 4606, (4610), 4613 (doserted Prahlada).—§ 671b (Bali-Vasavasamv.): XII, 225, 8148 (deserted Bali), (8154), 8155, (8157), (8159), (8164), (8166), (8169), (8171), (8173), (8175). —  $\S$  674 $\delta$ (Cri - Vasavasamv.): XII, 229, 8335 (Criva Cakraeya samvādam), 8347 (Padmām), 8350 (Devarājao), (8352), 8353 (Padmā), 8354, (8361), 8422, †8427.—§ 717b (Nārāyanīya): XII, 3400, 12919; 348, 13536 (Narayanapara).—§ 727 (Ānuçāsanik.): XIII, 11, 507 (Padmā), †509, †511, (†512) (her discourse with Rukmini). - § 746 (do.): XIII, 82, 3852 (gobhih . . . samvādam Çriyā), 3853, (3856), 3856, 3860, (3863), 3874, (3876), 3877.—§ 766 (do.): XIII, 125α, 5924; 127, (6060).—§ 768b (Krshna Vasudeva): XIII, 147, 6819 (°garbhaç ǰsahoshitah, sc. Kṛshṇa). — § 772p (Kapa, pl.): XIII, 158, 7335. — § 783 (Anugītāp.): XIV, 52, 1489 (prasade odpi Padma Crir nityam tvayi, i.e. in Krshna).-§ 795 (Svargārohanap.): XVIII, 4, 136 (Draupadīrāpā, i.e. incarnate as Draupadī). Cf. Lakshmī, Padmū

Crica - Vishnu (1000 names).

Crida = Vishuu (1000 names).

Cridhara = Vishnu: XIII, 5380, 7014 (1000 names).

Crigarbha = Vishnu (1000 names).

Crikantha = Civa: XII, 13294, 13705 (Brahmanah sulah).

Çrîkara - Vishnu (1000 names).

Črīkunda, a tīrtha.
Ş 358 (Tīrthayātrāp.): III, 82, 5028.
Črīkunja, a tīrtha.
Ş 364 (Tīrthayātrāp.): III, 83, 6078 (on Sarasvatī).

Crīmadrājapura, a city, the capital of the Kālinga king Citrāngada. § 621 (Rājadh.): XII, 3, 100 (Kalingavishays Citrāngadanya nagaram).

Çrīmat¹, son of Nimi. § 749 (Ānuçāsanik.): XIII, 91, 4330, 4340 (the first of all crāddhu oblations was performed to C.).

Çrīmat 2 = Çiva (1000 names 2).

Crimat = Vishnu (1000 names).

Crimatam varah = Vishnu (1000 names).

Çrîmatî, a mātr. § 615u (Skanda): IX, 460, 2621.

Crinidhi = Vishnu (1000 names).

Crinivasa - Vishņu (1000 names).

Cripadma = Krshna: XII, 1512.

Crīpancami, a certain lunar day: III, 14453.

Çrîparvata, a mountain. § 370 (Tîrthayātrāp.): III, 85, 8160, 8161 (the abode of Mahādeva, i.e. Çiva).

Cripati = Vishnu (1000 names).

Crīvāha, a serpent. § 47 (Sarpanāmak.): I, 35, 1558 (enumeration).

Çrîvardhana = Çiva (1000 namas 2).

Çrīvāsa 1 — Mahāpurusha (Mahāpurushastava). Do.2 — Vishņu (1000 names).

[Crī-Vāsava-samvāda(h)] ("the discourse between Crī and Indra"). § 674b (Mokshadh.): Bhishma said: Nārada, who through his penance beholds both this and the other world at once, etc., wandered through the three worlds. Once at dawn he performed his ablutions in the Gangā

(Dhruvadvārabhavām), and so did Indra. They listened to the narratives told by the great D.-r. They hymned the rising Sun, and then in the opposite direction beheld a luminous object riding on Vishnu's vehicle adorned with Garuda and Sūrya; it was Crī with many Aps. (description); her names: Padma, etc. (a). She said that they had formerly dwelt with the Asuras in consequence of her disposition to be bound by truth and merit; seeing, however, that the Asuras had assumed perverse natures, she had left them and wished to reside with Indra. Requested by Indra, she told that she had dwelt with the Asuras on account of their good behaviour, but after they had fallen off from virtue, she had deserted Dai, and Da, and had come to Indra; "there where I reside, the seven other goddesses  $(\beta)$  and Jaya as the eighth, who love me, etc., desire to live; all of them and myself, having deserted As., have come to thee." D.-r., Nărada, and Indra gave her a hearty welcome. Vāyu, the friend of Agni, began to blow gently; all the deities assembled; heaven began to shower nectar upon the region of Brahmán, etc.; Indra began to pour rain; no one deviated from the path of rightcousness, etc.; D., K., Y., Ra. became cheerful, etc. (XII, 229).

Qrīvatsa, the curl of hair on the breast of Vishņu (Kṛshṇa):
I, 2507 (°ānko Hṛshīkeçaḥ); III, 10960 (on the breast of Vishṇu), 12900 (°kṛtabhūshaṇaḥ, i.e. Nūrūyaṇa), 12901 (°dhārī, do.), 15840 (°orasi bhūshitaḥ, Vishṇu as a dwarf), 15851 (°dhāriṇaṃ, Vishṇu as Kṛshṇa); V, 2955 (°kṛtalakshaṇaṃ, i.e. Kṛshṇa), 3590 (°lakshaṇāḥ, sc. the sons of Garuḍa); VI, 2993 (°ānkaṃ, i.e. Kṛshṇa); XII, 13294 (on Nūrāyaṇu's breast, its origin from the mark made by Çivu's lance), 13339 (°lakshaṇau, sc. Nara-Nārayaṇau); XIII, 6808 (°ānko Hṛshīkeçaḥ).

Crivatsavakshas - Vishnu (1000 names).

Çrīvibhāvana - Vishņu (1000 names).

**Criyavasin** = Civa (1000 names 2).

Crutacravas<sup>1</sup>, a rshi. § 13 (Paushyap.): I, 3, ††674 (father of Somacravas, the purchita of Janamejaya).—§ 59 (Sarpusattra): I, 53a, 2049 (among the sadasyas at the snake-sacrifice of Janamejaya, C. has Crutacruvas).—§ 702 (Mokshadh.): XII, 293a, 10762.

Grutaçravas<sup>2</sup>, a rājarshi. § 267 (Yamasabhāv.): II, 8, 319 (in the palace of Yama).

Çrutaçrī, a Daitya. § 564 (Mātalīyop.): V, 105δ, 3685 (had been sluin by Garuḍa).

Crutacruvas, v. Crutacravas 1.

**Crutadhvaja**, a Pāṇḍava warrior. § 600 (Ghaṭot-kacavadhap.): VII, **158**χ, 7011 (brother of Virāṭa?).

Crutāhvaya, v. Crutāyus 4.

**Crutakarman¹**, son of Sahadeva and Draupadī. § 159 (Pūruvaṃç.): I, 95, ††3827.—§ 317 (Arjunābhigamanap.): III, 12, 534.—§ 578 (Bhīshmavadhap.): VI, 45<sup>19</sup>, 1735 (Sāhadevaṃ), 1736 (fights Sudakshiṇa).—§ 583 (do.): VI, 79<sup>13</sup>, 3482, 3484 (fights Durmukha).—§ 592 (Saṃçaptakavadhap.): VII, 23σ, 981 (description of his horses; PCR. says that *C*. here is the son of Bhīmasena, but this (Sutasoma) is mentioned v. 976); 25, 1090 (fights Caitraseni).—§ 605 (Karṇap.): VIII, 13, 493 (fights Citrasena, the Abhishāra king); 14, 526 (do.), 527, 534, 535, 537 (slays Citrasena), 544.—§ 608 (do.): VIII, 55λλ, 2664, 2667 (fights Açvathāman).—§ 616 (Sauptikap.): X, 8, 377, 378 (is slain by Açvathāman). Cf. Çrutasena³, Draupadeya.

Crutakarman<sup>2</sup>, son of Arjuna and Draupadi. § 253 (Haranaharanap.): I, 221, 8039, 8043 (origin of the name:

crutam karma mahat krtvā niertiens Kirīţinā). — § 511 (Draupadī - Satyabhāmasamv.): III, 235, 14731. Cf. Crutakīrti.

Grutakarman, son of Dhrtarashtra. § 605 (Karnap.): VIII, 25, 1005 (fights Catanika).

Crutakīrt(t)1, son of Arjuna and Draupadī. § 88 (Ādivaṃçāvatāraṇa): I, 63, 2451. — § 130 (Aṃcāvat.): I, 67, 2763 (the sons of Draupadī are incarnations of the Viçvadevas).— § 159 (Pūruvaṃç.): I, 95, ††3827.— § 317 (Arjunābhigamanap.): III, 12, 533. — § 583 (Bhīshmavadhap.): VI, 79 13, 3487 (fights Jayatsena), 3488. — § 592 (Saṃçaptakavadhap.): VII, 230, 982 (Draupadeyaṃ, description of his horses); 25, 1095 (Ārjuniṃ, fights the son of Duḥçāsana).— § 605 (Karṇap.): VIII, 13, 496 (attacks Çalya); 14, 530 (cf. Nīl., but should not we read Crutakarmā as PCR. has it?); 25, 1032.— § 608 (do.): VIII, 49, 2363; 55λλ, 2664, 2667, 2669.— § 616 (Sauptikap.): X, 8, 379 (slain by Açvatthāman). Cf. Ārjuni, Çrutakarman², Draupadeva.

**Crutānīka**, a Pāṇḍava warrior. § 600 (Ghatotkacavadhap.): VII, **158**<sub>X</sub>, 7011 (brother of Virāṭa?).

**Grutānta**, son of Dhṛtarāshṭra. § 611 (Çalyap.): 1X, 26ρρ, 1404 (among the eleven sons of Dhṛtarāshṭra who attacked Bhīmasena), 1411 (slain by Bhīmasena).

**Crutarvan**, a king. § 382 (Agastyop.): III, **98**, 8595, 8601, 8606.

**Crutarvan**<sup>2</sup>, son of Dhṛtarāshṭra. § 608 (Karṇap.): VIII, **51** $\delta\delta$ , 2446 (C. has *Crutavān*).—§ 611 (Çalyap.): 1X, **26** $\rho\rho$ , 1406 (among the eleven sons of Dhṛtarāshṭra who attacked Bhīmasena), 1413, 1421, 1427, 1481 (slain by Bhīmasena).

**Crutasena**, brother of Janamejaya Pārikshita. § 12 (Paushyap.): I, 3, ††662.

Crutasena<sup>2</sup>, a serpent. § 17 (Uttanka): I, 3, 804 (jaghanyajas Tukshakaç ca Crutaseneti yah sutah | avasad yo Mahadyumni prarthayan nagamukhyatam, the true reading seems to be Takshakasya ("the younger brother of Takshaka," PCR.).

**Grutasena**, son of Sahadeva and Draupadī. § 83 (Adivamçāvatāraṇa): I, 63, 2452. — § 130 (Amçāvat.): I, 67, 2763 (the sons of Draupadī were incarnations of the Viçvadevas).—§ 253 (Haraṇāharaṇap.): I, 221, 8040, 8045 (origin of the name: ajījanat Kṛshṇā nakshatre Vahnidaivate).— § 511 (Draupadī-Satyabhāmāsamv.): III, 235, 14732. Cf. Crutakarman 1.

Crutasena 4, a Daitya. § 564 (Mātalīyop.): V, 1058, 3685 (had been slain by Garuḍa).

Crutasena, a Kuru warrior. § 605 (Karnap.): VIII, 27λλ, 1087 (= Citrasena, v. 1078?).

Crutasoma, v. Sutasoma.

Crutavat, v. Crutarvan 2.

Crutāvatī, daughter of Bharadvāja. § 615y (Badara-pācana): IX, 48, 2763, 2821 (Bharadvājasya duhitā, performed austerities at Badarapācana, gratified Indra by her persevering in boiling five badara-fruits, and became the wife of Indra).—§ 615aa (Baladevat.): the viprarshi Bharadvāja saw the Apsaras Ghṛtācī, then his vital seed came out. He caught it in his hand, and then kept it in a funnel of a leaf (parṇapuṭe); from that seed was born a girl, whom he in the presence of D. and R. called Ç. Keeping the girl in his hermitage, Bharadvāja repaired to the forest of Himavat: IX, 48, 2929.

Qrutāyudha ', king of the Kalingas. § 264 (Sabhākriyāp.):.
II, 4β, 121 (Kālingah, among the kings who were present

when Yudhishthira entered his palace).—§ 576 (Bhīshmavadhap.): VI, 16α, 623 (*Kālingaḥ*, in Duryodhana's army); 17γ, 657. Cf. Çrutāyus², Kalinga, Kālinga, Kalingadhipati, Kalingaka.

Qrutāyudha<sup>2</sup>, a king. § 599 (Jayadrathavadhap.): VII, 92, 3295 (fights Arjuna), 3301, 3303, 3304, 3310 (c) (C. was the son of Varuna and the river Parnāçā; at the request of Parnāçā, Varuna had given him a mace and mantras, by means of which he would be invincible in battle, if he did not hurl it at anyone who was not engaged in fighting, for then it would come back and slay himself), 3312, 3314 (C. hurled his mace at Kṛṣhṇa, who did not fight and was himself slain), 3315, 3317, 3320, 3337; 93, 3338 (hate); 94, 3410 (nihate Savyasācinā (!)), 3438 (nihataḥ).—§ 611 (Çalyap.): IX, 24νν, 1297 (hate).

Crutayu(s) 1, king of the Ambashthas. [The quotations not mentioning Ambashtha or the like might also refer to Çrutāyus 2-3.] § 11 (Parvasangr.): I, 2, 535. — § 130 (Amçavat.): I, 67, 2700 (among the kings who were incarnations from the Krodhavaçagana). - § 232 (Svayamvarap.): I, 186, 7001 (present at the svayamvara of Draupadī). § 264 (Sabhākriyāp.): II, 4β, 123 (among the kings who were present when Yudhishthira entered his palace).- § 554 (Sainyodyogap.): V, 47, 86 (among the princes to whom the Pandavas ought to send messengers).-§ 561 (Yānasandhip.): V, 55, 2207 (in the army of Duryodhana). — § 571 (Ulükadütäg.): V, 160, †5531 (Crutayu - Harddikya-mahasamudram, sc. puroshodadhim, i.e. the army of Duryodhana; the half-cloka is wanting in B.).-§ 578 (Bhishmavadhap.): VI, 45°, 1737, 1739 (fights Iravat); 51x, 2108 (on the right flank of Duryodhana's army). - § 580 (do.): VI, 59 µ, †2584 (Ambashthapatih, attacks Arjuna),  $(\rho)$ , †2647 (do., vanquished by Arjuna).— § 583 (do.): VI, 755, 3298 (in the rear of Bhishma's krauncaryūha). - § 584 (do.): VI, 811, 3562 (attacked by Yudhishthira); 84, 3696, 3697, 3702, 3709, 3712 (vanquished by Yudhishthira). - § 586 (do.): VI, 99δ, 4506 (in the rear of Bhishma's sarvatobhadra array); 102x, 4667 (attacks Bhīmasena). — § 599 (Jayadrathavadhap.): VII, 91a, 3253 (resists Arjuna); 93, 3397 (Ambashthah, is slain by Arjuna); 94, 3437 (all. to chap. 93).—§ 604 (Karnap.): VIII, 5ζ, 107 (Ambashthah, mentioned as slain), 115 (the same?) .-§ 611 (Calyap.): IX, 24vv, 1297 (hate). Cf. Ambashtha, Ambashthapati.

Crutāyus = Çrutāyudha, the Kalinga king. § 579 (Bhīshmavadhap.): VI, 54, 2240 (attacks Bhīmasena, his son Çakradeva is slain by Bhīmasena), 2301, 2305 (is slain by Bhīmasena). Cf. Çrutāyus 1.

Crutāyus', brother (?) of Acyutāyus. § 599 (Jayadrathavadhap.): VII, 93, 3344 (ǰc cācyutāyuç ca, attack Arjuna), 3348, 3362 (with Acyutāyus he is slain by Bhīmasena), 3364 (Ç. and Acyutāyus' sons are Niyatāyus and Dīrghāyus); 94, 3438 (all. to chap. 93).—§ 608 (Karnap.): VIII, 72, 3613 (all. to § 599). Cf. Crutāyus'.

Qrutāyus 4, a Pāndava warrior. § 600 (Ghatotkacavadhap.): VII, 156ν, 6913 (is slain by Λςvatthāman; B. has Crutāhvayam).

Crutayus, a Kuru warrior. § 604 (Karnap.): VIII, 7, †209 (among the remnants of Duryodhana's army).

**Qruti**, an ancient king. § 6 (Anukram.): I, 1a, 232 (in Sanjaya's enumeration of kings who have died).

Crutisagara - Vishņu (1000 names).

Crutivarman, a Kuru warrior. § 604 (Karnap.): VIII, 7, †207 (among the remnants of Duryodhana's army).

Çṛgāla, a king. § 621 (Rājadh.): XII, 4e, 114 (Strīrājyā-dhipatiķ (?), came to the svayamvara of king Citrāngada's daughter).

Crgalarupa - Civa (1000 names 2).

Grnga, a mountain = Crngavat. § 574i (Airavata): VI, 8, 295 (uttarena tu Crngasya samudrānte janādhipa | varsham Airāvatam nāma), 296 (B. tasmāc Chrngam atah param; C. has yasmāc Chrngavatah param, but cf. the note of PCR.). Crngapriva = Civa (1000 names 2).

Crngavat, a mountain. § 574 (Jambūkh.): VI, ββ, 199 (among the six varshaparvatas).—§ 574 (Airāvata): VI, 8, 296 (v. Çrnga).—§ 775 (Ānuçāsanik.): XIII, 166a, 7658.

Çrigavera, a serpent. § 66 (Sarpasattra): I, 57, 2154
(of Kauravya's race).

Cringaverapura, a city. § 372 (Tirthayātrāp.): III, 85, 8207 (there Rāma Dāçarathi formerly crossed [the Gangā]).

Çrngin¹, son of Çamīka. § 51 (Parikshit): I, 40, 1679, 1683; 41, 1690, (1695), 1700, (1703), 1706, 1707; 42, (1725) (Parikshit was cursed by C. because he had outraged Çamīka). — § 56 (do.): I, 50, 1965 (had been born from a cow), 1966 (repetition of § 51). — § 57 (Janamejaya): I, 50, 2009. — § 790 (Putradarçanap.): XV, 35, 946 (Çamīkañ ca mahātmānam putran tañ cāsya Çonam, they were beheld by Janamejaya when Vyāsa had caused them to come from heaven).

Çṛṅgin <sup>2</sup> - Çiva (1000 names <sup>3</sup>).—Do.<sup>3</sup> - Vishṇu (1000 names). Cubhā, v. Subhā.

Çubhakarman, a companion of Skanda. § 615u (Skanda): IX, 45, 2544 (given to Skanda by Vidhātr).

Cubhāksha = Civa (1000 names 2).

Cubhanana = Skanda: III, 14631.

Cubhanga = Vishnu (1000 names).

Qubhāngada, a king. § 232 (Svayamvarap.): I, 186, 7002 (Citrāngada-Çoau, came to the svayamvara of Draupadi).

Çubhāngī, a Dāçārha princess, the wife of Kuru. § 156 (Pūruv.): I, 95, ††3722 (Dāçārhīm, the mother of Vidura). Çubhavaktrā, a mātr. § 615u (Skanda): IX, 460, 2625. Cubhekshana = Vishņu (1000 names).

Quei¹, a month. § 213 (Jatugrhap.): I, 161, 5883 (ÇuoiÇukrāgame yathā: Jyeshthāshāḍayoh sangame, Nīl.).—§ 294
(Dyūtāp.): II, 47, 1685 (Çuci-Çukrāgame kāle . . . iva;
Jyeshthāshāḍau tayoh sangame grīshmarttau, Nīl.).—§ 608
(Karnap): VIII, 79, †4072 (yathograraçmiḥ Çuci-Çukramadhyagah sukham vivasvān harate jalaughān; Ashāḍajyeshthayor
madhyagataḥ, Nīl.), †4075 (Çuci-Çukramadhyago yathaiva
sūryaḥ).

Çuci<sup>2</sup>, a rshi. § 267 (Yamasabhāv.): II, 8, 325 (in the palace of Yama).

Quci<sup>3</sup>, name of a caravan leader. § 347 (Nalopākhyānap.): III, **64**, 2526 (met the wandering Damayantī, who then followed the caravan).

Quci<sup>4</sup>, a fire. § 493 (Angirasa): III, 221, 14200, 14202 (among the fires in honour of which ashtakapala rites are to be performed for the sake of expiation at the time of the agniholra).

Cuci = Sūrya: III, 148.

Cuci - Skanda: III, 14631.

Cuci' = Krshna: XII, 1605.

Quei<sup>\*</sup>, a son of Vicvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 253.

Cuci - Civa (1000 names 1).

Quel 10, a son of Bhrgu. § 717b (Suvarpotpatti): XIII, 857, 4145 (the third of Bhrgu's seven sons).

Cuci " = Vishnu (1000 names).

Cucicravas - Kṛshṇa: XII, 1505, 13250 (etymology).

Cucikā, an Apsaras. § 191 (Arjuna): I, 123, 4818 (among the Apsarases who danced at the birth of Arjuna).

Cucipada = Kṛshṇa: XII, 1605.

Queishmitā, an Apsaras. § 269 (Vaigravaņasabhāv.): II, 10, 392 (in the palace of Kubera).

Cucisravas = Vishnu (1000 names).

Queivrata, an ancient king. § 6 (Anukram.): I, 1a, 230 (in Sañjaya's enumeration of kings who have died).

Cuddha = Civa (1000 names 2).

**Quddha**, pl. (°αħ), a class of gods. § 730 (Ānuçāsanikap): XIII, **18**λλ, 1372.

Çuddhātman — Çiva (1000 names 2).

Qudra, pl. (°āḥ), a people, mostly mentioned together with the Abhīras. § 285 (Nakula): II, 32, 1192 (°ābhīragaṇāḥ, in the west, vanquished by Nakula on his digvijaya).—§ 574 (Jambūkh.): VI, 90, 375 (°ābhīrāḥ, in the north-east).—§ 589 (Droṇābhishek.): VII, 7ζ, 183 (in the rear of Droṇa's array).—§ 592 (Saṃçaptakavadhap.): VII, 20γ, 798 (°ābhīrāḥ, in the neck of Droṇa's garuḍavyūha).—§ 615 (Baladevatīrthay.): IX, 57, 2119 (°ābhīrān pratī dveshād yatra nashtā Sarasvatī, se. at Vinagana).

**Çūdra**<sup>2</sup>, pl. ( ${}^{\circ}ah$ ) = (iva (1000 names i).

Cuka<sup>1</sup>, son of Vyāsa. § 4 (Anukram.): I, 1, 81 (knows 8,800 verses of the Mhbhr.), 103 (Vyāsa taught him an epitome of the Mhbhr.), 106 (revealed 1,400,000 verses of the Mhbhr. to the Gandhorvas, etc.).—§ 78 (Vyāsa): 1, 63, 2418 (Vyāsa taught his disciples, and among them his own son C., the Vedas, of which the Mhbhr. was the fifth one) .- § 264 (Sabhākriyāp.): II, 4a, 106 (among the munis who were present when Yudhishthira entered his palace). -- § 327 (Draupadīparitāpav.): 111, 31, 1171 (became wise like other rshis on account of dharma) .- - § 615es (Adityatirtha): IX, 49, 2848 (resides in Adityatīrtha). — § 677 (Mokshadh.): XII, 232, 8485 (Vaiyāsakih, received instruction from Vyāsa), (8486); 238, (8689); 240, (8735); 242, (8804); **243,** (8821), (8833); **246,** (8915); **248,** (8974), (8980); **251.** (9038). — § 707 (do.): X11, **319** $\beta$ , 11783 (bad instructed Viçvāvasu). — § 710 (do.): XII, 322, 12044 (Vaiyasakih, attained to emancipation-nirredam apannah) .--§ 712 (Cukotpatti): XII, 324, 12158, 12159, 12162, 12167; 325, 12195, 12197, 12200, 12202 (Vyāsa gratified Civa, who granted to him that he should have a son. When Vyasa saw Ghrtaci transformed to a female parrot, his seed came out, and then Cuka was born from the firesticks (aran)).- § 713 (Cukakrti): XII, 326, 12215, 12218, 12240, 12242, 12243, 12246, 12255; 327, 12263, 12267, (12270), (12280), (C. repaired to king Janaka of Mithila and received instruction from him) .- § 714 (Cukakṛtya): XII, 328, 12343; 329, 12387, 12389, 12391 (Ç. returned to Vyāsa). — § 715 (Cuka-Nāradasamv.): XII, 330, 12422, 12423, 12425 (Nārada instructed C.). — § 716 (Çukābhipatana): XII, 332, 12557, 12573, 12574, 12575; 333, 12581, (12584), 12585 (Dvaipāyanātmajah), 12601, 12604, 12606; **334**, 12608, 12617, 12620, 12623, 12624, 12625, 12626, 12628, 12629, 12630, 12633, 12646 (C. obtained emancipation, Vyasa lamented the death of C., but was comforted by Civa). - § 717b (Narayanīya): XII, 341µ, 13026 (among the disciples of Vyūsa), 13119; 350μμ, 13647 (Vyāsātmajaķ, among the disciples of Vyāsa).—§ 746 (Ānuçāsanik.): XIII, 81, 3808, 3849 (questioned Vyāsa about kine). — § 7950 (Mahābhārata): XVIII, 5, 199 (recited the Mhbhr. to the Gandharvas and Yakshas), 203. Cf. Āraņcya, Araņīsuta, Dvaipāyanātmaja, Vaiyāsaki, Vyāsātmaja.

Cuka<sup>3</sup>, a Rūkshasa, a counsellor of Rūvaņa. § 535 (Setubandhana): III, **283**, 16320.

Cuka<sup>3</sup>, name of a weapon. § 563 (Bhagavadyānap.): V, 96φ, 3490 (will be employed by Arjuna).

Çuka<sup>4</sup>, a Gandhāra warrior, the son of Subala. § 585 (Bhīshmavadhap.): VI, 90σ, 3997 (slain by Irāvat).

\* Çuka, pl. (°aḥ), "parrots." § 126 (Amçāvat.): I, 66, 2623 (the offspring of Cukī).

Cukabhipatana(m) ("the flying about" of Cuka): XII, 332-334 (12557-12649) (continued from Cuka-Nāradasamrāda, q.v.). § 716: Hearing the words of Narada, Cuka understood that great misery follows the acquisition of children and wives, and that one has to undergo great labour in order to acquire science and Vedic lore. He resolved to attain to the highest end, that is fraught with the greatest felicity, and whence there is no return into the ocean of births; "that cannot be attained without yoga; I shall therefore have recourse to yoga, and throwing off this body I shall become transformed into wind and enter the Sun; for he does not wane like the Moon (Soma) with the gods; when after death one onters the moon he falls to earth and thence ascends to heaven; with the great Rshis I shall enter the energy of the Sun; I declare before all the creatures . . . earth, . . . D., Da., G., Pc., U., Ra., and R., that I shall enter all creatures in the world." Obtaining Narada's permission, Cuka went to Tyasa, who asked him to stay there for the day that he might behold him for some time. But Cuka, only intent on emancipation, immediately left him and proceeded to Kailāsa, which was inhabited by crowds of ascetics (XII. 332). Having reached the summit of Kailäsa, Cuka set himself to practise yoga (description). Having then obtained the permission of Narada, he soured into the skies and identified himself with the element of wind; Aps. (Pañcacuda, etc.), G., R., etc., wondered. Cuka proceeded in silence, his face turned towards the east, regarding the sun; then to the Malaya mountain; Urvaçi and Pūrvacitti, who always dwell on Malaya, wondered. Cuka asked the gods, etc., to return his father an answer from him, if he should repeatedly call on him (XII, 333). Cuka freed himself of the four kinds of faults, the eight kinds of tamas, the five kinds of rajas, the attribute of sattva, and then dwelt in Bráhman. Meteors began to shoot, etc.; Indra poured showers of rain; Himarat and Meru (the one yellow, made of gold; the other white, made of silver), each 100 yojanas in height and breadth, were in close contact with each other. Journeying towards the north, Cuka clashed against them, and they were immediately broken in two. He was adored by G., R., Y., Ra., and Vidyadharas. He saw from a high region the celestial stream Mandākinī running below, with many Aps. Beholding Cuka, who was bodyless, those unclad aërial beings felt no shame. Vyāsa followed behind him on the same acrial path, by means of high Yoga. Cuka, above the region of the wind, identified himself with Brahman. R. represented to Vyasa the achievements of his son. He indulged in lamentations; Çuka, who had entered the universe, had become the soul of everything, and had acquired omnipresence, answered by uttering bho in the form of an echo, and the entire universe echoed the answer of Cuka from that time; mountain caves and mountain sides still scho sounds uttered there. Having cast off all the attributes of sound, etc., and showing his yoga prowess in the manner of his disappearance, Cuka in this way attained to the highest station. Vydsa sat down and began to think of his son with grief; the Aps. who were sporting on the banks of the celestial stream Mandākinī saw him seated there, and all became agitated with shame. Civa, with D., G., and great R., came and comforted Vydsa, who by the favour of Civa thenceforward always beheld a shadow of his son by his side. "This Nārada and Vyāsa repeatedly told me in days of yore" (XII, 334). [PCR. rightly remarks that, according to this story, Cuka who recited the Bhāgavata to Parikshit, the grandson of Yudhishthira, could not possibly be the Cuka who was Vyāsa's son.]

Cukakrti(h) ("the works of Cuka"). § 713 (Mokshadh.): XII. 326-7 (12215-12311) (continuation of Cukotpatti). Bhishma said to Yudhishthira: Vyasa desired Cuka to study the Mokshadharma; Çuka mastered all the treatises on yoga, as also the science promulgated by Kapila. Then Vyūsa caused him to go to Janaka, the king of Mithila, and not to the skies (by his yoga power); nor should he think himself superior to Janaka, though he was only his yaiya. Crossing the Varshas of Merw and Hari and Himavat (Meror Hare; ca dve varshe varsham Haimavatan tatah), Çuka came to Bharatavarsha. Having seen many countries inhabited by Cinas and Hunas, he reached Aryavarta, and at last the country of the Videhas, protected by Janaka, and then Mithila. He had not been fatigued on the way. He obtained permission to enter the city, but was at first roughly forbidden to enter the palace. At last he was admitted into the first chamber; thence he was led into the second chamber by the minister, and thence into a garden that was like a second Cailraratha, with damsels equal to the Aps., who entertained Cuka and gave him to cat; he, however, went unaffected through his rites, and in the first part of the night be devoted himself to yoga (XII, 326). The next morning he was received by Janaka, and was instructed by him about moksha and the duties of a brahman; "ordinarily the purified understanding necessary for attaining moksha cannot be obtained without passing through all four stages of religious life; but he who in the course of many births has obtained a pure mind, may attain to moksha even in the very first stage (i.e. brahmacarya), and then there is no need for the three other stages," quoting a saying of king Yayati; "through the favour of thy father I have acquired to omniscience; thy knowledge is much greater than what you think it to be" (XII, 327). (For continuation v. Cukakrtya.)

Cukakrtya(m) ("the works of (luka"). § 714 (Mokshadh.): XII, 328-9 (12312-12421) (continuation of Cukakrti). Bhishma said to Yudhishthira: Having heard the words of Janaka, having entered Soul by [his | soul and having seen Self by his self (ātmānam ātmanāsthāya drshţiā cātmānam ātmanā), Çuka without putting further questions to Janaka, proceeded northwards to Caiçira (through the air). At that time Narada proceeded to Himarat (b). Then Cuka came to the asylum of Vyāxa. One day the disciples asked Vyāsa to let no sixth disciple be skilled in the Vyūsa answered that they ought to multiply, and the Veda to be spread, and taught them the qualifications of persons that can be accepted as disciples, and the rules in respect of the study of the Veda (XII, 328). The disciples of Vyasa took leave of him and descended from the mountain to the carth for the purpose of subdividing the

Vedas; there they performed the agnishtoma, etc., at the sacrifices of Brahmans, Kshattriyas, and Vaiçyas, and taught the Veda. Vydsa remained with Cuka, passing his days in anxious thoughtfulness. Narada came and asked him why Vedic sounds were silent now, so that the mountain now resembled a hamlet of Nishadas, and R., D., and G. did no longer shine as before; and exhorted Vyāsa to recite the Veda and thereby dispel the fears arising from Ra. Vyasa and Cuka then set themselves to recite the Veda. One day a violent wind arose which Vyasa declared to be an omen that the recitation of the Veda should be suspended; and he explained the Decayana and the Pitryana, and the Winds (Samana, etc. [g]; cf. Sadhyah), especially Pravaha (h), Avaha (1), Udvaha (j), Somvaha (k), Vivaha (l), Parivaha (m), Paravaha (n); "this wind is the breath of Vishnu's nostrils." Having said this Vyasa plunged into the celestial Ganges. (For continuation v. Çuka-Naradasamrida.)

Cuka-Nārada-saṃvāda(h) ("conversation between Q. and N."). § 715 (Mokshadh.): X11, 330-332 (12422-12556) (continued from Çukakrtya). Bhīshma said to Yudhishthira: Nārada then came to Çuka for the object of asking Çuka the meaning of certain portions of the Veda. Nārada related what Sanatkumāra had said in days of yore to certain Rshis about avoiding attachment, etc., in order to attain to final emancipation; "with the aid of such instructions the deities succeeded in leaving the earth and became the denizens of heaven." (For continuation v. Cukābhipatana.)

**Çukapraçnābhigamana.** § 10 (Parvasangr.): **I, 2, 352** (= XII, **232**, foll.?).

Çükara, pl. (°dḥ), a people. § 295 (Dyūtap.): II, **52,** 1882 (their king gave hundreds of elephants as tribute to Yudhishthira).

Çukasya āçrama(m), a tīrtha. § 370 (Tīrthayātrāp.): III, 85, 8184.

Çukī. § 126 (Aṃçāvat.): I, 66, 2620 (daughter of Tāmrā), 2623 (mother of the parrots).—§ 127 (Aṃçāvat.): I, 66, 2633 (the same (?), daughter of Analā).

Çukla¹, one or two Pandava warriors. § 592 (Samçaptakavadhap.): VII, 23ο, 1006 (description of his horses).
 § 608 (Karnap.): VIII, 56υν, 2736 (among eight Pancalas who are attacked by Karna).

Cukla 2 = Çiva (1000 names 1-2).

Cukladhvajapatākin = Civa (1000 names 1).

Cukotpatti(h) ("origin of Cuka"). § 712 (Mokshadh.): XII, 324-325 (12158-12214). Questioned by Yudhishthira about Cuka, whose mind became bent on Brahman when he was a mere boy, Bhishma answered: The R. did not make merit depend upon age, etc., but upon the study of the Vedas and upon tapas; the merit of 1,000 horse-sacrifices or 100 rajapeyas cannot come up to even it of the merit that arises from yoga. Once on the summit of Meru, Mahadeva sported with his followers and Parrati, while Pyasa, devoted to yoga and dhāraṇā, practised austerities for 100 years for the sake of obtaining a son, subsisting on air alone, adoring Mahadera. Thither went R., B.-r., Lp., S., V., A., R., Sarya, Candramas, Indra, M., the Oceans, the Ruces, A., D., G., Nārada, Parvata, Viçrārasu, Si., and Aps. This has been told to me by Markandrya. Civa granted him that he would have a son like to Fire, Wind, Earth, Water, and Space, and devoted to Bráhman (XII, 324). Vyūsa was one day employed in rubbing his sticks to make a fire, when he beheld the Aps. Ghrtaci, and fell in love with her. When Çukra. 220

she approached, transformed into a she-parrot, he dropped his seed, which became a son, who, from this circumstance, came to be called by the name of Cuka. Ganga came and bathed him in her waters; G. sung, and Aps. danced, etc. Viçvavasu, Tumburu, Na., Hāhā, and Hūhū eulogized the birth of Cuka; there came Lp. with Cakra, D., D.-r., and B.-r.; Maruta showered celestial flowers; Civa, together with Parvati, invested Cuka with the sacred thread; Cakra gave him a celestial kamandalu and celestial robos, etc. As soon as Cuka was born, the Vedas, including the mysteries and abstracts (sarahasyāḥ sasangrahāḥ), came to dwell in him, just as they dwelt in his father. Cuka selected Byhaspati for his preceptor, remembering the universal practice. Having studied the Vedas, the tradition (itihāsam), and the state policy (rājaçāstrāņi), Cuka returned home, after paying his preceptor the tuition fee. Adopting the vow of a brahmacarin he practised the hardest penances, even in his childhood. Taking no pleasure in the three modes of life (the domestic, etc.), he only kept in view the law of emancipation (mokehadharmanudarçinah) (XII, 325). (For continuation v. Çukakrti.)

Cukra, the upādhyāya of the Asuras (also named Uçanas) and the planet Venus. § 98 (Amçavat.): I, 65, 2544 (Asurānām upādhyāyah Cos tv rshisuto'bhavat, enumeration of his (Uçanasah) four sons). - § 121 (de.): I, 66, 2606 (Bhrgoh putrah Kavir vidvañ Chukrah Kavisuto grahah, Çukra became a planet; he divided himself into two persons and became the gurn of both the Asuras and the gods).—§ 121 (do.): I, 66, 2616 (father of Devi, the wife of Varuna). - § 145 (Kaca): I, 76, 3185, 3195, 3200, (3203), 3204 (Kaviputrena Uçanaşā), (3215), (3228), (†3239), (†3241); 77, 3263 (the Asuras, ruled by Vrshaparvan, made C. (Kāvyam Uçanasam) their purchita; by his science Sanjivini he revived the fallen Asuras; in order to obtain this science Kaca, the son of Brhaspati, became the disciple of C., and acquired it, after having gratified Devayani, the daughter of C.).-§ 146 (Devayani): I, 78, 3297, (3314); 79, (3319); 80, (3340), (3343), 3351; **81**, 3367 (Asuraguruḥ), 3387 (Bhārgavaḥ), (3389), (3391), 3394, 3396 (Çarmishthā, the daughter of the Asura king Vṛshaparvan, threw Devayānī into a well. C. threatened that he would leave the Asuras; then Carmishthä was given as a maid to Devayani; Yayati received Devayani in marriage).- § 147 (do.): I, 83, (3454), (3459), (3462), (3464) (C. cursed Yayati, because he had taken Carmishtha as his second wife).- § 148 (Yayāti): I, 85, 3519 (Çukrasya naptūram . . Yadum), 3527 (Kūvyenoçanasā), 3530 (all. to § 147).- § 168 (Bhīshma-Satyavatīsamv.): I, 103, 4151 (°dingirasayor iva, sc. Bhīshma).—§ 266 (Çakrasabhāv.): II, 7, 303 (in the palace of Indra), 308 (do.). - § 270 (Brahmasabhav.): II, 11, 446 (among other planets present in the palace of Brahman).—§ 455 (Brahmanamahatmyak.): III, 185, 12703 (among the honourable appellations of a king).—§ 554 (Sainyodyogap.): V, 6, 112 (prajūayā sadrçaç casi Cukrenangirasena ca, sc. the purchita of Drupada).-[\$ 561d (Nara-Nārāyanau): V, 49, 1918 (Brhaspatic cocana oa, approached Brahmán).]—§ 562 (Bhagavadyānap.): V, 83η, 2946 (among the rshis who worshipped Krshna).— § 564 (Mātulīyop.): V, 98, 3543 (etac chūstram narendrāņām mahao Chukrena bhashitam).- § 565 (Galavacarita): V, 114. 3898 (?, nityam Proshthapadābhyāñ ca Çukre Dhanapatau tatha | manushyebhyah samadatte Çukraç cintarjitam dhanam, where, according to Nil., the first C. is - Cukravasars ("on Friday"), the following C. = Agni); 117, 3972 (rome . . . yatha . . . Cukraç oa Cataparvaya).—§ 569 (Bhagavadyanap.): V, 149, 5045 (Kavyasya, father of Devayani and grandfather of Yadu). - § 574 (Jambūkh.): VI, 3, 82 (Cukrah Praushthapade-B. Proo-purve samāruhya virocate | uttare tu parikramya sahitah samudikshyate; the planet; omens); [6, 216 (on the top of Meru, Uçanas Kāvya [sports] with the Daityas (so B., C. has divi); to him (so Nīl.) belong the jewels and the jewel mountains, of which he gives a fourth part to Kubera) ].—§ 578 (Bhishmavadhap.): VI. 45<sup>15</sup>, 1726 (Cukrāngārakayor iva, sc. yuddham, the planet).— § 586 (do.): VI, 101, 4642 (yalhā Budhaç ca ǰç ca, mahārāja, nabhastale, the planet).- § 589 (Dronabhishek.): VII, 5, 151 (oangiraeadarçanat, sc. Drona). — § 597 (Pratijnap.): VII, 84, 2993 (sahito Budha-Cukrābhyām tamo vighnan yathā çaçī, the planet) — § 605 (Karnap.): VIII, 17, 661 (Cukrangirasavarcasoh, sc. Arjuna and Acvatthaman; Çukrāngirasayor iva, sc. yuddham).—§ 637 (Rājadh.): XII, 47n, 1595 (among the rshis who surrounded Bhishma as he lay on his arrow-bed), 1677 (C. vīryam Çoh Prajāpatih, B. vīrye Coh pratishthitah, in a hymn to Krshna).-[§ 641 (Rājadh.): XII, 59, 2206 (Kāvya composed an abridgement of the Barhaspatya çastra). ]-§ 641f (Prthu Vainya): XII, 59, 2231 (the purchita of Prthu Vainya).—§ 641 (Rajadh.): XII, 100, 3701 (yato Vayur yatah Suryah yatah Cukrahi.e. the planet - tato jayah); 124, 4574 (Bhārgavāt, instructed Indra, but said that Prahlada had better knowledge).-§ 650 (Apaddh.): XII, 142, 5454 (a saying of his is quoted). - § 661 (Mokshadh.): XII, 198a, 7191 (°sya, sc. sthānam). -- § 686 (do.): XII, 273, 9818 (C. Çukrasya capadhyanat tu punar ajñati dharmavit; B. has more correctly: Cosya punar ajnabhih (ajātih, var. lect., Nīl.) Parnādo nāma dharmavit). - [§ 692 (Mokshadharm.): XII, 280-281 (Uçanas was about to instruct Vrtra about Viehnu). ]-§ 701 (do.): XII, 290, 10662 (kuthaň çāpy Uçanah prapya (B. prāpa) Çukratvam).—§ 701b (Bhava-Bhargavasamagama): XII, 290, 10690 (Uçanas entered the body of Kubera and took his wealth away. Kubera applied to Civa, who swallowed Uçanas up; Civa permitted Uçanas to go out through his urethra (therefore Uçanas is named Cukra, and is unable to attain to the centre of the firmament); Uma then prevented Civa from slaying Uçanas, who therefore became her son).—§ 702 (Mokshadh.): XII, 293, 10760 (gatah Cotvam Uçana Devadevaprasadanat, all. to § 701).— § 707 (do.): XII, 319B, 11784 (had instructed Vicvavasu). - | § 717b (Nārāyanīya): XII, 343, V), ††13206 (when Civa intended to attack Tripura, Uçanas tore a matted lock from his own head and hurled it against Civa; from it arose serpents who bit Civa, at which his throat became blue).]-§ 730g (Upamanyu): XIII, 14\lambda, 805.- § 730 (Anuçasanik.): XIII, 17, 1289 (Bhargavah, Tandi communicated the 1,000 names of Civa to C., and C. to Gautama); 1811, †1368 (°Brhaspati). - § 747b (Suvarnotpatti): XIII, 85, 4148 (the fifth of the seven sons of Bhrgu) [ (1), 4150 (Kāvya is the second son of Kavi, Uçanas the fourth)]. — § 751b (Capathavidhi): XIII, 94a, †4550, (4570). - § 754 (Anuçusanik.): XIII, 98, 4686 (Çosya ca Baleç caiva samvādam), 4687 (Bhrgukulodvahah), (4692).—[§ 758 (do.): XIII, 103, †4945 (Indrena guhyam-i.e. the vow of fast, NII.—nihitam vai guhāyām yad Bhūrgavas tapasehābhyavindat | jājvalyamānam Uçanastejaseha tat sādhayāmāsam aham (i.e. Bhagiratha) varenya).]-§ 775 (do.): XIII, 166a, 7643 (the planet).- § 788 (Acramavas.): XV, 28, 753 (Acurcehu, Vidura excelled Cukra in intelligence).

Cf. also the following synonyms:-

Bhārgava, Bhārgavadāyāda, q.v.

Bhrgucreshtha, Bhrgūdvaha, Bhrgukulo dvaha, Bhrgunandana, Bhrgusūnu, q.v.

Kaviputra ("son of Kavi"): I, 3204 (Çukrenoçanasa).

Kavisuta (do.): I, 2606 (Çukraḥ).

Kāvya (do.): I, 3188 (Uçanasam), 3190, 3192, 3193 (Uçanasah), †3233 (maharshih), †3238, †3249, 3268, 3304, 3306, 3307, 3332 (Bhrgucreshthah), 3388, 3411, 3449 (Uçanasah), 3453, 3467 (Uçanasah), 3493 (do.), 3499, 3527 (Uçanasa); II, 2105 (a çloka recited by him in order to induce the Asuras to abandon Jambha, is quoted); V, 5045 (Cukrasya); VI, 216 (Uçanah Kāvyah, on Meru); IX, 2551 (had performed austerities at Kapālamocana); XII, 2093 (among the rshis who surrounded Bhīshma as he lay on his arrow-bed), 2206, 8900 (went to heaven), 10660 (Uçanāh); XII, 4150 (? second son of Kavi), 4741 (Bhārgavah); XIV, 1785 (excent shift)

XIV, 1785 (senāpatir abhūt . . . . Kāvyo Daityapater iva). Uçanas: I, 2544 (Çukrah), 3165 (munch), 3188 (Kāvyam), 3193 (Kāvyāt), 3204 (Çukrena), †3249, 3411 (Kavyah), 3449 (Kavyasya), 3460, 3467 (Kavyasya), 3493 (do.), 3527 (Cukrena . . . Kāvyena), ††3761 (°so duhitā Devayanī); 4002 (Uçanā veda yac chāstram); III, 11294 (Brhaspaty-Uçanoktaiç ca ( nahproktair, B.) nayaih), 15146 (Brhaspaty - Uçanoktaiç ca mantraih), 16369 (Uçand iva caparah | vyuhya cauçanasam vyuham, sc. Ravana); IV, 1829 (buddhyā tulyo hy Uçanasā, sc. Drona); V, 1918, 5288 (bhavān Uçanasā tulyaḥ, sc. Bhīshma); VI, 216 (Kāvyaḥ), 1241 (kavīnām Uçanā kavih, sc. asmi, says Krshna); VII, 161 (Daityanam ivoçanah), 275 (Brhaspaty-Uçanastulyo buddhya, sc. Drona); VIII, 1261 (vyaham . . . Brhaspaty-Uçanomatam), †1726 (nays Brhaspaty - Uçanoh sadû samam, sc. Dropa); IX, 301 (buddhyā coçanasā samam, sc. Açvatthāman), 3259 (a cloke sung by him is quoted), 3436 (Brhaspaty-Uçanusor . . . upadeçah); XII, 1353 (Uçana veda yac chāstram), 2014 (maharshinā, two clokas sung by him are quoted), 2048 (a cloka of his is quoted), 5045 (buddhyā tvami.e. the mouse Pulita-Uçanāḥ sākshāt), 5104 (two gāthās of his are quoted), 5203 (two gathas sung by him to Prahlada are quoted), 5442 (Daiteyan Uçanah praha samçayacchedanam purā), 10004, 10012, (10025) (was about to instruct Vrtra about Vishnu), 10028 (muninā), 10029, 10217 (mahāmunih, worshipped Civa), 10660 (devarship . . . Kavyap), 10662, 10670, 10672, 10674, 10678, 10679, 10685, 10687 (mahāmunih), 10695, 10760 (gatah Cukratvam), 12740 (Uçanā Brhaspatic caiva yadotpattau bhavishyatah \ tada pravakshyatah çāstram), 13206; XIII, 1762 (among the rshis who surrounded Bhishma as he lay on his arrow-bed), 2239 (Uçana veda yao chastram), 4150 (fourth son of Kavi), †4945 (Bhargavah), 5284 (?, C. Marutoçanasa, B. Marutauçanase), 5304 (°eah, 80. lokam); XV, 249 (Uçanā veda yac chāstram).

**Çukra**, a month. § 213 (Jatugrhap.): I, **151**, 5883 (v. Çuci).—§ 294 (Dyūtap.): II, **47**, 1685 (do.).—§ 608 (Karnap.): VIII, **79**, †4072 (do.), 4075 (do.).

Cukra - Agni: I, 8419, 8427; V, 3899 (according to Nil.).

Cukra = Sürya: III, 147; XII, 13906.

Cukra = Civa: X, 253; XIV, 210.

Qukratanayā ("daughter of Çukra") = Devayānī: I, 3183. Quktimat, a mountain. § 280 (Bhīmasena): II, 30, 1079 (conquered by Bhīmasena on his digvijaya). — § 574 (Jambūkh.): VI, 9x, 318 (among the kulaparvatāķ in Bhāratavarsha; C. has Çaktimat). Cuktimatī¹, a river. § 75 (Vasu): I, 63, 2367 (near the capital of the Cedi king Vasu Uparicara; by the mountain Kolāhala she became the mother of the generalissimo of Vasu and Girikā, the queen of Vasu).—§ 574 (Jambūkh.): VI, 9λ, 342 (among the rivers of Bhāratavarsha; C. has Muktimatī).

Cuktimatī', a city. § 321 (Saubhavadhop.): III, 22, 898

(purim, the capital of the Cedi king Dhrshtaketu).

Quktisāhvaya, adj. ("named after the oyster"). § 785 (Anugītāp.): XIV, 83, 2467 (Cedīnām purim çuktisāhvayām, i.e. Cuktimatī).

Culabhrt 1 = Çiva, q.v.

Culabhrt = Krshua: XIII, 7367.

Çüladhrk, Çülahasta, Çülänka, Çülapāni = Çiva, q.v. Çülavarāyudha = Vishnu: XII, 4492, 4495.

Çülin 1 = Çiva, q.v.—Do. 2 = Kṛshṇa: XII, 1668.

Çuna, an ancient king. § 595 (Shodaçarāj., v. Māndhātr): VII, 62a, 2281 (vanquished by Māndhātr, only C., B. has

Pürum).

Çunaḥçepha (B. °çepa), son of Rcīka. § 721 (Ānuçāsanik.):

XIII, 3a, 186 (Rcīkasyātmajaḥ, had been the sacrificial animal at the sacrifice of Hariccandra (read Hariccandraktatau with B.), but having pleased the gods, he was delivered and became

the son of Viçvāmitra; the translation of PCR. is incorrect). **Qunahsakha**, the name of Indra, disguised as a mendicant. § 750b (Bisastainyop.): XIII, **93**, (4503), (4505), 4507 (°a, nom.), (4533), 4534, (4535).—§ 751b (Çapathavidhi): XIII, **94**, (4586) (the name seems to be an error, as **C**, does not occur elsewhere in this tale, and Indra speaks, v. 4590).

Qunaka<sup>1</sup>, a rshi. § 19 (Bhrgu): I, 5, 872 (son of Ruru and Pramadvarā, and the great-grandfather (pūrvapitāmaha) of Çaunaka<sup>1</sup>).—§ 21 (Pramadvarā): I, 8, 940 (do.).—§ 264 (Sabhākriyāp.): II, 4a, 105, 112 (among the munis present in the palace of Yudhishthira).—§ 736b (Vītahavyop.): XIII, 30, 2005 (son of Ruru (of Vītahavya's race) and Pramadvarā, and father of Çaunaka<sup>4</sup>).

Qunaka<sup>2</sup>, one or more princes. § 130 (Amçāvat.): I, 67, 2674 (incarnation of the Asura Candrahantr). — § 406 (Tīrthayātrāp.): III, 125, 10414 (narādhipaḥ, has obtained eternal regions).—§ 656 (Khadgotpatti): XII, 1663, 6198 (received the sword from Harināçva, whereafter it passed to Uçīnara, etc.).

Cundika, pl. (°aḥ), a people. § 515 (Karnadigvijaya): III, 253, 15243 (vanquished by Karna on his digvijaya; only B., C. has Mandikan).

Cunya = Vishnu (1000 names).

Qunyapāla, a rehi. § 677 (Mokshadh.): XII, 245β, 8901 (went to heaven).

Çura¹, an ancient king. § 6 (Anukram.): I, 1a, 225 (in Sañjaya's enumeration of kings who have died).

Qura<sup>2</sup>, a Yādava, father of Vasudeva and Kuntī. § 131 (Kuntī): I, 67, 2764 (Yaduçreshtho Vasudevapitā, gave his daughter Pṛthā, i.e. Kuntī, as a daughter to Kuntibhoja), 2766.—§ 175 (Karnasambhava): I, 111, 4382 (Yaduçreshtho Vasudevapitā), 4383 (repetition from § 131).—§ 547 (Karna): III, 303, 17020 (°sya sutā, i.e. Kuntī).—§ 562 (Bhagavadyānap.): V, 90, 3221 (°sya zājño duhitā, i.e. Kuntī).—§ 5990 (Çini): VII, 144, 6031 (Yādavah, son of Devamīdha and father of Vasudeva), 6032 (Kārttavīryasamah, forefather of Çini).—§ 768b (Kṛshṇa Vāsudeva): XIII, 147, 6835, 6836 (son of Citraratha and father of Vasudeva).

**Çüra<sup>3</sup>, son of Ilina.** § 150 (Püruvaṃç.): I, **94**, 3708 (C. Cw<sup>o</sup>).

Cūra - Skanda: III, 14635.

Çüra<sup>5</sup>, a Sauvīra, one of the standard-bearers of Jayadratha. § 522 (Draupadiharaṇap.): 111, 265, †15598.

Çūra , a prince. § 554 (Sainyodyogap.): V, 4γ, 75 (PCR. has "the king of the Mallas," among the princes to whom the Pāṇḍavas ought to send messengers).

Cūra = Vishņu (1000 names).

Çūra, pl. (°āh). § 295 (Dyūtap.): II, **52**, 1868 (among the peoples who brought tribute to Yudhishthira).—§ 402 (Tīrthayātrāp.): III, **120**, †10278 (Sātvata-Çūra-senā, C. has Sūra, perhaps a certain tribe among the Yādavas?).—§ 607 (Karnap.): VIII, **45**, 2107 (sarvayāā Yavanā, rājan, Çūrāç caiva viçeshataķ).

Curajanecvara = Vishnu (1000 names).

Curaputra ("son of (ura") = Vasudeva: XVI, 200.

Cūrasena', pl. (°āḥ), a people. § 273 (Rājasūyārambhap.): . II, 14, 590 (among the peoples who fied from fear of Jarasandha).- § 282 (Sahadeva): II, 31, 1106 (vanquished by Sahadeva; read with B. Curasenan, C. has Surasenat) .-§ 549 (Pandavapraveçap.): IV, 1a, 11; 5, 144 (on their way from Dvaitavana to Upaplavya the Pandavas pass through the country of the C.) - § 561 (Yanasandhip.): V. 54, 2138 (disregard Duryodhana) .- § 574 (Jambükh.): VI. 94, 347 (among the peoples of Bharatavarsha), 360 (do., C. has  $S^0$ ). -- § 576 (Bhagavadgītāp.): VI, 18 $\delta$ , 688 (in the army of Duryodhana).- § 578 (Bhīshmavadhap.): VI, 610, 2097 (do.).- § 579 (do.): VI, 521, 2139 (attacked by Arjuna). - § 580 (do.): VI, 56γ, 2408 (in the tail of Bhīshma's garudavyūha). — § 586 (do.): VI, 1067, 4809 (defended Bhishma, cf. v. 5649).—§ 587 (do.): VI, 117p, 5485 (attacked Arjuna); 119aa, 5649 (B samgrāmena jahur Bhishmam, C. samgrame najahur, etc., cf. v. 4809) .--§ 589 (Dronubhishek.): VII, 75, 183 (followed Duryodhana). - § 599 (Jayadrathavadhap.): VII, 913, 3254 (had formerly been vanquished by Karna); 937, 3339 (attacked Arjuna); 141, 5850 (attacked Satyaki); 150β', 6526 (have been slain).-- § 600 (Chatotkacavadhap.): VII, 157ρ, 6949 (were slain by Yudhishthira); 161ce, 7207 (were slain by Bhimasena).- § 604 (Karnap ): VIII, 55, 126 (mentioned us slain).-§ 607 (do.): VIII. 45v, †2098 (perform sacrifices).- § 608 (do.): VIII, 47r, 2227 (in Yudhishthira's army, attacked by Cakuni and Krpa). - § 768b (Krshna Väsudeva): XIII, 147, 6841 (°eshu samvrddhah, sc. Krshna). Cf. Çürasenaraj.

Çürasena<sup>2</sup>, a Kuru warrior. § 583 (Bhìshmavadh.): VI, 75γ, 3294 (in the neck of Bhīshma's krauñcaryùha).

Çürasena<sup>3</sup>, a Pañcala warrior. § 608 (Kurṇap.): VIII, 48γ, 2248 (slain by Karṇa).

Curasena = Vishnu (1000 names).

**Qurasenarāj** ("king of the Qurasenas") = Sunāman : VII, 390 ( $S^{\circ}$ ).

Çürasenî ("daughter of the Çürasena king"). § 150 (Püruv.): I, 94, 3696 (wife of Pravīra and mother of Manasyu).

Cūrasūnu ("son of Çūra") = Vasudeva: XIV, 391.

**Qurasuta** (do.) = Vasudeva: III, 831, 837, 838, 840; XIV, 1521.

Cūrātmaja (do.) = Vasudeva: XIV, 1850.

Çürpaṇakhā, name of a female Rākshasa. § 526 (Rāmopā-khyānap.): III, 275, 15896 (daughter of Viçravas and Rākā), 15900 (siddharighnakarī), 15907.—§ 528 (Rāvanā-gamana): III, 277, 15986, 15989 (when Rāma had slain Khara and Dūshaṇa, Ç. repaired to Rāvaṇa to instigate him to take revenge).

Çürpāraka, name of a place. § 284 (Sahadeva): II, 31, 1169 (in the south, conquered by Sahadeva on his digvijaya).

—§ 370 (Tīrthayātrāp.): III, 85, 8185 (Jāmadagnyasevitaṃ).

—§ 377 (Dhaumyatīrthak.): III, 88, 8337 (in Ç. are two sacrificial platforms (redī) belonging to Jamadagni and named Pāshāṇatīrthā and Punaçcandrā). — § 400 (Tīrthayātrūp.): III, 118, 10221 (C. Sū°; near Ç. Yudhishṭhira saw the sacrificial platform (redīṃ) of Rcīka's son, i.e. Jamadagni, etc.), 10227 (C. Sū°).—§ 638b (Rūmopākhy.): XII, 49, 1781 (the Ocean created for Rāma Jāmadagnya the region Ç.).

—§ 733w (Nurmadā): XIII, 25, 1736 (°odake, a tīrtha; C. has Sū°).

**Qvaitya**<sup>1</sup> = Srnjaya: VII, 2183, 2195, 2208, 2223, 2248, 2262, 2271, 2291, 2302, 2320, 2333, 2355, 2376, 2393, 2426; XII, 1052.

Cvaitva2: I, 224 (so B. for Caivya, q.v.).

Çvāsā. § 116 (Vasu, pl.): I. 66, 2583 (wife of Prajāpati and mother of Çvasana, i.e. Vāyu).

\*Çvasana = Vāyu (the Wind): I, 1489, 2583 (son of Çvāsā); III, 770; VIII, 1511.

Çvāvillomāpaha, a tīrtha. § 364 (Tīrthayūtrāp.): III, 83, 6031. Cf. next.

Çvāvillomāpanayana = Çvāvillomāpaha: 111, 6032.

Cveta, one or more ancient kings. § 6 (Anukram.): I, 1a, 226 (in Sañjaya's enumeration of departed kings).—§ 653b (Grdhra-gomāyusamv.): XII, 153, 5743 (rājarsheḥ, had revived his dead son).—§ 761 (Ānuçāsanik.): XIII, 115à, 5668 (among the kings who abstained from meat during the month of Kārttika).—§ 770 (do.): XIII, 151µ, 7130 (rājarshiṇs; in C. and B. then follows the half-çloka Sāgarasyātmajā (C. °jo) yena plāvitās tāritās tathā, which would refer to C., but PCR. inserts two çlokas, the first stating that C. gratified Çiva, who for his sake slew Andhaka, the second mentioning Bhagīratha, to whom then the half-çloka quoted above must refer (and so, as a matter of fact, it does, vide under the heading Bhagīratha, § 389)).—§ 775 (do.): XIII, 166η, 7681 (rājarshisattamaḥ).

Cveta<sup>2</sup>, a muni. § 22 (Pramadvarā): 1, 8a, 962.

Qveta<sup>3</sup>, one of the elephants of the quarters. § 127 (Amçavat.): I, 66, 2630 (diçam gajam, son of Çveta<sup>1</sup>).

Cveta', a prince. § 290 (Çiçupālavadhap.): 11, 44, 1539. Cveta, a mountain. § 418 (Tīrthayātrāp.): III, 139, 10820 (girim, passed by the Pandavas), 10824 (do.).-\$ 436 (Yakshayuddhap.): III, 158, 11527 (parvatarājānam, description), 11540, 11554 ( parvatam). - § 459 (Markandeyas.): III, 188, 12917 (seen by Markandeya in the stomach of Narayana). - § 496 (Skandotpatti): III, 225, 14309 (parratam; Svaha deposited the seed of Agni in a golden lake near C.; from that seed Skanda was born), 14331 (muhagirau), 14335 (gireh; Skanda cleft the peak of C. in twain, then the mountain fled) .-- § 501 (Skandopākhyāna): III, 14429 (Rudrena çukram utsrehtam tac Chvetah parvato 'bhavat | Pavakasyendriyam Çvele Krttikabhih krtam nage).-§ 541 (Indrajidvadha): III, 289, 16473 (a Guhyaka came from C.). - § 561 (Yanasandhip.): V, 48, †1879 (girim = Kailasa, PCR.). - § 574 (Jambukh.): VI, 63, 198 (çaçisannibhah, one of the varshaparvatāh). — § 615 (Gadayuddhap.): IX, 60, 3349 ("syera mahagireh).- § 619 (Strivilap.): XI, 19, 567 (bhāti . . . agninova Co girih). - § 775 (Anuçusunik.): XIII, 166a, 7657 (rajatanvitah).-§ 782g (Guruçishyasamv.): XIV, 43, 1174 (among the foremost of mountains). Cf. Cvetācala, Cvetaparvata.

Cveta = Cvetagraha. § 559 (Prajagarap.): V, 37, †1376

(Çoeto grahas tiryag ivapatan khe, "like a comet," PCR.).—§ 574 (Jambükh.): VI, 3, 79 (Çoeto grahas tatha Citram samatikramya tishthati, omens; [= Ketu, Nil., and PCR.]), 83 (Çoeto grahah prajvalitah sadhuma iva pajvakah | Aindram tejasvi nakshatram Jyeshtham akramya tishthati, omens; [= Ketu, Nil., and PCR.]). Cf. Çvotagraha.

Qveta', a varsha. § 574 (Jambūkh.): VI, 6γ, 232 (north of the mountain Nila).

Cveta, a Pāṇḍava warrior. § 578 (Bhīshmavadhap.): VI, 47, 1850 (Vairāṭiḥ (!) [Nīl. takes Vairāṭiḥ = Çankha, and is right, the whole episode of Çveta being an interpolation, cf. the note of PCR., p. 170, and the note in B. to 47, 43]), 1852, 1855, 1860; 48, 1868, 1870, 1892, 1895, 1896, 1905, 1907 (fights Bhīshma), 1908, 1909, 1911, 1914, 1916, 1917, 1918, 1921, 1923, 1927, 1932, 1933, 1935, 1938, 1940, 1947, 1954, 1958, 1961, 1965, 1968, 1969, 1973, 1977 (is slain by Bhīshma), 1980; 49, 1985 (nihate), 1997, 2010.

Çveta, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2566.

Cveta. 10, an island (= Çvetadvīpa). § 717b (Nārāyaṇīya): X1I, 336, †12703 (Kshīrodadher yottarato hi dvīpah Çh sa nāmnā, it is more than 32,000 yojanas distant from Meru, description of the inhabitants).—§ 717c (Uparicara): XII, 337, 12783 (mahādvīpam, had been visited by Ekata, Dvita, and Trita).—§ 717b (Nārāyaṇīya): XII, 338, 12859 (dvīpam); 339, 12861 (mahādvīpam, Nārada saw there Nārāyaṇā); 340, 12994 (mahādvīpam); 344, 13334 (do.). Cf. Cvetadvīpa.

Cveta " - Vishnu: XII, 13516, 13612.

Cveta<sup>12</sup>, pl. (°āḥ) = "the inhabitants of Cvetadvīpa" (?). § 717b (Nārāyaṇīya): XII, **349**, 13633 (Cvetānāṃ Yatīnāñ cāha ekāntagatim avyayām).

Cvetā. § 127 (Amçāvat.): I, 67, 2625 (daughter of Krodhavaçā), 2630 (mother of Cveta.).

Cveta 2 - Uma: VI, 801.

Çvetā, a mātr. § 615u (Skanda): IX, 480, 2640.

Çvetabhadra, a Yaksha. § 269 (Vaiçravanasabhāv.): II, 9, 397 (among the Yakshas in the palace of Kubera).

Qvetācala, a mountain (= Çveta \*). § 564b (Çosha): V, 103, 3619 (°nibhākārah, sc. Çesha). Cf. Çveta \*, Çvetaparvata.

Cvetācva = Arjuna, q.v.

Cvetadvīpa, an island (= Cveta 10). § 717b (Nārāyaṇīya):
XII, 336, †12709 (°vāsināṃ). — § 717c (Uparicara): XII,
337, 12778 (Kshīrodadher uttarataḥ), 12781 (°vāsinaḥ,
description).—§ 717b (Nārāyaṇīya): XII, 344ββ, 13313,
13327, 13330, 13331, 13344, 13350, 13360 (Nārada had
seen Nārāyaṇa on C.); 345, 13393. Cf. Cveta 16.

Cvetagraha = Cveta. § 584 (Bhishmavadhap.): VI, 82, 3588 (Cvetagraham evoditam = Cukra, PCR.).

Cvetahaya = Arjuna, q.v.

Cvetaketu, a muni, son of Uddālaka. § 59 (Sarpasattra): I, 53a, 2047 (umong the sadasyas at the snake sacrifice of Janamejaya).—§ 187b (Pāndu): The muni C., son of Uddālaka, established the present usage among men that the sin of violating matrimonial chastity is regarded like to that of killing an embryo; this C. established from anger, as one day, in the presence of his father, a brahman came and seized his mother by the hand and took her away; Uddālaka, however, excused the fact as it was the practice sanctioned by antiquity: I, 132, 4724, 4725, 4726, 4728, 4730, 4735 (Uddālakasya putrena).—§ 266 (Çakrasabhāv.): II, 7, 294 (in the palace of Indra).—§ 412 (Ashtāvakrīya): III, 132, †10597

(Auddālakih), †10598, †10599 (Auddālakih), †10609, †10614, †10615, †10617 (Ç. was of the same age as Ashtāvakra, the son of Uddālaka's daughter, who regarded Ç. as his brother; Ç. informed Ashtāvakra that Uddālaka was not his father, then they both repaired to the sacrifice of Janaka).—§ 635 (Rājadharm.): XII, 34, 1229 (Uddālaka caused his son Ç. to be begotten by a disciple).—§ 640 (do.): XII, 57, 2056 (Uddālaka cast off Ç. because he deceived brahmans).—§ 775 (Ānuçāsanik.): XIII, 1665, 7671 (Auddālakih, among the rshis of the north).

Çvetaketu² = Çvetaki: I, 223, v. 69 (the cloka is wanting in C.).

**Çvetaki**, an ancient king. § 255 (Agniparābhava): I, **223**, 8098 (*Harihayopamaḥ*), 8116, 8119, 8127, 8129, 8137 (Çvetaki could not get any priests to assist him in his sacrifice; he then applied to Çiva, who caused Durvāsas to complete the sacrifice on the condition that **Ç**, poured libations of clarified butter into the fire for twelve years; from this Agni (fire) became sick; after the completion of the sacrifice **Ç**, ascended to heaven (only B)). Cf, Qvetaketu<sup>2</sup>.

Cvetaparvata, a mountain (= Çveta\*). § 279 (Arjuna): II, 27, 1037; 28, 1038 (crossed by Arjuna on his digvijaya). — § 506 (Skandayuddhap.): III, 231, 14540.— § 532 (Sitāsāntvana): III, 280, 16158, 16159 (in a dream Vibhīshaṇa is seen to ascend C. together with his counsellors).— § 555 (Indravijaya): V. 11a, 353.— § 574 (Jambūkh.): VI, 80, 247 (the abode of the gods and the Asuras).— § 596 (Pratijñāp.): VII, 80, 2845 (passed by Kṛshṇa and Arjuna on their way to the abode of Çiva).— § 615 f (Çankhatīrtha) IX, 37, 2138 (°sankīçam, sc. Mahāgankha).— § 618 (Jalapradānikap.): X1, 10, 278 (°rūpebhyo gṛhebhyaḥ). Cf. Çveta\*, Çvetācala.

Cvetapingala = (iva (1000 names 2).

Cvetapingalanetra = (liva (1000 names 1).

Cvetasiddhi, a warrior of Skauda. § 615u (Skauda): IX, 45, 2570.

Cvetavāha, Cvetavāhana = Arjuna, q.v.

Cvetavaktra, a warrior of Skanda. § 615u (Skanda): IX, 45y, 2575.

Cvetopākhyāna. § 10 (Parvasangrahap.): I, 2, 333 (mentioned among the parvans of the fifth book, but it may perhaps refer to ch. 47-49 in the sixth book; B. has Viçropākhyānam, which may refer to ch. 65-68 in the sixth book).

Cyāma, a mountain in Çākadvīpa. § 575b (Çākadvīpa): VI, 11, 419 (mahāgiriķ), 426.

Cyāmā = Draupadī: V, 3215, 4661.

Çyāmāyā āçrama(h), a tīrtha. § 733m (Citrakūţa): XIII, 25, 1716.

Cyāmāyana, son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 254.

Cyena, a rshi. § 266 (Çakrasabhāv.): II, 7, 293 (in the palace of Indra).

\*Çyena, pl. (°āḥ) ("hawks"). § 126 (Aṃçāvat.): I, 66, 2621 (the offspring of Çyenī).

Cyenacitra, an ancient king. § 761 (Anuçasanik.): XIII, 1158, 5665 (among the kings who abstained from meat during the month of Karttika).

Cyenajit<sup>1</sup>, son of Dala. § 461 (Vāmadevacar.): III, 192, †13202.

Cyenajit', a prince. § 569 (Bhagavadyānap.): V, 141γ, 4781 (has sided with the Pāṇḍavas).

[Cyena-kapotākhyāna(m)] ("the story of the hawk and the pigeon"). § 738b (Ānuçāsanik.): Bhīshma said: Once

a pigeon, pursued by a hawk, dropped down from the skies and sought the protection of the Kāçi king R.-r. Vrshadarbha (or Uçinara), etc. [cf. Çyenakapotīya (§ 411 = III, 130 foll.), but here the birds are not Indra and Agni]. The three worlds together with Indra came to behold the king; he was bathed in a shower of nectar, etc.; D., G., and Aps. began to sing and dance around him, just as they do around Brahmán; he then ascended a celestial chariot and proceeded to the eternal heaven. Blessing upon the reader.

Cyenakapotīya(m) ("the episode relating to the hawk and the pigeon"). § 11 (Parvasangr.): 1, 2, 448 (om upākhyānam). - § 411 (Plakshav.): Indra in the shape of a hawk and Agni in that of a pigeon in fear of the hawk came to test king Uçinara's merit (III, 130). Ucinara in vain offered the hawk another beast, and thereafter his kingdom, in order that he might spare the pigeon ("he who slave a brahman, he who slaughters a cow, the common mother of all the worlds, and he who forsakes one asking for protection, are equally sinful "); at last the hawk agreed upon receiving the pigeon's weight of Uçinara's flesh; Uçinara cut portion after portion of his flesh and placed it in the balance, and as it did not outweigh the pigeon he mounted the scale himself, utterly devoid of flesh. Then Indra said: "As long as man shall speak of thee, so long . . . thou shalt inhabit the holy regions." Saying this Indra ascended to heaven, and so did king Uçinara in a radiant shape, after having filled heaven and earth with his merits (III, 131).

Çyenī. § 126 (Amçāvat.): I, 66, 2620 (daughter of Tāmrā), 2621 (mother of the hawks).—§ 127 (do.): I, 66, 2632 (wife of Aruna and mother of Sampāti and Jaţāyus).

## $\mathbf{D}$

Daçabāhu = (!iva (1000 names !-2).

Daçabhuja = Çiva: XIV, 209.

Daçāçva, a king of Māhishmatī. § 720b (Sudarçanop.):

XIII, 2, 89 (son of Ikshvāku), 90 (father of Madirāçva).

Daçāçvamedha, a tīrtha. § 362 (Tīrthayātrāp.): III,

83, 5084.

Daçāçvamedhika, a tīrtha. § 364 (Tīrthayātrāp.): III,

83, 6034.

Daçaçatāksha, Daçaçatanayana, Daçacatekshana = Indra, q.v.

Daçagrīva<sup>1</sup>, a Daitya. § 268 (Varuņasabhāv.): II, 9, 367 (in the palace of Varuņa).

Dacagrīva 2 = Rāvaņa, q.v.

**Daçajyotis**, son of Subhrāj. § 3 (Anukram.): I,  $1\beta$ , 44, 45 (father of 10,000 sons).

Daçakandhara = Rāvaņa, q.v.

Daçalakshanasamyukta = Çiva (1000 names 1).

Daçamālika, pl. (°āh), a people. § 574 (Jambūkh.): VI, 9f. 374 (among the peoples of the north).

Daçanana - Ravana, q.v.

Daçãpārçva, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 363 (only B.; C. has Daçārṇāḥ).

Dacaratha, king of Ayodhyā and father of Rāma. § 3835 (Paracurama): III, 99, 8656 (Dacarathasya putro Ramah), 8660.-\$ 391 (Rshyacriga): III, 110, 10008 (Lomanadah sakhā Dosya).—§ 525 (Rāmopākhyānap.): III, 273, 15877 (son of Aja, husband of Kausalyā, Kaikeyī and Sumitrā, and father of four sons: Rama on Kausalya, Bharata on Kaikeyi, Lakshmana and Catrughna on Sumitra).- § 527 (do.): III, 277, 15947, 15949, 15957, 15974, 15976 (Kaikeyī prevailed upon D. to let Bharata be anointed and to banish Rāma; then D. died).- § 530 (Viçvāvasumokshana): 111, 279, 16045 (sakhā Dosya . . . Jāṭāyuḥ), 16064 (sakhā Dosya, i.e. Jatāyu). — § 543 (Rāmābhisheka): III, 291a, 16549, (16556) (D. appeared to Rāma and attested the innocence of Sita, and commanded him to return to Ayodhyā and rule there).- § 548e (Vishnu): III, 315. 17467 (Vishnuna vasatā cāpi grhe Dosya rai-i.e. incurnute as Rāma Dāçarathi—Daçagrīvo hatah).—§ 746 (Ānucāsanik.): XIII, 74, 3616.—§ 775 (do.): XIII, 166, 7677.

**Dāçaratha**, adj. ("relating to Daçaratha"). § 621 (Rājadh.): XII, **8**, 242 (panthāḥ).

Daçarathātmaja = Kāma, q.v.

Dācarathi = Rāma, q.v.

Dāçarathi<sup>2</sup>, dual (°ī) = Rāma and Lakshmaņa: III, 15946 (Rāma-Lakshmaṇau).

Daçardhahavirātmaka = Kṛshṇa: XII, 1630.

Daçarha, pl. (°āḥ), a people. § 320 (Saubhavadhop.): III, 19, 769 (sarva°).—§ 402 (Tīrthuyātrāp.): III, 120, †10263 (°senā, will assist the Pāṇḍavas in the battle), †10287 (°rìrāḥ).—§ 451 (Mārkaṇḍeyas.): III, 183, †12588 (°yodhāḥ, will assist Yudhishṭhira), †12591 (°yodhaiḥ). Cf. Dāçārha, pl.

Dacarha = Vishnu (1000 names).

Dācārha 1 = Kṛshna, q.v.

Dācārha 2 - Sātyaki, q.v.

Dāçārha, pl. (°āḥ), a people ( - Daçārha, pl.). § 243 (Vidurāgamanap.): I, 205, 7513 (the followers of Kṛshṇa). — § 271 (Lokapālasabhākh.): II, 12, 511 (°nagarīm, i.e. Dvārakā). — § 553 (Vaivāhikap.): IV, 72, 2350 (many D. came from the Ānartta country to Upaplavya along with Kṛshṇa and Abhimauyu). — § 554 (Sainyodyogap.): V, 7, 171 (°pravaraiḥ, follow Kṛshṇa). — § 569 (Bhagavadyānap.): V, 140a, 4749.—§ 599 (Jayadrathavadhap.): VII, 110, 4232 (na hi D°ā raṇe rakehanti jīvitam, so B.; C. has D°o . . . rakehati), 4233 (bhīrūṇām asatām mārgo naieha D°sevitaḥ; C. reads Dāçārha (i.e. Sātyaki) sevitaḥ in two words). — § 608 (Karṇap.): VIII, 65, 3299 (sarva-Dā°-mukhyaḥ, i.e. Kṛshṇa).— § 778c (Durvāsas): XIII, 160, 7431 (kecit). Cf. Daçārha, pl.

Dāçārha, adj. ("belonging to Dāçārha, i.e. Kṛshṇa").— § 263 (Sabhākriyāp.): II, 3, 84 (°ī Sudharmā, i.e. Kṛshṇa's sabhā).

Daçarhabhartr = Krshna: III, †12579.

Daçarhadhipati = Kṛshṇa: III, †903.

Dācārhakulavardhana = Kṛshna: XII, 1870.

Dāçārhanaudana = Kṛshṇa: I, 8076. Daçārhanātha = Kṛshṇa: VIII, †679.

Dāçārhaputraja — Dhṛshṭaketu: XI, 229 (Cedirājam, Nil.: atra putryām api putraçabdah the mother of Dhṛshṭaketu must then have boen a Daçārha rincess)).

Dacarhasimha = Krshna: III, †12578.

Dacarhavira = Krshna: V, †3303.

Dāçārhī¹ ("daughter of the Daçārha king") = Vijayā, wife of Bhumanyu: I, 3786 ( Po).

225 Dāçārhī—Daiteya.

**Dāçārhī**  $^{\circ}$  ("do.") = Sudevā, wife of Vikuņthana: I, 3789 ( $S^{\circ}$ ). **Dācārhī**  $^{\circ}$  ("do.") = Cubhāṅgī, wife of Kuru: I, 3792 ( $C^{\circ}$ ).

Dacarna, pl. (°ak), a people. § 177 (Pandudigvijaya): I, 113, 4449 (vanquished by Pandu on his digvijaya).—§ 280 (Bhīmasena): II. 29, 1063 (in the east, vanquished by Bhīmasena on his digvijaya).—§ 285 (Nakula): II, 32, 1189 (in the west, vanquished by Nakula on his digvijaya).-§ 350 (Nalopākhyānap.): III, 69, 2708 (tvam tu jūtā mayā drahta (C. otva) Doshu pitur grhe, says Sunanda's mother, daughter of Sudaman, the king of the Dacarnas, to Damayanti, the daughter of her sister). - § 549 (Pandavaprav.): IV, 1a, 12; 5, 144 (uttarena Doame te Pañealan dakshinena ca).—§ 573 (Ambopākhyānap.): V, 189, 7420 (ruled by Hiranyavarman). — § 574 (Jambūkh.): VI, 9μ, 348 (in Bharatavarsha), 350 (do.), 363 (do., only C.; B. has Daçaparçua<sup>o</sup>). — § 578 (Bhīshmavadhap.): VI, 517, 2103 (in the army of Duryodhana, followed Drona). - § 592 (Samçaptakavadhap.): VII, 26, 1162 (rājā Doānām, fought Bhagadatta).—§ 605 (Karnap.): VIII, 2277, 864 (attacked the Pancalus).—§ 785 (Anugītāp.): XIV, 83, 2470 (at the time of Yudhishthira's horse-sacrifice the D. were ruled by Citrangada, who was vanquished by Arjuna).

Daçarna ("king of the Daçarnas") - Hiranyavarman: V, 7493 (parthivo), 7519.

Dāçārna (do.) = Hiranyavarman: V, 7445, 7468.

Dāçārna<sup>2</sup> (do.) = the king of the Daçārnas at the time of the great battle. § 585 (Bhīshmavadhap.): VI, **95**, 4276 (fought Bhagadatta).

Dacarnadhipati (do.) = Sudaman: III, 2707 (8°).

Daçārnādhipati<sup>2</sup> (do.) = Hiranyavarman: V, 7417 (°sh. sutām, married to Çikhandin), 7425, 7459, 7483, 7498, 7500, 7512.

Daçārṇādhipati (do.), the king of the Daçārṇas at the time of the great battle. § 585 (Bhīshmavadhap.): VI, 95ôô, 4255 (among the Pāṇḍava warriors) (ee), 4271 (attacked Bhagadatta).—§ 592 (Samçaptakavadhap.): VII, 26, 1164 (attacked Bhagadatta).

Dāçārnaka, adj. ("belonging to the Daçārnas"). § 280 (Bhīmasena): II, 29, 1063 (°o rājā Sudharmā).—§ 573 (Ambopākh.): V, 189, 7418 (°sya nrpateh, i.e. Hiranyavarman, Ç. has Da°), 7419 (Hiranyavarmati nrpo yo 'sau D°h smṛtah), 7428 (°o rējā, i.e. Hiranyavarman); 190, 7454 (do.); 191, †7462 (°s nrpatau = do.); 192, 7499 (°o rājā = do.).

Daçārṇanṛpa ("king of the Daçārṇas") = Hiraṇyavarman: V, 7503.

Dacarnapati (do.) = Hiranyavarman: V, 7464, 7509.

Daçarnaraja (do.) = Hiranyavarman: V, 7430.

Dācārnarāja (do.) - Hiranyavarman: V, 7515.

Dāçārneça (do.), the king of the Daçārnas at the time of the great battle. § 578 (Bhīshmavadhap.): VI, 50π, 2080 (in the army of Yudhishthira).

Dāçārnika, adj. ("belonging to the Daçārnas"). § 573 (Ambopākh.): V, 189, 7424 (dhātryaļ). Cf. Dāçārnaka.

Dacāsya - Rāvaņa, q.v.

Daçavara, an Asura. § 268 (Varunasabhāv.): III, 9, 367 (among the Daityas and Dānavas in the palace of Varuna).

Daçeraka, pl. (°āḥ), a people. § 589 (Dronābhishek.): VII, 11ν, 397 (had formerly been vanquished by Kṛshṇa).—§ 592 (Saṃçaptakavadhap.): VII, 20γ, 798 (in the army of Duryodhana). Cf. next.

Dageraka, pl. (°aḥ), a people. § 578 (Bhīshmavadhap.): 50π, 2080 (°gaṇaiḥ, in the army of Yudhishthira).—§ 580

(do.): VI, 56δ, 2409 (\*gaṇaiħ, in the army of Duryodhana; C. has Dās°).—§ 587 (do.): VI, 117ρ, 5483 (\*gaṇaħ, attacked Arjuna; C. has Dās°). Cf. prec.

Dāçeyī ("daughter of the fisherman") = Satyavatī: I, 4015; V. 5966 (C. Dāso).

Daçīvidarbha, pl. (°ah), a people. § 574 (Jambūkh.): VI, 9», 372 (in the south; B. has Rshīkā Vidabhāh).

Dadhīca, an ancient rshi. § 208 (Astradarçana): I, 137. 5430 (Indra's vaira had been made from the bones of D.). § 368 (Tīrthayātrāp.): III, 83, 7057 (\*sya . . . tīrtham). -§ 378 (do.): III, 92, 8437 (°a iva Devendram . . . tatha rakehaeva).- § 384 (Agastyop.): III, 100, 8695 (mahān ṛshiḥ), 8701 (°syūçramam), 8706 (°ūçramam), 8707, †8709 (requested by the gods, D. gave up his life, then Trashtr made the vajra from his bones).—§ 615gg (Sarasvata): IX, 51, 2929 (munih; when D. saw the Apsaras Alambusha his vital seed came out; from that seed Sarasvata was born by the river Saraevati), 2952 (the weapons of Indra were made from D.'s bones; (§ 615hh: D. had been begotten by the paramarshi Bhrgu (son of Prajūpati) by his penances; of stout limbs and great energy, D. was the strongest of the creatures in the world (lokasarah) and became tall as the king of the mountains: Indra had always been afraid of his energy).—§ 717b (Nārāyanīya): X11, 343, VII), ††13212 (Bhargavak), ††13213 (Dhatr made the vajra from D.'s bones). Cf. Dadhlei.

Dadhīci — Dadhīca. § .695b (Dakshayajñavināça): XII, 285, 10283, 10288, (10293), (when Çiva had not been invited to Daksha's sacrifice, D. saw by his power of yoga what would happen, and warned Daksha).—§ 717b (Nārā-yaṇīya): XII, 343, 13268 (Docarata Dakshayajñam apāharat, sc. Rudra, all. to § 695b). Cf. Dadhīca.

Dadhimukha<sup>1</sup>, a serpent. § 47 (Sarpanāmak.): I, 35, 1553 (enumeration).—§ 564 (Mātalīyop.): V, 103γ, 3628 (enumeration).

Dadhimukha², a moukoy. § 534 (Setubandhana): III, 283, 16275 (hariorddhah, came to Rāma with a large army of monkeys).

Dadhivāhanapautra. § 638b (Rāmopūkhy.): XII, 49, 1796 (Dadhivāhanapautras tu putro Divirathasya ca | guptas sa Gautamenāsād Gangākūle 'bhirakshitah. PCR. connects this çloka with the next (cf. Bṛhadratha'). According to Harivamça, v. 1693 foll., the grandson of Dadhivāhana and son of Diviratha is a king [of the Angas?] named Dharmaratha).

**Dagdharatha** - Citraratha (the king of the Gandharvas): I, 6475.

Dahadahā, a mātr. § 615u (Skanda): IX, 460, 2638.

Dahana', one of the cleven Rudras. § 108 (Amçāvat.): I, 66, 2567 (son of Sthānu).—§ 191 (Arjuna): I, 123a, 4826 (present at the birth of Arjuna).

Dahana<sup>2</sup> = Agni, q.v.

Dahana<sup>3</sup>, a companion of Skanda. § 615u (Skanda): IX, 45δ, 2536 (given to Skanda by Amça).

Dahati, a companion of Skanda. § 615u (Skanda): 1X, 45δ, 2536 (given to Skanda by Amça).

Dāho jatugrhasya. § 10 (Farvasangr.): I, 2, 313 (i.e. Jatugrhaparvan).

Daiteya, pl. (°āḥ) ("sons or descendants of Diti"), a class of the enemies of the gods (= Daitya, pl.). § 28 (Amṛtamanthana): I, 18, 1157 (Dānava-Doāḥ, after the churning of the ocean Nārāyaṇa took away the amṛta from them).—— § 130 (Amçāvat.): I, 67, 2663 (Carabho nāma yas təshām

Donam mahasurah). - § 320 (Saubhavadhop.): III. 17. 695 (Saubhavāsinah, i.e. the followers of Calva 3); 19, 766 (oāstram, employed by Çalva).—§ 334 (Kairātap.): III, 41, 1694 (ebhis - i.e. the nooses of Varuna - tada maya vira samgrame Tarakamaye | Doanam sahasrani samyalani mahatmanām, says Varuna). — § 358 (Tīrthayātrāp.): III, 82, 5017 (hatrā Do-Dānavān, sc. Vishņu).—§ 378 (do.): III, 94, 8491 (°ā Dānavāç ca), 8497 (°ūn Dānavāmç ca Kalir apy avicat).- § 445 (Nivātakavacayuddhap.): III, 173, 12215, 12220, 12223, 12226 (i.e. the inhabitants of Hiranyapura).— § 512 (Ghoshayatrap.): III, 245, 14996 (dahyamana . Doā iva Cakrena). — § 513 (do.): III, 251, 15144 (°-Danavah, summoned Duryodhana into their presence). — § 564 (Mātalīyop.): V, 98, 3536 (hṛtarājyanam); 99, 3557 (atra-i.e. in Patala-te dharmanirata baddhūḥ kūlena piditūḥ Doā nivasanti ema Vūsavena hytaçrayah); 105, 3684 (°vigrahe).- § 567 (Bhagavadyanap.): V, 128, 4301, 4303, 4304 (Dharma bound the D. and the Danavas and made them over to Varuna, who kept them within the depth of the ocean).—§ 581 (Bhishmavadhap.): VI, 65, 2965 (°ānām vadhāya ca). — § 599 (Jayadrathavadhap.): VII, 122, 4910 (petuh. . . devāsure purā yuddhe yathā Do-Dānavāh). — § 605 (Karņap.): VIII, 31, 1295 (yathā).—§ 608 (do.): VIII, 73, 3690 (purā Vishnur iva hatvā Do-Danavan).—§ 611 (Calyap.): IX, 25, 1352 (trailokyavijaye yuktā yathā Do - Danavāh). - § 615 (Baladevatīrthay.): IX, 43, †2448 (Dānavānam Dodnām Rākshasanāñ oa devaiḥ . . . yuddham Tārakākhyam).— § 615u (Skanda): IX, 46, 2685 (sarva-Da Rākshasā Danavah, defeated by the gods commanded by Skanda) .-§ 632b (Shodaçarāj., cf. § 595, v. Yayāti): XII, 29, 990 (vyūdhenāsurayuddhena hatvā Do-Dānavān, sc. Yayāti). -§ 650 (Apaddh.): XII, 142, 5442 (°an Uçanah praha sanıçayacohedanam purā). — § 671b (Buli-Vāsavas.): XII, 223, 8074 (°ā vyatishthams tava—i.e. Bali's—çāsane).— § 673b (do.): XII, 227a, 8266 (Daiteyā Dānavāç caiva, enumeration of ancient rulers of the earth) .- § 674b (Cri-Vāsavas.): XII, 229, 8360 (hitvā Do-Dānavān, sc. Crī).— § 707 (Mokshadh.): XII, 319\beta, 11786.—§ 768 (Anuçasanik.): XIII, 148, 6899 (Daileyā Dānavendrāc ca . . . cakrāgnau kshayam apannah). Cf. Asura, pl.; Daitya, pl.; Danava, pl.; Ditija, pl.

Daiteya, sg. (cf. Daiteya1). Names of single Daiteyas:-

**Açvapati**: I,  $2651 (A^{\circ})$ . **Bāṇa**: IX,  $2700 (B^{\circ})$ . **Çibi**: I,  $2644 (C^{\circ})$ .

Hiranyakaçıpu: XII,  $12942 (H^{\circ})$ .

Ilvala: III, 8543 (I°), 8552 (I°).

Maya: II, 10, 16 (M°).
Prahlāda: XII, 8032 (P°).
Tāraka: XIII, 4012, 4019.
Vegavat: III, 675 (V°).
Vipracitti: XII, 3661 (V°).
Virocana: V, 1187 (V°).
Virūpāksha: I, 2658 (V°).

Cf. Asura, sg.; Daitya, sg.; Danava, sg.

Daiteya, adj. ("belonging to Diti"). § 664 (Mokshadh.): XII, 207, 7544 ("i praja"). Daiteyāpasada = Cālva": III, 796.

Daiteyāpasada = Çālva : III, 796. Daiteyī = Pulomā: III, 12203 (P°). Daitya, pl. (°āḥ) ("sons of Diti"), a class of the enemies of the gods (= Daiteya, pl.). § 11 (Parvasangr.): I, 2, 369 (°ānām . . . samudbhavaḥ). — § 28 (Amrtamanthana): I. 19, 1158 (o-Danavah, battled with the gods about the ampta) .-- § 32b (Garuda): I, 23, 1247 (ahito Do-Rakshasam, sc. Garuda).— § 84 (Adivamçavataranap.): I, 64, 2482 (Adityaih . . nirjitā yudhi). — § 121 (Афçāvat.): I, 66, 2607 (Uçanas became their guru).—§ 146 (Devayānī): I, 78, 3297, 3310 (°anam asi gayanah, sc. Uçanas); 80, 3343 (°endrānām); 81, 3396. — § 147 (do.): I, 82, 3410 (°kanyām, i.e. Çārmishthā). — § 190d (Arjuna): I, 123, 4801 (Nivātakavacā nāma Doāh, will be vanquished by Arjuna, cf. § 443 foll.).—§ 233 (Svayamvarap.): 1, 187. †7011 (came to see the svayamvara of Draupadi). - § 246 (Sundopasundop.): I, 209, 7650 (hrshtam pramuditam sarvam Doanam abhavat puram), 7651; 210, 7653, 7654 (°eenayā); 212, 7730 (°ganah). — § 257 (Khandavadah.): I, 225, 8198 (armed with the discus Krshna is superior to the D.).-§ 258 (do.): I, 227, 8259 (Danavasanghanam cakara kadanam mahat, sc. Krshna); 228, 8292 (°āh Krehnacakravidaritah). — § 268 (Varunasabhav.): II, 9, 368 (Danavasanghah, in the palace of Varuna). - § 270 (Brahmasabhav.): II, 11, 472 (come as guests to the palace of Brahmán).—§ 271 (Lokapālas.): II, 12, 480 (°endrāḥ, in the palace of Varuna). - § 290 (Cicupalavadhap.): II, 45, 1580 (cakram D'garvanisūdanam, sc. Krshna's).— § 317b (Krshna Vasudeva): III, 12, 478 (avadhis tvami.e. Krshna — rane sarvan sametan Do Danavan). — § 334 (Kairātap.): III, 41, 1669 (accompanied Varuna).- § 345 (Nalopakh.): III, 56, 2170 (Danavamardanam Mahendram). - § 357 (Tīrthayātrāp.): III, 82, 4065 (had performed austerities in Pushkara and attained to godhood). - § 378 (do.): III, 94, 8499 (niryaçaskās tathā Doāh krisnaço vilayam gatāh), 8509 (vinankshyanti Daityā iva). - § 384 (Agastyop.): III, 101, 8729 (ovare, i.e. Vrtra); 102. 8744 (i.e. the Kāleyas), [8758 (Ādidaityaḥ Hiranyakaçipuh)]. — § 432 (Saugandhikāh.): III, 154, †11390 (sa Çakravad Danava - Dosanghan vikramya). — § 443 (Nivātakavacayuddhap.): III, 168, 12074 (sahasrāņi prayutany arbudany api rathenanena Dounam jitavan Maghava yudhi).-§ 444 (do.): III, 169, 12085 (opuram); 171, 12137 (i.e. the Nivatakavacas); 172, 12162, 12165, 12186 (ondryah).- \$ 445 (do.): III, 173, 12202 (odnam puram, i.e. Hiranyapura), 12222 (i.e. the inhabitants of Hiranyapura).- § 453 (Markandeyas.): III, 183, 12610.- § 459 (do.): III, 188, 12925 (seen by Markandeya in the stomach of Nārāyana); 189, 12977 (are slain when born among men, by the incarnate Nārāyaṇa [Vishṇu]). - § 474b (Dhundhumarop.): III, 201, 13503 (Condrah parabhūtāh, sc. by Vishnu).—§ 476 (do.): 1II, 202, 13534 (avadhyo devatānām hi Dounam atha, etc., sc. Dhundhu). — § 495 (Skandotpatti): III, 224, 14264 (jetā yo dushta-Doanam). — § 502 (Manushyagrahak.): III, 230, 14483 (°ānām yā Ditir mātā). — § 507 (8kandayuddha): III, 231, 14588, 14589, 14595 (°balāt), 14603, 14605, 14608 (°senā), 14614 (°gaṇāḥ, battle with the gods). — § 513 (Ghoshayātrāp.): III, 251, 15150 (summoned Duryodhana into their presence); 252, 15172 ( Rakshoganan, re-born as warriors in the great battle), 15177 (re-born as the Samcaptakas), 15181. -§ 514 (do.): III, 252, 15198.—§ 522 (Draupadiharanap.): III, 265, †15589 (Kotika believes Draupadī to be a Daityavarangana); 270, †15710 (°senāsu). — § 524d (Vishņu): III, 272, 15834 (°anam adipurushah, i.e. Hiranyakacipu).-

§ 526 (Rāmopākhyānap.): III, 275. 15927 (°ānām devānāñ oa balotkafah akramya ratnany aharat, sc. Ravana).—§ 533 (Sītā-Rāvaņas.): III, 281, 16175 (°ānām . . . yoshitah, wives of Rāvaņa). — § 542 (Rāvaņavadha): III, 290. 16510 (°-Danavan, had been slain by Indra). - § 547 (Karna): III, 310, 17201 .- \$ 548e (Vishnu): III, 315, 17461 (vadhartham Doanam).—§ 552 (Goharanap.): IV, 58. 1887 (jetāram deva-Doanām, i.e. Arjuna).—§ 554b (Vishņu): V, 10. 297 (had been slain by Vishnu).—§ 554 (Indravijaya): V, 14, 445 (Danavasadana, i.e. Indra, C. has by error oam.).—§ 556 (Sanjayayanap.): V, 22, †676 (nirdahetam Indra - Viehņu (Indro Viehņur, C.) Dosenam yathawa). — § 561d (Nara-Narayanau): V, 49, 1929 (Cakro vijigye D°-Danavan).- § 564 (Mataliyop.): V, 98, 3538 (°jūtyaḥ); 99, 3547 (Patalam . . . Do-Danavasevitam); 100, 3567 (in Hiranyapura), 3580.- \$ 565 (Gālavac.): V, 110. 3805 (atra—i.e. in the west—paçeat krta D'a Vayuna samyatās tadā | niçvasanto mahāvātair arditāh sushupur dvija). - § 574 (Jambūkh.): VI, 6, 216 (only B.: tasya-i.e. Meru's-murdhany Uçanüh Kuvyo Doaih-C.: divi).- § 576 (Bhagavadgītāp.): VI, 20, †745 (°endraseneva); 34, 1234 (Prahlādaç oāsmi Doānām, says Krshņa).—§ 579 (Bhīshwavadhap.): VI, 54, 2245 (yathendrasya . . . Dosenaya). -§ 580 (do.): VI, 59, 2576 (Bhishmo nāçayet Do-Dānavān). § 581 (do.): VI, 66, 2981 (°-Danava-Rākshasāh, were re-born among men).—§ 583 (do.): VI, 77, †3381 (yadvat); 80, †3522 (sadova - Dount lokan). - § 584 (do.): VI, 83. 3695 (abhidudrāvatuḥ . . . yathā Docamūm rajan Indropendrav ivamarau); 85, †3768 (viddhah . . . deva yathā D°gaṇaiḥ). — § 585 (do.): VI, 87, 3878 (yathā Do-devasene); 90, 4063 (?, sangrame Dosankaçe).- § 586 (do.): VI, 107, 4924 (°-Danavaih).—§ 587 (do.): VI, 118, 5546 (yathā Docamum Çakras tāpayam asa).—§ 589 (Dronābhishek.): VII, 11, 395 (puram Saubham). - § 592 (Samçaptakavadhap.): VII, 21, 891 (yathā Dogane Viehnuh, se. cakara kadanam).- § 596 (Pratijnap.): VII, 79, 2798 (°-Dūnavadarpahā, i.e. Indra); 80, 2838 (had been slain by Civa with the Pacupata weapon).—§ 599 (Jayadrathavadhap.): VII, 126, 5125; 148, †6444 (Çatakratau . . . jaghnushi Do-Dānavān); 149, 6464 (Çakro hatrā Doan). — § 600 (Ghatotkacavadhap.): VII, 158, 7021; 159, 7073 (Cakram Doā yathā purā), 7088 (Çakram Docamum iva); 160, 7143 (Indro D'vadhe yatha); 162, 7227 (yathendram Dovadhodyatam).- 601 (Dronavadhap.): VII, 185, 8434 (had been slain by Arjuna).—§ 603d (Tripura): VII, 202, 9560.-§ 605 (Karnap.): VIII, 16, 621 (trailokyavijaye yadvad D'anam saha Vajrina); 19, 716 (do.), 734 ('an Indra ivavadhīt); 25, 1035 (yathā Docamūni . . . Devarūjo mamarda). - § 605c (Vijaya): 31, 1293 (°ganan . . . jitavān vai Catakratuh).—§ 606 (Trīpurākhyana): VIII, 33, 1394 (sangrāmas Tārakāmayah | nirjitāç ca tato Doah), 1395, 1406 (Mayam . . . Do-Danavapūjitam), 1412 (trayas te D' rājānah, i.e. Tārakāksha, Kamalāksha, and Vidyunmālin), 1420; **34**, 1548, 1550 (Tripuram . . . Do-Danava-rakshitam). — § 606b (Paraçu-Rāma): VIII, **34**, 1595, 1604, 1605, 1606 (were slain by Rama Jamadagnya).— § 608 (Karnap.): VIII, 53, 2588 (yathendrah samare D'ams Tārakasya vadhe purā); 60, 2983 (niruddhā jihirehavo 'mrtam D'ah Çakragnibhyam ivaeakrt), 3009 (Cakrens yathā Donn hanyamanan); 79, †4054 (had been slain by Arjuna); 82, †4204 (yuyudhe . . . digiçverair Dopatir yatha) .- § 611 (Calyap.): IX, 14, 752 (Catakrator yetha purvem mahatya Dosenaya, so. vimardah); 20, †1071

(yathā); 24, †1337 (jaghāna Dan iva Vajrapāņik).—§ 612 (Hradapraveçap.): IX, 31, 1750 (Indrena nihatā Do-Danavah), 1757 (hatah). - § 615 (Baladevatīrthay.): IX, 39, 2252 (°-Dānavavigraham); 43, 2449 (°āntakartā, i.e. Skanda); 44, 2452 (°anam . . . kadanam).—§ 615u (Skanda): IX, 45, 2529; 46, 2673, 2681, 2692, 2697, 2707, 2712 (battle between the D, and the gods), 2722 (°kulāntakah, i.e. Skanda). — § 615 (Baladevatirthay.): IX, 47. 2730. — § 615gg (Sārasvata): IX, 51, 2960 (°-Dānavavīrāņām jaghāna navatīr nava, sc. Indra).—§ 615 (Gadāyuddhap.): IX, 55, 3120 (°av iva).- § 616 (Sauptikap.): X, 4, 156 (°senām iva kruddhah sarva-Dānavasūdanah).-§ 623 (Rājadh.): XII, 12, †369 (Cakro yathā Dobalani sankhye).- § 635 (do.): XII, 33, 1186 (jaghnur Doame tathā devāh), †189 (devair D'ā ivolvaņāh).- § 637 (do.): XII, 470, 1662.- 656 (Khadgotpattik.): XII, 1667, 6147 (°-Danavah, eight are enumerated).- § 660b (Bhrgu-Bharadväjasamv.): XII, 1886, 6937.- 666 (Mokshadh.): XII, 209, 7620, 7625 (°-Danavan, destroyed by Vishnu when incarnate as a boar). — § 671b (Bali-Vāsavasamv.): XII, 225, 8177 (rājā Doānām Baliķ).—§ 673b (do.): XII, 227, 8218 (°-Danavasamkshaye), 8267 (°endrah, had formerly ruled the earth).—§ 674b (Çrī-Vāsavasamv.): XII, 229. 8360 (°-Dānavān, deserted by Crī).—§ 693b (Vrtravadha): XII, 282, 10119 (°āsuranibarhaņa, i.e. Indra).—§ 7176 (Nārāyanīya): XII, 34477, 13365; 350, 13666 (°-Dānava-Gandharva-Rākshasagaņasamākulā . . . vasumatī), 13687 (°-Danava-Rakshasah). — § 723 (Anuçasanik.): XIII. Ba. 312.—§ 730g (Upamanyu): XIII, 14, 734 (Civa assumes the form of D. and Danavas), 796 (o-Danavamukhyanam), 798 (do.): (v), 820 (°equarah). — § 736b (Vitahavyop.): XIII, 30, 1998 (attacked Grtsamada, believing him to be Indra).—§ 746 (Anuçasanik.): XIII, 81, 3842 (parabhavae oa Doanam); 82, 3856 (deserted by Cri); 83, 3885 (parabhutoshu).- § 754 (do.): XIII, 98, 4683 (Brahmarshi-deva-D°ānām, sc. kathāḥ), 4717 (°ānām sallakīyaç oa kānkshitaḥ).-§ 766 (do.): XIII, 126, 6015 (cakreņa nihatāķ).—§ 772k (Agastya): XIII, 156, 7273 (burnt by Agastya).—§, 7721 (Vasishtha): XIII, 156, 7289 (slain by Vasishtha). — § 773b (Krshna Väsudeva): XIII, 159, †7364 (es - i.e. Krshna — ova pūrvam nijaghāna Doān), †7371. — § 773d (Civa): XIII, 161, 7485 (in Tripura).—§ 7786 (Samvartta-Maruttiya): XIV, 5, 115 (tvam - i.e. Indra - ajahartha Dodnam eko viragriyam param). - § 7846 (Uttanka): XIV. 54, 1566.—§ 785 (Anugītāp.): XIV, 60, 1785 (Karyo Dopater iva, sc. senapatih).—§ 798 (Mausalap.): XIV, 6x, 153. Cf. Asura, pl.; Daitya, pl.; Danava, pl.;

Daitya, sg. (cf. Daitya, pl.). § 450 (Åjagarap.): III, 180, 12458 (Yudhishthira asks the *ajagara* if he is a D.).—§ 730d (Sudarçana): XIII, 14, 666 (Çiva slew a D. who lived in the water).—Names of single Daityas:—

Bali: XII, 8080, 8225.

Cambara: III, †10271 (C).

Dhundhu: III, 13544, 13551, 13612, 13623 (Dhundhur nāma mahā-D°ah).

Ilvala: III, 8631.

Maya: III, 16237 (M°).

Namuci: VI, 3678 (*N*° *ir D*°-sattanak). Naraka: III, 10914 (*N*°), 10915. Prahlāda: II, 2320; XII, 4568 (*P*°).

Rahu: I, 1165.

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Tāraka: VII, 6718 (Toam Do-sattamam); IX, 1754 ( $Tarakaç ca mahā-D^\circ ah$ ); XIII, 4181 ( $T^\circ$ ). **Vātāpi:** III, 8542. Vṛshaparvan: I, 3337. Vrtra: VII, 3457 ( Po); XII, 10002 ( Po), 10031, 10046, †10055, †10059, †10061, †10066, 10138, 10148, 10151 ( P°). Cf. Asura, Daiteya, Dānava. Daitya, adj. ("belonging to the Daityas"). § 743b (Vipulop.): XIII, 40a, 2281 (vapuh). Daitya, dual (°au) = Sunda and Upasunda: I, 7622, 7656, 7678, 7711. Daityadvīpa, a Suparna, son of Garuda. § 564 (Mātalīyop.): V. 1016, 3596 (enumeration). Daityahan = Çiva (1000 names 2). Daityakanyā = Carmishthā: I, 3410. Daityanacana = Krshna: XII, 1526. Daitvanibarhana - Indra: XVII, 108. Daityapa ("king of the Daityas") = Bali: XIII, 4698. Daityapati (do.) = Prahlada: XII, 8056. Daityapati<sup>2</sup> (do.) = Vrtra: XII, 10128. Daityasattama 1 = Namuci: VI, 3678 (No). Daityasattama 2 = Taraka: VII, 6718 (To). Daityasenā ("the army of the Daityas"), daughter of Prajanati and sister of Devasena. § 495 (Skandotpatti): III, 224, 14257, 14259 (robbed by the Asura Keçin). Daitvecvara = Bali: XII, 8153. Daityendra' = Bali: IX, 2708 ('sya sutam, slain by Skanda); XII, 8182, 8185 (Bo), 8224; XIII, 4690. Daityendra 2 - Hiranyakaçipu: III, 15834, 15838. **Daityendra** = Ilvala: III, 8619 ( $I^{\circ}$ ). **Daityendra** = Naraka: III, 10923 ( $N^{\circ}$ ). **Daitvendra**  $^{\circ} = Nikumbha : I, 7620 (N^{\circ}).$ **Daityendra** • = Prahlāda: 11, 2315  $(P^{\circ})$ ; III, 1030  $(P^{\circ})$ ; XII, 4588, 4590, 4592, 4600, 4606, 8057. Daityendra = Tāraka: IX, 2691. Daityendra = Virocana: V, 1187. Daityendra' = Vrtra: XII, 10054. **Daityendra** 10, dual  $({}^{\circ}au)$  = Sunda and Upasunda: I, 7641, 7645. Daivakīnandana = Vishņu, v. Devakīnandana. **Daivarāti** = Janaka: XII, 11546 (J°), 11819. Daivayaneya ("son of Devayani") - Yadu: I, 3163. Daksha¹ (Prācetasa), a Prajāpati. § 3 (Anukram.): I, 1, 33 (Pracetasas tatha Do Doputraç cu sapta vai, came out of the primordial egg). - § 87 (Appavat.): 1, 65, 2519 (thirteen daughters of D., viz. Aditi, etc., married to Касуара). - § 115 (Афсаvat.): I, 66, 2574 (D. sprung from the right toe of Brahmán, and his wife from the left toe of Bruhmán. D. had lost his sons (nashtaputrah), (cf. § 138), but had 50 daughters, whom he made his putrikūh; 10 of them were married to Dharma, 27 to Indu, i.e. the Moon, 13 to Kaçyapa).—§ 136 (Yayātyup.): I, 75, 3126 (Prajapatch). - § 137 (Sambhavap.): Pracetas had 10 sons (mukhajenāgninā yais te pūrvam dagdhā mahaujasah, PCR. seems to have followed a different reading), from them sprang the muni Daksha Pracetasa, and from him the creatures (sa hi Lokapitamahah): I, 75, 3130 (Pracetasah). - § 138 (do.): Daksha had from his wife Virini 1,000 sons, whom Narada taught the Sankhya as

a means of salvation (moksham adhyāpayām āsa Sānkhya-

manam anuttamam). Then Daksha made his 50 daughters

his putrikah, and bestowed 10 of them to Dharma, etc. (cf. § 115); I, 75, 3131 (Pracetasah), 3132 ("putran).-§ 156 (Pūruv.): I, 95, 3760 (father of Aditi).—§ 164 (Apavop.): I, 99, 3927 (°sya duhitā . . . Surabat).-§ 191 (Arjuna): I, 123a, 4808 (Prajūpatih, came to see the birth of Arjuna). - § 270 (Brahmasabhav.): II, 11. 436 (Pracetal)?, in the palace of Brahman).- § 410 (Plakshavataranag.): III, 130, 10537 (performed a sacrifice at Sarasvatī and pronounced a blessing on the spot).- § 439 (Yakshayuddhap.): III, 163, 11854 (the seventh of Brahmán's spiritual sons). — § 496 (Skandotpatti): III, 224, 14295 (Svähä was daughter of D.).—§ 503 (Skandayuddha): III, 231, 14516 (°eya . . . kanyā Svāhā). § 508 (Karttikeyastava): III, 232, 14643 (Skanda is identified with D.).-§ 564 (Mātalīyop.): V, 105, 3683 (Garuda says: mamāpi Dosya sutā jananī, i.e. Vinatā).-§ 581 (Bhishmavadhap.): VI, 68p, 3040 (Prajapatim. Krshna is identified with D.).—§ 603 (Näräyanästramoksh.): VII, 202, 9544 (his sacrifice is destroyed by Civa, cf. § 695b). — § 615 (Prabhāsotpattik.) : IX, 35, 2013 (°aya tanayah, twenty-seven in number, married to Soma, i.e. the Moon), 2020, 2021, 2025, 2026, 2042, 2053 (how Soma was cursed by D.).—§ 615 (Saptasārasvata): IX, 38, 2213 (performed a sacrifice at Gangadvara).- § 615u (Skauda): IX, 45γ, 2512.--§ 617 (Aishīkap.): X, 17θ, 744 (sapta D°ādīn Prajāpatīn, created by the second creator).—§ 628 (Rājadh.): XII, 23, 666 (°ah Praoetaso yatha), 695 (do.).-§ 637 (do.): XII, 477, 1597 (among the rshis who surrounded Bhishma. as he lay on his arrow-bed). - § 656c (Khadgotpattik.): Daksha hegat sixty daughters, who were all taken as wives by Brahmarshis; from them sprung all creatures (bhūtūni): D., P.-ganāh, G., Aps., diverse kinds of Rā., birds and animals and fishes, etc., and vegetables, and all beings that are oviparous or viviparous or born of filth: XII, 166, 6136 (Prūcetasah).-§ 664 (Mokshadh.): XII, 207ô, 7534 (the seventh of Brahmán's spiritual sons), 7536 (Prajapatih, sprung from the toe of Brahmán), 7539 (his daughters and their offspring). - § 665 (do.): XII, 208, 7573 (son of the ten Pracetases, and also named Ka). - § 673b (Bali-Vāsavasamv.): XII, 227a, 8262 (among the ancient rulers of earth).- § 694b (Jvarotpatti): XII, 284, 10226 (Prajapatil, his sacrifice), 10232. — § 695 (Mokshadh.): XII, 285, 10272 (Pracetasasya), 10273.- § 695b (Dakshayajñavināça): XII, 285, 10275, 10276, (10292), 10294, (†10295), 10303, 10304, 10309, 10323 (Prajūpatiķ), 10329, 10331, 10340 (Prajapatik), 10345 (having not been invited, Civa destroyed D.'s sacrifice, then D. praised Civa).-§ 696 (Mokshadh.): XII, 285, 10346 (Prajāpatih). — § 696b (Dakshaprokta-Civa-sahasranāmastotra): XII, 285, 10461, 10462, 10465, 10470, 10472 (Daksha hymned Civa by enumerating Civa's 1,000 names, etc.).—§ 714n (Paravaha): XII, 329, 12415 (yam-i.e. Parāvaha-samāsādya vegena diço 'ntum pratipedire | Dakehanya daça putranam sahasrani Prajapateh). — § 717b (Narayaniya): XII, 335a, 12685 (among the twenty-one Prajapatis); 343, IV), ††13206 (caused a third eye to appear on the forehead of Civa); XI), ††13219 (repetition from IX, ch. 35), (ω), 13267 (°yajñaḥ), 13268, 13269 (°yajñam); 349, VII), 13596 (D. had sixty daughters, the ten last of which were married to Manu) .--§ 739 (Ānuçūsanik.): XIII, 14ββ, 991 (in the abode of Qiva).- § 746 (do.): XIII, 77, 3706 (gave a bull to Qiva); 83, 3906 (°sya duhitā . . . Surabhī).—§ 768b (Krshna Vasudeva): XIII, 147, 6830 (Prajapatia, son of Pracetas).—

§ 773d (Çiva): XIII, 161, 7468 (Prajāpateh, his sacrifice is destroyed by Çiva, cf. § 603 and § 695b). — § 778b (Samvartta-Maruttīya): XIV, 5, 94 (Asurāç caiva devāç ca D'syāsan Prajāpateh | apatyam).—§ 785 (Anugītāp.): XIV, 88, 2634 (çuçubhe cayanam tatra D'asyeva Prajāpateh). Cf. Prajāpati, Prācetasa.

Daksha<sup>2</sup>, a Suparna, son of Garuda. § 564 (Mātaliyop.): V, 101β, 3597 (enumeration).

Daksha' = Skanda: III, 14643.

Daksha 4 = Civa (1000 names 2).

Daksha<sup>5</sup>, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4360 (enumeration).

Daksha - Vishnu (1000 names).

Daksha<sup>1</sup>, a king (perhaps - Daksha<sup>1</sup>). § 775 (Ånuçāsanik.): XIII, **166**<sub>7</sub>, 7679.

**Dakshaduhit**r ("daughter of Daksha") = Svāhā: III, 14295 ( $S^{\circ}$ ).

**Dakshakanyā** (do.): Kadrū: I, 2521 ( $K^{\circ}$ ).

Dakshakratuhara ("destroyer of Daksha's sacrifice"): X, 253; XII, 13149; XIII, 6565.

Dakshaprokta-Çivasahasranāmastotra ("the 1008 names by which Çiva was praised by Daksha"). § 696b (Mokshadh.): Daksha praised Çiva by enumerating his 1008 names (i.e. Çivasahasranāmastotra), and adding some further praises. Çiva became gratified and granted Daksha some further boons (among those the benefits of the Paçupata religion); then Çiva disappeared. Blessing to the reader.

Dakshayagapaharin - Civa (1000 names 2).

Dakshayajñanibarhana ("destroyer of Daksha's sacrifice") = Civa: VII, 9529.

Dakshayajñavināça (do.) = Çiva: III, 1627.

[Daksha-yajña - vināça(h)] ("the destruction of Daksha's sacrifice "). § 695b (Mokshadh.): Vaiçampāyana(!) eaid: In days of yore Daksha made arrangements for performing a sacrifice on the top of *Rimavat* in that sacred region inhabited by R. and Si., G. and Aps., where the Gangā issues out of the mountains. The gods, etc. (a), came there. R. Dadhica in wrath and grief said that this was no sacrifice, since Rudra (Qiva) was not adored in it, etc.; he the great yogin, saw into the future; he beheld Civa seated with Narada and Uma. Daksha said he knew the eleven Rudras with lances and matted locks, but he did not know who this Mahecvara was. Daksha said that he would perform the sacrifice unto Vishnu. Umā felt grief. said that it is to him as the Lord of Sacrifices that the chanters utter their praises in sacrifices, etc. (3). Then he created from his mouth a terrible being (description), and Umā herself, assuming the terrible form of Mahākāli, proceeded in the company of that being, that was the living embodiment of Civa's wrath and resembled Civa himself, and came to be called Virabhadra. He then created from the pores of his body a large number of spirit-chiefs named Raumyas. These Rudras attacked the sacrifice (description; R., D., and men looked pale) and began to set fire to everything, and tore off the head of the sacrifice. D. and Brahmán and Daksha, informed by Virabhadra, hymned Civar (7), who, asked by Daksha, granted to him the boon that his sacrificial articles should be of use to him. Then Daksha knelt down and uttered his 1008 names (v. Daksha-prokta-Civa-sahasranāmastotra).

Dakshayajñavināçana - Çiva: VII, 3464, 9593.

Dākshāyanī ' ("daughter of Daksha") = Aditi: I, 3135 (mother of the Adityas); III, 14261 (mother of Indra).

Dākshāyanī\* (do.) - Surabhi: XII, 6432 (S°).

Dakshayani (do.) = Vinata: I, 1459 ( Po).

Dākshāyani (do.) - the mother of Rājadharman (Nadījangha). § 658b (Kṛtaghnop.): XII, 170, 6343.

Dākahāyanī', dual ('yau) = Kadrū and Vinatā: I, 1227 (Kadrūçoa Vinatā caiva).

Dākshāyanī, pl. ('yaḥ). § 565 (Gālavac.): V, 108, 3766 (atra—i.e. in the east—pūrvam prasūtā vai D'yaḥ prajāḥ striyaḥ). — § 673b (Bali-Vāsavasamv.): XII, 227, 8274 ('putrāḥ Prājāpatyāḥ).

Dākshāyanya ("son of the daughter of Daksha") - Āditya (the Sun): XIII, 6831.

Dāksheyī ("daughter of the daughter of Daksha") = Çukī: XIII, 227.

Dakshina—Çiva (1000 names²). Do.²=Vishnu (1000 names). Dakshināpatha, the land in south (Dekhan). § 281 (Sahadeva): II, 31, 1121.—§ 347 (Nalopākhyānap.): III, 61, 2317, 2319.—§ 555 (Sainyodyogap.): V, 19, 593 (°vāsibhiḥ, i.e. the subjects of king Nīla).—§ 664 (Mokshadh.): XII, 207η, 7559 (°gāminyaḥ—so C.; B. has °janmānaḥ—i.e. the Åndhrakas, etc.).

Dakshināpatha, pl. (°āḥ) ("the inhabitants of Dakshinā-patha"). § 576 (Bhagavadgītāp.): VI, 15, 604 (in Duryo-

dhana's army). Cf. Dākshiņātya, pl.

Dakshinatya, pl. (odh) ("the Southerners"). § 515 (Karnadigvijaya): III, 254, 15247 (i.e. the subjects of Rukmin).-§ 561 (Yānasandhip.): V, 57, 2245 (assigned to Bhīmasena as his share of the foes).—§ 571 (Ulūkadūtāgamanap.): V, 1607, †5510 (in Duryodhana's army); 161. †5555 (do.). - § 585 (Bhīshmavadhap.): VI, 87β, 3852 (followed Bhishma). - § 589 (Dronabhishekap.): VII. 75. 184 (followed Karna); 11v, 397 (had formerly been vanquished by Krshra). - § 599 (Jayadrathavadhap.): VII, 113x, 4412 (Sataputrapurogamah).—§ 604 (Karnap.): VIII. 5ζ, 138 (have been slain by Arjuna).—§ 605 (do.): VIII, 20δδ, 780 (slain by the Pandya king); 22ζζ, 863 (attacked the Paūcalas).- § 607 (do.): VIII, 45, 2098 (vrshalūh).-§ 608 (do.): VIII,  $70\pi\pi\pi$ , †3511 (have been slain), ( $\rho\rho\rho$ ), †3524 (do.).—§ 609 (Çalyap.): IX, 17, 28 (do.).—§ 641 (Rajadh.): XII, 101, 3737 (asipanayah). Cf. next.

Dākshinātya, adj. ("belonging to the Southerners"). § 186 (Vyushitāçvop.): I, 121, 4690 (nṛpatīn, vanquished by Vyushitaçva).—§ 401 (Balarāma): XII, 119, †10254 (mahīpān, had been vanquished by Sahadeva).—§ 512 ((ihoshayātrūp.): III, 237, 14774 (rājānah, tributary to Yudhishthira).—§ 556 (Sañjayayānap.): V, 30, †890 (sc. rājānah, in Duryodhana's army).—§ 573 (Ambopākhyānap.): V. 195; 7608 (nṛpāh, do.).—§ 599 (Jayadrathavadhap.): VII, 93, 3369 (nṛpāh, attacked Arjuna); 111, 4267 (mahārathāh); 113, 4408 (balam). Cf. prec.

Dākshinātya, sg. ("the king of the Southerners"). § 295 (Dyūtap.): II, 53, 1914.

Dākshiṇātyapati (do.) = Bhīshmaka: V, 5351 (°ch putro Rukmī).

Dakshināyanamṛtyu, pl. (āvaḥ) ("who have died during the sun's progress towards the south"). § 267 (Yamasabhāv.): II, 8, 342.

Dala, son of king Parikshit of Ayodhyā, and Suçobhanā the daughter of the frog-king. § 461 (Vāmadevacarita): III, 192, ††13178, †13197, †13198, †13199, †13203.

**Dālbhya** 1 - Baka: II, 106 ( $B^{\circ}$ ); III, 968 ( $B^{\circ}$ ), 984 ( $B^{\circ}$ ), (16874) (the same?); IX, 2317 ( $B^{\circ}$ ), 2318 ( $B^{\circ}$ ), 2322 ( $B^{\circ}$ ), 2325, 2330 ( $B^{\circ}$ ; C. has by error Dānbhyaḥ).

Dālbhya<sup>2</sup>, a tīrtha. § 377 (Dhaumyatīrthak.): III, 90, 8383 (in the north).

Dālbhya<sup>3</sup>, a rahi named together with Baka. § 462 (Baka-Cakrasamv.): III, 193, 13214 (Baka-D'au).

Dālbhyaghosha, a tirtha. § 377 (Dhaumyatirthak.): III, 90, 8383 (in the north).

Dama<sup>1</sup>, son of Bhīma, the Vidarbha king. § 344 (Nalopā-khyānap.): III, **53**, 2080.

Dama', a rshi. § 784 (Anuçasanik.): XIII, 26a, 1762.

Dama - Vishnu (1000 names).

Dāmacandra, a Pandava warrior. § 600 (Ghatotkacavadhap.): VII, 158x, 7009.

Damaghoshasuta - Çiçupāla, q.v.

Damaghoshātmaja - Çiçupāla, q.v.

Dāmagranthi, the name which Nakula assumed in the palace of Virāţa. § 551 (Kleakavadhap.): IV, 19, 599.— § 552 (Goharanap.): IV, 31, 1020. Of. Granthika.

Damana<sup>1</sup>, an ancient king. § 5 (Anukram.): I, 1a, 224 (in Nārada's enumeration).

Damana<sup>2</sup>, a Brahmarshi. § 344 (Nalopākhyānap.): III, 53, 2077 (*Brahmarshi*, 2079 (granted the Vidarbha king Bhīma that he should have three sons and a daughter).

Damana, son of the Vidarbha king Bhīma. § 344 (Nalopākhyānap.): III, 53, 2080 (second son of Bhīma).

Damana, a Kuru warrior. § 581 (Bhīshmavadhap.): VI, 614, 2699 (dāyādam Pauravasya, slain by Dhrshtadyumna).

Damana - Civa (1000 names 2).

Damana - Vishnu (1000 names).

Damayanti', daughter of the Vidarbha king Bhīma, wife of Nala and mother of Indrasena and Indrasena. § 11 (Parvasangr.): I, 2, 436. — § 240 (Vaivāhikap.): I, 199, 7351 (°i yathā Nale).—§ 344 (Nalop.): III, 53, 2080 (her birth according to a boon granted by Damana), 2081, 2087, 2092, 2094, 2097, 2098, 2102.—§ 345 (do.): III, 54, 2104, 2105, 2108, 2109, 2111, 2113, 2124 (Vidarbharājho duhitā), 2130; 55, 2137, 2139, 2145, 2153; 56, 2172, 2177, 2183, 2184; 57, 2192, 2198, 2212, 2220, 2223, 2230, 2231, 2236, 2237 (married to Nala, and mother of Indrasena and Indrasenā).—§ 346 (do.): III, 58, 2241, 2245; 59, 2265; **60.** 2272, 2279, 2282, 2292.—§ 347 (do.): III, **61.** 2299, 2303, 2307, 2313, 2320, 2321, 2326, (2328); 62, 2335, 2338, 2339, 2340, 2345, 2347, 2352; 63, 2362, 2392, 2396, 2398; 64, (2413), 2425, 2433 (Vidarbharājatanayām), 2443, 2460, 2467, 2484, 2491, 2497 (Virasenanypaenushā), 2499 (Bhimaeuta), 2504, 2510, 2521; 65, 2550, 2560, 2574, 2583, 2598, 2606, 2607.- § 348 (do.): III, 66, 2608.-§ 349 (do.): III, 67, 2652.—§ 350 (do.): III, 68, 2655, 2657, 2684, 2693; 69, 2694, 2696, 2697, 2704, 2709, 2710, 2719, (2722), 2725, 2728, 2743.—§ 351 (do.): III, 70. 2745, 2757, 2765, 2767; 71, 2772, 2774.- 353 (do.): III, 73, 2855, (2859), 2885, 2889; 74, 2894, 2895, 2897, 2920; 75, 2921, 2926, 2927, 2929, 2939, 2943; 76, 2951. 2952, 2957, 2958, 2959, 2965, 2975, (2976), 2992, 2996, 3002, 3003, 3007; 77, 3010, 3012, 3017.—§ 354 (do.): III, 78, 3034, 3041, 3044; 79, 3063, 3064.—§ 355 (do.): III, 79, 3072.—§ 391 (Rshyaçriga): III, 113, 10092 (yatha Nalasya vas Doi).—§ 555 (Sainyodyogap.): V, 8, 223 (yathā). — § 565 (Gālavacarita): V, 117, 3974 (reme . . yathā . . . Doyam Nalah). Cf. Bhaimi, Bhīmanandinī, Bhīmaputrikā, Bhīmasutā (III, 2278, 2278, 2380, 2499, 2509, 2998), Vaidarbhi, Vidarbhadhipatinandini. Vidarbharājatanayā, Vidarbhatanayā.

Damayanti<sup>2</sup>: XII, 8604 (error in C. instead of Madayanti, q.v.).

Damayitr = Vishnu (1000 names).

Dambara, a companion of Skanda. § 615# (Skanda): IX, 45%, 2541 (given to Skanda by Dhātr).

Dambha = Civa (1000 names 2).

Dambhodbhava, an ancient king. § 6 (Anukram.): I, 1a, 227 (in Sañjaya's enumeration).—§ 11 (Parvasangr.): I, 2, 508 (°sya cākhyānām, i.e. Dambhodbhavopākhyāna).—§ 61 (Sarpasattra): I, 51, 2112 (°enāsi samo balena, sc. Janamejaya).
—§ 277 (Jarāsandhavadhap.): II, 22, 877 (creyaso hy avamanyeha vineçuh, cf. § 563).—§ 563 (Dambhodbhavop.): V, 96, 3452, 3473, (3476), 3477.

Dambhodbhavopākhyāna(m) ("the episode relating to Dambhodbhava"). (Cf. Dambhodbhavasya akhyanam.) § 563 (Bhagavady.): There was a king of yore named Dambhodbhava, who was at the head of the earth; his sovereignty extended over the whole world. Every morning he used to ask if there were anyone superior or even equal to himself. Certain brahmans counselled him to curb his pride; and as he continued to ask the brahmans the same question day after day, some high-souled brahmans mentioned to him the ascetics Nara and Narayana, "who have taken their birth in the race of men, and are now practising penances on Gandhamādana." The king marched to the spot with a large army, and found them emaciated with hunger and thirst, etc. He desired a battle with them. The Rehis declined; but as he repeatedly summoned them to fight. Nara took up a handful of grass-blades, and therewith baffled all their arrows and cut off the eyes and ears and noses of the warriors. The king fell at the feet of the Rehis and said, "Let me be blessed." Nara then told him to be obedient to the brahmans and be virtuous. The king returned to his city, and from that time began to practise righteousness.

Damça, an Asura. § 621 (Rājadh.): XII, 3, 93 (mahāsuraḥ, cursed by Bhṛgu to become the worm Alarka, because he had ravished the wife of Bhṛgu).

Damin, a tīrtha. § 358 (Tīrthayātrāp.): III, 82, 5014.

Dāmodara - Kṛshṇa, q.v.—Do.\* - Vishnu (1000 names).

Dāmoshnīça (B. °Isha), a muni. § 264 (Sabhākriyāp.): II, 4a, 108 (among the munis who were present when Yudhishthira entered his palace).

Damshtrin - Çiva: XII, 10371 (1000 names¹); XIV, 205. Danapati - Akrūra: I, 7989 (♣°).

Danava, pl. (°d&) ("sons of Danu"), a class of the enemies of the gods. § 11 (Parvasangr.): I, 2, 369 (oanam . . . samudbhavah), 460 (Nivātakavacaih).—§ 28 (Amrtamanthana): I, 18, 1125 (Asura-Doah, partake in the churning of the ocean), 1141, 1150, 1155, 1157 (Daiteyak); 19, 1158 (Daitya-Doah, battle with the gods about the amrta), 1159 (°endrebhyah), 1167, 1177 (cakram . . . D°eudanam).— § 43 (Garuda): I, 30, 1396 (ajoyañ ca deva-Do-Rakshasaih, i.e. Garuda). — § 84 (Ādivamçāvatāraņap.): I, 64, 2492 (re-born on earth).—§ 85 (Amçavat.): I, 65, 2513, 2514, 2515 (deva-D'eanghanam . . . eambhavah).-- 92 (do.): I, 65, 2534 (Danor vamce, enumeration), 2535 (omukhyanam). § 93 (do.): I, 65, 2536 (Danuputrāķ . . . daça D'vamçajāķ). - § 97 (do.): I, 65, 2542 (i.e. the sons of Kālā).— § 930 (do.): I, 67, 2637, 2639, 2698, 2703 (various D. incarnate as kings on earth). — § 133 (Cakuntalop.): I, 68, 2799 (deva-D-Rakehasam). - § 145 (Kaca): I, 76, 3189, 8196, 3205, 3220, 8228, †3252, †3253, 3254. — § 146 (Devayani): I, 80, 3858 (sarva D'sik).—§ 208 (Astradarçana): 1, 185, 231 Dānava.

5378 (yathā Deamkehaye purā); 137, 5430 (vajram krtam D'sudanam). - § 218 (Caitrarathap.): I, 167, 6401 (dova-Do-Yakshanam ipsitam, sc. Draupadi).- § 221 (do.): I, 170. 6496 (know the history of the Kuru race).- § 257 (Arjuna): I, 225, 8182 (deva Do-Gandharvapujitam, sc. the chariot which Varuna gave to Arjuna), 8186 (had been vanquished by Soma). - § 258 (Khandavadah.): I, 227, 8259 (Daitya-Desanghanam, slain by Krshna in the battle at Khandava); 228, 8285, 8291 (sa-Do-nicacarah), 8318.- § 261 (Sabhakriyāp.): II, 1, 5 (°ānām Viçvakarmā, i.e. Maya).—§ 263 (do.): II, 3, 59 (performed a sacrifice at Bindusaras).—§ 268 (Varuņasabhāv.): II, 9, 365 (Kalakhanjāķ, in the palace of Varuna), 368 (Daitya-Dosanghah, do.). - § 270 (Brahmasabhāv.): II, 11, 465 (worship Brahmán).—§ 275 (Rājasūyārambhap.): II, 18, 731 (°anam vināçāya ethāpitā divyarāpinī, sc. Jarā).—§ 277 (Jarāsandhavadhap.): II. 24. 941 (Cakro Dānavanām jaghāna navatīr nava).— § 317b (Krshna Vāsudeva): III, 12, 478 (Daitya-Doan, had been slain by Krshna).-§ 319 (Saubhavadhop.): III, 14, 634 (i.e. the followers of Çālva).—§ 320 (do.): III, 17, 710 (ondrāh, do.); 18, 726; 20, 804, 806; 22, 852 (°sanghah), 854, 877 (Āgneyam astram . . . D'antakaram, i.e. Krshna's discus Sudarçana), 878, 886. — § 325 (Draupadīparitāpav.): III, 27, 1014 (pujitam deva-Doaih, sc. Arjuna).—§ 833b (Arjuna): 1II, 40, 1638 (had been chastised by Nara, i.e. Arjuna).—§ 3330 (Brahmaçiras): III, 40, 1646.—§ 333 (Kairātap.): III, 40. 1659 (deva Doak). - § 334 (do.): III, 41, 1684 (ye manushyatvam agatāḥ | Nivātakavacāç caiva), 1686 (amçāḥ kehitisamprapta deva - Do - Rakehasam). - § 335 (Indralokabhigamanap.): III, 42, 1729.—§ 345 (Nalopākhyānap.): III, 56, 2170 (Daitya-Domardanam | Mahondram),- \$ 378 (Tirthayatrap.): III, 94, 8491, 8497 (°ame caiva Kalir apy āvicat).- § 384 (Agastyop.): III, 100, 8691 (Kālakeyāļ); 101, 8716; 102, 8742, 8751.—§ 386 (do.): III, 105, †8811, 8813, 8817 (the Kaleyas were vanquished by the gods). -§ 426b (Kṛtayuga): III, **149**, 11236 (did not exist in the Krtayuga). - § 432 (Saugandhikah.): III, 154, †11390 (sa Cakravad Do-Daityasanghān vikramya).-- § 436 (Yakshayuddhap.): III, 159, 11655 (on Kailasa). - § 438 (do.): III, 161, 11744 (nihatya . . . Doan Maghavan iva).— § 439 (do.): III, 163, 11859 (deva-D°aih).- § 442 (Nivātakavacayuddhap.): III, 167, 11990.—§ 443 (do.): III, 168, 12063 (Nivātakavacāh), 12075, 12078.—§ 444 (do.): III, 169, 12085, 12087, 12089, 12097, 12099; 170, 12105, 12130; 171, 12140, 12142, 12153, 12161; 172, 12165, 12169, 12177, 12178, 12195, 12196 (the Nivatakavacas were slain by Arjuna). — § 445 (do.): III, 173, 12208 (the inhabitants of Hiranyapura), 12217 (ondrah), 12219, 12242 ("endranam), 12251, 12252, 12258, 12271 (Hiranyapura was destroyed by Arjuna). — § 447 (do.): III, 175, 12292 (jitāķ). — § 456 (Sarasvatī-Tārkshyasamv.): III, 186, †12728 (°samniruddhe . . . Narake).—§ 458 (Markandeyas.): III, 188, 12808, 12875.—§ 459 (do.): III, 188, 12942.—§ 462 (Baka-Qakrasamv.): III, 193, 13233.—§ 474 (Markandeyas.): III, 201, 13483.—§ 478 (Dhundhumarop.): III, 204, 13584. - § 495 (Skandotpatti): III, 223, 14243, 14245 (defeated the gods).—§ 496 (do.): III, 224, 14264.—§ 501 (Skandopākh.): III, 229, 14423 (°ānām vināçāya).—§ 507 (Skandavuddha): III, 231. 14580, 14583, 14584, 14586, 14593, 14594, 14595 (°endranam), 14599, 14613, 14615, 14620, 14621, 14626 (battle with the gods).- § 518 (Ghoshayātrāp.): III, 251, 15144 (Daitoya-Doas, 15152, 15158 (summoned Duryodhana into their

presence); 252, (15155), 15164 (many D. were re-born on earth), 15167, 15182 (°arshabhah), 15191. — § 526 (Rāmopākhyānap.): III, 276, 15936 (deva-Gandharva-Doah, were born on earth in order to slay Ravana and his followers).-§ 533b (Rāvana): III, 281, 16168.—§ 533 (Sītā-Rāvaņasamv.): III, 281, 16175 (okanyah, wives of Ravana).-§ 542 (Rāvanavadha): III, 290, 16510 (Cakrah . . . Daitya-Doan . . . jaghnivān), 16525 (deva - Dānava-Kinnarah). — § 543 (Rāmābhisheka): III, 291, 16561 (catruh . . . Dodnam, i.e. Ravana). - § 547 (Karna): III, 310, †17213.—§ 551 (Kicakavadhap.): IV, 23, 821 (Vajrī Doān iva).- § 552 (Goharanap.): IV, 36, 1177 (vitrūsayitvā . . . D°ān eva Vajrabhrt); 43, 1346 (deva-Do-Gandharvaih pujitam, sc. Gandiva); 44, 1384 (yudhyato D'arshabhaih, sc. Arjuna); 45, 1430 (deva-D'sankule, all. to Khandavadahanap.); 49, 1539 (Kalakanjah), 1553 (Da iva Vasavam).- § 554 (Sainyodyogap.): V, 7, 151 (purato deva-Doyor api, sc. Krshna).- 555 (Indravijaya): V, 11, 348; 14, 445 (Daitya-Dosūdana, i.e. Indra, C. has by error °am); 15, 464; 16, 499 (°an hatva, sc. Indra). — § 561 (Yānasandhip.): V, 49, 1929 (Cakro vijigye Daitya-Doan); 51, 2059 (Mahendra iva vajrena Doan).—§ 564 (Mataliyop.): V, 99, 3547 (Pātālam . . . Daitya-Dosovitam); 100, 3567 (in Hiranyapura), 3569, 3573 (Nivātakavacāķ), 3584 (deva-Doah), 3585.-\$ 567 (Bhagavadyanap.): V, 128, 4301, 4303 (Daileya-Dodn), 4304 (do.), 4305 (Dharma bound the Daiteyas and the D. and made them over to Varuna, who kept them within the depth of the ocean); 130, 4408 (i.e. the followers of Naraka). — § 569 (do.): V, 138. 4683 (Nivātakavacāh). — § 570 (Sainyaniryānap.): V, 158, 5378 (all. to Khandavadahanap:), 5379 (Kalakeyaih) .--§ 572 (Rathatirathas.): V, 165, 5739 (hanishyati . . . Mahendro D'an i:a); 169, 5871 (°anam eahaerani Hiranyapuravāsinām, all. to § 445); 172, 5924 (yotsyati . Maghavan iva Doaih).- § 573 (Ambopakhyanap.): V, 173, 5961 (Devarad iva Doan). § 576 (Bhagavadgītāp.): VI, 14, 535 (nighnan . . . Doan iva Vajrabhrt), 549 (vibudhaih . . Doan ghnadbhih); 23, 806 (jayasi Doan, sc. Umā); 34, 1218.- § 580 (Bhishmavadhap.): VI, 57, 2455 (Tridaça Dodn iva); 58, 2467 (applauded Arjuna); 59, 2576 (Bhishmo nāçayed Dailya-Doan).—§ 581 (do.): VI, 62, 2753 (Vrtrahā Doeshv iva); 66, 2981 (nihatā ye te Daitya-Do-Rākshasah); 67. 3026.—§ 582 (do.): VI, 69, 3089 (yuddham . devanam Doair iva). - § 583 (do.): VI, 77, 3348 (yatha Devāsure yuddhe Mahendrah prāpya Doan), 3367 (nighnantam . . . Doan iva Vasavam).—§ 584 (do.): VI, 83, 3666 (yathā).- § 585 (do.): VI, 92, 4096; 97, 4442 (jahi . . . Mahendra iva Dan).- § 586 (do.): VI, 102, 4660 (witness the battle); 107, 4924 (Daitya-Doaik).- § 587 (do.): VI, 119, 5589 (sangrame . . . devanam Doair iva), 5624.-§ 589 (Dronābhishekap.): VII, 3, 113 (deva-D'pujitah, sc. Rāma Jāmadagnya); 6, 162 (jahindro Don iva); 7, 215 (badhyamānā . . . Vāsaveneva Doāh), 219 (iva).—§ 590 (do.): VII, 16, 630 (yuddham . . . devanam iva Doaih), 634 (yuddham . . . Donam yatha suraik). - § 592 (Samcaptakavadhap.): VII, 21, 919 (Dod ivendrena badhyamanah). - § 594 (Abhimanyuvadhap.): VII, 52, 2013. -§ 596 (Pratijnap.): VII, 75, 2669 (Hiranyapuravasinam, all. to § 445); 79, 2798 (Daitya-Dodarpaha, i.e. Indra); 80. 2864 (deva-Do-Yakshanam . . . sadhanam, i.e. Çiva). - § 599 (Jayadrathavadhap.): VII, 119, 4728 (hanishyami Don iva Vasavah); 122, 4910 (petuh . . . devasure pura yuddhe yatha Daiteya-Doah); 124, 4973 (Mahendro

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Doeshv iva); 144, 6046; 147, 6352 (witness the battle); 148, †6444 (Çatakratau . . . jaghnushi Daitya-Doun); 149, 6459 (yathā . . . Danavan Pakaçasanak); 151. 6536 .- \$ 600 (Ghatotkacavadhap.): VII, 159, 7075 (yuddham . . yathā devāsure yuddhe Cakrasya saha Doaih), 7132; 168, 7540 (yathendrabhayavitrustü D'as Tarakamaye); 170. 7620; 181, 8231. - § 601 (Dronavadhap.): VII, 185, 8437 (Hiranyapuravasınam, all. to § 445). - § 602 (do.): VII, 186, 8483 (Do Vasavam yatha); 190, 8694 (yatha . . . Cakro D'anam kshayam pura).—§ 603 (Narayanastramokshap.): VII, 196, 9033.-- § 603d (Tripura): VII, 202, 9574 (in Tripura). — § 603 (Nārāyaņāstramokshap.): VII, 202, 9638 (tvayā-i.e. by Arjuna-Doā hatāh). - § 605 (Karnap.): VIII, 10, 377 (jahi . . . Mahendro Doan iva), 378 (dravishyanti . . . Vishņum drshtveva Douh); 18, †691 (onagasannibham, sc. the elephant of king Dandadhara); 19. 726 (jaghnivān . . . Mahendra iva Doan).- § 606 (Tripurākhyāna): VIII, 33, 1406 (Mayam . . . Daitya-Dopujitam), 1413 (omukhyanam, in Tripura), 1426; 34, 1455, 1457, 1476, 1523, 1550, 1569 (Civa destroyed Tripura, cf. § 603d).-§ 606b (Paraçurâma): VIII, 34, 1601, 1603, 1607 (had been slain by Rama Jamadagnya).-§ 606 (Karnap.): VIII, 35, 1653 (jahi . . . Mahendra iva Donn).-§ 608 (do.): VIII, 50, 2439 (vyadrāvayat . . . yathendro Doan pura); 56, 2759 (yadrk pura vrtlam devanam Doaih saha), 2799 (pramamātha . . . Doun wa Vūsavah); 73, 3690 (pura Vishnur iva hatva Daiteya-Doan); 87, 4409, 4426, 4460 (present at the encounter between Karna and Arjuna). — § 610 (Çalyap.): IX, 6, 320 (jahi . . . Mahendro Doān iva). - § 611 (do.): IX, 13, 701 (deva-Gandharva - Dah, witness the battle); 25, 1352 (yathā Daitoya-Douh). - § 612 (Hradapraveçap.): IX, 31, 1750 (Indrena nihatā Daitya-Doah), 1757 (nihatāh).-§ 615 (Baladevatirthay.): IX, 39, 2252 (Daitya - Dovigraham); 43, †2448 (°ānām Daiteyānām Rākshasānān ca devaih . . yuddham Tarakakhyam) .- § 615u (Skanda): 1X, 44, 2479, 2491; 46, 2685 (battle with the gods) .- § 615dd (Yamunr tīrtha): IX, 49, 2843 (samgrāmah . . . devānām D'ānān ca).-§ 615yy (Sārusvata): IX, 51, 2949, 2960 (Daitya-D'rīrānām jaghāna navatir nava, sc. Indra) .-- § 616 (Sauptikap.): X, 3, 182 (sūdayishyāmi . . . Magharān iva Don); 4, 156 (sarva - D sudanah, i.e. Indra). - § 617b (Brahmaçiras): X, 12, 622, 642 (cakram deva-Dopijitam).-§ 617 (Aishīkap.): X, 14, 684 (deva-D°sammatau, sc. Nūrada and Vyāsa); 15, 715.--§ 619 (Strīvilāpap.): XI, 25, 754.--§ 621 (Rājadh.): XII, 2, 63. — § 632b (Shodagarāj.; cf. § 595, v. Yayati): XII, 29, 990 (Daiteya-Doan, had been slain by Yayāti). — § 635 (Rājadh.): XII, 33, 1187 (Cālavykāh?). - \$, 637 (do.): XII, 470, 1608, 1662. -§ 641 (do.): XII, 64, 2396.—§ 656 (Khadgotpattik.): XII, **166.** 6145 (<sup>o</sup>endrah, sc. Hiranyakacipu, etc. (γ)), 6147  $(Daitya-D^{\circ}\bar{a}h)$ , 6173, 6175, 6179, 6182, 6183, 6185 (battled with the gods; Civa slew the D. with the sword).- § 660 (Mokshadh.): XII, 188β, 6932.—§ 664b (Madhu): XII, 207, 7533.—§ 664 (Mokshadh.): XII, 207e, 7544, 7545 (Vipracittipradhanan, are the offspring of Danu).- § 666 (do.): XII, 209, 7610 (°mukhyā . . . Narakādyā mahāsurāh), 7611, 7612, 7613, 7615, 7617, 7622 (cendrāh), 7623 (do.), 7625 (Daitya-Doan), 7628, 7633, 7635 (opatin; the D. were destroyed by Vishnu when incarnate as a boar). - § 671b (Bali-Vāsavas.): XII, 224, 8127 (°eçvarapūjitam, i.e. Bali). - § 673b (do.): XII, 227, 8218 (Daitya-D'samkshaye), 8266, 8267 ('endrah, have left the earth).-

§ 674b (Cri-Vasavasamv.): XII, 229, 8360 (Daiteya-D'an, deserted by Cri), 8381, 8394, 8413.—§ 6956 (Dakshayajñavināça): XII, 285a, 10278 (came to the sacrifice of Daksha). — § 696b (Daksha-prokta-Çiva-sahasranamastotra): XII, 285, 10467.—§ 701 (Mokshadh.): XII, 290, 10661 (nityam vairanibaddhāç oa Doūh surasattamaih).- § 702 (do.): XII, 291, 10709.- § 705 (do.): XII, 303a, 11243.-§ 714b (Himavat): XII, 328, 12333. - § 716 (Qukābhipatana): XII, 332, 12570.—§ 7170 (Uparicara): XII, 337, 12811 (worship Nārāyana).— § 717b (Nārāyaniya): XII, 340, 12954 (will be slain by Nārāyana in his incarnation as Kṛshṇa); 34477, 13365; 348, 13478 (°creshthau, i.e. Madhu and Kaitabha); 350, 13666 (Dailya-Do-Gandharva-Rakshogaņasamākulā . . . vasumatī), 13667. — § 730g (Upamanyu): XIII, 14, 734 (Civa assumes the forms of Daityas and Danavas), (0), 796 (Daitya-Domukhyanam), 798 (do.).-§ 730 (Anuçasanik.): XIII, 1488, 996 (worship Civa); 17, 1294 (näsya vighnam vikurvanti Dānavā Yaksha-Rākshasāḥ, etc.); 18λλ, 1373.—§ 743b (Vipulop.): XIII, 40, 2263 (deva-Gandharva-Doah).- 746 (Anuçasanik.): XIII, 82, 3865 (do.). - § 747b (Suvarnotpatti): XIII, 85, 4023 (deva-Do-Rūkshasān). — § 754 (Ānuçāsanik.): XIII, 98, 4719 (deva-Do-Bhūtānām).- \$ 759 (do.): XIII, 107, 5258 (Rudram . . . deva-Dosammatam (C.oah)).-§ 768 (do.): XIII, 148, 6899 (°endrāḥ, had been slain by Kṛshṇa with his discus).—§ 770 (do.): XIII, 151, 7158 (jitāḥ, sc. by Indra and the Vasus). — § 772k (Agastya): XIII, 156, 7267, 7270, 7272, 7277 (burnt by Agastya). — § 7721 (Vasishtha): XIII, 156, 7281 (Khalino nama), 7282 .-§ 772m (Atri): XIII, 157, 7292 (battled with the gods), 7293.—§ 772p (Kapa, pl.): XIII, 158, 7345.—§ 778 (Açvamedhikap.): XIV, 3, 47 (devāh kriyāvanto Doān abhyadarshayan).- § 778b (Samvartta-Maruttiya): XIV, 9, †248 (apākarsham Doan antarikshāt, says Indra). — § 782b (Brähmanagitä): XIV, 26, 756.—§ 782g (Guruçishyasanv.): XIV, 43, 1183 (deva - Do - Nūgānām . . . īçvarah, i.e. Vishnu); 44, 1226 (dova-Do-Bhūtānām . . . içrarah, i.e. Vishnu) .- § 785 (Anugītāp.): XIV, 59, 1768 (krtvā nasukaram karma Doeshv iva Vāsavah). - § 789 (Putrudarganap.): XV, 315, 849 (had been incarnate and thus slain in the battle). Cf. Asura, pl.; Daiteya, pl.; Daitya, pl.; Danaveya, pl.; Danuja, pl.; Danuputra, pl.

Dānava, sg. (cf. Dānava'). § 435 (Jaṭāsuravadhap.): III, 157,11507 (saṃkhye deva-D'yor iva).—§ 551 (Kīcakavadhap.): IV, 23, 795 (pothitam . . . Indreneva D'm).—§ 552 (Goharanap.): IV, 58, 1876 (prahārah . . . deva-D'yor iva).—§ 578 (Bhīshmavadhap.): VI, 45°, 1706 (yuddham . . . deva-D'yor iva), 1733 (vyadārayata . . . Maghavā iva D'm).—§ 586 (do.): VI, 101, 4594 (samīyatuh sankhye . . . yathā deva-D'au).—§ 589 (Dronābhishek.): VII, 11, 385 (Kṛshna slew a Dānava who had assumed the form of a bull).—§ 590 (do.): VII, 13, 492 (Mahendram iva D'aḥ).—§ 599 (Jayadrathavadhap.): VII, 136, 5548 (Mahendrasyeva D'h); 139, 5773 (sankhye deva-D'yor iva).—§ 608 (Karnap.): VIII, 60, 3024 (devāsure . . . mṛdhe deva-D'yor iva).—Names of single Dānavas:—

Bali: XII, 8071, 12947 (B°). Çālva: III, 858. Dīrghajihva: I, 2538 (D°). Durjaya: I, 2531 (D°), 2698 (D°). Hara: I, 2659 (Haraḥ . . . D°c.

Hara: I, 2659 (Harah . . . Dottamah). Hiranyakacipu: XIII, 662 (H°). Ilvala: III, 8613 (I°). Kaitabha: XII, 8265 ( $K^{\circ}$ ).

Mada: XIV, †252.

Mahisha: III, 14596 (M°).

Maya: I, 8332 (M°), 8478 (M°); II, 7, 1709 (M°).

Naraka: XII, 12957 (ottamam).

Pîtha: XII, 12956 (P°). Prahlada: XII, 6668 (°ottama).

Puloman: I, 895, 896 (ottama). **Rāhu:** I, 1161 (R°), 1162, 1164.

Tāraka: XIII, 4214 (T°). Vipracitti: VI, 4212 (VI°). Vivindhya: III, 680 (V°).

Vrtra: XII, 10004, 10026 (°sattama), 10041, 10047

(°saltama), 10048, 10136.

Danava, dual (°au): Madhu and Kaitabha: III, 498 (Madhu - Kaitabhau), 13561, 13566; XII, 13482, 13509 (Madhu-Kaitabhau), 13523.

Danava, adj. ("belonging to the Danavas"). § 445 (Nivatakavacayuddhap.): III, 173, 12221 (mayam).- § 507 (Skandayuddha): III, 231, 14590 (eainyam). - § 608 (Karnap.): VIII, 87, 4442 (pakshah).

Dānavaçatru = Indra: I, †2164 (Vajrt).

Dānavaghna = Indra: XIV, †254.

Dānavanandana = Puloman: I, 893 ( $P^{\circ}$ ).

Dānavapati = Bali : III, 15844 ( $B^{\circ}$ ).

Danavapungava = Arka: I, 2668 (A°).

Dānavapura = Hiranyapura: III, 12262.

Dānavāri = Indra: XII, 10152 (Maghavān).

Dānavarshabha<sup>1</sup> = Dīrghajihva: I, 2675 (D°).

Dānavarshabha<sup>2</sup> = Vipracitti: I, 2640 ( $V^{\circ}$ ).

Dānavarshi, pl. (°ayaḥ). § 444 (Nivātakavacayuddhap.): III, **169**, 12101.

Dānavasūdana = Indra: I, 1533; III, 14279, 16989.

Dānavecvara = Bali: XII, 8078.

Dānavendra = Bali: III, 15841.

Dānavendra 2 — Cambara: XIII, 2183.

Dānavendra' - Dhundhu: III, 13531.

Dānavendra  $= V_{rshaparvan}$ : I, 3368 ( $V^{\circ}$ ), 3455.

Dānavendra = Vrtra: XII, 10029, 10030, †10059.

Danavendra, dual (°au) = Madhu and Kaitabha: XII,

Danavendrantakarana = Kṛshṇa: XII, 1662.

Dānaveya, pl. ( ${}^{\circ}ah$ ) = Dānava, pl. § 608 (Karnap.): VIII. **73**, 3692.

Dānavī (a "female Dānava"). § 162 (Çāntanūp.): I, 97, 3894 (Cantanu asks Ganga if she is a D.).—§ 522 (Draupadīharanap.): III, 265, †15589 (Kotika asks Draupadi if she is a D.).

Danāyus, daughter of Daksha and wife of Kaçyapa. § 87 (Amçavat.): I, 65, 2520.—§ 96 (do.): I, 65, 2541 (mother of four sons, Vikshara, etc.).—§ 130 (do.): I, 67, 267? (her sons became incarnate. C. has Anayus).

Danda 1, brother of the Magadha king Dandadhara. § 11 (Parvasangr.): I, 2, 544.—§ 130 (Amçavat.): I, 67, 2681 (incarnation of the Asura Krodhahantr).—§ 232 (Svayamvarap.): I, 186, 6992 (the same (?), son of Vidanda, present at the svayamvara of Draupadi).- § 280 (Bhīmasena): II, 30, 1091 (°ñ ca Dandadharañ ca, vanquished by Bhimasena on his digvijaya).- § 605 (Karnap.): VIII, 18, †701 (his brother Dandadhara slain by Arjuna), †704 (slain by Arjuna).

Danda<sup>2</sup>, a follower of Sūrva (the Sun). § 310b (Sūrya): III, 3, 198 (Mathararuna-Dadyah).

Danda', a Pandava warrior. § 608 (Karnap.): VIII, 56vv, 2740 (slain by Karna).

Danda - Civa (1000 names 1).

Danda = Vishnu (1000 names).

Dandabahu, a warrior of Skanda. § 615u (Skanda): IX, **45**7, 2575.

Dandadhāra 1, king of the Magadhas. § 130 (Amçāvat.): I, 67, 2682 (incarnation of the Asura Krodhavardhana).-§ 232 (Svayamvarap.): I, 186, 6987 (the same (?), present at the svayamvara of Draupadī).—§ 280 (Bhīmasena): II, 30, 1091 (coming to the country of the Magadhas, Phimasena vanquished Danda and Dandadhara).—§ 554 (Sainyodyogap.): V, 47, 84. - § 572 (Rathātirathasankhyānap.): V. 166. 5764 (a ratha in the army of Duryodhana).—§ 605 (Karnap.): VIII, 18, 687, 689, †695 (king of the Magadhas, brother of Danda, is slain by Arjuna; cf. Dandascna). Cf. Girivrajecvara (VIII, †696), Mägadha.

Dandadhāra', son of Dhrtarāshtra. § 130 (Amçavat.): I, 67, 2738.—§ 608 (Karnap.): VIII, 56, 2727 (rescued Duryodhana); 835', 4262 (among ten sons of Dhrtarashtra who are slain by Bhimasena).

Dandadhara , various Pandava warriors. § 592 (Samcaptakavadhap.): VII, 230, 1000 (proceeded against Drona, description of his horses).—§ 604 (Karnap.): VIII, 6, 163 (has been slain by Drona).—§ 608 (Karnap.): VIII, 49. 2327 (a Pāncālya, slain by Karna).

Dandadhara' = Civa (1000 names 1).

Dandagauri, an Apsaras. § 336 (Indralokābhig.): III, 43a, 1784 (among the Apsarases who danced in the palace of Indra).

Dandaka<sup>1</sup>, pl. (°āḥ), a people. § 284 (Sahadeva): II, 31. 1169 (in the south, vanquished by Sahadeva on his digvijaya).- § 772b (Pavanārjunasamv.): XIII, 154, 7223 (their kingdom had been destroyed by a brahman).

Pandaka<sup>1</sup>, a forest. § 479 (Pativratop.): III, 206, 13678 (muninam . . . yesham krodhagnir adyapi Doe nopaçamyati). - § 771 (Anuçasanik.): XIII, 152, 7178 (yezham kopagnir adyāpi Doe nopaçāmyuti). Cf. next.

Dandakāranya = Dandaka 2. § 370 (Tirthayātrāp.): III, 85, 8183.—§ 425 (Hanumad-Bhimasamv.): III, 147, 11198. \_ § 527 (Rāmopākhyānap.): III, 277, 15985. — § 530 (Viçvävasumokshana): III, 279, 16070. — § 615k (Mahodara): IX, 39, 2255. Cf. the prec.

Dandaketu, a prince. § 592 (Samçaptakavadhap.): VII, 230, 1015 (proceeded against Drona, description of his horses).

Dandākhya, a tīrtha. § 370 (Tīrthayātrāp.): III, 85. 8157 (in Campa). Cf. Dandartta.

Dandapāni - Antaka: V,5779 (iva); VI, 1952 (or ivaparah). Dandapāni<sup>2</sup> = Civa: VII, 9455.

Dandart(t)a, a tīrtha. § 370 (Tīrthayātrāp.): III. 84. 8141 (in Campā, PCR. has Daņdaparņa). Cf. Daņdākhya.

Dandasena, a prince. § 11 (Parvasangr.): I, 2, 544 (°sya vadhah, seems to allude to VIII, ch. 18, where is read Dandadhāra; v. Dandadhāra 1).

Dandimunda = Çiva (1000 names 1).

Dandin', son of Dhytarashtra. § 130 (Amçavat.): I, 67.

Dandin' - Yama: I, 7077 (Pitr-ajah).

Dandin' = Çiva: XII, 10358 (1000 names'), 10420 (do.), 10445; XIII, 1244 (1000 names<sup>2</sup>); XIV, 204.

Dānta<sup>1</sup>, a son of the Vidarbha king Bhīma. § 344 (Nalopā-khyānap.): III, 53, 2080.

Danta<sup>2</sup> = Civa (1000 names<sup>1</sup>).

**Dāntā**, an Apsaras. § 731b (Ashtāvakra-Diksamv.): XIII, 19 $\beta$ , 1425 (among the Apsarases who danced in the palace of Kubera).

Dantakrūra. § 595 (Shodaçarāj., v. Rāma Jāmadagnya): VII, 70, 2431 (°m jaghāna ha. Nil. deçādhipatim, but of. BB. s.v. dantakrūram).

Dantakūra. § 556d (Sahadeva): V, 23, †708 (Kalingān samāgatān ajayad D°s. D. seems to be the name of a place (so also BR.), but Nīl. takes it = samgrāms).—§ 561s (Kṛshṇa Vāsudeva): V, 48, †1883 (Kalingān D°s mamarda, Nīl. as above).

Dantavakra, a king. § 130 (Amçūvat.): I, 67, 2698 (so B.; C. has °vaktra, incarnation of the Dānava Durjaya?).— § 273 (Rājasūyūrambhap.): II, 14, 577 (Karūshaḥ?, among the princes who wait upon Jarāsandha).— § 281 (Sahadeva): II, 31, 1107 (Adhirājādhipaṃ?, vanquished by Sahadeva on his digvijaya).— § 290 (Çiçupūlavadhap.): II, 44, 1537.— § 554 (Sainyodyogap.): V, 47, 79.

Dantavaktra, v. Dantavakra.

Dantin. § 269 (Vaiçravaṇasabhāv.): II, 10, 415 (a being in the palace of Kubera).

Dantolükhalikāh, a kind of ascetics: IX, 2182; XII, 521, 8895; XIII, 647.

Dantolükhalinah (= the prec.): IX, 2166.

Danu, daughter of Daksha and wife of Kaçyapa, mother of the Dānavas. § 84 (Ādivamçāvatūranap.): I, 64, 2486 (°oḥ putrāḥ, i.e. the Dānavas, became incarnate on earth).—§ 87 (Amçāvat.): I, 65, 2520 (daughter of Daksha and wife of Kaçyapa).—§ 92 (do.): I, 65, 2529 (mother of 40 sons, of whom 32 (?) are enumerated), 2534.—[§ 93 (do.): I, 65, 2536 (v. Danuputra, pl.).]—§ 270 (Brahmasabhāv.): II, 11, 456 (in the palace of Brahmán).—§ 331 (Kairātap.): III, 39, 1557 (Mākam nāma D°oḥ putram).—§ 349 (Indralokābhig.): III, 47, 1895 (Pātālavāsinaḥ . . . D°oḥ putrāḥ).—§ 641 (Rājadh.): XII, 98£, 3661 (°oḥ putrān).—§ 664 (Mokshadh.): XII, 98£, 3661 (mother of the Dānavas).

Danuja, pl. (°āḥ) ("sons of Danu") = Dānava, pl. § 28 (Amṛtamanthana): I, 19, 1180.

Danuputra, pl. (°āḥ) ("sons of Danu") - Dānava, pl. § 93 (Amçāvat.): I, 65, 2536 (°āḥ, mahārajan, daça Dānavavamçajāḥ, i.e. Ekāksha, etc.).

Darada, pl. (°āḥ), a people. § 279 (Arjuna): II, 27, 1031 (vanquished by Arjuna on his digvijaya). - § 295 (Dyütap.): II, 52, 1869 (among the peoples who brought tribute to Yudhishthira).- § 342 (Indralokabh.): III, 51. 1990 (had been present at the rajasuya of Yudhishthira).-§ 449 (Ajagarap.): III, 177, 12350 (Cināme Tuehārān Doan, their country crossed by the Pandavas on their way from Badar! to the capital of Subahu).—§ 554 (Sainyodyogap.): V,  $4\gamma$ , 78 (the king of the D. mentioned among the princes to whom the Pandavas ought to send messengers).—§ 574 (Jambūkh.): VI, 90, 375 (among the peoples in the east and the north).- § 578 (Bhishmavadhap.): VI, 51v, 2106 (in the army of Duryodhana).—§ 587 (do.): VI, 117p, 5484 (attacked Arjuna).—§ 589 (Dronābhishekap.): VII, 11, 398 (had formerly been vanquished by Krshna). - § 595 (Shodaçarāj., v. Rāma Jāmadagnya): VII, 70\$, 2435 (Kāçmīra-Daradān, had been slain by Rāma Jāmadagnya). — § 599 (Jayadrathavadhap.): VII, 938, 3380 (attacked Arjuna); 119ββ, 4716, 4722 (vanquished by Sätyaki); 121θθ, 4847 (attacked Sätyaki).—§ 608 (Karnap.): VIII, 73, 3652 (among the allies of Duryodhana).—§ 739 (Änuçāsanik.): XIII, 35ε, 2158 (have from being kahatriyas been degraded to çūdras).

Darada, a Bālhīka king. § 130 (Amçāvat.): I, 67, 2694 (Vāhlīkas, incarnation of the Asura Sūrya).—§ 2905 (Çiçupālavadhap.): D. rent the earth as soon as he was born: II, 44, 1526 (Vāhlīkas).

Dārada, pl. (°āḥ), a people = Darada, pl. § 578 (Bhīshmavadhap.): VI, 50π, 2083 (*Piçācā Dāradāç caiva*, in the army of Yudhishthira).

Darbhi(n), an ancient rshi. § 368 (Tīrthayātrāp.): III, 83, 7024, 7027 (made the tīrtha Ardhakīla and brought the four oceans thither).

Darçaka, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 9μ, 361 (in Bhāratavarsha).

Darçapa, pl. (°āḥ), a class of gods. § 730 (Ānuçāsanik.): XIII, 18λλ, 1372.

Dardura, a mountain. § 269 (Vaigravanasabhāv.): II, 10, 412 (among the mountains in the palace of Kubera).—§ 295 (Dyūtap.): II, 52, 1892 (precious gifts from the Malaya and Dardura mountains brought to Yudhishthira).—§ 534 (Hanumatpratyāg.): III, 282, 16239 (in the south).—§ 775 (Ānuçāsanik.): XIII, 166a, 7658 (only B.; C. has by error Dururdadaķ).

Dari, a serpent. § 67 (Sarpasattra): I, 57, 2157 (of Dhrtarāshtra's race).

Darpa, son of Adharma and Çri. § 641 (Rājadh.): XII, 90, 3388 (Do nāma Çriyaḥ putro jajūs 'dharmād), 3390.

Darpada - Vishnu (1000 names).

Darpahan = Vishnu (1000 names).

Darpana - Civa (1000 names 3).

Dāruka, the charioteer of Kṛshṇa. § 262 (Bhagavadyāna): II, 2, 36, 50. — § 292 (Rājasūyikap.): II, 45, 1620.— § 320 (Saubhavadhop.): III, 19, 755 (°enāham utpannah, says Dāruki), 762 (°sya sutaḥ, i.e. Dāruki); 20, 799, 800; 21. 821, 822; 22, 876.—§ 552 (Goharanap.): IV, 45, 1412 (°o Vāsudevasya yathā, sc. sārathiķ).—§ 562 (Bhagavadyānap.): V, 83, 2978; 84, 3014; 94, 3341.—§ 567 (do.): V, 131, 4446.- \$ 568 (do.): V, 137, 4674.- \$ 596 (Pratijnap.): VII, 79, 2781, 2795, 2796, 2801, 2804, 2805, 2813, 2815, (2818).-§ 597 (do.): VII, 82, 2911.-§ 599 (Jayadrathavadhap.): VII, 112, 4350 ( eyānwjo bhrātā, i.e. the charioteer of Sātyaki); 147, 6338, 6342, 6343 (Sātyaki rode upon the chariot of Krshna, guided by D.), 6351, 6376, 6378 (°eyānujaķ, i.e. the charioteer of Sātyaki), 6381.— § 608 (Karnap.): VIII, 72, 3597, 3598, 3599. - § 615 (Gadāyuddhap.): IX, 62, 3500; 63, 3533, 3578.—§ 637 (Rājadh.): XII, 46, 1584, 1587.—§ 639 (do.): XII, 53, 1917, 1918. - § 783 (Anugītāp.): XIV, 52, 1478, 1584.- § 793 (Mausalap.): XVI, 3, 61, 103; 4, †105, †106, †107, †108; 5, 133, 136; 7, 182.

Dārukanandana ("son of Dāruka") = Dāruki: III, 746. Dārukātmaja (do.) = Dāruki: III, 728, 748.

Dāruki (do.), the charioteer of Pradyumna. § 320 (Saubhavadhop.): III, 18, 719, 731; 19, 759. Cf. prec.

Dāruṇa<sup>1</sup>, a Suparņa, son of Garuḍa. § 564 (Mātalīyop.): V. 101\$\beta\$, 3594.

Dāruņa<sup>2</sup>, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 9¢, 378 (in the north).

Dăruna - Vishnu (1000 names).

Darva, pl. (°då), a people. § 295 (Dyūtap.): II, 52, 1869

(among the peoples who brought tribute to Yudhishthira).—§ 574 (Jambūkh.): VI,  $9\mu$ , 362.—§ 789 (Ānuçāsanik.): XIII,  $85\epsilon$ , 2158 (have from being kshatriyas become degraded to çūdras). Cf. next.

Darva, pl. (°a½), a people. § 279 (Arjuna): II, 27, 1026 (in the north, vanquished by Arjuna on his digvijaya). — § 599 (Jayadrathavadhap.): VII, 935, 3380 (°aticara½, (B. °abhi°), attacked Arjuna).—§ 608 (Karnap.): VIII, 73, 3652 (°abhicara½, had been vanquished by Arjuna in the battle). Cf. prec.

Darvī (B. Da<sup>α</sup>), a country (?). § 574 (Jambūkh.): VI, 9μ, 362.

Darvīsamkramaņa, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8023.

Dāsamīya, pl. (°ah), a people (?). § 607 (Karnap.): VIII, 44, 2056 (vrātyānām Dāsamīyānām Bāhīkānām ayayvanām | na dovāh pratigrhnanti, etc. PCR. translates "begotten by Çūdras on the girls of other castes" (agreeable to Nil., who, however, also gives another explanation: Dasamadeçodbhāvānām)), 2069 (vrātyānām D°ānām annam dovā na bhuñjate, PCR. as above); 45, 2090 (vrātyānām D°ānām, PCR. as above).—§ 608 (do.): VIII, 73, 3650 (Govāsa-D°ānām). Cf. next.

Dāsanīya, a people (?). § 295 (Dyūtap.): II, 51, 1825 (Govāsanā brāhmaņāç os Dāsanīyāç os, Nīl. = dāsyayogyāḥ çūdrādayaḥ. BR. compares the preceding).

Dāsarha, v. Dāç°.

Dāseraka, v. Dāço.

Dāseyi, v. Dāço.

Dāsī, a river. § 574 (Jambūkh.): VI, 9\lamba, 338 (in Bhāratavarsha).

Dasra, one of the Açvins. § 15 (Upamanyu): I, 3, ††723 (Nāsatya-D°au).—§ 608 (Karnap.): VIII, 89, †4594 (among the surgeons of Indra, not in B.).—§ 665 (Mokshadh.): XII, 2087, 7583 (Nāsatyaç caiva Dasraç ca emṛtau dvāv Açvināv api).—§ 717b (Nārāyaṇīya): XII, 340, 12917 (Nāsatyañ caiva D°ñ ca bhishajau).—§ 770 (Ānuçāsanik.): XIII, 151, 7095 (Nāsatyaç cāpi D°aç ca emṛtau dvāv Açvināv api).

Dasyu, pl. (°avah) ("impious men"): I, 3153 (°sanghātān), 3503, 4308, 4309, 4312, 4315, 4341; II, 1025, 1082; III, 362, 13111 (vadhe ratah); IV, 199, 482, 704, 839; V, †1873 (°sanghan), †1889 (°vadhaya); VII, 2443 (nirdasyum prthivin krtva), 4749, 4825, 6730 (°dharme); VIII, 3450; XII, 360, 708, †728, 789, 2281 (°vadhe), 2284 (°nibarhaṇāt), 2431 (°jivinah), 2433 (sarva°), 2484, 2437, 2439, 2496, 2554, †2782, †2784, 2885, 2934, 2952 (°bale), 2958, 2956, 3255, 3288, 3325, 3342, 3436, 3588, 3684, 3832, 4793, 4825, 4826, 4829, 4831 (sg.), 4833, 4852 (sg.), 4854 (°tvāt), 4860 (°tah), 4861, (4862), 4873, 4875, 4879, 5247, 5324, 5421 (°maryādā), 5449 (°gaņāķ), 6295 (sg.), 6298 (sg.), 6301, 6302, 6305, 6306, 6310, 6411 (sg.), 6422, 6425, 6426, 6573, 6621, 7807, 7808 (sg.), 9568, 9568, 9580 (sg.), 10925, †13204; XIII, 2543, 3047 (°vat); XVI, †108, 222, 225, 236, 238.

Dasyumat, a fire. § 493 (Angirasa): III, 221, 14203 (only C.; B. has Vasumat).

Datta, a rahi. § 702 (Mokshadh.): XII, 2978, 10875 (among the rahis who have obtained their position by way of penances). Of. Dattātreya.

Dattamitra - Sumitra: I, 5537.

Dattātman, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 917, 4859 (enumeration).

Dattātreya, a rehi. § 898 (Arjuna Kārtavīrya): III, 115,

10136 (Arjuna Kārtavīrya, who had 1,000 arms, obtained by the favour of D. a celestial chariot (\*\*eimāns\*\*) of gold).—§ 638\$\(\text{638}\) (Rāmopākhy.): XII, 49, 1751 (by the favour of D. Arjuna Kārtavīrya got 1,000 arms).—§ 749 (Ānuçāsanik.): XIII, 91, 4329, 4330 (father of Nimi and grandfather of Çrīmat).—§ 772\$\(\text{6}\) (Pavanārjunasampv.): XIII, 153, 7189 (granted four boons to Arjuna Kārtavīrya: 1,000 arms, etc.; C. has by error \*\*etāya\*\* instead of \*\*eyāya\*\*); 154, 7224 (\*\*prasādena\*\*); 158, 7351 (do.).

Dauhçasana 1, patron., v. Dauhçasani.

Dauhçāsana, adj. ("belonging to Duhçāsana"). § 608 (Karnap.): VIII, 83, †4242 (rudhiram, drunk by Bhīmasena).

Dauḥçāsani, patron., the son of Duḥçāsana Dhārtarāshṭra. § 592 (Saṃçaptakavadhap.): VII, 26, 1096 (fought with Çrutakīrti).—§ 593 (Abhimanyuvadhap.): VII, 33, 1472; 48, 1893, 1894; 49, 1935, 1938 (slew Abhimanyu); 51, 1988 (had slain Abhimanyu).—§ 596 (Pratijñāp.): VII, 73, 2577 (do.).—§ 604 (Karṇap.): VIII, 5ζ, 103 (had been slain.by a son of Draupadī); 6, 160 (all. to § 593).—§ 615 (Gadāyuddhap.): IX, 64.e., 3615 (among the slain).—§ 620 (Çrāddhap.): XI, 26β, 787 (his body is burnt; C. has °naṃ).—§ 785 (Anugītāp.): XIV, 61, 1825, 1828 (all. to § 593).

Daurmukhi, a Pāṇdava warrior. § 600 (Ghatotkacavadhap.): VII, 158x, 7008 (Janamejayah?). — § 601 (Droṇavadhap.): VII, 184a, 8366.

Dauryodhana, adj. ("belonging to Duryodhana"). § 552 (Goharanap.): IV, 55, 1712 (bale).—§ 591 (Samçaptakavadhap.): VII, 17, 720 (sainyam).—§ 592 (do.): VII, 18, 744 (balam), 749 (sainyam).—§ 608 (Karnap.): VIII, 93, 4864 (balam).—§ 611 (Çalyap.): IX, 16, 860 (sainyam).—§ 785 (Anugītāp.): XIV, 60, 1791 (bale).

Dauryodhani, patron. ("son of Duryodhana") = Lakshmana: VI, 2367.

Daushmanta, v. Daushyanti.

Daushmanti, v. Daushyanti.

Daushyanta, adj. ("originating from Duahyanta"). § 157 (Pūruvamç.): I, 95, ††3805 (vamça).

Daushyanti, patron. ("son of Dushyanta") = Bharata:

1, 2989, 3105; VII, 2377 (Bh°; C. has Daushmantah);

XII, 938 (Bh°; C. has Daushmantim), 940 (Bh°; C. has Daushmantih), 6195 (Bh°; C. has Daushmantih); XIV, 50 (Bh°; C. has Daushmantih); XVIII, 107 (Bh°; C. has Daushmantih).

Dauvālika, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52, 1874 (among the people who brought tribute to Yudhi-ahthira).

Dayāvāsa = Mahāpurusha (Mahāpurushastava).

Deçarakshin = Çiva: X, 260.

**Deha** = Civa (1000 names<sup>2</sup>).

Dehakartr = Sürya (the Sun): III, 157.

**Deva**<sup>1</sup> = Civa (1000 names  $^{1-2}$ ).

Deva = Vishnu (1000 names).

Devabhishagvara, dual (°au) = Açvinau: III, 10356.

**Devabhishaj**, dual ( $^{\circ}au$ ) = Açvinau: I, 721 ( $\mathcal{A}^{\circ}$ ).

Devabhrāj. § 3 (Anukram.): I, 1, 43 (son of Mahya (so C., B. Sahya) and father of Subhrāj).

Devabhrt - Vishnu (1000 names).

**Devacarya** ("teacher of the gods") - Brhaspati: XIV,  $134 (B^{\circ})$ .

Devaçarman, a rshi. § 59 (Sarpasattra): I, 53a, 2049 (among the sadasyas at the snake-sacrifice of Janamejaya).—

§ 743b (Vipulop.): XIII, 40, 2262 (rehiķ), 2264, (2269), (2275), 2287; 41, 2385, 2341, 2343; 42, 2855; 43, 2377, (2378), (2380), 2393 (Vipula, the disciple of D., protected Ruci, the wife of D., against Indra).—§ 775 (Ānuçāsanik.): XIII, 1867, 7672 (one of the rehis of the north).

**Devacuni** ("the bitch of the gods") = Saramā: I, 671 ( $S^{\circ}$ ).

Deva-Dānavapūjita = Çiva (1000 names 1).

Devadāruvana, a tīrtha. § 733k (Vaimānika): XIII, 25, 1713.

Devadatta, the conch-shell of Arjuna. § 263 (Sabhākriyāp.):

II, 3, 65 (mahāçankhah, belonged to Varuna (Vārunah) and was placed in Bindusaras); 78 (Maya fetched D. from Bindusaras and gave it to Arjuna).—§ 443 (Nivātakavacayuddhap.):

III, 168, 12076 (jalodbhavam, was given to Arjuna by the gods).—§ 444 (do.): III, 189, 12090.—§ 446 (do.): III, 174, 12278.—§ 447 (do.): III, 175, 12296 (vārijam).—§ 552 (Goharaṇap.): IV, 57, 1785 (çankhavaram); 66, †2133.—§ 561 (Yānasandhip.): V, 48, †1872.—§ 574 (Jambūkh.): VI, 1, 19.—§ 576 (Bhagavadgītāp.): VI, 25x, 844.—§ 578 (Bhīshmavadhap.): VI, 51aa, 2115.—§ 592 (Samçaptakavadhap.): VII, 18, 729; 19, 762.—§ 596 (Pratijnāp.): VII, 73, 2610.—§ 599 (Jayadrathavadhap.): VII, 90, 3197; 104, 3902.—§ 608 (Karṇap.): VIII, 53, 2584; 76, †3852; 79, †4054 (all. to § 443); 94, 4955.

Devadeva ("the god of the gods") - Brahmán (Prajāpati):
I, 1628; III, 4062 ("sya tīrtham . . . Pushkaram);
XII, 7341 (Prajāpatih), 9213; XIII, 298 (Pitāmahah).

Devadeva<sup>2</sup> = Brhaspati: XIII, 3693 (°opadishtam dharmam, so C., but B. has vedadevo°).

Devadeva<sup>3</sup> = Çiva: I, 160 (Tryambakam), 7324, 7831 (Pinākadhrk), 7832; III, 1525, 1526 (Çankaram), 1612, 1625, (1636), 8057 (?), 11992 (Tryambakasya), 12237 (Rudrāya); V, 1994 (Umāpatim), 7393; VII, 9523, 9564 (Pinākadhrk), 9627, 9639; VIII, 1589 (Çalinā), 1605, 1609, 4362 (Çūlināh); IX, 2472 (Umāpatim); X, 248 (Umāpatim); XII, †612 (hātvātmānam D°o babhūva), 4621, 5795, 6184, 10214 (Pinākadhrk), 10328 (Umāpatim), 10347, 10679, 10760, 13150 (Mahsçvars, identified with Nārāyaṇa), 13300 (Kapardinam), 13301; XIII, 594 (Brahmānam asrjat tasmād D°ah Prajāpatih), 603, 698, 700, 726, 800, 818 (Rudrsna), 836; 841, 957, 960, 1035, 1222 (1000 names ²), 6483, (6627), 6651, (6671), 6766 (Kapardinah), 6877; XIV, 195, 1922.

**Devadeva** - Dharma: III, 17441; XV, 756.

Devadeva = Indra: III, 12001 (?).

Devadeva - Varuna: I. 8176.

Devadeva  $= Vayu : XII, 9226 (V^{\circ}).$ 

Devadeva = Vishnu (Kṛshṇa): I, 1533 (Harim, not identified with Kṛshṇa), 2785 (Nārāyaṇaḥ, a portion of him incarnate as Kṛshṇa), †3594 (?, °sya niveçane); III, 8352 (= Kṛshṇa, in Dvāravatī), 10139 (Vishnum), 10934 (Ādidevaṃ), 11865, 12948, 13015, 15537 (= Kṛshṇa), 15808 (Vishnuḥ, = do.); V, 410 (Vishnunā), 2954 (= Kṛshṇa); VI, 1219 (= do.), 1259 (= do.), 3040 (= do.), 4462 (= do.), 4864 (= do.); VII, 6467 (= do.); XII, 7653 (Vishnoḥ, = do.), 12716 (Janārdanaṃ = do.), 12763 (= do.), 12775 (Nārāyaṇātmakaṃ, = do.), 13060 (= do.), ††13205 (= do.?), 13395 (= do.), 13421 (Vṛshākapiḥ, = do.); XIII, 6939 (Vishnu's 1000 names); XIV, 1569 (= Kṛshṇa); XVIII, 170 (Nārāyaṇaḥ, Kṛshṇa entered into that god).

Devadeva, dual ("au) = Brahmán and Çiva: VIII, 4456.

Devadeveça ' ("lord of the chiefs of the gods") = Çiva:

I, 8123; II, 416 (Ç"); VII, 9560; IX, 2812; X, 632

(Çitikanthan); XII, 10338, 10348 (1000 names 1), 10396 (do.); XIII, 930; XIV, 1884 ( Kapardinan).

Devadeveca = Indra: III, 17191.

Devadeveça - Mahāpurusha (Mahāpurushastava).

Devadeveça - Vishnu (Kṛshṇa): III, 8762; VII, 2963 (- Kṛshṇa), 8860; XII, 7742 (- Kṛshṇa).

Devadeveçvara (do.) = Vishnu (Kṛshṇa): VI, 3038 ( = Kṛshna).

Devādhideva 1 = Brahmán: XIII, 5285 (?, °sya kumāryaḥ).

Devādhideva<sup>2</sup> - Çiva: VIII, 1445; XIII, 880, 962.

Devadhideva = Vishnu: XII, 7624.

Devādhipa<sup>1</sup>, a prince. § 130 (Amçāvat.): I, 67, 2663 (incarnation of the Asura Nikumbha).

**Devādhipa**  $^{\circ}$  = Indra, q.v.

Devadhipati = Civa (1000 names 2).

\*Devadūta¹ ("messenger of the gods"): I, 636, 969, (969), (973), 975, 977, 3108; III, 2156, 15434, 15437, (15441), 15477, 15478, (15482), 15485; VI, 1966; XIII, 7640; XVIII, 40, 41, 42, 52, 54, 77.—Do.² (pl.): XIV, 2774.

\*Devadūtaka (= the prec.): III, 15438.

\*Devagana, pl. (°ak) ("troops of gods"). § 120 bis (Amçāvat.): I, 66, 2604 (the text of this section (vv. 2601– 2605) is not clear, and Nil. is silent, but cf. the translation of PCR.).

Devagandharva, pl. (°āḥ) ("celestial Gandharvas"). § 101 (Amçāvat.): I, 66, 2552 (enumeration of 16 D., sons of Muni—Mauneyāḥ).—§ 102 (do.): I, 66, 2556 (enumeration of 10 D., sons of Prādhā—Prādheyāḥ).—§ 191 (Arjuna): I, 123, 4815 (present at the birth of Arjuna; the enumeration is somewhat different from that of §§ 101-102). Cf. Gandharva, pl.

Devaganeçvara ("the lord of the divine hosts") = Indra: I, 4788; XIV, 116.

Devaganecvara (do.) = Vishnu: III, 10921 ( Vo).

Devaganecvara (do.) = Civa (1000 names 1).

Devagiri = Himavat (?): XIII, 6872.

Devagraha, a demon of disease. § 502 (Manushyagrahak.): III, 230, 14501.

**Devaguru** 1 ("the preceptor of the gods") = Brhaspati: V, 480; XII, 1353, 5667 ( $B^{\circ}$ ).

Devaguru' = Çiva: XIII, 696.

Devahavya, a rshi. § 266 (Çakrasabhāv.): II, 7, 300 (in the palace of Indra).

Devahotra, a rshi. § 7170 (Uparicara): XII, 337c, 12760 (among the sadasyas at the sacrifice of king Vasu Uparicara).

Devahrada, name of various tIrthas. § 370 (Tīrthayātrāp.): III, 85, 8162, 8180 (*Kṛshṇaveṇājalodbhave*).—§ 372 (do.): III, 85, 8199.—§ 730t (Viçālā): XIII, 25, 1730.

Devāhvaya, an ancient king. § 6 (Anukram.): I, 1a, 228 (in Sañjaya's enumeration).

Devaka<sup>1</sup>, a Gandharva king. § 130 (Amçāvat.): I, 67, 2704 (Gandharvapatih, re-born on earth, presumably as one of the princes mentioned under the heading Devaka<sup>2</sup>).

Devaka<sup>2</sup>, one or more princes. § 179 (Viduraparinaya): I, 114, 4480 (mahīpateḥ, Vidura married his daughter, who was a pāraçavī).—§ 554 (Sainyodyogap.): V, 4γ, 80 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 599ε (Çini): VII, 144, 6033 (father of Devakī, the wife of Vasudeva).

\*Devakanyā ("a celestial maiden"): III, 10004 (sg., transformed into a hind she became the mother of Rshyaçriga); 1V, 368 (sg.); IX, 2468 (pl.); XI, 564 (pl.); XIII, 626 (pl.), 5238 (pl.). Cf. Apsaras.

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Devakī, daughter of Devaka, wife of Vasudeva, and mother of Kṛshṇa. § 82 (Kṛshṇa Vāsudeva): I, 63, 2428 (Vishṇuḥ . . . Vasudevāt tu D'yām prādurbhūtaḥ). — § 238 (Paūcendrop.): I, 197, †7308 (the black hair of Vishṇu entered D. and was born as Kṛshṇa).— § 5990 (Çini): VII, 144, 6034 (Devakaeya . . . duhituḥ), 6035 (won at a svayaṃvara by Çini for Vasudeva).— § 637 (Rājadh.): XII, 470, 1616 (yam devaṃ D'i ajijanat, i.e. Kṛshṇa).— § 746 (Ānuçāsanik.): XIII, 64, 3253 ('yāç caiva saṃvādaṃ maharsher Nāradasya ca), 3254.— § 783 (Anugītāp.): XIV, 525, 1522.— § 785 (do.): XIV, 66, 1950; 71, 2074.— § 793 (Mausalap.): XVI, 7, 194 (among the widows of Vasudeva).

Devakîmātr, Devakinandana, Devakinandana' = Kṛshna, q.v.

Devakinandana<sup>2</sup> (Dai<sup>o</sup>, C.) = Vishņu (1000 names).

Devakīputra, Devakīsuta, Devakītanaya - Kṛshṇa, q.v.

Devakūta, a sacred mountain. § 370 (Tirthayātrāp.): III, 84, 8119.

Devala, v. Asita Devala.

\*Devaloka ("the world of the gods"): I, 1352, 2866 ("pratikāçam"), 3552, †7302; III, 925, 1727, 11163, 11533, †12719, †12723, ††13342, 16957; VI, 260, 299, 3986; VIII, †4921; IX, 2990, 3085; XII, †725, †726, †727, †729, †730, †764, †765, †766, 1047, 1866, †10068, 10096 (pl.), 12958; XIII, 1714, 1739, 2994, 7562; XIV, †235, 436, 1765 (iva); XV, 895, 902; XVII, †85; XVIII, 197, 237.

Devamata, a rshi. § 782b (Brühmanagītā): XIV, 24, 711 (Nāradasya ca samuādam reher Devamatasya ca), (712).

**Devamātr** ("the mother of the gods") = Aditi: IX, 2515  $(A^{\circ})$ .

Devamātr', pl. (°āraḥ): XIII, 626.

Devamīdha, a Yādava prince. § 599s (Çini): VII, 144, 6030 (father of Çūra and grandfather of Vasudeva).

Devamitrā, a mātr. § 615u (Skanda): IX, 46e, 2632. \*Devanadī ("celestial river"): I, 6458 (i.e. Gangā); II, 372; III, 9948 (i.e. Gangā), 9989 (Kauçikī), 11622 (i.e.

Gangā), 15548, 15557; XIII, 101 (Narmadā), 7655.
 Devanagara ("the city of the gods"). § 444 (Nivātakavaca-yuddhap.): 1II, 172, 12187. Cf. Devapura.

Devapatha, a tīrtha. § 370 (Tīrthayātrāp.): III, 85, 8187. Devapati = Indra, q.v.

Devāpi, son of Pratīpa. § 155 (Pūruvaṃç.): I, 94, 3750 (eldest son of Pratīpa), 3751 (renounced the world—pravavrāja).—§ 156 (do.): I, 95, ††3797, ††3798 (being yet a child D. retired to the woods, and Qāntanu therefore became king).—§ 569 (Bhagavadyānap.): V, 149, 5055, 5056, 5057, 5062, 5066 (on account of a skin disease D.'s installation on the throne was forbidden by the brahmans; D. then retired to the woods).—§ 615 (Baladevatīrthayātrāp.): 1X, 39, 2282; 40, 2286, 2294 (had become a brahman).—§ 619 (Strīvilāpap.): XI, 23, 651 (°inā samam, sc. Bhīshma).

Devaprastha, a city. § 279 (Arjuna): II, 27, 1022 (the capital of Senãoindu, conquered by Arjuna on his digvijaya).

Devapura ("the city of the gods"). § 596 (Pratijnap.): VII, 73, 2608 (in Arjuna's oath). Cf. Devanagara.

**Devapurchita** ("the priest of the gods") = Brhaspati: II, 2458 ( $B^{\circ}$ ); IX, 2102 ( $B^{\circ}$ ); XII, 12752.

**Devarāj**  $^{1}$  = Indra, q.v.

Devarāj 2 - Nahusha, q.v.

**Devarāja**  $^{1}$  = Indra, q.v.

Devarāja = Nahusha, q.v.

Devarāja = Vasishtha: XIII, 6256 (V°).

Devarāja\*, an ancient king. § 267 (Yamasabhāv.): II, 8, 337 (in the palace of Yama).

Devarājābhinandana - Arjuna: III, 1858.

Devarājan 1 = Indra, q.v.

Devarājan' - Nahusha, q.v.

\*Devāranya, pl. ("das) ("the forests of the gods"): I, 6069, 7853 ("vihdrini, sc. Vargā); V, 433, 7354; VII, 2297.

Devarāta¹, a prince. § 264 (Sabhākriyāp.): II, 4β, 121 (waited upon Yudhishthira).

Devarāta<sup>2</sup>, a muni, son of Viçvāmitra. § 637 (Rājadh.):
XII, 47η, 1593 (among the rshis who surrounded Bhīshma as he lay on his arrow-bed).—§ 721 (Ānuçāsanik.):
XIII,
3a, 188 (fifty sons of Viçvāmitra were cursed to become coapacas because they did not honour their eldest brother D.).—§ 721b (Viçvāmitrop.):
XIII, 4β, 249 (enumeration of the sons of Viçvāmitra).

Devāribalasūdana = Çiva (1000 namos 1).

Devarshi', pl. ("celestial rshis," or "gods and rshis"). § 7 (Anukram.): I, 1, 248.-§ 20b (Agni): I, 7, 936.-70 (Adivamçavataranap.): I, 60, 2219 (°ganapüjitam, sc. Vyāsa).—§ 155 (Pūruv.): I, 94, 3752 (°kalpāh . . . rajaeattamah). - § 164 (Apavop.): I, 99, 3930 (°eevitam, sc. vanam). - § 165 (Satyavatilābhop.): I, 100, 3983. -§ 171 (Vicitravīryasutotpatti): I, 105, 4273.—§ 173 (Pāņdurājyābhisheka): I, 109, 4346 (°-Cāraṇaih). — § 1865 (Vyushitāçvop.): I, 121, 4687.—§ 221 (Caitrarathap.): I, 170, 6497 (Naradaprabhytinam).—§ 283 (Svayamvarap.): I, 187, †7011, †7017 (° Gandharvasamakulam).- § 246 (Sundopasundop.): I, 211, 7679.—§ 266 (Çakrasabhāv.): II, 7, 289 (in the palace of Indra), 291 (do.), 307 (do.).—§ 269 (Vaicravanasabhāv.): II, 10, 401 (in the palace of Kubera). - § 270 (Brahmasabhāv.): II, 11, 468.—§ 289 (Arghāharanap.): 11, 36, 1309.—§ 336 (Indralokābhigamanap.): III, 43, 1775 (Cakrasane Doganasevite). - § 356 (Tirthayātrāp.): III, 81, 4034 (deçe . . . D°sevite).—§ 358 (do.): III, 82, 4082 (Jambumargam . . . Do-Pitr-sevitam).-§ 360 (do.): III, 82, 5049 (Devikā . . . Dosevitā).-§ 370 (do.): III, 84, 8119 (Devakutam . . . Doganasevitam). — § 377 (Dhaumyatīrthak.): III, 87, 8302 (°jushtāyām, 80. diçi pracyam), 8303 (Gomati . . . Dosevita); 88, 8347 (ovirena Naradena); 89, 8361 (osevile, sc. the mountain Vaidūryacikhara); 90, 8402 (in Badarī).—§ 378 (Tīrthayūtrūp.): III, 94, 8487 (°sattama, i.e. Lomaça), 8508.-§ 383 (Paracurama): III, 99, 8675. - § 412 (Ashtavakrīya): III, 134, 10659 (dvau devarshī Nārada-Parvatau). - § 421 (Gandhamādanapr.): III, 142, 10902 (mahānadī Badariprabhava . . . Doganasevita). - § 423 (do.): III, 143, 10966 (doçan Doganasovitan); 145, 11054 (dova-Dopujitam Nara - Nārayanasthānum), 11065 (°carite deçe). — § 432 (Saugandhikāharanap.): III, 154, 11371.- § 434 (do.): III, 156, 11439 (divyapushkarini . . . siddha-Dopūjitā).-§ 436 (Yakshayuddhap.): III, 159, 11651 (paramasiddhanam).-§ 439 (do.): III, 163, 11855 (sapta Devarshayah . . . Vaçishthapramukhah, on Mahameru).—§ 444 (Nivatakavacayuddhap.): III, 169, 12101 ( ayaç caina Dānavarshayah). - § 447 (do.): III, 175, 12303. - § 450 (Ajagarap.): III, 178, 12368 (deçan girer Himavatah . . . Do-Siddhacaritan). - § 462 (Baka-Çakrasamv.): III, 193. 13236 (°ganasevita, sc. Baka).—§ 496 (Skandotpatti): III, 224, 14281 (Vaçishtapramukhāḥ).—§ 505 (Skandayuddha): III, 231, 14538.- 525 (Ramopakhyanap.): III, 273, 15862 ( inam tvam khyato bhutabhavishyavit, sc. Markandeya). - § 526 (do.): III, 276, 15929. - § 547 (Karna): III,

310, †17219 ("Inam caritam, told by Markandeva to the Pāndavas).—§ 555 (Indravijaya): V, 10, 341; 12, 378 (°sattama, i.e. Brhaspati), 382 (do.); 16, 496 (°-Gandharvaih), 498, 505 (°ganatejasā); 17, 528.-- \$ 562 (Bhagavadyanap.): V, 83, 2985.- § 564 (Mataliyop.): V, 98, 3528 (°eadrcin pūjām).—§ 565 (Gālavacarita): V, 109, 3783 (in the east). - § 576 (Bhagavadgītāp.): VI, 34, 1230 (°inām Naradah, sc. aemi, says Krshna).- § 578 (Bhishmavadhap.): VI, 45, 1753 (came to see the battle).—§ 584 (do.): VI, 81, 3571.— § 596 (Pratijnap.): VII, 73, 2607 (Brahma-devarshayah).-§ 599 (Javadrathavadhap.): VII. 139, 5746 (applauded the combatants).- § 600 (Ghatotkacavadhap.): VII, 163, †7292 (°-Gandharva-surarshisanghāḥ). — § 605 (Karņap.): VIII, 16, 626 (°sanghah).-§ 608 (do.): VIII, 87, 4423 (Deva-Brahma-nrparshinām gaņāh), 4433 (saha-Do-Cāraņāh), 4452 (saha-Do-Caranaih). - § 615u (Skanda): IX, 44, 2481; 457, 2509.- 615s (Arundhatī): IX, 48, 2812 (siddha-D'dayitam . . . Badarapilcanam).—§ 615aa (Crutavati): IX, 48, 2829 (°ganasamsadi). - § 618 (Jalapradanikap.): XI, 8ζ, 214 (Nāradapramukhāç ca sarva-D°ayah). — § 621 (Rājadh.): XII, 10, 298.—§ 624 (dc.): XII, 18, 543.— § 635 (do.): XII, 37, 1352 (Brhaspatipurogān).—§ 637 (do.): XII, 470, 1607 (surrounded Bhishma as he lay on his arrow-bed). - § 641 (do.): XII, 91, 3460 (°-Pitr-Gandharvāh); 122, 4473 (°sadrçah, sc. Vasuhoma).—§ 663 (Mokshadh.): XII, 201, †7367 (°eanghapravaro maharehih | Brhaspatih). - § 666 (Mokshadh.): XII, 209, 7612. -§ 667 (do.): XII, 210, 7663 (°caritam Gargyah, sc. veda).-§ 674b (Çri-Vasavasamv.): XII, 229, 8339 ('jushtāyāh, sc. Gangāyāķ), 8341 (°kathitāķ kathāķ).—§ 677 (Mokshadh.): XII, 233, 8523 (°Pitrmanavan); 235, 8587 (°Pitrgurvartham).- § 694b (Jvarotpatti): XII, 284, 10218 (Angirahpramukhāh). — § 704 (Mokshadh.): XII. 3028. 11106 (°vishayan).-- § 712 (Çukotpatti): XII, 324, 12178 (vans . deva-Dosankule); 325, 12203.—§ 714 (Çukakṛtya): XII, 329, 12378 (°ganajushtah, sc. parvatah; C. has by error ogunao).- § 717b (Nārāyanīya): XII, 341, 13062, 13093. — § 718b (Unchavrttyup.): XII, 362, 13866. — § 721 (Anuçasanik.): XIII, 3, 190 (°sevitā, sc. Kauçikī).-730 (do.): XIII, 14aa, 987.—§ 751b (Çapathavidhi): XIII, 94, †4589 (Brahmarshi-Do-npparshimadhye).- § 759 (Anuçasanik.): XIII, 107, 5319 (°caritam), 5322 (do.), 5335 (Rudra-Dokanyabhih).- § 760 (do.): XIII, 112, 5543 (°Pitr-manavah). — § 768b (Umā-Mahecvarasamv.): XIII, 140a, 6347 (°gaņasevitam, sc. sado Vrshabhānkasya, on Himavat).—§ 768b (Kṛshṇa Vāsudeva): XIII, 148, 6817 (°caranasya, i.e. Krshna). — § 775 (Ānucāsanik.): XIII. 166, 7686.—§ 7786 (Samvartta-Maruttiya): XIV. 7, 157 (°sattamah, i.e. Nārada).—§ 778f (Munjavat): XIV, 8, 184 (on Munjavat). - § 7826 (Brahmanagītā): XIV, 26, 751 (Prajapatau pannaganam Doinah ca samvidam), 752, 756 (earpa-Do-Danavah).-- § 785 (Anugītāp.): XIV, 77, 2237, 2244; 88, 2638 ("sankulah, sc. the acvamedha of Yudhishthira).—§ 787 (Açramavāsap.): XV, 1, 14 (kathāḥ . . . purāņarshi-Do-Pitr-Rakshasām).—§ 788 (do.): XV, 27, 736 (Vyāsah . . . Dogaņassvitah).—§ 789 (Putradarçanap.): XV, 317, 848, 849 (have been incarnate as warriors in the battle).—§ 794 (Mahāprasthānikap.): XVII, 3, 95, 106. Devarshi<sup>2</sup>, sg. Names of single Devarshis:-

Asita: I, 4045 (A°).

Bhūrbhuva: XIII, 5285 (read with B. Bhūrbhuvamodpi).

Brhaspati: I, 2705 (B°); II, 1793 (B°); V, 378 (°sattama), 382 (do.).

Kaqyapa: I, 2557.

Lomaga: III, 8471 (L°), 8487 (°sattama); XI, 775 (L°).

Nārada: I, 7342 (?), 7604 (N°), 7605, 7609, 7740 (N°), 7874 (N°), 7875; II, 145, 268, 2654; III, 4022, 8261 (°saritam), 8347 (°vīrena), 12603 (N°), 12605 (do.), 16662; V, 3583, 3637; VI, 1217 (N°); VII, 2034 (N°), 2035, 2127, 2144, 2168 (N°); IX, 3056; XI, 14 (N°); XII, 144 (N°), 1074 (N°), 3029, 5829, 7038 (N°), 7520 (N°), 7564 (N°), 8348 (N°), 8418 (N°), 10555 (N°), 11510, 12314 (N°), 12423 (N°), 12583 (N°), 12647 (N°), 12893, 13772; XIII, 2204 (N°), 2208, 2209, 2210, 2222, 2227, 3255 (N°), 6337 (N°); XIV, 130 (N°), 157 (°sattamaḥ), 364 (N°); XV, 542 (N°), 562, 574, 1011 (N°).

Parvata: III, 8483 (P°).

Tanu: XII, 4679.

Uçanas: XII, 10660 (Uçanāḥ).

Vasishtha: III, 16600; XIII, 3968 (V°).

Devarshi = Çiva (1000 names 2).

Devasārathi - Mātali: III, 12254.

Devasenā ("the army of the gods"), the wife of Skanda. § 495 (Skandotpatti): III, 224, 14257 (Prajapateh (i.e. Kaçyapa's) kanyā, sister of Daityasenā; Indra liberated her from Keçin), 14278 (Brahmán selected the son whom Agni would beget (i.e. Skanda) to become her husband).—§ 501 (Skandop.): III, 229, 14446, 14447 (Skanda married D.), 14450, 14452.

Devasenāpati ("general of the army of the gods," or "husband of Devasenā") = Skanda: III, 14454, 14455, 14568. Devasenāpriya = Skanda: III, 14635.

Devasimha - Civa (1000 names<sup>2</sup>).

**Devasthāna**, a Brahmarshi. § 621 (Rājadharm.): XII, 1 $\beta$ , 4.—§ 626 (do.): XII, 20, 601, (602); 21, (615).—§ 637 (do.): XII, 37 $\gamma$ , 1370; 47 $\eta$ , 1592.—§ 640 (do.): XII, 58 $\gamma$ , 2116.—§ 780 (Açvamedhikap.): XIV, 14 $\beta$ , 355, 364.

Devāsura, adj. ("concerning the gods and the Asuras"): I, 1418 (abhūtapūrvam samgrāme tadā D°e 'pi ca), 4104 (yuddham . . . Dopamam); III, 12269 (atidevāsuram karma), 13216 (samgrāme), 14268 (samgrāmam), 16374 (sc. yuddhe); IV, 1040 (°samah, Bc. samāgamah), 1902 (°samah sannipātaķ); V, 1927 (yuddhe), 2986 (°sya drashtāraķ, sc. yuddhaeya), 3645 (yuddhoshu), 4299 (yuddho); VI, 768 (yuddhs), 1754 (ranam . . . Popamam), 2073 (sc. yuddhe), 2474 (yathā Dom yuddham), 3474 (yathā Doe yuddhe), 3649 (°opamam, sc. janakshayam), 4493 (yatha D°e yuddhe), 4583 (do.), 5411 (do.), 5567 (yuddhe Dopame); VII, 542 (yathā Doe yuddhe), 583 (yuddham Dopamam), 758 (yathā . . . yuddhe Do), 1084 (yuddham . . Dopamam), 2295 (yuddhe), 3821 (mrdhe), 3947 (yatha De yuddhe), 3968 (eangramah . . . Dopamah), 4495 (yuddham . . . Dopamam), 4601 (opamam), 4910 (yuddhe), 5231 (yuddham Dopamam), 5886 (yuddhe . . . yatha), 7075 (yathā Dos yuddhs), 7582 (do.), 8819 (yuddhs . . . Dopame); VIII, 516 (yathā Do yuddhe), 565 (do.), 1205 (sangrāmam . . . Dopamam), 1391 (yathā yuddhe  $D^{\circ}$ e), 2238 (samgrāmah . . .  $D^{\circ}$ opamah), 2273 (yuddham . . . Devasuropamam), 3024 (° . . . mrdhe .. /. iva); IX, 2529 (yuddhe), 8519 (yuddhe); XIII, 2176 (so. yuddham).

Devāsuraganācraya = Çiva (1000 names 3).

Devāsuraganādhyaksha - Çiva: VIII, 1574; XIII. 1259 (1000 names 1). Devāsuragaņāgraņī - Çiva (1000 names 2). Devasuraguru - Brahmán: XIII, 7634. Devasuraguru = Çiva (1000 names 1). Devāsuramāhāmātra = Çiva (1000 names 3). Devasuramahecvara = Civa (1000 names 1). Deväsuranamaskrta - Civa (1000 names 2). Devāsuraparāyaņa — Çiva (1000 names 2). Devasurapati - Çiva (1000 names 1). Devāsuravaraprada = Çiva (1000 names 2). Devāsuravinirmātr - Çiva (1000 namos 1). Devāsurecvara = Civa (1000 names 1). Devasya tirtham = Brahmasaras: XIII, 4553. Devatatman = Civa (1000 names 1). Devātideva = Brahmán: XII, 10681 ( $B^{\circ}$ ). Devātideva<sup>2</sup> = Çiva (1000 names <sup>3</sup>). Devātithi, a prince. § 156 (Pūruvamç.): I, 95, ††3775 (son of Akrodhana and Karambhā), ††3776 (husband of Maryādā and father of Ariha). Devavana, name of a sacred place. § 377 (Dhaumyatīrthak.): III. 87, 8322 (ramyam tapasair upacobhitam, in the east).

Devavara 1 = Sūrya: III, 161.

Devavara = Vishnu: III, 13580. Devavara' - Brahmán: XIII, 4949. **Devavara**  $^{4}$  = Civa : XII, 10805 ( $C^{\circ}$ ). Devavrata - Bhishma, q.v.

Devavrdha, a prince. § 6 (Anukram.): I, 1a, 228 (in Sanjaya's enumeration of departed kings).—§ 608 (Karnap.): VIII, 85ρ', †4307 (Krātha-D'au, among the Kuru warriors; but should we not read Daivavrdha? cf. Devavrdhasunuh, v. 4322).—§ 677 (Mokshadh.): XII, 235, 8595 (by having given a costly umbrella to a brahman D. attained to heaven). – § 767 (Ānuçās.): XIII, **137a**, 6251 (do.).

Devāvrdhasūnu = Babhru: VIII, †4322.

Devayājin, a warrior of Skanda. § 615u (Skanda): IX, **45**η, 2572.

\*Devayana, subst. (or adj., sc. pathin) ("the way that leads to the gods "): I, 3681; III, 123 (sc. caturvarga !?), 10100, 10104, 10106, 15442 (°carah); V, †793; XII, 525, 9609 (pl.), 12394 (ocarah); XIII, 1081 (oanam adityo dvaram ucyate), †4312, †4318; XIV, 980 (pl.); XV, 930 (pl.).

Devayānī, daughter of Uçanas (Qukra) and wife of Yayāti. § 143 (Nahusha): I, 75, 3159 (mother of Yadu and Turvasu). - § 145 (Kaca): I, 76, 3186, 3197, 3198, 3205, 3206, 3207, 3208, 3212, (3213), 3222, 3226, †3229, (†3231), †3233, †3239, (†3240), †3241 (prevailed upon Uçanas to revive Kaca); 77, (3256), 3263, (3264), (3271), 3273, 3276 (Kaon would not accept her as his wife, because he, being a disciple of Ucanas, regarded her as his sister; D. then cursed Kaca).—§ 146: When Raca had imparted to the gods the Sanjivani they set out with Indra at their head to defeat the Asuras. In a wood like Caitraratha, Indra transformed himself into wind and mixed up the clothes of some bathing maidens. A quarrel about the clothes resulted in D.'s being thrown into a well by Carmishtha, the daughter of Vrshaparvan. Yayati found her and drew her up by her right hand, and then returned to his capital. Devayant sent Ghurnika to inform Cukra of what had passed (I, 78-79). Cukra threatened Vrshaparvan that he would leave the Asuras, until Carmiehtha, together with 1,000 maidens, was given to D. (I, 80). Surrounded by Carmishtha and 2,000 maidens, Devayant one day again met Yayati, who at her request received her

in marriage from Cukra, and promised that he would never invite Carmishtha to share his bed (I, 81): I, 78, 3284, 3285, (3285), 3290, (8297), 3802, (3303), 3307, (3309), 3314; 79, 3319, 3321, (3326); 80, 3341, 3343, 3344, (3345), 3346, (3347), 3348, 3350, 3351, (3354), 3356, (3357); 81, 3359, 3363, 3364, (3367), (3370), (3373), (3375), 3376, (3377), (3379), (3382), (3383), 3386, (3388), 3392, 3395.— § 147: Devayani gave birth to a son. After 1,000 years had elapsed, Carmishtha attained to puberty and prevailed upon Yayati to beget a son also with her (I, 82); to Devayani she said that she had born the child to a rehi whose name she had not dared to ask. The sons of Devayani were Yadu and Turvasu, those of Carmishtha were Druhyu, Anu, and Puru. One day, when Dovayani was walking in the wood together with Yayati, she met the children of Carmishtha and asked them: "Who is your father?" They then pointed to Yavati. Devavant in anger withdrew to Uçanas, followed by Yayati. Uçanas cursed Yayati to be overcome by decrepitude, yet with the permission of transferring it to someone else, and he added that that son of Yayati who would give him his own youth should succeed Yayāti on the throne, etc. (I, 83): I, 82, 3397, 3398, 3400, 3401, 3404, 3411, 3419; 83, 3424, 3425, (3425), (3428), (3430), 3432, 3434, (3436), (3437), 3439, (3442), 3446, (3451), 3461.—§ 148 (Yayati): I, 85, 3519 (°yāķ sutaņ . . Yadum). - § 156 (Pūruvamç.): I, 95, ††3761 (Uçanaso duhitā), 3762 (Yaduñ ca Turvasuñ caiva D°i vyajāyata).—§ 569 (Bhagavadyānap.): V, 149, 5045 (Yaduk D'yāh sutah).—§ 595 (Shodaçarāj., v. Yayāti): VII, 63, 2297 (wife of Yayati).—§ 5996 (Cini): VII, 144, 6030 (Yayater D'yan tu Yadur jyeshto 'bhavat sutah). Cf. Auçanası, Bhargavi, Çukratanaya.

**Devayuga** = Krtayuga. I, 1073; H, 421; III, 8492, 8686; X, 786; XII, 93; XIII, 3903.

Deveca '("lord of the gods") = Brahmán: I, 1647; III, 10949 (B°); VI, 5770 (Pitāmaham); VII, 2081; IX, 1964 (B°), 2494; XII, 9218, 10187, 10195; XIII, 1113 (B°), 2256, 3890, 4925, 4943, 6845 (Pitamahah).

Deveca (do.) = Civa: I, 1932 (Culapāṇih), 2315, 7322; III, 1545, 1631, 7034 (Sthanuh); VII, 1758, 1759 (all. to Jayadrathavimokshanaparvan); VIII, 1457, 1465, 1512, 1516, 1536, 1541, 1544, 1545, 1590, 1601, 1612; IX, 2050 (?), 2483 (Culahastam); X, 251; XII, 10675, 12172; XIII, 744, 794, 796, 876, 922, 923, 6665, 6760, 6804 (read Deveçan with B.).

Deveca (do.) = Daksha: IX, 2044.

Deveca (do.) = Indra: I, 3844 (?), 4409, 8225 (Catakratum Sahaerakeham); III, 1771 (Pākaçāeanam), 8413, 12010 (Maghavān), 14374, 14376, 16990 (Purandaram); V, 525, 3664, 3682; VII, 37, 3861; VIII, 1670; IX, 2832; XII, 8414; XIII, 2307, 5972 (Cacipate).

Deveça (do.) = Kṛshṇa or Vishnu: III, 10120 (not = Krshna?), 12947 (do.?), 15535; V, 411 (not = Krshna); VI, †1271, †1283, †1291, †2604, 2963; XII, 12714, 12804, 12874, 13001, 13363, 13415, 13581 (Harim Narayanam), 13657, 13658; XIII, 1113 (according to the reading of C.; B. has Deveçak = Brahmán), 6887 (Yadavam), 7801 (Vishņu's 1000 names).

Deveca (do.) = Yama: III, 16757.

Deveca, dual (°au) = Brahmán and Civa: III, 499.

Deveçaya - Mahāpurusha (Mahāpurushastava).

Deveci = Uma: XII, 10301. Devecvara 1 - Civa: VIII, 1469. Deveçvara - Indra: II, 286, 1800 (?, yatha); III, †10257, 17192; VII, 9053 (yatha); XII, 12205 (Çakraḥ).

**Devendra**  $^{1}$  = Indra, q.v.

Devendra : - Nahusha, q.v.

**Devendra** = Çiva (1000 names 1-2).

Devendratanaya = Arjuna: VII, 7716.

Devi', an Apsaras. § 191 (Arjuna): I, 123, 4818 (among the Apsarases who danced at the birth of Arjuna).

Devī 2 - Umā (Durgā), q.v.

Devi', the wife of Varuna. § 124 (Amçāvat.): I, 66, 2616 (the eldest daughter of Çukra; mother of Bala and Sura).

Devī\* - Sāvitrī (the wife of Brahmán): V, 3969 (reme . . . yathā Doyām Pitāmahaḥ); XII, 7204, 7205 (Vedamātā), 7206, 7207, 7209, 7210, 7211, 7335.

Devikā 1, wife of Yudhishthira. § 159 (Pūruvamç.): I, 95, ††3828 (daughter of Govāsana Çaibya, wife of Yudhishthira, and mother of Yaudheya).

Devikā², a river. § 360 (Tīrthayātrāp.): III, 82, 5044 (a tīrtha), 5045, 5049. — § 494 (Āṅgirasa): III, 222, 14229 (among the rivers who are mothers of fires).— § 574 (Jambūkh.): VI, 9λ, 324 (in Bhāratavarsha). — § 733ε (Pushkara): XIII, 25, 1696 (a tīrtha).— § 733ε (Ānuçāsanik.): By bathing in D. and in Sundarīkāhrada, as also in the tīrtha Açvinī, one acquires great beauty after death: XIII, 25, 1707.— § 768b (Umā-Maheçvarasaṃv.): XIII, 146ε, 6764 (among the rivers who are present with Umā).— § 775 (Ānuçāsanik.): XIII, 166ε, 7645.

Devyās tīrtha(m), a tīrtha. § 364 (Tīrthayūtrāp.): III, 83, 6064, 6072 (the same?).

Dhāma, pl. (°āħ), a class of celestial beings, mostly mentioned together with the Yāmas. § 520 (Mudgala): III, 261, 15446 (Yāmā Dh°āç ca).—§ 565 (Gālavacarita): V, 111, 3837 (munayaħ, only in B.).—§ 615u (Skanda): IX, 44, 2482 (Yāmā Dh°āç ca).

Dhamadhamā, a mātr. § 615u (Skanda): IX, 460, 2638.

Dhāmakeçin = Sūrya (the Sun): III, 193.

Dhāman ' - Kṛshṇa: XII, 1513.

Dhāman' = Vishnu (1000 names).

Dhāmavid = Kṛshṇa: XII, 1513.

Dhanada 1 = Kubera, q.v.

Dhanada<sup>2</sup>, a follower of Kubera. § 269 (Vaiçravanasabhāv.): II, 10, 397 (among the Yakshas in the palace of Kubera).

Dhanada<sup>3</sup>, a mountain (?). § 731b (Ashṭāvakra-Diksamvāda): XIII, 19, 1396 (" the dominions of the Lord of Treasures," PCR.).

Dhanada = Civa (1000 names 1).

Dhanadā, a mātr. § 615u (Skanda): IX, 460, 2631.

Dhanadecvara, Dhanadhigoptr, Dhanadhipa, Dhanadhipati = Kubera, q.v.

Dhanadhyaksha 1 = Kubera, q.v.

Dhanādhyaksha' = Çiva: X, 258.

Dhanadodyāna ("the garden of Kubera"). § 430 (Hanūmad-Bhīmasamv.): III, 150, 11287 (rakshitam Yaksha-Rākshasash, in the north).

Dhananam icvara(h) = Kubera, q.v.

Dhananjaya - Arjuna, q.v.

Dhananjaya<sup>2</sup>, a serpent. § 47 (Sarpanamak.): I, 35, 1550 (enumeration).—§ 268 (Varunasabhāv.): II, 9, 361 (in the palace of Varuna).—§ 564 (Mātalīyop.): V, 103γ, 3625 (enumeration).—§ 606 (Tripurākhyāna): VIII, 34, 1483 (among the serpents who became the cords with which the manes of the steeds of Çiva were bound).

Dhananjaya' - Vishnu (1000 names).

Dhanañjaya<sup>4</sup>, pl. (°āḥ), a family of brahmans. § 286 (Rājasūyikap.): II, 33, 1238 (°ānām ṛshabhaḥ Sueāmā).

Dhananjaya, name of an army. § 615u (Skanda): IX, 46, 2665 (given to Skanda by Çiva).

Dhananjayagraja ("elder brother of Arjuna") = Bhīmasena: IX, 3238.

Dhananjayasuta ("son of Arjuna") - Babhruvāhana: XIV. 2380.

Dhanapati - Kubera, q.v.

Dhanaprada - Mahāpurusha (Mahāpurushastava).

Dhaneca - Kubera, q.v.

Dhanecvara 1 = Kubera, q.v.

Dhanecvara 2 - Vishnu (1000 names).

Dhanecvarākrīda ("the sporting place of Kubera"). § 448 (Ajagarap.): III, 176, 12317 (on Gandhamādana?).

**Dhanin**, the messenger of the Kapas. § 772p (Kapa, pl.): XIII, 168, 7333, 7341, 7342.

Dhanishthā, sg. or pl., a nakshatra — Çravishthā, BR. (v. Su. Si.). § 502 (Manushyagrahak.): III, 230, 14463 (°ādis tato kālo Brahmaņā parikalpitah, cf. Nīl.).— § 746 (Ānuçāsanik.): XIII, 64, 3280 (pl., merit of making gifts under the constellation Dh.).— § 749 (do.): XIII, 89α, 4266 (sg., merit of performing a grāddha under the constellation Dh.).— § 759 (do.): XIII, 110, 5391 (pl., description of the candravrata).

Dhanurdhara<sup>1</sup>, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭra-putran.): 1, 117, 4550. Cf. Dhanurgraha.

Dhanurdhara 2 = Civa: VII, 9536.

Dhanurdhara = Vishnu (1000 names).

Dhanurgraha, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2738.—§ 608 (Karṇap.): VIII, 845', 4262 (among ten sons of Dhṛtarāshṭra who are slain by Bhīmasena). Cf.

Dhanurgrāha, a son of Dhṛtarāshṭra. § 608 (Karṇap.): VIII, 5188, 2447 (attacked Bhīmasena). Cf. prec.

Dhanurvaktra, a warrior of Skanda. § 615u (Skanda): IX, 457, 2564.

Dhanurveda ' ("the science of arms"). § 56 (Parikshit): I, 49, 1945 (°e tu çishyo 'ohun nrpah Caradvalasya, sc. Parikshit). — [§ 71 (Adivamçavataranap.): I, 61, 2236 (vidvāmso Vede dhanushi ca).]--§ 130 (Amçāvat.): I, 67, 2707 (°e ca Vede ca . . . varishtham Dronam).-§ 173 (Pāndurājyābhisheka): I, 109, 4355 (°e ca Vede ca . . pāragāh, sc. Dhṛtarāshṭra, Pāṇḍu, and Vidura). — § 198 (Caradvat): 1, 130, 5073 (mastered by Caradvat), 5075, 5085, 5088, 5091 (caturvidham, Caradvat taught it to Krpa), 5092 (Krpa taught it to his disciples).- § 199 (Dropa): I, 130, 5099 (Drona taught it to Dhrtarashtra's and Pandu's sons).—§ 201 (do.): I, 130, 5117 (oparal, sc. Drona), 5119, 5132 (Drona learnt the Dh. from Rama Jamadagnya).—§ 202 (do.): I, 131, 5172 (°cikīrshayā).—§ 203 (do.): I, 132, 5223 (do.).-§ 204 (Ekalavya): I, 5240, 5255 (°krtaçramam, sc. Ekalavya).—§ 210 (Sambhavap.): I, 139, 5524 (Agniveça was the disciple of Agastya in the Dh.).—§ 233 (Svayamvarap.): I, 188, 7051 (°paraih).—§ 234 (do.): I, 190, 7101 (eakshat), 7104.—§ 253b (Haraṇāharaṇap.): The Dh. is both celestial and human, and consists of four branches (catushpādam) and ten divisions (daçavidham): I, 221, 8032 (acquired by Abhimanyu from Arjuna).—§ 264 (Sabhākriyāp.): 11, 4, 128 (Arjuna instructed the young princes in the Dh.).— § 265 (Lokapālasabhākhyānap.): II, 5, 256 (°sya sūtram).— § 329 (Kāmyakavanapr.): III, 36, 1454 (°paraḥ).—§ 330 (Indradarçana): III, 37, 1459 (catushpadah). — § 383

(Paracurama): III, 99, 8676 (visible in the body of Rama Daçarathi).—§ 395 (Jamadagni): III, 115, 10169 (tan i.e. Jamadagni — tu krteno Dhoah pratyabhat). — § 407 (Mändhätrup.): III, 126, 10455 (Vedāh sa-Dhoāh, learnt by Mandhatr). - § 449, (Ajagarap.): III, 177, †12359 (sadū-Dhoratipradhanah). - § 453 (Markandeyas.): III, 183. †12580 (°ratipradhinah), †12582 (do.). - § 487 (Pativratop.): III, 215, 14054 (°parayanah). - § 515 (Karnadigvijaya): III. 253, 15216.- \$ 527 (Ramop.): III, 277, 15948 (pl.). -§ 552 (Goharanap.): IV, 58, 1830 (°aç ca kartenena yasmin -i.e. in Drona-nityam pratishthitah).- § 570d (Rukmin): V. 158. 5352 (krtenam Dhom catushpadam avaptaran, sc. Rukmin). - § 573 (Ambop.): V, 192, 7548 (pratipede oatushpādam Dhom, sc. Çikhandin). - § 581 (Bhīshmavadhap.): VI, 61, 2692 (ovidah).-\$ 582 (do.); VI, 74. 3271 (°viçaradah).- \$ 592 (Sumçaptakavadhap.): VII, 230, 988 (astrāņāñ on Dhoe Brahme Vede on paragam . . Satyadhrtim).- § 599 (Jayadrathavadhap.): VII, 112, 4311 (°e gatah param, sc. the Rukmurathas), 4333 (°e ca nishthitah): 130, 5318 (°sya pāragaḥ, sc. Drona).—§ 603 (Nārāyanāstramoksh.): VII, 194, 8967 (yena - i.e. by Drona - Ramad avāpyeha Dhom mahātmanā proktāny astrāņi divyāni putrāya gunakankshina), 8975 (°e ca paragah, sc. Açvatthaman).-§ 604 (Karnap.): VIII, 2, 37 (sākshād Rāmeņa yo bālys Dhoe upākrtah, sc. Bhīshma); 9, 328 (yasya çikshām upāsate Dhom cikirshantah, i.e. Açvutthaman's), 329 (dcaryo yo Dhoe Gautamo rathasattamah | Krpah). — § 606b (Paraçu-Rama): VIII, 34, 1613 (Bhārgavo-i.e. Rāma Jāmadagnya-'pi dadau divyam Dhom mahatmane Karnaya).—§ 608 (Karnap.): VIII, 74, †3799.- 615u (Skanda): IX, 44, 2471 (catushpādah, came in bodily form to Skanda).—§ 621 (Rājadh.): XII, 2, 50 (cakārāngirasām creshthād - i.e. from Drona -Dhom, sc. Karna), 54; 3, 77. - § 638b (Rāmop.): XII. 49. 1747 (°sya pūragam Rāmam kshatriyahantāram).—§ 639 (Rajadh.): XII, 50, 1828 (°e Vede ca).-\$ 641f (Prthu Vainya): XII, 59, 2220 (°e ca pāragah, sc. Prthu Vainya). - § 656 (Khadgotpatti): XII, 166, 6128 (°sya pāragah . . Bhīshmah).- § 720b (Sudargunop.): XIII, 2, 91 (°s ca Vede ca tirato yo 'bhavat sada, sc. Madiraçva) - § 736b (Vitahavyop.): XIII, 30, 1948 (°s ca Vede ca sarvatraiva krtaçramāh, sc. the sons of Haihaya), 1970 (Vedān cāpi jagau kṛtenam Dhoñ ca, sc. Pratardana).—§ 745c (Cyavana-Kuçikusamv.): XIII, 56, 2910 (sakshat krtsno Dhoah samupasthūsyats, sc. to Reika). — § 759 (Ānuçāsanik.): XIII. 104. 5100 (° o oa Vodo oa).- § 785 (Anugitap.): XIV, 66, 1959 (om grahishyati, sc. Parikshit), Dhanurveda = Vishnu (1000 names). Dhanur yantrānām - Çiva (1000 names 1). Dhanus = Civa: VII, 9536. 12758. Cf. next. Dhanushāksha, a rehi. § 415 (Medhāvin): III, 135.

Dhanushākhya, a rshi. § 7170 (Uparicara): XII, 3376,

10741, 10743, 10746. Cf. prec.

Dhanvācārya = Çiva: VII, 9536.

Dhanvantara 1 - Çiva: VII, 9536.

Dhanvantara 2, v. Dhanvantari.

Dhanvantari, the celestial physician. § 28 (Amrtamanthana): I, 18, 1149 (when the gods churned the ocean, Dh. arose having a white vessel of amrts in his hand).-§ 753 (Anuçasanik.): XIII, 97, 4662 (B. Dhoch, but C. reads Dhore (from Dhanvantara), the bali sacrifice to Dh. shall be performed in the north-eastern region).

Dhanvantari' - Sūrya: III, 155.

Dhanvantari = Civa (1000 names 2).

Dhānvantarya, a sacrifice. § 753 (Anuças.): XIII, 97. 4660.

Dhanvin 1 = Civa, q.v.

Dhanvin 2 = Vishnu (1000 names).

Dhara', one of the Vasus. § 116 (Vasu, pl.): I, 66, 2582, 2583 (son of Prajapati (?) and Dhumra), 2585 (father of Dravina and Hutahavyavaha).- § 164 (Apavop.): I, 99, 3956 (°adayah, sc. the Vasus).—§ 770 (Ānuçāsanik.): XIII, 151ô, 7094 (enumeration of the Vasus). Cf. Prthu.

Dhara 2, a Pandava warrior. § 600 (Ghatotkacavadhap.): VII, 158x, 7009.

**Dhara** 3 = Civa (1000 names 1-2).

Dhara = Vishnu (1000 names).

Dhara , v. Tvashtudhara.

\*Dharā ("the Earth," personif.): I, 1584, 2485.

Dhārā, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8003.

Dharadhara ("supporter of the earth") = Balarama (Cesha): XIII, 6860, 6867.

Dharadhara = Vishnu (1000 namos).

Dhārana , a prince. § 562 (Bhagavadyānap.): V, 747, 2732 (Candravatsanam, among eighteen vile kings who annihilated their kinsmen, etc.).

Dhārana<sup>2</sup>, a serpent. § 564 (Mūtalīyop.): V, 103γ, 3682.

Dhārana = Civa: XII, 10424 (1000 names 1); XIV, 208.

Dharani = Skanda: III, 14641.

Dharanidhara, pl. (°ah) ("supporters of the earth"). § 770 (Anuçasanık.): XIII, 151k, 7119 (sapta, i.e. Dharma, etc.).

**Dharanidhara**  $^{1}$  = Civa: XIV, 208.

Dharanidhara 2 - Vishnu (1000 names).

Dharāputra ("the son of the Earth") = Angāraka (the planet Mars). § 611 (Culyap.): IX, 11, 545 (Bhrgusunu-Dharaputrau Cacijena samanvitau, omens).

Dharma ', the god of justice (sometimes co-ordinate to Yama). § 4 (Anukram.): I, 1, 112, 1166.-§ 11 (Parvasangr.): I, 2, 375, 448, 477, 635, 638. — § 72 (Adivamçavatarunap.): I, 62, 2291 (suto Dhosya . . . Yudhishthirah).— § 80 (Anīmāndavya): 1, 63, 2422, 2423, 2425 (cursed by Animandavya to be born by a cudra-woman, cf. § 172).--§ 83 (Adivançavatarana): I, 63, 2444 (father of Yudhishthira, cf. § 190).—§ 115 (Amçavat.): I, 66, 2577 (married ten daughters of Daksha), 2578 (opatnyah, the ten wives of Dh are enumerated), 2579 (?, dvārāny etāni Dharmasya vihitani Svayambhuva).--[§ 116 (Vasu, pl.): I, 66, 2582 (according to Nil., Dh. here, as in other passages, is stated to be the father of the Vasus).]—§ 117 (Amçavat.): I, 66, 2595 (sprang in human form out from the right breast of Brahmán; the has three sons, Çama, Kāma, and Harsha).-§ 130 (do.): I, 67, [2721 (Atreh . . . putram, incarnate as Vidura)], 2745 (a part of Dh. incarnate as Yudhishthira). —§ 135 (Çakuntalop.): I, 74, †3017 (°aç ca jānati narasya vrttam).- § 138 (Daksha Prācetasa): I. 75, 3133 (married ten daughters of Daksha). - § 157 (Pūruvamç.): I, 95, 3814 (father of Yudhishthira, cf. § 190).—§ 171 (Vicitravīryasutotpatti): I, 106, 4302 (reborn as Vidura).—§ 172 (Animandavyop.): I, 107, 4305; 108, 4329 (sadanam . . . Dhosya), 4330, (4332), 4333, 4335 (Animandavya regarded the punishment which Dh. had inflicted on him as too severe, and cursed Dh. to be born by a cudra-woman. Then Dh. was born as Vidura).- § 189 (Pandu): I, 122, 4754, 4755, 4756, 4757 (Pandu prevailed upon Kunti to summon Dh.) .-- § 190 (Pāṇḍavotpatti): I, 123, 4759 (read Dharmam acyulam with B.), 4760, 4761, 4762 (Dh. then begat

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Yudhishthira on Kunti).- 213 (Jatugrhap.): I, 151, 5908 (°ad Indrao on Vatao on sushuvo ya sutan iman, i.e. Kuntī).— § 286 (Rajasuyikap.): II, 33, 1250 (°o vigrahavan iva, sc. Yudhishthira).- § 299 (Dyūtap.): II, 68, 2295, 2297 (when the attire of Draupadi was torn away, Dh. repeatedly covered her with another). - § 317b (Kṛshṇa Vāsudeva): III, 12, 480 (Krshna became Dh., etc.).—§ 370 (Tirthayātrāp.): III, 84, 7079 (performed austerities in Dharmatīrtha), 8077 (present in Dharmaprastha), 8080 (i.e. an image of Dh.).- \$ 377 (Dhaumyatīrthak.): III, 88, 8350, 8351 (Krshna identified with Dh.) .- § 392 (Tirthayatrap.): III, 114, 10098 (performed a sacrifice on the Vaitarani). — § 401 (Balarama): III, 119, †10258 (°sya sute, i.e. Yudhishthira). — § 408 (Jantūpākhyāna): III, 128, (10504). — § 438 (Yakshayuddhap.): III, 162, 11818 (°sya . . . sutah, i.e. Yudhishthira).- \$ 448 (Ajagarap.): III, 176, †12332 (°sya sutan, i.e. Yudhishthira). — § 455 (Brāhmanamāhātmyak.) : III, 185, 12703 (?, among the honorific appellations of a king). - § 548 (Āraņeyap.): III, 312, 17242 (°s tu vibhajaty artham ubhayoh punyapapayoh); 313, 17331 (Dharma causes the sun to set); 314, 17424 (c: Dharma says: Fame, truth, self-restraint, purity, candour, etc., are my body; abstention from injury, etc., are the doors (through which I am accessible), 17428, (17443), 17444; 315, 17448 (in the shape of a Yaksha Dh. put Yudhishthira, etc., to test; then he granted him some boons, among those that the Pandavas might live unrecognized during the thirteenth year).- § 549 (Pandavaprav.): IV, 1, 4, 9 (all. to § 548).—§ 550 (Samayapālanap.): IV, 13, 327 (prasādāo ca Dhosya, all. to § 548). - § 551 (Kīcakavadhap.): IV, 16, 477 (°pāça°). — § 561 (Yānasandhip.): V, 60, 2367 (Dh., etc., will from parental affection assist the Pandavas); 61, 2387, 2399. — § 562 (Bhagavadyanap.): V, 90, 3196 (dharayati prajah), 3197. -§ 564 (Mātalīyop.): V, 105c, 3708.—§ 565 (Gālavac.): V, 106, 3721, 3728, 3730, 3731 (in the shape of Vasishtha Dh. put Viçvamitra to test, who then from a kshatriya became a brahman); 108, 3764 (cakehushī . . . Dhosya, in the east); 109, 3782 (stad dvittyam Dhosya dvaram, so. the south); 112, 3850 (aya cakshushī, in the east); 113, 3881; 117, 3974 (Dhrti is his wife).—§ 567 (Bhagavadyanap.): V, 128, 4303, 4304, 4305 (Dh. bound the Asuras with his nooses and made them over to Varuna).—§ 592 (Samçaptakavadhap.): VII, 23, 1035 (°-Maruta-Cakranam Acvinoh, their images on the standards of the five Draupadeyas).- § 593 (Abhimanyuvadhap.): VII, 400, 1694 (do.). - § 603b (Nārāyana): VII, 201, 9447 (Nārāyana took birth as the son of Dh.).—§ 603 (Nārāyaṇāstramoksh.): VII. 202, 9627 (°aç ca Vrsha ucyate).—§ 608 (Karnap.): VIII, 69, 3460 (?, dhāraṇād Dharmam sty āhur, Dharmo dhārayati prajāḥ).-§ 615# (Skanda): IX, 457, 2519 (different from Yama, came to the investiture of Skands), (k) 2682 (?).—§ 617 (Aishīkap.): X, 10, 569 (dharmona Dhopratimasya rājāah, i.e. Yudhishthira).—§ 641 (Rājadharm.): XII, 59, 2253 (married to Çrī, and father of Artha), 2254; 72, 2773 (the king is Dh.); 90, 3377 (Vrsho hi bhagavan Dhoh), 3379 (otymology: dhanāt eravati Dhoo hi dhāranād veti niccayan); 122, 4512 (vinayātmakah); 128, 4710 (assumed the shape of a muni named Tanu).—§ 661 (Mokshadh.): XII, 198. 7188 (Yudhishthira had sprung from a portion of Dharma).— § 662b (Japakop.): XII, 199a, 7213 (different from Yama). 7217, (7218), 7218, 7221, (7222), 7223, (7224), (7226), 7231, 7251, 7265, (7276), 7276, 7316; 200a, 7332, 7363.-§ 664 (Mokshadh.): XII, 207, 7539 (married ten daughters

of Daksha, cf. § 115), 7540 (father of the Vasus, cf. § 116). -- § 680b (Tulādhāra-Jājalisamv.): XII. 265. 9446 (?. °ays vacanat).- § 686 (Mokshadh.): XII, 273, 9827, 9829 (in the shape of a deer Dh. put the brahman Satya to the test).-§ 704 (do.): XII, 301a, 11094. — § 717b (Narayaniya): XII, 335, 12666 (Nārāyana took birth as Dh.'s son in a quadruple form), (a) 12685 (among the twenty-one Prajapatis; different from Yama); 343, XI), ††13219 (married ten daughters of Daksha, cf. § 115), 13266 (Nărāyana took birth as Dharma's son in a double form, viz. as Nara and Nārāyaņa), 13286 (Naro Nārāyaņa; caiva jātau Dhokulodvahau); 348ee, 13449 (janma Dhogrhe caiva Nara-Nārāyanātmakam).- § 720b (Sudarçanop.): XIII, 2, 162 (in the shape of a brahman Dh. put Sudarçana to the test).-§ 721b (Viçvāmitrop.): XIII, 4, 204 (sākshād Dhoa ivaparah).- § 736b (Vitahavyop.): XIII, 30, 1952 (do.).-§ 766 (Anuçasanik.): XIII, 126, (6028).—§ 770 (Anuçasanik.): XIII, 151x, 7119 (among the seven dharanidharah). -§ 782f (Janaka): XIV, 32, 911 (in the shape of a brahman Dh. examined Janaka).—§ 784 (Uttanka): XIV, 54, 1573 (the eldest son of Krshna (Vishnu)).—§ 7866 (Nakulākhyana): XIV, 90, 2771, 2788, 2795, 2797 (in the shape of a brahman Dh. put a brahman family to the test).—§ 786s (Agastya): XIV, 91, 2872. — § 786f (Jamadagni): XIV, 91, 2888, 2889, 2897, 2899 (in order to put Jamadagni to test Dh. assumed the form of Krodha; at last Krodha was cursed to become a mungoose).—§ 787 (Āçramavāsap.): XV, 20, 556 (Yudhishthira is identified with Dh.). - § 788 (do.): XV, 28, 751, 752, 754, 756, 758, 759, 761 (has been born as Vidura through the curse of Mandavya, cf. § 172).—§ 789 (Putradarcanap.): XV. 30. 824 (°sya jananī, i.e. Kuntī, Dh. = Yudhishthira); 31,, 851 (Vidura and Yudhishthira had been born from portions of Dh.).- § 794 (Mahaprasthanikap.): XVII, 3, 89 (followed the Pandavas on their mahaprasthana in the shape of a dog), (90), 95.- § 795 (Svargārohanap.): XVIII, 2, 76; 3, 82, 110, 120, 123; 5, 169 (after death Vidura and Yudhishthira entered Dh.). Cf. Dharmaraja, Vṛsha, Yania.

Dharma 2 = Sūrya: III, 191.

Dharma' = Skanda: III, 14643.

Dharma - Krshna: XII, 1996, 2273.

**Dharma** 5 = Çiva (1000 names 1).

Dharma - Vishnu (1000 names).

Dharmada, a warrior of Skanda. § 615u (Skanda): IX, 45n, 2574.

Dharmadeva - Cosha: I, 1586.

Dharmadhvaja - Sūrya: III, 149.

Dharmadhvaja<sup>2</sup> = Janaka: XII, 11855.

Dharmadhyaksha - Vishņu (1000 names).

Dharmagupta = Vishnu (1000 names).

Dharmaja ' ("son of Dharma") = Yudhishthira: VII, 6955 (only B.); VIII, 3555; XII, 1813; XIV, 2114, 2556, 2560; XV, 58, 346, 711; XVIII, 58.

Dharmaja 2 (do.) = Kṛshṇa (Nārāyaṇa): XII, 13266.

Dharmajā ("daughter of Dharma") = Satyā, the wife of Camyu: 1II, 14133.

Dharmakāmārthamokshānām kathanīyakathah ~ Civa (1000 names 1).

Dharmakrt = Vishnu (1000 names).

**Dharmakshetra** = Kurukshetra: VI, 830 ( $K^{\circ}$ ); XIV, 2712 ( $K^{\circ}$ ).

Dharmandana ("son of Dharma") = Yudhishthira: VIII, 3578, 4987.

Dharmanetra, grandson of the elder Dhṛtarāshṭra. § 155

(Püruvamç.): I, 94, 8749 (according to B. a son of Dhṛtarāshtra; cf. Dhārtarāshtrasuta, pl.).

Dharmaprabhava ("son of Dharma") - Yudhishthira: III, †14745.

Dharmaprastha, a tīrths. § 370 (Tīrthayātrāp.): III, 84, 8077 (there Dharma is always present).

Dharmaputra - Yudhishthira, q.v.

Dharmarāj 1 - Dharma or Yama: I, 4163 (dharmam jahyao ca Dho).

Dharmarāj - Yudhishthira: I, 634, 639, 6095; II, 53, 1659; III, 2053, 4023, 15728, 15730; IV, 330; V, 2830; X, 759; XII, 12998; XIII, 7720; XIV, 2113, 2530; XV, 401.

Dharmarāj = Rājadharman (Nadījangha): XII, 6850 (Kācyapaḥ).

Dharmarāja 1 = Dharma or Yama: I, 976, (977), 2107 (Yamah); 107, v. 13 (only B., the verse omitted in C.), 8338; II, 344; III, 1442, 1674 (Vaivasvatah), 8521 (sanātanah), 10506, (10507), 16788 (°tā, etymology), 16802, 16808; XII, 4723, 6747; XIII, 3405, 3419, 3420, 3471, 3475, †3501, †3512, 3526, †3529, †3541, 7113 (°rtvijah sapta, i.e. Unmucu, etc., in the south).

Dharmarāja 2 = Yudhishthira: I, †159, †166, †204, †205, 350, 378, 430, 471, 530 (Panduputrasya), 545, 552, 555, 593, 616, 627, 2270, 5043, 5067, 5747, 5771, 5881, †7206, **†7333, 7365, 7754, 7767, 7769, 7796, 7930, 8018, 8058**, 8066; II, 10, 14, 22, 43, 44, 52, 95, 115, 264, 273, 278, 542, 544, 556, 558, 976, 978, 987, 991, 993, 1021, 1051, 1058, 1059, 1069, 1073, 1104, 1105, 1123, 1182, 1204, 1216, 1236, 1248, 1251, 1256, 1262, 1263 (Pandavam), 1279, 1284, 1296, 1297, 1315, 1326, 1327, 1337, 1422, 1603, 1612, 1621, 1630, 1633, 1658, 1680, †2008, 2180, 2217, 2350, †2364, 2372, 2377, †2400 (Kuntisutah), 2450, 2629; III, 39, 163, 356, 406, 410 (Pandavah), 454, 464, 467, 893, †908, †911, †913, †914, 922, †951, 968, 990, 1449, 1456, 1458, 1471, 1913 (Kauntelyam), 1963, 2000, 2008, 2048, 2052, 4021, 4027, 8156, 10211, †10280, †10289, 10977, 11000, 11006, 11019, 11051, 11074, 11076, 11367, 11374 (°sya bhrātāram, i.e. Bhīmasena), 11422, 11427, 11430, 11462, 11917, 11923, 12291, †12326, †12329, †12333, 12398, 12441, 12452, 12464, 12528, †12574, †12588, †12593, 12597, 12805, 13213, 14100, †14749, 14806, 14828, 14878 (°niveçanam), 14974, 15018, 15019, 15020, 15041, 15312, 15360, 15643, 15665 (Opurogaman, sc. the Pandavas), †15699, 15749, 15860; IV, 158, 645, 684, 903, 925, 1083, 1364 (Kauravasya), 2175, 2275, 2324; V, †14, 45, 115, 577, †665, **†1834, 2017, 2292, 2660, 2832, 2837, 2842, 2844, 2858,** 2865, 4226, 4717, 5136, 5221, 5234, 5238, 5333, 5374, 5375 (Pāṇḍavaṃ), 5389, 5601, 5624, 5678, 5696; VI, 697, 700, 1540, 1993 (Pāndavah), 2084, 2233, 2326, 2417, 2472, 2540, 3284, 3426, 3511, †3776, 4242, 4776 (Pāṇḍavam), 4796, 4945, 5099, 5758, †5813; VII, 193, 284, 443, 451, 457, 466, 679, 710, 720, 794, 1038, 1079, 1538, 1679, 1959, 1962, 2134, 2581, 2945, 2965, 3003, 3220, 3815, 3986, 3990, 3995, 4004, 4240, 4252, 4253, 4254, 4291, 4293, 4358, 4371, 4372, 4404, 4501, 4508 (purogamah, sc. the Pāņdavas), 4880, 4983 (Pāņdavah), 5001, 5099, 5102, 5103, 5122, 5126, 5148, 5150, 5154, 5155, 5649, 5651, 5858, 5868, 5876, 5877, 5889, 5997, 6372, 6853, 7003 (Pandavam), 7129, 7275, 7380, 7672, 8362, 8363, 8739, 8820, 8850, 8866 (Pāṇdavaḥ), 8947, 8992, 9192, 9218; VIII, 305, 421, 427, 1120, 1125, 1174, 1191, 1198, 1199, 1232, 1260, 1689, 2159, 2204, 2281, 2287, 2328, 2363, 2659 (Pandaval), 2662, 2671, 2754, 2860, 2976 (Kaunteyam), 3163, 3168, 3171, 3191, 3282, †3302, 3305, 3473, 3487, 3489, †3490, †3492, **†3533** (Pāndavah), 3547, 3552, 3562, 3564, 3565, 3568, 3601, †3628, †3833, 4028, 4489 (Pāṇḍavaṃ), †4595, 4986, 5014, 5018, 5027; IX, 10, 363, 381, 451, 463, 541, 626, 639, 648, 656, 668, 677, 692, 702, 705, 764, 809, 827, 856, †899, †900, †902, †906, †911, 916, 926 (slays Calya), 1143, 1321, 1711, 1716, 1727, 1906, 1911, 1914, 1917, 3143, 3255, 3257, 3323, 3372, 3378, 3381, 3486, 3503, 3516, 3532, 3556; **X, 543**, 589 (Pandavam); XI, 233, 313, 322, 325, 361, 389, 530, 635, 762, 782, 798, 824; XII, 3, 152, 200, 384, 897, 1089, 1291, 1383, 1460, 1466, †1515, 1551, 1583, 1873, 1908, 1975, 2125, †6253, 13611 (C. odjah, but read with B. Dharmarajñe); XIII, †3693, †3698, 5574, 7723, 7739; XIV. 28, 384, 1507, 1513, 1514, 1528, 1806, 1862, 1870, 1873, 1909, 1928, 1969, 2111, 2119, 2131, 2147, 2148, 2219, 2261, 2350, 2513, 2531, 2534 (only C.; B. has dharmajñaya), 2535, 2547, 2563, 2565, 2573, 2598, 2612, 2632, 2647, 2652 (Bharatacreshtham), 2661, 2670, 2682, 2689, 2692; XV. 7, 26, 35, 41, 153, 261, 268, 370, 387, 398, 419, 459, 702, 704 (Pāṇḍavaḥ), 706, 709, 767, 1056, 1073; XVII, 10, 69, 74, †82, †89; XVIII, 4, 54, 80, 81 (Parthe), 122.

Dharmarājan 1 = Dharma or Yama: III, 10503; XIII, 3406.

Dharmarājan = Yudhishthira: I, 8051, II, 146, 968, 1825; III, 8830, 11010, 11426, 11453; VI, 1623, †2661; VIII, 3593, 3600; IX, 1190; XII, 1450, 13611 (only B.; C. has Dharmarājaḥ); XIV, 59, 1997, 2017, 2259; XV, 89, 118, 1002; XVII, 50.

\*Dharmāranya, one or more sacred woods. § 368 (Tīrthayātrāp.): III, 82, 4087 (at the hermitage of Kaņva).— § 370 (do.): III, 84, 8063 (Brahmasaras . . . Dhoopaçobhitam).— § 528 (Rāvaṇagamana): III, 277, 15988.— § 733q (Marudgaṇa): XIII, 25, 1744 (opaçobhitam . . . Brahmasaras).— § 775 (Ānuçāsanik.): XIII, 186a, 7655.— § 786 (Anugītāp.): XIV, 92, 2898.

Dharmasadharana = Çiva (1000 names 2).

Dharmasunu, Dharmasuta, Dharmatanaya - Yudhishthira, q.v.

Dharmatīrtha, name of two tīrthas. § 370 (Tīrthayātrāp.): III, 84, 7079 (there Dharma performed austerities), 8140 (*Brahmarshisevitam*).

Dharmātmaja ("son of Dharma") - Nārāyaṇa: XII, 12657 (N°), 13400.

Dharmātmaja - Yudhishthira, q.v.

Dharmātman = Skanda: III, 14630, 14633.—Do. = Krshna: XII, 1639.

Dharmavid = Vishnu (1000 names).

Dharmavyādha ("the virtuous fowler"). § 480 (Pativratop.): III, 207, 13710, 13760; 208, 13802; 209, 13842.

— § 483 (do.): III, 211, 13920 — § 484 (do.): III, 212, 13947. — § 485 (do.): III, 214, 14000, 14007, 14013, 14017; 216, 14097.

Dharmayuga - Krtayuga: XII, 11858.

Dharmayupa - Vishnu (1000 names).

Dharmendra - Yama: VII, 160 (Pilynam iva Dhoh).

Dharmeyu. § 150 (Püruvamç.): I, 94, 3701 (the ninth son of Raudrāçva).

Dharmin = Vishņu (1000 names).

Dharshanātman = Çiva (1000 names 2).

Dhārshthadyumna or Dhārshtadyumni ("son of Dhṛshtadyumna"). § 608 (Karnap.): VIII, 82, †4188 (°sh, alain by Karna), †4189 (°ne nihate).

Dhärtaräshtra. 244

Dhartarashtra, pl. (°ah) ("sons of Dhrtarashtra"," very often, especially in books v-ix, applied to the followers of Duryodhana): I, 100, 114, †190, 2289, 4558 (°anam ārshaḥ sambhavaḥ), 4978, 4979, 4987, 5012, 5214, 5275, 5287, 5312, 5404, 5444, 5645 (sahānugāh), 6089, 6253, 6984 (came to the svayamvara of Draupadi; the names of twenty-three of them are enumerated), 7127, 7380; II, 1699, 1947, †2121, 2377, †2381, †2396, 2417, 2452, 2519, 2535 (Bhimasena promises to slay the Dh.), 2557, 2558 (nir-Dhoam prthivim karttusmi, says Nakula), 2561, 2615 (°striyah), 2630, 2658; 111, 1 (sahāmatyaih), 9, 305, 463, 523, 535, 1063, 1273, 1279, 1315 (°balam), 1397, 1420 (Duryodhanapurogamāh), 1475 (vadhāya Dhoanām), 2022 (sa-Saubalāh), 2028, 2029, 2030 (sa-Saubalān), 8508, †10276, †10280 (mahim . . . nir-Dhoam), 11327, 12613, 14728 (°vadham), 14883, 14886 (sarājukāh), 14889, 14890, 14914, 15208, 15314, 15316 (?°puram), 15342, 15494 (Duryodhanādayah), 15569, †17217, 17451; IV, 1569 (kehayāya Dhoānām), 2012, 2038, 2137; V, 610 (sa-Saubalaih), †659, †678, †721, †762, †764, †857, †858, 864, **[911, †1331,** †1354, 1378, †1816, †1827, †1830, †1842 (sasainyān), †1843 (do.), †1850, †1867, †1899, †1904 (sa-Karnān), †1908, 1947, 2343, 2662, 2680, 2683, 2743, 2881 (°balam), 2902, 2917, 2921, 3103, 3105, 3185, 3189, 3285 (sa-Karnānām), 3288, 3297, †3302, 3320, †3327, 4243, 4826 (vāhinīm Dhoanam), 4924, 4939, 4943 (opagivinam), 5089, 5139, 5142, 5145 (°balam), 5464, 5473, 5676 (sarvesham Dh°anam aham mrtyuh, says Bhīmasena), 5735, 7613; VI, †745, †746, †750, 762, 793 (°balam), 848, 849, 866, 867, 877, †884, †1643 (samūgame Pāṇḍava-Doyoh), 1656, 1827 (mahūrathaih, i.e. Bhishma, etc.), 2134 (Duryodhanapurogamah), 2427 (i.e. the party of Duryodhana), 2685 (dhvajinim Dhoanam), 2734 (daça rathan, i.e. Duryodhana, etc.), 2821, 2849 (several of Dhrtarashtra's sons slain by Bhimasona), 3058, 3345, 3350, 3352, 3358, †3377 (jyeshthājňāya coditāh), 3395, 3551 (°anam vyūdhah . . . mandalah), 3693, 3928 (several of Dhṛtarāshṭra's sons slain by Bhīmasena), 4048 (sarājakāḥ), 4146 (mahūrathaiḥ), 4196, †4528 (anīkāni . . . Pandava - Dhoyoh), 4669 (sasainikah), 4914, 4974, 5246 (maharathan), 5479, 5696, 5762; VII, 105, 617, 984, 1434, 1874, 1948 (chadbhih, i.e. Drona, Karna, etc.), 2000 (read mahābakīn (so B.) instead of mahābakāt (so C.)), 2535, 2586, 2653, 2816, 2831, 3513, 3778 (shadbhih), 4171, 4206 (°balam), 4210, 5909, †6145, 6412 (°balam), 6476 (do.), 6504, 6723, 7831, †8162 (Kuravah), 8334, 8684, 8932, 9037, 9394; VIII, 16, 147, 266, 432, 1946, 2158 (cishtan), 2323 (°balam), 2362, 2394, 2861, 2977, 2982, 2996, 2997, 3042, 3045, 3049, 3060, 3172 (sardjakah), 3174, 3253 (°balam), 3311, 3313, †3378, 3405, †3499, 3778, 3790 (nir-Dhoam . . . dasyami medinim), †3822, 3923, 3931, 3935, 3936, 3970, 3988, 4037, †4762, †4824; IX, 35 (the party of Duryodhana, only three alive, sc. Açvatthaman, Krpa, and Krtavarman), 330, 357 ("balam), 386, 1039, 1146, 1184 (earājakān), 1294, 1446, 1544, 1564, 1912 (tvayāi.e. Bhimasena-nihatāh sarve Dhoāh), 3063 (obale çeshās trayah, i.e. Acvatthaman, Krpa, and Krtavarman), †3319; X, 66 (the party, trayah çishtah, cf. IX, 35), 440, 527 (the party, three still alive, cf. IX, 35); XI, 744, 817; XII, 20 (acrayo Dhoanam, i.e. Karna), 39, 278, 6024; XIII, 7, 334; XIV, 386, 1554 (Oaçea nihatah sarve sasutabāndhavāḥ); XV, 68, 876 (Duḥçāsanādayaḥ, among the dead warriors who, summoned by Vyasa, arose from the Gangā); XVIII, 124 (in heaven). Cf. Dhṛtarāshṭraja, pl.,

Dhrtarashtraputra, pl., Dhrtarashtrasuta, pl., Dhrtarashtratmāja, pl.

Note. - A list of the names of the 101 sons of Dhrtarashtra is given: I, 2728-2741 and 4541-4553.

Dhartarashtra, sg. ("son of Dhytarashtra"): (1) Citrasena, (2) Duryodhana, (3) Vikarna, (4) Yuyutsu:

(1) = Citrasena: XI, 557 ( $C^{\circ}$ ).

(2) = Duryodhana: I, 377, 393 (?is not to be read Dhrtarashtrena, cf. I, 7524), 422, 555, 2254 (?), 4988, 4998, 5802, 5807, 5859, 5887 (?), 5919, 6114; 11, 1664 (mahīpatih), 1679 (Do), †2214, †2242, †2361, 2516 (rājūah); III, 378, †912, 991, 1157, 1349, 1701 (anīkāni Dhosya), 8286, †10263, †10264, †12590 (Suyodhanah), 14856, 14868, 14881, 14890, 14903, 14913, 14921 (sainyam . . . Dhosya), 14923, 14981, 15023, 15041 (Suyudhanah), 15058 (Duryodhano rājā), 15150 (rājānam), 15188, 15203 (janādhipah), 15211, 15218 (janegvaruh), 15219, 15221 (janegvarah), 15234, 15259 (janadhipah), 15283, 15294 (mahipatih), 15298, 15300 (nypacreshthah), 15302, 15308 (janecvarah), 15315, 15335 (mahārājah), 15349 (nrpatih), 17171; IV, 337, 865, 1302, 1516, 1562, 1603, 2013, †2102, †2123; V, 67, 156, 203, 583, 608, 615, 617, †699, †714, †734 (rājūah), †755 (mantrino Dhosya), †761, †765, †785, †844, †851, †859, †889, †895, †906, †913, †914 (Suyodhanam), †1811, †1815, †1818, †1819, †1820, †1822, †1824, †1826, †1827, **†1829**, †1831, †1832, †1833, †1834, †1835, †1837, †1839, †1840**,** †1841, †1842, †1843, †1844, †1845, †1846, †1848, **†1**849, **†1850**, **†1854**, **†1858**, **†1863**, **†1864**, **†1865**, **†1866**, **†1867**, **†1872, †1873, †1874, †1895, †1902, †1915, 1948, 2241** (°sya vähinīm), 2279, 2382, †2505, †2507, 2513 (D°), 2583, 2597, 2666, 2738, 2972, 3240, 3241, 3242, 3255, 3259, 3269 (oniveganāt), 3280, 3287, 3311, 3319, 4204 (Do), 4283 (Suyodhanah), 4289, 4404 (Do), 4418 (do.), 4771, 4783, 4797, 4800, 1804, 4839, 4849, 4852 (°sya sainyeshu), 4853 (do.), 4861, 4875, 4899, 4900, 4922, 4966, 5027, 5141, 5174 (°sya sainikān), 5212 (nagaram Dh°sya), 5537, 5540, 5618, 5650, †5651 (Suyodhanam), 5679 (do.), 5766, 5837, 5846 (rājā), 7582 (°sya sainyeshu), 7584, 7603, 7612 (?), 7655 (Suyodhanam); VI, 6 (°sya rāhinīm), 14, 760 (°sya senām), 853, 1551 (camūm?), 1552 (csya sainikāh), 1620, 1627, 2551 (°sya sainikūn), 2851 (°sya sainikūh), 3565 (sainyāni Dhosya), 4001 (osya yodhāḥ), 4333 (ocamām?), 4424, 4836 (°sya sainikan), 5210 (°sya sainyena), 5229, †5797; VII, †73, 119, 474, 658 (rūjū), 659, 2588, 2651 (°sya çivire), 2679 (shad rathan Dh°sya), 2969 (°sya sainyāni), 3617 (rājnah), 3753, 3806, 3821, 3853, 4224 (°sya balam), 4237 (balam . . . Dh°sya), 4316, 4334 (akshauhinyah . . . Dhosya), 4771 (Csya yad balam), 6415, 6562, 8216, 8314 (°sya vāhinīm), 8889, 9055, 9227; VIII, 431, 1790, 1860 (sakhā . . . Dhosya, i.e. Kurna), 2021 (rājnah), 2120, 2312, 2987 (anīkan tu Dhosya), 3022, 3035 (senā hi Dhosya), 3061 (akshauhinyas tatha tiero Dhosya samhatah), 3066 (°sya . . . camūm), 3106 (sonām Dh°sya), 3196, 3201 (rājnā), 3335, †3343, 3624, 3634, 3679 (balam . . . Dhoeya), 3684 (camūḥ . . . Dhcsya), 3700 (narendrasya), 3701, 3703, 3704, 3705, 3777, 3780, 4254, 4275, 4353; IX, 4 (Suyodhanah), 240, 345, 356, †1068, 1290 (balam Dhosya), 1291, 1310, 1311, 1321, 1460 (balam . . . Dhosya), 1468, 1573, 1722, 1739. 1743. 1744. 1857. 1907. 1915, 1921 (Suyodhane), 1927, 1970, 1977, 3066, 3151, 3173, 3188, 3199, 3248, 3265 (Kapravo rājā), 3367 (hato rājā), 3453, 3510 (D°), 3628 (nipātitam); X, 700; XI, 508, 611; XII, 118, 4626; XIII, 8; XIV, 56, 399 (hato raja), 1798 (raja), 1802 (nihato raja).

(3) = Vikarna: II, 2279.

(4) = Yuyutsu: I, 2726 (vaiçyāputro Yuyutsuḥ), 2741 (do.); XII, 1541 (Y°).

Dhartarashtra, adj. ("belonging to Dhartarashtra (= Duryodhana), or to the Dhartarashtras"). § 342 (Indralokabhigamanap.): III, 51, 1996 (criyam).- § 512 (Ghoshavātrāp.): III, 241, 14905 (anikeshu).- § 552 (Goharanap.): IV. 61, 1983 (vanam).- \$ 569 (Bhagavadyanap.): V, 143, 4847 (sainyeshu), 4873 (do.).- § 576 (Bhugavudgītāp.): VI, 16, 628 (mahācamāh); 19, 697 (anīkāni).- § 584 (Bhīshmavadhap ): VI, 83, 3662 (mahdcamūh).- § 585 (do.): VI, 93, 4181 (sainyam).- § 587 (do.): VI, 112, 5230 (sarvasainyani). - § 589 (Dronabhishekap.): VII, 2, †72 (paurushe), -- \$ 599 (Jayadrathavadhap.): VII, 92, 3294 (anikeshu).--§ 605 (Karnap.): VIII, 10, 376 (senam); 11, 422 (sena), 423 (mahācamūḥ).- § 607 (do.): VIII, 37, †1727 (paurushe). -- § 608 (do.): VIII, 50, 2439 (mahācamūm); 60, 3047 (mahūcamūh), 3051 (do.); 64, 3248 (do.); 73, 3655 (°m, udagram hi vyudham . . . mahābalam); 76, †3821 (read camum with B.; C. has by error camam); 78, 3947 (sainyam); 79, 4025 (senā).

Dhārtarāshṭrasuta¹, pl. (°āḥ) ("grandsons of Dhṛtarāshṭrasutā"). § 155 (Pūruvaṃç.): I. 94, 3748 (C. Dhārtarāshṭrasutān āhus trīn etān prathitān bhuri | Pratīpam Dharmanetram Sunetram cāpi, presumably as the sons of Kuṇḍika; B., however, reads Dhṛtarāshṭrasutānām tu trīn, etc.; Pratīpa, etc., must then also be sons of Dhṛtarāshṭra and brothers of Kuṇḍika).

Dhārtarāshtrasuta<sup>2</sup>, pl. (°āḥ) ("grandsons of Dhṛtarāshtra<sup>1</sup>"). § 611 (Çalyap.): 1X, 27, 1455 (had been slain by Bhīma, so C., but read with B. Dhṛta<sup>o</sup>).

Dhatr' ("the Creator, the Orderer," mostly identical with Brahmán). § 17 (Uttanka): I, 3, 828 (Dhātā Vidhatā ca, seen by Uttanka in the world of the nagas in the shape of two women) -- § 33 (Garuda): I, 23, 1251 (Dhātā Vidhātā ca, identified with Garuda).- § 82 (Krshna Vāsudeva): I, 63, 2431 (identified with Krshna). - § 88 (Amçavat.): I, 65, 2523 (the first of the Adityas).- § 123 (do.): I, 66, 2614 (I)hātā Vidhātā ca, sons of Brahmán).— § 149 (Yayati): I. 89, †3586.-§ 191 (Arjuna): I, 123, 4822 (the first of the Adityas, present at the birth of Arjuna). - § 215 (Bukavadhap.): I, 157, 6137 (bhartur arthaya nikshiptam nyasam Dhatra, says the brahman about his daughter).- § 222 (Tapatyup.): I, 171, 6547 (lokam nırmathya "Dhatredam rupam avishkrtam krtam). — § 258 (Khāndavadahanap.): I, 227, 8266 (attacked Arjuna).-§ 259 (Carngakop.): I, 229, 8360 (Agni identified with Dh.) .- § 277 (Jarāsandhavadhap.): II, 21, 851 (sravīryam kahatriyanan tu bahror Dhata nyaveçayat).- § 298 (Dvutap.): II, 57, †1990 (Dhatranuçishtasya (°ā tu dish', B.) vaçe kiledam earvam jagat (gajat, C. by error) tishthati (ceshtati, B.)); 58, †2005 (do., as in B.), 2009 (oug ca vagam). - § 303 (Anudyūtap.): II, 76, 2493 (our niyogāt).- 305 (do.): II, 79, 2605 (Dhātrā kim nu pramādatuh mamānto naiva vihitah).- § 317b (Krshna Vāsudeva): III, 12, 480 (Krshna became Hari, Dhatr, etc.).- 320 (Saubhavadhop.): III, 19,773 (mṛtyur asya-i.e. Calva's-Devakinandanah Kṛshṇah samkalpito Dhatra).- § 323 (Dvaitavanapr.): III, 25, †958 (Dhatra vidhir yo vihitah puranaih), †959 (nideçe . . . Dhatuh) .- § 327 (Draupadiparitap.): III, 30, 1117 (namo Dhatre Vidhatre ca yau mohañ cakratue tava), 1138, 1143 (°ur ādeçam), 1145, 1148, 1154, 1156, 1157; 31, 1174, 1189, 1200 (ıçvaram sarvabhūtānām); 32, 1208 (Dhātā

Vidhātā ca), 1222, 1224, 1237. — § 330 (Indradarçana): III, 37, 1488 (namo Dhūtre Vidhūtre ca).- § 350 (Nalopākhyānap.): 111, 69, 2700 (°trā vinirmitah). - § 377 (DhaumyatIrthak.): 111, 90, 8401 (identified with Krshna). - § 400 (Tīrthayātrāp.): III, 118, †10225 (°uḥ, sc. āyatanam, visited by Yudhishthira on his tīrthayātrā).- § 406 (do.): III, 125, 10419 (yatra-i c. at Prasravanam Indrusya-Dhātā Vidhātā ca Varuņaç cordhram āgatāh).—§ 440 (Yukshayuddhap.): 111, 142, 11901 (ouh, sc. astram, obtained by Arjuna). - § 455 (Brāhmanamāhātmyak.): III, 185, 12703 (among the honourable appellations of a king).- § 459 (Mārkandeyas.): 111, 189, 12955 (aham Dhātā Vidhātā oa, says Nārāyana), 13004 (esha I)hātā Vidhātā ca, i.e. Krshna). - § 480 (Pativratop., Brāhmanavyādhas.): III, 208, 13821 (Dhātrā ridhir ayam drshtah) .- § 522 (Draupadiharanap.): 111, 265, †15591 (Dhatur Vidhatuh, sc. sadanat).- \$ 546 (Kundalaharanap.): III, 300, 16951 (a cloka sung by Dh. is quoted).- § 549 (Pändavapr.): IV. 9, 259 (Sudeshnä asks Draupadi if she is [the wife] of Dh., etc.) - § 551 (Kīcakavadhap.): IV, 20, 617 (our mayā ripriyam krtam). - § 552 (Goharanap.): 1V, 56ζ, 1770 (Dhātur Vidhātuc ca, sc. rimanani, present at the encounter between Arjuna and Bhīshma). — § 556 (Sañjayayānap.): V, 31, 916. — § 559 (Prujagarap.) · V, 39, †1446 (Dhātrā tu dishţanya vaçs krto 'yam). - § 560 (Sanatsujatap.): V, 45, 1658 ("krtam erttam). - § 561 (Yunasundhip.): V, 51, 2045 (niyatam codita Ihatra). - § 561h (Arjuna): V, 56, 2220 (Tvashta, Dhātā, decorated the flagstaff of Arjuna; or is Dho = Tvashtr (Bhaumana)(?); PCR. seems to have another reading (Dhātrā?); cf. Nīl.).—§ 562 (Bhagavadyānap.): V, 73, 2678 (jayo radho vā sangrāme Dhūtrā dishtuh). - § 564 (Mātalīyop.): V, 105, 3677 (āhāro vihito Dhātrā). - § 570 (Sainyaniryanap.): V, 151, 5133 (esha Dhata Vidhata ca, i.e. Krshna). - § 571 (Ulūkadūtāg.): V, 160, 5464 (manasaiva hi bhutāni Dhatawa kurute vaçe); 163, 5687 (aham Bhishmavadhat ershio nūnam Dhātrā, says (likhaṇḍin).—§ 573 (Ambopākhyānap.): V, 175, 6007 (dhig Dhataram).- § 576 (Bhagavadgitap.): VI. 33, 1187 (? = Kṛshna); 34, 1237 (do.).—§ 583 (Bhīshmavadhap.): VI, 76, 3336 (purā Dhàtrā yathā srehṭam).-§ 587 (do.): VI, 108, 5036 (yaiva hi tvam krta Dhatra saiva hi tvam Cikhandini); 112, 5215 (stri hy eshā vihitā Dhūtrā, sc. Çikhandini). — § 588 (do.): VI, 1213, 5802 (ouh, sc. astram, known by Arjuna). - § 599 (Jayadrathavadhap.): VII, 94c, 3454 (Dhātā Vidhātā, blessing to Duryodhana); 143, 6011 (vihito hy asya-i.e. Bhūrigravas'-Dhātraiva mṛtyuh Sātyakih).- § 606 (Tripurākhyāna): VIII, 33, 1428. (purāņi varadattāni Dhātrā, sc. the three cities of the Asuras; = Brahmán?).-§ 608 (Karnap.): VIII, 88ny. †4511 (yathā na kuryāt . . . Dhātā).-§ 610 (Calyap.): 1X, 60, 303 (otrā yatnād vinirmitam, sc. Açvatthāman).-§ 612 (Hradapraveçap.): IX, 31, 1777 (esha te paramo dharmah syshto Dhūtrā).- § 615u (Skanda): 1X, 45γ, 2506 (I)hātā Vidhātā ca, came to the investiture of Skanda), (%) 2541 (gave five companions to Skanda). - § 615 (Gadāyuddhap.): IX, 59, 3332 (Dhatropadishtam . . . phalam); 65, 3648 (idrço martyadharmo 'yam Dhatra nirdishta uoyate). -§ 618 (Jalapradanikap.): XI, 1β, 20 (yena mam duhkhabhāgeshu Dhātā karmasu yuktavān); 7, 174 (°trābhilikhitāny ahuh sarrabhutani karmana) .- § 621 (Rajudh.): XII, 10, 295 (Dhātā taira na garhyate).—§ 623 (do.): XII, 15, 441 (na Brahmanam na Dhataram na Pashanam, sc. namasyanti janah).- § 626 (do.): XII, 20a, †610 (yajñaya srehfani dhanani Dhatra).- § 630 (do.): XII, 26, †792 (do.), 793

(dhanam . . . Dhātā dadāti martyebhyo yajnārtham); 27, 832 (ershto 'ei . . . Dhatra karmasu).—§ 637 (do.): XII, 47θ, 1606 (= Nārāyano Harih, i.e. Kṛshna).--§ 641 (do.): XII, 66, 2477 (dharme Dhatra eyshte); 91, 3414 (durbalartham balam ershtam Dhatra); 104, 3877 ('aram garhate nityam). - § 651b (Kapotalubdhakas.): XII, 143, 5486 (°tra . . . nirmitah). - § 664 (Mokshadh.): XII, 207, 7550 (adhyaksham sarvabhūtānām . . . Brahmānam, created by Vishnu, i.e. Krshna).- § 665 (do.): XII, 208\$, 7581 (the seventh of the Adityas) .- § 667 (do.): XII, 210, 7665 (= Narayanah, i.e. Krshna).-§ 671b (Bali-Vasavas.): XII, 225, 8157 (na Dhātā na Vidhātā mām—i.e. Çrī—vidadhāti kathañcana | Külas tu, etc.).- § 672b (Cakra-Namucis.): XII, 226, 8198 (yatra yatrawa samyukto Dhatra garbhe punah punah), 8208 (pl.).- § 677 (Mokshadh.): XII, 233, 8528 (= Brahmán?); 236, 8629 (Dhatra erehtani bhutani).-§ 679 (do): XII, **261,** 9252 (etasmāt kāraņād Dhātrā kuçidam sampravarttitam).-§ 683 (do.): XII, 268, 9573 (°cāsanam). - § 700 (do.): XII, 289, 10629 (Dhātrā vihitabhakshyāņi sarvabhūtāni).—§ 717b (Nārāyaņīya): XII, 335, 12674 (= Nārāyana); 341, 13102 (? Dhātā tvam sarrabhūtānām, sc. Brahmán), 13108 (= Vishņu); 343, VII), 13213 (made the vajra).—§ 717d (Brahma-Rudras.): XII, 352, 13757 (Dhatur adyam vidhanam). - § 719 (Anuçasanik.): XIII, 1, 13 (nûnam hi pāpakarmāņo Dhātrā spuhţāḥ smahe). - § 730 (do.): XIII, 14ee, 1003 (identified with Civa); 16. 1059 (do.); 18kk, 1324 (? param Dhātā Vidhātā oa, sc. Civa), (λλ), †1368. — § 739 (do.): XIII, 35, 2145 (ershtvā dvijūtīn Dhātā). — § 768b (Umā - Maheçvaras.): XIII, 141, 6451 (brahmana lokasarena ershta Dhatra).-§ 770 (Ānuçāsanik.): XIII, 1517, 7093 (the fifth of the Adityas). - § 773d (Çiva): XIII, 1618, 7498 (identified with Civa).- § 782g (Guruçishyasamv.): XIV, 42e, 1167 (= mahān āimā). - § 785 (Anugītāp.): XIV, 80, 2355 (sakhyañ saitat krtam Dhātrā).

Dhātr' = Sūrya: III, 148.

**Dhātr**  $^{3}$  = Civa (1000 names  $^{1-2}$ ).

Dhatr' - Vishnu (1000 names).

Dhātu - Vishnu (1000 names).

Dhaumra, a rshi. § 637 (Rājadh.): XII, 47η, 1598 (among the rshis who surrounded Bhīshma as he lay on his arrow-bed).

Dhaumya1, the purchita of the Pandavas, younger brother of Asita Devala. § 11 (Parvasangr.): I, 2, 420.—§ 230 (Dhaumyapurohitakarana): I, 183, 6914 (yaviyan Devalasyaisha . . . bhrātā), 6918 (oūçramam), 6919 (became the purohita of the Pandavas).- § 240 (Vaivāhikap.): I, 198, †7338 (performed the nuptial rites of the Pandavas). -\$ 253 (Haranaharanap.): I, 221, 8047 (performed the eudopanayanani of the Pandavas' children).- § 254 (Khandavadahanap.): I, 222, 8057 (°ādayo viprāķ). — § 262 (Bhagavadyana): II, 2, 27, 28.—§ 264 (Sabhakriyap.): II, 4a, 107 (the same?).—§ 272 (Rājasūyārambhap.): II, 13, 542 (°Draipāyanādyaiķ).—§ 277 (Jurāsandhavadhap.): II, 24, 977.—§ 286 (Rājasūyikap.): II, 33, 1220, 1233, 1239 (acted as hote at the rajasuya of Yudhishthira).--§ 296 (Dyūtap.): II, 53, 1917 (sprinkled water over Yudhishthira). - § 305 (Anudyūtap.): II, 78, 2570 (brahmaviduttamah), 2575.—§ 306 (do.): 1I, 80, 2622, (a), 2627, 2641, 2642 (Dh. went away holding kuça grass, which pointed to the south-west (Nairytam), and singing samans relating to Yama, and indicating the songs which would be sung when the Bharatas had been slain in battle).-

§ 310 (Åranyakap.): III, 3, 134, (135), 145, (146) (communicated to Yudhishthira a hymn to the Sun (Surya)), 162, 209 (had obtained the hymn from Narada), 211, 218 .--§ 316 (Kirmīravadbap.): 111, 11, 403 (Rākshasīm māyām . . . mantraih . . . nāçayām āsa).—§ 317 (Arjunābhigamanap.): III, 12, 577.- \$ 321 (Saubhavadhop.): III, 22, 894.-§ 323 (Dvaitavanapr.): III, 25, †947, †963.—§ 330 (Indradarçana): III, 37, 1492.—§ 377 (Dhaumyatīrthak.): III, 86, 8276 (Pitamahasamam); 87, 8297 (Brhaspatisamam); 88, (8326); 89, (8354); 90, (8372) (Dhaumya describes to Yudhishthira various tīrthas). — § 378 (Tīrthayātrāp.): III, 91, 8407; 92, 8447; 93, 8470, 8474, 8483.— § 419 (Gandhamadanapr.): III, 140, 10843,- § 423 (do.): III, 143, 10977; 144, 11000; 145, 11019.— § 434 (Saugandhikāh.): III, 156, 11448 (dvijah).-- § 436 (Yakshayuddhap.): III, 158, 11558; 159, 11630, 11637.- § 438 (do.): III, 161, 11740.- § 439 (do.): III, 163, 11841, 11842, 11843 (describes the Mandara mountain, etc., to Yudhishthira). -§ 440 (do.): III, 164, †11896.-§ 441 (Nivātakavacayuddhap.): III, 165, †11906.—§ 450 (Ajagarap.): III, 179, 12442; 181, 12534.—§ 451 (Markandeyas.): III, 182. 12556; 183, 12565, †12578.—§ 522 (Draupadiharanap.): III, 264, 15575 (purodhasah); 268, †15661, †15663, (15664), 15666; **269**, †15691, †15692; **271**, 15749, 15756 (tries to protect Draupadi against Jayadratha). - § 548 (Åraneyap.): III, 315, 17457, 17469, 17476.— § 549 (Pandavapr.): 1V, 4, 88, (89), 136, 139 (in the thirteenth year Dh., with the sacred fires of the Pandavas, set out towards the Pancalas). — § 567 (Bhagavadyanap.): V, 126, 4215 (yāvad Dhoo na medhāgnau juhotīha dvishadbalam).—§ 569 (do.): V, 140a, 4741 (agnim juhotu vai Dhoah). - § 620 (Crāddhap.): XI, 26a, 779, 782 (performed the crāddha of the fallen).-§ 635 (Rājadh.): XII, 38, 1409.-§ 637 (do.): XII, 40a, 1447, 1454;  $41\beta$ , 1480;  $44\delta$ , 1529, 1538; 47n, 1598 (the same?, among the rshis who surrounded Bhīshma as he lay on his arrow-bed).—§ 734 (Ānuçāsanik.): XIII, 26a, 1765 (the same?, among the rshis who had come to see Bhishma).—§ 768 (do.): XIII, 139a, 6298 (the same?). — § 787 (Åçramavāsap.): XV, 157, 435. — § 788 (do.): XV, 23, 632.—Some of these quotations may perhaps refer to one of the rshis under the heading Dhaumya?. Cf. Agnivecya.

Dhaumya<sup>2</sup>, name of one or more rahis. § 545 (Pativratāmāhātmyap.): III, 298, (16876).—§ 665 (Mokshadh.): XII, 2086, 7596 (one of the rahis of the west).—§ 730g (Upamanyu): XIII, 14, 702 (son of Vyāghrapāda).—§ 766 (Ānuçāsanik.): XIII, 127, (6070).—§ 775 (do.): XIII, 1665, 7672 (one of the rahis of the north).—Some of these quotations may also refer to Dhaumya<sup>1</sup>.

Dhaumya Ayoda, v. Ayoda Dhaumya.

[Dhaumya-purohitakarana] ("the Pāṇḍavas' making Dhaumya their purohita"). § 230 (Caitrarathap.): Arjuna gave his Agneya weapon to the Gandharva Citraratha and said: "Let the horses you give us remain with you for some time; when occasion comes we will take them from you." Then the Pāṇḍavas took leave of the Gandharva, and left the hanks of the Bhāgīrathī. At that time Dhaumya, the younger brother of Devala, was dwelling at the tirtha named Utkocaka, engaged in ascetic penances. According to the counsel of the Gandharva, the Pāṇḍavas installed Dhaumya in the office of their purohita, and became his yājyas. Then they resolved to go to the evayamvara of Pāñodlī (i.e. Kṛshṇā) (I, 183).

[Dhaumya-tīrthakathana] ("Dhaumya's enumeration of tīrthas"). § 377 (Tīrthay.): Yudhishṭhira told Dhaumya that, missing Arjuna, he does not like to live longer in the Kāmyaka wood, and asked him to tell them of some other dwelling-place (III, 86). Dhaumya described to Yudhishṭhira the tīrthas, etc., of the eastern quarter (III, 87), then of the south and of Surāshṭra (III, 88), then of the west in the country of the Avantis (B. Ānartteshu) (III, 89), and then of the north (III, 90).

Dhaundhumāra(m) upākhyāna(m) ("the episode relating to Dhundhumāra," i.e. Dhundhumāropākhyāna). § 11 (Parvasangr.): I, 2, 468.—§ 474 (Mārkandeyas.): III, 201, 13488 (related by Mārkandeya to Yudhishṭhira).—§ 478 (Dhundhumārop.): III, 204, 13625 (the merit of hearing it).

Dhautamūlaka, a king. § 562 (Bhagavadyānap.): V, 74γ, 2730 (Cīnānām, among the vile kings who annihilated their kinsmen and relatives).

Dhāvamāna - Çiva (1000 names 1).

Dhenuka<sup>1</sup>. § 567 (Bhagavadyānap.): V, 130f, 4410 (had been slain by Kṛshṇa).

Dhenuka<sup>2</sup>, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8065.

— § 594 (Mṛtyu): VII, **54**, 2088 (there Mṛtyu performed austerities).—§ 6780 (Mṛtyu-Prajāpatisaṃv.): XII, **259**, 9201 (do.).

Dhenukāçrama = Dhenuka<sup>2</sup>. § 594 (Mṛtyu): VII, **54**, 2080.

Dhīmat. § 141 (Purūravas): I, 75, 3149 (second son of Purūravas and Urvaçī).

Dhīroshṇin, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ. 4357 (enumeration).

Dhishanā, name of a female deity (PCR. the day of the full moon, person.). § 615u (Skanda): IX, 45γ, 2516 (among the wives of the gods, came to the investiture of Skanda).

Dhruva<sup>1</sup>, one of the eight Vasus. § 116 (Vasu, pl.): I, 66, 2582, 2583 (his mother named Dhumra?).—§ 770 (Änuçasanik.): XIII, 1518, 7094 (enumeration).

Dhruva<sup>2</sup>, son of Nahusha. § 143 (Yayāti): I, 75, 3155 (sixth son of Nahusha).

Dhruva', an ancient rshi. § 267 (Yamasabhav.): II, 8, 321 (in the palace of Yama).

Dhruva, the Polar star. § 574 (Jambūkh.): VI, 3, 84 (omens).—§ 641 (Rājadh.): XII, 127, 4685 (saptarshaya iva Dhruvam, sc. parivārya upāviçan).—§ 707 (Mokshadh.): XII, 318, 11711 (one who fails to see Dh. has but one year to live).—§ 717b (Nārāyaṇīya): XII, 340, 12920 (jyotishām greshtham).—§ 721 (Ānuçāsanik.): XIII, 3a, 195 (Auttāna-Masya).—§ 770 (do.): XIII, 151, 7156.

Dhruva, a Pandava warrior. § 600 (Ghatotkacavadhap.): VII, 158x, 7009.

Dhruva, a Kuru warrior. § 600 (Ghatotkacavadhap.): VII, 155, 6708 (slain by Bhīmasena).

Dhruwa<sup>7</sup>, a rshi. § 734 (Ānuçāsanik.): XIII, 26a, 1762 (among the rshis who came to see Bhīshma as he lay on his arrow-bed).

**Dhruva**  $\bullet$  = Civa (1000 names  $^{1-3}$ ).

Dhruva • = Krshna: XII, 1510.

Dhruva 10 = Vishnu (1000 names).

Dhruvadvāra, name of a place (?). § 674b (Çrī-Vāsava-samv.): XII, 229, 8338 (°bhavām Gangām).

Dhruvaka, a warrior of Skanda. § 615ω (Skanda): IX, 45η, 2567.

Dhruvaratnā, a māṭr. § 615u (Skanda): IX, 46θ, 2622.
 Dhṛshṇu¹, son of Manu Vaivasvata. § 139 (Manu Vaivasvata): I, 75, 3140 (the second son of Manu).

Dhrshnu<sup>2</sup>, son of Kavi. § 747b (Suvarnotpatti): XIII, 85, 4150 (the third son of Kavi).

Dhṛshṭadyumna, son of the Pancala king Drupada and brother of Draupadī (Kṛshṇā). § 4 (Anukram.): I, 1, 199. - § 11 (Parvasangr.): I, 2, 384, 429, 564, 570, 572.- § 83 (Adivamçavatarana): I, 63, 2437 (born from the fire, cf. § 218).-§ 130 (Amçavat.): I, 67, 2761 (born from a portion of Agni).- § 216 (Caitrarathap.): I, 165, 6323 (osya cotpattim, related to the Pandavas by a brahman), 6325 (Drupadaputrasya Dhosya pavakat . . . sambhavah, do.).— § 218 (Draupadīsambhava): I. 167, 6406 (in order to have a son who could slay Drona, Drupada held a sacrifice, where Dh. arose from the sacrificial fire; the brahmans gave him the name Dh. (etymology)), 6408 (instructed by Drona in the use of weapons).—§§ 231-236 (Svayamvarap.): I, 184, 6932 (°sya bhaginī, i.e. Draupadī); 185, 6977; 186, (6981); 192, 7156, †7168, †7169 (Draupadi's svayamvara).—§ 237 (Vaivūhikap.): I, 193, †7174 (Somakanam prabarhah), (†7175); 195, 7249; 196, (7261), 7273 (Pārshataļi) (Draupadi's marriage with the five Pandavas). - § 241 (Vidurāgamanap.): I, 200, 7379; 204, 7464. — § 243 (do.): I, 205, 7508 (°mukhā vīrā bhrātāro Drupadātmajāh).-§ 292 (Rūjasūyikap.): II, 46a, 1606 (accompanied Virūţa).— § 296 (Dyūtap.): II, 53, 1926 (had been present at the rājasūya of Yudhishthira).—§ 306 (Anudyūtap.): II, 80, 2662 (all. to his birth, cf. § 218), 2663 (Parthanam cyalah), 2667 (°o Dronamrtyur iti viprathitam vacah).—§ 317 (Arjunābhigamanap.): III, 12, 508 (omukhair bhratrbhih parivarita | Pāncālī), 521 (osya bhaginī, i.e. Draupadī), (594) (promised to slay Drona). - § 321 (Saubhavadhop.): III, 22, 897 (took the sons of Draupadi with him to his own city, when the Pandavas retired to the forest). - § 325 (Draupadiparitāpav.): III, 27, 1023 (osya bhaginīm, i.e. Draupadī).-§ 327 (do.): III, 31, 1191 (yathā jāto Dhoah, all. to § 218). - § 342 (Indralokābh.): III, 51, 1983 (Drupadasya sathā putrā Dhopurogamāḥ, had visited the Pāndavas in the Kamyaka forest), 1994, 1997, 2000.—§ 553 (Vaivāhikap.): IV, 72, 2353 (came to the marriage of Abhimanyu and Uttara).- § 554 (Sainyodyogap.): V, 3, 57 (Parehalam).-§ 556 (Sanjayayanap.): V, 228, †661 (in the army of Yudhishthira); 255, †725 (Parshatam). - § 561 (Yanasandhip.): V, 48\$, †1817, †1849; 50, 1975 (°eya sainyena), 1982; 530, 2110 (Pañcalyah); 55k, 2145 (Parshatah), 2202 (among the chief warriors of the Pandavas); 575, 2235 (daçabhis tanayair vrtah — sc. Drupada — Satyajitpramukhair virair Dhopurogamaih), 2242 (acquainted with human, celestial, Gändharva, and Asura arrays), 2251 (Draupadoyal . . . Dhomukhāḥ), 2262 (Pārshataḥ, instead of the second Dhrehtadyumnah read with B. Dhrehtaketuh), 2278, 2288; 65γγ, 2487 (Pāñoālyaḥ).—§ 562 (Bhagavadyānap.): V, 80. 2856; 82, 2891 (°eya bhaginī, i.e. Draupadī); 830, 2951. -§ 567 (do.): V, 126, 4220 (Pārshataḥ); 129μ, 4358.-§ 569 (do.): V, 1417, 4779 (Pañcalyah), 4799 (vaitanike karmamukhe jāto yaḥ, Krehṇa! pāvakāt, all. to § 218).— § 570 (Sainyaniryanap.): V, 151a, 5100 (leader of one akshauhini), 5122, 5124, 5143, 5146 (Yudhishthira will appoint Dh. as his generalissimo),  $(\gamma)$ , 5152 (Parshatah), (e), 5163 (°sya odtmajāķ); 152η, 5175 (Pārshataķ); 153, 5193 (Pañoalyah); 157, 5324 (Pañoalyam), 5326 (was appointed as generalissimo (sarvasenapatim) of Yudhishthira's Dhrshtadyumna. 248

army); 162, 5591, 5618; 163, 5688, 5697; 164, 5702, 5704, 5705, 5712 (senāputipatih, selected Drona as his own match in the battle). - § 572 (Rathatirathas.): V, 171, 5896 (senanih . . . Dronaçishyo, is an atiratha), 5899 (K\*hattradharmā . . . Dhosya tanayah), 5917.—§ 573 (Ambopākhyānap.): V, 192, 7548 (Pārshatah, instructed by Drona in the Dhanurveda); 193, 7560; 1947, 7598 (Pārshataḥ); 196, 7622 (°mukhān vīrān), (0), 7629 (°mukhān, sc. the Draupadeyas, etc.), 7633.- § 576 (Bhagavadgitap.): VI. 16, 631 (Srnjayāķ . . . Dhopurogamāķ), 632 (omukhāķ); 19, 709, 712 (Pancalyah . . . sahitah . . . Prabhadrakaih), 722; 22η, 779; 25κ, 846.—§ 577 (Bhīshmavadhap.): VI, 43, 1632 (°ādayaḥ).-- § 578 (do.): VI, 44β, 1655 (Pārshatah); 45°, 1700 (attacks Drona); 47e2, 1837 (Parshatah, attacks Bhishma), (nº1), 1866 (do., pierced by Bhishma); 48s, 1962 (do.), 1972; 49, 2003; 50v, 2060 (Parshatah), 2062 (do.), 2063, 2064 (Pārshata), 2069, 2082 (Pārshatah, formed the kraunearuna array); 51aa, 2117.- § 579 (do.): VI, 52'a, 2128 (Pārshate, pierced by Bhīshma), (ζ), 2149 (Pārshatah, attacks Drona); 53, 2198, 2199, 2200, 2201, 2204, 2206, 2209, 2215, 2227 (encounter with Drona; Dh. is rescued by Bhīmasena), 2233; 5413, 2332, 2333 (rescues Bhīmasena), (14), 2340 (Pārshatah, attacks Bhīshma), 2347, 2352, 2353; 5515, 2366 (fights Acvatthaman).—§ 580 (do.): VI, 562, 2411 (Arjuna and Dh. formed the ardhacandra array), (0), 2416.- § 581 (do.): VI, 61, 2706 (Parshatah, slow Sanyamani's son); 62, 2723, 2726, 2728 (encounter with Calva), (n), 2733 (Parshatah), 2740 (pierced by Duryodhana), (θ), 2755, 2760 (Pārshatena); 63ι, 2788 (Parshatah).- \$ 582 (do.): VI, 69a, 3063 (do., in the one eye of the cyena array); 71, 3141 (attacked by Krpa and Krtavarman); 72e, 3171 (senāpatih, engaged in battle with Drona), 3194 (omukhāḥ . . . Pārthāḥ).—§ 583 (do.): VI, 75, 3280, 3281 (formed the makara array), (a), 3285; 774. 3353 (Pārshataḥ), 3355, 3357, 3362 (Pārshataḥ, rescued Bhīmasena), (1), 3388 (had used the Pramohana weapon against Drona, etc.), (\*), 3396, 3398; 79, 3511 (°-Vrkodarau). -§ 584 (do.): VI, 82, 3624, 3625, 3626 (encounter with Duryodhana); 86\*, 3819 (Pancalyah), (ζ13), 3839 (Parshatah). -§ 585 (do.): VI, 87, 3885 (Paņdarānām rathāh . . . Dhopurogamāh); 80v, 3946 (attacks Bhīshma); 96, 4365 (°mukhāḥ); 98, 4198 — § 586 (do.): VI, 99 $\zeta$ , 4509; 103 $\mu$ , 4685 (attacks Bhishma), 4686, 4689, 4695 (Pāñcālān Dhopurogaman); 106σ, 4801 (pierced by Bhīshma), 4805 (pierced Bhishma).- § 587 (do.): VI, 108, 4999 (Pañcalair abhirakshitah); 109c, 5075; 1107, 5097 (attacks Bhishma), 5102, 5113; 111, 5179 (fights Krtavarman); 1120, 5234; 114, 5326 (Parshatah, attacks Bhishma), 5332; 115v, 5351; 118 $\nu$ , 5553 (Pārshutaḥ), ( $\phi$ ), 5558 (do.); 119 $\chi$ , 5578 (Pārshatam), (ω), 5587 (Pārshataḥ).—§ 589 (Dronūbhishek.): VII, 7, 215 (Pāńcālāḥ . . . Dh°purogamāḥ); 8, 225; 9. 287 (had slain Drona, cf. § 602); 10, 365 (g: Dh. overthrew in a battle at Varanasi the son of the Kaçi king, who was desirous of scizing a maiden for his wife).- § 590 (do.): VII, 13, 493 (°balam); 14a, 577.- § 591 (Sumcaptakavadhap.): VII, 17, 679.- § 592 (do.): VII, 20, (814), 817, 818; 21κ, 905 (pierces Drona), (μ), 916 (defeated by Drona); 230, 953 (Pañcalarajasya sutah, description of his horses; proceeded against Drona), 989 (Pañcalasenanih, do.). 993 (followed by the Prabhadrakus), 1028; 31¢, 1348, 1351 (Pancalyah); 32ββ, 1427 (attacks Karna), 1437 (slew Brhatkshatra and Candravarman), (ζζ), 1443. - § 593 (Abhimanyuvadhap.): VII, 358, 1508 (attacks Drona),

(ζ), 1528; **40**ο, 1695; **42**π, 1743; **43**ρ, 1769 (pierced by Jayadratha). - § 597 (Pratijnup.): VII. 83a. 2949. - 6 598 (Jayadrathavadhap.): VII, 850, 3048; 88, 3128 (Pārshatah, arrayed the Pandava army) .- § 599 (do.): VII, 95, 3490 (°mukhāh Pārthāh), 3501, 3502, 3510, 3512, 3514 (encounter with Drona), 3535 (Pancalyam, resisted by Avantya): 97. 3575, 3593, 3595, 3604, 3608 (fights Drona and is rescued by Sātyakī); 98, 3609, (κ), 3661 (mukhaih); 110. 4148 (Pañcalyam), 4162; 111, 4286, 4290; 1144, 4502 (pierced Krtavarman); 122a, 1912, 4917, 4920, 4921, 4922, 4924, 4929, 4930 (defeated by Drona); 124xx, 4983, (λλ), 5002 (pierced by Duryodhana); 125, 5074; 127. 5146, 5147, 5152, 5153, 5154 (protects Yudhishthira); 1517', 6554.- § 600 (Ghatotkacavadhap.): VII, 153a, 6627 (pierced by Duryodhana); 1548, 6650 (proceeded against Drona); 155. 6696 ( sya catmajan, killed by Drona); 156. 6754, (1), 6782, 6890, 6891, 6895 (fights with Açvatthaman), 6917; 157β. 6923 (Parshatah); 158χ, 7008; 160, 7164, 7166, 7168, 7170, 7174 (fights with Açvatthaman); 164, 7342, 7343, 7845; 165, 7372 (Pāncālyah, resisted Drona); 170, 7609 (proceeded against Drona), 7611, 7616, 7617, (λλ), 7622, 7623, 7627, 7628 (slays Drumasena), 7635, 7638, 7664 (Parshatam), 7678, 7679 (fights with Drona, etc.); 171. 7724 (fights with Drona), 7726, 7730, (FF), 7731; 173, 7775 (fights with Karna), 7777 (Pancalamukhyasya), 7779, 7833 (Pārthā . . . Dhopurogamāh); 177xx, 8059; 178, 8082 (°-Çikhandyūdīn Pancalanam maharathan); 179βββ, 8118 (pierced by Karna). - § 601 (Dronavadhap.): VII, 184, 8364.- 602 (do.): VII, 186, 8501 (Drona slave Virāta and Drupada and three grandsons of Drupada (sons of Dhrshtadyumna?); Dh. vows to slay Drona on the same day), 8506, 8513 (Pāncālyaķ); 189, 8628 (defeats Duhçāsana), 8642, 8644, 8692 (Pañcalan . . . Dhopurogaman); 190. 8735, 8753; 191, 8755 (Pañealarajasya sutah, rushes at Drona), 8766, 8767, 8769, 8772, 8773, 8776, 8787, 8796, 8800 (fights with Drona); 192, 8842, 8854, 8856, 8864, 8876 (when Drona had devoted himself to yoga and was proceeding to Brahmaloka, Dh. cut off his head), 8878, 8887 (Pārshataḥ). — § 603 (Nārāyaṇāstramoksh.): VII, 1944, 8964, 8966, 8976, 8977 (°sya yo mṛtyur dṛshṭaih (read sṛshṭah with B.)); 195v, 8990, 8994; 196, 9036, (x), 9038; 197. (9105) (tries to justify his conduct); 198, (9151) (quarrels with Satyaki); 199, 9220; 200, 9293, 9302, 9327 (fights with Acvatthaman), 9387 (oratham); 201ce, 9401 (parajite). — § 604 (Каграр.): VIII, **2,** 39 (Dronam nihatam . . . Dhoena); 90, 289 (nihatah khadgam udyamya Dhoena. sc. Drona).- § 605 (do.): VIII, 10x, 372 (nihato vrddho Dhoena, i.e. Drona); 11λ, 426; 12ββ, 454; 13, 495 (proceeds against Krpa); 2277, 862; 26, 1037, 1039, 1051, 1055 (defeated by Krpa).- § 606 (do.): VIII, 35, 1640 (Srnjayāc cetare sarve Dhopurogamah).- § 608 (do.): VIII, 46. 2122 (vyūham . . . Pārthānām Dhoābhirakshitam), (a), 2126 (Pāndavān Dhomukhan), 2207 (Drupadaputrāç ca Dhopurogamāh); 47, 2213 (°mukham vyūham); 48, 2236 (°mukhān Parthan),  $(\xi)$ , 2253,  $(\rho)$ , 2285; **49** $\chi$ , 2333; **50.** 2398 (Parshatam); 54, 2621. 2622, 2640, 2642, 2644, 2645, 2650. 2651 (defeated Krtavarman); 56, 2711, 2717, 2720, 2722, 2728 (defeated Duryodhana), (ππ), 2755, 2757; 57, 2846 (nyastaçastro mama pitā Dhoena patitah, i.e. Drona). 2848 (Acvatthaman vows not to doff his armour before he has slain Dh.), 2849; 58xx, 2902 (°purogamah), 2905; 59. 2912, 2915, 2919 (fights with Karna), 2934, 2936, 2939, 2943, 2947, 2952, 2960, 2961 (fights with Acvatthaman);

60ββ, 3002, 3031 (°ratham); 61, 3073, 3077, 3091, 3093, 3094, 3095, 3097, 3099 (fights with Duhçasana); 62777. 3148 (Pārshataķ); 63777, 3200; 66.11, 3319; 67 kkk, †3373; 73. 3644 (°- Cikhandibhyam Bhishma - Dronau nipatitau), 3678; 74, 3796 (°-Cikhandibhyam); 787, 3955, 3957 (pierces Karna), (e), 4001 (°-Çikhandinau); 79, 4028 (Parshatam); 82, †4182; 87, 4401 (Pāṇḍavā . . . Dhopurogamāḥ); 93. 4854 (Parshatah), 4863, 4869, 4871; 96ax', 4991, (\$a'), 5031.- § 609 (Calyap.): IX, 1γ, 30 (mentioned among the slain); 2, 123 (do.).- § 610 (do.): IX, 3, 146 (Pārshataķ), 155, 162 (putrah Pancalarajasya), 163 (b: To Dh.'s chariot were yoked steeds who were white as pigeons, and his standard was made of a lofty kovidara); 5, 254; 7r, 336, (x), 351.- § 611 (do.): IX, 85, 396; 91, 451 (°-Çıkhandinau); 10, 522 (Pandavah sarve Dhopurogamah); 11λ, 550, 566, 571 (fights with Krpa); 125, 627 (Bhāradvājasya hantāram); 15, 753 (Parshatah), 756 (fights with Duryodhana); 16σ, 819; 17w, †894, (aa), 946 (Pārshatam); 18\$\beta\$, 962, 967; 1988. 1020 (Parshatah), (ee), 1037 (do.), 1046; 20, †1082 (fights with Çālva); 21 kg, 1125 (Pārshatam); 22 hd, 1139, 1161, 1162 (fights with Duryodhana); 23, 1242 (Panodlyah), 1244 (°sya vāhinim); 25ff, 1353 (Pāncalyah), 1356, (ec), 1374, 1375, 1385 (C. has by error Dhuo), 1390, 1392. - § 612 (Hradapraveçap.): IX, 29, 1590, 1597 (Pandavās . . . Dhopurogamah), 1603, 1604; 30e, 1725 (Pañcalyah).-§ 615 (Gadāyuddhap.): IX, 61, 3419 (all. to § 602); 624, 3462.—§ 616 (Sauptikap.): X, 3, 132 (opurogaman), 138 (Açvatthāman will slay Dh.); 4δ, 167; 5ε, 194, (ζ), 209; 8, 329, 330 (slain by Acvatthaman in the nightly encounter), 348, 352, 366; 9, 523 (hatam), (μ), 529 (°sya cātmajūh, slain by Açvatthaman in the nightly encounter), 531 (maritah).--§ 617 (Aishīkap.): X, 10, 543 (°sya sarathih); 17, 763. -§ 618 (Jalapradānikap.): XI, 11, 300 (Pāncalā nihatāh sarve Dhopurogamāh).- § 619 (Strīvilāpap.): XI, 230, 670 (banair bhinnatanutranam Dhoena, ec. Drona). - § 620 (Crâddhap.): XI, 26\$, 789 (Parshatam, his body is burnt). - § 630 (Rājadh.): XII, 27β, 799 (mentioned among the slain).—§ 637 (do.): XII, 437, 1489 (a crāddha is performed for him) .- § 785 (Anugitap.): XIV, 60, 1787 (nota Pāṇḍavānāṃ), 1790 (Droṇaḥ paricranto Dhovacam gataḥ, all. to § 602).—§ 787 (Açramavāsap.): XV, 10, 332.— § 789 (Putradarçanap.): XV, 317, 857 (had been born from a portion of Fire - Agner bhagam); 320, 878 (°eya oātmajāh). — § 793 (Mausalap.): XVI, 38. 81. — § 795 (Svargārohanap.): XVIII, 18, 24 (°sya cātmajān); 2s, 67; 5, 167 (after death Dh. entered Fire - Pavakam prāpa).

Cf. the following synonyms:-

Bharatarshabha, q.v. (C. wrongly, instead of purusharshabha, B.).

Draupadi ("son of Drupada"): VIII, 288.

**Dronahantr** ("the slayer of Drona"): VII, 9395; VIII, 2729; IX, 755.

Pāncāla, Pāncāladāyāda, Pāncālakulavardhana, Pāncālamukhya, Pāncālaputra, Pāncālarāja, Pāncālarājan, Pāncālatanaya, Pāncālya, Pāncālyaputra, q.v.

Pārshata, q.v.

Yājñasenasuta, Yājñaseni, q.v.

Dhṛshṭadyumnapitr - Drupada: VII, 6652. Dhṛshṭadyumnasuta - Kshatradharman: VII, 6083. Dhṛshṭadyumnasuta, pl. (°aḥ) ("the sons of Dhṛshṭadyumna"). § 619 (Strīvilāpap.): XI, 25κ, 718 (have been slain by Drona). Cf. next.

Dhrshtadyumnatanuja, pl. (°ah) (do.). § 608 (Karnap.): VIII, 73, 3731. Cf. the prec. and next.

Dhṛshṭadyumnātmaja, pl. (°aḥ) (do.). § 589 (Droṇābhishekap.): VII, 10\lambda, 359 (four enumerated). Cf. the prec. Dhṛshṭaketu¹, an ancient king. § 6 (Anukram.): I, 1a, 231 (in Sañjaya's enumeration).

Dhṛshṭaketu , king of the Cedis, son of Çiçupāla. § 130 (Amçavat.): I, 67, 2642 (incarnation of the Asura Anuhlada). - [§ 290 (Cicupalavadhap.): II, 45 (when Cicupala had been slain by Krshna, Dh. was installed as king of the Cedis). - § 317 (Arjunabhigamanap.): III, 12. 462 (Cedipah, came to the Pandavas in the forest).- \$ 321 (Saubhavadhop.): III, 22, 898 (Cedirāt, returned to his city Cuktimatī, taking with him his sister [Karenumatī, the wife of Nakula]).- § 342 (Indralokābhigamanap.): III, 51, 1983 (had come to the Pandavas in the forest, cf. § 321).-§ 554 (Sainyodyogap.): V, 47, 71 (among the princes to which the Pandavas ought to send messengers), 83 (do., the same?).- § 555 (do.): V, 197, 576 (Cedinām rehabhah, came with an akshauhini of troops to Yudhishthira). - § 561g (Sahadeva): V, 50, 1999.—§ 561 (Yanasandhip.): V, 50, 2010 (Caicupalih, among the allies of Yudhishthira); 55%, 2145; 575, 2239 (Cedirat, has joined the Pandavas with an akshauhini), (o), 2262 (only B., C. has by error Dhrahtadyumnah). - § 562 (Bhagavadyanap.): V, 80c, 2857 (Codipam); 830, 2950 (Codipah).- § 570 (Sainyaniryanap.): V, 1518, 5160, (5), 5164 (the same?); 157, 5324 (commanded one division of Yudhishthira's army). - § 571 (Ulūkadūtāgamanap.): V. 162, 5592; 164c, 5707 (is pitted against Calya).—6 572 (Rathātirathas.): V, 171, 5900 (Cicupālasuto vīrac Cedirājak . . . sambandhi Pandavasya, is a maharatha).- § 573 (Ambopākhyāpap.): V, 1967, 7623 (Codi - Kūçi - Karāshāņām netaram), 7644. - § 576 (Bhagavadgitap.): VI, 19c, 709, 715; 250, 834.- § 578 (Bhīshmavadhap.): VI, 451, 1707, 1708 (battles with Bahlika); 48x, 1963. - § 580 (do.): VI. 567, 2415 (on the right horn of the ardhacandravyuha, Cedi-Kāçi-Karushakaiç ca Pauravaiç cabhinamvrtah).- § 582 (do.): VI, 72, 3170.- 583 (do.): VI, 75, 3286; 771, 3394; 79v13, 3470.- § 584 (do.): VI, 811, 3561 (buttles with Bhūricravas); 84, 3730 (do.), 3732, 3734.- § 585 (do.): VI, 89v, 3948.- § 587 (do.): VI, 108, 5002 (in the rear of the Pandava army); 115, 5361 (fights with Paurava); 116, 5388, 5389, 5390, 5397, 5401 (do.); 118v, 5552; 119x, 5576.- 589 (Dronabhishekap.): VII, 8n, 228; 10, 348 (c: Dh. had deserted the Cedis and alone joined the Pandavas). - § 590 (do.): VII, 14, 527, 528 (fights with Krpa), (a), 577.- § 592 (Sumcaptakavadhap.): VII, 230. 963 (accompanied Virāṭa), 971 (proceeded against Drona, description of his horses); 267, 1180, (v), 1186.- 593 (Abhimanyuvadhap.): VII, 358, 1509 (Cedipah); 400, 1695; 42, 1744.- § 597 (Pratijnap.): VII. 83a, 2950 (Cedipam).-§ 599 (Jayadrathuvadhap): VII, 106, 3973 (Cedinam rshabhah); 107, 4021, 4026 (slays Viradhanvan); 111v, 4284; 125, 5042 (Cedinām rshabhah), 5051, 5055 (is slain by Drona).-§ 604 (Karnap.): VIII, 6, 180 (mentioned among the slain). - § 619 (Strīvilāpap): XI, 25x, 725 (Codipungavam), 727 (Crdipatih) - § 620 (Craddhap.): XI, 26β, 787 (his body is burnt).—§ 630 (Rājadh.): XII, 27β, 800 (sc. hate).—§ 787 (Āçramavāsap.): XV, 1a, 24 (oc ca bhagini, i.e. Karenumati; C. has by error Dhrtaketu).- § 789

(Putradarçanap.): XV, 320, 878 (among the dead warriors who, summoned by Vyāsa, arose from the Gangt).—§ 795 (Svargārohaṇap.): XVIII,  $1\delta$ , 25;  $5\lambda$ , 142, ( $\mu$ ), 162 (among those who after death entered the deities).

Cf. also the following synonyms:-

Caidya, Cedija, Cedipa, Cedipati, Cedipungava, Cedirāj, Cedirāja, q.v.

Çaiçupāli, Çiçupālasuta ("son of Çiçupāla"), q.v. Çiçupālasya . . . ātmajaḥ (do.): VIII, 2334. Çiçupālātmaja (do.), q.v.

Daçārhaputraja (?): XI, 729.

Dhṛshṭaratha, a king. § 775 (Ānuçāsanik.): XIII, 166, 7676.

Dhrtācis = Vishņu (1000 names).

Dhrtaketu (XV, 24), error in C. for Dhrehtaketu, q.v.

Dhrtarashtra', son of Vyūsa with Ambikā, the widow of Vicitravirya. § 4 (Anukram.): I, 1, 95 (all. to § 171), †108, 135, 136, 140, 217, 218.-§ 7 (do.): I, 1, 245.-§ 10 (Parvasangr.): 1, 2, 330.—§ 11 (do.): I, 2, 376, 413, 421, 434, 501, 502, 503, 582, 583, 584, 585, 611.-\$ 70 (Adivamçavataranap.): I, 60, 2213 (son of Vyasa).—§ 71 (do.): I, 61, 2247, 2251, 2261.—§ 83 (Ādivamçāvatāraņa): I, 63, 2441 (son of Vyasa), 2446 (father of 100 sons, of whom eleven are enumerated).—§ 130 (Amçavat.): I, 67, 2719 (c: The Gandharva king Hamsa, son of Arishta, was reborn as Dh., the son of Vyasa. Dh. became blind in consequence of a fault of his mother and the wrath of Vyasa, cf. § 171), 2727 (enumeration of the names of Dh.'s 101 sons and his daughter).- § 157 (Pūruvamç.): I, 95, ††3808 (son of Vyāsa), ††3809 (father of 100 sons), ††3810.—§ 158 (do.): I, 95, ††3822. — § 171 (Vicitravīryasutotpatti): I, 106, 4301 (Vyana begat sons with the widows of Vicitravīrya, Dhrtarashtra with Ambika, Pandu with Ambalika. Dh. was born blind because his mother had closed her eyes when Vyāsa approached her; afterwards Vyāsa begat Vidura with the maid of Ambika). — § 173 (Pāņdurājyābhisheka): I, 109, 4353, 4357, 4361 (on account of Dh.'s blindness Pāṇdu became king).—§ 174 (Dhṛtarāshṭravivāha): I, 110, 4374, 4375, 4378 (married Gandhari, the daughter of Subala). - § 177 (Pāṇdudigvijaya): I, 113, 4446. - § 178 (Pāṇdu): I, 114, 4469, 4473, 4479. — § 180 (Gändhäriputrotpatti): I, 115, 4483, 4490, 4493, 4510, 4519, 4520, 4521, 4522 (Dh. begat 100 sons with Gandhari and the son Yuyutsu with a vaiçya woman). - § 181 (Duhçalotpatti): I, 116, 4523 (had the daughter Duhçalā). — § 182 (Dhrtarāshtraputranāmak.): 1, 117, 4540 (°sya putrān, enumeration of Dh.'s 101 sons), 4556 (gave wives to his sons), 4557 (married his daughter Duhçalā to the Sindhu king Jayadratha).—§ 184 (Pandu): I, 119, 4634.—§ 194 (do.): I, 126, 4902 (after the death of Pandu the five Pandavas were brought back to Hāstinapura), 4913 (°sya dāyādāķ).—§ 195 (do.): I, 127, (4932).- § 208 (Astradarçana): I, 134, 5312 (janeçvaram), (5315), 5346; 135, 5360, (5363). - § 210 (Sambhavap.): I, 139, 5517 (installed Yudhishthira as yuvarāja).—§ 211 (do.): I, 139, 5541 (became afraid of the prowess of the Pāṇdavas). - § 212 (Kaṇikavākya): I, 140, 5543 (mahīpālah), 5544, (5545), (5566), 5634 (Kauravyah, his discourse with Kanika).- § 213 (Jatugrhap.): I, 141, 5636 (Kauravyam), 5640, 5649, 5659, 5662, 5664; **142**, 5673, 5675, 5676, (5677), (5687); **143**, 5697, 5699, (5702), 5706, 5710 (persuades the Pandavas to set out for Varanavata); 144.

5720; 145, 5735 (rājnah), 5740 (Kauravyah), 5742, 5745; 148, 5833; 150, 5861, 5864, 5865, 5870 (Ambikaeutah, offered oblations of water to the Pandavas, who were thought to have been burnt to death); 151, 5917.- § 235 (Svayamvarap.): I, 191, †7154 (°rya putrah, i.e. Duryodhana).— § 237 (Vaivāhikap.): I, 195, 7233 (nareçvaram).—§ 241 (Vidurāgamanap.): I, 200, 7371 (Kauravam), 7381, (7387), 7391; 201, (7396); 202, 7437, 7440; 203, 7441, 7442; 204, 7460.—§ 243 (do.): I, 206, (7518), 7524, 7529, 7533, 7537, 7543 (consents to give the l'andavas the half of the kingdom).- § 244 (Rājyalābhap.): I, 207, 7556, 7565, 7566, 7567, (7568).—§ 245 (do.): I, 208, 7600.—§ 254 (Khāndavadahanap.): I, 222, 8050 (rājāah).- § 286 (Rājasūyikap.): II, 33, 1259.—§ 287 (do.): II, 34, 1260, 1264 (came to the rajasuya of Yudhishthira).—§ 288 (do.): II, 35, 1293. -§ 292 (do.): II, 45a, 1607 (accompanied by Bhimasena). -§ 294 (Dyūtap.): II, 47, 1681 (°sya putrah, i.e. Duryodhana), 1701; 48, 1724 (Kurumukhyaya); 49, 1727 (janadhipam), (1730), 1766, (1768), 1772, 1775, 1777, (1780); 50, 1790 (Ambikāsutaļ, sends Vidura to invite Yudhishthira to the gambling, but then advises Duryodhana to desist from the gambling).—§ 297 (do.): II, 54, (1934).—§ 298 (do.): II, **56**, (1970), (1975), (†1979), †1981, †1985; **57**, 1987, (†1990) (sends Vidura to Yudhishthira); 58, †1992, †1995, †2000, †2006, 2012, 2018, 2024 (enushās tā Dhosya); 60, 2051; 63, †2111 (°sya putrah, i.e. Duryodhana); 65, 2183.—§ 299 (do.): II, 66, †2190 (°aya putrah, i.e. Duryodhana), †2195 (do.), †2196 (do.); 67, †2198 (do.), †2201; 68, 2263, 2306.—§ 301 (do.): II, 70, †2362 (°sya putrah, i.e. Duryodhana); 71, †2401, (†2404), †2405, (2406), (2410), (2412); 72, 2432; 73, 2434 (when Yudhishthira had lost his brothers and himself at dice, Dh. granted Draupadi their liberty). -- § 302 (Anudyūtap.): II, 74, 2453, 2457 (Vaicitraviryam), (2475), 2478 (summoned again Yudhishthira to come to gamble).—§ 303 (do.): II, 75, 2479; 76, 2491.— § 304 (do.): 11, 77, †2527 (°sya putrah, i.e. Duhçasana), 2559.-§ 305 (do.): II, 78, 2561; 79, 2617, 2619.-§ 306 (do.): II, 80, 2620 (Ambikasutah), (2621), (2628), 2651, 2670 (discourse with Vidura, etc.). - § 307 (do.): II, 81, 2672, 2673, (2675), (2689) (discourse with Sanjaya). - § 311 (Āraņyakap.): III, 4, (†220), (†235), †239 (dismisses Vidura).—§ 312 (do.): III, 5, †250, †251, †252, †255, †256, †257.—§ 313 (do.): III, 6, 262, 277 (Ambikāsutah), 280, 286 (calls Vidura back); 7, 289 (mantri Dhosya); 8, 311; 9, (323).- § 315 (Maitreyaçãpa): III, 10, (346), 353 (Ambikāsutah), 380.—§ 316 (Kirmīravadhap.): III, 11, (385). - § 317 (Arjunabhigamanap.): III, 12, 525 (°sya . . . snushā, i.e. Draupadī).—§ 327 (Draupadīparitāp.): III, 34. †1356 (°eya putrāt, i.e. Duryodhana), †1360 (°eya putrah = do.), †1361 (do.); 35, 1405.—§ 330 (Indradarçana): III, 37, 1461 (°sya putrena, i.e. Duryodhana). - § 340 (Indralokābhigamanap.): III, 48, 1914, (1916); 49, (1945). -- § 341 (do.): III, **50**, 1955.-- § 342 (do.): III, **51**, 1968 (Ambikāeutaķ), (2011).—§ 377 (Dhaumyatīrthak.): III, 86, 8283 (°sya putrena, i.e. Duryodhana).—§ 378 (Tirthayatrap.): III, 92, 8453.—§ 446 (Nivatakavacayuddhap.): III, 174, 12287 (°sya putrān).—§ 450 (Åjagarap.): III, 179, 12429 (°eya putram, i.e. Duryodhana). — § 512 (Ghoshayātrāp.): III, 237, 14772; 238, 14798; 239, 14820, 14821, 14822, (14825), 14841 (permitted Duryodhana, etc., to undertake the ghoshayātrā); 242, 14942 (°sya putrāņām). — § 515 (Kamadigvijaya): III, 254, 15264, 15270, 15271.- § 516 (Luryodhanayajña): III, 255, 15286; 256, 15302, 15318.—

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§ 547 (Karna): III. 309, 17153 (°sys sakhā, i.e. Adhiratha).—§ 554 (Sainyodyogap.): V, 1, †16 (°sya putraih); 3, 60 (°eys putram, i.e. Duryodhana), 62; 4, 65, 88, 89; 5. 95; 6. 113, 116, 122.— § 556 (Sunjayayanap.): V, 20, 603, 606, 607 (°sya ye putrāḥ); 21, 641; 22, (†645), †682 (sends Sanjaya to the Pandavas); 23, 685, †688, †693, †700, †702, †704, †712 (°sya putram, i.e. Duryodhana); 24, †715, †722; 25, †723, †726; 26, †743, †748, †749, †750, †752. †753, †756, †757; 29, †809, †811, †840 (°sya putrah, i.e. Duryodhana), †841 (°sya putre = do.), †846, †860, †862, †865; 30, †875, †883 (jyeshthah putro Dhosya), †906; 31. 919; 32, 939, 941, (†944), (†948), (†970) (Sañjaya's return). - \$ 557 (Prajāgarap.): V, 33, 971, 972, (975), 977, (979), (985), 986, 1071; 34, (1094), 1178.—§ 558 (do.): V, 35, 1181.- § 559 (Prajāgarap.): V, 36, (†1281), (†1308), 1319, 1320; 37, (1342); 39, (1446), 1453, (1454), 1529; 40, (1562) (discourse with Vidura). - § 560 (Sanatsujātap.): V, 41, (1565), 1566, (1568), (1571), 1574; 42, 1577, (1578), (†1592), (†1594), (†1597), (†1601); **43**, (†1621),  $(\dagger 1623)$ ,  $(\dagger 1626)$ ,  $(\dagger 1631)$ , (1634), (1661); **44**,  $(\dagger 1684)$ , (†1686), (†1688), (†1708) (discourse with Sanatsujāta). — § 561 (Yānasandhip.): V, 47, 1793 (°mukhāḥ), (a), 1798, 1808; 48, (†1809), †1861 (°sya putrah, i.e. Duryodhana); **49**, 1949, 1951, 1961; **50**, (1967), (1975), (1979), 1980; **51**, (2018); **52**, (2085); **53**, (2106); **55**, 2151, 2158; **57**, (2232), (2257), (2274); **58**, (2295), (2313); **59**, (2324), 2345; **64**, 2468, 2481; **65**, (2482); **66**, 2498, (se), 2501; 67, (†2516), 2522; 69, (2538), (2542), (2544), (2546), 2549, 2544; 70, (2560); 71, (2574)(Dh. wishes to keep peace with the Pāṇḍavas). — § 562 (Bhagavadyanap.): V, 72, 2586, 2587, 2589, 2590, 2591, 2655; 73, 2708; 77, 2796; 78, 2803; 80, 2860; 82, 2875 (°eya putreņa, i.e. Duryodhana), 2900; 83, 2924, 2965 (Kauravyah); 85, 3022, 3032, 3038; 86, (3040); **88.** 3093, 3094, 3096; **89.** 3111, 3115, 3118, 3119 (°purohitāḥ), 3121; 90ρ, 3180; 91, 3250 (sambandhī dayitaç cāsi Dh'sya, Mādhava, i.e. Kṛshna); 92, †3300 ('sya putrah, i.e. Duryodhana); 94, 3337, 3364, 3366, 3367; 95, 3385. -- § 567 (do.): V, **124**, (4121), (β), 4137, 4183; **125**, 4190, 4208; 126, 4214; 127, 4255; 128, 4284; 129, 4309, 4314, (4315), 4319, 4322, 4325; 130, 4367, 4372, 4376, 4381, 4387, 4393, 4396, 4403; **131**, (4434), 4436, 4437, 4438, 4448,  $(\pi)$ , 4453, 4455,  $(\rho)$ , 4457.—§ 569 (do.):  $\mathbb{V}$ , 140. (4726); 141. 4767 (°kule), 4805; 146. 4946 (°eya putrānām); 147, 4963; 148, 5005, 5008, 5009, 5012, 5024, 5027, †5034, †5039; **149**, 5040; **150**, 5077, 5083, 5091.- § 570 (Sainyaniryanap.): V, 159, 5392 (Sanjaya relates the events of the battle to Dhrtarashtra from here to X, 9, incl.).-§ 571 (Ulūkadūtāgamanap.): . V, 162, 5610, 5611.-§ 572 (Rathātirathasankhyānap.): V, 165, 5714.-§ 578 (Ambopākhyānap.): V, 196, 7634 (°sya putrāņāṃ).— § 574 (Jambūkh.): VI, 2, (42), 49; 3, 115, 118, 127, (128), (132); **4**, 155; **5**, (176); **6**, (194); **7**, (253); **8**, (287), 305; 9, (309); 10, (385) (Sanjaya describes to Dh. the earth, etc.).—§ 575 (Bhūmip.): VI, 11, (401), (413), (421); 12, (480) (continuation).—§ 576 (Bhagavadgītāp.): VI, 13, 496; 14, (508); 19, (695), 717 (°sya dayadah); 20, (†741); 24, (822); 25, (830); 35, †1272 (°sya putrāḥ). - § 577 (Bhishmavadhap.): VI, 43, 1626 (trayi-i.e. in Yuyutsutantuc oa pindac oa Dhoeya dreyate). - § 578 (do.): VI, 44. (1638); 48, (1868); 49, (1985).—§ 579 (do.): VI, 52, (2121); **53**, (2194); **54**, (2235); **59**, (2508).—§ 580 (do.): VI, 62, (2716); 65, (2898).-\$ 583 (do.): VI, 76,

(3314).-§ 584 (do.): VI, 83, (3639).-§ 585 (do.): VI, 89, (3931); 91, (4064); 96, 4325.—§ 586 (do.): VI, 101, (4584); 102, (4643); 103, 4721.—§ 587 (do.): VI, 108. (4994), (5017); **109**, (5055); **115**, (5335); **120**, (5689). § 589 (Dronabhishekap.): VII, 1, 3, 6, 8, (10), 47, (48); 9, (261); 10, 306, (312); 11, (382).—§ 590 (do.): VII, 15, (582).-§ 592 (Samçaptakavadhap.): VII, 22, (920); **23**, (950); **24**, (1046); **26**, (1129); **29**, (1256); **31**, (1344). - § 593 (Abhimanyuvadhap.): VII, 33, (1475); **34**, (1492); **38**, (1623); **39**, (1646); **40**, 1679; **42**, (1741), (1749); 46, (1833); 47, 1861.—§ 596 (Pratijūāp.): VII, 79, 2789 (°sya putrena, i.e. Duryodhana). — § 598 (Jayadrathavadhap.): VII, 85, (3010).-- 5 599 (do.): VII, 90, (3183); 98, (3609); 100, 3751; 105, (3926); 106, (3965); 110, (4134); 114, (4440); 121, (4806); 124, (4972), (4995); **129**, (5272); **131**, (5357); **132**, (5413); **133**, (5455); **135**, (5535); **138**, (5667); **140**, (5817); 144, (6025); 145, (6055); 147, (6297), (6334), (6375); 148, (6388); 151, (6529), 6547.-\$ 600 (Ghatotkacavadhap.): VII, 154, (6641); 155, (6682); 159, (7090); **163**, (7287); **164**, (7327); **175**, (7890); **179**, (8134); **182**, (†8247), 8260, (8263); **183**, (8294), (8303).—§ 601 (Dronavadhap.): VII, 185, 8451. — § 603 (Nārāyanāstramoksh.): VII, 194, (8964); 196, (9035), 9074; 198, (9126); 200, (9289); 201, (9398); 202, (9494).-- § 604 (Karnap.): VIII, 1, 17; 2, 26, (34), (50); 4, 73 (Ambikasutah); 5, 90 (do.); 6, (151); 7, 190, (†213), 214, 216; 8, 224, 226, (227); 9, (252), 282, (283).—§ 605 (do.): VIII, 11, (400); 16, (610); 20, (770); 21, (821); 29, (1169); 31, (1249), (1265).-§ 607 (do.): VIII, 40, 1868; 44, 2026, 2027 (oniverane).- § 608 (do.): VIII, 46. (2126): 47. (2210); 48, (2234); 51, (2440); 60, 2991 (°sys putruih); 61, (3067); 66, 3334 (saputrona); 73, 3718; **74** $\phi\phi\phi$ , 3759, 3760, 3770, 3782; **75**, (†3804); **78**, (3940); 83, 4256; 93, (4834); 96, 5035 (Ambikanutah).-\$ 609 (Calyap.): IX, 1e, 40, 44, 51; 2, 57 (Ambikasutah), (59), 109 (Ambikāsutaļi), (111). — § 610 (do.): IX, 4, 235.— § 611 (do.): IX, 8, (380), (402); 1988, 1011.—§ 612 (Hradapraveçap.): IX, 29, (1586); 30, (1673).—§ 613 (Gadāyuddhap.): IX, 32, (1817); 33, 1923, 1930.—§ 615 (do.): IX, 35, 1973, 1974; 55, 3077, (3078); 56, 3129, 3154; **59**0, 3319 (°sya putrāḥ), 3339 (snushāç ca prasnushāç caiva Dh°+ya); 60, (3342); 61, (3388); 63, 3537, 3539, 3541, 3560, 3572, 3576, 3578 (after the slaughter of Duryodhana, Dh. was comforted by Krahna and Vyasa); 64. (3582).- § 616 (Sauptikap.): X, 1, (7); 2, 101; 6, (216); 8, (319), (470) (end of Sanjaya's narrative).—§ 618 (Jalapradāmkap.): XI, 1, 1, 4, (11) (comforted by Sanjaya); 3, (84); 4, (104); 5, (125); 6, (149); 7, (163) (discourse with Vidura); 8, 196, 203, 205, (ζ), 218 (°sya putrāṇāṃ yas tu jyeshthah çatasya vai), 242, 245 (comforted by Vyāsa); 9, 246, 249; 11, 307; 12, 335 (broke the iron statue of Bhīmasena); 13, 354; 14, 360, 374.—§ 619 (Strīvilāpap.): XI, 16, 435, 483; 17, 495 - 620 (Çrāddhap.): X1, 26, 762, (766), (773), (776), 799. - § 621 (Rājadh.): XII, 7, 178 (°sya putreshu), 182, 190.—§ 635 (do.): XII, 37, 1373.— § 637 (do.): XII, 40, 1447 (Kaurarah), 1448, 1458; 41, 1470, 1472; **42**, 1487, 1494; **44**, 1522; **45**, 1542.— § 640 (do.): XII, 54a, 1929.—§ 641 (do.): XII, 124, 4552, 4555, (4556), (4562), (4567), (4615), (4620), 4621 (discourses to Duryodhana about behaviour (cila)).- § 760 (Anuçasanik.): XIII, 111, 5403 (°purogamah). — § 768 (do.): XIII, 148, 6932 (°ādayo nṛpāḥ).—§ 776 (do.): XIII,

167, 7704.-- § 777 (Svargārohaņikam p.): XIII, 168, 7714, 7726, 7734, 7741, 7754; 169, 7772, 7776 (°mukhāḥ).— § 778 (Açvamedhikap.): XIV, 1, 1, 6.- § 780 (do.): XIV, 14, 369, 370.- 783 (Anugitap.): XIV, 52, 1502, (7), 1503, 1504, 1506, 1509. - § 784b (Uttanka): XIV, 53. 1547 ( syātmajā h) .- § 785 (Anugītāp.): XIV, 637, 1893; 66, 1941; 71π, 2059, 2060; 72, 2109; 78, 2294; 84, 2508; 87v, 2597; 88, 2608.—§ 787 (Açramavüsap.): XV, 1, 1, 4, 5, 11, 15, 19, 20, 28; 2, 32, 39, 44 (Ambikāsutah), 47, 56, 58; 3, 62, 65, 74, (76), (116), 118 (Ambikāsutaļ), (129), 135, 139, 146, 147; 4, 148; 5, 170; 6, (214); **7,** (235); **8,** (265), 272, 282; **9,** (283); **10,** 303, 309, 310, 353; 11, 356 (Ambikāeutah), 358, 366, 376; 12, 382 (rājarshih); 13, 395, 409; 14, 410, 423; 15, 428, 436; 16, 445, 446; 18, 498 (Ambikāsutah), 506, 510; 19, 533; 20, 541, 559, 562, 568, 570, 575 (Dh. retires into the forest together with Gändhari; Narada prophesies that after death they will go to the world of Kubera) .- § 788 (do.): XV, **22**, 599, 610; **23**, 622, 634; **24**, 638; **26**, (675), 691; 27, 718, 720, (8), 730, 738; 28c, 742 (the Pandavas visit Dh. in the forest). - § 789 (Putradarcanap.): XV, 29, 766, 775, 804; 31, 850 (was an incarnation of the Gandharva king of the same name, cf. § 130c), 863; 32, 869, 884, 888 (sees his dead sons, etc.).—§ 790 (do.): XV, 35, 941.— § 791 (do.): XV, 36, 957, 959, 961, 962 (Kauravanandana). - § 792 (Naradagamanap.): XV, 37, 1016, 1050 (Dh. and Gandhari and Kunti died in a forest conflagration); 39, 1094, 1102 (the funeral rites in honour of Dh., etc.).—§ 795 (Svargarohanap.): XVIII, 2, 71 (onya putrah Suyodhanah); 51, 148, 160 (attained to the world of Dhanecvara, i.e. Kubera).

Cf. also the following synonyms:-

Ajamidha, q.v.

Ambikāsuta ("son of Ambikā"): I, 420, 2248, 5701, 5870 ( $Dh^{\circ}$ ); II, 1790 (do.), 2620 (do.); III, 277 (do.), 606, 1915, 8456; VI, 127 ( $Dh^{\circ}$ ); VIII, 18, 73 ( $Dh^{\circ}$ ), 90 (do.), 214 (do.), 217 (do.), 226 (do.), 5035 (do.); IX, 57 (do.), 109 (do.), 3500; XV, 18, 29, 44 ( $Dh^{\circ}$ ), 55, 118 ( $Dh^{\circ}$ ), 176, 356 ( $Dh^{\circ}$ ), 427, 428 ( $Dh^{\circ}$ ), 498.

**Ambikeya** (do.): III, †219, †250 ( $Dh^{\circ}$ ), †253, 598; **V**, †688 ( $Dh^{\circ}$ ), †1092, †1397; VII, 8 ( $Dh^{\circ}$ ).

Bhārata, Bharataçārdūla, Bharataçreshtha, Bharatarshabha, Bharatasattama, q.v.

Kaurava, Kauravaçreshtha, Kauravarāja, Kauravendra, Kauravya, q.v.

Kuruçardüla, Kuruçreshtha, Kurūdvaha, Kurukulaçreshtha, Kurukulodvaha, Kurumukhya, Kurunandana, Kurupravīra, Kurupungava, Kururāja, Kurusattama, Kuruvamçavivardhana, Kuruvīra, Kuruvrddha, Kuruvrddhavarya, q.v.

Vaicitravīrya ("son of Vicitravīrya"): I, 500, 7382; II, †2139, 2457 (Dh°); III, 326, 600, †14744, †14747; V, †31, †38, †693 (Dh°), †945, 1334, 1353, †2411, †2428 (°sya sutaḥ, i.e. Duryodhana), 2551, 3084, 3112; VI, 38, 131; VIII, †1732 (°sya sutaḥ, i.e. Duryodhana); IX, 233; XI, 46, 93; XV, 46, †431, 709, 1058, 1078.

Dhṛtarāshtra, a serpent-king. § 17 (Uttanka): I, 3, 800.—§ 47 (Sarpanāmukath.): I, 35, 1558 (enumeration of serpents).—§ 67 (Sarpasattra): I, 57, 2155 (enumeration of the serpents of Dh.'s race).—§ 268 (Varuṇasabhāv.): II, 9, 361 (among the nāgas in the palace of Varuna).—

§ 549d (Pāṇḍavapr.): Dh. is the first of all nāgas: IV, 2, 44.—§ 564 (Mātalīyop.): V, 1037, 3631 (enumeration).— § 595 (Shoḍaçarāj., v. Pṛthu Vainya): VII, 69, 2415 (when the serpents milked the earth, Dh. was their milker).—§ 606 (Tripurākhyāna): VIII, 34, 1481 (daça nāgapatīn . . . Dhomukhān, became the pole of Çiva's chariot).—§ 793 (Mausalap.): XVI, 4η, †119.

Dhṛtarāshṭra<sup>3</sup>, a Gandharva. § 100 (Amçāvat.): I, 65, 2550 (among the Devagandharvas, the sons of Muni).—§ 191 (Arjuna): I, 123, 4811 (among the Devagandharvas who were present at the birth of Arjuna).—§ 778b (Samvartta-Maruttīya): XIV, 10, †257, †258, (†259), †259 (Gandharvam), †264 (messenger of Indru).—§ 789 (Putradarçanap.): XV, 31, 850 (Gandharvarājāh, incarnate as Dhṛtarāshṭra¹).—§ 795 (Svargārohaṇap.): XVIII, 4, 139 (Gandharvarājānam, identical with Dhṛtarāshṭra¹). Cf. Gandharva, Gandharvarāj, Gandharvarāja, Gandharvarājan.

Dhṛtarāshtra 4, a king, son of the elder Janamejaya. § 154 (Pūruvaṃç.): I, 94, 3745, 3747 (father of Kuṇḍika, etc.).

Dhrtarāshtra, Vaicitravīryi, an ancient king (properly identical with Dhrtarāshtra,). § 6150 (Baka,): IX, 41, 2319 (Vaicitravīryinah), 2324, 2328, 2329, 2331, 2343.

Dhṛtarāshtra, a king. § 757b (Hastikūṭa): XIII, 102, 4848, 4849, (†4853), (†4855), (†4857), †4857, (†4859), †4859, (†4861), (†4863), (†4866), †4866, (†4869), †4870, (†4872), †4873, (†4875), †4875, (†4878), †4879, (†4881), †4881, (†4883), (†4885), 4890, (4894), 4895 (in the shape of Dh. Indra put Gautama to test).

Dhrtarāshtra, pl. (°āḥ). § 267 (Yamasabhāv.): II, 8, 334 (100 Dhrtarāshtras in the palace of Yama).

Dhrtarāshtraja ("son of Dhrtarāshtra") = Duḥçāsana: II, 2298, 2303.

Dhrtarāshtraja<sup>2</sup> (do.) = Duryodhana: I, 2240; II, †2226; IV, 867 (Kauraryam); V, 98, 4960, 4961, 4964, 4971, 5278; VII, 6985; IX, 1453, 1916; XIV, 1495 (Kauravyah).

Dhṛtarāshṭraja' (do.) = Vikarṇa: II, 2261, 2281; IV, 1992 (V°).

**Dhrtarashtraja** (do.) = Yuyutsu: XIV, 1894 (Y°).

Dhrtarāshtraja, pl. (°āh) ("the sons of Dhrtarāshtra1"): I, 6250; II, 2556; III, 60, 596, 14897, 14955, 14975, 15243; Vl, 1624 (only B., C. has Dhār°). Cf. Dhārtarāshtra, pl.

Dhrtarāshtrajā ("daughter of Dhrtarāshtra'") - Duḥçalā: XIV, 2275 (D°), 2285.

Dhrtarāshtraputra ("son of Dhrtarāshtra'") = Duryodhana: IV, †2086, †2105; V, †28, †38, †2411.

Dhrtarāshtraputra, pl. ("the sons of Dhrtarāshtra"): III, †10278; V, †15, †21, †32, †2417, †2595. Cf. Dhārtarāshtra, pl.

[Dhṛtarāshṭra-putranāma-kathana] ("enumeration of the names of Dhṛtarāshṭra's sons"). § 182 (Sambhavap.): Enumeration of the children of Dhṛtarāshṭra (a) according to the succession of their birth (cf. § 130). Worthy wives were in time selected for all of them, and Duḥṭalā was given to Jayadratha (I, 117).

Dhrtarāshtrasūnu ("son of Dbrtarāshtra'") = Duryodhana: VIII, †4533.

Dhṛtarāshṭrasūnu, pl. (°avaḥ) ("the sons of Dhṛtarāshtra'"): VIII, †1744.

Dhrtarashtrasuta ("son of Dhrtarashtra ") = Duryodhane: I, 4508; III, 14874 (D°), 14879; IV, 1747 (Suyodhanas); V, 163, 4835 (D°); VIII, †1743.

Dhrtarashtrasuta (do.) = Yuyutsu: I, 4486.

Dhrtarāshtrasuta<sup>1</sup>, pl. (°aḥ) ("sons of Dhrtarāshtra<sup>1</sup>"):
III, 14974, 14988; V, 104; VIII, 3775; IX, 1455 (only B.,
C. has by error *Dhārta*°), 3375; XV, 54. Cf. Dhārtarāshtra, pl.

Dhṛtarāshṭrasuta<sup>2</sup>, pl. (°aḥ) ("sons of Dhṛtarūshṭra<sup>4</sup>"): I, 3748 (only B., v. Dhārtarāshṭrasuta<sup>1</sup>, pl.).

Dhrtarāshtrātmaja ("son of Dhrtarāshtra'") = Duryodhana: II, 1819; III, 287; V, 132, 5303; IX, 1706.

Dhrtarāshtrātmaja, pl. (°āḥ) ("sons of Dhrtarūshtra¹"):
I, 4836, 5093; IV, 1996 (dual °au = Vivimçati and Duhsaha);
XVIII, 168 (after death they became Yūtudhūnas). Cf.
Dhārtarāshtra, pl.

[Dhrtarāshtra - vivāha (ḥ)] ("marriage of Dhrtarāshtra""). § 174 (Sambhavap.): Bhīshma proposed to marry the two princes to Yādavī (i.e. Kuntī), and to the daughter of the Gāndhāra king Subala (i.e. Gāndhārī), and to the daughter of the Madra king. Gāndhārī had obtained from Çiva (cf. § 180) the boon that she should have 100 sons. She now was brought to the Kurus by her brother Çakuni (who then returned home), and given to Dhrtarāshtra. From love for her future husband she had bandaged her own eyes with cloth (I, 110).

Dhṛtarāshṭrī. § 126 (Amçāvat.): I, 66, 2620 (daughter of Tāmrā), 2622 (her offspring are the ducks and the swans).

Dhrtasena, a Kuru warrior. § 610 (Çalyap.): IX, 65, 294.

Dhrtatman = Vishnu (1000 names).

Dhṛtavarman, a Trigarta warrior. § 785 (Anugītāp.): XIV, 74, 2156, 2157, 2159, 2161, 2164, 2168 (vanquished by Arjuna).

Dhṛtavatī, a river. § 574 (Jambūkh.): VI, 9λ, 331 (only C., B. has Ghṛtavatī), 339 (only B., C. has Dhṛtimatī).

Dhṛtāyudha, a Kuru warrior. § 604 (Karnap.): VIII, 7, 209 (PCR. has Crutōyudha).

Dhṛti¹ ("resolution," personif.). § 115 (Amçāvat.): I, 66, 2578 (daughter of Daksha and wife of Dharma).—§ 132 (do.): l, 67, 2794 (Siddhi and Dhṛti became incarnate as Kuntī and Mādrī).—§ 330 (Indradarçana): III, 37, 1488 (only B., C. has Dyuti).—§ 565 (Gālavac.): V, 117, 3974 (reme... yathā... Dhṛtyām Dharmaç ca, wife of Dharma).—§ 595 (Sṛñjaya): VII, 55a, 2143 (Parvata asks if the daughter of Sṛñjaya is Dho, etc.).—§ 606 (Tripurākhyāna): VIII, 34, 1484 (was transformed into a skin to cover the chariot of Çiva).—§ 615u (Skanda): IX, 46κ, 2682.

**Dhṛti**<sup>2</sup> = Çiva (1000 names<sup>1</sup>).

Dhrti<sup>3</sup>, a Viçvadeva. § 749 (Ānuçās.): XIII, 91γ, 4355 (enumeration).

Dhrtimat 1, a fire. § 493 (Āngirasa): III, 221, 14188.

Dhrtimat<sup>2</sup>, a varsha in Kuçadvīpa. § 575 (Bhūmip.): VI, 125, 454 (the fifth varsha in Kuçadvīpa).

Dhrtimat' = Qiva (1000 names 2).

Dhrtimatī, a river. § 574 (Jambūkh.): VI, 9\(\lambda\), 339 (only C., B. has Dhrtavatī).

Dhumaketana - Civa (1000 names).

**Dhümaketu** 1 = Agni, q.v. (add I, 8174).

Dhūmaketu 2 = Sūrya (the Sun): III, 155.

Dhumaketu = Çiva (1000 names ).

Dhūmavatī, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8000.

Dhūminī, wife of Ajamīdha. § 152 (Pūruvamç.): I, 94, 3722 (mother of Rksha).

Dhümorņā¹, wife of Mārkandeya. § 768b (Umā-Maheç-varas.): XIII, 148γ, 6750 (Mārkandeyaeya Dhoṇā, ac. eadhei).

Dhūmorņā<sup>2</sup>, wife of Yama. § 775 (Ānuçāsanik.): XIII, 166a, 7637 (Yamo Dh<sup>o</sup>ayā saha).

Dhumra , a warrior of Skanda. § 615u (Skanda): IX, 45n, 2566.

**Dhūmra**<sup>2</sup> = Çiva: VII, 2876; XII, 10359 (1000 names<sup>1</sup>).

Dhumra. § 116 (Vasu, p!.): I, 66, 2583 (mother of the Vasu Dhara (and the Vasu Dhruva?)).

Dhūmrāksha, a Rūkshasa. § 538 (Kumbhakarnavadha): III, 286, 16383, 16388, 16392, 16393 (*Rūkshasottamam*, slain by Hanumat), 16396 (nihatam).—§ 540 (Indrajidvadha): III, 288, 16438 (hatam).

Dhūmrākshī - Durgā (Umā): VI, 801.

Dhundhu<sup>1</sup>, an Asura, son of Madhu and Kaiṭabha. § 474b (Dhundhumārop.): III, 201, 13511 (mahāsuraḥ). — § 475 (do.): III, 202, 13532 (Madhu-Kaiṭabhayoḥ putraḥ), 13545. — § 478 (do.): III, 204, 13582, 13586, 13587 (Madhu-Kaiṭabhayoḥ putraḥ), 13598 (mahāsuraḥ), 13599, 13602, 13603, 13614 (slain by Kuvalūçva), 13623 (mahā-Daityaḥ). Cf. Asura.

Dhundhu<sup>2</sup>, an ancient king. § 761 (Ånuçāsanik.): XIII, 115ê, 5668 (among the kings who did not eat meat during the month of Kārttika).

Dhundhumāra ("slayer of Dhundhu") = Kuvalāçva. § 474 (Mārkaṇdeyas.): III, 201, 13486 ("tvam).—§ 474b (Dhundhumārop.): III, 201, 13489, 13490 ("tvam), 13514.—§ 478 (do.): III, 204, 13595, 13615 (origin of the naue), 13628.—§ 599 (Jayadrathavadhap.): VII, 94e, 3450.—§ 656 (Khadgotpatti): XII, 166e, 6196 (Dh. received the sword from Ailavila, from Dh. it passed into the hands of Kāmboja).—§ 723 (Ânuçāsanik.): XIII, 6a, 333 (Dh°aç ca rājarshiḥ sattreshv eva jarān gatah | prītidāyam parityajya sushvūpa sa Girivraje).—§ 751b (Çapathavidhi): XIII, 94a, 4551, (4567).—§ 775 (Ānuçāsanik.): XIII, 166q, 7675 (enumeration).

[Dhundhumāropākhyāna(m)] ("the episode about the slayer of Dhundhu"). Cf. Dhaundumära(m) upākhyāna(m). § 474 (Markund.): The great rehi Uttanka, in his hermitage in the wilderness, by severe penances for numberless years obtained that Vishau appeared to him, and having been praised by him (vv. 13494-13503) (a), granted him that he should always remain virtuous and devoted to Vishnu, and that he should obtain a yoga power and urge Kuvalāçva (son of Brhadaçva of Ikshvāku's race), who had been furnished with yoga power from Vishnu, to kill the Asura Dhundhu (III. 201).- § 475: After the death of Ikshvaku, Caçada was king in Ayodhyā. List of Caçada's descendants: Caçada > Kakutetha > Anenae > Prthu > Viçvagaçva > Adri > Yuvanāçva > Çrava> Çravastaka (who built Çravasti) > Brhadaçva > Kuvalāçva > 21,000 sons. — § 476 : Having installed Kuvalāçva on the throne, Brhadaçva retired into the forest as an ascetic. Then Uttanka asked him first to slay the Daitya chief Dhundhu (son of Madhu and Kaitabha), who dwelt underground in the sea Ujjālaka, which was full of sand, in the desert, practised austerities with a view to destroy the gods and the three worlds, Brahmán having granted him that he could not be slain by gods, Daityas, Rakshasas, Yakshas, and Gandharvas. "Every year, when he sleeps covered with sand and begins to breathe, the earth trembles for seven days, and the sand raised by his breath shrouds the sun." He then told him the boon granted by Vishnu (see § 474) (III, 202). They agreed that Kuvalaçva should slay the Daitya, and Brhadaçva retired to the forest.—§ 477: Asked by Yudhishthira, Markandeya related: During the cataclysm, when Vishnu, wearing a crown and the Kaustubha, and dressed in yellow (pita) silk, stretched over many yojanas,

lay sleeping on the hood of Cosha, who encircled the earth, and a lotus sprang from his navel, and from that lotus Brahman, who is the four Vedas with four faces, the Danavas Madhu and Kaitabha began to terrify Brahman. Vishnu awoke, and offered to grant them a boon, and as they wished to grant him a boon, he chose that they should be slain by him, and at their request he promised to slay them on a wholly uncovered spot, and that they should become his sons; as only his thighs were uncovered, he there cut off their heads with his discus (III, 203).- § 478: Their son was Dhundhu. Description of his penances, and the boon he obtained from Brahmán, etc. (see § 476). When Kuvaldeva, with his 21,000 sons and his troops, and Uttanka set out, an aërial voice was heard, the gods showered flowers, etc., and the gods, Gandharvas, and great rshis came to behold the encounter. At the request of Uttanka, Vishnu filled Kuvakaçva with his own energy. He let his sons excavate the sea of sands in seven days, and then they aroused the Danava, assailing him with arrows, etc. He swallowed the arrows and vomited flames, which consumed all the sons of Kuvalāçva, but were extinguished by a stream of water flowing from the body of Kuvalacva, who then burnt him with the Brahmastra, whence he was named Dhundhumara ("slayer of Dhundhu"). The gods and great rehis granted him the boon that he should always be able to give wealth to brahmans, etc. Then the gods and great rahis went away to their abodes. Kuralaços had three sons left - Drahaçva, Kapilaçva, and Candraçva, from whom sprang the Ikahvāku kings. Blessing upon the reader (III, 204).

Dhurandhara, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, Θμ. 349 (in Bhāratavarshu).

Dhūrjati = Çiva: VII, 9621 (etymology); XIII, 7510.

Dhūrta<sup>1</sup>, an ancient king. § 6 (Anukram.): I, 1a, 231 (in Sanjaya's enumeration).

Dhurta 2 - Çiva (1000 names 1).

Dhurtaka, a serpent. § 66 (Sarpasattra): I, 57, 2154 (of Kauravya's race).

Dhūrya - Vishņu (1000 names).

Dhūtapāpā, a river. § 574 (Jambūkh.): VI, 9λ, 325...

Dhvajavatí. § 565 (Gālavac.): V, 110, 3813 (atra—in the west—Dhor nāma kumārī Harimedhasah | ākāçe tishtha tishtheli tasthau Sūryasya çāsanāt).

Dhvajin, an ancient king. § 267 (Yamasabhāv.): II, 8, 324 (in the palace of Yama).

Dhvajinyutsavasanketa, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, Θν, 368 (in the south). Cf. Utsavasanketa, pl.

Dic, a river. § 574 (Jambūkh.): VI, 9λ, 327.

Diçā ("quarter," viz. the northern, personif.). § 7316 (Ashtāvakra-Diksamv.): XIII, 19, 1390 (Ashtāvakrasya samvādam Doayā saha).

**Diçācakshu(s)**, a Suparņa, the son of Garuda. § 564 (Mātalīyop): V,  $101\beta$ , 3595.

\*diçah ("the quarters," personif.): IX, 2514; XII, 11613, 11707, 12606.

Diçah = Skanda: III, 14639. Do. = Vishņu (1000 names). Diçam gaja(h) = Mahāpurusha (Mahāpurushastava).

Dicam pati(h) = Civa: XIV, 198, 201.

Diganta = Civa: X, 256.

Digbhanu - Mahapurusha (Mahapurushastava).

Diggaja, pl. (°aḥ) (" the elephants of the quarters"). § 766 (Anuçasanik.): XIII, 132, (6162).

**Digvāsas** - Çiva: XIII, 695, 753, 808, 898, 1155 (1000 names<sup>2</sup>).

Digvijaya! ("conquest of the four quarters of the world"). § 11 (Anukram.): I, 1, 409 (Pandavanam, i.e. Digvijayaparvan). Do., adj. (sc. parvan, i.e. Digvijayaparvan). § 10 (Anukram.): I, 1, 317, 318.

[Digvijayaparvan] ("the section treating of the conquest of the four quarters"), the 24th of the minor parvens, II, 25-32. (Cf. Digvijaya.) § 278: Arjuna, having obtained his bow, etc., prevailed upon Yudhishthira to let him subdue the North. Arjuna set out on the celestial chariot which he had obtained from Agni, and subdued the North ("the region presided over by Dhanada"), while Bhīmasena subjugated the East, Sahadeva the South, and Nakula the West, and Yudhishthira stayed within Khandavaprastha (II, 25).- § 279: The campaign of Arjuna (q.v.) is narrated in full (II, 26-28).- § 280: Full description of Bhīmasens's (q.v.) campaign towards the East (II, 29-30).—§ 281: Full narration of Sahadeva's (q.v.) campaign towards the South (II, 31, 1105-1123) -- \$ 282: s, v. Sahadeva; b, v. Māhishmatī (II, 31, 1124-1143, a).—§ 283: a, v. Sahadeva; b, v. Agni (enumeration of names) (II, 31, 1143, b-1154).- § 284: v. Sahadeva (II, 31, 1155-1182).- § 285: Full description of the campaign of Nakula (q.v.) towards the West (II, 32).

Dikpati = Mahāpurusha (Mahāpurushastava).

Dikshita - Çiva (1000 names 1).

Dilipa , an ancient king, the father of Bhagiratha. § 61 (Sarpasattra): 1, 55, †2109 (Khattanga-Nābhaga-Dilīpakalpa, i.e. Janamejaya).—§ 267 (Yamasabhāv.): II, 8, 325 (in the palace of Yama).- \$ 336 (Indralokābhig.): III, 43, 1769 (rajarshayah . . . Dopramukhah). - § 389 (Gangavatarana): III. 107, 9915 (son of Amcumat), 9916, 9919 (father of Bhagiratha).- § 582 (Bhagavadyanap.): V, 90, 3146. - § 573 (Ambopākhyānap.): V, 186, 7355 (°syāçrams). -- § 574 (Jambükh.): VI, 9aa, 316.- § 595 (Shodaçarāj.): D. Ailavila (Khattangasya (B. otvao), v. 2269) performed 100 sacrifices (description); at his sacrifices the road was made of gold. The gods, headed by Indra, regarded him as Dharma himself, and used to come to him; when he fought on the water his two wheels never sank in. Those who saw him attained to heaven (VII, 61): VII, 61, 2263 (Ailavilam), 2265, 2268.- § 621 (Rājadh.): XII, 80, 238.-§ 632b (Shodaçarāj., v. § 595): XII, 29, 964, 970, 971, 972.—§ 746 (Anuçasanik.): XIII, 76, †3691 (attained to heaven on account of gifts of kine).- § 751b (Capathavidhi): XIII, 94a, †4551, (4568). — § 761 (Anuçasanik.): XIII, 115 $\gamma$ , 5661.—§ 775 (do.): XIII, 168 $\eta$ , 7675. Cf. Ailavila, Khatvānga.

Dilīpa<sup>2</sup>, a serpent. § 564 (Mātalīyop.): V, 1037, 3631.

Dimbhaka, a follower of Jarasandha. § 273 (Rājasūyārambhap.): II, 14, 576 (Hamsa-P°au, among the allies of Jarasandha), 601 (do.), 605, 607 (on the false report of the death of Hamsa, P. commits suicide).—§ 275 (do.): II, 19, 765 (Hamsa-P°au, followers of Jarasandha).—§ 276 (Jarasandhavadhap.): II, 20, 768 (do.).—§ 277 (do.): II, 22, 886 (the same as Citrasena, the senāpati of Jarasandha).

Dînakrt - Sûrya (the Sun): III, 192.

Dīnasādhaka - Civa (1000 names 1).

Dindika, a mouse. § 571 (Ulükadütägamanap.): V, 160, 5440, 5442, 5443, 5446 (the story of the wicked cat).

Dîpaka, a Suparna, the son of Garuda. § 564 (Mātaliyop.): V. 101\$\mu\$, 3596.

955 Dipta—Diti.

Dipta - Civa: XIV, 202.

Diptacakti = Skanda: III, 14632.

Dīptaketu, an ancient king. § 6 (Anukram.): I, 1a, 231 (in Sañjava's enumeration).

Diptakirti = Skanda: III, 14630.

Dîptāksha, pl. (°āḥ), a people. § 562 (Bhagavadyānap.): V, 74<sub>7</sub>, 2731 (°āṇāṃ Purūravaḥ).

Dīptāksha = Çiva: XIV, 202.

\*Dîptāmçu = Sûrya (the Sun): I, 6532; III, 148.

Diptamurti - Vishnu (1000 names).

Diptaroman, a Viçvadeva. § 749 (Ânuçāsanik.): XIII, 91γ, 4356 (enumeration).

Dīptasūryāgnijaţila = Çiva (1000 names 1).

Diptavarna = Skanda: III, 14631.

Dīpti, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91<sub>γ</sub>, 4359 (enumeration).

Dīptoda, a tīrtha. § 383 (Paraçu-Rāma): III, 99, 8685 (on Vadhusarā, there Bhṛgu performed austerities). Cf. Bhṛgos tīrtha(m).

Dîrgha<sup>1</sup>, a Māgadha king. § 177 (Pāṇḍudigvijaya): I, 113, 4451 (goptā Magadharāshṭrasya Do Rājagrhs, slain by Pāndu).

Dirgha = Qiva (1000 names 3).

Dīrghabāhu, son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2740.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4553.—§ 585 (Bhīshmavadhap.): VI, 9600, 4349 (among other sons of Dhṛtarāshṭra, who are slain by Bhīmasena).— § 599 (Jayadrathavadhap.): VII, 127vv, 5177 (among several sons of Dhṛtarāshṭra who encompass Bhīmasena).— § 600 (Ghaṭotkacavadhap.): VII, 16400, 7337.

Dirghajihva, an Asura, son of Danu. § 93 (Amçāvat.):
I, 65, 2538 (Dānavaḥ).—§ 130 (do.): I, 67, 2675 (Dānavarhabhaḥ, incarnate as Kāçirāja).

Dīrghajihvā', a Rākshasī. § 544 (Yudhishthirāçvāsa): III. 292, 16605 (*Rākshasī*, had been slain by Indra).

Dîrghajihvā<sup>2</sup>, a māt<sub>r</sub>. § 615π (Skanda): IX, 46θ, 2641. Dīrghalocana, son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, 67, 2739.—§ 209 (Drupadaçāsana): I, 138, 5461.— § 585 (Bhīshmavadhap.): VI, 96θθ, 4349 (among other sons of Dhṛtarāshṭra who are slain (?) by Bhīmasena).— § 593 (Abhimanyuvadhap.): VII, 37κ, 1610, (λ), 1614 (slain by Abhimanyu).—§ 599 (Jayadrathavadhap.): VII, 127νν, 5178. Cf. next.

Dirghanetra = Dirghalocana. § 599 (Jayadrathavadhap.): VII, 127ff, 5204 (slain by Bhimasena).

Dirghaprajña, a king. § 130 (Amçāvat.): I, 67, 2652 (incarnation of the Asura Vṛshaparvan).—§ 554 (Sainyodyogap.): V, 4γ, 75 (among the princes to whom the Pāndavas ought to send messengers). Cf. Dirghayajña.

Dîrgharoma, son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭra-putranāmak.): I, 117, 4552.

Dīrghasattra, a tīrtha. § 360 (Tīrthayātrāp.): III, 82, 5050, 5051.

Dirghatamas, a rehi. § 170 (cf. Bhīshma-Satyavatīsamvāda): Bhīshma continued: The rehi Utathya had a wife named Mamatā; his younger brother Brhaspati, the purchita of the gods, approached Mamatā, who by Utathya was pregnant with a child, who even while being in his mother's womb had studied the Vedas and the six Angas. The embryo kicked him out with his foot, and the semen fell upon the earth. Brhaspati cursed him; so he was born blind, and came to be called Dirghatamas ("tamo dirgham pracekshyasi"). The wife of Dirghatamas was a brāhmasī,

Pradveshi by name. With her he begat Gautama and other sons; and he (Dirghalamas), who knew the Vedas and Angas, having learnt the Godharma (i.e. prakaçamaithuna, NII.) from Saurabheya (i.e. son of the Kamadhenu, Nil.) began to practise it. He therefore was excluded by the rehis from the asylum, and accosted in harsh words by his wife, who said that she would no more support him and his children. Dirghatamas then established the rule that from that day every woman should have to adhere to one husband for life, whether he were dead or alive, etc. She then caused her sons to tie him on a raft and throw him into the Ganga. Drifting along, he passed through the territories of many kings, until he was taken up by king Bali, who wanted him to raise up offspring. But Bali's queen Sudeshna, who saw that he was blind, sent a Cudra woman in her stead, who was her nurse, with whom the rshi begat eleven sons, Kakshivat, etc. As these sons were his own and not Bali's, Bali sent Sudeshna to him, and Dirghatamas, after merely touching her person, told her: "Thou shalt have five children named Anga, Vanga, Kalinga, Pundra, and Suhma." Their dominions have come to be called after their names: I, 104, 4192, 4198, (4202), 4218.—§ 266 (Çakrasabhāv.): II, 7, 293 (in the palace of Indra).—§ 717b (Nārāyaṇīya): XII, 342, 13182 (originally he, on account of his blindness, was called D., but when he had been cured by invoking Nārāyana as Keçava, he was called Gotama).—§ 775 (Ānuçāsanik.): XIII, 166, 7668 (among the rshis of the west). Cf. Autathya (see Additions), Gotama, Utathyaputra.

Dirghavenu, pl. (°avań), a people. § 295 (Dyūtap.): II, 52, 1859 (brought tribute to Yudhishthira).

Dīrghayajňa, king of Ayodhyā. § 280 (Bhīmasena): II, 30, 1076 (Ayodhyāyām, vanquished by Bhīmasena on his digvijaya). Cf. Dīrghaprajūa.

Dīrghāyus, son of Açyutāyus. § 599 (Jayadrathavadhap.): VII, 93, 3364 (slain by Arjuna).

Diti, the daughter of Daksha, the wife of Kacyapa and mother of the Daityas. § 84 (Adivamçavataranap.): 1, 64, 2486 (°ch putrāh, i.e. the Daityus).—§ 87 (Amçavat.): I, 65, 2520 (daughter of Daksha and wife of Kaçyapa). — § 89 (do.): I, 65, 2525 (mother of Hiranyakacipu). - § 130 (do.): I, 67, 2641 (°eh putro Iliranyakagipuh). - § 237 (Vaivāhikap.): I, 193, †7176 (cakrāma Vajrīva Deļ suteshu -i.e. the Duityas-sarvaic on devair rehibbic on jushtah).-§ 270 (Brahmasabhāv.): II, 11, 456 (in the palace of Brahmán).—§ 310 (Āranyakap.): III, 3a, 155 (°ch sutah = Surya, but read with B. 'ditch sutah) .- § 422b (Naraka): III, 142, 10917 (oh sutah, i.e. Naraka).—§ 441 (Nivatakavacayuddhap.): III, 165, †11909 (sapta pūgān Diteh sutanam, i.e. the Duityas, slain by Indra).—§ 444 (do.): III, 169, 12094 ("ch putrah, i.e. the Nivatakavacas). - § 565 (Galavacarita): V, 110, 3808 (atra-i.c. in the westdevim Ditim ūtmaprasavadhāriņim | vigarbhām akaroc Chakro yatra jāto Marudgaņaķ).—§ 596 (Pratijnāp.): VII, 73, 2608 (°ch puram). — § 608 (Karnap.): VIII, 68κ, †3393 (tava Kunti putro jato Diter Vishnur ivarihanta, but read 'ditor with B.) .- § 664 (Mokshadh.): XII, 207e, 7537 (eldest daughter of Daksha), 7545 (mother of the Asuras).-§ 714 (Cukakrtya): XII, 329, 12417 (evam etc Doch putra Mārutāh paramādbhutāh, i.e. the winds; B. and Nil. read 'ditch, but cf. V, 3808).- § 7196 (Gautami-lubdhaka-vyāla-Mrtyu-Kāla-samv.): XIII, 1a, 55 (PCR. has Aditi).--§ 780g (Upamanyu): XIII, 140, 796 (°ch sutun, i.e. the Daityas).

Ditija ("son of Diti") = Hiranyakacipu: III, 15836.

**Difija**<sup>2</sup> (do.) = Vrtra: XII, 10137.

Ditijantaka = Skanda: III, 14644.

Ditinandana ' ("son of Diti") = Hiranyakaçipu: 1II, 15834; XII, 12943.

Ditinandana 2 (do.) = Vātāpi: III, 8544.

Divākara<sup>1</sup>, a Suparņa, the son of Garuda. § 564 (Mātalīyop.): V. 101\$\beta\$, 3599.

Divākara 2 = Sūrya (the Sun), q.v.

Divaspati - Mahāpurusha (Mahāpurushastava).

Divasprç' = Kṛshṇa: XII, 1511.

Divasprç<sup>2</sup> = Vishnu (1000 names).

Divaukasām pushkariņī, a tīrtha. § 370 (Tīrtha-yūtrāp.): III, 84, 8096.

Diviratha', the son of Bhumanyu. § 152 (Pūruvamç.): I, 94, 3714 (son of Bhumanyu and Pushkarini (?)).

Diviratha<sup>2</sup>, the son of Dadhivāhana. § 638b (Rāmopākhyāna): XII, 49, 1796 (*Dadhivāhanapautras tu putro D<sup>o</sup>sya ca*, cf. Dadhivāhana-pautra).

Divodāsa, king of the Kāçis, son of Bhīmasena or Sudeva. § 267 (Yamasabhāv.): II, 8, 322 (in the palace of Yama).—
§ 565 (Gālavacarita): V. 116, 3959; 117, 3960 (Kāçīnām içvaraḥ... Bhaimasenih), (3963), 3977 (begat Pratardana with Mādhavī), 3978, 3980.—§ 641 (Rājadh.): XII, 96, 3577 (having subjugated his foes, D. took away their sacrificial fires, etc.; therefore he was deprived of the merit of his conquests).—§ 730b (Vītahavyop.): XIII, 30, 1949 (°pitāmahaḥ| Haryaçraḥ), 1954 (Saudevaḥ Kāçīçaḥ), 1955 (rebuilt the city Vārānasī), 1959, 1961, 1936 (D. was vanquished by the Haihayas (Vītahavyas); in order that D. might have a son Bharadvāja performed a sacrifice; then Pratardana was born who defeated the enemies), 1985 (°ātmajaḥ, i e. Pratardana).—§ 775 (Ānuçāsanik.): XIII, 1667, 7682. Cf. Bhaimaseni, Kūçīça, Saudeva, Sudevatanaya.

**Divodāsātmaja** ("the son of Divodāsa") = Pratardana: XIII, 1985.

Divya = Kṛshṇa: XII, 1635.

Divyacakshus = Civa: XII, 2878.

Divyagovrshabhadhvaja - Çiva: XIV, 209.

Divyakarmakrt, a Viçvadeva. § 749 (Ånuçāsanik.): XIII, 91γ. 4360 (enumeration).

Divyakata, a city. § 285 (Nakula): II, 32, 1193 (puram, in the west, conquered by Nakula on his digvijaya).

Divyasūnu, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ. 4355 (enumeration).

Divyātman = Krahņa: XII, 1667.

Drasthätman = Kṛshṇa: XII, 1651.

Draunaputra, v. Dronaputra.

Draunāyani ("son of Drona") — Açvatthāman: I, †7019; VI, 4201; VII, 1095, 1367 (C. by error *Dro*°), 9109, 9331, †9337; VIII, †665, 2655, 2662, 2670; X, 463; XI, 586. Drauni (do.) = Acvatthaman: I. †196, †200, 302, 562, 563, 567, 569, 575, 577; II, 1287, 1530, 2014; III, 8283, 15084; IV, 1150, 1302, 1488, 1550 (C. by error Dro°), 1583, 1596, 1624, 1643, 1733, 1899, 1901, 1906, 1909, †2117, †2131, 2203; V, 2159, 2185, 2189, 2192, 2201, 2206 (C. by error Dro°), 2281, 2375, 2502, 2966, 4796, 7563, 7576, 7585 (promised to slay the army of Yudhishthira in ten days); VI, 1714, 2145, 2160, 2361, 2362, 2363, 2365, 2497, 2680, 2687, 2690, 2910, 2928, 3199, 3205, 3206, 3212, 3330, 3555, 3602, 3607, 3608, 3610, 3613, 3838, 3857, 3858, 4133, 4210 (attacked by Nīla), 4211, 4214, 4218 (attacked by Ghatotkaca), 4221, 4223, 4244, 4458 (all. to Goharanaparvan), 4545, 4626, 4627, 4629, 4633, 4635, 4636, 5164, 5167, 5364, 5384; VII, 633, 1093, 1366, 1368, 1377, 1410, 1589, 1609, 1650, 1838, 1864, 1873, 1875, 1876 (read Draunim with B.), 1896, 2575, 2629, 2673, 3023, 3539, 3865, 3894, 3913, 3918, 3922, 3923, 3937, 4310, 5629, 5809, 5810, 5812, 5813, 5818, 6075, 6077, 6107, 6108, 6124, 6205, 6247, 6252, 6299, 6303, 6371, 6784, 6800, 6806, 6808, 6809, 6814, 6815, 6817, 6819, 6825, 6829, 6830, 6832, 6834, 6835, 6837, 6838, 6844, 6854, 6856, 6859, 6860, 6866, 6869, 6872, 6875, 6877, 6878 (C. by error Droc), 6879 (do.), 6880, 6882 (C. by error Dro°), 6887 (do.), 6889, 6892 (C. by error Druo, 6894, 6896, 6907, 6908, 6909, 6911, 6913, 6917, 6921, 7031, 7042, 7043, 7057, 7087, 7124, 7133, 7143, 7163, 7164, 7165, 7166, 7168, 7171, 7173, 7175, 7176, 7184, 7187, 7194, 7197, 7199, 7200, †7290, 7345, 7351, 7414, 7415, 7416, 7419, 7421, 7424, 7425, 7426, 7428, 7434, 7435, 7627, 7734, 8031, 8309, 8544, 8797, 8853, 8962, 8979, 9034, 9061, 9110, 9209, 9223, 9240, 9244, 9250, 9265, 9271, 9289, 9295, 9298, 9299, 9300, 9302, 9317, 9319, 9323, 9333, 9334, 9335, 9336, †9338, †9339, 9345, 9346, 9347, 9348, 9350, 9351, 9354, 9355, 9359, 9361, 9364, 9366, 9373, 9375, 9381, 9382, 9387, 9403, 9405, 9435, 9437, 9514; VIII, 45, 492, 564, 566, 568, 570, 572, 574, 575, 582, 587, 600, 631, 633, 636, 640, 642, 645, 657, 660, 663, †667, †674, †677, †680, †681, †682, **†684, 772, 781, 790, 794, 796, 797, 799, 802, 803, 805,** 808, †810, †812, 1126, 1224, 1225, 1332 (C. by error Drā°), 1947, 2507, 2610, 2652, 2663, 2670, 2672, 2673, 2674, 2677, 2680, 2690, 2810, 2814, 2819, 2823, 2825, 2829, 2831, 2845, 2904, 2928, 2929, 2932, 2933, 2934, 2942, 2944, 2947, 2950, 2953, 2956, 2957, 2958, 2959, 2961, 2962, 2966, 2989, 3215, 3221, 3225, 3229, 3231, 3233, **†3239, 3242, 3243, †3285, †3358, †3359, 3646, 3706, †3819,** 3941, 4012, 4035, †4077, †4079, †4231, †4307, †4316, †4338; IX, 36, (310), 373, 566, 705, 706, 725, 735, 736, 739, 740, 742, 744, 749, 861, 1447, 1622, 1681 (only B., C. has by error Dronah), 1692, 1734, 3575, 3637, 3658, 3668; X, 16, 28, 45, 148, 161, 215, 216, 217, 225, 226, 227, 231, (252), 299, 302, (306), 310, 327, 331, 337, 340, 355, 361 (C. by error *Dro*°), 373, 377, 386, 390, 391, 392, 397 (C. by error Dro°), 398, 401, 405, 435, 448, 450, 461, 470, 475, 586, 587, 588, 592, 600, 607 (C. by error Droc), 629, 641, 645, 660, 662, 664, 665, 670, 689, 697, 698, (714), 721, 722, 726, 742, 761, 765, 811; XI, 289, 309, 312; XIII, 7121 (A°); XIV, 1805, 1974, 2000; XV, 858 (Rudrajam).

**Draupada** ("son of Drupada") = Çikhandin: VI, 4966 ( $\mathcal{C}$ , only B., C. has by error *Drupada*,); VIII, †3506 ( $\mathcal{C}$ ).

Draupadeya, pl. (°ah) ("sons of Draupadi"), the five sons of the Pandavas and Draupadi. § 4 (Anukram.): I, 1, 210 (all. to § 616).—§ 11 (Parvasangr.): I, 2, 429 (read

with B. navanam instead of tayanam, all. to § 321), 570 (all. to § 616).—§ 130 (Amçavat.): I, 67, 2762 (pañca, incarnations of the Vicvadevagana; their names are: Prativindhya, Sutasoma (C. Sutao), Crutakīrti, Catānīka (Nakulik), and Orutasena, cf. v. 2451).- § 253 (Haranāharanap.): I, 221, 8046 (born with intervals of one year; their names are: Prativindhya (by Yudhishthira), Sutasoma (by Bhīmasena), Crutakarman (by Arjuna), Catānīka (by Nakula), and Crutasena (by Sahadeva)). - § 292 (Rājasūyikap.): II, 45a, 1609 (accompanied the Parvatīyas, etc.). - § 321 (Saubhavadhop.): III, 22, 897 (when the Pandavas went to the forest, Dhrshtadyumna took the D. with him to his capital).—§ 554 (Sainyodyogap.): V, 1, †6 (kumārāķ). -§ 556 (Sanjayayanap.): V, 22, †684 (pañca).-§ 561 (Yānasandhip.): V, 48, †1839;  $50_{\eta}$ , 2008; 56, †2231 (kumārān); 57, 2251.—§ 569 (Bhagavadyānap.): V, 141, 4737 (pañea), 4743 (do.), 4748 (do.), 4778.- 570 (Sainyaniryanap.): V, 151, 5144; 1527, 5152.- § 571 (Ulūkadütäg.): V, 162, 5592; 164e, 5709 (are pitted against the Trigartas).- § 572 (Rathātirathas.): V, 170, 5879 (pañca, regarded as maharathas). — § 573 (Ambopākhyānap.): V, 1840, 7629, (1), 7635.—§ 576 (Bhagavadgītāp.): VI, 19, 711 (protected Bhīmasena); 250, 835, 847.—§ 578 (Bhīshmavadhap.): VI,  $50\xi$ , 2068 ( $\pi$ ), 2082 (in the wings of Yudhishthira's array); 51aa, 2118.- § 579 (do.): VI, 525. 2150.—§ 580 (do.): VI,  $57\kappa$ , 2454.—§ 581 (do.): VI, 627, 2733; 631, 2789.—§ 582 (do.): VI, 69a, 3066 (in the back of Yudhishthira's array), 3081.- § 583 (do.): VI, 75a, 3283 (in the neck of the Pandavas' makaravyūha); 77λ, 3394; 78, 3438 (fought with Duryodhana); 79ν, 3470.- \$ 585 (do.): VI, 870, 3867; 89F, 3949; 9588, 4254, (es), 4271, 4310 (pañca, fought with Bhagudatta) .-§ 586 (do.): VI, 100, 4565, 4566 (fought with Alambusha). - § 587 (do.): VI, 108, 4998; 118v, 5554.- § 589 (Droṇābhishekap.): VII, 87, 228; 10, 356 (proceeded against Droua).- \$ 590 (do.): VII, 14a, 578; 16, 626, 628 (fought with Vrshasena), (γ), 646. — § 592 (Samçaptakavadhap.): VII, 23, 1035 (description of their standards: pañcanam Doanam pratima dhvajabhushanam | Dharma-Maruta-Cakranam Acvinoç ca mahātmanoh), 1041 (enumeration of their bows: Raudram Agneyam Kauberyam Yamyam Giriçam eva ca | pancanam Danam dhanuratnam, Bharata!); 25, 1095 (fought with Acvatthaman; PCR. reads Draupadoyah = Prativindhya); 267, 1186.—§ 593 (Abhimanyuvadhap.): V.II, 356, 1511; 400, 1691, 1694 (description of their standards : Dharma - Maruta - Çakranam Açvinoh pratimas tathā | dhārayanto dhvajāgreshu Doah); 43p, 1770.—§ 597 (Pratijnap.): VII, 83a, 2951.- § 598 (Jayadrathavadhap.): VII, 858, 3050.- \$ 599 (do.): VII, 955, 3527 (fought with Balhīka); 96, 3553 (do.); 106, 3979 (fought with Saumadatti, i.e. Bhūriçravas); 108, 4053 (do.); 109 m, 4111, 4118; 111υ, 4282; 114ψ, 4502; 124λλ, 5002. -§ 600 (Ghatotkacavadhap.): VII, 153a, 6628; 154\$, 6652; 156θ, 6764; 158χ, 7013; 177χχ, 8060.—§ 601 (Dronavadhap.): VII, 184a, 8367.—§ 603 (Nārāyaņāstram.): VII, 197, 9123. - § 605 (Karnap.): VIII, 12ββ, 454; 216ε, 845; 22ηη, 870, (κκ), 888; 30ξξ, 1230.—§ 608 (do.): VIII, 46, 2158, 2206 (pañoa . . . Arjunasamāķ); 47, 2215 (protected Dhrshtadyumna); **48** $\xi$ , 2253,  $(\pi)$ , 2280  $(\rho)$ , 2286; **49** $\chi$ , 2333, ( $\omega$ ), 2360; **55** $\kappa\kappa$ , 2652, 2661; **56** $\kappa\kappa$ , 2755; 59ψψ, 2946; 61, 3079; 66, 3319; 73, 3731; 78γ, 3955, 3958 (so B., C. has Draupadeyah), 3964, (s), 4002; 797', 4029; 93ap', 4873.—§ 609 (Çalyap.): IX, 17, 32

(lamented for as slain); 25, 79.—§ 610 (do.): IX, 34, 165; 77, 335.- § 611 (do.): IX, 11\(\lambda\), 550, 561, 566, 572; 16, 801; 17w, †894; 18\$\$, 962, 967, 968; 21xx, 1126; 22\lambda\lambda, 1139, 1143, 1164; 23, 1214, 1217, 1242.— § 612 (Hradapraveçap.): IX, 30e, 1726.- 615 (Gadāyuddhap.): IX, 624, 3462.- 616 (Sauptikap.): X, 8, 366, 371 (slain by Acvatthaman in the night encounter), 476 (nihatah); 9, 479 (hatra . . . Doan), 529 (hatah).-\$ 617 (Aishīkap.): X, 10, 544 (hatāh). — § 618 (Jalaprādānikap.): XI, 11., 300 (pātitāh); 121, 321.—§ 620 (Çrūddhap.): XI, 26\$, 790 (their bodies are cremated); 278, 821 (ovadhona).—§ 621 (Rājadh.): XII, 1γ, 15 (°āmç ca ghātayitvā).—§ 637 (do.): XII, 427, 1490 (their craddha is performed). - § 788 (Açramavasikap.): XV, 21a, 588 (°anam . . . vadham samsmṛtya).- § 789 (Putradarçanap.): XV, 320, 875 (among the dead warriors who, summoned by Vyūsa, arose from the Gangā); 331, 892 (do.).—§ 793 (Mausalap.): XVI, 38, 81 (all. to § 616).- § 795 (Svargarohanap.): XVIII, 18, 26; 3e, 67, (£), 69.

Draupadeya, dual (°au). § 599 (Jayadrathavadhap.): VII, 147, 6330 (follow Sātyaki; it seems that Yudhāmanyu and Uttamaujas are meant, who possibly were sons or grandsons of Drupada).

Draupadeya , sg. § 604 (Karnap.): VIII, 5ζ, 103 (who?, had slain Dauhçāsani).

Draupadeya = Çikhandin (!): VI, 5695 (C).

Draupadeya ("son of Draupadi") = Çrutakarman: VII, 981 (Ç, son of Sahadeva?).

Draupadeya (de.) = Çrutakirti: VII, 982 (Ç, son of Arjuna?), 1095 (Arjunin Crutakirtim).

**Draupadeya** = Sutasoma: IX, 502 ( $S^{\circ}$ ).

Draupadi ("son of Drupada") = Dhṛshṭadyumna: VIII, 288. Draupadi, the wife of the Pandavas (her proper name was Krshnā (K.); as daughter of the Pāncala king Drupada she was named Draupadī, Pāñcālī (P.), Pārshatī (Pār.), and Yājñasenī (Y.)).—§ 4 (Anukram.): I, 1, [125 (K.), 148 (K.)], 152, 155, [167 (K.)].—§ 10 (Parvasangr.): I, 2, [314 (P.)].-§ 11 (do.): I, 2, [361 (P.), 384 (K.)], \$85, 388, 392, 391, 395, 402 (°yde tanayan), 413, [427 (P.), 430 (K.)], 452, [456 (P.)], 469, 473, [483 (P.)], 573, 574, 578, 630, 632.—§ 71 (Adivamçavataranap.): I, 61, [2259 (K.)], 2260 (all. to § 231 foll.).—§ 72 (do.): I, 62, 2289 (Krehņā). - § 83 (Ādivamçāvataraņa): I, 63, [2438 (K., all to § 218)], 2450 (Pañoalyam, mother of five sons: Prativindhya from Yudhishthira, Sutasoma from Bhīmasena, Çrutakīrti from Arjuna, Catanika from Nakula, and Crutasena from Sahadeva). – § 132 (Amçāvat.): I, 67, 2791 (born from a portion of Cacī).—§ 158 (Pūruvamç.): I, 95, ††3826 (wife of the Pāṇḍavas, mother of Prativindhya, Sutasoma, Crutakīrti, Catanīka, and Crutakarman). — § 216 (Caitrarathap.): I, 165, [6322 (Yājāasenyāh svayamvaram), 6323 (ayonijatvam Krehnäya Drupadaeya mahamakhe, all. to § 218), 6325 (vedīmadhyāc ca Krshņāyāḥ sambhavaḥ, all. to § 218)], 6327 (°sambhavam).-[§ 218 (Draupadisambhava): I, 167, 6398 (P.), 6402 (K.), 6407 (origin of the name Krshnā: krshnā bhata hi varnatah; D. arose from the centre of the vedi at the sacrifice of Drupada). ] - [§ 220 (Caitrarathap.): I, 169, 6434 (K., Pär., in a former existence D. five times had asked Civa for a husband, therefore she was destined to become the wife of the five Pandavas). ]-[§ 230 (Dhaumyapurchitak.): I, 183, 6920 (P.), 6924 (Pañoalyas tam svayamvaram).]-- §§ 231-236 (Svayamvarap.): I, 184, 6925, 6934, [6942 (K.)]; 185, [6952 (K.)], 6974, [6977 (K.), Draupadi. 258

†6979 (K.)]; 187, [†7007 (K.), †7008 (Drwpadatmajam), †7009 (K. Drupadātmajārtham), †7015 (K.)], †7016, [†7024 (K.)], +7027;  $\lceil 188, +7059 (K.)$ ]; 189, 7062;  $\lceil 190, 7123 \rceil$ (P.), 7125(K.); **191**, [ $\dagger$ 7131 (Y.),  $\dagger$ 7132 (K.),  $\dagger$ 7133 (Y.), 7141 (P.), 7142 (K.)], 7143, [7144 (P.)], 7146; [192, †7159 (Drupadātmajāņ), †7164 (K.), †7167 (K.), †7169 (K.), †7171 (K.)] (at D.'s svayamvara she was won by Arjuna; when the Pandavas brought her home Kunti said "enjoy ye all").—§ 237 (Vaivāhikap.): I, [193, †7174 (K.), †7177 (K.), †7179 (K.), †7181 (K.), †7182 (K.), †7183 (K.), †7198 (K.)]; [194, †7203 (K.), †7205 (K.), †7211 (K.)]; 195, [7221 (K.), 7227 (K.), 7235 (K.), 7239 (K.)], 7240, [7243 (K.)]; 196, 7255, [7263 (K.)] (Yudhishthira asked D. from Drupada as wife for himself and his brothers in common).-§ 238 (Pancendrop.): I, 197, 7310 (incarnation of Cri).-[§ 239 (do.): I, 197, 7326 (K., P., is the incarnate Cri destined to become the wife of the five Pandavas; in a former existence D. had five times asked Civa for a husband). ]- § 240 (Vaivāhikap.): I, [198, †7331 (K.), †7332 (K.), †7333 (K.), †7334 (K.), †7339 (K.)]; **199**, [7349 (K.)], 7350 (married to the five Pāṇḍavas).—§ 241 (Vidurāgamanap.): I, 200, 7366, 7374, 7375, 7380, [7383 (Drupadakanyayā)], 7384 (Krshņā); [201, 7404 (K.), 7411 (K.); [202, 7422 (K.), 7423 (K.)]; 204, 7466.—§ 243 (do.): 1, 206, [7521 (K.), 7522 (Drupadakanyām)], 7525, 7531, [7541 (K., P.), 7544 (K.)].—§ 244 (Rājyalābhap.): I, 207, 7555 (Krshnam). - § 245 (do.): I, 208, 7597, [7598 (K.), 7599 (K.), 7600 (K.), 7607 (K.)], 7608, [7611 (K.), 7612 (P.)].—§ 246 (do.): I, 212, 7737, 7740 (the Pāndavas establish a rule among themselves regarding D.).—[§ 247 (Arjunavanaväsap.): I, 213, 7744 (K.), 7754 (K.) (Arjuna violates that rule). ]-§ 248 (do.): I, 214, 7801.-\$ 253 (Haranāharanap.): I, 221, 7977, 7978, [7979 (K.)], 7983, [7984 (K.), 8038 (P.), 8045 (K.)] (D. bore Prativindhya to Yudhishthira, Sutasoma to Bhīmasena, Crutakarman to Arjuna, Çatānīka to Nakula, and Crutasena to Sahadeva).- § 254 (Khāndavadah.): I, 222, 8072.-§ 262 (Bhagavadyāna): 11, 2, [27 (K.)], 28, 53.—§ 277 (Jarāsandhavadhap.): II, 24, [976 (K.)], 981.—§ 292 (Rājasūyikap.): II, 45, 1618.—§ 294 (Dyūtap.): 11, 48, 1705; 49, 1814.—[§ 295 (do.): II, 52, 1906 (Y.).]— § 298 (do.): II, 58, †2008, 2023, [2024 (Y.)]; 65, [2172 (K., P.)], 2179 ( $Pa\tilde{n}calya$ ) (Yudhishthira loses D. at dice).- § 299 (do.): II, 66, †2186 (bhāryām sammatām Pāṇḍavānām), [2189 (K.)]; 67, †2199, †2201 (Yājñasoni), (†2202), (2204), 2206, 2207, [2209 (P.)], 2210, (†2212), [†2214 (Y.)], †2215, [2216 (P.), 2217 (K.), †2220 (Drupadātmajāyāḥ, K.), †2221 (Y.)], †2222, [†2223 (K., P.), †2227 (K.), †2229 (K., Y.), †2230 (Y.), †2231 (K.)], (†2232), [†2239 (K.), †2240 (K.), †2242 (K.)], †2246 (D. was forcibly dragged by Duḥçāsana); 68, 2254, [2261 (P.), 2262 (Y.)], 2266, 2272 [2274 (K.), 2278 (K. Drupadātmajām), 2280 (K.), 2281 (K.)], 2282, 2283, 2288, 2290, 2291, [2294 (Y.), †2295 (Y.)], 2296, 2298, 2308 (ordered by Karna, Duhçasana repeatedly tore the robe from D., but at her invoking Krahna (Dvarakavasin), Dharma each time covered her with another).—§ 301 (do.): II, [68, 2337 (K.), 2338 (K.)]; 69, (2340), (2344), [2358 (P.); 70, †2363 (Y.), †2364 (P.), 2374 (P.)]; 71, [†2383 (Y.), 2388 (K.)], 2391, [†2399 (Y.)], †2404, [†2405 (K., P.), 2406 (P.)], (2407), (2411), (2413); 72, 2417 (Draupadi . . . Krehna), [2418 (P.); 73, 2451 (K.)], (Karns declared D. to be a dasi and ordered Duhçasana to take her away, etc.; D. was declared not to have been won, and Dhrtarashtra granted her the liberty of her husbands). - § 302 (Anudyūtap.): II, 74. 2467.-- 303 (do.): II, [76, 2502 (K.)].-- 304 (do.): II, 77, [†2523 (P., Y.), †2524 (Y.)], 2558.—§ 305 (do.): II, 78, 2570; 79, [2584 (K.)], 2586, [2604 (K.), 2615 (K.)].—§ 306 (do.): II, 80, 2622, [2626 (K.)], 2638, 2662 (all. to § 218).- § 307 (do.): II, 81, 2677, [2683 (P.), 2686 (P.), 2688 (K.), 2690 (K.)], 2692, [2698 (K., P.), 2700 (K.), 2701 (P.)].—§ 308 (Åranyakap.): III, [1, 10 (K.)].—§ 309 (do.): III, 2, 55.—§ 310 (do.): III, 3, [202 (P.)], 212, 215 (Parshati).—§ 312 (do.): III, 5, 245. -§ 316 (Kirmiravadhap.): III, 11, [400 (K.), 440 (K.), 453 (K.)], 455, 456. — § 317 (Arjunābhigamanap.): III, 12, [509, (P.)], (510), [582 (K.), 583 (P.), 591 (K.)], 592 (Pañoali), 593.- § 321 (Saubhavadhop.): III, 22, 894.-[§ 322 (Dvaitavanapr.): III, 23, †903 (K.), †918 (Y.); 24, †943 (K.).]-§ 323 (do.): III, 25, 950 (Krshnām).-§ 325 (Draupadīparitāpav.): III, 27, [989 (K.), 990 (K.)], (991).- § 326 (do.): III, 28, (1029).- § 327 (do.): III, **29**, 1072, 1075, [1078 (K.), 1093 (K.)], 1094, [1099 (K.), 1105 (K.)], 1109; **30**, (1117); **31**, [1160 (Y.), 1162 (K.), 1164 (K.), 1182 (K.)], 1183, [1189 (K.), 1191 (K.), 1199 (K.), 1201 (K.)]; 32, (1202); [33, 1264 (Y.)]; 34, †1360, [†1371 (Y.)]; 35, 1402, [1403 (K.)] (D.'s discourse with the Pandavas). - [§ 330 (Indradarcana): III, 37, 1479 (K.), (1479) (K.), 1492 (K.).]—§ 340 (Indralokābhig.): III, 49, [1933 (K.)], 1940, 1941, [1945 (K.)].—§ 341 (do.): III, **50**, 1964.—§ 342 (do.): III, **51**, 1975, [2001 (P.), 2003 (K.), 2005 (P.)].—[§ 343 (Nalop.): III, 52, 2014 (K.), 2015 (K.).—§ 355 (do.): III, 79, 3070 (K.).]-§ 356 (Tirthayatrap.): III, 80, [4000 (P.)], 4006; [81, 4021 (K.)]. - § 377 (Dhaumyatīrthak.): 111, 86, [8293 (K.)]; 87, 8299.—§ 378 (Tirthayatrap.): III, [91, 8415 (K.)]; 93, 8475, [8481 (K.)].—[§ 383 (do.): III, 99, 8651 (K.).]—§ 392 (do.): III, 114, 10107.—§ 400 (do.): III, 118,  $[\dagger 10219 \ (K.), \ \dagger 10229 \ (K.)], \ \dagger 10232.$ III, 120, †10282 (K. Drupadātmajā).]—[§ 406 (do.): III, 125. 10417 (K.).]-[§ 418 (do.): III, 139, †10837 (K.), †10838 (K.).]-§ 419 (Gandhamādanapr.): 111, 140, [10842 (K.)], 10846, [10849 (K.), 10855, (P.), (10858, P.), 10859 (K.), 10860 (K.)], 10868, [10869 (K.)]. — [§ 420 (do.): III, 141, 10871 (P.), 10874 (Y.).] - § 423 (do.): III, [143, 10976 (K.)]; 144, 10986, [10987 (P.), 10997 (K.), 11003 (P.), 11004 (K.), 11007 (K.); 145, [11015 (P.), 11019 (K.), 11021 (K.), 11052 (K.), 11058 (K.)], 11062, [11067 (K.)].—§ 424 (Bhīmakadalīkh.): III, 146, [11071 (P.)], 11081, 11100, 11104 (despatched Bhima to find saugandhikas).- § 432 (Saugandhikaharanap.): III, 152, 11346; [154, 11368 (P.)] (Bhīma's encounter with the Krodhavaças on account of the saugandhikas).—§ 433 (do.): III, 155, [11403 (K.), 11404 (P.), 11406 (K.)], (11407), [11412 (K.)].-[§ 434 (do.): III, 156, 11430 (K.), 11450 (P.).]-§ 435 (Jațāsuravadhap.): III, 157, [11453 (K.)], 11455, 11459, 11475, 11478, 11487, 11489, [11494 (K.)] (carried away by Jatasura, but delivered by Bhīmasena).—§ 436 (Yakshayuddhap.): III, 158, 11525, [11558 (K.)], 11565; [159, 11629 (K.)].-§ 437 (do.): III, 160, 11679 (Krehnd), 11687, 11693.—§ 438 (do.): III, 161, [11740 (K.)], 11741, [11786 (K.)].—[§ 441 (Nivātakavacayuddhap.): III, 165. †11907 (K.).]-[§ 442 (do.): III, 167, 11935 (K.).]-[§ 447 (do.): III, 175, 12315 (K.).]—§ 450 (Ajagarap.): III, 179, 12441, [12442 (P.)], 12448; 181, 12586.—§ 452 (Markandeyas.): III, 183, [12557 (K.)], 12565, 12567,

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[\frac{12571}{K.}], \frac{112576}{K.}], \frac{112578}{K.}], \frac{112579}{K.}], †12580 (K., Y.), †12581 (K.), †12582 (K.), †12584 (K.), †12587 (Y.)], 12602.—§ 459 (do.): III, 189, 13007.— § 510 (Draupadi-Satyabhamasamv.): III, 233, 14649, 14652 (Yājñaseni), [14656 (P.)], 14657, [14708 (K., P.), 14709 (P., Y.)]; 234, (†14710).—§ 511 (do.): III, 235, [14724 (Drupadātmajām), 14725 (K.), 14728 (Drupadātmaje), 14730 (K.), 14738 (K.)], 14739 (discourse between D. and Satyabhāmā).- § 512 (Ghoshayātrāp.): III, [236, †14746 (K.), †14751 (K.), †14753 (K.)]; [237, 14792 (K.)]; 238, [14803 (K.)], 14805 (Drupadātmajāņ); 240, 14865; 246, 15014, [15019 (K.)]. - § 519 (Vrihidraunikap.): III, 259, 15375.—§ 521 (Draupadiharanap.): III, [262, 15493 (K.)]; **263.** [15521 (K.)], 15526, 15537 (Krshnayd), 15539, [15540 (K.), 15541 (K.), 15542 (K.), 15543 (K.)], 15563, 15566, 15568 (visit of Durvasas). - § 522 (do.): III, 264, 15575, 15578; 266, †15602, [†15606 (K.), †15610 (Drupadātmajā)]; 267, [15611 (K.)], 15615 (Krehnā), 10617, [15619 (K.)], (15620), [15636 (K.), 15637 (K.)]; 268, [+15639 (Drupadātmajā), +15648 (K.)], +15649 (Krshņe), (†15651), †15663 (K.); 269, †15677, [†15681 (K.), †15682 (Y.),  $\dagger 15683$  (K.),  $\dagger 15693$  (Y.)]; **270**,  $[\dagger 15696$  (Y.), †15697 (K.)], (†15698); **271**, [15747 (K.)], 15748, 15749, 15755, 15756, 15759, [15762 (K.)], 15764, 15765, 15766 (K.) (carried away by Jayadratha, but delivered by her husbands). — § 523 (Jayadrathavimoksh.): III, 272, [15783 (K.)], 15792, 15794.—§ 525 (Rāmopākhyānap.): III, 273, [15859 (K.), 15860 (K.)], 15866. — § 544 (Yudhishthirāçvāsa): III, 292, 16611 (Krshnam).—§ 545 (Pativratāmāhātmyap.): III, [293, 16616 (Drupadātmajām), 16617 (K.), 16618 (Drupadātmajā)]; 299, 16916.—[§ 547 (Karna): III, 10, †17219 (K.).]-[§ 548 (Åraņeyap.): III, 311, 17221 (K.), 17222 (K.), 17224 (K.); 312, 17243 (prātikāmy anayat Krehnam, all. to § 299); 315, 17476 (K.).]- § 549 (Pāṇḍavapr.): IV, 1, 2; 2, 58; 3, 74 (Krehṇā), (77), 78, [81 (K.)]; **4**, 86, [90 (K.), 138 (Y.)]; **5**, [146 (K.), 148 (P.)], 149; 9, [245 (K.), 250 (Drupadātmajām)], 260, [263 (K.)], (273), [279 (K.)] (in the thirteenth year D. served Sudeshņā as a sairindhrī).—§ 550 (Samayapālanap.): IV, 13, [335 (K.), 337 (K.)], 370.—§ 551 (Kīcakavadhap.): IV, 14, [374 (Y.), 375 (P.), 376 (Drupadātmajām), 383 (K.), (412), 417; [15, 434 (K.), 451 (K.); 16, (455), (457), [464 (K.), 472 (Drupadātmajā)], <math>(473), [485 (K.),487 (K.), 490 (K.), 497 (K.)], (500); [17, 503 (K.), 504 (Drupadātmajā . . . Krehņā), 508 (K.), 512 (P.), 513 (P.), 515 (P.), 521 (K.)]; 18, (523); 19, (557), [594 (Y.), 595 (P.); **20**, (604), [636 (K.)], (638); **21**, [644 (K.)], (659), [690 (K.), 691 (Drupadālmajām)]; 22, [695 (Y.)], 700, (705), (709), [711 (K.)], 717, (730), [735 (P.), 738 (K.), 778 (K.), 780 (K.)], 781 (Pañoali), [783 (P.)], 786 (Krohnam); 23, [796 (K.), 801 (K.), 803 (K.)], (804), [807 (K.)], 820, [822 (K.)], 823 (Pañoalim); 24, [839 (K.), 842 (P.), 846 (K.)], 855 (Kīcaka became enamoured with D., and was therefore slain by Bhīmasena). — § 552 (Goharanap.): IV, [25, 876 (K.)]; 36, [1181 (P.), 1182 (K.), 1184 (P.)], (1191); 44, 1370 (l'añoalt . . . Krehņa), 1372; [45, 1432 (svayamvare tu Pāĥoālyāḥ)]; [49, 1537 (K.)]; **50**, [1566 (K.)], 1569, [1576 (K.)]; **68**, 2210.— § 553 (Vaivāhikap.): IV, 71, 2290, [2292 (K., all. to Saugandhikāharaṇap.)], 2296, [†2305 (K.)]; 72, 2352 (°yāç ca sutāķ), [2367 (K.)]. — § \$54 (Sainyodyogap.): V, 3, 58.—§ 555 (do.): V, 8, [201 (K.), 222 (K.)], 223; 18, 554, 558.—§ 556 (Sanjayayanap.): V, 23, †689

(Krshnd); [25, †725 (Y.)]; 29, †845, [†847 (K.), †849 (K.), †850 (K.), †851 (Y.), †854 (K., Y.)]; [31, †928 (K.), †931 (K.)] - § 559 (Prajagarap.): V, 36, †1329.- [§ 5616 (Bhīmasena): V, 50, 1988 (Y., all. to § 522), 1990 (Krehnayaç carata pritim yena Krodhavaça hatah, all. to § 432). ]-[§ 561 (Yānasandhip.): V, 59, 2326 (K.), 2329 (K.), 2349 (K.).]-§ 562 (Bhagavadyānap.): V, 73, 2692; 78, 2879; [81, 2864 (P.)]; [82, 2871 (K.), 2897 (P.), 2912 (K.), 2914 (K.), 2919 (K.)]; 90, 3171, 3173, 3174, 3175, 3176, [3177 (K.)], 3178, [3185 (K., all. to Dyūtap.)], 3209, [\$211 (K., all. to § 299), 3215 (Cyama, do.), 3217 (K.), 3228 (K.)]; [95, 3442 (K., all. to Dyūtap.)].—§ 567 (do.): V, 128, 4266 (all. to Dyūtap.).—§ 569 (do.): V, 137. [4655 (K.), 4659 (P.), 4661 (Cyāmā), 4662 (K.)], 4663, [4665 (K.), 4666 (K.)]; 138, 4679; 139, 4716, 4721, 4740.- § 570 (Sainyaniryanap.): V, 151, 5157 (Pañoùli). - § 571 (Ulūkadūtāgamanap.): V, 160, 5478 (K.), 5489 (K.), 5495 (K.), 5497 (K.), 5519 (K.), 5520 (Par.); 161, [5541 (K., all. to § 299)], 5543, [5564 (K.), 5565 (Pār.)].— § 572 (Rathātirathas.): V, 165, 5744 (charane, all. to § 522); 169, 5864.-- § 573 (Ambopākhyānap.): V, 194, 7601 (°yāḥ pañca cātmajāḥ).—§ 580 (Bhīshmavadhap.): VI, 560, 2417 (do.).—§ 583 (do.): VI, 78, 3439 (°yās tanayān); 79µ, 3453.—§ 585 (do.): VI, 91, 4090 (Krehnā, all. to § 299).- § 586 (do.): VI, 103v, 4694 (°yah pañca catmajah); [107, 4907 (K., all. to Dyūtap.)].—§ 587 (do.): VI, 118, 5560 (°yāḥ pañca cātmajāḥ).—§ 593 (Abhimanyuvadhap.): VII, [40, 1684 (K.)]; 42, 1752 (harane, all. to § 522). - § 596 (Pratijnap.): VII, 72, 2501, 2534; [78, 2766 (P.), 2770 (P.). - § 599 (Jayadrathavadhap.): VII, 102. 3818 (K., all. to Dyūtap.), 3825 (K.)]; 122, 4871 (°yūç ca parikleçah); 127, 5167; [13200, 5425 (K., all. to Dyūtap.), 5428 (K., do.); 137βββ, 5656 (K., P., do.), 5658 (K., do.); 1517, 6543 (K., do.)].-\$ 600 (Ghatotkacavudhap.): VII, 159, 7129; [183, 8324 (P.)].—§ 603 (Nārāyaṇāstrumoksh.): VII, 197μ, 9090 (all. to Dyūtap.), 9123; 198ρ, 9165 (all. to § 299), [9166 (K.)]; [199, 9226 (K., all. to Dyūtap.)].— [§ 604 (Karnap.); VIII, 1, 7 (K., do.); 9, 308 (K., P., do.), 310 (K., do.).—§ 608 (do.): VIII, 50ββ, 2412; 66u, †3346 (K., all. to Dyūtap.), †3353 (Y., do.)]; 70, †3505; [73, 3716 (K.,  $\dot{c}$  , 371 (K., do.)]; [74 $\phi\phi\phi$ , 3770 (K., do.), 3773 (P., do.)]; 83, 4253 (all. to Dyūtap.); [87, 4489 (K.)]; [89ae', †4562 (Krshnāparikleçam)]; 91, †4749 (all. to Dyūtap.), [(ex'), 4754 (K., do.), 4755 (K., do.), 4756 (K., do.)]; [96, 5002 (K., do.)].—§ 609 (Çalyap.): IX, 2, 123 (°yāh pañca cātmajāh). - § 610 (do.): IX, 5v, [248 (K., all. to Dyūtap.), 255 (K., do.)], 257 (Krehnā, do.), [259 (K., do.)].—§ 611 (do.): IX, 11, 585 (all. to § 432); 19δδ, 1021 (°yās tanayāḥ pañca).—§ 612 (Hradapr.): IX, 31. 1814 (all. to Dyūtap.).—§ 613 (Gadāyuddhap.): IX, 33, 1931 (do.), 1937 (do.).—§ 614 (do.): IX, 34a, 1956 (°yāh pañca cātmajāh).—§ 615 (do.): IX, 56, 3158 (all. to Dyūtap.), 3163 (do.); 59, 3312 (do.), †3318 (Yajñasenim, do.); 61, [3431 (Y., do.), 3433 (K., all. to § 522)].--§ 617 (Aishīkap.): X, 11, [577 (K.), 579 (K.), 582 (K.), 589 (K., Y.)], 590, (593), [594 (K.)] (asked for the gem on the head of Acvatthaman); 16, 744, 746 (Krshnam), (756), 757, [759 (K.)] (Yudhishthira placed the gem on his own head).- 6 618 (Jalapradānikap.): XI, 12x, 316; [13, 352] (P., all. to Dyūtap.)]; 15, [386 (P., do.)], 388 (do.), 398 (do.), 417 (Pañealim), (418), [420 (Y.)]. - § 619 (Str.) vilāpap.): XI, 187, 538, [539 (P., all. to Dyūtap.), 540 (P.)]; 22, 628 (K., all. to § 522), [629 (C. Krehna by

error instead of Krshna (so B.))].-§ 621 (Rājadh.): XII, 17, 17 (hataputra). - § 623 (do.): XII, 14, 385, (389), [413 (P.)]; [15, 424 (Y.)]; 16, [499 (K., all. to Dyūtap.)], 502 (all. to § 551), 509. - § 630 (do.): XII, 278, 799 (°yās tanayeshu), 820.- § 635 (do.): XII, 378, 1368, (8), [1384 (K.); [38, 1397 (P.), 1398 (K.)].—§ 637 (do.): XII, [40, 1456 (K. Drupadātmajām)]; 42, 1490. - § 746 (Anuçasınık.): XIII, 57, 2969.—[§ 779 (Açvamedhikap.): XIV, 12a, 322 (K., all. to Dyūtap.), 325 (Y., all. to § 551).]—[§ 780 (do.): XIV, 14\$\beta\$, 356 (K.).]—[§ 783 (Anugītāp.): XIV, 527, 1505 (K.).]-§ 785 (do.): XIV, **61.** 1833; **66.**, 1940, ( $\lambda$ ), 1948, 1953; **67.**, 1973; **68.** 1992; [69, 2020 (P.)]; [70, 2038 (Drupadaputri)]; 87, 2584 (Krshnā); 88, [2604 (K.)], 2606; 89, [2645 (Drupadātmajām)], 2657.—§ 787 (Āçramavāsap.): XV, 1, 9, (a), 23;  $3\beta$ , 73, 92;  $\{10\xi$ , 348 (P.)]; 11, 376,  $\{377\}$  (Pañcālaputryā)]; 15v, †437 (Krshņā); 16¢, 455, 471; [18, 495 (P.)].- § 788 (do.): XV, 21a, 590; 22, 605, 609; **23**, 629; [**24**, 654 (K.)]; **25**, 658, 659, [ $(\gamma)$ , †664 (K.)].—§ 789 (Putradarçanap.): XV, 29β, 778, (γ), 783, [801 (Drupadaputryāḥ)]. (e), 806 (Krshnā); 31ζ, 844, 857.—§ 791 (do.): XV, 36, 1007 (°pramukhāḥ Kauravayoshitah).-[§ 793 (Mausalap.): XVI, 7, 179 (Y.).]-§ 794 (Mahaprasthanikap.): XVII, 1, 20, 23, [24 (K.)], 29, 32; [2, 49 (Y.), 50 (Y.), 51 (K.), 58 (K.)]; 3, [77 (K.), †86 (K.)], 109 (D. fell down during the mahaprasthana).— § 795 (Svargarohanap.): XVIII, 1, 9 (Pancali), 16; 2, [37 (P.)], (ε), 67, [69 (P.)]; 3η, 97 (Krshna), 114, [119 (K.)]; 4, [134 (P.)], 136 (incarnation of Cri), 138 (the sons of D. after death became Gandharvas). Cf. Madhusūdanī, Sutasomamātr.

Draupadīharaņa(m) parva. § 10 (Parvasangr.): I, 2, 325 (i.e. Draupadīharaņaparvan).

[Draupadiharanaparvan] ("the carrying away of Dranpadi," the 46th of the minor parvans of Mhbhr.). (Cf. Draupadiharana(m) parva.) § 521: While Duryodhana, Duḥçāsana, Karņa, and Çakuni were longing to harm the Pandaras, Durvasas arrived with 10,000 disciples, and harassed Duryodhana with his whimsical and insolent behaviour; but as Duryodhana was neither angered nor annoyed, he granted him a boon. According to what had been agreed upon between himself and Karna and Duhçasana, Duryodhana asked Durvasas to visit the Pandaras with his disciples, when Draupadi, after having reguled the brahmans, etc., with food, would have gone to rest. Durvasas promised to do so (III, 262). Then Durvasas one day came to the Pandavas with 10,000 disciples, when the meal was over and hrshna was reposing. Krshna then praised Krshna, who, leaving Rukmini, who was sleeping by his side, came to her and demanded something to cat. Draupudi became embarrassed, because the sun-given vessel only remained full till she had finished her meal, and therefore now was empty. At the request of Krshna she, however, fetched the vessel, and Krshna found a particle of rice and vegetable sticking at its rim, and swallowing it he said to her: "May it please the god who is the soul of the universe (viçvātmā), and may the partaker of sacrifices (yajñabhuk) be satisfied." ordered Bhima (B. Sahadeva) to invite the munis to dinner. Meanwhile those ascetics, having bathed in the river. observed that their stomachs were full, and us Durvasas feared that the Pandavas would destroy them, looking down upon them with angry eyes, because the repast had been uselessly prepared for them ("I am afraid," said Durvasas, "of men that are devoted to Hari"), they all ran away, so that Bhima (B. Sahadeva) sought for them in vain. As the Pandavas were afraid that the munis might return at night and curse them, Krshna suddenly appeared and consoled them. Then he repaired to his capital (III, 263).- § 522: One day when the Pandavas had gone a-hunting, leaving Draupadi in the hermitage with the permission of the great rshi Irnabindu and of Dhaumya, the king of Sindhu (of Sauvira, v. 15599; of the Cibis, Sauviras, Sindhus, etc., 15621). Jayadratha Varddhakshattri, who, with a view of matrimony, was on his way to the king of the Calreyas, halted in the wood of Kamyaka, and seeing Draupadi standing at the threshold of the hermitage, he fell in love with her, and sent king Kotikasya (king Suratha's son, v. 15593; the foremost of the Cibis, v. 15602) to inquire who she was (III, 264). Kotikāsya introduced himself to Draupadī and showed her the Trigarta king Kshemankara, and the son of the king of the Kulindas ("who always lives in the mountains"), and the son of Subala (B. Subhava) of the race of Ikshvāku; he said that Jayaaratha was there at the head of 6,000 chariots. etc., followed by twelve Sauvira princes as his standard-bearers (Angāraka, etc., enumerated) (a), and his brothers (Balāhaka, Anika, Viduraņa, etc.) (III, 265). Draupadī told Koţikūsya who she was, and that her husbands were out a-hunting (Yudhishthira to the east, Bhima towards the south, Arjuna to the west, and the Acrins towards the north), and invited them to alight and await the return of the Pandavas (III. 268). Kotikasya told Jayadratha the words of Draupadi, and exhorted him to take her with him to the Sauviras. Jayadratha introduced himself to Draupadi, who offered him water for washing his feet, and promised him fifty animals for breakfast and various kinds of deer, etc., etc. (cnumerated), when Yudhishthira returned. Jayadratha asked her to leave the miserable Pandavas and become his wife (III, 267), but was severely rebuked by Draupadi, who threatened him with the Pāṇḍavas. As Jayadratha said, "We too belong by birth to the seventeen high clans, and look down upon the Pandaras," she threatened him with Krshna and Arjuna, and the Andhakas, Vrshnis, and Kaikeyas, and called upon Dhaumya. Jayadratha seized her by her upper garment; Draupadi pushed him so that he fell upon the ground; but at last she was obliged to ascend his chariot, while Dhaumya followed amidst Jayadratha's infantry (III, 268). When the Pandavas again met, Yudhishthira knew from the shrill cries of the birds that the forest had been inveded by hostile intruders, and he caused them to give up the chase and drive home on their great chariots drawn by Saindhava horses. A yellow jackal on their left indicated the violence done. Indrasena learned what had happened from the weeping foster-sister of Draupadi, and then they pursued and overtook Jayadratha, who was greatly alarmed (III, 269). Draupadī, asked by Jayadratha, pointed out to him each of the five Pandavas, and advised him to throw down his arms and seek the protection of Yudhishthira, at the top of whose flagstaff two tabours called Nanda and Upananda are constantly played. The Pandavas, leaving the panic-stricken infantry alone, rushed upon the charioteers [so PCR., who seems to have read rathanikam, which is, to be sure, the right reading, instead of yathanikam, which occurs both in C. and B. (III, 270). Bhīma with his iron mace (sarvaçaikyāyasim gadām), embossed with gold, rushed towards Jayadratha, who was defended by Kotikasya. The Trigarta king, who had killed the four steeds of

Yudhishthira with his mace, was himself killed by Yudhishthira, who then, together with Indrasena, mounted the chariot of Sahadeva. Nakula killed Kehemankara and Mahamukha, and was compelled by the Trigarta king Suratha (whom he killed?) to mount Bhima's chariot. Bhima put Kotikāsya to flight and slew him. Arjuna killed the twelve Sauvira heroes, etc.; Jayadratha put Draupadi down and fled. Yudhishthira, seeing Draupadi and Dhaumya walking in front. caused her to be taken up on the chariot of Sahadeva. Arjuna advised Bhima to refrain from slaying the remuant of the Saindhava host. Bhima prevailed upon Yudhishthira to return to the hermitage with the twins and Draupadi and Dhaumya, while he himself would find out and slay Jayadratha. Yudhishthira entreated him not to slay him, remembering Duhçalā and Gāndhārī; but Draupadi indignantly required that he should be slain, and Bhima and Arjuna went in search of him. In the hermitage Yudhishthira found Mürkandeya and many other brahmans and ascetics, who were greatly bewailing the lot of Draupadi. Meanwhile Arjuna killed the horses of Jayadratha, though they were a full krocs shead of him. Jayadratha was then overtaken by Bhims, but Arjuns entreated Bhims not to kill him (III, 271).

Draupadīja, pl. (°āḥ) ("sons of Draupadī") = Draupadeya, pl.: VIII, †4202.

[Draupadīparitāpavākya(m)] ("the complaints of Draupadi"; cf. Arjunabhigamanaparvan). § 325: While they were conversing in the evening, filled with sorrow, Krshna, who wondered at the hardheartedness of Duryodhana, Karna, Cakuni, and Duhçasana, who were the only four that did not shed tears at their being exiled, and who lamented their present state so different from their former happiness, tried to excite Yudhishthira to revenge himself (III, 27) .- § 326: Draupadi related the old story of the conversation between Prahlada (the chief of the Asuras and the Danavas, well versed in the mysteries of the science of duty) and his grandson Bali Vairocana, in which Prahlada told Bali that neither might nor forgiveness is invariably meritorious, and then she said: "I therefore consider, O king! that time has come for thee to put forth thy might" (III; 28) .- § 327: Yudhishihira maintained that a wise man should ever forgive his persecutor; that wrath has been given to man for the destruction of the world; and cited gathas of the forgiving Kacyana: "Forgiveness is virtue, sacrifice, the Vedas, etc.; men of forgiveness obtain regions in the Brahmaloka; when one forgives everything, then he becomes bráhman (brahma sampadyate); this and the other world belongs to him who forgives; etc." (III, 29). From the fact that pious persons are often unhappy (v. 1133, Yudhishthira is said to have performed the acramedha (!), rajasuya, pundarika, and gosava sacrifices) and vicious persons happy, Draupadi concludes that Dhatr and Vidhatr have clouded Yudhishthira's senses, that it is folly to aspire to final emancipation (moksha), that the consequences of acts are inevitable, that God (Içvara, Dhātr, Svayambhū Prapitāmaha) makes creatures to work as a wooden doll is made to move its limbs by a wire-puller, etc., and causes them to destroy each other, that God does not behave towards his creatures like a father or mother, but like a vicious person; either God is sinful, or Might (and not God) is the true cause of acts, and then those are to be pitied that have no might (III, 30). Yudhishthira consured Krehna for her atheism (nastikya), saying that one should not act virtuously from the desire of reaping fruits, but

because it is ordained so by the Veda, the ancient religion revealed by the rshis, and because it is the conduct of the good and wise; neither should one doubt virtue or religion nor censure God, by whose grace mortal man, by piety, acquires immortality. For though we may not see the results, being mysterious even to the gods, and the illusion (māyā) of the gods is mysterious to us, yet virtue and vice are not fruitless, as may be seen from the examples of Vyāsa, Vasishtha, Maitreya, Nārada, Lomaça, Çuka, and other rshis, who by virtue have become superior even to the gods; as also from her own and Dhrshtadyumna's birth; nor would men have practised virtue, generation after generation, if asceticism, etc., were useless, and no one would pursue salvation (nirvana), but they would live like beasts, and why should rshis, gods, Gandharvas, Rakshasas, and Asuras, who are above human conditions (Icvarah), cherish virtue? He who, trusting the proofs of his own reasoning, rejects other authority or doubts religion and virtue, loses this and yonder world, and is lower than even cudras and robbers (III, 31). Krshnā said that she did not slander religion nor disregard God (Içrara, Prajāpati, Maheçvara); it was affliction that had extorted these words from her. She maintained that besides what a man obtains from Necessity (hatha), Fate (daira), Accident (srabhāra), and deeds in a former life (karman) (all of which might be reduced to the last item, also called adreya), which God distributes, there are also things of which man himself is the cause, working through his own intelligence and exertion. It is by exertion (utthana; the explanation of Nil. here seems to be inadmissible) that all creatures live, even Dhatr and Vidhatr, as well as the crane on the water. Those who believe only in Destiny (dishta) or Necessity are both the meanest among men. On the other hand, if God were not the giver of good and bad fruits, there would not be any creature that was miserable, and all exertions would be successful. Manu himself declares that a man should act; and if he works, even if he be not successful, his debt is cancelled. "Having exerted thyself, thou wilt know what the fruit of thy exertions will be. The tiller tills the soil with the plough, and sows the seed thereon; he then sits silent, for the clouds are now the cause; and if no rain favours him, the tiller is without blame . . . If, however, no exertion is made, there can be no success . . . All this, uttered by Brhaspati himself. a learned brahman said to my father and my brothers; from them I heard it" (III, 32). Bhima tried to prevail upon Yudhishthira that (especially as they had lost the sovereignty by his carelessness) he should make war with the Dhartsrushtras, aided by the Srajayas and Kaikeyas and Krshna. maintaining that a man should practise virtue (dharma) for the sake of gaining wealth (artha), and acquire wealth for the sake of pleasure (kāma), but neither for its own sake; that might and energy (and the protecting of the subjects) constitute the virtue of the Kshatriya, and that deviation from the virtues of one's own order is never laudable; that the Asuras, though older brothers in possession of power and abundance, were all vanquished by the gods through stratagem; that as wealth should be spent by one who wishes to increase his wealth, just as seeds are scattered on the ground, thus a person who throws away a little of his virtue like seeds (dharma) in order to gain a larger measure of virtue is regarded as wise, and that whatever sin a monarch commits in acquiring dominion, he cancels it all afterwards by sacrifices and by bestowing

villages, etc., on brahmans (III, 33). Yudhishthira declared that he was unable to violate the pledge, and that it was now too late for Bhima to use harsh words (III, 34). Bhina said that only he whose life is unlimited, or who krows what the period of his life is, has time to wait; they ought to strive for the possession of the kingdom before they died; "if a man, slaying his injurer, goes the very day into hell, that hell becomes heaven to him; the pain one feels in having to suppress his wrath is more burning than fire itself; . . . thou art kind like a brahman, how hast thou been born in the Kshatriya order? those who are born in this order are generally of cruel hearts; thou hast heard the duties of kings, as promulgated by Manu, cruel and fraught with crookedness and opposed to tranquillity (cama); moreover, we will not be able to live unknown, as we are known all over the world, and many kings, who have been expelled by us from their kingdoms, and robbed and exiled by us, will assist Duryodhana and set against us numerous spies in disguise; we have now lived in the woods for thirteen months, which may be regarded as so many years, as pūtikas (see BR. and Nil.) are a substitute for the soma; or one may free himself from this sin by offering food to a bull" (see Nil.) (III, 35).

**Draupadiputra**, pl. ("the sons of Draupadi") = Draupadeya, pl.: VI, 1655, 2755; X, 365.

[Draupadī - sambhava(h)] ("origin of Draupadī"). § 218 (Caitrarathap.): Distressed and thinking of revenging himself on Drona, not contented with his children and relatives, king Drupada wandered along the Yamuna and the Ganga and came to a hermitage of brahmans, and prevailed upon Yāja (b) to perform a sacrifice for him, assisted by his brother Upayaja, in order to obtain a son who might slay Drona. Then Yaja summoned the queen (Prehatī, v. 6390; Pārehatī, v. 6405; "daughter-in-law of Prshata," PCR.), but she said that she was not fit for accepting the offspring (?), her mouth being unclean (avalipta) and her person perfumed. Yaja replied: "Since the sacrifice has been prepared (grapitam) by Yaja and sanctified by Upayaja's invocations (abhimantritam), it shall produce its effect whether thou comest or waitest." Then arose from the flames a boy with a crown on his head, his body being arrayed in excellent armour, sword in hand and carrying a bow and arrows, sending forth loud roars, and immediately ascending a chariot. A great invisible being in the skies said that he would destroy Drona, etc. After this Pañcali arose from the centre of the vedi, and a voice, not coming from a visible body, said that she would be the cause of the destruction of many kshatriyas. At the birth of both children the Pañcalas shouted with joy. The queen was regarded as their mother. Then the brahmans gave to the boy the name of Dhrshtadyumna, on account of his audacity, etc. (dhrshfalvad atidhrshnutvad dyumnadyulsambhavad api, v. 6406), and to the girl that of Krehna, on account of her dark complexion (v. 6407). Drong brought Dhrshtadyumna to his own abode, and taught him the use of all weapons, considering that destiny is inevitable (I, 167).

[Draupadī-Satyabhāmā-samvādaparvan] ("conversation between Draupadī and Satyabhāmā," the 42nd of the minor parvans of Mhbhr.). § 510: After the brahmans and Pāndavas had taken their seats, Draupadī and Satyabhāmā Sātrājītī, the favourite wife of Krshna, entered the hermitage. Satyabhāmā asked Draupadī how she made the Pāndavas obedient to her, in order that she herself might by the same means secure the affection of Krshna.

Drawpadi warned her against using drugs, incantations, etc., which were used by wicked women, and said that she kept aloof from vanity and served the Pandayas with devotion, etc. Formerly, in the palace of Yudhishthira at Indraprastha, food was daily given to 8,000 brahmans. 80,000 snātakas with thirty serving-maids assigned to each, 10,000 yatis; he had 100,000 well-dressed serving-maids with bracelets, etc., all skilled in singing and dancing; 100,000 maidservants who day and night used to feed guests; 100,000 horses, and 100,000 elephants. And it was Draupadi who had the supervision of all this; she knew the names and features of all the girls, and knew everything about them, and even about the cowherds and shepherds. She alone knew the income and expenditure of the king and what their whole wealth was, bearing hunger and thirst, and being the first to wake up and the last to go to bed (III, 233). Draupadi said that for women there is no god equal to the husband, as it is from him the wife obtains offspring. articles of enjoyment, fame, and heaven itself hereafter. In order to attract the heart of Krshna, Salyabhāmā ought to let him understand that she adored him with all her heart by promptly, when she saw him enter her chamber, offering him a seat and water to wash his feet; and even if he ordered a maidservant to do anything, she ought to got up and do it herself; not to blab of whatever he should speak before her; feed those that were dear to him, and keep herself aloof from those that were hostile to him; not to stay or converse in private even with her sons Pradyumna and Camba; and shun wicked women (III, 234).—§ 511: Then Krehna bade farewell to the Pandavas and to Markandeya, etc., and called for Satyabhāmā. Satyabhāmā comforted Draupadī, saying that she would soon recover her ancient happiness. and relating of Prativindhya, Crutasoma, and Crutakarman (her son by Arjuna), and Catanika (her son by Nakula), and Crutasena (her son by Sahadeva), that they were well and skilled in weapons and, like Abhimanyu, delighted with staying at Dvāravatī, and were loved by Subhadrā, Pradyumna, Krehna, with his son Bhanu, etc., and her mother-in-law, and all the Andhakas and Vrshnis, with Rama, etc. Then Satyabhāmā mounted the chariot of Krshna and they set out for his city (III, 235).

Draupadī - Satyabhāmayoh samvāda(h). § 10 (Parvasangr.): I, 2, 324 (parva, i.e. Draupadī-Satyabhāmasamvādaparvan).

Draupadīsuta, pl. ("the sons of Draupadī") - Draupadeya, pl.: VII, 1179.

Dravida, pl. (°āḥ), a people. § 284 (Sahadeva): II, 31, 1174 (in the south, vanquished by Sahadeva on his digvijaya).—§ 400 (Tīrthayātrāp.): III, 118, †10217.—§ 569 (Bhagavadyānap.): V, 140β, 4751.—§ 571 (Ulūkadūtāgamanap.): V, 160γ, †5510 (in the army of Duryodhana); 161, †5555 (do.).—§ 739 (Ānuçāsanik.): XIII, 35ε, 2158 (had become çūdras—vṛshalatvam anuprāptāḥ).—§ 7820 (Ārjuna Kārta-vīrya): XIV, 29γ, 832 (°abhīrāḥ, had become çūdras—vṛshalatām gatāḥ).—§ 785 (Ānugītāp.): XIV, 83, 2476. Cf. next.

Drāvida, pl. (°aḥ), a people = Dravida, pl. § 223 (Vāsishtha):

I, 175, 6683 (created from the udder of Vasishtha's cow).—
§ 287 (Rājasūyikap.): II, 34, 1271 (came to the rājasūya of Yudhishthira).—§ 342 (Indralokābhigamanap.): III, 51, 1988 (had been present at the rājasūya of Yudhishthira).—
§ 556 (Saūjayayānap.): V, 22, †656 (senānugān Dang cakre, sc. Arjuna).—§ 574 (Jambūkh.): VI, 9v, 366 (among

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the peoples of the south).—§ 604 (Karnap.): VIII, 57, 137 (had been slain by Savyasacin, i.e. Arjuna).—§ 605 (do.): VIII, 1188, 454 (in the army of Yudhishthira).—\$ 608 (do.): VIII, 497, 2304 (do.).—§ 739 (Anuçasanik.): XIII, 33a, 2104 (have been degraded to cudras - vrshalatvam parigatah). Cf. the prec.

Dravina, son of the Vasu Dhara. § 116 (Vasu, pl.): I, 66. 2585.

Dravinādhipati = Kubera, q.v.

Dravinaprada - Vishnu (1000 names).

Dravyakarmasamārambha - Çiva (1000 names 1).

Drona, the preceptor of the Dhartarashtras and the Pandavas, Dhrshtadyumna, etc., son of Bharadvaja, husband of Krpi, and father of Acvatthaman. § 4 (Anukram.): I, 1, 138, †186, †194, †196, †199 (Aoaryam), †201.-- 9 (Parvasangr.): I, 2, 300.—§ 11 (do.): I, 2, 537.—§ 83 (Adivamçavatarana): I, 63, 2436 (father of Açvatthaman), 2438 (Dhrshtadyumna was born for the destruction of D.).—§ 130 (Amçavat.): I, 67. 2705 (Bhāradvājam, born from a portion of Brhaspati), 2707 (Dhanurvede Vede ca yam tam Vedavido viduh varishtham). - § 199 (Sambhavap.): Bhishma prevailed upon D. to accept the Pandavas and the Kauravas as his pupils in the Dhanurveda: I, 130, 5096 (Bhāradvājāya).—§ 200 (do.): Janamejaya said: "Tell me about the birth of Drong and of his son Acvatthaman." Vaiçampāyana said: The rshi Bharadvaja who dwelt at Gangadvara one day saw the Apsaras Ghytaoi coming from her bath; then his seed came out, but was preserved by him in a vessel (drona); from that seed sprang D., who studied the Vedas and the Vedangas. Bharadvaja had taught Agniveça the use of the Agneya weapon, and the muni who had sprung from Fire (i.e. Agniveca) now taught it to D.: I. 130, 5100. 5106.- § 201 (do.): D. was a friend of Drupada (q.v.). Drona remained in the hermitage of his father and practised austerities. With Krpi Caradvati he had the son Acvatthaman (b). D. studied the Dhanurveda. About this time Rama Jamadagnya desired to distribute his wealth among the brahmans, and Drona (of the race of Angiras, v. 5122) with his disciples set out for the mountain Mahendra to have his share in the wealth and learn from Rama the Dhanurveda, the use of celestial weapons, and the niticastra. When he arrived, Rama had already given his wealth to the brahmans and the earth to Kacyapa; he then asked D. to choose either his body or his weapons. Drong accepted the weapons and the Dhanurveda, and then repaired to Drupada: I, 130. 5110, 5114, 5122, 5124, 5130, (5131).- § 202 (do.): As Drupada rebuked him for calling him his friend, D., filled with wrath, went to Hastinapura, where he for some time lived privately in the house of Krpa (his brother-in-law), while Açvatthaman, being unknown, taught the Parthas (i.e. the Pandavas) the use of arms. One day, when D. Had by means of blades of grass, which were consecrated by mantras, recovered a ball which the princes had lost in a well, and, by means of an arrow, his ring which he had thrown into the well, he was called to Bhishma, whom he told that he had applied to Drupada in order to obtain milk for Accatthaman (b), but had been robuked by him. Bhishma asked D. to make the princes accomplished in arms: I, 131, 5136, 5155, 5158, (5160), 5162, 5164, 5167, (5168), 5170, 5171, (5172), 5177, 5188.- § 203 (do.): Bhishma presented D. with a pretty house, etc., and gave the Dhartarashtras and the Pandavas to him as his pupils. Arjuna (b) became the foremost of D.'s pupils, even superior to Aquatthaman (c). Also the Vyshnis and the Andhakas and princes from various countries became his

pupils. Even Karns came to learn the Dhanurveds; he. supported by Duryodhana, frequently defied Arjuna: I, 132, 5211, 5214, (5216), 5219, 5220, 5223, 5225, 5228, 5230, 5231, 5236, (5237), 5238, 5239.-\$ 204 (Ekalavya): I, 132, 5241, 5243, 5246, 5255 (°cishyam, i.e. Ekalavya), 5256, 5260, 5262, 5263, 5264, 5266, 5269 (D. asked the thumb of the right hand of Ekalavya as his tutorial fee, in order that Ekalarya might not surpass the Pandavas). - § 205 (Sambhavap.): The foremost pupils of Drona were Duryodhana, Bhimasena, Açvatthaman (b), Nakula (c) and Sahadeva (c), Yudhishthira (d), and Arjuna (s). The Dhartarashtras became very jealous of Bhima and Arjuna: I, 132, 5270 .- § 206 (do.): One day D. caused an artificial bird to be placed on the top of a tree, and first repeatedly asked Yudhishthira, when he stood aiming at the bird, what he did see. He answered that he saw the tree, D., his brothers, and the bird. D. reproachingly told him to stand apart. Then D. repeated the experiment with his other pupils with the same result (I, 132). At last Arjuna's turn came; he said first that he saw only the vulture, and then that he saw only its head, and when D. gave the order he struck off the head of the bird with his shaft: I, 132, 5276, (5278), 5282, (5284), 5286; 133, 5289, 5292, 5293, 5294, 5296.—§ 207 (do.): Arjuna rescued the life of D. by shooting with five arrows an alligator in the Ganga, which had seized the thigh of D. D. gave Ariuna the weapon Brahmaciras on condition that he should not use it against a human foe, as it might consume the whole universe (I, 133): I, 133, 5300, 5303.—§ 208 (Astradarçana): I, 134, 5312; 135, (5350), 5352, 5376; 136, 5384, 5390, 5399; 137, 5433, 5439 (the disciples of D. displayed their prowess in the use of arms).—§ 209 (Drupadaçāsana): I, 138, 5445, 5447, 5454, 5466, 5502, 5503, 5511, 5513, 5515, 5516 (assisted by his pupils. D. vanquished Drupada, but restored the half of his kingdom to him, and thenceforth he himself ruled the other half, residing in Ahicchatra).- § 2100 (Arjuna): I, 139, 5523, 5524, 5529, 5533 (D. had obtained the Brahmaçiras from Agniveça and given it to Arjuna (cf. § 207); Arjuna promised to fight with D. [in the great battle]).—§ 213 (Jatugrhap.): I, 142, 5688, 5691, 5692; 143, 5707; 145, 5735; 150, 5860.—§ 216 (Caitrarathap.): I, 165, 6326 (preceptor of Dhrshtadyumna).—§ 217 (do.): 1, 166, 6332, 6334, 6335, 6336, (6338), 6339, 6340, 6345, 6347, 6349, (6350), 6352, 6354 (repetition of the history of D. from his birth to the division of Drupada's kingdom, cf. §§ 200-9). - § 218 (DraupadIsambhava): I, 167, 6358, 6359, 6366, 6377, 6378, 6380, 6385 (°antakam), 6386, 6397 (°vadhaya), 6409 (Drupada performed a sacrifice in order to obtain a son who might slay D.; then Dhrshtadyumna arose from the fire. D. became his preceptor). - § 221 (Caitrarathap.): I, 170, 6465 (had learnt the use of the Agneya weapon from Agniveça, and again taught it to Arjuna) .- § 231 (Svayamvarap.) : I, 184, 6932 (Dhrehfadyumnasya . . . D'catroh).- § 234 (do.): I, 190, 7115.-§ 241 (Vidurāgamanap.): I, 202, 7439; 204, (7460).— § 243 (do.): I, 204, (7485); 205, 7490; 206, 7518 (rehih), 7536 (Bharadvajah). - § 244 (Rājyalābhap.): I, 207, 7557.—§ 286 (Rūjaeūyikap.): II, 33, 1259.—§ 287 (do.): II, 34, 1267 (came to the rajasuya of Yudhishthira). - § 288 (do.): II, 35, 1287, 1291. - § 289 (Arghāharanap.): II, 37, 1345.—§ 290 (Qiçupālavadhap.): II, 44a, 1530, 1532 (°eya hi samam yuddhe na paçyami naradhipam).—§ 292 (Rājasūvikap.): II, 45a, 1608 (Sahadeva accompanied D. and his son).—§ 294 (Dyūtap.): II, 48, 1712 (saha putrena,

among the allies of Duryodhana); 49, 1782.—\$ 298 (do.): II. 58, 2014: 60, 2052 (present at the game); 65, 2181.— § 299 (do.): II, 67, †2237.-§ 301 (do.): II, 69, 2359; 70, 2378; 71, †2402.—§ 302 (Anudyutap.): II, 74, 2476. -§ 305 (do.): II, 78, 2561, 2583; 79, 2609.-\$ 306 (do.): II, 80, 2655, 2656 (all. to § 218), 2667 (Dhrahtadyumno D'mṛtyur iti viprathitam vacah), 2670. - § 307 (do.): II, 81, 2677, 2696.—§ 308 (Āranyakap.): III, 1, 12.—§ 313 (do.): III, 8, 316, 322.- § 314 (do.): III, 9, 324 (had not wished the game).-§ 315 (do.): III, 10, 347.--§ 317 (Arjunābhigamanap.): III, 12, 591 (Dhṛshṭadyumna vows to slay D.).-§ 318 (do.): III. 13, 599.-\$ 328 (Kāmyakavanapr.): III, 36, 1419 (will fight with the Pandavas), 1425.—§ 329 (do.): 111, 36, 1435.—§ 330 (Indradarçana): III, 37, 1459 (the fourfold Dhanurveda dwells in Drona, etc.).- § 333c (Brohmagiras): III, 40, 1615, 1648.- § 339 (Indralokābhigamanap.): III, 47, 1904.—§ 340 (do.): III, 48, 1922. — § 377 (Dhaumyatīrthak.): III, 86, 8282 (Bhishma-Dav atirathau). - § 401 (Balarama): III, 119, †10245 (viprah).- § 402 (Tīrihayātrāp.): 111, 120, 110269, †10274 (°m ca Bhīshmam ca mahārathau).—§ 446 (Nivātakavacayuddhap.): III. 174, 12276.- § 512 (Ghoshayatrap.): III, 249, 15084.—§ 513 (do.): III, 252, 15165 (Asuras will possess D., etc.: Bhīshma-Do-Krpūdīme ca pravekshyanty apare 'surah), 15191 (Bhìshma-Do-Krpadyac ca Danavakrantacotasah).- § 515 (Karnadigvijaya): III, 253, 15209; 254, 15261. — § 516 (Duryodhanayajña): III, 256, 15302; 257, 15332.—§ 517 (Ghoshayātrāp.): III, 257, 15350.— § 546 (Kundalüharanap.): III, 302, 16985 (had been the preceptor of Karna in the use of arms).- \$ 547 (Karna): III, 309, 17169 (do.), 17170 (do.).- § 552 (Goharanap.): 1V, 25, 867; 27, 902; 28, 915 (brāhmaṇaḥ); 30, 986 (Ācāryaḥ); 35a, 1150 (took part in the robbing of Virāṭa's kine); 36, 1176 (saha putrena); 37, 1224 (Bhīshma-Domukhan Kuran); 38, 1238 (saputrona), 1243; 39, 1286 (Bhìshma-Domukhāḥ . . . Kuravaḥ), 1302; 45ò, 1433; 46, (1460); **47**, 1471, 1488, 1494; **49,** 1550; **50**, 1*5*75; 51, 1592 (Brahmastram Brahma Vedaç ca naitad anyatra drçyate | anyatra Bharatacaryat Doat purushasattamat), 1593 (Vodantaç ca Puranani itihasam puratanam | Jamadagnyam rte, rajan, ko Doad adhiko bharet), 1599, (1600); 52, 1624; **53**, 1632, (1633), 1643; **54**, †1688; **55**, 1732, 1740 (on his standard was a waterpot (kamandalu) of gold), 1742, 1748 (°sya çishydndm); 58, 1823, 1826, 1834, 1838, 1839, 1843, 1844, 1849, 1859, 1862, 1865, 1868, 1873, 1877, 1882, 1884, 1885, 1886, 1888, 1893, 1894, 1899 (on D.'s standard there was seen a golden altar decked with flags; D. fought with Arjuna); 59, 1908; 63, 2021, 2024 (rathinam varah); 66, †2109 (protects Duryodhana), †2131; 68, 2168, 2201, 2203, 2235 (°ena . . . eamāgamaḥ); 69, 2244. - § 554 (Sainyodyogap.): V, 2β, †31 (saputram); 3, 52; 4, 65, 89 (rathinām varaķ); 5, 95 (ācūryayoķ sakhā cāsi Deya ca Krpasya ca, sc. Drupada); 6, 118.—§ 556 (Sanjayayānap.): V, 22, †668 (Sātyaki had obtained arms from D., etc.);  $23\delta$ , 1694 (saputrah);  $25\theta$ , 1733 (among the allies of the Kurus); 26, †759; 27, †790 (sahaputrah); 30E, †878 (Acarya ishio nayago vidheyo Vedan abhipsun brahmacaryam cacara | yo 'etram catushpat punar eva cakre).-§ 559 (Prajūgarap.): V, 37, †1376 (kopaķ . . . Desya).— § 561 (Yanasandhip.): V, 47a, 1796; 48, †1849 (had imparted to Dhrshtadyumna the mysteries of the science of arms), †1850, †1897 (sahaputrāya), †1916 (saputrah); 49. 1965; **51**, 2062 (viprah); **52**, 2088; **55**, 2149, 2159, ( $\lambda$ ),

2185, 2189, 2191 (Brahmarsher Bharadvajāt Do draunyam ajdyata, cf. § 200), 2192 (father of Acvatthaman), 2196, 2201, (v), 2205; 57, 2251 (headed by Dhrshtadyumna the Draupadeyas will proceed against Dropa),  $(\pi)$ , 2268,  $(\rho)$ , 2281,  $(\sigma)$ , 2290; **58** $\tau$ , 2300, (v), 2304; **59**, 2333, 2345; **60**, 2368,  $(\chi)$ , 2375; **61** $\omega$ , 2409 (astroshu yat prajananti, sc. Drona, etc.); 62, †2416; 63, 2432; 64, 2478 (all. to § 552); 6588, 2493; 666, 2501.—§ 562 (Bhagavadyanap.): V, 73, 2681, 2685, 2693 (all. to Dyūtaparvan); 807, 2859; 831, 2966, 2989; 85x, 3023; 89\lambda, 3103, 3105, 3113, 3117; 910, 3271; 927, 3284, 3285; 94, 3364, 3365, 3368; 95v, 3402.—§ 567 (do.): V, 124 $\beta$ , 4137, ( $\delta$ ), 4170; 125, 4194; **126**, 4214; **127**, 4246; **128**, 4277, 4282, (0), 4284, 4291; **129** $\lambda$ , 4329, 4330, 4346, ( $\mu$ ), 4358, 4360; **131**, 4431, ( $\pi$ ), 4453,  $(\rho)$ , 4457.—§ 569 (do.):  $\nabla$ , 138, 4676; 139, (4707); **141.** 4795 (°çishyāḥ), 4796, 4803 (yadā D°ñ ca Bhishmañ ca Pañcalyau patayishyalah); 142, 4824, (ζ), 4828; 143κ, 4875; 144, 4899 (Acāryaķ); 148, 5002, (5003), 5018; 150, 5077, 5082.- § 570 (Sainyaniryanap.): V, 151. 5110, 5112 (all. to § 218), 5114, 5121 (jajñe Dovināçāya, sc. Dhrshtadyumna, all. to § 218); 154, 5226; 1550, 5274; 157, 5327 (°antahetor utpanno ya iddhaj jatavedasah, sc. Dhrshtadyumna, all. to § 218); 158µ, 5372, 5376 (°m vyapadiçan çishyo, i.e. Arjuna).—§ 571 (Ulükadütägamanap.): V, 160, 5458 (°ad astrāni samprāpya, sc. Yudhishthira), 5483, 5503 (Cacipatisamam), 5505, 5529 (°grāhadurāsadam, sc. purushodadhim, i.e. the army of Duryodhana); 161, 5548 (= v. 5503), 5550 (ef. v. 5505), 5574 (= v. 5529); 163, †5653(om rte), 5663, 5689 (Dhrshtadyumna once more vows to slay D.); 164, 5705,  $(\epsilon)$ , 5711 (Dhrshtadyumna reserved D. as his own share in the battle).-- § 572 (Rathātirathasankhyānap.): V, 165, 5726, 5734 (°cishyāḥ, i.e. the Dhārtarāshṭras); 167, 5775 (Genanugrhitac ca divyair astraih, sc. Açvatthaman); 168, 5815 (sarvaçastrabhrtām varah); 171, 5896 (°cishyah, i.e. Dhrshtadyumna), 5914 (Cikhandin became the disciple of D.).—§ 573 (Ambopākhyānap.): V, 189, 7410 (do.); 192, 7547 (do.); 193, 7572 (Angirasam varah; C. by error Angio, 7573; 194, 7584 (promises to annihilate the army of Yudhishthira within a month),  $(\beta)$ , 7594, 7599.— § 576 (Bhagavadgītāp.): VI, 14, 525; 17, 660 (Ācāryamukhyasya, his standard [bore the device of] a golden altar (vedī) with a waterpot (kamandalu)), 675; 20, †751 (rode in a golden chariot (rukmarathah) with red horses (congir havaih)); **21**, 767; **25**, 855; **26**, 882; **35**, †1272, †1280.—§ 577 (Bhīshmavadhap.): VI, 43\$, 1549, 1579, (1581), (1587), (1590), (1592) (Yudhishthira asked Drona to tell by which means he could be put to death; D. answered that he could not be slain if be did not give himself up to death (prayagatam) and drop his weapon; this he would do if he heard something very disagreeable from a trustworthy person).-§ 578 (do.): VI, 44, 1658 (°cishyah); 45°, 1700, 1703 (encounter with Dhrshtadyumna); 48λ, 1963; 50, 2052, 2053, 2069 (aham D'antakah, Partha! vihitah Cambhuna pura, says Dhrshtadyumna), (o), 2070; 51, 2100.-- 579 (do.): VI,  $\mathbf{52}\beta$ , 2134, 2143, ( $\delta$ ), 2144, ( $\epsilon$ ), 2148, 2150, 2156 (rathinam vars), 2193; 53, 2194, 2198, 2200, 2207, 2209, 2210, 2211, 2212, 2215, 2217, 2224, 2229, 2232 (rathinam varah, encounter with Dhrshtadyumna); 55 10. 2376, 2400 (Aodryasattamam).- § 580 (do.): VI, 57, 2452, 2459; 58°, 2472, 2473 (°anīkam), (°), 2481, 2483, (°), 2489,  $(\lambda)$ , 2496, 2497; **59**, 2551,  $(\mu)$ , †2583, †2593, †2594,  $(\circ)$ , †2643, (ρ), †2648.—§ 581 (do.): VI, 60a, †2652, (β), †2672;  $64\pi$ , 2872; 65, 2910, 2922, ( $\nu$ ), 2928.—§ 582 (do.):  $\nabla I$ ,

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**69.** 3076, 3077, 3079,  $(\beta)$ , 3080, 3082, 3085, 3086;  $71\epsilon$ . 3141; 725, 3163, 3171 (encounter with Dhrshtadyumna), 3195; 73, 3209 (Acvatthaman had obtained all weapons (astragrāmam) from D.), 3210 (°eyütipriyah sutah, i.e. Açvatthāman).- § 583 (do.): VI, 750, 3304, 3305 (Bhāradvājasya), 3306, 3309; 76, 3329; 77, 3353, (4), 3383, 3384, 3385 (defeated Drupada), (1), 3386, 3387, (9), 3401, 3404, 3405, 3409, 3410 (encounter with Dhrshtadyumna, etc.).— § 584 (do.): VI, 81a, 3532; 82, 3592, 3594 (encounter with Virāța), 3600 (slew Cankha, the son of Virāţa); 86. 3829,  $(\zeta)$ , 3838.—§ 585 (do.): VI, 87, 3854; 88 $\kappa$ , 3926; **89.** 3931,  $(\lambda)$ , 3933, 3942, 3952, 3954,  $(\pi)$ , 3969; **90.** 4058, 4060;  $92\chi$ , 4118; 94aa, 4225;  $95\gamma\gamma$ , 4244; 96, 4338, 4352, 4353, 4354, 4355 (encounter with Bhimasena); 97κκ, 4407; 98, 4457 (all. to § 552), (νν), 4489.—§ 586 (do.): VI,  $99\beta$ , 4503;  $100\eta$ , 4545, 4555;  $101\theta$ , 4590, 4641, 4642; 102, 4643, 4646, 4648, 4650, 4651, 4662, 4663 (encounter with Arjuna); 103£, 4724; 104. 4745. 4751 (encounter with Drupada); 106, 4806, 4808, 4836.— § 587 (do.): VI, 108, 5005 (putraç cānya), (ĉ), 5050; 111, 5190, 5191; 112, 5200 (became dejected seeing the bad omens); 113, 5239; 114, 5317, 5322 (pierced Bhimasens); 115f, 5357 (saha putrena); 116, 5420, 5421, 5422, 5423, 5424, 5425, 5426, 5427 (encounter with Dhrshtadyumna); 1194. 5583; 120. 5712 (°ānīkam), 5714, 5715.—§ 588 (do.): VI, 121a, †5797.—§ 589 (Dronabhishekap.): VII, 1, 4; 5, 150 (çastrabhrtām varaḥ), 151 (Çukrāngirasadarcanat), 152 (Karna proposes to choose D. to become the generalissimo of Duryodhana's army); 6, 155, 166, 168; **7.** 169, 173, 174, 175, 177, 192, 212, 213, 214, 215, 216, 217, 218, 220, 221 (D. was installed as the generalissimo of Duryodhana's army, arrayed the troops, and afflicted the Pancalas headed by Dhrshtadyumna); 8, 224, 232, 237, 238, 241, 243, 244, 245, †247, †249, †251, †252, 253 (brief description of the slaughter of Drona); 9, 261, 262, 266, 267 (astram caturvidham vire yasminn asit pratishthitam), 269, 271, (i), 273, 282, [283 (Rukmaratham)], 285, 286, 297, 298, 301, 302; 10x, 312, 318, 330, 335, 341, 347, 348, 349, 351, 355, 356, 357, 359, 360, 362, 364, 366, 367, 368, 375, 377 (enumeration of the warriors who attacked Drona): 11. 425 (vadhaḥ . . . D°sya), 427 (Bhīshma-D°au hatau), 428 (Bhīshma-Dovadhena), 430 (Bhīshma-Doau nipātitau).—§ 590 (do.): VII, 12, 434, 446, 452, (453), 462, 463 (the narrative in detail begins; D. promises to seize Yndhishthira); 13. 465, 468, 469, 471, 475, 477, 484, 485, 491 (the battle begins); 14, 495, 512, 514, 520; 16\$\beta\$, 633, 636, 638, 639, 641, 642, 652, 653, 654, 658, 659, 663, 668 (D. seeks to seize Yudhishthira, of whose protectors D. slavs several).— § 591 (Samçaptakavadhap.): VII, 17, 674, 683, 714, 715.-§ 592 (do.): VII, 19, 790 (rushes against Yudhishthira); 20, 794 (formed a garuḍavyūha), 806, 815, 816, 817, 818, 821, 822, 855 (rushes against Yudhishthira); 21, 856, 858, 860, 863, 864, 866, 867, 868, 869, 870, 871, 872, 873, 876, 877, 879, 880, 882, 889, 891, 898, 900, 901, 903, 905, 906, 912, 913, 914, 915, 917 (D. slays Vrka, Satyajit, Catanīka, Kshema, Vasudāna, etc., who protected Yudhishthira); 22, 922, 926, 927, 930, 931, 933, 934, 936, 944, 947, 948, 949; 23, 950, (o), 952, 989 (yah . . . Dom amcam akalpayat, i.e. Dhrshtadyumna), 1017 (Sārangadhvaja had obtained weapons from D.), 1020, 1044, 1045 (enumeration of the warriors who rushed against D.);  $24\sigma$ , 1054, 1055, 1056; 25, 1066, 1067, 1070, 1074, 1077, 1088, 1096, 1097, 1102, 1104, 1106, 1111, 1113, 1117, 1123, 1127 (enumeration of

the warriors who protected Drona); 28, 1226 (odnikaya), 1227; **30**, 1331, 1335; **31**, 1346, 1349, 1359, 1351, 1354, 1359, 1360, 1361; **32**, 1374, 1377, 1381, 1382, 1408,  $(\omega)$ , 1410, 1411, 1412, 1414, (ef), 1441.- 5 593 (Abhimanyuvadhap.): VII, 33, 1453, 1457, 1468, 1470 (D. had failed to seize Yudhishthira); 34, 1502; 35, 1514, 1515, 1516, 1517, 1518, 1523, 1524, 1530, 1535, 1537 (Abhimanyu proceeds against the army of D.); 36, 1538, 1541, 1542, 1546, 1547, 1548, †1550, 1553; **37.** 1586, (0), 1589, 1593, (1), 1600, (1), 1609;  $39\mu$ , 1650, 1659, 1664; 40, 1696, 1703, 1704; **43**, 1781; **46**<sub>7</sub>, 1838, (v), 1851; **47** $\phi$ , 1864, 1868, 1877; 48, 1901, 1902, 1903, 1909, 1922, 1924; 49. 1948 ( Karnamukhaih shadbhir Dhartarashtrair maharathaih); 51, 1985 (°anīkam), 1988 (°anīka°). — § 596 (Pratijnap.): VII, 72, 2497 (°ena cakravyuho nirmitah), 2525; 73, 2567, 2569, 2575 (cf. v. 1948), 2589; 74a, 2619,  $(\beta)$ , 2629, 2633, 2634, (2637) (comforts Jayadratha); 75, 2671 (sahaputrena), 2674 (description of his vyūha); 76, 2681, 2686; 79, 2798, 2799 (will protect Jayadratha).—§ 598 (Jayadrathavadhap.): VII, 85a, 3028,  $(\beta)$ , 3037,  $(\gamma)$ , 3043, 3054; 86, 3074; 87, 3087, 3096, 3109, 3111 (description of his vyūha), 3116, 3117 (b: D. was clad in white armour and had an excellent turban, and stood stretching his large bow like Antaka himself in wrath. D's chariot had a beautiful standard and red horses yoked to it (conahayam), and his banner bore the device of a sacrificial altar (vod) and a black deerskin), 3118.-\$ 599 (do.): VII, 90, 3184, 3216; 91, 3217 (°anikam), 3218, 3224, 3225, 3226, 3227, 3229, 3232, 3238, 3239, 3240, 3241, 3242, 3244, 3245, 3247, 3248, 3249 (encounter with Arjuna); 92, 3261, 3267, 3270, 3271, 3273, 3275, 3276, 3277 (do.); 94, 3409, 3411, 3412, 3417, (3427), (3441), 3447, (3449), (3473), 3478 (D. cases Duryodhana in an invulnerable armour); 95, 3487, 3490, 3491, 3497, 3498, 3500, 3501, 3504, 3510, 3511, 3512, 3518, 3520, 3521, 3523; 96, 3543 (Bhāradvājam), 3544, 3567; 97, 3575, 3578, 3579, 3593, 3595, 3597, 3599, 3600, 3601, 3605, 3606, 3608; **98,** 3610, 3615, 3619, 3620, 3624, 3641, 3644, 3646, 3647, 3649, 3652, 3655, 3662, 3663 (encounter with Satyaki); 101, 3769, 3772, 3773, 3774, 3775, 3784, 3785, 3786, 3788, 3789, 3791, 3796, 3799; 103, 3853, 3854, 3858 (all. to ch. 94); 106, 3966, 3967, 3969, 3970, 3975, 3982, 3983, 3984, 3985, 3986, 3991, 3995, 3997, 3999, 4000, 4001, 4004, 4008, 4009 (encounter with Yudhishthira); 107, 4014 (oanikam), 4021, 4051 (rushed against Satyaki); 108, 4094 (°anikam); 110, 4135, 4136, 4138, 4140, 4149, 4150, 4158, 4154, 4156, 4159, 4161, 4162, 4163, 4164, 4165, 4166, 4168, 4202, 4204, 4213, 4219, 4228 (encounter with Satyaki, etc.); 111, 4251, 4252, 4254, 4257, 4265, 4273, 4285, 4286, 4288 (esha D'vināçāya samutpanno hutāçanāt, sc. Dhrshtadyumna, all. to § 218), 4290; 112, 4300 ( $\tilde{a}n\bar{t}kam$ ), ( $\phi$ ), 4329, 4360; 113, 4373, 4392, 4394, 4396, 4397, 4399, 4400, 4401, 4407, 4415, 4434 (encounter with Satyaki); 114, 4454, 4479, 4482, 4483, 4484; 116, 4551 (°anika°), 4554 (°anikasya ... Rukmarathah), 4598, 4600, 4601 (followed by the Kurus, D. attacked Sātyaki); 116aa, 4603; 117, 4649, 4650, 4653, 4654, 4656, 4657, 4659, 4660, 4664, 4666, 4669, 4670, 4672, 4674, 4676, 4678, 4679 (C. by error Dra<sup>o</sup>), 4681, 4683 (defeated by Sātyaki); 118, †4684; 119, 4705 (°anika°), 4707, (\$\beta\$), 4720 (rathinam creshfilah); 120, 4765 (°anikam); 121, 4813, 4852, 4857 (sarvaçastrabhrtam varam), 4862, 4863; 122, 4890, 4891, 4892, 4894, 4895, 4896, 4897, 4898, 4902, 4906, 4907, 4912, 4913,

4915, 4919, 4922, 4924, 4925, 4927, 4929, 4930, 4932 (slavs Viraketu, etc., fights with Dhrshtadvumna): 123. 4953; 124, 4979 (vyūho . . . Doma vihitah), 5011, 5015, 5016; 125, 5017, 5023, 5024, 5026, 5028, 5029, 5031, 5033, 5034, 5035, 5036, 5040, 5041, 5042, 5043, 5044, 5045, 5046, 5055, 5057, 5058, 5059, 5060, 5061, 5062, 5063, 5064, 5065, 5066, 5070, 5071, 5073, 5074, 5077, 5078, 5080, 5084, 5089 (akarnapalitah cyamo vayasacitipañcakah), 5090, 5095 (D. slew Brhatkshattra, Dhrshtaketu with his son, the son of Jarasandha, and Kshatradharman): 126, 5098; 127, 5147 (wishes to seize Yudhishthira), 5153, 5182, 5185, 5191, 5193, 5196, 5197, 5198, 5218 (Bhīmasena proceeds against the division of D.); 128, 5220, 5230, 5232, 5234, 5235, 5236 (encounter with Bhīmasena); 130, 5311, 5313, 5318, (5323); 131ρρ, 5360; 135υν, 5546; 137, 5652; 141δδδ, 5857, (cee), 5870, 5878 (wishes to seize Yudhishthira); 143, 77, 5956; 144, 6025; 146, 6292, 6294; 147, 6313 (\*sya sakhā, i.e. Krpa); 149 www, 6485; 150a, 6498, 6503; 151, 6530, 6533, (6534), 6569; 152, 6570,  $(\delta)$ , 6572, 6574, 6575, 6576, 6578, 6581, 6587, 6589, 6590.-\$ 600 (Ghatotkacavadhap.): VII, 153, 6636, 6638; **154.** 6642, 6648, 6649, 6651, 6652, 6653, 6654, 6655, 6662, 6675, 6679, 6681; **155**7, 6695, 6696, 6699, 6701 (slew the Kaikeyas, Dhṛshṭadyumna's sons, and Çibi); 156, 6759, 6760, 6766, 6767, 6768, 6769, 6771, 6772, 6773, 6774, 6775, 6776, 6777, 6778; **157**, 6952, 6953, 6959, 6961, 6963, 6964, 6969 (encounter with Yudhishthira, etc.); 1584, 7030; 159, 7055; 160, 7177, 7178 (Dhrshtadyumna has vowed to slay D.); 161, 7214, 7219, 7220; **162.** 7258, 7260, 7264, 7265, 7268, 7270, 7271, 7278 (encounter with Yudhishthira); 163,7, 7281, †7290, †7298; **164.** 7329, 7330, 7332, 7336, 7338, 7341, 7342, 7343, 7348; 165, 7357, 7358, 7360, 7362, 7368, 7369, 7370, 7372, 7396; 166, 7460; 167, 7462, 7484, 7508; 168, 7524: 169. 7577 (°anīkāya), 7578, 7579, 7580; 170, 7609, 7610, 7611, 7612 (Acaryasattamam), 7614, 7615, 7616, 7617, 7618, 7620, (\$\lambda\$), 7624, 7626, 7627, 7663, 7666 (\$\circ\$anikaya); **171**, 7724, 7725, 7726, 7727, 7734; **172**, 7736,  $(\pi\pi)$ , 7745, 7747, 7748, 7749, 7756, 7758, 7761, 7763, 7765, 7766; 173, 7797, 7804, 7833, 7838; 174, 7853; 177 $\phi\phi$ , 8031, 8061 (camūm Dopuraskrtām); 178, 8085; 181888, 8229, 8246; **183**, 8306, 8307, 8308, 8328, 8331, 8335, 8340, 8341, 8343.—§ 601 (Dronavadhap.): VII, 184, 8365 (tvam hi D'vinaçaya samutpanno hutaçanat, sc. Dhrshtadyumna, all. to § 218), 8370, 8372; 185, 8419, 8427, 8440, 8456.— § 602 (do.): VII, 186, 8461, 8463, 8468, 8480, 8482, 8486, 8487, 8489, 8490, 8492, 8493, 8494, 8496, 8497, 8498, 8501, 8502, 8503, 8504, 8505, 8510, 8511, 8512, 8513 (D. arrayed the army, slew three grandsons of Drupada, and then Drupada and Virāţa; Dhṛshṭadyumna then proceeded against D.); 187, 8540, (1), 8543, (1), 8551 (encounter with Arjuna); 188, 8597, 8601, 8602, 8603, 8605, 8606, 8608, 8613, 8616, 8621, 8626 (do.); 189, 8632, 8634, 8642, 8644, 8645, 8688, 8689, 8691, 8692; 190, 8694, 8695, 8696, 8698, 8700, 8702, 8709, 8711, 8713, 8716, 8717, 8718, 8719, 8723, 8726, 8729, 8730, 8734, 8737, 8739, 8740, 8741, 8745, 8747, 8751 (D. was falsely told that Acvatthaman had been slain in the battle; Yudhishthira certified the report and D. became cheerless); 191, 8756 (ya ishtva manujendrena Drupadena mahamakhe labdho Dovinaçaya, i.e. Dhrshtadyumnu), 8758, 8768, 8778, 8779, 8784, 8785, 8786, 8789, 8794, 8797, 8801 (encounter with Dhrshtadyumna); 192, 8822, 8831, 8835, 8838, 8840, 8841, 8843, 8844, 8850, 8855, 8856, 8857, 8864, 8876, 8880, 8882, 8884 (believing Acvatthaman to have been slain, D. laid his weapon aside and sat down in yoga, and then proceeded to Brahmaloka; Dhrshtadyumna cut off D.'s head).—§ 603 (Nārāyanāstramokshap.): VII, 193, 8893 (hats), 8906 (nipātitam), 8908 (do.), 8910 (do.), 8929 (nipātitah), (d), 8930, 8933, 8934, 8935, 8936, 8940, 8941, 8949 (brief description of the slaughter of D.); 194, 8970, 8977 (yathā Dosya Pañoalyah, sc. mrtyuh); 195, 8998 (koçagrahanam aptavan, all. to § 602); 196, 9038 (Ācarys nihats), 9047 (hate), 9051 (do.), 9057 (gave 1,000 kine to the brahmans upon the birth of Acvatthaman), 9063 (nipatite), 9074, 9078 (ghātitah); 197, 9106 (hatah), 9116 (°cirah); 1985, 9127 (maharehitanaye), 9129, 9155 (nihatah), 9159; 199, 9204 (°sya nidhanena), 9223; 200, 9289 (hate); 201, 9395 (°hantā, i.e. Dhrshtadvumna), 9492 (nipātite), 9493 (Brahmalokam gatah); 202, 9494 (nihate), 9495 (do.). - § 604 (Karnap.): VIII, 1, 1 (hate), 2, 18 (hatam), 22; 27, 30, 32, 34, 39 (nihatam), 40, 41 (nihatam), 44 (hate); 38, 51 (do.), 54 (hatam), 58 (nihate); 5ζ, 94 (Rukmaratho hatah), 95; 6, 154 (had slain Satyajit), 155 (had slain the Pāncālas), 156 (had slain Virāta and Drupada), 164 (had slain Manimat and Dandadhara), [165 (Bharadvajona, had slain Amcumat)], 171 (had slain the two Rocamanas), 173 (had slain Purujit and Kuutibhoja), 176 (had slain Mitravarman and Kshatradharman), 178 (had slain Sucitra and Citravarman), 183 (had slain Suketu), 184 (had slain Satyadhrti, Madiraçva, and Süryadatta), 189 (had slain Vasudana); 7. 191 (Bhishma-D'au hatau), †195; 90, 262 ('vadhena), 288 (all. to § 602), 290 (Bhīshma-Doau nipātitau), 294, 295, 310, 341 (Bhishma-Doau nipātitau), 342 (hate).- § 605 (do.): VIII, 10, 344 (hate), (κ), 362 (do.), 367 (Bhīshma-Doau hatau), 371, 381 (hate); 11, 411, 436; 20yy, 772, 774; 26, 1040 (°sya nidhanāt); 320, 1332, 1333.—§ 607 (do.): VIII, 36a, 1686;  $37\gamma$ , 1715, 1722, 1723, 1729, 1730; 41e, 1947, 1953.—§ 608 (do.): VIII, 55, 2682 (°cishyah . . . Yudhishthirah); 56, 2729 (°hantaram, i.e. Dhrshtadyumna), (00), 2745; 59, 2931 (yathā), 2937, 2940 (nihatah); 66u, 3330; 72vvv, 3612; 73, 3644 (Bhishma-Doau nipātitau), 3645, 3646, 3675, 3679, 3680 (hataḥ), 3685 (Bhīshma-Dou hatau), 3692, 3706, 3713, 3722, 3736; 79n', 4035; 87, 4455 (worshipped in Heaven); 96, 5013.— § 609 (Calyap.): IX, 2, 87 (nihatah), 111 (Bhīshma-Doau hatau), 113 (hatah).—§ 610 (do.): IX, 4, 197 (hate), 216; 6. 306 (aradhya Tryambakam yatnad vratair mahatapah) ayonijayam utpanno Doenayonijena yah, i.e. Açvatthaman), 315;  $7_{\tau}$ , 340,  $(\phi)$ , 349  $(yath\bar{a})$ , 360.—§ 611 (do.): IX, 8. 380 (°sya, sc. patanam), 383 (hate), ( $\theta$ ), 402;  $16\sigma$ , 811, 829;  $19\gamma\gamma$ , 1001,  $(\delta\delta)$ , 1023;  $24\nu\nu$ , 1295 (nihate), 1306; 27ττ, 1456 (hatah).—§ 612 (Hradapraveçap.): IX, 29β, 1646: 30, 1681 (so C., but read Draunih with B.); 310, 1789 (samçants).—§ 613 (Gadāyuddhap.): IX, 32β, 1836; 331, 1934 (hataḥ).—§ 615 (do.): IX, 54v, 3060 (hataḥ); 56, 3162 (do.); 61, 3407, 3427 (C. by error Drauc), 3428 (Bhīshma-D'au nipātitau),  $(\chi)$ , 3447; 62 $\psi$ , 3472, 3488; 63ββ, 3548; 64εε, 3589, 3593, 3612 (evargatam).--§ 616 (Sauptikap.): X, 48, 166 (hatah).-§ 617 (Aishikap.): X, 10\$, \dagger 560.-\frac{6}{6} 617b (Brahmaciras): X, 12, 609, 614 (Guruḥ, D. had obtained the Brahmaciras and given it to Arjuna and, but unwillingly, to Acvatthaman).—§ 617 (Aishīkap.): X, 14. 671 (astram . . . D'opadishtam, i.e. Brahmaçiras); 170, 763.—§ 618 (Jalapradānikap.): XI, 1β, 18, (γ), 80; 12λ, 320; 13μ, 346.—§ 619 (Strīvilāpap.): XI, 16α, 447, 454; 20e, 586, 598 (had slain Virāta); 230, 660, 661, 663, 665, 668, 669, 670, 672, 674, 675, 676 (lamented for by his wife Krpī, etc.); 25k, 718, 719, 720, 722, 725, 726, 730, 735 (had slain the sons of Dhrshtadyumna, Drupada, and Dhrshtaketu).- § 621 (Rājadh.): XII, 2, 54 (preceptor of Karna), 57; 4, 120, ( $\zeta$ ), 141.—§ 623 (do.): XII, 14 $\alpha$ , 403; 16, 503.-§ 630 (do.): XII, 276, 819.-§ 637 (do.): XII, 427, 1488 (his graddha is performed). — § 656b (Nakula): XII, 166, 6127 (°cishyah, i.e. Nakula).—§ 656 (Khadgotpattik.): XII, 166, 6200 (received the sword from Bharadvāja, from D. it passed to Krpa).—§ 702 (Mokshadh.): XII, 297ê, 10875 (vadatām varah, among the rshis who had obtained their position by way of penances). - § 779 (Açvamedhikap.): XIV, 12a, 326.— § 785 (Anugītāp.): XIV, 60a, 1775, (\beta), 1785, 1788, 1789, 1790 (brief description of the battle);  $61_{\gamma}$ , 1821, 1822, (8), 1825, 1827, 1830. —§ 787 (Āçramavāsap.): XV, 1, 13 (çyālo D°sya, i.e. Kṛpa);  $3\gamma$ , 79;  $10\nu$ , 332;  $11\nu$ , 360,  $(\pi)$ , 372, 378;  $14\sigma$ , 410 (among those whose craddha was performed).- § 788 (do.): XV, 25, †670 (°adibhih, had slain Abhimanyu).-§ 789 (Putradarçanap.): XV, 29γ, 797; 31η, 858 (born from a portion of Brhaspati); 320, 874 (among the dead warriors who, summoned by Vyūsa, arose from the Gangā).--§ 791 (do.): XV, 36a, 989.—§ 795. (Svargarohanap.): XVIII, 3, 95 (all. to § 602); 4, 145 (seen by the side of Brhaspati in heaven); 5λ, 148, 159 (after death D. entered Brhaspati).

Cf. also the following synonyms:—

Acārya, Acāryamukhya, q.v.

Bhāradvāja, Bharadvājasuta, Bharadvājātmaja, q.v.

Bhāratācārya, q.v.

\*Çoṇāçva ("having red horses"): IV, 1823. \*Çoṇāçvavāha (do.): IV, 1677. \*Çoṇahaya (do.): VII, 637. Guru, q.v.

\*Rukmaratha ("having a golden chariot"): VII, 283, 488, 4554, 8911.

Drona<sup>2</sup>, a çārigaka, a son of Mandapāla and Jaritā. § 259 (Çārigakop.): I, **230**, 8373 (brahmavidam varah, fourth son of Mandapāla and Jaritā); **232**, (8408), (8418), 8423, 8424 (rshih), 8426, (8427); **233**, 8434.

Drona, a mountain. § 7098 (Sulabhā-Janakas.): XII, 321a, 12035 (accompanied Indra).

Droṇābhishecana(m) ("the inauguration of Droṇa"). § 10 (Parvasangr.): I, 2, 338 (°am parva, i.e. Droṇābhishekaparvan).

[Dronābhishekaparvan] ("the section relating to the inauguration of Drona," the 71st of the minor parvans of Mhbhr.; cf. Dronābhishecana). § 589: Janamejaya enquired of the state of Dhṛtarāshṭra on the receipt of intelligence of Bhīshma's death. Vaiçampāyana's answer: Dhṛtarāshṭra asked Sañjaya about what the Kauravas did after the fall of Bhīshma. Sañjaya mentioned the arrow-pillow, etc. (cf. § 587 foll.), and that the warriors once more went to battle. The Kurus desired to make Karna their generalissimo (mentioning his enmity with Bhīshma) (VII, 1). Karna eulogised Bhīshma, and promised to be their leader, mentioning the prowess of Yudhishṭhira, etc. (a); he commanded his charioteer to make his chariot ready (VII, 2). Karna waited upon Bhīshma (mentioning the danger to the Kurus from

Arjuna with the Gandiva, etc.; Arjuna's battle with Civa; Krehna; Bhishma's battle with Rama) (VII, 3). Bhishma, mentioning Karna's prowess against the Kambojas, etc. (3), urged him to fight for the victory of Duryodhana. Then Karna saluted Bhishma, and, at his return, was worshipped by Duryodhana and the Kauravas (VII, 4). Duryodhana asked Karna's advice as to who should become the generalissimo of the Kuru army. Karna proposed Drona (VII, 5). Duryodhana requested Drona to take the command (VII, 6). Drona, mentioning his knowledge of the Veda and the Caiva weapon, etc., and his inability to slay Dhrshtadyumne. accepted the request. . Duryodhana and the kings performed the inauguration of Drona, at which the army rejoiced. Drona arrayed the troops: the Sindhu king, etc. ( $\gamma$ ), in the right wing, supported by *Çukuni*, etc.; *Kṛpa*, etc. ( $\delta$ ), in the left wing, supported by the Kāmbojas, etc. (1); the Madras, etc. (5), in the rear; Karna at the head of all the bowmen. The array was in the form of a cakata (cart). Yudhishthira disposed his troops in the form of a krauñca (crane), with Krshna and Arjuna at the head. Omens appeared when Drona proceeded to battle. The Pandaras and Srnjayas were broken by Drona. Dhrshtadyumna & Drona (VII, 7). Yudhishthira urged Dhrahtadyumna and Arjuna to check Drona. The Kokaya princes, etc.  $(\eta)$ , "achieved diverse feats." Drona put the Pandava troops to rout. Drona & the Kekaya princes, At last Drong, having slain more than two akshauhinis, "proceeded hence to heaven" ("attained to the highest state") slain by Dhrshfadyumna. D., P., etc., beheld him (VII, 8). Dhṛtarūshṭra asked Sañjaya the particulars of Drona's heroism and slaughter (mentioning his knowledge of the Vedas; his ability to remove Meru; his equality to Brhaspati or Uçanas; his horses of the Sindhu breed, etc. (1)) (VII, 9). Dhṛtarāshṭra swooned away, and was restored to consciousness by the Bharata ladies. Then he enquired of Sanjaya about Yudhishthira, etc. (x), especially Yuyudhana Sātyaki (b), and Dhrehtaketu (c), and Ketumat (d); and the children of Dhrshtadyumna, Kshatrañjaya, etc. (λ), who. giving up all sports for twelve years, and observing excellent vows, waited upon Bhishma for the sake of weapons; and the five Kaikeya brothers (e); and Yuyutsu (f), and Dhrehtadyumna (g) (VII, 10). Dhrtarashtra recited the feats of Krshna: the killing of Hayarāja, etc. ( $\mu$ ), that he had vanquished in battle the Angas, etc. (v), and that if Krehna would summon them, Gada, etc. (£), would take up their position in the Pandava host; and regretted that Duryodhana did not know Krshna and Arjuna; the destruction of the Kurus he attributed to himself or to Destiny (VII, 11). - § 590: Sanjaya begins his narrative in detail. THE ELEVENTH DAY'S BATCLE: Duryodhana, having consulted with Karna and Duhçasana, etc., asked Drona to seize Yudhishthira ulive. Drona became very glad because Duryodhana had not asked him to slay Yudhishthira. Duryodhana explained that if Yudhishthira were slain, the other Pandavas, who were invincible, would avenge him; but taken alive, he might be once more vanquished at dice, and so all the Pandavas be obliged once more to go to the woods. Drona said that he would seize Yudhishthira if not protected by Arjuna (with his weapons from Indra and Rudra, etc.); Arjuna, therefore, must be withdrawn from Yudhishthira. Duryodhana proclaimed the promise of Drong to all his troops, in order to make him stick to his promise (VII, 12). Yudhishthira learned through his spies that Drops had promised to seize him, and addressed his brothers and allies; Arjuna consoled him. A fierce battle

commenced. Protected by Drona and Arjuna, both hosts seemed to stand inactive. The Pandavas could not withstand Drona, who began to consume the division of Dhrehtadyumna (VII, 13). Drona caused a river of blood to flow there. Yudhishthira & Drona; Cakuni & Sahadeva; Drona & Dhrshtadyumna; Bhīmasena & Vivimçati; Çalya & Nakula; Dhṛshṭaketu & Krpa; Satyaki & Krtavarman; Senapati & Suçarman; Virata (with the Matsyas) & Karna; Drupada & Bhagadatta; Bhūricravas & Cikhandin; Ghatotkaca & Alambusha; Cekitāna & Anuvinda; Lakshmana & Kshatradeva; Paurava & Abhimanyu; Paurdia was rescued by Krtavarman, and then by Jayadratha; Abhimanyu (letting Paurava alone) & Jayadiatha, who was vanquished; Calya & Abhimanyu; Virața, etc. (a), praised Auhimanyu; Dhrtarashtra's sons + Calya & Abhimanyu (VII, 14); Bhimasona + Abhimanyu & Calya; Bhimasena (causing Abhimanyu to stand aside) & Calva; both fell down; Krtavarman took Calya away on his chariot; the Pundavas vanquished the Dhurtarushtras (VII, 15). Karna's son Frshasena attacked the Pandava urmy; Nakula's son Catanika & Vrshasena; the Draupadeyah + the Pandavas & Vrshasena + Açvatthaman, etc.; especially Bhima, etc. (B). The Kuru army was broken. Drona & Yudhishthira; the Pañcala prince Kumara (the protector of Yudhishthira's car-wheels) & Drona; Drona & Çikhandin, etc. (7); Drona caused Yugandhara to fall down from the seat of his chariot; Virata, etc. (δ), & Drona; Vyaghradatta (the Pañcala prince) & Drona; Simhasena & Drona, who slew both Simhasena and Vyūghradatta; Arjuna, in order to rescue Yudhishthira, attacked Drona's division. Just then the sun set. Drona and Durvodhana, etc., withdrew their troops, and so did Arjuna. The Pāndavas, etc. (e), praised Arjuna (VII, 16).

Dronaçarmapada, a tirtha. § 733b (Çarastamba): XIII, 25, 1714 (by bathing there, one attains to the region of the Apsarases).

Dronahantr = Dhrshtadyumna, q.v.

Dronaja ("son of Drona") = Açvatthaman: VIII, 2822.

Dronanandana (do.) = Açvatthāman: VII, 9195.

Dronaparvan, the seventh book of Mhbhr. § 4 (Anukram.):
I, 1, 89 (°palāçavān . . . Bhāratadrumaḥ).—§ 11 (Parvasangr.): I, 2, 529, 536, 540, 541 (the number of çlokas in D. is said to be 8,909, in reality C. has 9,649 çlokas).—
§ 795c (Mahābhārata): XVIII, 6, 272.

Dronaputra ("son of Drona") = Acvatthaman: 1, †201. †204, †210, †213, 578, 5691; III, 1112, 1419, 1435, 1459; IV, 1920, 1921, 2244; V, †696, 3284, 5275, 5772; VI, 658 (°purogamāh), 1716, 2360, 4194, 4204, 4631, 5050, 5361, 5387; VII, 627, 801, 1363, 1851, 3021, 3024, 3935, 6142, 6363, 6804, 6821, 6827, 6865, 6873, 6874, 6877, 6884, 6885, 6886, 6918, 6922, 7201, 7204, 7412, 7436, 8918, 8921, 8925, 8927, 8929, 8961, 9024, 9027, 9035, 9098, 9102, 9204, 9239 (°āstram), 9248, 9253, 9260 (°āstra°), 9262, 9281, 9293, 9297, 9326, 9343, 9345, 9347, 9353, 9371, 9377 (°vadhepsayā), 9378, 9380, 9383, 9388, 9389, 9417, 9426, 9490; VIII, 1, 43, 65, †196, 328, 344, 415, 569, 608, 2623, 2660, 2675, 2679, 2680, 2681, 2683, 2686, 2688, 2690, 2824, 2827, 2858, 2935, 2963, 2966, 2967, 2971, 2972, 3079, 3217, 3220, 3232, 3234, 3237, 3245, 3283, †3364, †3365, †3811, †4918 (°pramukhāḥ); IX, 313, 628, 708 (°purogamāḥ), 733, 748, 801, 840, 1149, 1602, 1674, 3064, 3623, 3624, 3663, 3666; X, 33, 56, 205, 233, 251, 304, 319, 323, 334, 346, 368, 373, 382 (C. by error Drau°), 423, 427, 431, 439, 471, 473, 539, 593, 602, 605, 667, 677, 744, 754, 762; XI, 306; XIV, 1803, 1967, 1970, 1971, 1997, 2002; XV, 989; XVI, 83 (\*sahāyena Krtavar-manā).

Dronasūnu (do.) = Acvatthāman: VIII. †3365.

Dronasuta (do.) = Açvatthāman: I, 572; V, 7594; VI, 4211, 4628; VII, 7203, 9376; VIII, 793, 798, 2157, 2682, †4073, †4076, †4509; X, 244; XI, 736; XIV, 1974.

Dronatanaya (do.) = Açvatthāman: VII, 6838; VIII, 789.

Dronātmaja (do.) - Açvathāman: VIII, 635.

Dronavadha ("the slaughter of Drona"). § 10 (Parvasangr.): I, 2, 345 ("ah parra, i.e. Dronavadhaparvan).

[Dronavadhaparvan] ("the section including the slaughter of Drona," the 77th of the minor parvans of Mhbhr.; cf. Dronavadha). § 601: Continuation of the night after THE FOURTEENTH DAY: According to the words of Vudsa. Yudhishthia refrained from himself seeking to slav Karna. but was filled with grief and anger because Karna had slain Ghatotkaca. Beholding the Kurus held in check by Bhīma, he told *Dhrshtadyumna*, etc. (a), to attack *Drona*, who received them; Duryodhana, etc., came to Drona's rescue; a fierce battle ensued between the two hosts; both armies became sorely afflicted with fatigue and blind with sleep. Arjuna granted permission to the warriors to sleep. D., R., and the soldiers applauded Arjuna; the Kurus asked Karna and Duryodhana to abstain from the fight; all the combatants laid themselves down on the field to sleep (description); the Kaurava troops blessed Arjuna for his act of kindness. When the moon rose, both hosts, rising from sleep, again prepared for battle (VII, 184). Duryodhana taxed Drona wruthfully for his kindness to the Pandavas (B); Drona in wrath promised to slay all the Pañcalas, and described the measure of Arjuna's might and prowess ( $\gamma$ ). Duryodhana vowed that he, etc. ( $\delta$ ), that very day would slay Arjuna, dividing the Bharata host into two divisions. Drona ridiculed Duryodhana ( $\epsilon$ ), saving that it was only right that Duryodhana or Çakuni, who were the root of the hostility, should proceed against Arjuna, instead of causing all the unoffending Kshatriyas to be slain, and that he should accomplish his boasting vow before Dhrtarūshira, and that he and Karna and Duhçāsana would slay the Pāndavas; moreover, he had done all in life that one should do. The army then was divided into two bodies, and the battle commenced (VII, 185). - § 602: THE FIFTEENTH DAY: When three-quarters of that night had worn away, the battle once more commenced. At sunrise both hosts, alighting from their chariots, etc., uttered the prayers of the twilight. After the Kuru army had been divided into two bodies, Drona, with Duryodhana before him, proceeded against the Somakas, the Pandaras, and the Pancalas. Urged by Krshna, Arjuna moved to the left of Drona and Karna. Bhima urged Arjuna to put forth all his vigour. Arjuna & Drona & Karna, etc. (ζ) (description). Drona moved away towards the north; the Pandava troops began to tremble; the Pañcalas & Drona; Drupada and Virala + the three grandsons of Drupada + the Cedis & Drona, who slew the three grandsons of Drupada, vanquished the Cedis, etc. (7), and slew Drupada and Virata. Dhrshtadyumna swore to slav Drong that very day; Drupada with his division (from one side) + Arjuna (from another side) & Drong + Duryodhana, etc. (0); Bhima urged Dhrshtadyumna, and they both attacked Drona's division (description); soon the morning sun arosé (VII, 186). The warriors adored the Sun, as he rose, and the battle once more commenced (description); neither Karna, etc. (1), could be seen for dust. Duryodhana,

etc. (k), engaged in battle with four of the Pandava warriors: Duryodhana + his brothers & Nakula and Sahadeva; Karna & Bhima; Drona & Arjuna; Nakula was worsted by Duryodhana (VII, 187); Sahadeva slew Duhçusana's driver; Duhçasana was worsted by Sahadeva; Bhima jumped into the chariot of Nakula; Drona invoked the Aindra, etc.  $(\lambda)$ , weapons; D., G., R., Si., Aps., Y., and Ra. applauded Drong and Arjuna, saying that "this is no human, etc. (µ), but a high Brahma encounter"; both employed the Brahma weapon; the engagement became general (VII, 188). Duhçusana & Dhrehtadyumna, who vanquished him and proceeded against Krtavarman + three of his brothers & Dhrahtadyumna + Nakula and Sahadeva. who checked them (enumeration of unfair weapons that were not used): Dhrshtadyumna proceeded towards Drona. Dhrshtadyumna + Satyaki & Drona + Duryodhana (who grieved on account of his former friendship with Sātyaki); Duryodhana was worsted by Satyaki; Karna rushed to the rescue of Duryodhana; Bhīma rushed towards Karna. Yudhishthira urged his warriors to rush to the rescue of Satyaki, Bhima, and the twins: Ariuna attacked the Kurus, and Drona attacked the Pañoulas (VII. 189). Drona caused a great carnage among the Pañcalas; the Pañcalas and Srnjuyas & Drona; the Pandavas feared, thinking that Arjuna would not fight with Drona. Krshna told Arjuna to abandon virtue and let some man tell Drona that Açralthaman had been slain in battle. Arjuna did not approve of it; others approved of it, but Yudhishthira with great difficulty. Bhima slew with a mace an elephant named Ayratthaman belonging to the Malava chief Indravarman, and exclaimed before Drona: "Acvatthaman has been slain." Drona did not believe Bhima, but attacked Dhrshladyumna and slew the Pañcalas (and Somakas) with the Brahma weapon, and cut off the head of Vasudana, and slew 500 Matsyas, etc. The R. Viccamitra, etc., etc. (v), appeared in the welkin and reproved Drona for using the Brahma weapon against persons not acquainted with it, and called upon Drona to lay aside his weapons and leave the earth soon. Drona asked Yudhishthira whether the report about Accatthaman's death was true; Krshna urged Yudhishthira to save his army by an untruth; Bhima urged him to do the same; Yudhishthira distinctly said that Acvatthaman was dead, adding indistinctly the word "elephant"; before this Yudhishthira's chariot had stayed at a height of four fingers' breadth from the surface of the earth; after this untruth his animals touched the earth. Drona became quite dejected, also after the words of the R., and beholding Dhrehtadyumna before him, could not fight as before (VII, 190). Dhrshtadyumna & Drona; the celestial weapons no longer appeared at Drona's bidding; his weapons, that had not been exhausted for four days and one night, now became exhausted on the third part of the fifth day. Drong took up another celestial bow which Angiras had given him; a fierce encounter took place between Drona and Dhrshtadyumna; none else had arrows of that kind that Irona used in close fight except Krpa, etc. (5); Sātyaki rescued Dhrshtadyumna and was applauded by Krohna and Arjuna, and the Si., . . (VII, 191). Duryodhana, Karna, und Krpa + Dhrtaras tra's sons & Sūtyaki + Yudhishthira, etc. (o); Yudhishthira vged his troops against Drona (in order to aid Dhrshtadyum 1.1), who again used the Brahma weapon; Bhima took up Dhrsh{adyumna on his own chariot, and urged him to slay Drona quickly; both Dhrshfadyumna and Drona invoked the Brahma weapon, etc.; Dhrahfadyumna began to slay the Vaçutis, etc.  $(\pi)$ ; Bhima

again reminded Drons of Accatthaman's death, calling upon Karna, Krps, and Duryodhana to exert carefully in battle. Drons laid his weapons saide, devoted himself to yoga, and proceeded to heaven (Brahmaloka) in the company of the foremost of R., in a blaze of light, that only Sañjaya, etc. (ρ), saw; Dhrshtadyumna cut off Drona's head—though forbidden by Arjuna and blamed by everybody—and threw it down amongst the Kurus, who ran away in all directions, except Accatthāman. Sañjaya, through the grace of Vyāsa, beheld Drona's proceeding after he had ascended the sky. The Kurus, the Pāṇāavas, and the Srñjayas all became dejected and ran away; Bhimasena and Dhrshtadyumna embraced each other, Bhīmasena expecting the slaughter of Karna and Duryodhana (VII, 192).

Dronāyani, v. Draunāyani.

Droni, v. Drauni.

Druhyu', son of Yayāti and Çarmishthā. § 143 (Nahusha):

I, 75, 3160 (enumeration of the sons of Yayāti; C. has by error Duo').—§ 144 (Yayāti): I, 75, 3162 (all. to § 148; C. Duo').—§ 147 (Devayānī): I, 83, 3433 (eldest son of Çarmishthā by Yayāti).—§ 148 (Yayāti): I, 84, 3481 (Çarmishthāyāh sutam), 3482, (3484) (will not take over the decrepitude from Yayāti, and is therefore cursed), 3485 (d: D. would be called a Bhoja without really being king of that region, where there is no roads, etc., but which is only to be crossed by means of rafts and floats; read with B. arājā Bhojaçabdam tvam); 85, 3520 (Çarmishthāyāh sutah), 3525, 3533 (d: D.'s sons are the Bhojas).—§ 156 (Pūruvamç.): I, 95, ††3762 (enumeration of the sons of Yayāti).—§ 632b (Shodaçarāj., v. Yayāti): XII, 29, 991 (all. to § 148).

Druhyu<sup>2</sup>, son of Matinara. § 150 (Pūruvamç.): I, **94**, 3704. Druma<sup>1</sup>, an ancient king. § 6 (Anukram.): I, **1a**, 227 (in Sanjaya's enumeration of departed kings).

Druma<sup>2</sup>, a prince. § 130 (Amçavat.): I, 67, 2644 (incarnation of the Asura Cibi).

Druma<sup>3</sup>, king of the Kimpurushas. § 269 (Vaiçravanasabhāv.): II, 10, 410 (Kimpurushaçah, in the palace of Kubera).

—§ 289 (Arghāharaṇap.): II, 37, 1350 (Kimpurushācāryam).

—§ 290 (Çiçupālavadhap.): II, 44, 1534 (do.).—§ 570d (Rukmin): V, 158, 5356 (Kimpurushasimhasya, v. 5352; had given the bow Vijaya to Rukmin).

Drumada, a rshi. § 702 (Mokshadh.): XII, 2975, 10875 (among the rshis who had obtained their position by means of penances; PCR. has Drupada).

Drumaputra, king of the Kimpurushas. § 279 (Arjuna): II, 28, 1038 (Kimpurusharasam Doena rakshitam). Cf. Druma.

Drumasena, a. prince. § 130 (Amçāvat.): I, 67, 2671 (incarnation of the Asura Gavishtha).—§ 600 (Ghatotkacavadhap.): VII, 170, 7629, 7631 (slain by Dhrshtadyumna).

Drupada, king of the Pāñcūlas, son of Pṛshata, father of Dhṛshṭadyumna, Çikhaṇḍin, Draupadī, etc. § 11 (Parvasangr.): I, 2, 391, 536.—§ 83 (Ādivaṃcūvatāraṇa): I, 63, 2453 (father of Çikhaṇḍin, cf. § 573).—§ 130 (Āṃcāvat.): I, 67, 2715 (has been born from the Maruts).—§ 132 (do.): I, 67, 2791 (Draupadī was born in the race of D. from a portion of Çrī).—§ 201: D. (Yajñasenā, v. 5174, Saumaki, v. 5192), son of Pṛshata, the friend of Bharadvāja, used every day to come to the hermitage to play and study together with Drona. After the death of Pṛshata, D. became king of the northern Pāñcālas. About the same time Bharadvāja also ascended to heaven: I, 130, 5109, 5111.—§ 201 (Drona): I, 130, 5133.—§ 202 (do.): I, 131, 5134, (5137), 5194,

5195, 5206 (rebuked Drong for calling him his friend).-§ 207 (do.): I, 133, 5298.—§ 209 (Drupadaçāsana): I, 138, 5446 (Pañoalarajam), 5448 (nagaram Desya), 5457, 5459, 5499 (nagaram Dosya), 5500 (sambandhi Kuruviranam), 5502 (Yajñasenam), 5503, (5510), 5513 (assisted by his pupils, Drona vanquished D., but restored half his kingdom D. thenceforth resided in Kampilya).—§ 216 (Cuitrarathap.): I, 165, 6323 (Dhrehtadyumnaeya cotpattim utpattiñ ca Çikhandinah | ayonijatvam Krshnaya Dosya mahamakhe, all. to §§ 218 and 573).- § 217 (do.): I, 166, 6333 (son of Prshata), 6335, 6341, (6342), 6345, 6348, 6349 (brief repetition of §§ 201-8).- § 218 (Draupadisambhava): I, 167, 6356, 6368, 6369, 6389, 6406, 6407 (°eya mahamakhe; in order to get a son who might slay Drona, D. held a sacrifice, where Dhrshtadyumna arose from the sacrificial fire, and Krshna (Draupadi) from the centre of the vedi).-§ 219 (Caitrarathap.): I, 168, 6420 (nagarim . . . Dosya, i.e. Kāmpilya).- § 220 (do.): I, 169, 6434 (°sya kuls jajās, sc. Draupadi).-\$\\$ 231-6 (Svayamvarap.): I, 184, 6929 (°sya niveçane), 6931 ( Yajñasenasya duhita); 185, 6945 (rajña dakshina - Pancalan Denabhirakshitan), 6947 (ekshayam), (6955), 6956, 6958, 6980 (\*sya putrah, i.e. Dhrshtadyumnu); 188, 7057; 189, 7072, 7073; 191, †7134 (kanyā Dosya, i.e. Draupadi); 192, †7168 (at the svayamvara of Draupadi, D. (Yajñasenah, v. 6952), who wished to bestow his daughter on Arjuna, caused a bow to be made which only Arjuna could bend. Arjuna then won Draupadī).—§ 237 (Vaivāhikap.): I, 193, †7187, †7191 (Pandur hi rajā Dosya hi rajāah sakha). †7192, †7194 (purodhā Desya), †7196, †7199; 194, †7203, †7211 (°sya niveçane), †7217 (°sya putrah, i.e. Dhrshtadyumna); **195,** 7230, 7233, 7234, (7239), (7244), (7249); **196,** (7258) (D., who wished to bestow his daughter on Arjuna, tries to ascertain who has won her. Yudhishthira tells who they are, and asks for Draupadi as wife for all the five Pandavas in common).- § 238 (Pancendrop.): I, 197, †7316 (Vyāsa told D. the history of the five Indras).—§ 239 (do.): I, 197, 7326, †7328 (Svayambhū had destined Draupadī to become the common wife of the five Pandavas).—§ 240 (Vaivahikap.): I, 198, (†7329), †7343; 199, 7347, 7348 (Draupadī is married to the five Pandavas). - § 241 (Viduragamanap.): 1, 200, 7378, 7379 (°syātmajān), 7385, 7389; 201, 7400, 7414; 202, 7434; 204, 7462, 7464, 7468.—§ 243 (do.): I, 205, 7508, 7512; 206, 7526, 7531 (°sya ca pulrānām), 7532.—§ 244 (Rājyalābhap.): I, 207, (7545), 7550, (7551), 7554. - § 248 (Arjunavanavasap.): I, 214, 7800 (°eyātmajām, i.e. Draupadi).- § 289 (Arghaharanap.): II, 37, 1344.-§ 290 (Çiçupălavadhap.): II, 44a, 1538.—§ 294 (Dyūtap.): II, 48, 1705 (°sya sutaih), 1716 (°aç ca sahātmajaih).—§ 299 (do.): II, 71, 2384 (°syātmajām, i.e. Draupadī).—§ 311 (Āraņyakap.): III, 4, †234 (do.). — § 317 (Arjunābhigamanap.): III, 12, 574 (°sya puram, i.e. Kampilya).— § 325 (Draupadīparitāpav.): III, 27, 1022 (°eya kule jātām snushām Pāṇdoḥ, i.e. Draupadī). — § 342 (Indralokābhigamanap.): III, 51, 1983 (°sya putrā Dhrshtadyumnapurogamāḥ). - § 423 (Gandhamādanapr.): III, 144, 10998 (°rājena pitrā dattā, sc. Draupadī).—§ 515 (Karņadigvijaya): III, 254, 15237 (°eya puram, i.e. Kampilya, attacked by Karna), 15239 (paid tribute to Duryodhana). — § 522 (Draupadīharapap.): III, 266, †15606 (apatyam asmi Deya rajnah, says Draupadi). - § 525 (Rāmopākhyānap.): III, 273. 15868 (°sya sutā, i.e. Draupadī).—§ 549 (Pāndavapr.): IV, 4. 84 (Dhaumya, etc., went to the abode of D.).—§ 551 (Kleakavadhap.): IV, 20, 614 (°eya duhita, i.e. Draupadi).—

§ 552 (Goharanap.): IV, 36. 1181 (°sya sutam, i.e. Draupadī).- § 554 (Sainyodyogap.): V, 1, †3, †5 (sutāh earve Dosya); 4, (64); 5, 102; 6, (109), 127 (sends his purohita to Hastinapura).- § 555 (do.): V, 19, 580 (°sya ... senā, joined the Pāṇḍavas).—§ 556 (Sañjayayānap.): V, 20, 603 (°sya purohitaḥ).— § 561 (Yānasandhip.): V, 48. †1843 (Virāţa-D°au mahārathau), †1844; 575, 2236 (Pañealyo daçabhis tanayair vrtah | Satyajitpramukhair virair Dhrehtadyumnapurogamaih | Do vardhayan manam Çikhandiparipalitah, had joined the Pandavas with one akshauhini of troops), (o), 2262; 64, 2480.—§ 562 (Bhagavadyānap.): V, 80c, 2856 (sahāmatyam); 82, 2872 (sutā Dorājasya, i.e. Draupadī), 2891 (do.); 830, 2950.— \$ 570 (Sainvanirvānap.): V, 151a, 5100, 5118 (cracurah), 5144; 153, 5189 (Virāta-Drupadābhyān ca saputrābhyām), 5192, 5199; 157, 5324 (among the commanders of the divisions of Yudhishthira's army), 5336.- § 571 (Ulükadütügamanap.): V, 160, 5479; 161, 5539 (saputrasya); 162, 5585 (do.); 163, 5683, 5696. - § 572 (Rathātirathasankhyānap.): V. 170, 5886 (Virāta-Drupadau, are mahārathas); 171, 5916 (father of Satyajit). - § 573 (Ambopākhyānap.): V, 187, 7383 (°eya kule jūtā, sc. Ambā); 188, 7390, 7391, 7397 (patnī Dorājasya), 7399, 7401, 7402, 7403, 7404; 189, 7409, (7413), 7418, 7429; 190, 7434, 7438, 7444, 7445; 191, †7461 (Yajñasenah), 7478 (Çikhandî sa Dosyatmaja); 192, 7497, 7500 (Pañcalarājam), 7504, 7509, 7511, 7512, 7514, 7527 (°sya sutā . . . Cikhandini), 7546, 7549, 7551 (°sya kule jūtā Cikhandī, sc. Ambā; being yet childless, D. had worshipped Civa, who promised that D. should have a daughter who afterwards would become a son. Then Cikhandin (who was the reborn Ambā) was born as a female, but afterwards became a male); 1947, 7599; 1967, 7624, 7632.—§ 576 (Bhagavadgītāp.): VI,  $25\theta$ , 833, (x), 847.—§ 578 (Bhīshmavadhap.): VI,  $45^{16}$ , 1723, 1724 (fights with Jayadratha); 49, 2003 (°eyātmajaḥ, i.e. Dhrehtadyumna), 2023 (Pancalyam), 2025 (sainyani  $D^{\circ}$ sya, vanquished by Bhīshma);  $50\nu$ , 2060,  $(\pi)$ , 2079.— § 579 (do.): VI, 53, 2232 (Virāţa-Doau, attacked by Drona). - § 580 (do.): VI, 56ζ, 2414; 59<sup>13</sup>, 2629 (Pañcālarājaḥ).-§ 582 (do.): VI, 69a, 3065 (eaha putrena); 71e, 3140.— § 583 (do.): VI, 75, 3282; 77, †3376 (°sya putrah, i.e. Dhrshtadyumna), †3379 (°sya putram, do.), (\*), 3383, 3384, 3385 (vanquished by Drona).—§ 584 (do.): VI, 82, 3624 (°syatmajah, i.e. Dhrshtadyumna); 85, †3774 (°sya putra, i.e. Çikhandin), †3778 (°sya putrah, do.).—§ 585 (do.): V1,  $89\nu$ , 3947.—§ 586 (do.): VI,  $99\zeta$ , 4512;  $103\mu$ , 4685, 4686, 4690, 4692 (fights with Bhīshma); 104, 4745, 4751, 4752; 107, 4966 (so C., but read with B. Draupadah, i.e. Cikhandin).- § 587 (do.): VI, 108, 5001; 1105, 5098, 5108 (Virāta and D. fight with Acvatthaman); 111, 5161, 5164, 5166 (do.); 116, 5432 (°sya ratham); 118¢, 5559, 5564 (°ānīks); 119χ, 5578, ω, 5587.—§ 589 (Droṇābhishekap.): VII, 8, 227 (°eyātmajaḥ, i.e. Dhrshṭadyumna); 10x, 367 (uteanga iva eamorddham D'eya, sc. Çikhandin).—§ 590 (do.): VII, 14, 534, 535, 536 (fights with Bhagadatta), (a), 577; 168, 650.- \$ 592 (Samcaptakavadhap.): VII, 20, 816 (°eya sutah, i.e. Dhrahtadyumna); 230, 961 (Pāñcālyah, description of his horses); 25, 1081 (fights with Balhika). - § 593 (Abhimanyuvadhap.): VII, 350, 1508; 427, 1743; 43p, 1770.—§ 597 (Pratijnap.): VII, 83a, 2950.—§ 598 (Jayadrathavadhap.): VII, 850, 3050.—§ 599 (do.): VII, 1144. 4508; 124λλ, 5002; 125, 5091, 5094 (attacked Drona).-§ 600 (Ghatotkacavadhap.): VII, 153a, 6627; 154\$, 6651; 155, 6726; 1560, 6764, 6910 (father of Suratha); 157, 6922 (°syātmajān), 6963 (°vāhinī); 158x, 7010 (°sya tathā putra Doc ca); 165, 7368 (fights with Vrshasena); 168, 7524, 7530, 7532, 7534, 7537 (defeated by Vrshasena).— § 601 (Dronavadhap.): VII, 184c, 8368.—§ 602 (do.): VII, 186, 8487, 8488 (°sya pautrāh), 8489 (°pautrānām), 8491, 8492, 8493, 8496, 8499 (is slain by Drona), 8500 (°eya naptrehu), 8508 (°sya kule jätah, sc. Dhrahtadyumna); 191. 8756 (ya ishtva manujendrena Doena mahamakhe | labdho Dronavināçāya samiddhād dhavyavāhanāt, i.e. Dhrshtadyumna, all. to § 218); 192, 8831 (sainyair D'eya).- § 604 (Karnap.): VIII, 6, 156 (has been slain).—§ 605 (do.): VIII, 26, 1060 (°syatmajah, i.e. Cikhandin), 1074 (°syatmaje, do.).-§ 608 (do.): VIII, 85, †4306 (°sutavarishthah pañoa Caineyashashfa Doduhitrputrah panca).—§ 616 (Sauptikap.): X. 8. 385 (°sya ca putrānam pautrānām suhrdām api, are slain by Acvatthaman).- § 617 (Aishikap.): X, 10, 544 (°syalmajaih); 170, 762 (°syātmajāķ).—§ 618 (Jalapradānikap.): XI, 11., 300 (do.).-§ 619 (Strīvilāpap.): XI, 16α, 447; 25κ, 722 (pātitam), 724.—§ 620 (Çrāddhap.): XI, 26\$, 788 (his body is burnt).—§ 630 (Rājadh.): XII, 27\$, 799 (sc. hats).— § 637 (do.): XII, 427, 1490 (his craddha is performed).— § 789 (Putradarçanap.): XV, 320, 875 (among the dead warriors who, summoned by Vyāsa, arose from the Gangā).-§ 795 (Svargarohanap.): XVIII, 18, 25; 4, 137 (Cri was born in Drupada's race [as Draupadi]); 5λ, 148, 162 (among those who after death entered the deities).

Cf. also the following synonyms:-

Dhrshtadyumnapitr ("the father of Dhrshtadyumna"), q.v.

Pāncāla, Pāncālanrpa, Pāncālapati, Pāncālarāja, Pāncālya, q.v.

Pārshata ("son of Pṛshata"), Pṛshatātmaja (do.), q.v.

Saumaki, q.v.

Yajñasena: I, 5174 (disciple of Agniveça), 5452, 5453, 5502 (D°), 6416, 6931 (°sya duhitā Drupadasya, i.e. Draupadī), 6935 (°sya ca sutām, do.), 6952, 7236, †7334, 7524, 7525, 7538; II, 126 (Saumakiḥ, C. has by error Jajñasenaḥ), 1268, 1607, 1886, †2523 (Saumakiḥ), 2556 (sutā . . . Y°sya, i.e. Draupadī); III, †12581, 14828 (°sya duhitā, i.e. Draupadī); IV, 2352; V, 7461 (D°); VI, 720 (Pāñcālyah); VII, 7525, 7526; VIII, 36 (°sya putrena . . . Cikhandinā).

[Drupadacāsana(m)] ("the chastising of Drupada"). § 209 (Sambhavap.): Drong now one day asked the Dhartarashtras and Pandavas for his fee as their instructor, saving: "Seize ye the Pañcala king Drupada in battle and bring him to me." Duryodhana, Karna, Yuyutsu, Duhçasana, Vikarna, Jalazandha, Sulocana, Subahu, Dirghalocana, etc., smote the Pañcalas and conquered the capital of Drupada, while Arjana, etc., waited outside the town at a distance of half a kroça, thinking that the others were not able to seize Drupada. Defeated by Drupada, they fell back upon the Pandavas. Arjuna, bidding Yudhishthira not to engage in the fight, appointed the sons of Madri his cakrarakshas, while Bhimasena, mace in hand, ran ahead to slay the elephants, while Arjuna attacked the Pañodlas and Syñjayas and felled Drupada from his elephant. Drupada and Satyajit rushed at Arjuna. Satyajit had his bows repeatedly cut in twain and his horses, etc., slain, and desisted from the fight.

Drupada also had his bow cut in twain, etc., by Arjuna, who then took a scimitar and, leaping from his own chariot upon that of his foe, seized Drupada, while the Pāñoālas ran away. Bhīma, etc., began to lay waste his capital, but were prevented by Arjuna. Drona prevailed upon Drupada to accept his friendship, and restored half his kingdom to him, vis., that part of it that lay on the southern side of the Bhāgīrathī, with the southern Pāñoālas, up to the banks of the Carmanvatī river, where Drupada thenceforth resided sorrowfully in Kāmpilya in Mākandī, on the banks of Gangā, while Drona (because Drupada had said that only a king could be the friend of a king) retained that half that lay to the north of the Bhāgīrathī, and thenceforth continued to reside in Ahiechatra (I, 138).

Drupadaduhitrputra, pl. (°aḥ) ("the sons of the daughter of Drupada") = Draupadeya, pl.: VIII, †4306 (pañoa).

Drupadakanyā ("daughter of Drupada") = Draupadī: I, 7383, 7522.

Drupadaputra ("son of Drupada") - Dhṛshṭadyumna: I,
 6325 (Dh<sup>o</sup>); VI, 832 (disciple of Drona), 1703, 2210, 2217;
 VII, 3601, 7199, 9131; XI, 668 (the slayer of Drona).

Drupadaputra, pl. (°aḥ) ("the sons of Drupada"). § 241 (Vidurāgamanap.): I, 204, 7467.—§ 608 (Karņap.): VIII, 46η, 2207 (Dhrahfadyumnapurogamāḥ); 85π', †4306 (°varishṭhāḥ pañca). Cf. Drupadasuta, pl., Drupadātmaja, pl.

Drupadaputrī ("daughter of Drupada") = Draupadī: XIV, 2038; XV, 801.

Drupadasuta, pl. (°āḥ). § 605 (Karṇap.): VIII, 30, †1216 (°mukhaiḥ, sc. the army of Yudhishthira, or does D. only refer to Dhṛshṭadyumna?).

**Drupadātmaja** ("son of Drupada") = Çikhandin: V, 5126 ( $C^{\circ}$ ), 7550 ( $C^{\circ}$ ); VI, 558 ( $C^{\circ}$ ), 5690.

Drupadātmaja (do.) = Dhṛshṭadyumna : VI, 2704, †3380; VII, 8874; IX, †1088 (Pāñcālaputraḥ).

Drupadātmaja, pl. (°dā) ("the sons of Drupada"). § 243 (Vidurāgamanap.): I, 205, 7508 (*Dhrehfadyumnamukhāh*). — § 589 (Dronābhishekap.): VII, 80, †248. Cf. Drupadaputra, pl.

Drupadātmajā ("daughter of Drupada") - Draupadī: I, †7008, †7009, †7159; II, †2220, 2278; III, †10282, 14724, 14728, 14805, †15610, †15639, 16616, 16618; IV, 250, 376, 472, 504, 691; XII, 1456; XIV, 2645.

Dṛḍha¹, son of Dhṛtarāshṭra. § 599 (Jayadrathavadhap.): VII, 137aaa, 5644 (among seven sons of Dhṛtarāshṭra, who are slain by Bhīmasena); 157o, 6938 (the same?, among ten sons of Dhṛtarāshṭra who attacked Bhīmasena). Cf. Dṛḍhahasta, Dṛḍhakshatra, Dṛḍhasandha, Dṛḍhavarmaṇ, Dṛḍhāyudha.

Drdha = Vishnu (1000 names).

Drdhāçva, son of Kuvalāçva. § 478 (Dhundhumārop.): III, 200, 13621.

Drdhadhanvan, a prince. § 232 (Svayamvarap.): I, 186, 6995 (Pauracah?, present at the svayamvara of DraupadI).

Drdhahasta, a son of Dhrtarāshtra. § 130 (Amçāvat.): I, 67, 2737.—§ 182 (Dhrtarāshtraputranāmak.): I, 117, 4549. Cf. Drdha <sup>1</sup>.

Drdhakshatra, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2734.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4547. Cf. Dṛḍha ¹.

Drdharatha<sup>1</sup>, a son of Dhrtaräshtra. § 130 (Amçāvat.): I, 67, 2739.—§ 600 (Ghatotkacavadhap.): VII, 152a, 6861 (the same?, follows Çakuni); 157o, 6938 (among seven sons of Dhytarashtra who attacked Bhimasena). Cf. Dydharathāçraya.

Drdharatha<sup>2</sup>, an ancient king. § 775 (Ānuçāsanik.): XIII, 1667, 7678.

Drdharathāçraya, a son of Dhrtarāshtra. § 182 (Dhrtarashtraputranāmak.): I, 117, 4551. Cf. Drdharatha 1.

Drdhasandha, a son of Dhrtarāshtra. § 130 (Amçāvat.): I, 67, 2735.—§ 182 (Dhrtarāshtraputranāmak.): I, 117, 4548. Cf. Drdha<sup>1</sup>.

Drdhasena, a Pāṇḍava warrior. § 592 (Samçaptakavadhap.): VII, 21s, 906 (slain by Drona).

Dṛdhasyu, a ṛshi, son of Agustya and Lopāmudrā. § 382 (Agastyop.): III, 99, 8640 (called Idhmavāha).

Drdhavarman, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2734.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4547. Cf. Dṛḍha '.

Dṛḍhavrata, a ṛshi. § 665 (Mokshadh.): XII, 208η, 7595 (one of the ṛshis of the south). Cf. Dṛḍhavya, Dṛḍhāyu<sup>3</sup>.

Drdhavya, a rshi. § 770 (Āuuçāsanik.): XIII, 1517, 7112 (one of the seven *Dharmarājartvijah* in the south). Cf. Drdhavrata, Drdhāyu<sup>2</sup>.

Drdhāyu(s), son of Purūravas and Urvaçī. § 141 (Purūravas): I, 75, 3149.

Drdhāyu(s)<sup>2</sup>, a king. § 554 (Sainyodyogap.): V, **4**γ, 86 (among the princes to whom the l'andavas ought to send messengers).

Dṛḍhāyu(s)<sup>3</sup>, a ṛshi. § 775 (Ānuçūsanik.): XIII, 1668, 7666 (one of the ṛshis of the south). Cf. Dṛḍhavrata, Dṛḍhavya.

Drdhāyudha, a son of Dhrtarāshtra. § 130 (Amçāvat.): 1, 67, 2734. Cf. Drdha'.

Drdheshudhi, an ancient king. § 6 (Anukram.): I, 1a, 231 (in Sanjaya's enumeration of departed kings).

Drdheyu, a rshi. § 770 (Ānuçāsanik.): XIII, 1510, 7114 (one of the seven rtvijah of Varuna, in the west).

**Drpta** 1 = (liva: X, 254.

Drpta = Vishnu (1000 names).

Drptatman - Krshna: XII, 1662.

Drshadvat, a prince. § 156 (Pūruvamç.): I, 95, ††3767 (father of Varāngī, the wife of Samyāti).

Drshadvatī, a river. § 305 (Anudyūtap.): II, 78, 2574 (there Yudhishthira had been instructed by Cambhu, i.e. Brahmán?).—§ 312 (Āranyakap.): III, 5, 241 (Sarasvatī-Doyau; C. has by error Drçado).—§ 361 (Kurukshetra): III, 83, 5074 (dakshinena Sarasvatyā Doyuttarena ca . . . Kurukshetre).—§ 364 (Tīrthayātrāp.): III, 83, 6057 (merit of bathing there), 6065 (Kauçikyāh sangame . . . Doyāg ca).—§ 369 (Kurukshetra): III, 83, 7075 (uttarena Doyā dakshinena Sarasvatīm . . . Kurukshetre).—§ 377 (Dhaumyatīrthak.): III, 90, 8382 (in the north).—§ 574 (Jambūkh.): VI, 92, 323.—§ 640 (Rājadh.): XII, 58, †2121.—§ 652b (Indrota-Pārīkshitīya): XII, 152, 5647 (Sarasvatī-Doyoh sangamah).—§ 757m (Goloka): XIII, 102a, 4889.—§ 775 (Ānuçūsanik.): XIII, 166a, 7648.

Drshṭipa, pl. (°āḥ), a class of gods. § 780 (Ānuçāsanik.): XIII, 14λλ, †1372 ("that live upon vision," PCR.).

Duḥçala, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2728.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4541 (only B., C. has by error Suḥçalaḥ).—§ 599 (Jayadrathavadhap.): VII, 127νν, 5176 (among several sons of Dhṛtarāshṭra who attack Bhīmasena).—§ 604 (Karṇap.): VIII, 7, 208 (among those warriors of Duryodhana who still stay in the field).

Duhçalā, daughter of Dhṛtarāshṭra and Gāndharī. § 130 (Amçāvat.): I, 67, 2740, 2744 (married to Jayadratha).—
§ 181 (Duhçalotpatti): I, 116, 4527, 4539 (birth of D.).—
§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4553, 4557 (married to Jayadratha).—§ 522 (Draupadharanap.): III, 271, 15758 (Yudhishṭhira orders to save Jayadratha for the sake of D.).—§ 523 (Jayadrathavimokshanap.): III, 272, 15782 (do.).—§ 615 (Gadāyuddhap.): IX, 64ee, 3617.—
§ 619 (Strīvilāpap.): XI, 227, 629, 632.—§ 785 (Anugītāp.): XIV, 78, 2275 (Dhṛtarāshṭrajā, came with her grandson, the son of her son Suratha), 2280, 2294, 2297; 89, 2678 (her little grandson installed as king of the Sindhus).

[Duhçalotpatti(h)] ("birth of Duhçalā"). § 181 (Sambhavap.): That Gāndhārī also had a daughter (Duhçalā) was due to the circumstance that Vyāsa, when he divided the lump of flesh (knowing that Gāndhārī wished to have a daughter), assigned one part in excess of the hundred to

become a daughter (I, 116).

Duhçāsana, a son of Dhṛtarūshtra. § 4 (Anukram.): I, 1, †108, †156 (all. to § 299), †202 (Bhīmasena drank his blood, all. to § 608), †204. — § 11 (Parvasangr.): I, 2, 547 (Bhīmasena drank his blood, all. to § 608).—§ 71 (Ādivamçāvataranap.): I, 61, 2247. - § 83 (Adivamçavatarana): I, 63a, 2447.—§ 130 (Amçavat.): I, 67, 2725 (D. and his brothers (except Duryodhana) were incarnations of the Paulastyas), 2728 (enumeration of Dhrtarashtra's 100 sons). -§ 157 (Pūruvamç.): 1, 95, 3810 (among the four principal sons of Dhrtarashtra).- § 182 (Dhrtarashtraputranamak.): I, 117, 4541 (enumeration of Dhrtarashtra's 100 sons).-§ 209 (Drupadaçāsuna): 1, 138, 5449, 5461. — § 213 (Jatugrhap.): I, 141, 5635; 142, 5674.- § 232 (Syayamvarap.): I, 186, 6981 (came to the svayamvara of Draupadi). -§ 241 (Vidurāgamanap.): I, 200, 7374; 204, 7469. § 288 (Rajasuyikap.): II, 35, 1290 (at the rajasuya of Yudhishthira D. superintended [the distribution of] food, etc.).—§ 298 (Dyūtap.): 11, 58, 2016; 65, 2184.—§ 299 (do.): II, 66, †2195; 67, †2221, †2225, †2227, (†2230), †2231, †2240, †2241, †2249 (ordered by Duryodhana, D. dragged Draupadi into the sabhā); 68, 2288, 2290, 2304 (pulled off the clothes of Draupadi; Bhimasena vows to drink his blood).- § 301 (do.): II, 68, 2338, 2339 (drags Draupadi); 69, 2340.—§ 302 (Anudyūtap.): II, 74, 2453, (2455).—§ 304 (do.): II, 77, 2515, 2532, 2533, 2542, 2544 (when Yudhishthira had been defeated in gambling and the Pandavas were going to the wood, D. exulted. Bhimasena [once more] vows to drink the blood of D.).—§ 306 (do.): II, 80, 2656.—§ 308 (Āraņyakap.): III, 1, 14.—§ 311 (do.): III, 4, 234.- § 313 (do.): III, 7, 288, (297), 301. -§ 316 (Kirmīravadhap.): III, 11, 401 (°karoterehtaviprakirnaçiroruha, sc. Krshnā, all. to § 299).—§ 317 (Arjunābhigamanap.): III, 12, 465.—§ 325 (Draupadīparitāpav.): III, 27, 996.—§ 329 (Kāmyakavanapr.): III, 36, 1435.— § 337 (Indralokābhigamanap.): III, 44, 1797 (°vadha°).— § 340 (do.): III, 49, 1934 (all. to § 299?).—§ 342 (do.): III, 51, 1995.—§ 402 (Tirthayātrāp.): III, 120, †10270.— § 512 (Ghoshayatrap.): III, 236, †14757, †14761; 238, 14808; **239**, 14843; **241**, 14897; **242**, 14919, 14924; **249**, 15081, 15091, 15097, 15104; **251**, 15133, 15134 (or the ghoshayatra Duryodhana and his brothers are made prisoners by the Gandharvas, but delivered by the Pandavas. D<sub>i</sub> tries to console the mourning Duryodhana). — § 514 (Ao.): III, 252, 15205 (°adayac caeya — i.e. Durvodhana's — bhrātaraḥ). — § 515 (do.): III, **253**, 15219. — § 516

273 Duhsaha.

(Duryodhanayajña): III, 256, 15304 (gives order to invite the Pandavas to Duryodhana's sacrifice).- § 521 (Draupadiharanap.): III, 262, 15495, 15497, 15509 (counsellor of Duryodhana); 263, 15536 (all. to § 299).—§ 551 (Kīcakavadhap.): IV, 21, 647 (do.). - \$ 552 (Goharanap.): IV, 26, 895 (bhrātā, sc. Duryodhana's); 80, 991 (arrays the forces of Duryodhana when he sets out to rob the kine of Virata); 35c, 1150; 55, 1733 (pierced by Arjuna); 61, 1988, 1989 (fights with Arjuna); 63, 2021 (defeated by Arjuna); 66, †2109 (protects Duryodhana). - § 556 (Sanjayayanap.): V, 26, †755 (counsellor of Duryodhana); 29, †847 (all. to § 299), †853 (cf. II, 2526), †860 (cf. I, 108); 30, †884 (bhrātā kaniyan api tasya, i.e. Duryodhana's); 31, 931 (all. to § 299). - § 557 (Prajagarap.): V, 33, 989.- § 558 (do.): V, 35, 1257.- § 561 (Yānasandhip.): V, 47a, 1798; 49, 1945; 55ν, 2207; 57, 2250 (osya, sc. sutāḥ, destined to become Abhimanyu's share in the battle),  $(\sigma)$ , 2290; 58, 2303, 2309; 63, 2433; 66ef, 2502.—§ 562 (Bhagavadyanap.): V, 73, 2692 (all. to § 299); 798, 2829; 82, 2906 (all. to § 299), 2909; 86, 3058 (°sya ca grham); 90, 3211 (all. to § 299); 91, 3240; 94, 3377.—§ 567 (do.): V, 1247, 4167; **128**, 4268 (all. to § 304), 4270, 4280, ( $\kappa$ ), 4306; **129** $\mu$ , 4357; 130v, 4366, 4397.—§ 569 (do.): V, 137, 4665 (all. to § 299); 141, 4802 (Bhīmasena will drink the blood of D.); 1426, 4822 (do.): 1437, 4835; 144, 4890.—§ 570 (Sainyaniryanap.): V, 153, 5195; 154, 5227. - § 571 (Ulūkadūtāgamanap.): V, 160a, 5409, 5411, 5473 (°eya rudhiram piyatam), 5531 (augham, sc. purushodadhim, i.e. the army of Duryodhana); 161, 5544 (= v. 5473); 162, 5605 (Bhīmasena will drink the blood of D.), 5641 (do.); 163, 5657 (do.), 5675 (do.), 5698. - § 572 (Rathūtirathasankhyanap.): V, 165a, 5732 (is a ratha); 166, 5761 (°sya, sc. putrah). — § 576 (Bhagavadgītāp.): VI, 14, 577 (kitavah); 15, 598, 599, 607 (deputed to protect Bhishma); 186, 686 (protects Bhishma). — § 578 (Bhishmavadhap.): VI, 44, 1639, (a), 1652; 45, 1690 (attacks Nakula); **48**, 1980; **49**, 1996; **51** $\rho$ , 2093, ( $\sigma$ ), 2098.—§ 581 (do.): VI, 62ζ, 2731 (protects Çalya), 2742 (pierces Dhrshtadyumna).- § 582 (do.): VI, 71 10 y, 3133 (protects Cakuni). -- § 583 (do.): VI, 76, 3329; 77x, 3343; 78, 3437 (fights with the five Kekaya princes).- § 585 (do.): VI, 95 yy, 4245 (tava ca bhratarah çura Dopurogamah); 97... 4404, 4418, 4423; 98, 4477, 4478, 4496 (protects Bhishma).— § 586 (do.): VI, 105, 4768, 4773 (do.).—§ 587 (do.): VI, 110, 5111, 5118, 5120, 5124, 5125, 5129 (encounter with Arjuna); 111, 5196; 115¢, 5358; 117, 5464, 5466 (defeated by Arjuna), 5493, 5497 (his steeds and charioteer felled by Arjuna); 1187, 5520; 119, 5622, 5626; 120, 5711, 5714 (Kauravah). — § 589 (Dronabhishekap.): VII, 78, 181.— § 590 (do.): VII, 12, 438.—§ 593 (Abhimanyuvadhap.): VII, **34**β, 1501; **37**ι, 1600; **39**ξ, 1660, 1666, 1672 (C. by error Duço), 1674 (encounter with Abhimanyu); 40, 1677, 1686, 1689, 1690, 1699 (defeated by Abhimanyu); 51, 1987 (C. by error Duço, do.).—§ 596 (Pratijūāp.): VII, 74a, 2619, (β), 2629.—§ 598 (Jayadrathavadhap.): VII, 85, 3034, (ε), 3052,  $(\zeta)$ , 3061; 87 $\theta$ , 3107.—§ 599 (do.): VII, 90, 3187 (attacked Arjuna), 3189, 3215, 3216 (D. and his force defeated by Arjuna); 91, 3217 (°balam); 95, 3530 (attacks Satyaki); 96, 3555 (do.); 98, 3662; 112, 4313 (°m anuvratah, sc. the Rukmarathas); 116aa, 4605 (pierces Satyaki); 12088, 4767, 4790, 4795, 4796 (encounter with Satyaki); 121, 4823, 4838, 4834, 4862 (D. and his force defeated by Sätyaki); 122, 4864, 4865, 4868; 123, 4935,

4939, 4940, 4943, 4944, 4945, 4955, 4957, 4959, 4963, 4970 (D. once more defeated by Sātyaki); 127, 5201 (attacks Bhīmasena); 132, 5426 (all. to § 299); 135 vv. 5552, 5553; 140, †5838, †5840 (encounter with Satyaki); 141, 5842 (°ratham); 145, 147, 6368 (putran tava ... Domukhan); 151y1, 6548, 6559.- 600 (Ghatotkacavadhap.): VII, 156x, 6850; 1584, 7030; 165, 7366 (fights with Prativindhya); 168, 7545, 7547, 7549 (do.); **170**λλ, 7624, (μμ), 7671; **174**, 7845; **182**ζζζ, 8266, (ηηη), 8281.—§ 601 (Dronavadhap.): VII, 185δ, 8441, (ε), 8452.—§ 602 (do.): VII, 187 $\iota$ , 8544, ( $\kappa$ ), 8551; 188, 8574, 8576, 8577 (defeated by Sahadeva); 189, 8628, 8629, 8631, 8632 (defeated by Dhrshtadyumna).—§ 603 (Nārāyaņāstramokshap.): VII, 193a, 8907; 200aa, 9809. - § 604 (Karnap.): VIII, 1a, 5; 4, 88 (had been slain by Bhīmasena); 5ζ, 108 (do.); 6, 163 (had slain Brhanta); 90, 271, 318, 320 (nihatam). - § 605 (do.): VIII, 13, 496 (fights with Sahadeva); 23, 893, 897, 900, 908 (defeated by Sahadeva); 30νν, 1226.—§ 608 (do.): VIII, 42, 2142, 2157 (Çatānīka shall proceed against D.); 480, 2263, 2278 (rescues Vṛshasena), 2283 (deprived of his chariot by Satyaki); 61, 3077, 3092, 3093, 3099 (fights with Dhrshtadyumna), 3127; 75, †3815 (attacks Bhīmasena); 78, 3941, (8), 3998; 80, 4116 (°ād avarajaiļi); 83. †4216, †4224, †4225, †4226, †4228, †4229, †4232, †4233, †4239 (slain by Bhimasena, who drank his blood), 4248, †4258; 84, 4271 (°sya rudhire piyamāne), (o'), †4282 (°syapacitim); 88, ab', †4520; 91, ak', †4749, 4754 (all. to § 299). - § 609 (Calyap.): IX, 25, 105 (lamented for as slain).--§ 610 (do.): ΙΧ, 4μ, 217; 5ν, 255, 278.--§ 611 (do.): IX, 19δδ, 1017 (°vadhe, all. to § 608); 24νν, 1300 (nihate) .- § 615 (Hadāyuddhap.): IX, 60, 3384 (oprabhrtayah . . . nihatāḥ); 61, 3399 (°aya rudhiram dishtyā pītam toayā, all. to § 608); 64ee, 3614 (opurogamame ca bhratin); 65, 3640.-§ 617 (Aishīkap.): X, 16, 753 (°eya rudhiram pītam visphurato mayā, all. to § 608).—§ 618 (Jalapradānikap.): XI,  $1\beta$ , 17 (°vadhaṃ), ( $\gamma$ ), 28;  $14\xi$ , 375; 15o, 393 (apibaḥ çonitam sankhye Doçarirajam, all. to § 608).—§ 619 (Strivilapap.): XI, 187, 537 (pitaconitasarvango yudhi Bhimena patitah), 545 (nihatah), 546 (°sya yat kruddho 'pibac chonitam ahave, all. to § 608).—§ 637 (Rājadh.): XII, 44, 1523 (his palace is given to Arjuna), 1525.—§ 768 (Anuçāsanik.): XIII, 148c, 6930. — § 787 (Ågramavasap.): XV, 3, 65; 17χ, 484, 486 (all. to § 299).—§ 789 (Putradarçanap.): XV,  $31\eta$ , 852 (D., etc., were incurnations of Rūkshasas);  $32\theta$ , 876 (oddayah Dhartarashtrah, among the dead warriors who, summoned by Vyāsa, arose from the Ganga). Cf. Bharata, Bharataçreshtha, Bhāratāpasada, Dhṛtarūshtraja, Kaurava, Kauravya, Kuruçārdūla.

Duḥsaha, son of Dhṛtarāshṭra. § 83 (Ādivaṃçāvatāraṇa): I, 63a, 2447 (among eleven sons of Dhṛtarāshṭra, who were mahārathas).—§ 130 (Aṃçāvat.): I, 67, 2725 (D. and his brothers, except Duryodhana, were incarnations of the Paulastyas), 2728 (enumeration).—§ 182 (Dhṛtarāshṭra-putranāmak.): I, 117, 454 (do.).—§ 552 (Goharaṇap.): IV, 35a, 1151; 55, 1733 (pierced by Arjuna); 61, 1988, 1994 (defeated by Arjuna).—§ 561 (Yānasandhip.): V, 47a, 1799; 55ν, 2207; 66ε, 2504.—§ 576 (Bhagavadgītāp.): VI, 18δ, 686.—§ 578 (Bhishmavadhap.): VI, 44a, 1652.—§ 581 (do.): VI, 62ξ, 2731, 2741 (pierces Dhṛshṭadyumna).—§ 582 (do.): VI, 72ε, 3165.—§ 583 (do.): VI, 77κ, 3343.—§ 593 (Abhimanyuvadhap.): VII, 37ι, 1599.—§ 599 (Jayadrathavadhap.): VII, 116aa, 4603, 4608 (encounter with Yuyudhāna); 120δδ, 4768, 4791, 4794, 4796 (do.);

127<sub>νν</sub>, 5177; 135φφ, 5564 (among five sons of Dhṛtarāshṭra who are slain by Bhīmasena).—§ 604 (Karṇap.): VIII, 5ζ, 121 (bewailed as slain).—§ 619 (Strīvilāpap.): XI, 19δ, 565, 566, 567 (gatāsuķ).

Duhsaha' - Civa (1000 names 1).

Duhsvapnanācana = Vishņu (1000 names).

Duliduha, an ancient king. § 6 (Anukram.): I, 1, 227 (in Sanjaya's enumeration of departed kings).

Dundubhi 1 = Kṛshṇa: XII, 1511.

Dundubhi<sup>3</sup>, an Asura (?). § 730g (Upamanyu): XIII, 14λ. 805.

Dundubhī, a female Gandharva. § 526 (Rāmopākhyānap.): III. 276, 15937 (Gandharvī), 15938 (do., reborn as Mantharā).

Dundubhisvāna, a region in Krauncadvīpa. § 575 (Bhūmip.): VI, 120, 464.

Durādhana, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2736. Cf. next.

Durādhara, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4549. Cf. the prec.

Durādharsha - Vishņu (1000 names).

Durārihan - Vishņu (1000 names).

Durāsada, a prince. § 589 (Dronābhishekap.): VII, 10, 349 (rājaputram, had been slain by Ketumat; PCR. has Durjaya).

Duratikrama<sup>1</sup> - Çiva (1000 names<sup>1</sup>). Do.<sup>2</sup> = Vishņu (1000 names).

Durāvāsa - Vishņu (1000 names).

Durdanta = Civa (1000 names 1).

Durdhara<sup>1</sup>, a son of Dhṛtarāshṭra. § 599 (Jayadrathavadhap.): VII, 135φφ, 5564 (among four sons of Dhṛtarāshṭra who are slain by Bhīmasena). — § 604 (Karṇap.): VIII, 51δδ. 2446 (among several sons of Dhṛtarāshṭra who attack Bhīmasena).

Durdhara 2 - Vishnu (1000 names).

Durdharsha<sup>1</sup>, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2729. — § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4542.—§ 600 (Ghaṭotkacavadhap.): VII, 16400, 7337.— § 611 (Çalyap.): IX, 27, 1443 (only C., B. has Sudarça, q.v.). Cf. Durdharshana.

Durdharsha 2 - Çiva (1000 names 1).

Durdharshana, a son of Dhrtarashtra (?). § 599 (Jayadrathavadhap.): VII, 120δδ, 4768.

Durga - Vishņu (1000 names).

Durgā', a goddess, the same as Umā (q.v.). § 549f (Pāndavapraveçap.): Yudhishṭhira praises D. (supreme goddess of the universe, born of Yaçodā and rejoicing in the boons bestowed upon her by Nārāyaṇa; she sprang from the race of the cowherd Nanda, terrified Kaṃsa, destroyed the Asuras, and ascended to the sky when dashed [by Kaṃsa] on a stony platform; she was the sister of Vāsudeva, etc.) with the hymn IV, vv. 184-203: IV, 6, 178, 198 (etymology), 203.—
[§ 549 (Pāṇḍavapraveçap.): IV, 6, 204 (Devī, i.e. Durgā, then showed herself to Yudhishṭhira and promised him victory).]—§ 576 (Bhagavadgītāp.): VI, 23, 793 (°stotraṃ), 803 (Arjuna praised D. with the hymn VI, vv. 796-808; the goddess then showed herself to Arjuna and promised him victory).—For the names occurring in the two hymns v. the synonyms enumerated under the heading Umā.

Durga, name of two rivers. § 574 (Jambūkh.): VI, 9\, 337 341

Durgaçaila, a mountain in Çâkadvīpa. § 575b (Çâkadvīpa): VI, 11, 423.

Durgala (B. Durgāla), pl. (°dā), a people. § 574 (Jambūkh.): VI, 9μ, 359.

Durgama - Vishņu (1000 names).

Durjaya<sup>1</sup>, an Asura. § 92 (Amçāvat.): I, 65, 2531 (son of Danu).—§ 130 (Amçāvat.): I, 67, 2698 (*Dānavaḥ*, incarnate as Dantavakra?, or is *D.* name of a king? Cf. Durjaya<sup>4</sup>).

Durjaya<sup>1</sup>, son of Çāradandāyanī. § 185c (Çāradandāyanī): I, 120, 4679.

Durjaya<sup>3</sup>, son of Dhṛtarāshṭra. § 512 (Ghoshayātrāp.):
III, 242, 14924 (made prisoner by the Gandharvas).—§ 583
(Bhīshmavadhap.): VI, 78, 3436 (pierced Abhimanyu); 79ξ,
3502 (proceeded against the five Kekaya princes).—§ 592
(Samçaptakavadhap.): VII, 25, 1108.—§ 599 (Jayadrathavadhap.): VII, 138, 5492, 5493, 5496 (slain by Bhīmasena).
—§ 604 (Karṇap.): VIII, 5ζ, 122 (mentioned among the slain). Cf. Kuruvardhana.

Durjaya , a king. § 554 (Sainyodyogap.): V, 4γ, 79 (among the princes to whom the Pāndavas ought to send messengers).

Durjaya 5 - Civa (1000 names 1).

Durjaya - Sudurjaya: XIII, 95.

Durjaya = Vishnu (1000 names).

Durjayā, name of a place. § 382 (Tīrthayātrāp.): III, 96, 8540 (there Yudhishthira dwelt in the hermitage of Agastya; according to Nīl. D. is — Maņimatī, the city of Vātāpi).

Durlabha - Vishnu (1000 names).

Durmada, son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2731.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4544.— § 583 (Bhīshmavadhap.): VI, 77κ, 3343.—§ 599 (Jayadrathavadhap.): VII, 135φφ, 5564.—§ 600 (Ghaṭotkacavadhap.): VII, 155, 6716, 6717, 6719, 6721, 6722 (D. and Dushkarṇa fight with Bhīmasena).—§ 608 (Karṇap.): VIII, 51δδ, 2447 (among several sons of Dhṛtarāshṭra who attacked Bhīmasena).

Durmarshana 1, son of Dhrtarashtra. § 83 (Adivamçavatāraņa): I, 63a, 2447 (among eleven sons of Dhṛtarāshṭra, who were mahārathas).—§ 130 (Amçāvat.): I, 67. 2730.— § 182 (Dhrtarashtraputranamak.): I, 117, 4542. — § 571 (Ulūkadūtāgamanap.): V, 160, 5532 ("odam, sc. purushodadhim, i.e. the army of Duryodhana); 161, 5575 (do.).— § 578 (Bhīshmavadhap.): VI, 44a, 1652.—§ 580 (do.): VI, 59ρ, †2647.—§ 581 (do.): VI, 60α, 2652; 62ζ, 2731, 2741 (pierces Dhrshtadyumna). — § 583 (do.): VI, 795, 3502.—§ 584 (do.): VI,  $81\beta$ , 3558;  $84\nu$ , 3735.—§ 587 (do.): VI, 113, 5240, 5245, 5249, 5261 (encounter with Bhimasena): 114x, 5293. - \$ 592 (Samcaptakavadhap.): VII, 25, 1070 (fights with Bhīma). - § 598 (Jayadrathavadhap.): VII, 870, 3106 (putrah . . . tava, i.e. Dhrtarāshţra's); 88, 3130 (in the van of Duryodhana's army, will fight with Arjuna). - § 599 (do.): VII, 89, 3150, 3151 (encounter with Arjuna); 116aa, 4603, 4609 (pierced by Sātyaki);  $135\phi\phi$ , 5564 (slain by Bhīmasena). — § 604 (Karnap.): VIII, 5%, 122 (mentioned among the slain); 9, 321 (hatam). — § 611 (Çalyap.): IX, 26ρρ, 1404, 1409 (among eleven sons of Dhytarashtra who attack Bhimasena and are slain by him).—§ 637 (Rājadh.): XII, 44, 1525 (his palace is given to Nakula).

Durmarshana = Vishnu (1000 names).

Durmukha', son of Dhrtarashtra. § 130 (Amçavat.): I, 67, 2725 (D. and his brothers, except Duryodhana, were incarnations of the Paulastyas), 2728 (enumeration), 2730 (do.).—§ 182 (Dhrtarashtraputranamak.): I, 117, 4542 (do.).—§ 232 (Svayamvarap.): I, 186, 6981 (came to the svayamvara of Draupadi).—§ 512 (Ghoshayatrap.): III, 242, 14924 (made prisoner by the Gandharvas).—§ 552 (Goharanap.): IV, 35a, 1151.—§ 561 (Yanasandhip.): V,

47a, 1799; 55v, 2207; 66ee, 2503 (Kauravam).- § 576 (Bhagavadgītāp.): VI, 188, 686.—§ 578 (Bhīshmavadhap.): VI, 44a, 1652; 45°, 1694, 1695 (fights with Nukula); 477° 1809, (36), 1819 (encounter with Abhimanyu). -§ 581 (do.): VI, 625, 2731, 2741 (pierced Dhrshtadyumna); 64x, 2838 (among fourteen sons of Dhrtarashtra, who attacked Bhimasens).—§ 583 (do.): VI, 79 13, 3482, 3485 (encounter with Crutakarman), ( $^{14}\xi$ ), 3502.—§ 586 (do.): VI, 104, 4750 (Citrasona mounted the chariot of D.).—§ 587 (do.): VI, 110, 5106 (attacks Ghatotkaca); 111, 5177, 5178 (encounter with Ghatotkaca).- § 592 (Samcaptakavadhap.): VII, 20, 818, 819 (fights with Dhrshtadyumna); 25, 1103, 1104 (fights with Purujit). - § 596 (Pratijnap.): VII. 748. 2628.—§ 598 (Jayadrathavadhap.): VII, 85a, 3020.—§ 599 (do.): VII, 106, 3977 (fights with Sahadeva); 107, 4031, 4032, 4033, 4034, 4037 (defeated by Sahadeva); 116aa. 4605; 120, 4797 (pierced Satyaki); 127vv, 5177; 134. 5515, 5516, 5517, 5519, 5520, 5521 (slain by Bhimasena); 135vv, 5540; 147, 6386 (Bhīmasena has slain thirty-one of Dhrtarashtra's sons, among them D.).—§ 600 (Ghatotkacavadhap.): VII, 1584, 7030 (still living (!)). - § 604 (Karnap.): VIII, 55, 121 (mentioned among the slain); 6. 170 (had slain Janamejaya Pārvatīya).—§ 619 (Strīvilāpap.): XI, 19ζ, 553 (hatah), 556 (do.).-§ 637 (Rajadh.): XII, 448, 1527 (his palace is given to Sahadeva). Cf. Kaurava, Kurumukhya.

Durmukha<sup>2</sup>, a king. § 264 (Sabhākriyāp.): II, **4**β, 116 (among the kings who were present when Yudhishthira entered his palace).

Durmukha', an Asura. § 268 (Varunasabhav.): II. 9. 365 (among the Daityas and Danavas in the palace of Varuna).

Durmukha ', a Pandava warrior. § 608 (Karnap.): VIII, **73**, 3732.

Durmukha 5 - Civa (1000 names 1).

Durmukha , a serpent. § 793 (Mausalap.): XVI, 47, †120. Durnivārana - Civa: X, 256.

Dururduda (XIII, 7658), error in C. for Dardura, q.v.

Durvārana = Çiva: VIII, 1448; XII, 10431 (1000

Durvāraņa 2 (so B.) or Durvāri (so C.), pl., name of a tribe among the Kambojas. § 599 (Jayadrathavadhap.): VII, 112. 4333 (ona (oyo, C.) nama Kambojah),

Durvāsahsamvāda. § 10 (Parvasangr.): I, 2, 352 (prādurbhāvaç ca Durvāsahsamvādaç caiva Māyayā, i.e. XIII, chap. 160?).

Durvāsas<sup>1</sup>, a rshi. § 11 (Parvasangr.): I, 2, 473 (°o 'py upākhyānam, i.e. § 521). — § 131 (Kuntī): I, 67. 2768 (taught Kunti a mantra). - § 175 (Karna-ambhava): I, 111, 4385, 4393 (do.).—§ 189 (Pāndu): I, 122, 4748 (do.).— § 190 (Pandavotpatti): I, 123, 4760( do., japyam D'a dattam purā).—§ 256 (Agniparābhava): I, 223, 8132 (b: D. was a portion of Civa himself), 8136, 8140 (completed the sacrifice of Cvetaki).- § 266 (Cakrasabhāv.): II, 7, 293 (among the rshis in the palace of Indra).—§ 270 (Brahmasabhāv.): II, 11, 440 (in the palace of Brahman).—§ 358 (Tīrthayātrāp.): III, 82, 5006 (had at Varadana granted a boon to Vishnu). -8 376 (do.): III, 85, 8265 (among the rehis who expected Yudhishthira on his tīrthayātrā). — § 520 (Mudgala): III, 260, 15415 (digvāsāķ), 15425, 15434 (put Mudgala to the test).—§ 521 (Draupadtharanap.): III, 262, 15499, (15507), 15515, 15518; **263**, 15521, 15548, 15550, (15552), 15563 (in order to favour Duryodhana, D. and his 10,000 disciples

visit the Pandavas at the time when their supply of food was exhausted. Krshna, however, came to the assistance of Draupadī).- § 569 (Bhagavadyānap.): V. 144f. 4903 (all. to §§ 131 and 175).—§ 589 (Dronabhishekap.): VII, 11μ, 390 (had granted boons to Krshna).—§ 734 (Ānuçāsanik.): XIII, 26a, 1763 (among the rshis who came to see Bhishma as he lay on his arrow-bed). - § 770 (do.): XIII, 151 $\lambda$ , 7123.—§ 773b (Krahņa Vāsudeva): XIII, 159a, †7382.— § 773c (Antiçasanik.): Krshna said: [Formerly ] I put up in my house the brahman Durvasas, who was green and tawny, clad in rags (ciravasah), who had a stick of Bilva (Ægle marmelos, Linn.), a long board, who was emaciated, taller than the tallest men; he wandered over all the celestial and human worlds, singing this verse at congregations and in public squares: "Who would cause the brahman D. to dwell in his house? He becomes enraged with everyone even at the slightest transgression; he that would give me shelter should not anger me." As no one took notice of him (read with B. on nadriyate), I invited him. Sometimes he would eat food sufficient for many thousand persons, sometimes very little, and [sometimes] he would not return home; he would laugh and weep without any visible reason; no one at that time was equal to him in years; [one day] he burnt all the beds and coverlets and all the well-adorned damsels, and then went out; then he asked for rice-milk (pāyasa); having previously caused every kind of food and drink to be kept ready, I caused hot rice-milk to be brought; having eaten some, he ordered me to smear my limbs with the remnant, which I did; then he smeared Rukmini, and causing her to be yoked to a chariot, he, ascending that chariot, set out of my house striking her with the hook, and proceeded along the high road; the Daçarhas became angry; as Rukmini tottered, he struck her [with the whip]; then he leapt down from the chariot and fled towards the south on foot, followed by us Then he became gratified because I had subdued my anger, and said: "As long as gods and men will continue to entertain a liking for food, so long will everyone among them cherish the same liking for thee; so long as there will be righteous [men] (punyāḥ) in the worlds, so long will thy fame last; agreeable thou shalt be to all persons; whatever articles of thine have been broken or burnt or destroyed, thou shalt see restored or even better; thou wilt have no fear of death through such parts of thy body as have been smeared [with the rice-milk]; thou ought to have smeared also the soles of thy feet." I saw my body endued with great beauty and splendour. He also blessed Rukmini, saying: "Thou shalt be the foremost of women in fame, etc., free from decrepitude or diseases or loss of complexion, possessed of a fragrant odour, the foremost of Krehna's 60.000 wives, and [after death] thou shalt dwell in the same world as Krshna." Having recommended me to be always thus disposed towards the brahmans, he disappeared. I and Rukmini took the vow of always satisfying the brahmans. Having entered our house, I saw that everything which D had broken or burnt had become renewed. From that day forth I have always worshipped the brahmans: XIII, 160, 7416, 7449. - § 773 (Anuçasanik.): XIII, 161, 7458 (°ah prasadat).- § 773d (Civa): XIII. 161, 7494 (is a form of Civa).- § 789 (Putradarcanap.): XV, 30, 820 (repetition from § 131). — § 793 (Mausalap.): XVI, 4, †123 (had made Krshna invulnerable except on the soles of the feet, cf. § 7780). Cf. Atreya (XVI, †124).

Durvasas - Çiva (1000 names 1).

Durvibhāga, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52, 1869 (among the peoples who brought tribute to Yudhishṭhira). Durvigāha, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭra-

putravāmak.): I, 117, 4544.

Durvimocana, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭra-putranāmak.): I, 117, 4545 (PCR. has Durvilocana).—§ 599 (Jayadrathavadhap.): VII, 127νν, 5177, (ξξ), 5205 (slain by Bhīmasena).—§ 611 (Calyap.): IX, 26ρρ, 1405, 1416 (the same?, slain by Bhīmasena). Cf. next.

Durvirocana, a son of Dhṛtarūshṭra. § 130 (Amçāvat.): I, 67, 2732. Cf. the prec.

Durvisha = Civa (1000 names 1).

Durvishaha¹, a son of Dhṛtarāshṭra. § 232 (Svayaṃvarap.): I, 186, 6981 (came to the svayaṃvara of Draupadī).—§ 512 (Ghoshayūtrāp.): III, 242, 14924 (made prisoner by the Gandharvas).—§ 567 (Bhagavadyūnap.): V, 124γ, 4167.—§ 576 (Bhagavadgītāp.): VI, 18δ, 686.—§ 583 (Bhīshmavadhap.): VI, 77κ, 3343.—§ 600 (Ghaṭotkacavadhap.): VII, 170μμ; 7671.—§ 604 (Karṇap.): VIII, 5ζ, 122 (mentioned among the slain).—§ 611 (Çalyap.): IX, 26ρρ, 1405 (C. has °isa°), 1420 (slain by Bhīmasena).

Durvishaha<sup>2</sup> = Civa (1000 names<sup>1</sup>).

Duryodhana 1, the eldest son of Dhrtarashtra and Gandhari, and the enemy of the Pandavas. § 4 (Anukram.): I, 1, 108, 130, 139, 143, †174, †207.- § 9 (Parvasangr.): I, 2, 301.—§ 10 (do.): I, 2, 377, 411, 414, 422, 424, 484, 493, 496, 507, 510, 530, 558, 562.- § 71 (Ādivamçāvatāranap.): I, 61, 2238, 2239, 2279, 2281.—§ 83 (Adivamçavatarana): I, 63, 2441 (osya janani, i.e. Gundhuri, the daughter of Subala), 2446 (the eldest of Dhrtarashtra's 100 sons).- § 130 (Amçavat.): 1, 67, 2722 (born from a portion of Kuli), 2726, 2728 (enumeration of Dhrtarashtra's 100 sons). - § 1316 (Karna); I, 67, 2784 (°sya sacivam, i.e. Karna).—§ 157 (Pūruvamç.): I, 95, ††3810, ††3820.- § 180 (Gandhariputrotpatti): I, 115, 4506, 4507 (D. was born on the same day as Bhīmasena; as soon as he was born he cried like an ass; Vidura in vain told Dhrtarashtra to abandon D.).- § 182 (Dhrtarashtraputranamak.): I, 117, 4541 (enumeration of Dhrtarashtra's 100 sons).- § 190 (Pandavotpatti): I, 123. 4777 (Bhimasena was born on the same day as D.).—§ 194 (Pāndu): I, 126, 4913 (Dhrtarāshtrasya dāyādā Dopurogamāh). -§ 197 (Bhīmasenarasapāna): I, 128, 4993, 4998, 5008, 5011, 5017, 5036, 5047, 5064, 5068 (gave Bhimasena poison in the food).- § 203 (Drona): I, 132, 5222 (disciple of Drona; Karna and D. disregarded the Pandavas).- § 205 (do.): I, 132, 5270 (Duryodhana and Bhimasena became very skilled in the use of the mace, and were jealous of each other).- § 206 (do.): I, 132, 5287.- § 208 (Astradarçana): I. 135, 5350, 5377 (combat between D. and Bhimasena with the mace); 136, 5389, 5391, (5392), (5394), 5400 (installs Karna as king of the Angas); 137, 5427, 5438, 5442 (sides with Karna against the Pandavas).- § 209 (Drupadaçasana): I, 136, 5449, 5461, 5463 (with the assistance of his pupils Drona defeated Drupada). - § 213 (Jatugrhap.): I, 141, 5635, 5654, (5666); **142**, 5674, 5675, 5676, (5683), (5691); **143**, 5696; **144**, 5715, (5717), 5733; **148**, 5832; **149**, 5849; 150, 5858 (D. orders Purocana to construct the lac house in Varanavata and to burn the Pandavas to death).--§ 215 (Bakavadhap.): I, 162, 6248.—§ 231 (Svayamvarap.): I, 185, 6957 (opurogamāç ca sa-Karņāh Kuravah, came to the avayamvara of Draupadi). - § 232 (do.): I, 186, 6981. -§ 283 (do.): I, 187, †7019; 188, 7051.—§ 234 (do.): I, 190, 7093, 7116, 7118.—§ 241 (Vidurāgamanap.): I, 200. 7373, 7383, 7384, 7391; **201**, (7399); **202**, 7416; **203**, 7443, 7445; 204, 7464.—§ 243 (do.): I, 205, 7498, 7516, 7517.- § 287 (Rājasūyikap.): II, 34, 1265 (came to the rājasūya of Yudhishthira).—§ 288 (do.): II, 35, 1287, 1295 (received the tributes brought to Yudhishthira). - § 289 (Arghaharanap.): II, 37, 1349 (rajendre). - § 292 (Rajasuyikap.): 11, 45, 1627 (remained in the palace of Yudhishthira).- § 293 (Dyūtap.): II, 46, 1640 (°aparādhena), 1661. - § 294 (do.): II, 47, 1662, 1676, 1677 (nrpateh), 1679 (Dhartarashtrah), 1681 (Dhrtarashtrasya, putrah), 1682, (1683); 48, 1702, (1714), (1719), 1723, (1724); 49, 1726, 1727, 1728, 1730, (1736), 1766, (1770), 1772, 1775; 50, 1790, (1801) (D.'s mistakes in the palace of Yudhishthira; D. becomes jealous of the Pandavas. Cakuni suggests to invite the Pandavas to a match of dice, to which Dhrtarashtra consents). - § 295 (do.): II, 51. (1821); **52**, (1857).—§ 296 (do.): II, **53**, (1908).—§ 297 (do.): II, 55, (1945).—§ 298 (do.): II, 56, (1969), (1971), (†1977); **58**, 2015; **59**, (2049), (2058); **62**, 2096, 2097; 63, †2111 (Dhrtarashtrasya putrah), 2112 (°aparadhena), 2113, †2115; 64, (†2121) (at the game Yudhishthira loses his brothers, himself, and Draupadī).-§ 299 (do.): II, 66. (2186); 67, (2199), †2201, (2209), 2210, 2215, †2219, (†2221), †2223 (orders Draupadī to be brought into the sabhā). -- § 301 (do.): II, **70**, (†2363); **71**, 2387, (†2399), †2404; 73, 2444 (Bhimasena vows to break the thigh of Duryodhana (v. 2393)).—§ 302 (Anudyūtap.): II, 74, 2454, 2456, (2458) (persuades Dhrtarashtra to invite Yuhhishthira once more to a match of dice).-§ 303 (do.): II, 75, 2480 (all. to § 180). - § 304 (do.): II, 77, †2536, 2539 (Bhīmasena vows to slay D.), 2544, 2549, 2556.—§ 306 (do.): II, 80, 2653, 2655, 2656; 81, 2678 (all. to § 299), 2688 (do.), 2695 (all. to § 301).—§ 308 (Åranyakap.): III, 1, 14, 16, 17 (nrpah).— § 311 (do.): III, 4, †282, +233, †237. - § 313 (do.): III, 7, 298, 300 (D. and his counsellors set out to slay the Pāndavas, but are warned by Vyāsa); 8, 312.—§ 314 (do.): III, 9, 325, 345.—§ 315 (Maitreyaçāpa): III, 10, 348, 350, 363, 364, 374, 376, 384 (disregards Maitreya, who curses him, saying that Bhimasena shall break his thigh).- § 316 (Kirmīravadhap.): III, 11, 440.—§ 317 (Arjunābhigamanap.): III, 12, 465, 538, 595 (Bhīmasena will slay D.).—§ 318 (do.): III, 13, 598.- 325 (Draupadīparitāpav.): III, 27, 996.-- § 327 (do.): III, 33, 1266, 1344.-- § 328 (Kāmyakavanapr.): III, 36, 1420, 1422, 1424, 1429.- § 329 (do.): III, 36, 1435 (nrpasutāt).- § 330 (Indradarçana): III, 37, 1463.-- \$ 340 (Indralokābhigamanap.): III, 49, 1932, 1941 (all. to § 301).—§ 341 (do.): III, 50, 1956.—§ 342 (do.): III, 61, 1980, 1995, 2002.- § 343 (Nalopākhyānap.): III, 52, 2030, 2038 (Bhīmasena will slay D.).—§ 383 (Tīrthayātrāp.): III, 99, 8651.— § 401 (Balarāma): III, 119, †10242, †10243, 10258.—§ 402 (Tīrthayātrāp.): III, 120, †10268. — § 424 (Bhīmakadalīkh.): III, 146, 11100. — § 431 (Saugandhikaharana): III, 151, 11328. — § 512 (Ghoshayātrāp.): III, 236, †14761, †14771; 237, 14772; 238, 14796, 14813; 239, 14824, 14841, 14848; 240, 14849, 14866, 14871 (nṛpaḥ), 14875; **241**, 14880, 14883, 14896, 14906; **242**, 14914, 14916, 14918, 14925, 14926; **243**, 14939; **246**, 15012, 15015, 15030, 15033; **247**, 15039, 15045, 15052; 248, (15053), 15058 (raja Dhartarāshērah); 249, (15070); 250, 15123; 251, 15124 (frājānam), 15136 (rājā) (on the ghoshayātrā D. and his followers are made prisoner by the Gandharvas, but set Tree by the Pāndavas; at this D. becomes dejected and is resolved 277 Duryodhana.

to give up his life).—6 513 (do.): III. 251, 15145, 15154: 252, 15185 (the Daityas and Danavas summon D. into their presence, and tell him that they in former days had obtained him from Mahecvara by means of tapas, etc., and that incarnate Asuras will assist him in the battle).—§ 514 (do.): III, 252. 15192 (returns to Hastinapura). - § 515 (Karnadigvijaya): 111, 253, 15223 (Karna conquers the whole earth and causes it to pay tribute to D.). - § 516 (Duryodhanayajña): III, 255, 15273, 15274 (Kaurava); 256, 15306 (nrpasatlamah); 257, 15343 (D. performs the Vaishnava sacrifice). — § 518 (Mrgasvapnodbhavap.): III, 258, 15353.—§ 521 (Draupadīharanap.): III, 262, 15494 (Dhārtarāshtrāḥ . . . Doādayaḥ), 15497, 15500, 15502, 15506 (nrpah), 15519 (gratifies Durvāsas and sends him to annoy the Pandavas). - § 547 (Karna): III, 308, 17169 (Karna became the friend of D.). — § 548 (Araneyap.): III, 313, 17309. — § 549 (Pāṇḍavapraveçap.): IV, 1, 1. — § 551 (Kīcakavadhap.): IV, 22, 728.—§ 552 (Goharanap.): IV, 25, 868; 26, 883  $(r\bar{a}j\bar{a})$ ; 30, 973, 990  $(r\bar{a}j\bar{a})$ ; 35 $\alpha$ , 1149; 36, 1176; 38, 1238, 1244; **39**, 1299, (1300); **47**, 1471  $(r\bar{a}j\bar{a})$ ; **48**, 1527; 49, 1550; 51, (1598), 1599, 1601, 1604; 52, (1621); **53**, 1652; **54**, †1660, †1661, †1664; **55**, 1696 (opurogamah), [1746 (on the top of D.'s standard was an clephant)], 1756; 63, 2021; 65, †2090, †2091, †2097, †2100, †2103 (°tvā), †2104; 66, †2107, †2108, †2109, †2128, †2129, †2132; **68,** 2168, 2203, 2238; **69,** 2245 (on the expedition to rob the kine of Virāţa, D. is defeated by Arjuna). \$ 554 (Sainyodyogap.): V, 1, †13, †23; **2**, †27, †30, †39; **4**, 64, 68, 72, 89; **5**, 99; **7**, 139, 152, 153, 160, 165 (D. chooses to get the Nārāyanas for his allies).—§ 555 (do.): V, 8, 178, 179, 182, 186, 187, (189), 191, (193), 194, 210, 211 (prevails upon Calya to join him with his troops); 18, 557, 561 (°aparadhena), 569; 198, 586, 587, 596 (eleven akshauhinis joined D.). - § 556 (Sanjayayanap.): V, 20, 615; 21, 631, 633, 635, 637; **22**, †651, †652, †678; **26**, †760; **27**, †791; **29**, †859; 31, 927.—§ 557 (Prajāgarap.): V, 33, 989.—§ 558 (do.): V, 35, 1257. — § 559 (do.): V, 36, †1329, †1333; 38, 1444; 39, 1450, 1476; 40, 1563.—§ 561 (Yānasandhip.): V, 47, 1799 (Kururājam); 48, †1810, †1870, †1901; 49, 1917, 1941, 1950; 51, 2028; 52, 2098; 54, 2136 (°mukhāḥ . . . Kauravāḥ); 55, (2143), 2176, 2183; 56, (2214), (2219); 57, 2245 (destined to become the adversary of Bhimasena in the battle), 2250 (osutah), (2267), 2289, 2290 (nrpam); 58, 2296, (2304), 2313; 60, 2362, 2363; 62. †2424, †2428; 63, (2429); 64, 2477; 65, 2482; 67, 2513 (Dhārtarāshtre); 69, 2544, (2645).—§ 562 (Bhagavadyānap.): V, 72, 2664; 73, 2697, 2703, 2709, †2716; 74, 2718, 2724, 2726, 2734, 2736; **75**, 2752; **81**, 2866; **82**, 2878, 2901; 83, 2932; 85x, 3023, 3033 (rājā), 3038 (do.); 86, 3058, 3058 (°grhāt), 3060; 87, 3076; 88, (3078), (3089), 3094; 89, 3103; 90, 3188, 3212, 3235 (°grhan); 91. 3236 (°grham), 3241, 3246 (rājā), 3247, 3269; 92, †3299, †3801, †3803; 98, 3316, 3321; 94, 3336, 3346, 3363, 3378; 95, 3392 (putrās tava . . . Dopurogamāh). — § 564 (Mātalīyop.): V, 97, 3501 (Kanva told B. the Mātalīyopākhyāna); 105, 3711.- § 567 (Bhagavadyānap.): V, 124. 4123, 4126, 4128, 4129; 125, 4186, 4194, 4204, 4205, 4208, 4209, 4212; 126, 4214; 127, 4233; 128, 4259, 4280, 4306, 4308; 129, 4313, 4325, 4328, 4329 (D. will not make peace with the Pandavas); 130v, 4366, 4395, 4396. 4404, 4405 (plans to seize Krshna); 131, 4418. - § 569 (do.): V, 137, 4671; 138, 4676; 140, 4767, 4769, 4776; 141,

4804 (Bhīmasena will slay D.); 142, 4832 (rājāno rājaputrāç ca Dovaçanugah); 143, 4835, 4837 (rajano rajaputraç ca Dovaçanugah), 4870; 147, 4962, 4972; 148, 5002, 5021, 5023, †5031, †5034; 149, 5040, 5041.- § 570 (Sainyaniryanap.): V, 163, 5190 (rajā), 5195; 154, 5218; 155, 5243 (rājā, arrayed his troops), 5271, 5272 (rājā); 157. 5342, 5347 (has been the disciple of Bularama); 158, 5386 (rejected Rukmin); 159, 5396, 5398. — § 571 (Ulūkadūtāgamanap.): V, 160, 5408 (rājā), 5410 (do.) (D. sends Ulūka to the Pāndavas); 161, 5536; 162, 5597, 5626; 163, 5643; 1646, 5706 (Bhīmasena is pitted against D.).— § 572 (Rathātirathasunkhyānap.): V, 165, 5714 (me mandāķ putrā Doadayah), 5719, (5725); 168, 5819, 5826 (Bhīshma enumerates to D. the rathas and atirathas of both armies).-§ 573 (Ambopākhyānap.): V, 173, (5942), 5944 (Bhīshma relates to D. the tale of Amba); 188, (7389) (Bhishma relates to D. the tale of Cikhandin); 192, 7557 (Kauravyo raja; 193, 7572 (raja); 194, 7583; 195, 7603,  $(\zeta)$ , 7611 (nrpatih), 7614, 7619 (rājā, the army of D. took up its position at one end of Kurukshetra).- § 574 (Jambūkh.): VI, 1, 16; 9, 309, 311.—§ 575 (Bhūmip.): VI, 12, 490.— § 576 (Bhagavadgītāp.): VI, 14, 530, 540, 570, 576, 583; 15, 588, 598; 16, 625 (°vaçānugāḥ | rājāno rājaputrāç ca), 627; 17, 661 (the device of D.'s standard was an elephant set with gems (manimayah)); 19, 704 (Kuravah . . . Dopurogamah); 20ζ, †747 (description of his elephant); 25, 831 (rājā).—§ 577 (Bhishmavadhap.): VI, 43, 1620 (°hitaishinam, sc. Karna).—§ 578 (do.): VI, 44a, 1652; 454, 1688 (fights with Bhimasena); 4831, 1902, (32), 1910, (22), 1922; 49, 1995, 2005, 2007; 50, 2033; 51v, 2105 (rājā). — § 579 (do.): VI, 52, 2123 (putras . . . tava), 2133,  $(\beta)$ , 2134 (Dhārtarāshṭrāḥ . . .  $D^{\circ}$ purogamāḥ),  $(\delta)$ , 2145, (3), 2154 (rdja), (1), 2160; 53 4, 2230; 55 18, 2372 (rājā, father of Lakshmana).—§ 580 (do.): VI, 567, 2407 (ràjā); 57, 2458 (putrah . . . tava); 58°, 2475, 2477, 2478 (rājā, fights with Ghatotkaca and Bhīmasena; is pierced by Bhīmasena and swoons away), (\*), 2489, 2490  $(r\bar{a}j\bar{a})$ ; **59**, †2607,  $(\nu^{12})$ , †2621, †2622 (fights with Arjun.), (a), 2643.—§ 581 (do.): VI, 60a, †2652, ( $\beta$ ), †2672; 62, 2720, (5), 2731, 2740 (pierces Dhrshtadyumna), (6), 2747, 2749 (attacks Bhimasena); 63, 2780 (putrah . . . tava); 64 12, 2815 (rājā), 2817, 2819, 2825 (fights with Bhīmasena, who swooned away), (13), 2835 (piercod by Bhimasena), (17), 2895 (nrpatih); 65, 2909, 2925, (2928); 67, (3014) (Bhishma relates to D. the glory of Krshna).—§ 582 (do.): VI, 693, 3072 (rajā); 704, 3117 (do.); 714, 3140; 72, 3165 (Bhimascna proceeds against D.); 73, 3213 (fights with Bhimasena); 7413, 3244 (rājā), 3270.—§ 583 (do.): VI,  $75\gamma$ , 3294, ( $\theta$ ), 3304; 76, 3334; 77, 3337, ( $^3$ ), 3842 (°ānujān), (°), 3403; 78 10, 3413 (rājā), 3417 (do.), 3419 (fights with Bhimasena), 3420 (odnujāh), 3431, 3438; 79, 3450 (rājā), (12), [3464 (b: D.'s (Kurupatch) standard bore the device of an elephant set with gems)], 3466, 3467, 3468 (fights with Bhīmasena); 80, †3518, †3523.—§ 584 (do.): VI, 81, 3549, (1), 3556 (attacks Dhrshitadyumna (?)); 82, 3579 (rājā); 84, 3713 (°balam); 857, †3761, †3767; 86 <sup>12</sup>, 3830 (°purogamās tu putrās tava), 3831 (rājā), 3836 (°mukhān rathān), 3837 (nrpatih).—§ 585 (do.): VI, 87a, 3849 (rājā), 3858 (do.), 3859; 88. 3897 (rājā, protected Bhishma), 3917 (rajā), 3922 (do., censures Bhishma); 89, 3936, 3949; 90, 4018 (sutah . . . tava); 91, 4072 (rājā), 4076, 4081, 4083 (putrah . . . tava), 4087, 4088, 4094 (fights with Ghatotkaca, etc.); 92, 4103, 4108, 4114

(rājnā), 4120 (nutram . . . tava), 4123 (cbalasys); 93, 4139; 94, 4182 (rājā, attacks Bhīmasena), 4192, 4201 (rājā), (aa), 4225 (defeated); 95, 4232 (rājā), 4240, 4318 (rājā); 96, 4329 (°āparādhena); 97u, 4404 (rājā), 4406 (do.), 4417 (putrah . . . lava), 4446 (do.); 98, 4451, 4475, 4477, 4490, 4494 (rājā). — § 586 (do.): VI, 998, 4505; 100, 4530 (°balam), 4552; **102**, 4651 (rūjā), (1), 4665, 4681 (°balam); 103, 4720 (°aparadhena), 4723 (putrah . . . tava); 104, 4737 (do.); 105, 4768, 4777, 4791; 107, 4931.-§ 587 (do.): VI. 109, 5069, 5079; 111, 5154; 113, 5287 (rājā); 114, 5317; 115, 5361 (attacked Yudhāmanyu (B. Abhimanyu)); 116, 5379, 5380 (fights with Abhimanyu); 119, 5678.— § 588 (do.): VI, 120, 5710, 5749 (putrah . . . tava); 121, †5798, †5799 (Kauravendrah), 5800; 122, 5841 (°aiçvaryam), 5843.- § 589 (Dronabhishekap.): VII, 1, 39; 4. 121 (Karna had made many peoples to acknowledge D.'s sway, cf. § 515), 123 ("hitaishina, sc. Karna), 124 (yatha), 125, 126 (yathā), 128 (do.), 131 (Kuravah . . . Dopurogamāh); **5,** 134, (138), 154; **6,** 155 (rājā), (156), 167, 168; **7,** 174 ("mukhā nṛpāḥ, made Drona the leader of his army); 10k, 315 (°balam), 324 (°purogaman), 366; 11, 421.-\$ 590 (do.): VII, 12, 438 (rājā), 442, 464; 13, 471; 16, 668.—§ 591 (Samçaptakavadhap.): VII, 17, 674. — § 592 (do.): VII, 20, 796 (rājā); 22, 924 (°hitaishiņam Bharadvajam), 929, (930), 948 (rājā); **24**, 1053, 1057, 1058; **25**, 1068; **26**, 1138, 1142 (fights with Bhimasena); 30, 1332;  $32\chi$ , 1376 (raja), 1377 (fights with Bhimasena), (cc), 1441. — § 593 (Abhimanyuvadhap.): VII, 33, 1457; 348, 1500; 37. 1585 (attacks Abhimanyu), 1591, (1), 1602, (1), 1611; **39** $\mu$ , 1650, 1660, 1666; **40**, 1698; **45**, 1820, 1830, 1831; 46, 1835, (7), 1838, 1841, 1850 (his son Lakshmana is slain by Abhimanyu); 48, 1900; 51, 2001.—§ 596 (Pratijnap.): VII, 74a, 2619, 2625, 2633; 79, 2796. - § 598 (Jayadrathavadhap.): VII, 85, 3014, 3031, 3032,  $(\epsilon)$ , 3052, 3054, 3060; 86, 3069, 3072; 87, 3112.—§ 599 (do.): VII, 93, 3369; 94. (3435) (Drona cases D. in an invulnerable armour); 95, 3486; 100, 3751 (°aparadhena), 3760; 101, 3799  $(r\bar{a}j\bar{a})$ , 3802, 3804; **102**, 3832, 3838; **103**, 3851, 3858, 3867, 3873 (fights with Arjuna); 104, 3906, 3912; 105v, [3951 (on the standard of D. (rajnah), which was set with gold, there was an elephant adorned with gems (manimayah) and tinkling with the sound of a hundred bells)], 3959 (°mukhānām); 112, 4322, 4340; 114, 4468, 4494 (rājā); 115, 4555; 116aa, 4606, 4621, 4625 (putrah . . . tava, encounter with Satyaki); 119, 4733 (rājā), 4737 (do.); 12088, 4767, 4788 (rājā), 4794, 4797 (encounter with Sātyaki); 121, 4816, 4818; 124, 4993, 4995, 4999; 125, 5092; 128, 5261, 5266, 5267 (rājā), 5268, 5269, 5276; 130, 5335, 5339 (Rharatah), 5342, 5346, 5348 (fights with Yudhāmanyu and Uttamaujas); 131, 5366; 132, 5413; 133 rt, 5463, 5492 (nṛpaḥ); 134, 5515, 5516; 136 vv, 5537, 5538, 5540; **136**, 5592 (rājā); **137**, 5631 (rājā), 5634, 5654; 141, 5865; 145 $\mu\mu\mu$ , 6062, 6064 (raja), 6079, (ooo), 6096, 6109, 6133 (encounter with Arjuna); 146, 6227; 147, 6366; 148, 6408; 150, (6505); 151, 6530, ( $\gamma'$ ), 6534, 6541, 6568; **152,** 6570 (rājā), 6571 (putrah . . . tava).-§ 600 (Ghatotkacavadhap.): VII, 153, 6615, 6637 (defeated by Yudhishthira); 154, 6641, 6674; 1557, 6683, 6685, 6702,  $(\delta)$ , 6720; **156**, 6750, 6844, (6847); **158**, 6970, 7002,  $(\psi)$ , 7030, 7038, 7041; **159**, 7051  $(r\bar{a}j\bar{a})$ , (7054), 7067, 7082, 7109 (rājā), 7125, (7128); 160, 7143, 7160 (putram . . . tava); 161, 7205 (rājā); 162, †7291; 164, 7328, 7336, 7348 (putrah . . . tava); 165, 7368

(attacks Bhimasena); 166, 7438 (rajā), 7439, 7441 (rājā). 7443, 7444, 7445, 7453 (defeated by Bhimasena); 170\lambda, 7625, 7654; 171, 7693 (raja), 7694, 7695, 7703 (defeated by Satyaki); 174, 7849, 7882, 7884; 176, 8009, 8014; 177, 8027 (tava putras to Dopurogamah), 8033; 178, 8110, 8111; 181 δλδ, 8215; 182ζζζ, 8266, (ηηη), 8281 (°purogamāh); 183(KK, 8294, 8309 (°purogamāḥ).—§ 601 (Dronavadhap.): VII. 184. 8372 (rājā, protects Drona), 8391; 185, 8419, (8420), 8427,  $(\gamma)$ , 8428.—§ 602 (do.): VII, **186**, 8461 (opurogamāh), ( $\zeta$ ), 8470, ( $\theta$ ), 8504; **187** $\iota$ , 8544, ( $\kappa$ ), 8551, 8552, 8567, 8570 (rājā, fights with Nakula); 189, 8646, 8649 (rājā), (8655), 8663, 8671, 8672 (fights with Sātyaki); 192, 8809 (°ādayaḥ), 8812 (do.), 8851. — § 603 (Nārāyanastramokshanap.): VII, 193a, 8909, 8921, 8925; 195. 8981; 199 $\chi$ , 9224 ( $r\bar{a}j\bar{n}ah$ ); 200, 9281, (9287), ( $\omega$ ), 9289, (aa), 9308.- § 604 (Karnap.): VIII, 1, 1 (omukhā nrpāh), 6 (onivecane), 19 (Karnam Donitaishinam); 27, 45; 35, 56 (rājā); 4ε, 85; 5ζ, 98 (parikleçān Dokrtān); 7, †204; 8, 230, 234, 238;  $9\theta$ , 269, 273, 284, 321, 324, 325.—§ 605 (do.): VIII, 10, 351 (rdjā), 363, 364, ( $\lambda$ ), 385 (nrpah), 387 (°mukhāh . . . rājānah); 11\pi, 415 (rājā); 13, 494; 19, 738, 764 (°bale); 23, 913 (°balam); 28, 1119 (rājā), 1122 (fights with Yudhishthira); 29, 1174, 1180 (rājā), 1182, 1190 (rājā), 1195, 1197 (fights with Yudhishthira); 30, 1222, 1224 (fights with Arjuna); 3100, 1253, 1262,  $(\pi\pi)$ , 1265, 1269, 1270, 1271, 1273, 1284, 1298, (1321); **32**, 1354.-- § 606 (do.): VIII, 33, (1391) (related the Tripurakhyāna to Calya); 34, (1454), (1465), (1591) (related to Calva how Rama Jamadagnya obtained weapons from Civa). (1611); **35**, (1620), 1652, 1654, 1656, 1661.—§ 607 (do.): VIII, 36, (1670), 1673, 1686, 1696; 38, 1176; 42, †1991, †1994.- § 608 (do.): VIII, 46, 2142 (nrpah); 47λ, 2228; 50, 2391, 2400: 51γγ, 2441, 2442; 56, 2698 (fights with Nakula and Sahadeva), 2723 (defcated by Dhrshtadyumna), 2726 (d: the standard of D. (Kurupatch) was set with golden angadas, and bore the device of an elephant worked in jewels (manimayam)), 2767 (°balam); 57, 2840, 2844, 2845 (°bale); **58**χχ, 2866; **60,** 2980 (rājā sarvasya lokasya), 2986,  $(\omega\omega)$ , 2988, 2989, 3025; **61**, 3128 (pierced by Bhīmasena); 62, 3144, 3153 (pierced by Sahadeva), 3156, 3175; 63, 3181, 3205 (defeated by Bhīmasena); 64, 3253. 3256; **66** $\mu$ , 3314, †3344; **74** $\phi$  $\phi$  $\phi$ , 3759, 3761, 3779 ( $r\bar{a}j\bar{a}$ );  $75\chi\chi\chi$ , †3811; 77, 3889 (rājā), 3907, 3933 (putrah . . . tava); 78, 3940, 3989; 795, 4011 (rājā); 83, †4259; 846, 4270, 4272; 85, †4307, †4338, †4341, †4342; 88aB. †4503, †4510; 89, †4618; 92, †4820, †4827, †4833 (when Karna had been slain D. became dejected); 93, 4849, 4880, 4882; 94, †4895, †4916, †4917, †4958 (patim . . . Bharatanam); 95av', 4967 (putrah . . . tava), 4973 (nrpatih). - § 609 (Çalyap.): IX, 1a, 11 (rājā), 29 (hato rājā, all. to § 615), 39; 2, 104 (hatah, do.), 106 (ovadhena), 115 (oaparadhena), 122 (nihatah).- § 610 (do.): IX, 3, 141, 171, 173, 175, 186 (putrah . . . tava); 4, 192, ( $\mu$ ), 193; 5, 286; 6, 298, 314, (319); **7**, 321, (ρ), 322, 326 (appointed Calya leader of his army).—§ 611 (do.): IX, 8, 367 (raja), ( $\epsilon$ ), 381, 392; 11, 567; 12, 620 (cpurogamah), 621 (purogaman, slays Cekitāna), 627 (fights with Dhrshtadyumna); 13, 686 (rājā); 15, 753, 756 (fights with Dhrshtadyumna); 16, 834 (defeated by Bhimasena), 855; 17, †874, 943 (°balam), 945; 18, 956, 957, 971, 973, (976), 994 (°balam); 19δδ, 1010, 1016. 1027, 1050 (putram . . . tava), 1053; 21, 1123 (°balam), 1124 (nrpam), 1128 (rajā); 22, 1185, 1136, 1141, 1161; 23, 1187 (raja), 1207 (°balam); 24, 1279, 1280, 1816, 279 Duryodhana.

1820: 25. 1860 (deprived of his chariot by Dhrshtadyumna). 1376, 1377, 1380, 1398; 26, 1403 (Rauravye); 27, 1443, 1444, (σσ), 1447, 1448 (°balam), 1449, 1461, 1467, 1470 (°balam), 1471, 1477 (fights with Sahadeva); 28, 1520 (rājā), 1551.—§ 612 (Hradapraveçap.): IX, 29, 1572 (rājā), 1582, 1585, 1587, 1591, 1593 (putrah . . . tava, being alone left of the whole army D. fled and entered the Dvaipāyana lake), 1601, 1609, 1618 (tava sutaķ), 1625 (raja), 1626, 1637 (°amatyak), 1645, 1649, 1658 (raja); 308, 1674 (rājā), 1678 (°vadhepsayā), 1684, (1687), 1698, 1704 (nrpah), 1705, 1709, 1711 (nrpam), 1714 (do.), 1717, 1724, 1728, 1731 (rājā), 1736 (found by the Pāndavas); 31, 1742, (1780), (1786), 1796 (tava sutam). - § 613 (Gadāyuddhap.): IX, 32, (1844), 1860 (putrah . . . tava), (1863), 1864 (do.), (1868), 1881 (do., will fight with the mace against one of the Pandavas); 33, 1889, 1899, 1914, 1929, 1930, (1940), 1945 (nrpam; Bhīmasena will fight with D.).-§ 614 (do.): IX, 34, 1951 (Kauravyam), 1953. -- § 615 (do.): IX, 35, 1982.- § 615 (Baladevatīrthayātrā): IX, 54, 3065. - § 615 (Gadāyuddhap.): IX, 55, 3079 (putrah . . . tava), 3088 (rājā), 3097, 3101 (rājā), 3103, 3119, 3120, 3123; 56, 3157, 3167, 3172 (the encounter between Bhimasena and D. begins); 57, 3175, 3184, 3201, 3221, 3222, 3230; 58, 3280, 3285, 3287, 3292 (Bhīmasena breaks the thighs of D. with his mace), 3305; 59, 3311, †3320, 3330 (Bhīmasena struck D.'s head with his foot); 60, 3367 (hato rājā Dhārtarāshtrah), 3373; 61, 3388 (hatam), 3389 (do.), 3396, 3398 (°cirah . . . pādena mṛditam), 3401, 3403 (°vadhe),  $(\phi)$ , 3410 (nrpah), 3414, (3438), 3446, 3459 (nihatam); 624, 3463, 3465 (°purahearāh); 63, 3505 (hale), 3510 (hatam . . . Dhartarashtram), 3524 (hate), 3564; 65, 3626 (hatam), 3636, 3670 (orders Krpa to install Acvatthaman as generalissimo). - § 616 (Sauptikap.): X, 1a, 16, 59 (hatah ... raja); 2, 94; 3, 137; 5, 198; 8, 321; 9, 479 (hatah), 489 (do.), 505, 508, 511, 527, 532, 537 (died and went to heaven). - § 617 (Aishīkap.): X, 16η, 753 (hataḥ). - § 618 (Jalapradanikap.): XI, 1a, 1 (hate), (β), 17; 8ζ, 218 (Dhrtarashtrasya putranam yas tu jyeshthah); 81, 249 (hate); 11, 292 (cbalāt); 13µ, 350; 14£, 375 (caparādhena), 378; 150, 387, 391 (hatvā Dom). - § 619 (Strivilapap.): XI, 16, 456; 17\$\beta\$, 487, 488, 498, 503 (nihatam Bhimasenena), 505, 511 (°cubhānkagām . . . Lakshmaņamātaram), 514; 18γ, 541 (nrpam); 25x, 732 (father of Lakshmana), 736.—§ 620 (Crāddhap.): X1, 26, 757,  $(\beta)$ , 786 (his body is cremated); 27, 809 (°balam).—§ 621 (Rājadh.): XII, 1γ, 28 (nṛpam), 41 ('hitaishinah, i.e. Karna); 2ô, 53 (friend of Karna); 3, 107; 4, 108, 111, 119 (Kauravyah), 123, 128 (ravished the daughter of Citrangada at her svayamvara); 5, 135; 7η, 189.—§ 623 (do.): XII, 14a, 392; 16, 509 (nihatah).— § 635 (do.): XII, 38, 1415 (°sakhā, i.e. Cārvāka), 1425 (°sakhā Cārvāko nāma).—§ 636 (do.): XII, 39, 1438 (rājā).— § 637 (do.): XII, 44, 1521 (°gṛham, given to Bhīmasena), 1528 (do.). - § 641 (do.): XII, 124, 4552, 4554, 4555, (4559), (4566), 4613 (discourse between Dhrtarashtra and D.) .- § 719 (Anuçasanikap.): XIII, 1, 10 (nihatah), 82.-§ 768 (do.): XIII, 148, 6898, 6929, (e), 6930 (°aparadhona). —§ 777 (Svargārohanika(т) р.): XIII, 168, 7746.—§ 778 (Açvamedhikap.): XIV, 1, 11 (°aparadhena), 17; 3, 55 (°aparadhena), 56. — § 783 (Anugītāp.): XIV, 52β, 1496 (°sya . . . vadhopayah). — § 787 (Āçramavāsap.): XV, 2, 56; 3, 65, 69 (nitah kehayam), (γ), 77 (°m Kauravanam adhinatus 'bhyasheoayam, says Dhrtarashtra), 111 ('adayah); 8, 279 (°sigvaryāt); 9\(\lambda\), 286; 10\(\mu\), 317, 321 (rājāā), 327,

329; 11, 363, 374 (°adayah); 14σ, 415 (rājānam).—§ 789 (Putradarçanap.): XV, 31η, 852 (incarnation of Kali); 32θ, 876 (among the dead warriors who, summoned by Vyāsa, arose from the Gaingā).—§ 791 (do.): XV, 36, 975 (°prabhṛtayo . . . lokāntaram gatāh).—§ 795 (Svargārohaṇap.): XVIII, 1, 4, 6, (a), 7, 12 (nṛpaṃ), 13 (rājū), 18 (rājūa), 20; 6, 174 (the followers of D. had been Rākshasas).

Cf. the following synonyms:-

Ajamidha', q.v.

Bhārata, Bharataçardūla, Bharataçreshtha, Bhāratāgrya, Bharatarshabha, Bharatasattama, Bhāratasattama, q.v.

Dhārtarāshtra, Dhṛtarāshtraja, Dhṛtarāshtraputra, Dhṛtarāshtrasūnu, Dhṛtarāshtrasuta, Dhṛtarāshtrātmaja, q.v.

Gāndhāri ("son of Gāndhārī"): II, 1791; III, 14842, 15046, 15301; V, 190, †1838, 3031, 3706, 4118, 5049, 5730, 5806, 7108; VI, 3454, 4464, 4470; VII, 3457, 6544, 7125, 8449; VIII, 383, 1356, 1363, 1375, 1387, 1648, 1662; IX, 1850 (Suyodhana), 1851, 3427; X, 511.

Gāndhārīputra (do.): II, 1725.

Kaurava, Kauravaçreshtha, Kauravanandana, Kauravātmaja, Kauravendra, Kauraveya, Kauravya, q.v.

Kuru, Kuruçreshtha, Kurūdvaha, Kurukulādhama, Kurumukhya, Kurunandana, Kurupati, Kurupravīra, Kurupungava, Kururāja, Kurusattama, Kurusimha, Kurūttama, Kuruvardhana, q.v.

Suyodhana: I, 470, 497, 553, 5343, 5417, 5443, 5783, 5789, 5792, 5794, 5809, 6040, 7398; II, 1668, 2102, 2541 (Bhīmasena will slay S. and place his foot on his head); III, 890, 1080 (°vadhāt), 1115, 1156, †1356, †1367, 1481, 2040, 2046, 2049, 2051, †10286, 10887, †12323, †12326, †12590 (Dhartarashtrah), 14876, 14941, 14944, 14948, 14950, 14951, 14968, 14975, 15011, 15018, 15041, 15104, 15151  $(r\bar{a}j\bar{a})$ , 15155, 15187, 15192, 15199, 15204, 15210, 15310 (raja), 15314, 15509, 15515, 15516, 17292, 17458; 1V, 646, 1645, 1648 (rājā), 1747 (do.), 2285; V, 136, 145, 594, †697, †749, †759, †762, †766, †860, †883, 935, 1954, 2281, 2498, †2506, 2592, 2663, 2673, 2816, 2830, 2842, 2854, 2860, 2864, 2879, 2880, 2922, 2958, 3191, 3509, 3743, 4283 (Dhartarashtrah), 4394, 4419, 4451, 4461, 4824 (rajanam), 4886, 4970 (raja, read Suyodhanah with B.), 5086, 5088, 5225, 5583, 5598, 5621, 5629, 5636, †5651 (Dhartarashtram), 5656, 5658, 5661, 5664, 5666, 5673, 5676, 5678, 5679 (Kauravyam Dhartarashtram), 5681, 5688, 5693 (raja). 5655 (Dhartarashtram); VI, 2494 (raja), 2750 (do.), 2872 (rajanam), 3459, 3925, 4330 (only B.), 4463, 5050, 5844; VII, 792, 2657 (°āmālyāḥ), 2659, 2664, 2687, 2697, 2803, 3805, 3813, 3823, 4202, 4245 (°balam), 4714 (°purogamāḥ), 4717 (do.), 4729, 4731, 4735, 4736, 4873 (raja), 4884, 4885, 5270, 5459, 5882 (Kururājam), 6065 (rājā), 6247, 6310 (all. to Gandhariputrotpatti), 6477, 6494 (putras tava), 6591, 7127, 7272 (rājā), 7455, 8005, 8217, 8243 (Bhīmasena will slay S.), 8331 (rājā), 8341; VIII, 5 (rājā), 73 (hatam), 311, 1178, 2156, 2710 (rājā), †3342, †3351, †3395, 3630, 3647, 3654, 3669, 3698, 3699, 3715, 3729, †4231, †4238, †4749; IX, 2, 4 (Dhārtarāshtrah), 1292, 1303, 1315, 1451, 1701, 1749, 1759, 1761, 1771, 1772, 1774, 1784, 1798, 1840, 1850, **r**871, 1896 (raja), 1900 (do.), 1906, 1909, 1921 (Dhartarashtre), 1923, 3144, 3145 (Kauravendre), 3206, 3207, 3249, 3252, 3258, 3262, 3263, 3356 (Bhīmasena had vowed to break his thighs, cf. II, 2398), 3366, 3386 (hato rājā); XII, 185, 4624; XIII, 6901 (°balam); XIV, 12 (rājā), 385 (do.), 1806 (nihāte Kauravendre); XV, 110; XVIII, 6, 10, 71 (rājā).

Duryodhana<sup>2</sup>, king of Māhishmatī. § 720b (Sudarçanop.): XIII, 2, 96 (son of Sudurjaya), 117 (gave his daughter Sudarçanā in marriage to Agni).

Duryodhanapitr ("father of Duryodhana'") = Dhrtarā-shtra: III, 382; XV, 60.

Duryodhanasuta ("son of Duryodhana'") = Lakshmana: VIII, 102, 161 (L°).

Duryodhanasuta, pl. (°ah) ("the sons of Duryodhana'"). § 795 (Svargārohanap.): XVIII, 5, 149.

Duryodhanasutā ("daughter of Duryodhana") = Sudarçanā: XIII, 104, 112.

Duryodhanāvara - Vikarna: II, 2280.

[Duryodhana-yajña(h)] ("the sacrifice of Duryodhana"). § 516 (Ghoshay., cf. Karnadigv.): Karna proposed to Duryodhana that he should celebrate a rajasuya sacrifice like Yudhishthira. But as the purchita told him that so long as Yudhishthira and Dhrtarashtra were living he could not undertake the rajasuya sacrifice, and advised him to cause the tributary kings to pay him tribute in gold, and with that gold to make a plough, and to plough the sacrificial compound with it, and then to perform a Vaishnava sacrifice that nobody had performed before save the ancient Vishnu (v. 15292, cf. v. 15329 foll.) which was equal to the rajasuya, this plan was agreed upon. Duryodhana appointed persons to their respective tasks, and desired all the artisans to construct the plough, etc. (III, 255). When Vidura had announced to Dhṛlarāshṭra that the preparations had been made, messengers were dispatched to invite the princes and the brahmans. Dunçasana ordered one messenger to invite the Pandavas, but Yudhishthira replied that they could not come before the completion of the thirteenth year. Bhima threatened; the other Pandavas said nothing unpleasant. Vidura was charged with the distribution of food to the guests. After the completion of the sacrifice, all the kings having been dismissed, Duryodhana, with his brothers and Karna and Cakuni, entered Hastinapura (III, 256). Duryodhana was praised by most of the citizens, and his friends compared him to Yayati, Nahusha, Mandhatr. and Bharata, who had gone to heaven after celebrating this sacrifice (v. 15329 foll., cf. v. 15292). Karna said that when Duryodhana had slain the Pandavas in battle and completed the rajasuya sacrifice he would once more honour him thus, and promised that until he had slain Arjuna he would not allow his feet to be washed, nor taste meat, and he would observe the Asura vow (i.e. not to drink intoxicating liquors, Nil.), and never refuse to give to whoever might solicit him.

Düshana, a Rükshasa. § 528 (Rāvanagamana): III, 277, 15988 (° ñ ca Kharañ ca, slain by Rāma Dāçarathi), 15996.

Düshanānuja, dual (°au) ("the younger brothers of Dūshana") = Vajravega and Pramāthin: III, 16407, 16429, 16431.

**Düshaṇāvaraja** ("the younger brother of Düshaṇa") = Pramāthin: III, 16435 ( $P^{\circ}$ , C. has by error  $Du^{\circ}$ ).

Dūshaṇāvaraja, dual (°au) (" the younger brothers of Dūshaṇa") = Vajravega and Pramāthin: III, 16405 (Vajravega-Pramāthinau).

Dushkāla = Çiva (1000 names 1).

Dushkarna, a son of Dhrtarashtra. § 130 (Amçavat.): I,

**67**, 2730.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4542 (C. has  $Duhk^o$ ).—§ 583 (Bhīshmavadhap.): VI,  $77\kappa$ , 3344 (C. has  $Duhk^o$ );  $79^{13}$ , 3493 (fights with Çatānīka), 3495, 3498, 3499 (is slain by Çatānīka).—§ 600 (Ghaṭotkacavadhap.): VII, **155**, 6717, 6719, 6721, 6722 (assisted by Durmada he fights with Bhīmasena).

Dushkrtihan - Vishnu (1000 names).

Dushmanta, v. Dushyanta.

Dushparājaya, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4548.

Dushpradharsha, a son of Dhṛtarāshṭra. § 581 (Bhīshmavadhap.): VI, 64κ, 2838 (among fourteen sons of Dhṛtarāshṭra, who attacked Bhīmasena).—§ 608 (Karṇap.): VIII, 51δδ, 2447.—§ 611 (Çalyap.): IX, 26ρρ, 1405 (attacked Bhīmasena), 1418 (is slain by Bhīmasena). Cf. next.

Dushpradharshana, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67,2729.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4542.—§ 232 (Svayamvarap.): I, 186, 6981 (came to the svayamvara of Draupadī).—§ 600 (Ghaṭotkacavadhap.): VII, 170μμ, 7671. Cf. next.

Dushpraharsha, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I. 67, 2731.

Dushprakampa = Civa (1000 names 1).

Dushvanta, v. Dushyanta.

Dushyanta 1, an ancient king, the husband of Cakuntala and the father of Bharata. § 11 (Parvasangr.): I, 2, 371 (C. Dushmantat). - § 133: The founder of the Paurava line was D., who ruled the whole world, even the Miecchas. Description of his happy rule. D. could take up the mountain Mandara and support it in his arms (I, 68). One day D. went a hunting (I, 69). Having come to a forest, which was situated near the river Malini and was the resort of ascetics, Caranas, Gandharvas, Apsarases, monkeys, Valakhilyas, etc. (I, 70), D., in the hermitage of the Rebi Kanva Küçyapa, saw Kanva's adopted daughter Çakuntalā: I, 68, 2801 (Pauracānām vamçakarah); 69, 2815, 2833, 2834; 71, 2898, 2909.—§ 134 (Viçvāmitra): I, 71, (2910).—§ 135 (Çakuntalop.): I, 73, (2955), (2960), 2970, 2981, 2985, 2987; **74**, 3001, 3023, (3060), 3070, 3100, 3101, 3102, 3104, 3113, 3117 (rājarshiḥ; D. wedded Çakuntalā according to the Gandharva form of marriage and returned to his Cakuntalā brought her son Bharata to D., who did not at first acknowledge him as his son, until a celestial voice corroborated the truth of Cakuntala's words).—§ 150 (Püruvamç.): I, 94, 3707 (son of Ilina), 3708, 3709 (father of Bharata).- § 156 (do.): I, 95, ††3781 (son of Ilina), ††3782 (married to Çakuntalā), 3783 (father of Bharata).-§ 267 (Yamasabhāv.): II, 8, 326 (in the palace of Yama).— § 565 (Gălavacarita): V, 117, 3974 (romo . . . yathā . . . Çakuntalāyām Doh, C. Dushvo).—§ 761 (Anuçasunik.): XIII, 1158, 5666 (among the kings who did not eat meat during the month of Karttika; C. has Dushmantah).—§ 775 (do.): XIII, **166**7, 7676.

Dushyanta<sup>2</sup>, son of Ajamīdha. § 152 (Pūruvamç.): I, 94, 3722 (D. and Parameshthin were the sons of Ajamīdha with Nīlī), 3723 (the offspring of D. and Parameshthin were all the Pāñcālas).

Dvadaca - Civa (1000 names 2).

Dvādaçabhuja, a warrior of Skanda. § 615s (Skanda): IX, 45n, 2559.

Dvādagāksha, a warrior of Skanda. § 61δω (Skanda): IX, 46η, 2560.

Dvādaçanetrabāhu = Skanda: III, 14646.

**Dvādaçātman** - Sūrya: III, 156.

Dvaipāyana 1 = Vyāsa, q.v.

Dvaipāyana<sup>2</sup>, a lake. § 612 (Hradapraveçap.): IX, 30, 1721 (hradam, there Duryodhana concealed himself when he had been defeated); 31, 1743 (do.).—§ 615 (Baladevatīrthayātrāp.): IX, 545, 3065 (hradam Doam nāma, do.).—§ 785 (Anugītāp.): XIV, 60, 1799 (hrada, do.). Cf. next.

Dvaipāyanahrada - Dvaipāyana 2: IX, 1728.

Dvaipāyanasuta ("son of Dvaipāyana," i.e. Vyāsa) = Quka: XII, 12603.

**Dvaipāyanātmaja** (do.) = Çuka : XII, 12585 ( $C^{\circ}$ ).

Dvaitavana 1. name of a forest. § 11 (Parvasangr.): I, 2, 429, 470 (C. by error Dve°).—§ 316 (Kirmīravadhap.): III, 11, 453 (the Pandavas entered D.).—§ 322 (Dvaitavanapr.): III, 24, 934.—§ 324 (do.): III, 26, 964, 969.—§ 329 (Kāmyakavanapr.): III, 36, 1451 (vanāt; the Pāndavas left D. and entered the Kämyaka forest). — § 449 (Åjagarap.): III, 177, 12360 (the Pandavas again entered D.).—§ 512 (Ghoshayatrap.): III, 238, 14800, 14814, 14818; 246, 15036. — § 516 (Duryodhanayajña): III, 256, 15305. — § 517 (Ghoshayatrap.): III, 257, 15349 (vanam).—§ 518 (Mrgasvapnodbh.): III, 258, 15354, 15357 (the Pandavas left D. and went to the Kamyaka forest).—§ 547 (Karna): III, 310, †17220 (the Pandavas again entered D.). — § 548 (Åraneyap.): III, 311, 17223 (do.), 17225.—§ 549 (l'āṇḍavapr.): IV, 4, 87 (the Pāṇḍavas left D. and went to the capital of Viruta).- \$ 556 (Sanjayayanap.): V, 23, †710 (all. to § 512). - § 599 (Jayadrathavadhap.): VII, 110. 4196.—§ 607 (Karnap.): VIII, 41, 1950 (all. to § 512).— § 608 (do.): VIII, 68λλ, †3383, †3384.—§ 615 (Baladevatīrthay.): 1X, 37, 2145 (on the Sarasvatī, visited by Balarama).- § 623 (Rājadh.): XII, 14, 391.- § 794 (Mahāprasthānikap.): XVII, 3, 91 (all. to Āraņeyaparvan).—§ 795 (Svargarohanap.): XVIII, 3, 113 (do.).

Dvaitavana<sup>2</sup>, name of a luke (in the Dvaitavana forest). § 322 (Dvaitavanapr.): III, 24, 928 (°m nāma saraḥ), 930 (saraḥ), 931 (do.).—§ 324 (do.): III, 26, 965 (do.).—§ 449 (Ājagarap.): III, 177, 12359 (do., on Sarasvatī).—§ 512 (Ghoshayātrāp.): III, 237, 14784 (saraḥ); 239, 14844 (do.), 14848 (do.); 240, 14861 (do.), 14867 (do.), 14868 (do.), 14873 (do.).

Dvaitavanapraveça(h) ("proceeding to the Dvaitavana forest") (cf. Arjunabhigamanap.). § 322: The Pandavas, with Krshna and Dhaumya, on costly chariots yoked with excellent steeds, went into the forest, distributing nishkas of gold, etc., to brahmans versed in Cikshā (i.e., vedic pronunciation, PCR., or "grammar and the other vedangas," Nil.), akshara (= vedic orthography, PCR.; = veda, Nīl.), and mantras (= pranava, i.e. the syllable om, Nil.), and followed by twenty attendants with bows, etc., while Indrasena, with the princess's (i.e. Subhadra's, Nil.) clothes and ornaments and the nurses and maidservants, followed in a chariot. The citizens walked round Yudhishthira, and the brahmans and principal men of Kurujāngala of all castes saluted him and blamed the Dhartarashtras, etc. Arjuna told them that after their exile they would take away the good name of their enemies, and asked them to be eech the ascetics for their good. At last they returned to their respective abodes (III. 23). After a conference between Yudhishthira and Arjuna, they resolved upon dwelling for these twelve years at the sacred lake Dvaitavana (see BR.) in the forest of the same name (copious description), on the banks of Bhogavati (i.e. Sarasvati, Nil.), surrounded by many brahmans, and saluted

by hosts of Caranas and Siddhas, who came to see Yudhishthira (III, 24),-§ 323: While they were dwelling there, Dhaumya performed their ishtis (i.e. darça-paurnamisa, etc., Nil.) and offerings to the Pilys, etc. Once the old rehi Markandeya came to them and smiled, recollecting Rama Daçarathi, whom he had seen on the top of the Rehyamuka, and comforted Yudhishthira by reminding him of the aforesaid Rama, Nabhaga, Bhagiratha, etc., and Alarka, the king of the Kāçis and the Karūshas (b), the seven rshis, who had followed the ordinance of the Creator and therefore blazed in the firmament; "so you will regain prosperity." Then he went away in a northerly direction (111, 25).—§ 324: The Draitavana forest becoming filled with brahmans (Bhrgus, Angirasas, Vāsishthas, Kāçyapas, Agastyas, Atroyas, etc.), and always resounding with Vedic recitations, mingling with the twangs of the bows of the Pandaras, a beautiful union of brahman and kehatriya customs was produced. Therefore one evening the rshi Baka Dālbhya represented to Yudhishthira that the kshatriya should always consult with a brahman, as did the Asura king Bali, the son of Virocana, who went to no other tirtha than the brahmans, and then had all his wishes gratified, but who met with destruction when he began to act unjustly towards them. Then all those brahmans, Draipāyana, Nārada, Jāmadagnya, etc. (enumeration) (a), praised Yudhishihira (III, 26).

Dvāpara, name of a yuga. § 8 (Parvasangr.): I, 2, 272 (Treta. Doyoh sandhau, Rama Jamadaguya slew the kshatriyas), 282 (antare Kali-Doyoh, the battle between the Kurus and the Pandavas took place).—§ 310 (Aranyakap.): III, 3, 150 (among the 108 names of Sūrya (the Sun)).—§ 374 (Tirthayatrap.): 111, 85, 8233.—§ 404 (do.): III, 121, 10310 (sandhir esha, naraçreshtha, Tretaya D'sya ca | enam asadya, Kaunteya, sarvapapaih pramucyate). - § 406 (do.): III, 125, 10409 (sandhir dvayor, naraçreshtha, Tretaya Dosya ca | ayam hi drçyate, Partha, sarvapapapranaçanah). -§ 426 (Hanumad-Bhimasenas.): III, 149, 11230.—§ 428: In the D. religion (dharma) decreases by a half; Narayana is yellow; the Veda becomes divided into four parts, etc.: III, 149, 11250 (yuge), 11256. - § 458 (Mürkandeyas.): 111, 188, 12828 (comprises 2,000 years, its sandhyā and sandhyāmça each 200 years).—§ 459 (do.): III, 189, 12981 (in the D. Krshna is red (raktah)).—§ 460 (do.): 111, 190, 13018; 191, 13120. — § 567 (Bhagavadyānap.): V, 132, 4475 (rājā . . . srashļā . . . Dvāparasya), 4177. — § 574 (Jambūkh.): VI, 10, 387, 388, 390 (comprises 2,000 years), 397, 400 (asmin). - § 581 (Bhīshmavadhap.): VI, 66, 3012 (°sya yugasyante adau Kaliyugasya ca | Satratam vidhim asthaya gītah Sankarshanena yah, i.e. Kṛshna). - § 641 (Rajadh.): XII, 69, 2684, 2693 (rājā . . . srashtā . . . Dvāparanya), 2695;  $91\mu$ , 3408. — § 649 (Åpåddh.): XII, 141 $\alpha$ , 5328, 5331 (Treta-Doyoh sandhau, there was a drought which extended for twelve years), 5332 (pratipadans). - § 664 (Mokshadh.): XII, 207, 7557.—§ 677 (do.): XII, 232, 8496, 8504, 8505; **233**, 8543, 8546 (yuge); **239**, 8719, 8726 (yuge), 8727.-\$ 679 (do.): XII, 261, 9264.-\$ 683 (do.): XII, 268a, 9592.-- § 717b (Nārāyaņīya): XII, 340, 12948(sandhyamçe samanuprapte Tretaya(m) Dosya ca, Narayana will be born as Ruma Daçarathi), 72953 ("sya Kaleh sandhau, Nārāyana will be born as Kṛshņu Vāsudeva); 341, 13091.-§ 773b (Kṛshṇa Vāsudova): XIII, 159, †7363.

Dvāpara, a term of dice. § 130 (Amçavat.): I, 67, 2713 (personif.; incarnate as Çakuni).—§ 346 (Nalopakhyānap.): III, 58, 2239, 2240, 2251, 2252; 59, 2254.—§ 552 (Goharanap.): IV, 50, 1578 (nākshān kshipati Gāndivam na

Krtam Dvāparam na ca).—§ 569 (Bhagavadyānap.): V, 142, 4819, 4821, 4823, 4825, 4827.—§ 789 (Putradarçanap.): XV, 317, 852 (personif.; incarnate as Çakuni).—§ 795 (Svargārohaṇap.): XVIII, 5, 167 (personif.; Çakuni entered (prāpa) D.).

Dvāparayuga, v. Dvāpara 1.

Dvaraka, the capital of the Vrshnis (= Dvaravati). § 41 (Anukram.): I, 1, †149.- § 11 (Parvasangr.): I, 2, 400, 42H (purim).- § 251 (Arjunavanavasap.): I, 218, 7899, 7901 (°vāsinah).- § 252 (Subhadraharanap.): I, 220, 7937, 7939 (purim).—§ 262 (Bhagavadyana): II, 2, 49, 51 (C. has Dvarikām). — § 272 (Rājasūyārambhap.): II, 13, 553 (°casinam Krshnam). - § 291 (Cicupalavadhap.): II, 45, 1567 (had been burnt by Cicupala).—§ 292 (Rajasuyikap.): II, 45, 1611, 1615 (purī), 1617.—§ 299 (Dyūtap.): II, 68, 2291 (°vāsin Krshna).- § 305 (Anudvūtap.): II, 79, 2606 (Krshna Dovasin).—§ 317b (Krshna Vasudeva): 111, 12, 493 (Krshna will submerge D. in the ocean).—§ 318 (Arjunābhigamanap.): III, 13, 597, 611.- § 319 (Saubhavadhop.): III, 14, 618.—§ 320 (do.): III, 15, 658; 16, 665, 686 (°vāsi tad balam); 19, 776; 20, 778, 779 (°opavanūni); 21, 830, 832, 834; **22**, 874.—§ 321 (do.): 111, **22**, 896.—§ 554 (Sainyodyogap.): V, 5, 101; 7, 130, 133 (purim), 135.— § 592 (Samçaptakavadhap.): VII, 230, 1018 (Sārangadhvaja had wished to destroy D.). - § 599 (Jayadrathavadhap.): VII, 110, 4198 (had been visited by Yudhishthira on his tīrthayātrā). — § 615 (Gadāyuddhap.): IX, 35, 1985. — § 615 (Baladevatīrthayātrā): IX, 54, 3071.—§ 615 (Gadāyuddhap.): 1X, 60, 3369.—§ 617 (Aishīkap.): X, 12, 616, 639 (°vāsibhih).- § 621 (Rājadh.): XII, 1, 16 (°vāsinī, i.e. Subhadra, differently Nil. and PCR.) .- § 7176 (Narayaniya): XII, 340, 12955 (Kuçasthalim, there Kṛshṇa Vāsudeva will take up his residence), 12965 (°āyāḥ . . . karishye pralayam ghoram ātmajānabhisamvytam, sc. as Krshna Vāsudeva, says Nārāyana, cf. III, 493).—§ 746 (Ānuçāsanik.): XIII, 64. 3254.-§ 768b (Krshna Vasudeva): XIII, 147, 6841.-§ 768 (Ānuçāsanik.): XIII, 148, 6888.—§ 781 (Açvamedhikap.): XIV, 15, 403.—§ 782 (Anugītāp.): XIV, 16, 413.—§ 783 (do.): XIV, 52, 1500.—§ 784 (do.): XIV, 53, 1536.— § 784b (Uttanka): XIV, 55, 1600. - § 785 (Anugītāp.): XIV, 59, 1752; 86, 2561 (°vāsī). — § 793 (Mausalap.): XVI, 1, 15; 3, 57; 5, 136, 142, 144; 7, 196 (°vāsinaḥ), 217 (the ocean flooded D.), 219 (ovasinah), 252 (ovasinah). § 794 (Mahāprusthānikap.): XVII, 1, 45 (sāgareņa pariplutām). Cf. Dvāravatī, Kuçasthalī.

Dvārakādhipati ("king of Dvārakā") - Āhuka: III, 829. dvārapāla ("doorkeeper"), said of various Yakshas: II, 1194; III, 5079 (Mankanakam . . . Yaksham), 5085 (Tarantukam), 6022 (Tarandakam — B. Arantukam — . . . Yakshandrasya), 7070 (Macakrukam).—Do., pl.: II, 1045.

Dvāravatī, the capital of the Vṛshṇis (= Dvārakā). § 11 (Parvasaṅgr.): I, 2, 622, 625.—§ 71 (Ādivaṃçāvatāraṇap.): I, 61, 2272.—§ 159 (Pūruvaṃç.): I, 95, ††3830.—§ 244 (Rūjyalābhap.): I, 207, 7595.—§ 253 (Haraṇāharaṇap.): I, 221, 8021.—§ 273 (Rājasūyārambhap.): II, 14, 632 (puriṃ, the Yādavas fled from Mathurā to D.).—§ 290 (Çiçupālavadhap.): II, 43, 1507.—§ 292 (Rājasūyikap.): II, 45, 1621 (puriṃ), 1626.—§ 320 (Saubhavadhop.): III, 15, 637 (puriṃ); 20, 785 (do.).—§ 358 (Tīrthayātrāp.): III, 82, 5007 (in D. is the tīrtha Piṇḍāraka).—§ 377 (Dhaumyatīrthak.): III, 88, 8349 (in the country of the Surāshṭras).—§ 511 (Draupadī-Satyabhāmās.): III, 235, 14733.—§ 549 (Pāṇḍavapr.): IV, 4, 85.—§ 552 (Goharaṇap.):

IV, 25, 876.—§ 554 (Sainyodyogap.): V, 6, 131.—§ 615 (Gadāyuddhap.): IX, 60, 3376.—§ 617b (Brahmaçiras): X, 12, 617.—§ 746 (Ānuçāsanik.): XIII, 70, 3453 (when D. was being founded Nṛga was liberated); 72, 3544.—§ 778 (do.): XIII, 160, 7403.—§ 773d (Çiva): XIII, 161, 7494.—§ 781 (Açvamedhikap.): XIV, 15, 392 (purīm), 397 (do.).—§ 783 (Anugītāp.): XIV, 52, 1521 (do.).—§ 785 (do.): XIV, 59, 1753 (do.); 84, 2478 (Vrohņivīrābhipālitām).—§ 793 (Mausalap.): XVI, 4, †111 (purīm); 6, 167 (do., will be swallowed up by the ocean). Cf. Dvārakā, Kuçasthalī.

**Dvārikā**, v. Dvārakā.

Dvesha - Çiva (1000 names 1).

Dvetavana, v. Dvaitavana.

\*dvijarshi (- Brahmarshi): (1) sg., XIII, 3541 (i.e. Uddā-laka); (2) pl., XIII, 4548.

Dvimurdhan, an Asura. § 595 (Shoḍaçarāj., v. Pṛthu Vainya): VII, 69, 2413 (when the Asuras milked the earth D. was their milker).

Dvipicarmanivāsin - Civa: VII, 9532.

\*dvīpin, pl. (°nah) ("leopards"). § 127 (Amçāvat.): I, 66, 2629 (among the offspring of Cārdūli).

Dvirvyuha = Vishnu: XII, 13603 (°sanjnitah).

Dvita, a rshi, brother of Ekata and Trita. § 615b (Udapāna): IX, 36, 2071 (Ekata, D., and Trita were the sons of Gautama), 2078, 2083, 2085, 2091 (Trita cursed Ekata and D. to become wolves and having golangulas, bears, and apes for their offspring, on account of their deserting him when he had fallen into a hole).- § 665 (Mokshadh.): XII, 2080, 7597 (Ekataç ca Doc caiva Tritac caiva maharshayah, among the rshis of the west) .- § 7170 (Uparicara): XII, 337, 12757 (Prajapatisutal . . Ekataç ca Doç caiva Tritaç caiva maharshayah, among the sadasyas at the sacrifice of Vasu Uparicara), 12771 (Ekata-D-Tritah . . . Citraçikhandinah), 12812. - § 717b (Nārāyanīya): XII, 340, 12876 (Ekataç ca Doc caiva Tritaç oaiva maharshayah), 12950 (Ekato 'tha D'e tathū . . . Prajāpatisulau, will become apes and their offspring will assist Rāma Dāçarathi, cf. § 615b); 342, 13174 (Tritam . . . Ekata-D°pātitam, cf. § 615b).—§ 770 (Ānuçāsanik.): XIII, 151θ, 7114 (Ekataç ca Doc caiva Tritaç caiva, among the seven Varuņasyartvijaķ). — § 775 (do.): XIII, 166e, 7668 (do., among the rshis of the west).

Dvivida, a monkey chief. § 282 (Sahadeva): II, 31, 1122 (at Kishkindh(y)ā Sahadeva fought with the monkey kings D. and Mainda).—§ 531 (Rāmopakhyānap.): III, 280, 16115 (Mainda and D. were among the counsellors of Sugrīva).—§ 535 (Setubandhana): III, 283β, 16287 (among the allies of Rāma Dāçarathi).—§ 541 (Indrajidvadha): III, 289a, 16468, (β), 16477.—§ 567 (Bhagavadyānap.): V, 130, 4405 (at the gate of Saubha D. covered Kṛshṇa with a mighty shower of stones).

Dviyodha (Dviyodhin, B.) = Arjuna: II, 937.

Dyaus¹ (Div, Dyu, "Heaven"). § 3 (Anukram.): I, 1β, 42 (Divah putro Brhadbhdnuh, etc., v. Āçāvaha). — § 135 (Çakuntalop.): I, 74, 3017 (among the witnesses of the acts of men). — § 615u (Skanda): IX, 45γ, 2514.

Dyaus<sup>2</sup> (do.), a Vasu. § 164 (Apavop.): I, 99, 3934 (Dyave, dat.), 3936, 3945, 3946, 3957, 3963, 3965 (reborn as Bhishma).

Dyumatsena, king of the Çālvas, husband of Çaibyā, and father of Satyavat. § 210 (Sambhavap.): I, 139, 5521 (Bhīmaḥ . . . D°samo bale, the same?).—§ 264 (Sabhā-kriyāp.): II, 4β, 126 (the same?).—§ 545 (Pativratā-māhātmyap.): III, 294, 16664 (Çalvashu); 295, 16693

(°açramam), (†16699), (16703); 296, (16718), (16720), 16721, (16740); 298, 16858, 16883, 16890; 299, 16903, 16911. — § 683 (Mokshadh.): XII, 238, 9560 (°sya samvādam rājāā Satyavatā saha), (9563), (9576).

Dyumatsenasuta ("the son of Dyumatsena") - Satyavat: III. 16675; IV. 655 (8°).

Dyutaparvan ("the section relating to the gambling," the 28th of the minor parvans of the Mhbhr.). § 10 (Parvas.): I, 2, 319. - § 293: When Vydes with his disciples came to take leave, Yudhishthira asked him about the celestial, atmospherical, and terrestrial portents which, according to the statement of Narada, had happened at the rajasuya. Vyasa said that in thirteen years they would be fulfilled by the destruction of all the kehatriyas, and that Yudhishthira would that very night see Civa gazing incessantly towards the direction presided over by the king of the Pitre (i.e. the south). Then Vyasa with his disciples proceeded towards Kailasa. Yudhishthira resolved to die in order that he might not be the cause of the destruction of the kshatriyas, but called back from his intention by Phalguna (i.e. Arjuna), he took upon him the vow not to speak a harsh word to his brothers or to any of the kings. Then, having gratified the Pitrs and gods, he entered his own palace, accompanied by his ministers (II, 46).- § 294: Duryodhana, accompanied by Cakuni, by and by beheld all the sabhā; he mistook a piece of crystal for water and drew off his clothes, mistook a lake for land and fell in, etc., and was laughed at by Bhima, Arjuna, the twins, and the menials of the palace. Filled with wrath and jealousy he became pale, and returned to Hastinapura, together with Cakuni (II, 47). Cakuni told him to ask Yudhishthira, who was very fond of gambling and did not know how to play, to play at dice; then he (Cakuni), who was skilled in dice, would win his kingdom and prosperity for Duryodhana (II, 48). Cakuni told Dhrtarashtra that Duryodhana was pale and depressed; Dhrtarashtra asked Duryodhana the cause; Duryodhana told him that Yudhishthira supported 88,000 snātakas, giving to each of them thirty slave-girls; that 10,000 other brahmans daily ate at his palace the best food off golden plates; that the king of Kāmboja sent to him innumerable skins, etc.; that the Ocean brought the Varuna nectar to him in a vessel of copper, as the celestial wives (amarastriyah) to Indra; that Vasudeva, having brought an excellent conch, bathed him with sea-water brought in 1,000 jars of gold, etc., from the eastern, southern, and western oceans: that the conches, which were blown when 100,000 brahmans were fed, could be heard there almost incessantly. etc. Duryodhana proposed to Dhrtarashtra to invite Yudhishthira to a game at dice with Cakuni, and prevented him from consulting Vidura till he had had a sabhā built. Then he ordered Vidura, who dissuaded him in vain, to invite Yudhishthira. Vidura in great sorrow went to Bhishma (II. 49).—At the request of Janamejaya, Vaicampayana related that Dhrtarashtra, having ascertained the opinion of Vidura (b), sought to bring Duryodhana back from his purpose to play at dice; but Duryodhana would not give way, relating that the Nipas, Citrakas, the Kaukuras, the Karaskaras, and the Lohajanghas were like bondsmen in the house of Yudhishthira, and that Bhima, Arjuna, and Draupadi had laughed at his mistake regarding the crystal, etc. (II, 50).- § 295: Duryodhana enumerated to Dhrtarashtra the articles brought as tribute from various peoples to Yudhishthira. Yajhasen? (i.e. Krahpā) daily (during the rajastya) took care that everybody, including the deformed and the dwarfs, had eaten

before she herself took her meal. Only two peoples did not pay tribute to Yudhishthira, the Pañcalas, in consequence of their relationship by marriage, and the Andhaka - Vrehnie, in consequence of their friendship (II, 52).- § 296: Duryodhana continued to enumerate kings, etc., who waited upon Yudhishthira at the rajasaya. The Ocean brought that Vāruņa conch (çaikyam, "in a sling," PCR., i.e. in a strap, cf. BR.), which Vicvakarman had constructed with 1,000 nishkas, and which Prajapati had in a former kalps presented to Indra; with that conch Krishna anointed (abhishiktah) Yudhishthira. When the conches were blown, those among the kings who were weak fell down, and Dhrshtadyumna, Satyaki, the Pandavas, and Keçava laughed; then Bibhatsu ( - Arjuna) gave to the principal brahmans 500 bullocks with horns plated with gold, and Yudhishthira obtained, like Haricoandra, such prosperity that he surpassed Rantidova, Nabhaga, Yauvanaçva, Manu, Prthu Vainya, Bhagtratha, Yayati, and Nahueha (II, 53) .- § 297: Continuation of the conversation between Dhrtarashtra and Duryedhana (II, 54, 55). - \$ 298: As Cakuni recommended the match of dice and praised his own dexterity in gambling, and Duryodhana spoke reprovingly of Vidura on account of his fondness for the Pandavas, etc., Dhriarashira reluctantly caused the sabha (called Toranasphātikā) to be built, with 1,000 columns adorned with gold and lapis lazuli, a kroca in length and breadth, and then ordered Vidura to bring Yudhishthira and his brothers (II, 56, 57). Vidura arrived at the palace of Yudhishthira and invited him. Yudhishthira, having learned that he should have to play with Cakuni, Vivimçati, Citrasena, Salyavrata, Purumitra, and Jaya, "the most desperate and terrible gamblers, always depending upon deceit," was unwilling to come; but as he had made the yow never to refuse when challenged, he set out for Hastinapura the next day with his relatives, Draupadi, brahmans, etc., riding on the chariot taken charge of (so BR.) by Bahlika. and when he had arrived he saluted Bhishma, Drong, Karna, Krpa, Acvatthaman, Somadatta, Duryodhana, Calya, Saubala, Duhçasana, Jayadratha, etc., and Gandhari and Dhrtarashtra (II, 58). Cakuni exhorted Yudhishthira to gamble. Yudhishthira quoted Asita Devala (b), but he was obliged to assent; Duryodhana said that he himself would supply jewels, etc., and that it was for him that Cakuni would play (II, 59). The play began, the stake being a wreath of pearls, which Cakuni won (11, 60). Cukuni then won from Yudhishthira his treasury, slave - girls, serving - men, elephants, chariots. the Gandharva horses which Citrasena had given to Ariuna. his warriors, and nidhis (II, 61). Vidura, addressing Dhrtarashtra, quoted the words of Kavya, and reminded him that among the Bhojas they had abandoned an unworthy (asamanjasam) son; the Andhakas, Yadavas, and Bhojas had abandoned Kamsa, and when he had been slain by Krehna the whole tribe became glad for a hundred years; . "[likewise] let Arjuna slay this Suyodhana at thy command": he quoted what Kavya said to the Asuras in order to induce them to abandon Jambha, and related how a king from greediness after gold killed some gold-vomiting fowls that dwelt in his house, and so destroyed both his present and future wealth (II, 62). Vidura warned against the gambling, and suggested to Dhrtardshtra rather to win the Pandavas than their wealth, and to let Cakuni, the hill-king (Pārvatīyah), return whence he came (II, 63). Duryodhana blamed Vidura for his partiality towards the Pandavas, and said that he would only follow the advice of his own intellect.

Vidura complained of the ingratitude of kings and their fondness of flattery (II. 64). Yudhishthira lost his wealth, kine, horses, goats, and sheep, "from Paradea to the eastern bank of the Sindhu," his city, country, lands, and the wealth of all dwelling therein, except that of the brahmans, and all those persons themselves except the brahmans, the ear-rings and nishkas and other ornaments of the princes who were present, then Nakula, Sahadeva, Arjuna, Bhima, himself, and Draupadi; now Bhishma, Drona, Krpa, Vidura, etc., all gave way to grief, but Dhrtarashtra, Karna, Duhçasana, otc., were glad (II, 65).-§ 299: Duryodhana ordered Kshattr (i.e. Vidura) to bring hither Draupadi to sweep the chambers and stay with the servant maids; Vidura declared that having lost himself, Yudhishthira could not lawfully stake Draupadi, and said: "A goat had once swallowed a knife, and when it was pierced by it the hunter placed the head of the animal on the ground, and when drawing the knife out he tore its throat frightfully; therefore do not swallow the wealth of the Pindavas" (II, 66). Then Duryodhana ordered the pratikāmin (a sūta) to bring Draupadī; she ordered him to ask Yudhishthira whether he had lost himself or her first; as Yudhishthira said nothing, Duryodhana ordered that Draupadi should come and put her question in the assembly; she sent the sata back to the assembly saying that she would do what aged and virtuous persons would tell her; all sat without uttering a word; but Yudhishthira sent a trusted messenger to Draupadi, directing that, although in consequence of her season having come she was attired in one piece of cloth only. she should come before her father-in-law weeping bitterly. Duryodhana again ordered the pratikamin to bring her, and as he seemed irresolute, he asked Duhçasana to do so. As she would flee to the ladies' household, Duhçasana dragged her in by her hair, while she was praying to Krehna and Jishnu (i.e. Arjuna), who were Nardyana and Nara, and blaming Drona, Bhīshma, Vidura, etc., for looking silently on this crime. As she was casting a glance upon her enraged lords, Duhçasana, dragging her still more forcibly, addressed her, "Slave! slave!" and laughed aloud, applauded by Karna, Cakuni, and Duryodhana, while all the others were filled with sorrow. Bhishma declared himself to be unable to decide the question she had put. As she then asked the others present to decide it, Duhçāsana spoke many harsh words, and Bhima, looking at Yudhishthira, gave way to wrath (II. 67). Bhīma blamed Yudhishthira, and ordered Sahadeva to bring fire, as he wanted to burn the hands of Yudhishthira, but Arjuna appeared him. Vikarna repeatedly appealed to those present to decide the question, and as they did not say one word, he declared that as Yudhishthira must be regarded as of no authority, because he had shown himself addicted to the vice of gambling, etc., he regarded Draupadi as not won. All applauded him, except Karna, who maintained that she had been justly won, and as, contrary to the ordinance of the gods that a woman should have only one husband, she had five husbands, there was no impropriety in dragging her to the assembly, and even to uncover her. Karna then asked Duncasana to take off the robes of the Pandavas and the attire of Draupadi. The Pandavas took off their upper garments, and Duhçasana began to drag off the attire of Draupadi. But as she thought of and cried to Hari (i.e. Krshna), Dharma continually covered her anew with excellent clothes. Bhima swore that he would drink the blood of Duhçasana. All blamed Duhçasana and Dhrtarashtra. Vidura exhorted the assembly to answer the question put by Praupadi, and related

the dialogue of Prahlada (q.v.) and Angirasa (i.e. Sudhanvan) (§ 300).- § 300 : v. Prahlada. - § 301 : The kings answered not a word, and Karna told Duhcusana to take away the slave - woman Krahna to the inner apartments (II, 68). Dragged by Duhcasana, Draupadi saluted the assembly, complained of being exposed to the gaze of the crowd, and again asked them to answer her question. Bhishma again declared himself unable to decide it, but thought Yudhishthira ought to decide it (II, 69). Duryodhana said to Draupadi: "Let thy husbands decide the question, and, by making Yudhishthira the just a liar, free thee from slavery." Bhīma said that only his obedience to Yudhishthira and the admonitions of Arjuna retained him from killing the wretched sons of Dhrtarashtra. Bhishma, Drona, and Vidura asked him to forbear (II, 70). Karna exhorted Draupadi to choose a new husband among the sons of Dhrtarashtra, and Duryodhana, after having exhorted Yudhishthira to decide the question. uncovered his left thigh and showed it to Draupadi. Bhishma swore that he would break this thigh of his. Vidura warned them, and was of opinion that Yudhishthira had no right to stake her. Duryodhana said that if Bhima, Arjuna, and the twins declared that Yudhishthira was not their master, then Draupadi should be free. Arjuna said that he was certainly their master before the play, "but having lost himself, let all the Kauravas judge whose master he could be after that." Just then a jackal began to cry near the agnihotra of Dhrtarashfra, and other terrible omens were heard. On that account Gandhari and Vidura remonstrated with Dhrtarashtra, who blamed Duryodhana and granted a boon to Krshnā. She chose that Yudhishthira should become free from slavery. As she was granted a second boon, she asked that Bhima and his brothers with their chariots and bows should regain their liberty. She refused to ask a third boon (II, 71). Karna praised Draupadi for having saved her husbands. Bhima threatened to slay all his foes instantly, but was retained by Arjuna and Yudhishthira (II, 72). Dhrtarashtra sent Yudhishthira with his brothers and Krehna upon their chariots to Indraprastha, having asked him not to remember the harshness of Duryodhana (II, 73).

Dyutidhara = Vishnu (1000 names).

Dyutimat<sup>1</sup>, king of the Madras. § 159 (Pūruvamç.): I, 95, ††3832 (*Madrarājasya*, father of Vijayā, the wife of Sahadeva).

Dyutimat<sup>1</sup>, a mountain in Kuçadvīpa. § 575 (Bhūmip.): VI, 12e, 451 (homaparvatah, the second mountain in Kuçadvīpa, differently PCR.).

Dyutimat<sup>3</sup>, king of the Cālvas. § 677 (Mokshadh.): XII, 235, 8607 (Çālvarājak, gave his kingdom to Rcīka and gained an abode of blessing).—§ 767 (Ānuçāsanik.): XIII, 137a, 6267 (do.).

Dyutimat , king of Mähismatī. § 720b (Sudarçanop.): XIII, 2, 92 (son of Madirāçva), 93 (father of Suvīra).

## E

Edī, a mātr. § 615s (Skanda): IX, 46e, 2631.

\* Eka ("the only one"): XII, 11232 (= Hiranyagarbha);
XIII, 7027 (= Vishnu, 1000 names).

Ekacakra, an Asura. § 92 (Amçāvat.): I, 65, 2633 (son

of Danu).—§ 130 (do.): I, 67, 2657 (mahāsuraķ, incarnate as king Prativindhya).

Ekacakrā, a city. § 11 (Parvasangr.): I, 2, 382 (all. to § 215). — § 71 (Ādivaṃçāvatāranap.): I, 61, 2255, 2257 (do.).—§ 158 (Pūruvaṃç.): I, 95, ††3824, ††3825 (do.).—§ 214 (Hidimbavadhap.): I, 156, 6094.—§ 215 (Bakavadhap.): I, 157, 6103, 6104; 164, 6306 (the Pāṇḍavas and Kuntī lived for some time at E. in the house of a brahman. Bhīmasena slew the Rākshasa Baka).—§ 231 (Svayaṃvarap.): I, 184, 6928.—§ 317 (Arjunābhigamanap.): III, 12, 571, 572 (all. to § 215).—§ 567 (Bhagavadyānap.): V, 128, 4272 (do.).

Ekacudā, a mātr. § 615u (Skanda): IX, 460, 2623.

Ekacirshan = Civa (1000 names 1).

Ekaçringa, pl. (°āḥ), a class of Pitrs. § 270 (Brahmasabhāv.): II, 11, 463 (in the palaco of Brahmán).

Ekaçriga = Vishņu (Kṛshṇa): XII, 13114, 13251 (origin of the name: Vishṇu assumed the form of a boar with a single tusk).

Ekahamsa, a tīrtha. § 362 (Tīrthayātrāp.): III, 83, 5090. Ekajata, a warrior of Skanda. § 615*u* (Skanda): 1X, 45 η, 2560.

Ekāksha<sup>1</sup>, an Asura. § 93 (Amçāvat.): I, **65**, 2537 (son of Danu).

Ekāksha², a warrior of Skanda. § 615μ (Skanda): IX, 45η, 2560.

Ekāksha 3 = Çiva: XIII, 7503.

Ekalavya, a Nishāda prince. § 130 (Amçāvat.): I, 67. 2699 (among the incarnations from the Krodhavaçagana).-§ 204: Among the kings and princes who flocked to Drona by thousands to learn the Dhanurveda was E., the son of the Nishada king Hiranyadhanus. Not admitted, because he was a Naishādi, he in the forest practised weapons before a clay image of Drona and became very skilled in shooting. One day when the sporting dog of the princes came upon him he shot seven arrows into its mouth, and thus pierced the dog came back to the Pandavas, who highly admired the precision of the archer. In order that he might not surpass Arjuna, Drona took from E. the thumb of his right hand as his tutorial fee: I, 132, 5241 (Nishādarājanya Hirandhanushah sutah), (5255), 5257, 5261, 5262, 5264, 5265, (5265), 5266.— § 289 (Arghāharaṇap.): II, 37, 1351.—§ 296 (Dyūtap.): II, 53, 1915 (among the kings who waited upon Yudhishthira at the rajasuya).—§ 554 (Sainyodyogap.): V, 47, 80 (among the kings to whom the Pandavas ought to send messengers). — § 561c (Krshna Vasudeva): V, 48. 1884 (ayam sma yuddhe manyate 'nyair ajeyam tam Ekalavyam nama Niehūdarājam vegeneva (B. onaiva) çailam abhihatya Jambhah cete sa Krshnena hatah parasuh. The text is not clear, but seems to indicate that E. has been slain by Krshna). - § 600 (Ghatotkacavadhap.): VII, 180, †8210 (Nishadah, had been slain [by Kṛshna?]); 181δδ, 8231 (all. to § 204; Eom hi sangushtham açakta deya-Danavah | sa-Rakshasoragah, Partha, vijetum yudhi karhicit).—§ 785 (Anugītāp.): XIV, 83, 2472 (Nishādarājño vishayam).—§ 793 (Mausalap.): XVI, 6x, 159 (Naishādim, had been slain by Krshna). Cf. Naishādi, Nishāda, Nishādarāja.

Ekalavyasuta ("the son of Ekalavya"). § 785 (Anugītāp.): XIV, 83, 2473 (is vanquished by Arjuna).

Ekānamçā = Kuhū: III, 14129.

Ekāntadarçana = Mahāpurusha (Mahāpurushastava).

Ekapad¹, an Asura. § 92 (Amçāvat.): I, 65, 2533 (son of Danu, only in C., B. has Ishupād).

Ekapad = Civa (1000 names 1).

Ekapad - Vishnu (1000 names).

Ekapāda, pl. (°dā), a people. § 295 (Dyūtap.): II, 52, 1868 Ekaparvataka (?), a mountain. § 276 (Jarāsandhavadhap.): II, 20, 794 (PCR. "on the same mountain").

Ekāsana, pl. (°aḥ), a people. § 295 (Dyūtap.): II, 52, 1859 (among the peoples who brought tribute to Yudhishthira).

Ekata, a ṛshi, brother of Dvita and Trita. § 615b (Udapāna):

1X, 36, 2071 (v. Dvita), 2078, 2083, 2085, 2091 (v. Dvita).

§ 665 (Mokshadh.): XII, 208θ, 7597 (do.). — § 717e (Uparicara): XII, 337, 12757 (do.), 12771 (do.), 12812 (do.). — § 717b (Nārāyaṇīya): XII, 340, 12876 (do.), 12950 (do.); 342, 13174 (do.). — § 734 (Ānuçāsanik.): XIII, 26a, 1764 (dvijāh (Dvitāh, PCR.), among the ṛshis who came to see Bhīshma as he lay on his arrow-bed). — § 770 (do.): XIII, 151θ, 7114 (v. Dvita). — § 775 (do.): XIII, 166ε, 7668 (do.).

Ekātman = Vishņu (1000 names).

Ekatvacā, a mātr. § 615u (Skanda): IX, 460, 2642.

Ekavaktrā, a mātr. § 615u (Skanda): 1X, 460, 2648.

Ekavyūhavibhāga = Vishņu (Nārāyaṇa): XII, 13603.

Elāpatra, a serpent. § 47 (Sarpanāmak.): I, 35, 1551.— § 49 (Vāsuki): I, 38, 1622, 1638; 39, 1641, 1648 (nāgena), 1651.

Elapatra = Elāpatra. § 564 (Mātalīyop.): V, 103γ, 3626.

—§ 603d (Tripura): VII, 202, 9564 (Çiva made E. and Pushpadanta the pins of his yoke; C. has by error °ρυ°).

Elaputra, v. Elapatra.

Elavila, v. Ailuvila.

Eraka, a serpent. § 66 (Sarpasattra): I, 57, 2154 (of Kauravya's raco).

Etāvarnau (dual) = Nara and Nārāyana: III, 8384 (avarnau, cf. Nil.; PCR. Etāvarna and Avavarna).

## **(**}

Gabdhakālī (I, 3801), v. Gandhakālī.

Gabhasti = Civa (1000 names 2).

Gabhastimat = Surva (the Sun): III, 146.

Gabhastinemi - Vishņu (Kṛshṇa): XII, 1512; XIII, 7001 (1000 names).

Gabhīra = Vishņu (1000 names).

Gabhīrātman - Vishņu (1000 names).

Gada, a Vrshni, the younger brother of Krshna. § 232 (Svayamvarap.): 1, 186, 6997 (sa- $G^{\circ}h$ , among the Vrshnis who were present at the svayamvara of Draupadi). - \$ 252 (Subhadraharanap.): I, 219, 7915.—§ 253 (Haranaharanap.): I, 221, 7992 (vidusham varah, came to the marriage of Arjuna and Subhadra). - § 262 (Bhagavadyana): 11, 2, 56 (received Kṛshṇa on his return to Dvārakā).—§ 264 (Sabhākriyāp.): II, 4β, 125 (among the princes who waited upon Yudhishthira when he entered his palace).—§ 287 (Rājasūyikap.): II, 34, 1275 (°-Pradyumna-Çāmbāç ca, came to the rājasūya of Yudhishthira). - § 320 (Saubhavadhop.): III, 15. 644 (°-Camboddhavawibhih, defended Dvaraka); 18, 733 (°agrajah . Mādhavah, i.e. Kṛshṇa), 736 (° Sāraṇau).—§ 342 (Indralokābhigamanap.): III, 51, 1994 (Akrūra-Go-Sāmbaih, will assist the Pandavas in battle).- § 402 (Tirthayatrap.): 111, 120, †10277 (°olmukau).- § 452 (Markandeyas.): III, 183, †12570 (° $\bar{a}$ grajāya, i.e. Kṛshṇa).—§ 554 (Sainyodyogap.): V, 1, †27 (° $p\bar{a}$ rvajāsya, i.e. Kṛshṇa); 3, 59 (°-Pradyumna-Çāmbāç oa).
—§ 570 (Sainyaniryāṇap.): V, 157 $\kappa$ , 5330 (°-Samboddhavādibhih, accompany Balarāma).—§ 577 (BhIshmavadhap.): VI, 43, 1617 (°Agrajāh, i.e. Kṛshṇa).—§ 589 (Droṇābhishekap.): VII, 11F, 408.—§ 599 (Jayadrathavadhap.): VII, 110 $\sigma$ , 4194.—§ 617b (Brahmaçiras): X, 12, 638 (had never desired the discus of Kṛshṇa).—§ 641 (Rājadh.): XII, 81, 3030 (saukumāryaṃ punar G° $\sigma$ 0).—§ 730 (Ānuçāsanik.): XIII, 14 $\gamma$ , †630.—§ 785 (Anugītāp.): XIV, 66 $\sigma$ , 1938 (accompanied Kṛshṇa); 86 $\tau$ , 2557 (came to the açvamedha of Yudhishṭhira).—§ 793 (Mausalap.): XVI, 3 $\gamma$ , 72, 101 (is slain).

Gadādhara' - Vishņu (1000 names). - Do. 2 - Kubera: VI,2039. Gadāgraja' - Kṛshṇa, q.v. - Do. 2 - Vishṇu (1000 names). Gadāparvan ("the section treating of the combat with the mace"). § 7950 (Mahābhārata): XVIII, 6, 275 (i.e. Gadāyuddhaparvan).

Gadapūrvaja = Krshna: V, †27.

Gadāvasāna, name of a place near Mathurā. § 275 (Rājasūyārambhap.): II, 19, 764 (Jarūsandha hurled a mace towards Mathurā; the place where it fell was named G.).

Gadāyuddha ("the combat with the mace"). § 10 (Parvasangr.): 1, 2, 346 (i.e. Gadāyuddhaparvan).

[Gadāyuddhaparvan (°va)] (" the section relating to the battle with maces"). Cf. Gadaparvan, Gadayuddha. § 613: Requested by Dhrtarüshtra (a), Sanjaya related: Duryodhana agreed to fight his foes, one at a time  $(\beta)$ ; Yudhishthira granted his request, adding that if he could slay even one of the five Pandavas he would remain king. Duryodhana rose from the lake and challenged the Pandavas (γ); Yudhishthira taunted him with his unfair conduct in slaying Abhimanyu (8) (IX, 32). Krshna reproved Yudhishthira for his rashness in staking everything on the result of such a single combat with Duryodhana (e); Bhimasena assured Krehna that Duryodhana would be no match for him in an encounter with the mace (); Krshna applauded Bhima, and exhorted him to slay Duryodhana ( $\eta$ ); Sātyaki, etc. ( $\theta$ ), applauded Bhima; Bhima's boastful address (1) to Yudhishthira and Duryodhana; Duryodhana's dignified reply, applauded by the Pandavas and Srnjayas; the elephants began to grunt and the steeds to neigh; the weapons of the Pandavas blazed forth of their own accord (IX, 33).- § 614: When the battle between Bhima and Duryodhana was about to commence. Bala-Rama (b), having heard that that battle between his two disciples was about to begin, came and was worshipped by the l'andavas, Krshna, etc. (a); he said that forty-two days had passed since he departed, having set out under the constellation Pushya and come back under the constellation Cravana; he was clad in blue robes and of fair complexion. Then that dreadful encounter took place (IX, 34).- § 615: Requested by Janamejaya (a), Vaicampayana related how Bala-Rama had determined upon and set out (under the constellation Mailra) on a pilgrimage to the tirthas on the Sarasvati  $(\beta)$ , having let the sacred fire be brought from  $Dv\bar{a}rak\bar{a}$ and the priests, and having given away rich donations to everyone who wished for them, accompanied by priests, friends, brahmans, chariots, elephants, steeds, and servants, visiting all the sacred places along her course. In the course of his wanderings he at last came to Kurukshetra. Requested by Janamejaya (7), Vaiçampāyana related the Baladevatīrthayātrā (q.v.) (IX, 35-54). Requested by Dhrtarashtra, Sanjaya related: Beholding Bala - Rama, Duryodhana rejoiced. According to the proposal of Bala-Rama, Yudhishthira with

his brothers and Duryodhana proceeded westwards to Samantapañcaka on the southern side of the Sarasvati. D. and Ca. praised Duryodhana. Description of Bhima and Duryodhana (o). Duryodhana told Yudhishthira (who was standing among his brothers and Krehna and Rama) to behold the battle. protected by the Kaikeyas, etc. (n). That large assembly of kings sat down, as did also Bala-Rāma, who was worshipped by all around him. Bhima and Duryodhana stood inciting each other with violent speeches (IX, 55). The dispute between the two heroes  $(\rho)$ . At last Duryodhana said, "What is the use of bragging? fight with me," and was applauded by the Somakas, etc. The elephants grunted aloud and the steeds neighed repeatedly; the weapons of the Pandavas blazed forth of their own accord (IX, 56). Description of the combat; D., G., and men wondered; the Pandavas and the Somakas feared; adopting the manouvre called Kaucika, Duryodhana baffled Bhīma's mace; as Duryodhana once fell down to the earth, the Srnjayas cried aloud, so also did the Pandavas; Bhimasena then had his coat of mail fractured and was prostrated on the ground, but rose, steadying himself with great effort (IX, 57). Arjuna inquired of Krehna about the relative merits of the two combatants; Krshna said that their training had been equal, but Bhima was superior in strength; Duryodhana was superior in skill and had had more practice; by fighting fairly Bhīma would never succeed in winning, but by fighting unfairly he would surely be able to slay Duryodhana, just as the Asuras were vanquished by the gods, Virocana and Vrtra by Indra with the aid of deception; "Bhīma has vowed to break the thighs of Duryodhana with his mace; let him accomplish that vow of his": he censured Yudhishthira for his folly, and quoted a verse uttered by Uçanas; "Duryodhana has practised with the mace for full thirteen years." Arjuna struck his own left thigh before the eyes of Bhimasena, who understood the sign. As Duryodhana set his heart on the manœuvre called dvasthana and jumped upwards, Bhimasena hurled his mace at the thighs of Duryodhana and fractured them. Portents appeared; showers of blood and showers of dust were poured by Indra; a loud noise was made by Y., Ra., and Pc. (description of the portents); the Pañoalas and the Pandavas were filled with anxiety; D., G., Si., and Ca. went away (IX, 58). The Pandavas and Somakas rejoiced; Bhimasena rebuked Duryodhana, and touched his head with his left foot, which was censured by Yudhishthira, who grieved for Duryodhana (a) (IX, 59); Baladeva's wrath was excited upon seeing Duryodhana struck below the navel; he rushed on to slay Bhima, but was seized and pacified by Krshna (7). Baladera praised Duryodhana and cursed Bhimasena, and then ascended his chariot and proceeded towards Dvaraka. The Pañcalas, etc. (v), became dejected; Krshna and Yudhishthira, Bhīmasena, etc., and Duryodhana spoke about what had passed (IX. 60) (Krshna asking the Pandava warriors to forbear insulting Duryodhana; Duryodhana's angry reply to Krshna, charging him with every unfair act in course of the battle; Krehna reminded Duryodhana of his own evil acts, and referred to his miserable end as the inevitable consequence of those acts: Duryodhana's boast with reference to his end, which he pronounced to be most glorious) ( $\phi$ ). Celestial showers descended on Duryodhana's head; G., Aps., and Si. praised him. The Pandavas and Krshna became ashamed; but Krshna justified the use of unfair means for the slaughter of the Kuru warriors  $(\chi)$  (IX, 61). The *Pandava* warriors proceeded to the Kuru camp, which was entirely deserted  $(\psi)$ ; Krokna caused 987 Gādheyī—Gālava.

Arjuna to take down the Gandiva and his inexhaustible quivers. and then to dismount; then Krehna also dismounted; the celestial ape disappeared, and the chariot (burnt by Drona and Karna with the Brahma weapon), with its steeds, etc., was reduced to ashes. Krshna congratulated Yudhishthira on his victory, and Yudhishthira attributed that victory to Krshna's power  $(\omega)$ . In the encampment of the Kurus they found great wealth; at Krehna's suggestion the Pandavas and Satyaki resolved to pass the night at a spot outside the camp, on the banks of the Oghavati. They then dispatched Krehna to Hastinapura in order to pacify the wrath of Gandhari, and to comfort her and Dhrtardshtra. He set out with Daruka upon his chariot, yoked with Caibya and Sugrīva (1X, 62). Asked by Janamejaya, Vaicampayana said that the reason why Yudhishthira sent Krehna to Hastinapura was his fear that Gandhari, by means of her ascetic merit, should reduce the Pandavas to ashes, because Duryodhana had been slain unfairly (aa); "Vyāsa will be there." Krshna caused Daruka to equip his chariot, and quickly set out for Hastinapura. He arrived at Dhrtarashtra's palace, where Vyasa had arrived before him; he comforted Dhrtarāshtra ( $\beta\beta$ ) and Gāndhārī ( $\gamma\gamma$ ), who said that her heart had again become steady (δδ). Then Krshna came to know the evil that was meditated by Accatthaman, and suddenly took leave, requested by Dhrtarashtra and Gandhari to protect the Pandavas, and proceeded with Daruka. Vyasa comforted Dhrtarashtra. Krshna arrived at the camp and informed the Pandavas (IX, 63). Requested by Dhrtarashtra, Sanjaya narrated the lumentations of Duryodhana while lying on the field with his thighs broken ( $\epsilon\epsilon$ ); he thought himself happy, and asked Sanjaya to bring his message to his parents and to Acvatthaman, etc. (55) ("you should never place any confidence in the Pandavas"), and took leave of the messagebearers (ee); he was confident that Carvaka, the mendicant devotee, would avenge his death. Thousands of men, with eyes full of tears, fled away; the earth trembled, etc. The messengers went and informed Accatthaman and then went away (IX, 64). Açvatthāman, etc. (ζζ), came to Duryodhana, who lay surrounded by carnivorous animals, etc. Açvatthāman's lament and Duryodhana's reply (ηη); Açvatthāman vowed to slay all the Pancalas; Duryodhana let Krpa install Acvathaman as the Kuru generalissimo; then they took leave of Duryodhana and left him alone (IX, 65).

Gādheyī ("the daughter of Gādhi") - Satyavatī: XIII, 242. Gādhi or Gādhin, a king of Kānyakubja, the son of Kuçika and the father of Viçvamitra and Satyavati. § 223 (Vasishtha): I, 175, 6651 (Kanyakubje mahan asīt parthivo, Bharatarshabha | Gadhiti viçruto loke Kuçikasyatmasambhavah, father of Viçvamitra).—§ 395 (Jamadagni): III, 115, 10145 (oiti vicrutah, went to the woods), 10146 (oih, Reika married his daughter [SatyavatI], having given 1,000 horses as a dowry).- § 565 (Gālavac.): V, 119, 4005 (oh Satyavatīm sutām, repetition from § 395).—§ 574 (Jambūkh.): VI, 9aa, 315 (°\$\h).-\frac{6}{6} 615n (Viçvāmitra): IX, 40, 2296 (°\$\hat{h}, father of Viçvamitra), 2299 (do.), 2300 (do., having installed Vicvamitra on the throne, G. went to heaven).- § 6386 (Rāmopākhyāna): XII, 49, 1720 (Gādhir nāmābhavat putraķ Kauçikah Pākaçāsanah, Indra was born as G.), 1721 (°ih, Satyavatī was given in marriage to Rcīka, cf. § 395), 1722 (°sh), 1727 (°sh), 1745 (do., birth of Viçvamitra).—§ 7216 (Vicvamitrop.): XIII, 4, 205 (Kuçikasyatmajah . . . Goir nama), 208 (°ih), (211) (do.), 217 (°aye), 218 (°ih, Satyavatī was given in marriage to Rcika, who had given 1,000 horses as a dowry), 246 (oblarya, birth of Viçvamitra).- § 746e

(Cyavana-Kuçikasamv.): XIII, **56**, 2914 (°or duhitaram, i.e. Satyavatī), 2915 (Viçvāmitram . . . G°oh putram). Cf. Kaucika.

Gādhija ("the son of Gādhi") - Viçvāmitra: IX, 2306 (V°), 2311, 2394.

Gādhin, v. Gādhi.

Gādhinandana ("the son of (Jādhi") - Viçvāmitra: I,6663. Gādhisutā ("the daughter of Gādhi") - Satyavatī: III, 10153.

Gadin = Civa (1000 names 1).

Gaganamurdhan, an Asura. § 92 (Amçāvat.): I, 65, 2532 (among the sons of Danu).—§ 130 (do.): I, 67, 2646 (incarnate as one of the five Kaikaya princes).

Gahana - Vishnu (1000 names).

Gaja, a Gāndhāra warrior, the younger brother of Çakuni. § 585 (Bhīshmavadhap.): VI, 90σ, 3997 (among six younger brothers of Çakuni (Saubalasyānujāḥ, v. 3995), is slain by Irāvat).

Gajaçiras, a warrior of Skanda. § 615# (Skanda): IX, 45 7, 2562.

Gajahan = Civa (1000 names 1).

Gajāhvaya ("named after the elephant") = Hāstinapura: II, 2600, 2640; III, 279; V, 6071; XII, †2121 (puram); XIV, 370; XV, †439; XVIII, 181.

Gajakarna, a Yaksha. § 269 (Vaiçravanasabhāv.): II, 10, 397 (among the Yakshas in the palace of Kubera).

Gajānīka, a Pāṇḍava warrior. § 600 (Chatotkacavadhap.): VII, 158<sub>X</sub>, 7011 (brother of Virāṭa?).

Gajapura = Hästinapura : XIII, 7711.

Gajarāja = Airāvata: XII, 8330 (°rāhanaḥ, i.e. Indra).

Gajasāhvaya ("named after the elephant") = Hāstinapura:
I, 1700 (sranagaram), 3000, 4360, 4441 (purīm), 4460
(puram), 4468, 5034, 5149 (nagaram); II, 1676, 2647;
III, 9, 1348; V, 6092, 7106; XIV, 1476 (nagaram), 1479
(do.); XV, 443, 653, 971; XVII, 25.

Gajendra = Airāvata (?): IX, †1074.

Gajendrakarna = Civa (1000 names 1).

Gajodura, a warrior of Skanda. § 615u (Skanda): IX, 45, 2562.

Gālava, a rshi. § 10 (Parvasangr.): I, 2, 331 (caritam Gosya, i.e. (lalavacarita).—§ 11 (do.): I, 2, 509 (maharsheq capi caritam . . . Gosya, do.). - § 264 (Subhākriyap.): II, 4a, 110 (among the munis who waited upon Yudhishthira).-§ 266 (Cakrasabhav.): II, 7, 292 (in the palace of Indra).-§ 376 (Tirthayatrap.): III, 85, 8263 (among the brahmarshis who stayed in expectation of Yudhishthira).- § 565 (Galavacarita): Y, 106, 3720, 3727 (munih), 3732 (disciple of Viçvāmitra), 3733, 3738, 3739, 3740; 107, 3741, 3743, 3760; **108**, 3761, 3762, 3778; **109**, 3792, 3794, 3799; **110.** 3814, 3820; **111.** 3822, 3830, 3834, 3838, 3839, 3846; 112, (3850), 3854 (munih), (3855), 3869, 3872; 113, 3874, 3877, 3891, 3894, 3895; 114, 3896, 3907, 3911; 115, 3919, 3928, 3931, 3932, 3933, 3936; 116, 3942, 3944, 3946, 3947, 3951 (munih), 3953, 3955, 3958; 117, (3960), 3965, 3978, 3980; 118, 3981, 3982, 3989, 3992, 3996, 3997, 4001; 119, 4002, 4003, 4004, 4006, 4010, 4012, 4016, 4021, 4025 (the history of Galava).—§ 566 (Yayati): V, 121, 4076; 123, 4116 (all. to § 565).—§ 615 ff. (Asita Devala): IX, 50, 2919 (only C. by error for Naradah).—§ 637 (Rājadh.): XII, 47, 1597 (among the rshis who surrounded Bhīshma as he lay on his arrow-bed). - § 699 (Mokshadh.): XII, 288, 10555 (°eya ca samvādam devarsher Nāradasya ca), 10556, 10564.— § 717b (Nārāyaņīya): XII, 343, 13263 (Vāmādeçitamārgeņa

matprasadān (i.e. Nārāyaṇa's) mahātmanā | Pāñeālena kramaḥ prāptaḥ tasmād bhūtāt sanātanāt (i.e. from the horse head of Nārāyaṇa) | Bābhravyagotraḥ sa babhau prathamam krama-pāragaḥ | Nārāyaṇād varam labdhvā prāpya yogam anuttamam | kramam pranīya çikshāñ ca pranayitvā sa Gālavaḥ).—§ 721b (Viçvāmitrop.): XIII, 4\beta, 251 (among the sons of Viçvāmitru).—§ 730 (Ānuçāsanik.): XIII, 18, (1349) (Çiva restored his father to life).—§ 734 (do.): XIII, 26a, 1763 (among the ṛshis who came to see Bhīshma).—§ 751b (Çapathavidhi): XIII, 94a, †4551 (rshiḥ), (4583). Cf. Pañeāla, Pāñeāla.

[Gālavacarita(m)] ("the history of Gālava"; cf. Gālavasya caritam). § 565 (Bhagavady.): In ancient times, in order to try Vicedmitra, who was then engaged in ascetic austerities. Dharma in the form of the Rshi Vasishtha, and feigning himself hungry, came to his hermitage. Viçvamitra cooked caru, but could not approach Dharma before his guest had dined with the other hormits. Dharma said, "I have already dined; wait here," and went away. Vicvamitra, bearing that food on his head and himself subsisting on air, waited a hundred years, while the ascetic Galava waited on him. Then Dharma accepted that food, which was still warm and fresh, and called Viçvamitra a viprarshi, whereby he became a brahman. Galava repeatedly asked Viçvamitra to take a gift from him as his preceptor, and at last Viçvāmitra, seeing his persistency, requested him to give 800 white steeds each with one black ear (V, 106). Galava got troubled and was gradually reduced to a skeleton. He thought of repairing to Vishnu (or Krshna), when his friend Garuda came, and said he had spoken to Vishnu in his behalf, and that he would bear him (V, 107). Garuda described the East: here Savity first rises, and the tapas of the Sadhyas is performed at eve; . . . the two eyes of Dharma; . . . here the daughters of Daksha in primeval times gave birth to their children, and here the sons of Kaçyapa first multiplied; here Çakra was first anointed as king of the gods; here is the tapas of Indra and the gods, all their religious ceromonies; here the Creator (bhagavān Lokabharanah) first sang the Vedas; here Savitri was first said by Savity to the reciters of the Vedas (brahmavadishu), and here the Yajurveda (yajūmshi) was given by Sūrya; here the Soma juice was first drunk by the gods, etc.; it was here that Varuna, repairing to Patala, obtained prosperity (crivam); here the birth, growth, and death of the ancient Vasishtha took place; here first grew the hundred branches (ertayah) of om; here the Munis called dhumapuh first imbibed the smoke of the havis; here the thousand-rayed Sun slays, rising, the wicked and ungrateful men and Asuras; here is the gate of the three worlds and the path to heaven and to felicity (V, 108). Garuda mentioned the remarkable subjects in the South (dakshind dic, so called because Vivasvat gave it away us u dakshina): Pitrpakshas trailokasya; Ūshmapah devāh; the Vicredevas with the Pitre, with whom they equally share the sacrifices in all the worlds; the second door of Dharma . . . ; the Devarshis, Pitrlokarshis, and Rajarshis, who dwell here in great happiness . . . ; it is the region whither all must repair; . . . there are Nairrtah to be seen by the sinful; the Gandharvas chanting on Mandara and in the abodes of the viprarshis: Raivata who, hearing the Samans, retired to the woods, leaving wife and friends and kingdom; Sāvarņi and Yavakrita setting a limit to Sarya (the southern tropical circle, PCR.); Ravana soliciting immortality from the gods; Vrtra incurring the enmity of Cakra; Vaitarant filled with the bodies of persons condemned to hell . . . ; reaching this region the sun drops sweet water (i.e. the beginning of the rainy season, Nil.), and thence, proceeding again to the Vasishtha direction (Vasishthim kashtham = the quarter of the seven Rshis, i.e. the North, Nil), once more drops dew (himam); there is Garuda obtaining for food an enormous elephant and tortoise; the great Rehi Cakradhanus' birth from Surya took place here (he was afterwards known as Kapila who burned Sagara's sons); the perfect (siddhah) brahmans, named Civah, who fully had mastered the Vedas, here obtained liberation (moksha); here is Bhogavati, ruled by Vasuki, Takshaka, and Airavata. Those that have to journey hither encounter here a thick gloom, so that it cannot be penetrated by either the Sun or by Agni; "even thou shalt have to pass this road" (V, 109). Garuda mentioned the remarkable subjects and occurrences of the West : Varuna's origin; his instalment by Kacyapa; the Moon, quaffing all the six juices of Varuna, becomes young again in the beginning of the bright fortnight; the Daityas being routed and bound fast by Vayu; the mountain Asta; Night and Sleep; Cakra beholding the goddess (devim) Diti asleep, and cutting off her feetus, whence sprang the Maruts; the roots of Himavat stretching towards the eternal Mandara (sunk in the Ocean. Nil.), the end of which is not to be reached by journeying for even 1,000 years; Surabhi milking on the shores of the lake with golden lotuses; in the midst of the Ocean the headless trunk of Svarbhanu; the chanting of the Vedas by Suvarnaciras (invisible, and whose hair is eternally yellow); Dhvajavatī, the daughter of the muni Hurimedhas, remaining in the air in consequence of Surya's injunction, 'stay'; . . . the sources of the rivers; here, in the abode of Varuna, are the waters of the three worlds; the abode of Ananta, and of Vishnu, and of Pavana (the friend of Agni), and of the Maharshi Kacyapa Marica (V, 110). The North (uttara) has its name from saving (uttarana) from sin; it is also called madhyama, i.e. between the East and the West. None can live there that is unamiable, etc. Garuda mentioned its remarkable subjects and places: Badari, the asylum of Narayana, Krshna, Jishņu, and Brahmán; Maheçvara with the effulgence of the Yuganta fire; Purusha dwelling with Prakrti, invisible to munis, D. with I., G., Y., and Si., except Nara and Nārāyaņa; there Vishņu appears alone, having 1,000 heads and 1,000 legs; there Candramas (the Moon) was installed in the sovereignty over the brahmans: Mahadeva receiving Ganga on his head; Devi practising austerities for obtaining Mahsçvara; Kāma; the wrath (of Çiva, PCR.); here took place Kubera's instalment, on the breast of Kailasa, in the sovereignty of Ra., Y., and G.; Caitraratha; here is the asylum of the Vaikhūnasas; Mandākinī; Mandara; Saugandhikavana, guarded by Nairrtas; the plantain forest (kadali-skandham), etc.; the Siddhas; the seven Rshis with Arundhatt; Svāti; Brahmán near Yajña . . . the munis named Phama (? so B.) (whose origin, etc., are not known) guarding Gāyantikādvāra (B. Gangāmahādvāram); the man who passes beyond them will certainly meet with destruction, except Narayana and Nara or Jishnu; here is Kailasa, the abode of Ailavila; the origin of the ton Apearases Vidyutprabhāḥ; Vishņupada, made by Vishņu, when he, in his covering the worlds with three steps, stepped on the northern region; here took place king Marutta's sucrifice at Ucirabija, by the side of the golden lake; here was Himavat's gold-mine, that exhibited itself to the viprarchi Jimuta, who gave away the whole wealth to the brahmans, and had it called after his name (Jaimata); here morning and evening the Lokapalae (d)cam palah) proclaim "what business of what person shall we do?": it is called uttara (North) because it is superior (ultara) to all (V, 111). At the request of Galava, Garuda carried him (description) to the East, and laughed at his foolish thoughts of casting away his life. At the mountain Rehabha they rested for some time (V, 112). On the peak of the Rehabha they met with a brahman lady, Candili, engaged in penances; she gave them cooked food; they fell asleep. As Garuda awoke, his wings had fallen off. It was because he had, out of pity, thought of carrying the lady to the place where Mahadeva, Vishnu, etc. (a), live together. She gave him his wings back, having warned him not to contemn women, and they set out, but failed to find the steeds. Vicvamitra met them, and said the time had already passed, but promised to wait for some time more (V, 113). Garuda explained the etymology of hiranya (gold) and dhana (wealth), and why gold is not easily obtainable (see the note of PCR. from Nil.); it is guarded by the Ajaikapad-Ahirbradhnah and by Dhanada (i.e. Kubera). They went to Garuda's friend, the Rajarshi Yayati Nahusha (of the Lunar race), in Pratishthana, and told him the matter, and that Galava, when he had paid off his debt, would devote himself to severe ascetic penances and give Yayati a portion of his wealth of asceticism: "as many hairs as there are in a horse's body, so many regions of bliss are attained by him that gives away a horse" (V, 114). Yayati, the performer of 1000 sucrifices, the liberal ruler of all the Kāçis, in view of the fact that they had come to him, passing over all the kings of the Solar race, not having the steeds, gave to Galava his daughter Madhavi, always solicited by gods, men, and Asuras. Garuda went away to his own abode, and Galava offered Madhavi to king Haryaçva of Ikshvāku's race at Ayodhyā, who was desirous of offspring (V. 115), on the condition that he gave as her dower the 800 steeds of the kind wanted. Haryaçva had but 200 stoods of this kind; he therefore got the maiden-who by a brahman had been granted the boon that after each delivery she would be a maiden again-in order to beget only one son upon her, for his 200 steeds. This son was Vasumanas. Then Gālava offered her to king Divodasa (V, 116), the Kāçi king, son of Bhimasona. The same arrangement was made as with Haryaçva. She bore him Pratardana (V, 117). Then Galava came to king Uçinara in the city of the Bhojas, with whom the same arrangement was made. To him she bore Cibi Then Galara took the maiden and went to see Garuda (V, 118). Garuda said that the remaining 200 steeds were unobtainable. For in days of yore Rolks sought at Kanyakubja Gādhi's daughter Satyavatī in marriage, and was requested by Gādhi to give 1000 steeds of this kind. Rcika obtained them at Acvatirtha, and gave them to the king. Performing the sacrifice Pundarika, the king gave them away to the brahmans. The three kings had each purchased 200 of them from the brahmans, but the remaining 400, while being transported over the Vitasta, were taken by the river (so B.). Viçramitra, instead of obtaining the 200 steeds wanting, begot Ashtaka upon Madhavi, and gave him the steeds; Ashfaka then went to a certain city (puram prayat tada Somapuraprabham) and Kaucika (i.e. Viçvamitra) to the woods. Galava dismissed Garuda, and returning the maiden to her father, he went into the woods (V, 119). Yayati went to a hermitage on the confinence of the Ganga and Yamuna, taking Madhavi, Puru, and Yadu with him, desirous of again disposing of his daughter in a svayamvara. There was

assembled a vast concourse of N., Y., G., men, etc., and. numerous Rehis resembling Brahman himself. Madhavi selected the forest as her lord, practised tapas, and adopted a deer's mode of life (mrgacarini). King Yayati died after having lived for many thousands of years. The progeny of Puru and Yadu multiplied greatly. Yayati, resembling a maharshi, enjoyed the highest bliss in heaven for many thousands of yours. On one occasion, while scated among the Rajarshis and Maharshis, king Yayati mentally disregarded all the gods and Rshis and men. Indra at once read his heart; the dwellers of heaven did not longer know him, and he was soon divested of his splendour (V, 120). For continuation v. Yayati (§ 566).

Gālavasambhava ("born from Gālava") = Prākçrigavat: IX. 2992.

Gālavi ("the son of Gālava") = Prākçrngavat: IX, 2995,

Gama = Civa (1000 names 1-2).

Gambhīra = (!iva (1000 names !).

Gambhīrabalavāhana = Çiva (1000 names 2).

Gambhiraghosha = ('iva (1000 names 2).

Gana = Civa (1000 names 3).

Ganā, a mātr. § 615u (Skanda): IX, 460, 2615.

Ganadhipa = Civa (1000 names 1).

Ganadhyaksha = Civa: X, 258; XII, 10421 (1000 names1).

Ganakāra = Çiva (1000 names 2).

Ganakartr = Civa (1000 names 2).

Gananavaka = Ganeça: 1, 77.

Ganapati = (iva (1000 namos2).

Ganda, the wife of the cudra Pacusakha. § 750b (Bisastainyop.): XIII, 93, 4417, (4446), (4499), (4530).

Gandaka, pl. (°ah), a people. § 280 (Bhimasena): 11, 29, 1062 (in the east, vanquished by Bhīmasena on his digvijava).

Gandakanda, a Yaksha. § 269 (Vaiçravanasabhāv.): II, 10, 397 (among the Yakshas in the palace of Kubera).

Gandakī, a river. § 221b (Gangā): I, 170, 6455.—§ 276 (Jarasandhavadhap.): II, 20, 794 (crossed by Krahna, etc., on their way from Indraprastha to Girivraja). - § 370 (Tirthayatrap.): III, 84, 8091 (sarvatīrthajalodbharam, a tīrtha). - § 574 (Jambūkh.): VI, 91, 325 (among the rivers of Bharatavarsha). - § 775 (Anuçasanik.): XIII, 166a, 7647.

Gandalin =  $Civa (1000 \text{ names}^2)$ .

Gandasāhvayā, a river. § 494 (Āngirasa): 111, 222. 14230 (among the rivers who are mothers of fires, = Gandaki?).

Gandha (personif.), Il, 438.—2 = Civa (1000 names 1).

Gandhadharin - Çiva (1000 names 2).

Gandhakālī = Satyavatī: I, ††3801 (C. has by orror Gabdhu°).

Gandhamādana, a mountain. § 11 (Parvasangr.): I, 2, 451, 452, 462. - 43 (Garnda): 1, 30, 1392 (parvatugreshtham, there Kucyapa was engaged in austerities).- § 48 (Çesha): I, 36, 1567 (there Çesha performed austerities).-§ 184 (Pāndu): I, 119, 4637 (having crossed Himavat, Pāndu went to G.) .- § 269 (Vaiçravanasabhāv.): 11, 10, 412 (among the mountains in the palace of Kubera).- § 3176 (Krshna Vasudeva): III, 12, 471 (Krshna dwelt 10,000 years on G.) .- § 330 (Indradargana): 111, 37, 1496 (on the way to the world of Indra Arjuna crossed Himavat and G.) .-§ 419 (Gandhamādanapr.): III, 140, 10861 (the Pandavas set out for G.). - § 420 (do.): III, 141, 10892 (b: G. cannot be reached by means of vehicles, nor by bad people; the impure alone meet with flies, gadflies, etc.), 10898.- 423 (do.): III, 143, 10964 (b: G. is inhabited by rshis, Siddhas,

gods, Gandharvas, Apsarases, and Kinnaras), 10969, 10985 .-& 423(do.): III, 145, 11015 .-- § 424 (Bhīmakadalikhandapr.): III, 146, 11084, 11088 (b: G. is frequented by Kinnaras, Yakshas, Gandharvas, gods, Brahmarshis, and Apsarases), 11099, 11119 (Oscinushu, on G. Bhimasena met with Hanumat). - § 432 (Saugandhikāharaṇap.): III, 152, 11337 (near G. Bhimasen slew the Krodhavaças). - § 435 (do.): III, 155. 11429 ("sanushu). - § 436 (Yukshayuddhap.): III, 158, 11540, 11542 (the hermitage of Vrshaparvan was situated on the slope of Himavat and near G.).-§ 436b (do.): G. is frequented by Kimpurushas, Siddhas, Caranas, Vidyadharas, Kinnaris, etc. (very copious description): III, 158, 11561, 11563, 11571, 11582 (Osilnushu), 11600 (Okananam), 11603 (°ednushu), 11608.—§ 436 (do.): III, 159, 11656.— § 437 (do.): III, 160, 11662, 11702 (°sambhavah . . . marulah, Bhima there slew the Rakshasa Manimat, etc.) .-§ 438 (do.): III, 161, 11768.—§ 440 (do.): III, 164, 11902 (Arjuna came from the world of Indra to G.). - § 416 (Nivatakavacayuddhap.): III, 174, 12283.-§ 459 (Markandeyas.): III, 188, 12918 (seen by Markandoya in the stomach of Nārāyaṇa). — § 512 (Ghoshayātrāp.): III, 244, 14965 (°vāsinaḥ, i.e. the Gandharvas).—§ 526 (Rāmopākhyānap.): III, 275, 15901 (opervate, the abode of Vicravas), 15921 (having lost Lanka, Kubera began to live on G.).- § 535 (Setubandhana): III, 283a, 16273 (°vāsī . . . Gandhamadanak). - § 561e (Bhima): V, 50, 1991 (Krehnayaç carată prîtim yena-i.e. Bhīma-Krodhavaçā hatāh | praviçya vishamam ghoram parvatam Gom, all. to § 432 or § 437).— § 561 (Yanasandhip.): V, 64, 2471 (description).- § 563 (Dambhodbhavop.): V, 96, 3162 (on G. Nara and Narayana practised austerities), 3464. - § 570d (Rukmin): V, 158. 5352 (Kimpurushasimhasya Govasinah, i.e. Druma). - § 571 (Ulūkadūtāgamanap.): V, 160, 5501 (ārurukshur yathā mandah parvatam Gom); 161, 5546 (do.).-§ 574 (Jambükh.): VI. 6. 203 (param Malyavatah), 204 (the half-verse not in B.). \$ 574e (do.): On the summits of G. Kubera, the lord of the Guhyakas, many Rakshasas and Apsarases live in joy. Beside G. there are many smaller mountains and hills. The measure of human life there is 11,000 years. There the men are cheerful and endued with great energy and strength, and the women are all of the complexion of the lotus and highly beautiful: VI, 6, 229, 230.—§ 574 (Jambūkh.): VI, 9κ, 318 (among the seven kulaparvatāh in Bhāratavarsha; B., however, has Rkshavan). - § 581 (Bhishmavadhap.): VI, 65, 2939 (on G. the gods, rshis, etc., worshipped Pitāmaha, i.e. Brahmán).- § 585 (do.): VI, 92, 4099 (āçīvishā iva kruddhāh parvate Goe).- \$ 599 (Jayadrathavadhap.): VII, 125, 5022 (mahamegho yatha varsham rimuncan G°e).—\$ 600 (Ghatotkacavadhap.): VII, 183, 8321 ( vatrāyam durgebhyaç ca ema taritah | Pancalin ca parigranta(m) preshthenodvahatālmanā, sc.! Ghatotkaca, all. to § 423).—§ 603d (Tripura): VII, 202, 9562 (Civa made G. and Vindhya his vamçadhrajau when he proceeded against Tripura). - § 607 (Karnap.): VIII, 45, 2104 (protected by Guhyakas). - § 611 (Çalyap.): IX, 11, 584 (yaya mayamayan diptan subahun Goe | jaghana Guhyakan kruddho mandararthe mahabalah, sc. Bhīmasena, all. to § 432 or § 437). — § 638b (Rāmopakhyana): XII, 49, 1748 (Rama gratified Mahadeva on G.).—§ 717b (Nārāyanīya): XII, 335, 12662; 343, 13267 (the Rshis Nara and Nārāyana practised austerities on G. (in Badarī)); 344, 13336 (do.).—§ 731b (Ashtāvakra-Diksamv.): XIII, 21, 1526 (in the north).—§ 733e (Indratoyā): XIII. 25, 1698 (°sannidhau Indratoyām). — § 768b (Krshpa Vāsudeva): XIII, 147, 6850 (Sanatkumāra, etc., dwell on  $\theta$ .).—§ 775 (Ānuçāsanik.): XIII, 186a, 7658.

Gandhamādana, a monkey chief. § 535 (Setubandhana): III, 283a, 16273 (dwelt on the mountain Gandhamādana, came with 100,000 crores of monkeys to Rāma).

Gandhamadana = Rávana (?): II, 410 (Rakshasadhipatih?). [Gandhamadana-praveça(h)] ("proceeding to the Gandhamadana"). § 419 (cf. Tirthayatrap.): Yudhishthira in vain proposed that Bhīma should return with Krehna, Sahadera, Dhaumya, the charioteers, cooks, etc., to Gangadvara, while Yudhishthira should proceed with Nakula and Lomaça. Bhīma promised to carry Krehna and the twins. Krshnā said that she would be able to go. They entrusted to the Pulinda king (v. 10866, Kulindanam) Subahu on the Himavat (inhabited by Kiratas, Tunganas, and Pulindas), the servants Indrasena, etc., the cooks and stewards, and Draupadi's accourrements, and began to proceed (III, 140).— § 420: Yudhishthira complained to Bhima that he had not seen Arjuna for five years. They now should, in company with brahmans of strict vows, enter Gandhamadana (b), etc. (III. 141).- § 421: Exhorted by Lomaça, when they were about to go to the mountain Mandara (b), they adored Akāçagangā (v. 10902, read with B. punya for puçya) (o), and then proceeded with the rehin .- § 422: Then they saw the bones of the Daitya Naraka (b) like to a white mountain .- § 422 bis: Varāhāvatāra (q.v.), III, 142.—§ 423: As they, with the brahmans, entered Gandhamadana (b) a terrible wind arose, followed by showers of rain, lightning, and torrents, during which they took shelter under trees, etc., Sahadeva carrying the sacred fire (agnihotrāni). When the tempest was over and the sun reappeared, they continued their journey (III, 143). When they had proceeded only a kroca, Draupadi sank down. Nakula ran forward and supported her, and the others hastily came, and Yudhishthira took her on his lap and lamented. Dhaumya and the other brahmans comforted and blessed him, and by reciting mantras capable of dispelling Rakshasas, and by performing ceremonies, while she was touched and funned by the Pandavas, they made her regain her senses. The twins pressed her feet with their hands. Bhima promised Yudhishthira to carry them all over the snowy mountains, "or Ghafotkaca will carry us all." With Yudhishthira's permission Bhīma thought of Ghatotkaca, who immediately came and was embraced by Bhima (III, 144). Ghatotkaca carried Krshna through the air, and hundreds of other Rakshasas carried the Pandavas and the brahmans, while Lonaga moved along the path of the Siddhas. So they proceeded through regions inhabited by Mlecchas, Vidyadharas, monkeys, Kinnaras, Kimpurushas, Gandharvas, etc., and the northern Kurus, towards Kailasa and Badari (c), where they were received by the numerous rshis, and where they dwelt, beholding Mainaka, Hiranyaçikkara, Bindusaras, and Bhagirathi, and offering oblations, etc. (III, 145).

Gandhapāḥ, a class of gods. § 730 (Ānuçāsanik.): XIII, 18λλ, †1372.

Gandhapālin = Civa (1000 names 2).

Gāndhāra, pl. (°ah), a people. § 304 (Anudyūtap.): II, 77, 2552 (°ānāṃ yaçohara, i.e. Çakuni).—§ 562 (Bhagavadyānap.): V, 94, 3379 (Gāndhārarājaḥ Çakunir G°airabhirakshitaḥ).—§ 574 (Jambūkh.): VI, 9μ, 361 (among the peoples of Bhāratavarsha).—§ 576 (Bhagavadgītāp.): VI, 20, †748 (followed Çakuni).—§ 578 (Bhīshmavadhap.): VI, 45<sup>n</sup>, 1744 (five Gāndhāras fought with the five Kaikeya princes); 51σ, 2104 (followed Bhīshma).—§ 580 (do.): VI, 584.

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2468 (saha-Saubalah, fought with Satvaki and Abhimanyu). -- § 582 (do.): VI, 71107, 3132,-- § 585 (do.): VI, 90, 4000 (i.e. Gaju, etc., the brothers of Cakuni).- § 589 (Dronabhishekap.): VII, 48, 120 (had formerly been vanquished by Karna).- § 592 (Samçaptakavadhap.): VII, 207, 802 (in the back of Drona's garudavyūha); 30, 1306 (Saubalapramukhān), 1307 (500 Gandharas slain by Ariuna). -§ 593 (Abhimanyuvadhap.): VII, 49, 1933 (seventy-seven Gundharas, followers of Kalikeya, slain by Abhimanyu).-§ 598 (Jayadrathavadhap.): VII, 87, 3102 (follow Jayadratha).-§ 604 (Karnap.): VIII, 8n, 235 (had formerly been vanquished by Karna and caused to pay tribute to Duryodhana); 9θ, 283 (do.). - § 607 (do.): VIII, 44λ, 2070; 45, 2078 (follow bad practices).—§ 608 (do.): VIII, 79, 4040 (had formerly been vanquished by Karna); 95, 4969 (°anum sahasrena Cakunih parivaritah).—§ 611 (Calyup.): IX, 19, 1019 (nihate Saubale vire Goehu ca).- § 613 (Gadayuddhap.): IX, 337, 1913 (mentioned among the slain).-§ 641 (Rājadh.): XII, 650, 2429; 1010, 3735 (°āh Sindhusauvīrā nakharaprāsayodhinah).—§ 664 (Mokshadh.): XII, 2070, 7560 (uttarāpathajanmānah . . . Yauna-Kāmboja-Godh). - § 785 (Anugītāp.): XIV, 83, 2484 (vishayam); 84, 2486 (Çakunes tanayo Goanām mahārathah), 2492, 2493. 2498 (caused by Arjuna to pay tribute when he followed the sacrificial horse); 85, 2512 (°vishaye).—§ 793 (Mausalap.): XVI, 6, 159 (had been vanquished by Krshna). Cf. Gandharaka, pl.; Gandhari, pl.

\*Gandhara1, name of a note: IV, 515; XII, 6859; XIV,

Gāndhāra<sup>2</sup> - Çakuni: II, 2529 (°vidyayā); IV, 1577 (ǰ); IX, 1464.

Gandhara = Civa (1000 names 2).

Gandhara, dual (°au) = Acala and Vrshaka: VII, 1311.

Gāndhārādhipati, a certain king of the Gāndhāras. § 407 (Māndhātrup.): III, 126, 10465 (Somakulotpannaḥ, slain by Māndhātr).

Gāndhāraka, pl. (°āḥ), a people = Gāndhāra, pl. § 589 (Dronābhishekap.): VII, 77, 180 (vimalaprāsayodhibhih, followed Çakuni). — § 599 (Jayadrathavadhap.): VII, 95, 3532 (saptaçataiç cāpaçaktyasipānibhih). — § 607 (Karnap.): VIII, 40, 1845 (Madrakeshu ca samsrehtam çaucam G°eshu ca).

Gandharaka, adj. ("originating from the country of the Gandharas"). § 611 (Calyap.): IX, 28, 1545 (acvail).

Gāndhāramukhya, dual (°au) = Acala and Vṛshaka: V, 5809.

Gāndhārapati ("lord of the Gāndhāras") = Çakuni: VIII, †4065, †4323.

Gāndhārarāj ("king of the Gāndhāras") - Çakuni: VII, 1609.

**Gāndhārarāja** (do.) = Çakuni: I, 146; III, 14816 ( $\zeta^{\circ}$ ), 17309; V, †31, †854 ( $\zeta^{\circ}$ ), †895 ( $\zeta^{\circ}$ ), †895 ( $\zeta^{\circ}$ ), 7609 (do.); VI, †748 ( $\zeta^{\circ}$ ), Pārvatīyai, sārdham Gāndhārai,); VII, 1504 ( $\zeta^{\circ}$ ), 8901 ( $\zeta^{\circ}$ ); VIII, †200, †3812, 4872; IX, 164, 1208, 1209; XI, 698.

Gāndhārarāja (do.) = Subala: I, 4373; VII, 1303 (°sya sutau . . . Vrshakācalau).

Gāndhārarāja 3 (do.) = the father of Gāndhārī 4, the wife of Kṛshṇa: VII, 391 (°sya sutāṃ, i.e. Gāndhārī 4).

Gandhararaja (do.) = the son of Çakuni; XIV, 2485 (Cakuniputrena), 2504 (°sya janani).

Gāndhārarājaduhitr ("daughter of the king of the Gāndhāras") = Gāndhārī': I, 4524.

Gandhārarājaputra ("son of the king of the Gāndhāras") = Çakuni: I, 2440 (ǰ).

Gāndhārarājaputra (do.)=the son of Çakuni: XIV, 2499. Gandhārarājasya putra(h) (do.) = Çakuni: I, 4377 (C°).

Gandhararajasya putra( $\dot{\mathbf{p}}$ ) (do.) = Çakuni: IX, 972 ( $C^{\circ}$ ), 1204 ( $C^{\circ}$ ).

Gandhararajasya suta(h) (do.) = Çakuni: V, †35.

Gandhari - Duryodhana, q.v.

Gandhari, pl. (°ayaḥ), a people (= Gandhara, pl.). § 608 (Κατμαρ.): VIII, 46γ, 2135 (followed Çakuni and Ulūka).

Gandhari, the daughter of the Gandhara king Subala, the wife of Dhrtarashtra , and the mother of Duryodhana, etc. § 4 (Anukram.): I, 1, 99, †214.—§ 11 (Parvasangr.): I, 2, 585, 587, 611. - [§ 83 (Adivamçavatārana): 1, 63, 2441 (Duryodhanasya janani). ]-[§ 132 (Amçavat.): [, 67, 2794 (Subalatmaja, incarnation of the goddess Mati).]- § 157 (Pūruvamç.): 1, 95, 3809 (tatra Dhṛtarāshtrasya rajñah putraçatam babhuva G'yam varadanad Dvaipayanasya, all. to § 180). - § 174 (Dhrturāshtravivāha): I, 110, 4371 (Subalātmajam), 4372, 4374, 4375, 4380 (G., who from Civa had obtained the boon that she should have 100 sons, was married to Dhrtarashtra; because Dhrtarashtra was blind, G. bandagod her eyes). — § 180 (Gändhäriputrotpatti): I, 115, 4483, 4485, 4486, 4489, 4491, 4493, (4497), 4520 (birth of the 100 sons of G. and Dhrtarashtra). - § 181 (Duḥçalotpatti): I, 116, 4530 (mother of Duḥçalā).—§ 190 (Pāndavotpatti): I, 123, 4759.- § 192 (do.): I, 124, 4838. - § 194 (Pāndu): I, 126, 4912. - § 208 (Astradarçana): 1, 134, 5326, 5346.—§ 213 (Jatugrhap.): I, 143, 5709 (C. by error Ga°).—§ 298 (Dyūtap.): II, 58, 2018, 2020.— § 303 (Anudyūtup.): II, 75, 2479, 2489 (recommended Dhrtarashtra to abandon Duryodhana). - § 307 (do.): II. 81, 2690. - § 314 (Aranyakap.): III, 9, 324. - § 515 (Karnadigvijaya): III, 254, 15264, 15270.- § 516 (Duryodhanayajna): III, 256, 15302 .- § 522 (Draupadiharanap.): III, 271, 15758 (mother-in-law of Jayadratha, cf. I, 117).-§ 561 (Yanasandhip.): V, 67, †2518, 2520; 69, 2546, (2517) (rebuked Duryodhana). — § 567 (Bhagavadyanap.): V, 124a, 4125; 125, 4205; 129, 4310, 4314, 4315, 4317, (4318), 4327 (rebuked Duryodhana).—§ 569 (do.): V, 141, 4806; 1470, 4963, 5000; [148, (rebuked Duryodhana)]; 149, 5040; 150, 5077, 5083.—§ 578 (Bhishmavadhap): VI, 49, 1994.—§ 585 (do.): VI, 88κ, 3926; 89μ, 3937.— § 604 (Karnap.): VIII, 4s, 77 (lamented for Karna).— § 608 (do.): VIII, 96, 5036 (do.), 5038.—§ 609 (Calyap.): IX, 1, 23 (do.), 42, 50, 52 (G.'s lament when she is informed of the result of the battle).—§ 615 (Gadayuddhap.): IX, 62, 3501, 3502; 63, 3503, 3512, 3513, 3515, 3525, 3529, **3530**, 3531, 3539, 3554,  $(\gamma\gamma)$ , 3561, 3567, 3571, 3572, 3576 (comforted by Krshna after the slaughter of Duryodhana); 64, 3618.—§ 616 (Sauptikap.): X, 2, 101; 9, 508, 512 (hataputrā).—§ 618 (Jalapradānikap.): XI, 1γ, 29; 8ζ, 222 (Kuler amçah samutpanno Goya jathare, sc. as Duryodhana); 10, 270, 272; 11, 293; 14, 860, 361, 366, 368, 369, 372, (373); 15, 381, (392), 400, (402), 405, 409, 413, 421 (G., by a wrathful glance of her eyes, burnt the nail of a toe of Yudhishthira). - § 619 (Strīvilāpap.): XI, 16, 427 (saw with her spiritual eye the slaughter of the Kurus); 178, 487, 489; **18** $\gamma$ , (519); **19** $\delta$ , (547); **20** $\epsilon$ , (568); **21**, (603); **22** $\eta$ , (617); **23** $\theta$ , (635); **24** $\iota$ , (677); **25** $\kappa$ , (706), 742, (744), 752 (having lamented for the dead warriors, G. cursed Krahna that he and his kinsmen should perish after thirty-six Gāndhārī—Gandharva. 292

years). - § 620 (Crāddhap.): XI, 26, 756, 761. - § 635 (Rājadh.): XII, 37, 1383.—§ 637 (do.): XII, 40a, 1448; 427, 1494; 45e, 1542.- § 776 (Anuçasanik.): XIII, 167, 7704. - § 777 (Svargarohanik. p.): XIII, 168, 7714. -§ 778 (Açvamodhikap ): X[V, 1, 9.-§ 783 (Anugitap.): XIV, 52, 1505, 1506 (°paricarakah), 1507.- § 785 (do.): XIV, 71π, 2060 (Subalātmajām); 78, 2294; 84, 2508.— § 787 (Āgramavāsap.): XV, 1, 2, 8, 11; 2, 40, 45 (Saubaloyī), 47, 57; 3, 65, 71, 80, 85, 87, 91, 94, 96, 111, 121, 126, 137; 4, 150, 163; 5, 170, 174; 8, 262, 263, 265, 275, 278; 9, 291, 300; 10, 306, 355; 14, 424; 15, 429, 436 (retired to the woods with Dhrtarashtra and Kunti); 16, 449, 457; **18**, 498, 502, 514; **19**, 523, 525, 534; **20**, 553, 555, 570.— § 788 (do.): XV, 21, 578, 584; 22, 598, 608; 24, 645, 649, 654; 278, 730; 28, 744.—§ 789 (Putradarganap.): XV, 29, 778, 782, 800, 814; 31, 843; 32, 870, 885 (sees her dead sons arise from the Gangā). - § 791 (do.): XV, 36, 981, 983, 984, 1005 .- § 792 (Nāradāgamanap.): XV, 37, 1017, 1021, 1024, 1027, 1039, 1041, 1045, 1049, 1051 (together with Dhrtarashtra and Kunti, G. burnt to death in a wood flagration); 38a, 1062; 39, 1090, 1092 (the funeral rites of G., etc., are performed). - § 793 (Mausalap.): XVI, 2, 53 (the curse of G. (cf. XI, 25) is fulfilled); 4, †122 (do.); 6κ, 163 (do.).—§ 795 (Svargårohanap.): XVIII, 5μ, 161 (in heaven).

Cf. also the following synonyms:-

Gandhararajaduhitr, q.v.

Saubaleyī ("the daughter of Subala"): 1, 4496, 4499, 4526; 1X, 3561; XV, 45 (G°), 503.

Saubalī (do.): 1, 4504, 4536.

Subalajā (do.): XV, 25.

Subalasya putrī (do.): V, †5031.

Subalasyātmajā (do.): I, 4367.

**Subalātmajā** (do.): I, 2791 (incarnation of Mati),  $4371 (G^{\circ})$ ; II,  $\dagger 2402$ ; XI, 442; XIV,  $2060 (G^{\circ})$ .

**Găndhārī**<sup>2</sup>, wife of Ajamidha. § 156 (Pūruvamç.): 1, **95**, ††3790.

Gāndhārī', a goddess. § 506 (Skandayuddha): III, 231, 14562 (followed Pārvatī).

Gāndhārī, wife of Kṛ-hṇa. [§ 589 (Droṇābhishek.): VII, 11µ, 391 (tathā Gāndhārarājasya sutām vīrah svayamvare | nirjitya pṛthivīpālān avahat Pushkarekshanah—i.e. Kṛshṇa | amṛshyamāṇā rājāno yasya jātyā hayā iva | rathe vaivāhike yuktāh pratodona kṛtavraṇāḥ).]—§ 793 (Mausalap.): XVI, 7µ, 249 (among the wives of Kṛshṇa who ascended his funeral pyra).

Gandhariputra = Duryodhana, q.v.

[Gāndhārīputrotpatti(h)] ("birth of Gāndhārī's sons"). § 180 (Sambhavap.): One day Draipayana, gratified with Gāndhārī's hospitality, granted her the boon that she should have 100 sons (cf. § 174). She had borne the burden in her womb for two years, when she heard that Kuntī had brought forth a son; she then struck her womb violently, and there came out a hard mass of flesh like an iron ball. When she was about to throw it away, Vyūsa appeared and caused her to put the ball of flesh, sprinkled with cool water and divided into 101 parts (each of the size of a thumb), into 101 pots filled with clarified butter, which were placed in a concealed spot. After having said that she should open the covers of the pots after two years, Vyūsa retired to Himavat in order to devote himself to asceticism. Duryodhana was younger

than Yudhishthira, being born on the same day as Bhīma. As soon as Duryodhana was born he began to cry like an ass. and ill-portending omens appeared. Vidura, etc., in vain told Dhrtarashtra to abandon him. Within a month the 100 sons of Dhytardshtra and one daughter were born. During the pregnancy of Gandhari, Dhrtarashira begot the Karana Yuyutsu upon a maidservant of the Vaiçya class (I, 115). Gandharva', pl. (°ah), the celestial musicians or singers. § 4 (Anukram.): I, 1, 105 (1,400,000 verses of the Mhbhr. are known among the G.), 106 (Cuka recited the Mhbhr. to the G., the Yakshas, and the Rakshases), †165 (all. to § 512). -§ 11 (Parvasangr.): I, 2, 369, 470 (all. to § 512). § 18 (Paulomap.): I, 4, 855 (manushyoraga-G°kathā veda, sc. Caunaka).- § 28 (Amrtamanthana), I, 17, 1099 (Merum . . . deva-G°sevitam).- § 39 (Rāmaņīyaka): I, 27, 1311 ("apsarasām priyam, sc. the forest on Rāmanīyaka).—§ 45 (Valakhilya, pl.): I, 31, 1440.- § 46 (Garuda): I, 32, 1186 (fled before Garuda towards the east).—§ 75 (Vasu): I, 63, 2366 (°apsarasah, worshipped Vasu Uparicara).-§ 84 (Adivamçavataranap.): I, 64, 2495 (°apsarobhih, worship Brahmán), 2503 (°apsarasam ganan, were re-born among men).- § 85 (Amçavat.): I, 65, 2513, 2514, 2515.-§ 104 (do.): I, 65, 2559 (°saltamah, enumeration of four G., sons of Prādhā).—§ 105 (do.): I, 65, 2560 (amrtam brāhmanā gāvo Goupsarasas tathā | apatyam Kapilayās tu Purane parikirtitam). - § 106 (do.): I, 65, 2561 (sambhavah . . . Goāpsarasām).—§ 130 (do.): I, 67, 2637 (oraga-Rakshasam . . . sambhavah).- § 131 (Karna): 1, 67, 2781 (°oraga - Rakshasām). — § 132 (Amçavat.): I, 67, 2795 "apsarasum . . . amçavataranam), 2798 (amçavataranam . . . deva - Goapsarasam). - § 133 (Dushyanta): I, 68, 2799 (amcavataranam . . . Go apsarasam); 70, 2858 (o apsarasan ganaih).- § 142 (Nahusha): I, 75, 3152 (Ooraga-Rākshasān). -§ 149 (Yayūti): I, 88, 3565, †3567 (surarshi G°-nara°).--§ 175 (Karnasambhava): I, 111, 4410 ("oraga-Rakshasam). -§ 185 (Pāṇḍu): I, 120, 4649 (ākrīdabhūmiņ devānāņ Godpsarasum tatha, in the north).- § 191 (Arjuna): I, 123, 4806 (°āpsarasah, present at the birth of Arjuna), 4808 (do.), 4810 (enumeration).- § 211 (Sambhavap.): I, 139, 5534 (trivarshakrtayajñas tu Ganam upaplace . . . Sauvirah).- § 214 (Hidimbavadhap.): I, 152, 5960.- 221 (Caitrarathap.): I, 168, 6444 (muhūrtam . . . rihitam kāmacārānām Yaksha-Go-Rakshasām), 6483 (ojānām açvānām, Citraratha gives 100 horses, born among the G., to each of the Pandavas), 6481 (°deva-G°vāhāh, sc. hayāh), 6489 (°jāh . . . hayāh), 6496 (Yaksha-Rūkshasa-Goāh, know the history of the Kurus).-§ 222 (Tapatyup.): I, 173, 6616 (giricreshthe deva-Gosevite). § 233 (Svayamvarap.): 1, 187, †7011 (Viçvāvasur Nārada-Purvatau ca Gomukhyah, present at the svayamvara of Draupadi), †7017 (devarshi-Gosamākulam . . antarīksham).—§ 246 (Sundopasundop.): I, 212, 7713 (deva-Go-Yakehāṇām . . . sarvaratnāni). — § 252 (Subhadraharanap.): I, 219. 7912 (?"musicians," PCR.), 7913 (do.), 7917 (do.). - § 2576 (Gandīva), I, 225, 8182 (deva - Danava - Goaih pujitam, so. Gandivam). - § 258 (Khandavadah.): I, 227, 8256 (attack Krshna and Arjuna); 228, 8304 (Yaksha-Rakshasa-Go-nara-Kinnara-pannagaih).- § 264 (Sabhākrīyup.): II, 4, 131 (oapsarasah, together with Citrasena, present in the palace of Yudhishthira), 132.- § 265 (Lokapālasabhākhy.): 11. 5./135 (in the palace of Yudhishthira).—§ 266 (Çakrasubhav.): II, 7, 305 (in the palace of Indra). - § 267 (Yamasabhāv.): II, 8, 349 (in the palace of Yama).—§ 268 (Varupasabhāv.): II, 9, 378 (°dpsarasam ganash, in the 293 Gandharva.

palace of Varuna). - § 269 (Vaicravanasabhav.): II, 10, 391 (in the palace of Kubera), 395 (capearasan ganah, do.), 396 (Kinnarā nāma Goā Narā nāma tathāpare, do.), 401, 406 (°anam patayah, sc. Viçvavasu, etc.), 407, 411. - § 270 (Brahmasabhav.): II, 11, 445 (°apsarasam ganah, in the palace of Brahman), 472 (oapsarasah. do.).- § 271 (Lokapālasabhākh.): II, 12, 481 (°apsarasah, in the palace of Kubera). 483 (in the palace of Indra).—§ 279 (Arjuna): II, 28, 1042 (orakshitam decam, in the north, conquered by Arjuna).-§ 310b (Sūrya): III, 3, 170 (Siddha-Cūraņa-Goāh, follow the chariot of the Sun). - § 322 (Dvaitavanaprav.): III, 24, 925 (°āpsarasām, sc. lokam).—§ 327 (Draupadīparitāpav.): III, 31, 1188 (°āsura-Rākshasāh).—§ 335 (Indralokābh.): III, 42, 1726 (accompanied Indra).—§ 336 (do.): III, 43, 1764 (in the world of Indra), 1765, 1783 (Tumburucreshthah). - § 337 (do.): III, 44, 1788. - § 338 (do.): III, 46, 1830 (Siddha-Carana-Goaih), 1843.- \$ 357 (Tirthayatrap.): III, 82, 4064 (°apsarasah, in Pushkara).—§ 359 (Vadavā): III, 82. 5036 (°āpsarasām ganaih, in Vadavā).—§ 361 (Kurukshetra): III, 83, 5076 (°apsarasah, in Kurukshetra).- § 370 (Tīrthayātrāp.): III, 84, 7083 (Siddha-Cāraṇa-Goāḥ, in Saugandhikavana), 8024 (Sindhoh prabhavam . . . Siddha-Gosevetam); 85, 8168 (Siddha - Carana - Go-manushah, in Gokarna).- § 373 (Prayaga): III, 85, 8215 (in Prayaga). -§ 377 (Dhaumyatirthak.): III, 90, 8391 (°Yaksha-Rakshobhih : . . sevitam . . . çailam).—§ 383b (Gangā): III, 99, 8646 (Bhagirathi . . . deva - G°sevitā).— § 383 (Paracurāma): III. 99, 8674 (seen in the body of Rāma Dācarathi).—§ 386 (Agastyop.): 111, 104, 8800 (manushyoraga-G°-Yaksha-Kimpurushāḥ), 8804 (devāḥ sa-G°mahoragāḥ); 105, †8810 (°tūryeshu).—§ 387 (Sagara): III, 107, 8854 (°Rākshasān). — § 389 (Gangāvatarana): III, 109, 9954 (°oraga-Yakshāḥ).—§ 4180 (Mandara): III, 139, 10825 (on Mandara). — § 423 (Gandhamadanapr.): III, 143, 10968 oapsarasam priyam . . . Gandhamadanam); 145, 11027, 11036 (dece . . . deva-Gosevite). - § 424 (Bhimakadalikhandapr.): III, 146, 11089 (Yaksha-Go-sura-Brahmarshigaņasevitam), 11098 ( Yaksha-G°yoshābhih).—§ 425 (Hanūmad-Bhīmasenasamv.): III, 148, 11220.—§ 426b (Krtayuga): III, 149, 11236 (did not exist in the Krtayuga). - § 432 (Saugandhikāharaņa): III, 163, 11358 (ākrīdam rājarājasya Kuberasya . . . Goath . . . paramarcitam); 154, 11372 (°apsarasah).- § 436 (Yakshayuddhap.): III, 158, 11620, 11623 (°apsarobhih); 159, 11645 (°apsarasām ganāh).—§ 437 (do.): III, 160, 11682 (oraga-Rakshamei), 11708 (Yaksha-Rākshasa-Goāh).--§ 438 (do.): III, 161, 11765 (deva-Goāh), 11773 (Yaksha-Goāh), 11777; 162, 11813 (o Yakshah), 11824. § 440 (do.): III, 164, †11884 (°sanghāḥ).—§ 441 (Nivātakavacayuddhap.): III, 166, 11920 (°apsarasām ganāh).— § 443 (do.): III, **168**, 12001 (gaṇāḥ . . . Goāṇām), 12021 (°oraga-Rakshasāṃ), 12035 (°äpsarasāñ caiva prabhāvaṃ), 12045 (dova-G°pūjitām), 12047 (dova-G°aih).—§ 445 (do.): 11I, 173, 12246, 12272 (sa-Yakshāsura-G°aih).—§ 446 (do.): III, 174, 12280 (°cicubhih).—§ 447 (do.): III, 175, 12304 (Yaksha-Rakshasa-Godh), 12307.—§ 449 (Ajagarap.): III, 177. †12362 (Yaksha-Gomaharshikantam . . . Sarasvatim).— § 450 (do.): III, 178, 12367 (vanam ramyam deva-Gosevitam); 179, 12427 (deva-G°-Rākshasāḥ); 181, 12522 (Brahmarshideva-Go-Yaksha-Rakshasa-pannagah). - § 458 (Markandeyas.): III, 188, 12877 (sadovāsura- $G^{\circ}m$  . . . jagat).—§ 459 (do.): III, 188, 12925 (°apsarasaḥ), 12942 (°nāgāḥ); 189, 12979 (°oraga-Rākshasān).—§ 474 (do.): III, 201, 13485 (kathām . . deva-Go-Yakehanam). - § 476 (Dhundhumarop.): III,

202, 13535 (sarpa-Go-Rakshasam).- § 478 (do.): III, 204, 13584 (do), 13619.- 501 (Skandopākhyāna): III, 229, 14440 (deva- Gogitaik). - § 502 (Manushyagrahak.): III, 230, 14492 (°anam ya mata sa garbham grhya gaochati), 14505 (°aç odpi yam divyah samviçanti naram bhuvi \ unmadyati sa tu kshipram graho Gandharva eva sa).—§ 505 (Skandayuddha): III, 231, 14539.—§ 506 (do.): III, 231, 14557.—§ 512 (Ghoshayātrāp.): III, 240, 14868, 14873, 14875, 14879; **241**, 14881, 14885, 14886, 14888, 14889, 14891, 14893, 14894, 14895, 14899, 14900, 14901, 14904, 14907, 14911; **242**, 14913, 14915, 14916, 14919, 14921, 14923, 14924, 14927, 14929; **243**, 14944, 14955; **244**, 14963, 14969, 14972, 14975, 14977, 14978; **245**, 14979, 14980, 14981, 14982, 14984, 14985, 14986, 14988, 14991, 14993, 14994, 14996, 14998; 246, 15010 (°sainyanam), 15022, 15026, 15027; 247, 15046 (kumarupinah), 15048; 248, 15053, 15054, 15059, 15062, 15063, 15068; **249**, 15074, 15078 (Duryodhana and his brothers were made captives by the G., headed by Citrasena, but were liberated by the Pandavas).-§ 515 (Karnadigvijaya): III, 253, 15214 (°āṇām tadā raṇāt, all. to § 512). — § 520 (Mudgala) · III, 261, 15446 (°apsarasah).-§ 526 (Ramopakhyanap.): III, 275, 15913 (°dovāsurataķ), 15921 (°Yakshānugataķ, sc. Kubora); 276, 15936 (deva-G^-Dānavāķ).—§ 533 (Sītā-Rāvaņasamv.): III, 16168, 16175 (canam yoshilah, wives of Ravana), 16178 (°dpsarasah). - § 542 (Ravanavadha): III, 290, 16524 (deva-Gout), 16528 (tridaçuh saha Go-Curanaih). — § 543 (Rāmābhisheka): III, 291, 16533, (a), 16550, 16578 (deva-G°-Yakshanam), 16579 (sa-devasura-G°ah). — § 548 (Åraneyap.): III, 313, 17319.—§ 549 (Pāndavapr.): IV, 8, 235 (Virāta considers Bhīmasena to be either the king of the Gandharvas or Indra); 9, 273 (Draupadī says that she is the wife of five G.), 274 (putrā Gorājasya mahāsattvasya kasyacit, do.), 275, 277; 12, †323 (°varopamah, i.e. Nakula).-§ 551 (Kicakavadhap.): IV, 14, 426 (patayo mama, i.e. Draupadī's); 16, 493 (patayas tava, i.e. Draupadī's), 495; 21, 664 (°aṇam aham bharya pañcanam, says Draupadi), 665, 666, 667; 22, 706, 710, 721, 787 (patibhir mama, i.e. Draupadi's, said to have slain Kicaka); 23, 806; 24, 829, 832, 837, 838, 841, 843 (°rājāya), 857, 858, 859 (do.).— § 552 (Goharanap.): IV, 25, 863, 881 (do.); 30, 975 (do.); 43, 1346 (dera-Danava-Goaih pūjitam, sc. Gandivam); 45, 1406 (°rājapratimam, sc. Arjuna), 1429 (all. to § 512); 50. 1572; 56, 1762 (deva-Yaksha-Go-mahoragasamākulam . . . mandalam), 1767 (came to see the encounter between Bhishma and Arjuna); 58, 1895 (°apearasah, applauded Arjuna).-§ 553b (Yudhishthira): IV, 70, 2271 (°- Yakshapravarah).-§ 555 (Indravijaya): V, 10, 301, 303, 311, 332; 11, 348 (Pitr-Go-Bhūtānām), 356 (oapearaeam gaņāķ); 12, 369 (jagat . . . sāsura-G°m), 379, 391; 15, 464 (deva-Dānava-G°āḥ); 16, 496 (Devarshi-G'aih), †507 ('mukhyah); 17, 541; 18, 544 (°apsarasam ganaih), 546.—§ 556 (Sanjayayanap.): V, 29, †824 (° Yakshapsarasah); 30, †879 (° pulrapralimam, sc. Açvatthāman).—§ 560 (Sanatsujātap.): V, 44, 1704 (°āṇāṃ . . . rūpaṃ).—§ 561 (Yānasandhip.): V, 61, 2401; 64, 2471 (Gandhamadanam, . . Siddha-G°sevitam)—§ 564 (Mātalīyop.): V, 97, 3518.—§ 565 (Gālavacarita): V, 109, 3787 (gāyanti gāthā Goāç oittabuddhiharāḥ, in the south); 111. 3826 (° Yaksha-Siddhaik, cannot see Purusha), 3830 (ruled by Kubera); 116, 3940 (bahu-Godarçana, sc. Madhavi); 120, 4028 (°mrgapakehinām). — § 565 (Yayāti): V, 123, 4100 ("apsarasām ganaih, worship Yayati).- \$ 567 (Bhagavadyānap.): V, 124, 4172, 4175 (had been vanquished by

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Arjuna, all. to § 258?); 128, 4302 (°oraga-Rakehasah); 130, 4401; 131 o, 4424 (appeared in the body of Krshna).— § 570 (Sainyaniryānap.): V, 158, 5377 (had been vanquished by Arjuna, all. to § 512).—§ 572 (Rathātirathus.): V, 167, 5787 (deva-Go-manushan).—§ 573 (Ambopakhyanap.): V, 176, 6054 ("apsarasah, on the mountain Mahendra); 184, 7285 (present at the encounter between Bhishma and Rama Jāmadagnya). — § 574 (Jambūkh.): VI, 6, 212 (°āsura-Rākshasāh, on Meru), (0), 247 (on the mountain Nishadha).-§ 575b (Cakadvīpa): VI, 11, 415 (on Meru in Cakadvīpa).— § 575 (Bhūmip.): VI, 12, 455 (deva-G°āh, in Kuçadvīpu). 465 (deçah . . . deva-Gosevitah, in Krauncadvipa.). - § 576 (Bhagavadgītāp.): VI, 34, 1230 (°ānām Citrarathah, sc. asmi, says Krshna); 35. †1268 (° Yakshāsura Siddhasanghāh).-§ 577 (Bhishmavadhap.): VI, 43, 1536 (came to see the battle).- § 578 (do.): VI, 48, 1975 (deva-Goah).- § 579 (do.): VI, 52, 2183 (devāh sa-Goāh), 2185 (sadevāsura-Goair lokaih). - § 580 (do.): VI, 58, 2167 (dova-Danava-Godh, applaud Arjuna).- § 581 (do.): VI, 65f, 2961 (dova-Goah); 66, 2975 (Dovarshi-Gouh), 2977 (dova-Brahmarshi-Goun), 2997.- § 584 (do.): VI, 83, 3665 (devāh sa-Goah, had come to see the battle); **84**, 3704 (deva-G°-Rākshasāḥ).—§ 585 (do.): VI, 95, 4303 (devāḥ sa-Goāḥ); 98, 4450 (sadevāsura-Goam lokam).- § 593 (Abhimanyuvadhap.): VII, 33, 1463 (sasurāsura-Goāh . . . lokāh). — § 593b (Gandharvāstra): VII, 45, 1824 (Tumburupramukhebhyah, from them Arjuna had obtained the Gandharvam astram by means of tapas).— § 594 (Abhimanyuvadhap.): VII, 52, 2013 (dera-Danara-Goan Mytyur harati).—§ 595 (Shodaçarāj., v. Paurava): VII, 57, 2199 (? națanarlana-G°aih, present at the sacrifice of Paurava, "singers," PCR.); (do., v. Bhagiratha): VII, 60, 2255 (sung a gatha); (do., v. Mandhatr): VII, 62, 2287 (oragapakshinah, came to the sacrifices of Mandhatr); (do., v. Prthu Vainya): VII, 69, 2403 (°apsarasah), 2418 (the G. and Apsarases milked perfumes from the earth into a vessel made of a lotus leaf; Citraratha became their calf and Viçvaruci their milker).—§ 596 (Pratijūāp.): VII, 74, 2623; 75, 2661; 76, 2683; 79, 2806 (sa-Goāh . . . lokāh).-§ 597 (do.): VII, 82, 2938 (?"singers," PCR.).—§ 599 (Jayadrathavadhap.): VII, 98, 3651; 110, 4167 (devih sa-Goāh); 119, 4756 (Cāraņāh saha-Goāh. applaud Sātyaki); 126, 5125 (deran sa-Goan, had been vanquished by Arjuna, all. to § 258); 139, 5746 (applaud Karna and Bhimasena); 144, 6046 (deva-Danava-Goah), 6048 (devasura-Goah); 147, 6339, 6352 (deva-Go-Danavah).-\$ 600 (Ghatotkacavadhap.): VII, 156, 16921 (Siddha-Go-Piçacasanghah, applaud Acvatthaman); 158φ, 6985 (hriyamane tada, Karna, Goair Dhrtarāshtraje, all. to § 512), 7004 (deva-G°-Yakshānām), 7021 (devaih . . . sa-Daitya-Yaksha-Goaih); 163, †7292 (Devarshi-Go-surarshisanghah), †7312 (o Yakshah), †7313 (deva-Gosamakulam); 164, 7320 (deva - Godīpādyaih); 170λλ, 7620 (deva-° G-Danavah).-\$ 601 (Dronavadhap.): VII, 185, 8432, 8435 (°ā ghoshayātrāyām Citrasenādayo jitāḥ, all. to § 512).— § 602 (do.): VII, 188, 8610 (in the welkin).—§ 603 (Närnyanästramokshanap.): VII, 195, 9001; 196, 9033 (deva-Dānava-Goās trastāh); 201, 9442.—§ 603b (Nārāyana): VII, 20177, 9465 (° Yakshan), 9472 (deva-G'yonishu), 9473.-§ 603 (Nārāyaņāstramokshap.): VII, 201, 9543, (KK), 9617 (Capsarasah, worship the linga of Civa).—§ 606 (Tripurakhyāna): VIII, 34, 1536 (praised Çiva).—§ 607 (Karṇap.): VIII, 41e, 1950 (Dvaitavane . . . Goaih samabhidrutah . . . tvam-i.e. Karnu-prathamam paläyitah, all. to § 512), †951 (Citrasenamukhan, were vanquished by Arjuna, do.).-§ 608 (do.): VIII. 72 vvv. 3615 (decan sa-Goan): 867', 4359 (sadovāsura-Goums trimi lokun); 87, 4409 (deva-Danava-Gouh),  $(\chi')$ , 4423 (Tumburumukhāḥ, sided with Arjuna), 4424 Pradheyah saha-Mauneya Goapsarasam ganah), 4426 (deva-Dānava-Goāḥ), 4460 (do.); 88, †4490 (oapsarasām sanghaiḥ); 94, †4948 (deva-G°-manushyapujitam . . . Karnam); †4962 (doca-Go-manushya-Caranaih).-§ 611 (Calyap.): IX, 13. 701 (deva-Go-Danarah).-- § 615c (Subhumika): IX, 37, 2122 (devāḥ sa-Goāḥ), 2123, 2127 (deva-Go-Rakshasām, in the tīrtha Subhūmika).- § 615d (Gandharvāņām tīrtham): IX, 37. 2128 (Viçvavasumukhas tatra-i.e. in Gandharvanam tirtham-G°apsarasah). — § 615 (Saptasārasvata): IX, 38, 2194 (present at the sacrifice of Brahmán in Pushkara).- § 615 (Baladevatīrthavātrā): IX, 41, 2356 (devāh sa-Godh, in Yayatam tirtham):- § 615p (Vasishthapavaha): IX, 42, 2397 (°apsarasah). - § 615u (Skandu): IX, 44, 2467 (praise Skanda), 2480 (Nāradapramukhāç cāpi deva- Gosattamah), 2496 (deva-Go-Rakshasām), 2502 (deva-Goāh); 457, 2509 (came to the investiture of Skanda), 2531; 46, 2677 (deva-Gouh, sang), 2715 .- § 615co (Adityatīrtha): IX, 49, 2848 (°apsarasah, in Adityatīrtha). -- § 615gg (Sūrasvata): IX, 51, 2941 (°apsarasan ganah). - § 615 (Gudayuddhap.): IX, 57, 3183 (deva-Go-manavah); 58, 3306 (oapearaeah); 61, 3443 (beat musical instruments).-§ 616 (Sauptikap.): X, 8, 441.-§ 6176 (Brahmaçiras): X, 12, 619 (Brahmaçirah . . . deva-Gopājitam), 622 (deva-Danava-Go-manushya-patagoragāh).-§ 620 (Crāddhap.): XI, 26, 768 (the fallen warriors have attained to the companionship of the G.).—§ 621 (Rājadharm.): XII. 2. 62 (on the mountain Mahendra). - § 632b (Shodaçarāj., cf. § 595, v. Marutta): XII, 29, 916; (do., v. Brhadratha) XII, 29, 929; (do., v. Dilīpa) XII, 29, 968 (deva-Goah, danced at the sacrifice of Dilipa) .- § 637 (Rajadh.): XII, **47**0, 1608 (deva-Dānava-G°āḥ), 1623 (surāsura-G°āḥ), 1662 (do not know Krshna truly).—§ 639 (do.): XII, 50, 1830 (dovān sa-Goān).—§ 641 (do.): XII, 72, 2768 (oraga-Rākshasāh, depend upon sacrifices); 91, 3460 (Devarshi-Pitr-Goāḥ); 99, 3667 (lokāḥ . . . pūrņā Gokanyābhiḥ).--§ 651b (Kapotalubdhakasamv.): XII, 149, 5587 (Yaksha-Go-Siddhanām madhye).- § 655 (Apaddh ): XII, 158, 5890.- § 656c (Daksha.): XII, 166, 6137 (odpsarasah, among those who were begetten by the Brahmarshis on the daughters of Daksha) .-- § 656 (Khadgotpatti): XII, 166, 6162 (maharshisura-Goan).- § 660b (Bhrgu-Bharadvājasamv.): XII, 188. 6932 (dova - Dānaca - Goāh, created by Brahmán).- § 664 (Mokshadh.): XII, 2076, 7542 (born by a daughter of Daksha).- § 671b (Bali-Vasavasamv.): XII, 223, 8079 (sang before Bali); 224, 8116 (°oraga-Rākshasāh).-- § 673b (do.): XII, 227, 8221.—§ 675 (Mokshadh.): XII, 230, 8453.-§ 683 (do.): XII, 268, 9580 (°-Pitrnām).-§ 686 (do.): XII, 273, 9825 (vimānāni . . . Goāṇāṃ).—§ 693b (Vrtravudha): XII, 282, 10114 (°āç ca vimānāgraiķ)-§ 6956 (Dakshayajñavināça): XII, 285, 10276 (°apsarasākīrņe, sc. deçe), (a), 10278 (deva - Dānava - Goāḥ), 10279 (°apsarasaḥ), 10336 (Yaksha-G°sanghaiḥ).—§702 (Mokshadh.): XII, 291, 10709 (deva-Go-Danavah); 296\$, 10838 (Yakeha-Rākshasa-Goāḥ).—§ 704 (do.): XII, 301, †11097 (osanghāḥ). - § 705 (do ): XII, 303a, 11244 (trailokye . . . sa-Yaksha-Bhuta-Go) .- § 712 (Cukotpatti): XII, 324, 12176 (deva-G°ah); 325, 12200 (sang).—§ 714 (Çukakrtya): XII, 12379.- § 716 (Çukābhipātana): XII, 332, 12570 (deva-Danapa-Goan); 333, 12591 (°apearaean ganah); 334, 12620, 12621, 12638 (deva-Govrtah, sc. Civa).- § 717b (Narayaniya): XII, 344, 13319 (rehayaç ca ea-G°āḥ),  $(\gamma\gamma)$ , 13366.—§ 717d Brahma-Rudrasamv.): XII, 351, 13733.- 7186 (Unchavrttyup.): XII, 364, 13922.- § 730 (Anuçaşanik.): XIII, 14, 634 (pujitam deva-Goaih, sc. the hermitage of Upamanyu). -§ 730g (Upamanyu): XIII, 14η, 741 (rshi-Gorapah, sc. Civa), 766 (divya-Gonaditaih), 800 (pujitam Siddha-Goaih, sc. Civa), (μ), 813 (rshi-G°-Siddhaih).—§ 730 (Ānuçūsanik.): XIII, 14, 958 (°apsarasah), (yy), 995 (do.); 18, 1373 (Suparna - Go - Picaca - Dānavāh). — § 731b (Ashtāvakra-Diksamv.): XIII, 19, 1421 (Yaksha-Go-Kinnarah, in the palace of Kubera), 1426 (avādayan . . . rādyāni).—§ 734 (Anuçasanik.): XIII, 26, 1816.—§ 738 (do.): XIII, 32, 2075 (deva-G°eanghataih).—§ 739 (do.): XIII, 33, 2098.— § 743b (Vipulop.): XIII, 40, 2263 (deva-Go-Danavah).-§ 7450 (Cyavana-Kucikasamv.): XIII, 54, 2837 (sanghān Goānām), 2847.—§ 746 (Anuçasanik.): XIII, 58, 2977; 62. 3189 (deva- Gopūjitah); 79. 3779 (oapearasam lokan), 3789 (°āpearasaḥ); 83, 3886 (rehayaḥ sa - G°āḥ), 3907 (Kailāsaçikhare ramye deva-Gosevite).- § 747 (do.): XIII, 84. 3981 (°oraga-Rākshasāh). — § 747b (Suvarnotpatti): XIII, 85, 4023.—§ 748b (Tārakavadhop.): XIII, 86, 4203 (praised Skanda).—§ 749 (Ānuçāsanik.): XIII, 87, 4224 (°oraga-Rakshasam).-§ 750 (do.): XIII, 93, 4411.-§ 754 (do.): XIII, 98, 4705 (onaga - Yakshebhyah), - § 757d (Mandākinī): XIII, 102, †4860 (°-Yakahaih, at Mandākinī). - § 757f (Nandana): XIII, 102, †4865 (in Nandana).-§ 758 (Anuçasanik.): XIII. 103, 4912.—§ 759 (do.): XIII, 107ε, 5268 (gita-G°ghoshaih), 5293 (°air upagītam), (ζ), 5296, 5316, 5328 (°air abhinaditam).- § 760 (do.): XIII, 115. 5671.- § 768b (Umā-Maheçvarasamv.): XIII, 140a, 6344 (Yaksha-Gaih); 142, 6543; 146, 6805 (°apsarasah).— § 769 (Anucasanik.): XIII, 149, 7071 (sasurāsura-Gom . . . ingat).- § 773b (Krshna Vasudeva): XIII, 159, †7368.-§ 773d (Civa): XIII, 161, 7467: 162, 7518 (worship the linga of Civa).-§ 778b (Samvartta-Maruttiya): XIV, 7, 177 (dovān sa-Goān). — § 778f (Munjavat): XIV, 8, 184 oapearaeah, worship Çiva on Munjavat). - § 7786 (Samvartta-Maruttīya): XIV, 10, †282.—§ 782g (Guruçishyasamv.): XIV, 43, 1183 (°oraga-Raksasām . . . içvarah, sc. Vishpu); 51, 1434.- § 784b (Uttanka): XIV, 54, 1566 (Yaksha-G°-Rākshasān), 1580 (yadā Goyonau vā vartūmi . . . tadā Govat sarvam ācarāmi, says Krshna).—§ 785 (Anugītāp.): XIV, 88. 2639 (°gaṇasangītaḥ), 2643 (gītakuçalā nṛtyoshu ca vicaradah). - § 786b (Nakulakhyana): XIV. 90, 2774 (surarshi-dova-Goah).- § 786e (Agastya): XIV, 92, 2870.-§ 787 (Āçramavāsap.): XV, 20, 572 (lokāme ca deva-Go-Rakshasam). - § 789 (Putradarçanap.): XV, 29 y, 785 (deva-Goah); 315, 848 (oapearasah, had been incarnate among the warriors of the great battle); 32, 883 (oair upagiyantah). - § 793 (Mausalap.): XVI, 4θ, †129 (omukhyāh), †131 (°āgryaiḥ). — § 795 (Svargārohanap.): XVIII, 3, 104 (deva-Goāh); 4, 138 (the five sons of Draupadi after death became G.), 146.—§ 7950 (Mahābhārata): XVIII, 6ζ, 216 (Guhyakāç ca sa-Goāḥ), 248, 252 (gītakuçalaiḥ), 255. Cf. Devagandharva, pl.

Gandharva , dual (°au) = Hāhā and Hūhū: III, 1769; XII, 10278, 12202.

Gandharva, sg. § 165 (Satyavatīlābhop.): I, 100, 4047 (yasya hi sapatnah syā Gosyāsurasya vā | na sa jātu ciram jivet tvayi—i.e. Bhīshma—kruddhe, parantapa).—§ 510 (Draupadī-Satyabhāmasamv.): III, 233, 14671.—§ 551 (Kīcakavadhap.): IV, 22, 792 (Kīcaka is supposed to have been slain by a G.); 23, 819 (Bhīmasena is taken for a G.).—§ 553 (Vaivāhikap.): IV, 71, 2293 (°a seha vai hantā Kīcakānām, sc. Bhīmasena).—

§ 565 (Yayāti): V, 121, 4063 (Yayāti is questioned if he is n G.).—§ 619 (Strīvilāpap.): XI, 19, 564 (krīdantam iva Gom devakanyāh sahasraçah, sc. paryupāsants).—§ 671b (Bali-Vāsavasamv.): XII, 225, 8164 (naiva devo na Go nāsuro na ca Rākshasah) yo mām eko visahitum çakyah kaçcit, says Çrī).

Names of individual Gandharvas-

Angāraparna (Citraratha): I, 6448 (A°), 6456, 6462, 6463, 6466, 6467, 6472, (6473), 6490, (6491), 6493, 6494, (6495), 6518, (6519), (6560), (6584), (6632), 6634, 6635, (6638), (6650), (6669), (6673), (6675), (6679), (6696), (6725), (6745), (6760), (6769), (6779), (6792), (6865), (6885), (6891), 6913, (6914), 6915, 6916 (°sattama), 6917; II, 1880 (C°).

Citrangada: I, 3803, 4074, 4075, 4076.

Citrasena: 111, 1837, 1876, 14939, 15022, 15071 (\*\*sattama\*), 15072, 15073; IV, 2073; XII, 7341 (\*C\*\*).

Dhṛtarāshṭra: XIV, †259, (†263).

**Tumburu**: 11, 1881 ( $T^{\circ}$ ); IV, 1771 ( $T^{\circ}$ ).

Viçvāvasu: 1, 970 (°apsarasoḥ sutā, i.e. Pramadvarā); III, 16086 (V°); XII, 10218 (V°), 11749, 11754 (°sattamaḥ), 11755, 11772 (°sattama), 11773 (do.), 11792 (do.), 11793, 12176 (V°), 12201 (V°).

Gandharva 4 = Civa (1000 names 2).

Gandharva, adj. ("belonging to the Gandharvas"). § 135 (Cakuntalop.): I, 73, 2958 (virāhena), 2962 (sc. vivāhah), 2966 ( Rakshasau, sc. vivahau), 2967 (vivahena), 2980 (vivahah). -§ 221 (Cuitrarathap.): I, 170, 6474 (māyayā).-- § 222 (Tapatyup.): 1, 172, 6577 (virāhena), 6578 (vivāhānām hi . . . Gah creshtha ucyate).- § 257 (Arjuna): I, 225, 8183 (acvaih).- § 298 (Dyūtap.): II, 61, 2083 (acvān).- § 337 (Indralokubhigamanap.): III, 44, 1798 (om atulam netyam vāditram copalabdhavan, sc. Arjuna).—§ 378 (Tīrthayātrāp.): III, 91, 8421 (°m vedam aptavan, sc. Arjuna, cf. 337).-§ 502 (Manushyagrahak.): III, 230, 14505 (Gandharvaç oāpi yam divyāh samviçanti naram bhuvi | unmadyati sa tu. kshipram graho Goa eva sah).- § 572 (Rathātirathas.): V, 165, 5723 (ryūhānān ca samārambhān daisa-Go-mānushān (C. has Gao) .- § 576 (Bhagavadgītāp.): VI, 19, 696 (cyūham), 20, 757 (do.).—§ 593b (Gandharvāstra): VII, 45, 1828 (astram, acquired by Arjuna from the Gandharvas).- § 599 (Jayadrathavadhap.): VII, 147, 6318 (sc. yuddham) .--§ 602 (Dronavadhap.): VII, 188µ, 8615 (do.). - § 704 (Mokshadh.): XII, 302β, 11103 (°vishayūn). — § 7316 (Ashtavakra-Diksamv.): XIII, 19, 1429 (vishayah . . . G°o nāma). — § 744 (Ānuçāsanik.): XIII, 44a, 2409 (dharmam), 2413 (sc. dharmah).

Gandharva ("song, music"). § 443 (Nivātakavacayuddhap.):
III, 168, 12049 (sa—i.e. Citrasena—ca G°m akhilam grāhayām
āsa mām, says Arjuna).—§ 667 (Mokshadh.): XII, 210, 7662
(°m Nārado voda).—§ 731b (Ashṭāvakra-Diksamv.): XIII,
19, 1427.—§ 759 (Ānuçāsanik.): XIII, 104, 5103 (°çāstram).

Gandharvaloka ("the world of the Gandharvas"). § 140 (Purūravas): I, 75, 3148 (sa hi Gosthan Urvaçya sahito virāļ | anināya kriyārths 'gnīn yatharad vihitāms tridhā, sc. Purūravas).

Gandharvanagara ("the city of the Gandharvas," Fata morgana). § 194 (Pāṇḍu): I, 126, 4931 ("akāraṃ... antarhitaṃ).—§ 208 (Astradarçana): I, 134, 5338 (kumārabalaṃ... Gakāraṃ).—§ 279 (Arjuna): II, 28, 1043 (from G. Arjuna received horses as tribute).—§ 445 (Nivātakavacayuddhap.): III, 173, 12262 (Dānavapuraṃ

... G°ākāraṃ).—§ 569 (Bhaguvadyānap.): V, 1430, 4854 (omens).—§ 578 (Bhīshmuvadhap.): VI, 50, 2077 (ketuḥ ... G°opamaḥ).—§ 586 (do.): VI, 103, 4701 (rathāḥ ... G°opamāḥ).—§ 592 (Samçaptakavadhap.): VII, 19, 780 (°ākārān ... rathān).—§ 593 (Abhimanyuvadhap.): VII, 36, 1569 (do.): 43, 1765 (°ākāram ... rathām).—§ 605 (Karnap.): VIII, 16, 654 (°ākārām rathām); 27, 1112 (°ākāram ghoram āyodhanam).—§ 607 (do.): VIII, 36, 1676 [jaitram rathāvaram G°opamam).—§ 608 (do.): VIII, 46, 2188 (°ākārā rathāḥ); 81, 4140 (rathāḥ ... G°ākārāḥ).—§ 679 (Mokshadh.): XII, 261, 9269 (°ākāraḥ, sc. dharmaḥ).—§ 745c (Cyavana-Kuçikasamv.): XIII, 54, 2826 (prāsādam ... G°opamam).

Gandharvānām tīrtham, a tīrtha on the Sarasvatī. § 615d (Baladevatīrthay.): There many Gandharvas, headed by Viçvāvasu and possessed of ascetic merits, pass their time singing and dancing: IX, 37, 2128. Cf. Gandharvatīrtha.

Gandharvapati ' ("Lord of the Gandharvas") - Devaka: I, 2704 (D°).

Gandharvapati  $^{2}$  (do.) = Hamsa: I, 2718 ( $H^{\circ}$ ).

Gandharvapati<sup>3</sup>(do.) = Angăraparna (Citraratha): I, 6637. Gandharvarāj<sup>1</sup> ("king of the Gandharvas") = Citrasena: III, 14951.

Gandharvarāj 2 (do.) = Dhṛtarāshṭra 3: XIV, 243.

Gandharvarāja 1 (do.) = Viçvāvasu: I. 943 (Vo), 975.

Gandharvarāja (do.) = Citrāngada: I, 4073.

Gandharvarāja\* (do.) = Angāraparņa (Citraratha): I, 6440. Gandharvārāja\* (do.) = Citrasena: III, 1801, 1803, 14869, 14887, 14955, 14966, 14973, 15002; VII, 5261.

Gandharvarāja (do.) = Dhṛtarāshṭra 3: XV, 850 (Dho).

Gandharvarājan (do.) = Citrasena: IV, 1538 (Co).

Gandharvarājan (do) = Dhṛtarāshṭra: XVIII, 139 (Dho). [Gandharvāstra(m)]. § 593h (Abhimanyuvadhap.): By practising ascetic penances Arjuna had obtained the G. (Gāndharram astram, v. 1823) from the Gandharvas (Tumburu, etc.) (VII, 44).

Gandharvatīrtha = Gandharvāṇām tīrtham: IX, 2131. Gandharvendra ("king of the Gandharvas") = Viçvāvasu: XII, 11760.

Gandharvī', the mother of the horses. § 127 (Amçāvat.): 1, 66, 2631 (daughter of Surabhi), 2632 (her offspring are the horses).

Gandharvī<sup>2</sup> ("female Gandharva"). § 162 (Çāntanūp.)·
1, 97, 3894 (Gaṅgā is questioned if sho is a G.).—§ 221
(Caitrarathap.): I. 170, (6470), 6470 (nāmnā Kumbhanasī).
—§ 222 (Tapatyup.): I, 171, 6523, 6553.—§ 549 (Pāṇ-davapraveçap.): IV, 9, 257 (Draupadī is questioned if she is a G.), 260.

Gandhavatī = Satyavatī', q.v.

Gandhavatīsuta = Vyūsa: XII, 13434.

Gāṇḍīva, the bow of Arjuna. § 4 (Anukram.): I, 1, †178.—
§ 11 (Parvasangr.): I, 2, 625, 631.—§ 71 (Ādivaṃçāvatāraṇap.): I. 61, 2277 (given to Arjuna by Agni, all. to § 257).
—§ 257 (Khāṇḍavadahanap.): I, 225, 8178 (c: G. had been given by Soma to Varuṇa, and cannot be met with other weapons, being alone equal to 100,000 bows; it is variegated with excellent colours, well-adorned and beautiful, and honoured by gods, Dānavas, and Gandharvas), 8192 (had been made by Brahmán), 8205 (at the instigation of Agni Varuṇa gave G. to Arjuna).—§ 263 (Sabhākriyāp.): II, 3, 64.—§ 294 (Dyūtap.): II, 48, 1707 (Arjuna has got G. from Agni).—§ 302 (Anudyūtap.): II, 74, 2463.—§ 307 (do.); II, 81, 2704.—§ 311 (Āraṇyakap.): III, 4, †228 (lokasāram).—

§ 312 (do.): III, 5, +248.-\$ 316 (Kirmīravadhap.): III, 11. 424 (vajranishpeshagauravam).—§ 317 (Arjunabhigamanap.): III, 12, 527 (dhik Parthasya ca Gom), 537 (c: "none else can string G. save Arjuna and thyself, oh Madhusüdana'') .--§ 327 (Draupadīparitāp.): III, 33, 1350 .- § 330 (Indradarçana): III, 37, 1473 .- § 331 (Kairātap.): III, 39, 1559, 1576, 1589 (snatched by Civa in the shape of a Kirāta).-§ 333b (Arjuna): III, 40, 1639.- § 333 (Kairātup.): III, 40, †1662 (dhanur mahad Ditija-Piçücasüdanam, returned by Civa to Arjuna) .- § 342 (Indralokābhigamanap.): III, 51, 1979.—§ 377 (Dhaumyatirthak.): III, 86, 8288.—§ 437 (Yakshayuddhap.): 111, 160, 11683.-§ 443 (Nivātakavacayuddhap.): III, 168, 12067 ("Indra fustened this durable -ajarām-string to G.," says Arjuna).-§ 444 (do.): III, 170, 12108, 12125; 171, 12154; 172, 12163, 12175.— § 445 (do.): III, 173, 12241, 12253 (°astra-°).—§ 447 (do.): III, 175, 12296. § 512 (Ghoshayatrap.): III. 236. †14770. - § 522 (Draupadiharanap.): 1II, 268, †15655, †15656.- § 549 (Pandavapr.): IV, 5, 152, 160.- § 551 (Kīcakavadhap.): IV, 21, 641.-§ 552 (Goharanap.): IV, 40, 1308; 41, 1321; 43, 1343, 1344 (c: Brahmán had first possessed the G. during 1000 years, then Prajapati, Cakra, Soma, and Varuna during 503, 85, 500, and 100 years respectively, finally Varuna handed it over to Arjuna 65 years ago); 44, 1386 (ubhau me dakshinau pani Gosya vikarshans | tena devamanushyeshu Savyasācīti mām viduh): **45**, 1423; **46**, 1454, 1458; **50**, 1578, 1579; **53**, 1631, 1635, 1657; **54**, †1687, †1695; **55**, 1699; **57**, 1794 (paramāyudham), 1800; 58, 1855, 1888; 59, 1910; 60, 1945; 61, 1957, 1969 (suvarnaprshtham); 62, 2007, 2020; 63, 2028 (tatah prahasya Bibhatsur dicyam Aindram maharathah | astram Adityasankāçam Ge samayojayat), 2030, 2032 (when falling G. covered all the ten regions); 64, 2049. 2070, 2077; 65, †2098; 66, |2113, †2132.-- \$ 556 (Sanjayayanap.): V, 23, †705; 26, †762.- § 561 (Yanasandhip.): V, 48, †1860, †1863, †1869, †1872, †1909; 52, 2096, 2101; 54, 2121, 2132; 57, 2258; 59, 2350; 60, 2370. § 563 (Bhagavadyānap.): V, 96\phi, 3489.—§ 564 (Mātālīyop.): V, 98, 3540 (Gandivan dhanuh, the knotty bow (gandimayac capah) which lies in the abode of Varuna and was kept for the destruction of the world).- § 567 (Bhagavadyānap.): V, 126, 4215.—§ 569 (do.): V, 138, 4680, 4702; 141δ, 4785; 142, 4819; 143, 4877.- § 570 (Sainyaniryānap.): V, 158, 5353, 5354, 5356 (c: G. is one of the three celestial bows (cf. Vijaya and ('arnga); it belonged to Varuna, but was obtained by Arjuna from Agni on the occasion of the burning of the Khandava forest), 5377, 5382.- § 571 (Ulūkadūtāgamanap.): V, 160, †5515 (tālamātram), 5518, 5519 (Phālgunād vā sa-Goāt); 161, †5560 (tālamātram), 5563, 5564 (Pārthād vāpi sa-Goāt); 162, 5622.-- 572 (Rathātiruthas.): V, 169, 5869.- \$ 576 (Bhagavadgitap.): VI, 22, †786; 25, 860.- \$ 578 (Bhishmavadhap.): VI, 451. 1678; 47, 1823.-\$ 580 (do.): VI, 59, 12619, 12624, †2627, †2628, †2629, †2630.—§ 581 (do.): VI, 60, †2676.— § 582 (do.): VI, 69, 3064; 71, 3120, 3123 (b: the back of G.'s staff was decked with pure gold (rukmaprshtham)), 3130 .-§ 583 (do.): VI, 78, 3442.-§ 581 (do.): VI, 85, †3761.-§ 587 (do.): VI, 112, 5211; 117, 5489; 119, 5612; 120, 5733.- \$ 588 (do.): VI, 121, 5781.- \$ 589 (Dronabhishek.): VII, 3, 103, 104, 108; 7, 197; 10, 325, 327, 332.—§ 592 (Samcaptakavadhap,): VII, 19, 761; 30, 1333, 1334.— § 596 (Pratijnap.): VII, 73, 2609; 75, 2667; 76, 2690, 2698.- 5 598 (Jayadrathavadhap.): VII, 88, 3139.- 5 599 (do.): VII, 90, 3197, 3199; 92, 3323; 93, 3342, 3370; 99, 3706; 103, 3849, 3880; 105, 3957, 3960; 110, 4171; **114**, 4457; **119**, 4712; **126**, 5101; **129**, 5308; **139**. 5804, 5809, 5813; **142**, 5949; **145**, 6107, †6147, †6151; 146, 6194, 6255, 6274; 152, 6586 - 600 (Chatotkacavadhap.): VII, 170, 7653, 7654, 7655, 7659; 180, 8195.— § 603 (Nārāyanāstramokshanap.): VII, 199, 9246, 9247.— § 604 (Karnap.): VIII, 9, 312, 313.- § 605 (do.): VIII, 16, 651; 17, †681; 30, 1219.—§ 605c (Vijaya): VIII, 31, 1296.- § 605 (Karnap.): VIII, 31, 1303.- § 607 (do.): VIII, 36, 1699; 39, 1811; 40, 1829. - § 608 (do.): VIII, 46, 2183, 2194; 47, 2217; 53, 2563; 56, 2828; 59, 2962; 64, †3238; 66, †3349; 68, †3396 (tālamātram), †3399, †3401; **69,** 3411, †3475; **70,** 3541; **72,** 3617; **73.** 3722; **74.** 3752, 3758, 3763, 3772, 3792, †3801; **76.** †3848; **79**, 4023, †4052, †4070, †4071, †4075; **80**, 4105, 4107; 81, 4138; 82, †4191; 89, †4537, †4546, †4547, †4578; 90, 4721; 91, †4778 (clathahasta-Goh, sc. Arjuno), †4793; 93, 4866, 4876; 94, †4922.- § 610 (Calyap.): IX, 3, 158; 4, 203, 204, 220.- 6611 (do.): IX, 14, 731; 18, 960; **19**, 1064; **24**, 1328, 1330; **25**, 1338; **28**, †1564.-§ 612 (Hradapravecap. .: 1X, 29, 1569, 1599.-§ 615 (Gadāyuddhap.): 1X, 62, 3468.- § 785 (Anugitap.): XIV, 73, 2118, 2119; **74**, 2162; **75**, 2178, 2179, 2188; **76**, 2204; 77, 2241; 79, 2328; 82, 2445, 2465; 84, 2491, 2501.— § 793 (Mausalap.): XVI, 7, 230, 236; 8, 275.—§ 794 (Mahāprasthānikap.): XVII, 1a, 34, 39, 41 (Agni caused Arjuna to throw G. and his inexhaustible quivers into the ocean that they might be restored to Varuna).

Gāṇdīvabhṛt, Gāṇdīvadhanvan, Gāṇdīvadhārin, Gāndivin - Arjuna, q.v.

Ganeça<sup>1</sup>, a god. § 4 (Anukram.): 1, 1, 74, 79, 83 (wrote the Mhbhr.); IV, 1; V, 1. Cf. Gananāyaka, Ganeçāna, Horamba, Vighneça.

Ganeça<sup>2</sup> = Çiva: III, 1629. Ganeçāna = Ganeça: I, 75.

Ganecvara = Vishnu (1000 names).

Ganga', the river Ganges. § 11 (Parvasangr.): I, 2, 386.— § 17 (Uttaika): I, 3, 799 (bahūni nāgaveçmāni Godyas tīra uttare). - § 71 (Adivamçavataranap.): I, 61, 2241. - § 79 (Bhīshma): I, 63, 2420 (mother of Bhīshma). - § 130 (Amçavat.): 1, 67, 2710 (the eight Vasus were born as sons of Ganga and Cantanu, cf. § 163). - § 133 (Dushyanta): I, 70, 2872 (Nara-Nārāyaṇasthānam Goayecopaçobhitam).-§ 149 (Yayāti): 1, 87, 3555 (Yayāti gave to Pūru the whole country 6 - Yamunayor madhye). - § 156 (Pūruvamç.): I, 95, 3800 (Cantanuh khalu Gangam Bhagirathim upayeme | tasyam asya jajñe Devarrato nāma yam āhur Bhīshmam iti, cf. § 163).-§ 161 (Mahabhishop.): I, 96, 3846, v. 7 (only B., one cloka and a half are wanting in C. after v. 3848), (together with Mahābhisha G. is cursed to become born among men) (3857), (3859), (3861), 3864 (the Vasus made the arrangement with G. that, having born them to Cantanu, she should throw them into the water, the eighth child excepted).—§ 162 (Çantanüp.): I, 97, 3865, 3866 (settled with Pratipa that she should marry his son, i.e. Cantanu), 3889.—§ 163 (Bhishmotpatti): I, 98, 3903 (Tripathagāminī), 3908, 3913 (Jahnusutā), 3919 (°dattam, i.e. Bhīshma; Çantanu married G.; seven of the eight children whom Cantanu begot with G. she threw into the water, the eighth (Bhīshma) was saved by Cantanu).- § 164 (Apavop.): I, 99, 3923 (Jahnavi), (3924), 3961 (G. told Cantanu the history of the Vasus, then she disappeared, taking the child with her).—§ 165 (Satyavatīlābhop.): I, 100, 3989

(Bhagirathim), 3993, 3996, 3997, (3999) (G. restored Bhishma to Cantanu). - § 170 (Dirghatamas): I, 104, 4204, 4205. -§ 195 (Pandu): I, 127, 4947, -§ 197 (Bhimasenarasapāna): I, 128, 4992, 4999. — § 200 (Drona): I. 130, 5103. - § 207 (do.) : I, 133, 5299. - § 209 (Drupadaçasana) : I, 138, 5512 (Makandim atha Godyas tire). - § 213 (Jatugrhap.): I, 149, 5851, 5853, 5854, 5855; 150, 5874. § 217 (Caitrarathap.): I, 166, 6329.—§ 218 (do.): I, 167. 6360.-§ 221 (do.): I, 170, 6439, 6440, 6449, 6452, 6454 (b: G. issues from Hemaçriga (cf. Harivamça, v. 12850, PCR.: 'the golden peaks') of the Himavat, and falls into the ocean divided into seven streams. Ganga, Yamuna, Sarasvatī (plakshajatām, i.e. who issues from the plaksha, v. BR.), Rathastha, Sarayū (C. Co), Gomati and Gandaki destroy the sins of those who drink of their water; in the celestial regions G. is called Alakananda, and among the Pitrs it becomes the Vaitarani, which is difficult to cross for sinners (such is the statement of Kṛshṇa-Dvaipāyana); this celestial river (devanadi) is without hindrance). - § 238 (Pancendrop.): I, 197, 7284 (devim), 7285 (do.). - § 248 (Arjunavanavasap.): I, 214, 7786.- § 249 (do.): 1, 215, 7818.- § 258 (Khandavadah.): I, 228, 8316 (odadhicarā jhashāh). - § 263 (Sabhākriyāp.): II, 3, 68 (Bhāgīrathīm).—§ 275 (Rājasūyārambhap.): II, 17, 695 (°-Yamunayor madhye). - § 276 (Jarasandhavadhap.): II, 20, 796.—§ 290 (Çiçupalavadhap.): II, 42, 1484 (Trikūtasthām . . . Tripathagām). — § 317 (Arjunābhigamanap.): III, 12, 542.— § 385 (Indralokābhigamanap.): III, 42, 1733.- § 339 (do.): III, 47, 1891 (Siddha-Caranasevitā, its source near Badarī).- § 364 (Tirthayātrāp.): III, 83, 6071. - § 370 (do.): III, 84, 8013 (°-Yamunayor madhye), 8016 (°ayaç ca . . . Sarasvatyaç ca sangame), 8059 (Gomati Goayoc caiva sangame); 85, 8146 (°āyāh sāgarasya ca sangame).—§ 372 (do.): 111, 85, 8209.— § 373 (Prayaga): III, 85, 8217 (Yamuna Goaya sardham sangatā, at Prayaga), 8218 (o-Yamunayor madhye (so C.. but read madhyam with B.) prthivyd jaghanam smrtam), 8228 (°- Yamund-sangame).- § 374 (Tirthayatrap.): III, 85, 8230. -§ 375 (do.): III, 85, 8230, 8231, 8232, 8233 (Gangā Kaliyuge emrta, sc. punya), 8234 (Magadheshu), 8236, 8238. 8239, 8240. - § 377 (Dhaumyatirthak.): 111, 87, 8310 (yasyās tīre Bhagīrathah | ayajat), 8314 (°-Yamunayor .... sangamam); 88, 8334; 90, 8392 (bibheda tarasa Ganga Gangadvaram), 8397 (ushnatoyavaha Gou çitatoyavaha pura).-§ 378 (Tīrthayātrūp.): 111, 93, 8467.-- § 379 (do.): 111, 95, 8515 (°-Yamunayoç caiva sangame). — [§ 383b (do.): Issuing from the matted locks of Cambhu (i.e. Civa) G. floods the southern country: III, 99, 8648 (Samudra mahishī)]. — § 389 (Gangāvataraņa): 111, 107, 9917 (°avataraņe); 108, 9923, 9933, (9934), 9940, 9946; 109. 9952, 9954 (Himavatah suta), 9955 (guganamekhalam), 9962, 9963, 9964 (G. promised to Bhagiratha to descend and besprinkle the bodies of Sagara's sons; Bhagiratha gratified Civa, who received the weight of G. when she fell from the sky on his forehead; G. fell down to the earth divided into three streams, and was led by Bhagīratha to the ocean where the bodies of Sagara's sens lay, then Bhagiratha adopted her as his daughter) .- § 392 (Tirthayūtrāp.): III. 114, 10096 (falls into the ocean).—§ 395 (Jamadugni): III. 115. 10153 (°āyām (80 B.) Kānyakubje). — § 412 (Ashtāvakrīva): III, 134. †10656 (nadīshu Gungā pravarā yathaiva). - § 413 (Tirthayatrap.): 11I, 135, 10696.-- § 414 (Yavakrītop.): III, 135, 10723, 10727.- § 418 (Tīrthayātrāp.): III. 139, 10821 (saptavidhā, b: there Agni blazes forth

without intermission, a wonder which no man is able to see), 10833, †10835.- § 436 (Yakshayuddhap.): III, 158, 11622 (mahao, b: the celestial river, frequented by rshis and Kinnaras).-§ 457 (Vaivasvatop.): III, 187, 12764 (Samudramahishim), 12766, 12768, 12769.- \$ 459 (Markandeyas.): III, 188a, 12907 (seen by Markandeya in the stomach of Nārāyana). — § 488 (Āngirasa): III, 217, 14103 (yathā Rudrāc ca sambhuto Godyam Krttikasu ca, sc. Skanda).-§ 494 (do.): III, 222, 14230 (among the rivers who are mothers of fires).- § 514 (Ghoshayātrāp.): III, 252. 15201 (°aughapratimā).—§ 547 (Karna): III, 308, 17150 (the basket with Karna passed from Yamuna into the G.).—§ 555 (Sainyodyogap.): V, 19, 599 (okūlan ca, is filled up by the army of Duryodhana).-- § 561 (Yānasandhip.): V, 51, 2052 (°rega ira).-§ 565 (Gālavacarita): V, 111, 3828 (a/rai.e. in the north—Godm Mahaderah patantim gaganae cyulam | pratigrhya dadau loke mānushe, cf. § 389); 120, 4026 (°-Yamunā-sangams).- § 566 (Yayāti): V, 121, 4060 (°ām gam iva gacchantim alambya, sc. Yayati). - § 568 (Vidulaputracasana): V, 135. 4598 (gatva Gangova sagaram).-§ 569 (Bhagavadyanap.): V, 139, 4714 (ovega iva); 144, 4912 (°/ire).- § 570 (Sainyaniryanap.): V, 151, 5151 (°eva pūrnā); 158, 5362 (°ayeva pravrddhayā).—§ 579 (Ulūkadūtāgamanap.): V, 160, 5422 (°lire) .- § 572 (Rathatirathasankhyanap.): V, 166, 5757 (makara iva . . . Goam vikahobhayishyanti).- § 573 (Ambopakhyanap.): V, 178, 7122 (appeared to Bhishma in order to make him desist from fighting with Rama Jamadagnya); 196, 7633 (°ova pūrņā).—§ 574 (Jambūkh.): VI, 6, 223 (e: coming from the summit of the mountain, Ganga Bhagirathi fulls into the lake of Candramas. Civa kept the G. on his head for 100,000 years).—§ 574f (Bindusaras): VI, 6, 239 (Bhāgīrathīm), (η) 243 (coming from Brahmaloka, G. divided herself into seven streams: Vasvaukasārū, etc.), 245 (pl., sapta).—§ 574 (Jambūkh.): VI, 9λ, 321, 344 (only B.).—§ 575b (Cākadvīpa): VI, 11. 432 (in Cākadvīpa).—§ 576 (Bhagavadgītāp.): VI. 18, 694 (adreyala . . . Goeva Yamunantare (B. ora)); 19, 708 (oeva purna).- § 584 (Bhishmavadhop.): VI, 83, 3643 (°āyāh suranadyā rāi srādubhūtam yathodakam).- § 587 (do.): VI, 119, 5664 (Himavatah suta). - § 589 (Dronabhishekap.): VII, 10, 370 (°srotaķau). - § 591 (Samçaptakavadhap.): VII, 17, 721 (°-Sarayvau vegena pravrehiva).- § 592 (do.): VII, 30, 1331 (iva).- \$ 594 (Mrtyu): VII, 54, 2096.-§ 595 (Shodaçaraj. v. Bhagiratha): VII, 60, 2249 (Bhagirathi), 2254 (tasyānke niehasāda ha | tathā Bhāgīrathī Goā Urvaçi cabharat pura), 2256 (became the adopted daughter of Bhagiratha); (do., v. Bharata): VII, 68, 2384. - § 596 (Pratijnap.): VII, 801, 2847 (in the north).—§ 600 (Ghatotkacavadhap.): VII, 156, 6795 (iva). - § 605 (Karnap.): VIII, 28, 1162 (unmatta-Gopratimam). - § 606 (Tripurākhyana): VIII, 34, 1477.- § 607 (Karnap.): VIII, 44n, 2029 (bahishkṛtāḥ . . . Goayā),—§ 608 (do.): VIII, 46, 2209 (°-Yamundvat); 60, 3048 (iva).- § 611 (Çalyap.): IX, 18, 965 (iva).- § 615 (Baladevatīrthayātrāp.): IX, 37, 2168 (iva).-§ 615u (Skanda): IX, 44, 2457, 2458, 2463, 2469, 2484, 2489, 2492 (the birth, etc., of Skanda); 46. 2668 (gave to Skanda a kamandalu), 2717 (some call Skanda the son of G.).—§ 618 (Jalapradānikap.): XI, 11, 307; 12, 317; 14, 363.—§ 619 (Strīvilāpap.): XI, 230, 676.—§ 620 (Craddhap.): XI, 26, 799; 27, 800, 804, 805 ("tīram), 828.- 621 (Rajadh.): XII, 1, 23 (°erotaei).- 632b (Shodaçarāj., cf. § 595 v. Bharata): XII, 29, 939; (do. v. Bhagiratha): XII, 29, 961 (yasyanke nichaeada ha | Ganga

Bhagtratht tarmad Urvaçi hyabhayat pura), 962 (trilokapathaga, became the adopted daughter of Bhagiratha); (do., v. Gaya): XII, 29, 1011 (yaratyah sikatah . . . Goayah). - § 637 (Rājadh.): XII, 465, 1568 (yam G°ā garbhavidhinā dhūrayām āsa, i.e. Bhīshma).—§ 638b (Rāmop.): XII, 49, 1796 (°kūle). -§ 641 (Rājadh.): XII, 109, 4030; 113, 4202, (4203) (discourse between the ocean and the rivers). - § 658b (Krtaghnop.): XII, 170, 6345 (deçan Gonishevitan). -§ 674b (Çrī-Vāsavasamv.): XII, 229, 8338 (Dhrunadvārabhavam). - § 678c (Mrtyu-Prajāpatisamv.): XII, 259, 9208. -§ 694b (Jvarotpatti): XII, 284, 10224 (saritām creshthā sarvatīrthajalodbhard). - § 712 (Çukotpatti): XII, 325, 12198 (saritam çreshtha Meruprshthe).—§ 717b (Narayaniya): XII, 348, 13500 (Gangā and Sarasvatī are the hips of Nārāyana). § 718b (Unchavrttyup.): XII, 354, 13775 (Mahapadme purottame Goayā dakshiņe tīre); 356, †13810 (ohrada-).-§ 721b (Viçvāmitrop.): XIII, 4, 202 (became the daughter of Jahnu); 215, 216 (near Kanyakubja is situated the tirtha Acvatīrtha on the bank of the G., there the 1000 horses which Varuna gave to Reika, arose from the river).- § 733 f (Gangādvāra): XIII, 25, 1702 (yatra Bhagirathi Goa patate diçam uttaram).- § 734 (Anuçasanik.): XIII, 26, 1784 (Bhagirathi), 1785, 1788, 1790, 1791, 1792, 1793, 1794, 1795, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1832, 1833, 1834, 1836, 1837, 1838, †1839, †1840, †1841, 1842, †1844, †1846, †1847, †1848, **†1849**, **†1850**, **†1852**, **†1853**, **†1854**, **†1856**, **†1858**, **†1859**, **1861**, 1862, 1863, 1864 (very copious description). — § 736b (Vitahavyop.): XIII, 30, 1950 (the country between the G. and the Yamunā ruled by the Kāçi king Haryaçva), 1957 (°ayā uttare kūle), 1977.—§ 739 (Anuçāsanik.): XIII, 35, 2161 (adhāryā setunā).—§ 743b (Vipulopākhyāna): XIII, 43, 2394 (°kūk).—§ 7456 (Cyavanop.): XIII, 50, 2646 (°-Yamunayor madhye), 2648, 2655 (°-Yamunayor vari).--§ 7450 (Cyavana-Kucikas.): XIII, 53, 2810 (°tīram), 54, 2847 (°kūlam). — § 746 (Ānuçāsanik.): XIII, 68, 3397 (grāmah . . . Go-Yamunayor madhye Yāmunasya giror adhah); 73. †3596 (yathā hi Goā saritām varishthā); 77. †3703 (do.). -§ 747b (Suvarnotpatti): XIII, 85, 4026 (Rudrasya retah . . . Agniḥ . . . Goāyām janayishyati), 4070 (Bhāgīrathīm), 4072, 4073, 4074, 4085, 4088 (the birth of Skanda). - § 757m (Goloka): XIII, 102a, 4888.—§ 7,58 (Anuçasanik.): XIII, 103, 4929 (srotasaç ca yavad Goayah), (a), 4932 (dirghakalam Himavati Go ayaç ca durutsaham | murdhna dharam Mahadevah çirasā yām adhārayat, cf. § 389), (β), 4944.—§ 766 (do.): XIII, 125β, 5967.—§ 768b (Umā-Maheçvarasamv.): XIII, 1468, 6765 (gaganād gām gatā devī), 6767 (°ādyāķ saritām varāḥ), 6770 (devanadī), 6772, 6778.—§ 772l (Vasishtha): XIII, 156, 7287.—§ 775 (Anuçasanik.): XIII, 166a, 7638, 7646.—§ 777 (Svargarohanikam p.): XIII, 169, 7794 (the mother of Bhīshma).—§ 778 (Açvamedhikap.): XIV, 1, 2 (tire Goayah).- § 782g (Guruçishyasamv.): XIV, 44, 1225 (Tripathagā Goa nadīnām agrajā smrtā).—§ 785 (Anugitap.): XIV, 81, 2413 (after the fall of Bhishma G. sanctioned the Vasus' curse upon Arjuna), 2414.—§ 787 (Açramavasap.): XV, 19, 523, 525 (ottram).- § 789 (Putradarcanap.): XV, 31, 862, 864.- § 792 (Naradagamanap.): XV, 37, 1015, 1016 (°tīravāsinah), 1028, 1043 (°kūle); 39, 1088.—§ 794 (Mahaprasthanikap.): XVII, 1, 27,-§ 795 (Svargarohanap.): XVIII, 8, 119 (trilokagām, in heaven), 121 (devanadīm). Cf. Ākāçagangā, Bhagīrathasutā, Bhāgīrathī, Çailarājasutā, Çailasutā, Devanadī, Haimavatī, Jāhnavī, Jahnukanyā, Jahnusutā, Samudramahishī, Tripathagā, Tripathagāminī. Gaṅgā = Civa (1000 names 1).

Gānga, adj. ("belonging to Gangā"). § 557 (Prajāgarap.):

V, 33, 996 ("o hrada sva).—§ 571 (Ulūkadūtāgamanap.):

V, 160, 5511 ("m yathā vegam); 161, 5556 (do.).—§ 587 (Bhīshmavadhap.): VI, 119, 5643 ("a svāvartah).—§ 593 (Abhimanyuv.): VII, 36, 1551 (do.): § 595 (Shoḍaçarāj.

v. Çibi Auçīnara): VII, 58, 2215 (yāvatyah sikitā Gāngyah).
—§ 659 (Mokshadh.): XII, 177, 6613 ("m ivodakam).

Gangadvara, name of the place where the Ganga enters the plains. § 162 (Çantanup.): I, 97, 3865 (there Pratipa practised austerities).—§ 200 (Drona): I, 130, 5102 (the abode of Bharadvāja).—§ 217 (Caitrarathap.): 1, 166, 6328 (do.). - § 248 (Arjunavanavāsap.): I, 214, 7781, 7785 (visited by Arjuna on his tirthayatra), 7810.- 356 (Tirthayatrap.): III, 81, 4034 (devā-Gandharvasevite, a tīrtha).--§ 370 (do.): III, 84, 8005 (a tīrtha).—§ 377 (Dhaumyatirthak.): III, 89, 8368 (in the west!); 90, 8392 (cailam bibheda tarasa Ganga Gom, in the north).- § 382 (Agastyop.): III, 97, 8580. - § 419 (Gandhamadanapr.): III, 140, 10846.—§ 421 (do.): III, 142, 10907 (etasyūḥ—i.e. Gungā's salilam murdhna Vrshankah—i.e. Qiva—paryadharayat Goe).— § 434 (Saugandhikāharaņa): III, 156, 11438.—§ 524 (Jayadrathavimokshanap.): III, 272, 15801 (there Jayadratha gratified Çiva). — § 615 i (Saptasārasvata): IX, 38, 2213 (there Daksha held a sacrifice).—§ 694b (Jvarotpatti): XII, 284. 10229 (do.). — § 695b (Dakshayajñavināça): XII. 285, 10275 (do., Himavatuh prehthe). - § 733 f (Anucasanik.): By bathing in G. and Kuçavarta and Bilvaka on Nilaparvata, and also in Kanakhala one is freed from his sins and ascends to heaven; by bathing in Apam hradah one obtains the merit of a horse sacrifice. Ganga flows in a northerly direction; by bathing in Tristhana, which belongs to Mahecvara, during a month, one becomes able to see the gods): XIII, 25, 1700. —§ 747 (Ānuçāsanik.: XIII, 84, 3941 (Bhīshma performed the craddha of Cantanu at G.).—§ 775 (do.): XIII, 166 a, 7652.- § 792 (Naradagamanap.): XV, 37, 1020; 39, 1091, 1092 (at G. Dhṛtarāshṭra, Kuntī, and Gāndhārī were burnt

Gangāhrada, a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7047, 7071.—§ 7330 (Ānuçāsanik.: By bathing in G. and at Utpalāvana one obtains the merit of a horse-sacrifice: XIII, 25, 1720.

Gangāmahādvāra, v. Gāyantikādvāra.

Gangāsuta - Skanda: III, 14642.

Gangātoyārdramūrdhaja - Çiva (1000 names1).

[Gangāvataraṇa(m)] ("descent of the Ganga"). § 389 (Sagara): Asked by Sagara to bring back the horse and deliver him from hell (Narakad), Amcumat went to the spot where the earth had been excavated, entered the sea by that very way, and beheld Kapila and the horse. As he bowed his head before Kapila, etc., Kapila granted him the horse, and that his fathers should be purified and go to heaven, when his son's son, by the favour of Civa, brought Tripathaga (i.e. Ganga) from heaven. When he had brought the horse back to the sacrificial yard and narrated all the events to Sagara, Sagara grieved no more, but praised Amcumat and finished the sacrificial rites. Sagara was greeted by all the gods and converted the sea into a son of himself (putratve kalpayam dea), and after a long reign placed his grandson on the throne and ascended to heaven. Angumat ruled the whole earth like Sagara, and died after he had placed his son

Dilina on the throne. Dilina in vain tried to effect the descent of Ganga in order to raise his forefathers. He then anointed his son Bhagiratha as king, and practised austerities in the forest, and then ascended to heaven (III, 107). Bhagiratha made over his kingly duties to his minister (sacive), and (b) practised austerities on the Himavat during 1000 celestial years, living upon fruits, roots, and water. Then Ganga Haimavati appeared in a material form (murtimati), and promised to besprinkle the bodies of his forefathers and carry them to heaven, and as there existed none in the three worlds except Civa, who was able to sustain her fall, she caused Bhagiratha to go to Kailasa, where he, by his austerities, obtained the favour of Cira (III, 108), who, surrounded by his awful attendants (parishadaih), came to Himavat. There he caused Bhagiratha to pray to Ganga. Ganga immediately came down from the sky, in the presence of the gods, maharshis, Gandharvas, snakes, and Yakshas, and Civa received her on his forehead, whence she fell to the earth, divided into three streams. At her request Bhagiratha led her to the spot where the bodies of Sagara's sons lay, while Civa went to Kailasa with the celestials. Ganga filled the sea, and Bhagiratha adopted her as his daughter and offered libations of water to his forefathers (III. 109).

Gangā-Yamunayos tirtham, a tīrtha. § 733p (Ānuçā-sanik): By bathing in G. and at the mountain Kalañjara and offering to the Pitrs, one obtains the merit of ten horse-sacrifices; by bathing in Shashtihrada one obtains great merit on the day of full moon in the month of Māgha; thirty millions and ten thousands of tīrthas come together in Prayāga, and by bathing there during the month of Māgha one attains to heaven: XIII, 25, 1721.

Gangeya 1 = Bhishma, q.v.

Gängeya' - Skanda: I, 5431; IX, 2465; XIII, 4096.

Gāngeya<sup>3</sup>, adj. ("belonging to the Ganga"), § 310 (Āranyakap.): III, **3**, 165 (read with B: "am vāry upasprçya).—§ 734 (Ānuçāsanik.): XIII, **26**, 1786 (toyaih), 1787 (do.), 1789 (do.), 1796 (jalam).

Gangodbheda, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8043.

Ganita, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4361.
 Garbhacārin — Çiva (1000 names 3).

Garbhamāmsaçrgāla (B. °srgāla) = Çiva (1000 names¹).
Gardabhi, a son of Viçvāmitra. § 721b (Viçvāmitrop.):
XIII, 4β, 258.

Garga, a rshi. § 615e (Gargasrotas): IX, 37, 2132 (atra—
i.e. in Gargasrotas—G°ena vrddhena . . . kālajnānagatiç caiva
jyotishām vyatikramah | utpātā dāruņāç caiva çubhāç ca), 2135.
—§ 615ii (Vrddhakanyā): IX, 52, 2981 (Kunih), 2982
(do.).—§ 641f (Prthu Vainya): XII, 59, 2232 (the astrologer
(aāmvatsarah) of Prthu Vainya).—§ 707 (Mokshadh.): XII,
319β, 11783 (had instructed Viçvāvasu).—§ 730 (Ānuçāsanik.): XIII, 18κκ, (1334) (Çiva bestowed on G., who
gratified him on the bank of Sarasvatī, the knowledge of time
with its sixty-four branches (catuḥnhashtyangam . . . kālajūānam) and 1000 sons; through the grace of Çiva the lifetime of G. and his sons became extended to ten millions of
years).

Garga, pl. ("the descendants of Garga"), a family of rshis. § 602 (Dronavadhap.): VII, 190v, 8728.

Gargasrotas ("the stream of Garga"), a tīrtha on the Sarasvatī. § 615s (Baladevatīrthayātrāp): At G. Garga, of venerable years and purified by way of ascetic penances, obtained the knowledge of time and its course, of the

Gargya—Garuda.

movements of the stars, and of all auspicious and unauspicious portents; thence its name G.; there the rshis always waited upon Garga in order to obtain a knowledge of time); IX, 37, 2132, 2134.

Gārgya, one or more ṛshis. § 667 (Mokshadh.): XII, 210, 7663 (Devarshicaritam veda).—§ 717b (Nārāyanīya); XII, 340, 12959 (°tejo'bhisambhṛtaḥ Kālayavanaḥ).—§ 721b (Viçvāmitrop.): XIII, 4β, 254 (a son of Viçvāmitra).—§ 766 (Ānuçāṣanik.): XIII, 125, 5996 (vṛddha°); 127 (6063).

Gārgya, pl. (°aḥ), a people. § 589 (Dronābhishekap.):
VII, 11ν, 397 (Vatsya-G°-Karūsḥān, had been vanquished by Kṛshna).

Gārhapatya, pl. (°ah), a class of Pitrs. § 270 (Brahmasabhāv.): II, 11, 462.

Garishtha, an ancient rshi. § 266 (Çakrasabhāv.): II, 7, 294 (in the palace of Indra).

Garīyasām garishtha(h) = Kṛshna: XII, 1613.

Gartsamada, adj. ("belonging to Grtsamada"). § 736b

(Vitahavyop.): XIII, 30, 2006 (vamcah). Garuda, the son of Kacyapa and Vinata, the vehicle of Vishnu (Kṛshṇa), or the emblem of his flagstaff. § 11 (Anukram.): I, 2, 365.—§ 27 (Kacyapa): I, 16, 1092 (son of Kaçyapa and Vinata).—§ 32b (Kadrū): In the meantime G. came out bursting the egg and ascended the skies. The gods thought that it was Agni, but were undeceived): I, 23. 1239, 1245, 1248.—§ 33 (Āstīkap.): Then the gods and the rshis praised G. and prevailed upon him to diminish his own energy and splendour: I, 23, †1255.—§ 34 (do.): Bearing his brother Aruna on his back G. went from his father's home and arrived at his mother's side on the other shore of the ocean and placed Aruna in the east: I, 24, 1262.—§ 36b (Kadrū): G. carried the snakes on his back, but ascended too near to the Sun so that the snakes became scorched by the rays of the Sun: I, 25, 1283.—§ 40 (Astikap.): The serpents promised that if G. brought them the amrta he and his mother should be freed from bondage (I, 27). Having been directed by Vinatā to live upon the Nishādas (b) but not to injure the brahmans, and being taught by her how to know who is a brahman, he set out, and, having come to the Nishādas, he raised a great quantity of dust, and opened his mouth; there the Nishadas entered by thousands, being blinded by the dust, and were devoured (I, 28). A brahman who, with his wife of the Nishāda caste, entered the throat of G., and began to burn him, was recognized and relieved with his wife by G. (1, 29): I, 28, 1320, (1327); 29, (1343), 1344.—§ 41 (do.): As G.'s hunger was not appeared Kacyapa told him of the elephant Supratika (b) and the tortoise Vibhavasu: I, 29, (1348).—§ 42 (do.): Then Kacyapa blessed G.: I, 29, 1371.—§ 43 (do.): G. then seized the elephant and the tortoise and came to the tirtha Alamba (? Nil. and BR., "without reposing") (b). A banyan-tree invited him to sit on one of its huge branches, but the branch broke (I, 29). G. caught the branch with his beak, and perceiving Valakhilyas suspended therefrom with their head downwards he continued to fly with the branch, the elephant, and the tortoise, fearing to kill the Valakhilyas if he should throw away the branch. The Valakhilyas therefore gave him the name Garuda (etymology: gurum bhāram samāsādyoddīnah, v. 1390). On Gandhamādana he saw Kaçyapa engaged in ascetic devotions. Kacyapa propitiated the Valakhilyas (c) for him, then they abandoned the bough and went to Himavat to practise ascetic penances. According to the advice of Kacyapa G. flew away for a hundred thousand of yojanas to a mountain without human beings, there he threw down the bough and ate the tortoise and the elephant. Then he again rose on his wings: I, 29, 1375; 30, 1384, 1390, 1400, 1407, 1413.—§ 44 (do.): Omens foreboding fear began to appear among the gods. Brhaspati declared that it was owing to the fault of Indra and the ascetic penances of the Valakhilyas (cf. § 45) that G. now approached to take away the soma. Indra then caused the gods to surround and watch the amrta (I, 30).-§ 45 (Vālakhilya, pl.): I, 31, 1436, 1469, 1470 (by the penances of the Vālakhilyas G. had been born as the lord of winged creatures (patatrinam indrah, v. 1455)).- 46 (Astikap.): G. attacked the gods, whom he blinded with dust, and Bhaumana lay as dead on the field. Indra caused Vayu to dispel the dust. The Sadhyas and the Gandharvas fied eastwards, the Vasus and the Rudras towards the south, the Adityas towards the west, and the Acvins towards the north. G. then slew nine Yakshas, Açvakranda, etc. (a), who guarded the amrta. The amrta on all sides was surrounded with fire. G. then divided his mouth into 8100 mouths, and taking water from many rivers he extinguished the fire. Then he assumed a diminutive body (I, 32), and passed through the spokes of the revolving keen-edged wheel of steel placed before the soma. Then there were two great snakes, who would reduce to ashes everyone who might be seen by them. G. covered their eyes with dust, and unseen by them mangled them to pieces. He then flew away with the amrta, not drinking it himself. He met with Vishnu on his way and they agreed that G. should stay above Vishnu, sitting on the flagstaff of his chariot and be his vehicle, and be immortal and free from disease without drinking ampta. While G. was flying Indra hurled his thunderbolt at him. G. did not feel the slightest pain, but in honour of Dadhica and Indra and the thunderbolt G. dropped a feather, and from its beauty he gained the name Suparna (I, 33). Indra and G. made friendship with each other, and agreed that G. should not give the some to anyone for drink. Indra should bring it away after it had been put down by G., and G. should feed on the snakes. The snakes declared Vinata to be free; G. placed down the soma on some kuça grass, and while the snakes were performing their ablutions, their daily devotions, and other religious rites, Indra took up the amrta and returned to heaven. When the snakes licked the kuça grass their tongues were divided in twain, and the kuça grass, from the contact with the amrta, became sacred from this time (I, 34): I, 32, 1471 (pakshirāt), 1477, 1485, 1494; **33,** 1509, 1513; **34** (1520), (1528), 1534, 1543. - § 99 (Amçavat.): I, 65, 2548 (among the Vainateyas). - § 120 bis (do.): I, 66, 2603 (Vainateyah, reckoned among the Adityas).—§ 129 (do.): I, 66, 2635 (°arunau, sons of Vinatā).—§ 191 (Arjuna): I, 123. 4830 (present at the birth of Arjuua).- § 244 (Rājyalābhap.): I, 207, 7575 (dvipaksha - G°prakhyair dvāraih). — § 289 (Arghaharanap.): II, 38, 1395 (patatām mukham).—[§ 277 (Jarasandhavadhap.): 11, 24, 945, 946 (Garutman, took his seat on the flagstaff of Krshna)].—§ 512 (Ghoshayātrāp.): III, 241, 14897 (rathair Gonificoanaif). - § 549 (Pandavapr.): IV, 2, 51 (patatām iva, sc. varah).—§ 561 (Yānasandhip.): V, 71, 2578 (Krshna identified with Arishtanemi, Garuda, Suparna).—§ 564 (Mātaliyop.): V, 101, 3600 (°ātmajūķ, enumeration of his descendants); 105, 3674, (3676), 3704, 3705 (G. who wished to devour the serpent Sumukha was humiliated by Vishnu, who then threw Sumukha upon the 301 Garuḍa—Gautama.

breast of G.).—6 565 (Galavacarita): V. 107, 3757: 112. 3854 (the friend of Galava, whom he assisted in his search for 1000 horses).- § 574 (Jambükh.): VI, 3, 152 (Vainateyah . . . Suparnah); [6, 208 (Suparnasya, father of Sumukha)]. -§ 593 (Abhimanyuvadhap.): VII, 36, 1565 (pannagaiç ohinnair Goeneva); 37, 1605 (oanilaramhobhih . . . bayaih).-§ 599 (Jayadrathavadhap.): VII, 109, 4124 (udvavarha . . . pannagam Go yathā); 143, 6000 (bhava Gottamangayanah, says Krshna to Bhuricravas).—§ 600 (Ghatotkacavadhap.): VII, 174 vv, 7873 (°-Takshakau). - § 603 (Nārāyanāstramokshanap.): VII, 201, 9416 (°anilaramhaeah). - § 605 (Karnap.): VIII, 12, 446 (oprahitair ugrair pancasyair uragair iva); 18, 688 (turagān Goānilaramhasah). — § 607 (Hamsakākīyop.): VIII, 41, 1888 (°sya gatau tuhyāh, so. hamsah).- § 608 (Karnap.): VIII, 59, 2955 (°syeva patato jighrkshoh pannagottamam); 65, 3300 (vajibhir Gopamaih); 77, 3882 (°syeva patato pannagārthe yathā purā); 87, 4468 (yathā); 90, †4679 (nāgaḥ svayaṃ ya āyād G<sup>o</sup>sya vaktraṃ).— § 615u (Skanda): IX, 45 y, 2518 (came to the investiture of Skanda), 2585 ("ananah, sc. the warriors of Skanda); 46, 2669 (gave his favourite son, a peacock, to Skanda).—§ 7170 (Uparicara): XII, 338, 12852 (carried Uparicara up to the welkin). - [§ 730 (Anuçasanik.): XIII, 14δ, 682 (the Valakhilyas by their penances created Suparnam somahartaram, cf. § 45)].--§ 785 (Anugītāp.): XIV, 88, 2635 (rukmapaksho nicitas trikono Goākrtiķ). Cf. Arunānuja, Bhujagāri, Garutmat, Kāçyapeya, Khagarāj, Pakshirāj, Pakshirāja, Patagapati, Patageçvara, Suparna, Tärkshya, Vainateya, Vinatanandavardhana, Vinatāsūnu, Vinatāsuta, Vinatātmaja.

Garuda<sup>2</sup>, name of a vyūha. § 580 (Bhīshmavadhap.): VI, 56, 2404 (formed by Bhīshma).

Garuda, pl. (°āh) (birds of Garuda's race): III, 12245; VIII, †1742 (°-Piçācasayaksha-Rākshasān), 2172 (iva).

Gāruda, adj. ("shaped like the bird Garuda"). § 580 (Bhīshmavadhap.): VI, 56, 2403 (mahāvyūham, formed by Bhīshma).

Garudadhvaja ("having Garuda on his banner") = Kṛshṇa (Vishṇu): II, 30; VII, 2821; XIII, 511, 6987 (1000 names).

garudī, said of Svāhā: III, 14307, 14343.

Garutmat = Garuda: I, 1510, 1517, 8253; II, 51 (iva), 945, 946 (pannagāçanah, took his seat on the flagstaff of Kṛshṇa); III, 550 (Vainateyo yathā pakshī Gon patatām varah), 11734 (abhidudrāva . . . Godn iva pannagam); IV, 1519 (oān iva pannagam), 1572 (vṛkshaṃ Gon vegena, sc. iva), 1681 (nāgam Gon iva); V, 3692, 3703, 3850; VI, 2841 (oān iva vegitah), 3690 (oān iva vegavān); VII, 5052 (chinnau earpāv iva Gotā), 5805 (oān ivākāçe prārthayan bhujagottamaṃ); VIII, 2758 (oān iva pannagaṃ, C. has by error otvān); IX, 3095 (sadrçaṃ hi Gotaḥ), 3271 (dual, yathā); XII, 12317 (pakshirājaḥ, on Himavat), 12850, 12853.

Garutmat, pl. (°ah) (= Garuda, pl.): VI, 4778.

Gatādhvara - Mahāpurusha (Mahāpurushastava).

Gatagata = Çıva (1000 names²).

Gati = Çiva (1000 names<sup>3</sup>).

Gatisattama = Vishnu (1000 names).

Gatitālin, a warrior of Skanda. § 615u (Skanda): IX, 45n, 2569.

Gaura, a mountain. § 575 (Bhūmip.): VI, 12, 445 (°s tu madhyame delpe girir mānahçilo mahān).

Gauraçiras, a muni. § 266 (Çakrasabhāv.): II, 7, 292 (munih, in the palace of Indra).—§ 640 (Rājadh.): XII, 58β, 2094 (munih, among the authors—pranetārah—of rājaçāstras).

Gaurāçva, an ancient king. § 267 (Yamasabhāv.): II, 8, 329 (so B., C. has Go°; in the palace of Yama).

Gauramukha, a disciple of Çamika. § 51 (Parikshit):

 I, 42, 1738, 1740, (1741), 1751, 1752.
 § 56 (do.): I, 50, 1975.

Gauraprshtha, an ancient king. § 267 (Yamasabhav.): 11, 8, 332 (in the palace of Yama).

Gauravāhana, a king. § 287 (Rājasūyikap.): II, 34, 1271 (pārthivah, came to the rājasūya of Yudhishthira).

Gaurī' - Umā: III, 8129 (çikharam vai Mahādovyā G°yāḥ); IV, †2305 (mūrtimatīva G°ī).

Gauri<sup>2</sup>, a goddess in the retinué of Umā. § 506 (Skandayuddha): III, 231, 14562 (followed Pārvatī, i.e. Umā).

Gaurī<sup>3</sup>, the wife of Varuṇa. § 565 (Gālavacarita): V, 117, 3968 (romo... Varuṇaç oa yathā G<sup>o</sup>yām).—§ 768b (Umā-Maheçvarasaṃv.): XIII, 146γ, 6751 (Varuṇasya, sc. aādhvī).—§ 775 (Ānuçāsanik.): XIII, 166a, 7637 (Varunaḥ saha G<sup>o</sup>yā).

Gaurī', a river. § 574 (Jambūkh.): VI, Θλ, 333 (in Bhāratavarsha).

Gauri' - the Earth (so. Nil. and PCR.). § 768b (Umā-Mahecvarasamv.): XIII, 148, 6756.

Gauriça ("the husband of Gauri") = Çiva: XIV, 210.

Gaurihrdayavallabha ("dear to Gauri's heart") = Çiva: X, 258.

Gautama 1 ("descendant of Gotama"), name of one or more rshis. § 22 (Pramadvarā): I, 8a, 962 (came to see the dead Pramadvarū). — § 170 (Dīrghatamas): I, 104, 4194 (the eldest son of Dirghatamas and Pradveshi, 4205 (with his brothers he threw Dirghatamas into the Ganga). - § 191 (Arjuna): I, 123, 4807 (among the seven rshis, present at the birth of Arjuna).—§ 264 (Sabhākriyāp.): II, 4a, 112 (among the munis who were present when Yudhishthira entered his palace).- § 266 (Cakrasabhāv.): II, 7, 298 (Kūkshīvān?, in the palace of Indra).—§ 270 (Brahmasabhāv.): II, 11, 436 (in the palace of Brahman).—§ 275 (Rājasūyārambhap.): II, 17, 698 (Kakshīvatah).- § 277 (Jarūsandhavadhap.): II, 21, 802 (near Rajagrha G. begat, with the çudrā Auçīnarī, the sons Kākshīva, etc.), 803, 804, 805 .-§ 370 (Tīrthayātrāp.): III, 84, 8086 (Brahmarshor Gosya vanam, a tirtha).- § 376 (do.): III, 85, 8263 (among the rshis who expected Yudhishthira on his tirthayatra).—§ 455 (Brāhmamāhātmyak.): III, 185, 12684, 12685, (12691), 12692, (12693), 12698, 12699.—§ 545 (Pativratāmāhātmyap.): III, 298, (16868), (16890).-\$ 602 (Dronavadhap.): VII, 190v, 8727.—§ 615b (Udapāna): IX, 36, 2073 (father of Ekata, Dvita, and Trita).—§ 637 (Rājadh.): XII, 47η, 1597 (among the rshis who surrounded Bhishma).—§ 638b (Ramopakhyana): XII, 49, 1796 (Dadhivāhanapautras tu putro Divirathasya ca | guptas su Gonasid Gangakule 'bhirakshitah'). - § 641 (Rajadh.): XII, 129, 4718 (°sya ca samvadam Yamasya oa), 4719, 4721, (4724). - § 656 (Khadgotpatti): XII, 166β, 6142.-§ 658b (Krtaghnop.): XII, 168, 6298, 6300, 6301, 6302, 6305, 6307; 169, 6317, 6327, 6331, 6332, 6333, 6339; 170, 6342, 6346, 6348, 6350, 6351, 6358, 6362, 6363, 6366; 171 ((6372), 6394, 6396, 6398; 172, 6412, 6415, 6417; 173, 6439, 6441, 6442, 6445 (the story of the ingratitude of G.).-§ 665 (Mokshadh.): XII, 208, 7699 (one of the rshis of the north).—§ 672b (Cakra-Namucisamv.): XII, 226, †8206 (not in the text of B., but mentioned by Nil. as varia lectio, according to NII. the husband of Ahalya). - § 682 (Mokshadh.): XII, 267, 9484 (father of Cirakarin), 9488, 9525 (Medhatithih), 9539, 9541, 9546, 9548 (when Indra had Gautama—Gaya.

violated the wife of G. (i.e. Ahalva. Nil.), he commanded his son Cirakarin to slay her. Cirakarin hesitated to do so, and G. meanwhile repented that he had given the order) .-§ 707 (do.): XII, 319\$, 11783 (had instructed Viçvavasu).— § 717b (Nārāyaņīya): XII, 343, II), ††13205 (the husband of Ahalyā whom Indra violated; G. then cursed Indra to wear a green beard). - § 730 (Anuçasanik.): XIII, 17, 1289 (Cukra communicated the 1000 names of Civa to G.), 1290 (G. again communicated them to Manu Vaivasvata).—§ 733 (do.): XIII, 25, 1691 (questioned Angiras about the tirthas), 1755.—§ 734 (do.): XIII, 26a, 1761 (among the rshis who surrounded Bhishma). - § 743b (Vipulop.): XIII, 41, 2328 ('enasi yan mukto bhaqangaparicihnitah (bhagankao, B.), sc. Indra; "that Gautama had cursed thee, in consequence of which thy body became disfigured with a thousand sex-marks, which, by the Rshi's mercy, were afterwards changed into organs of vision," PCR.). - § 746 (Anuçasanik.): XIII, 66c, 3320 (maharship, ascended to heaven by making gifts of sesame seeds).- § 750b (Bisastainyop.): XIII, 93a, 4416,  $(\beta)$ , (4442),  $(\gamma)$ , (4467),  $(\delta)$ , (4490), 4491 (etymology, B. has (Iotamam), (e), (4523).- § 751b (Capathavidhi): XIII, 94a, 4550,  $(\beta)$ , 4565.—§ 757b (Hastikūţa): XIII, 102, 4845 (°sya munes tāta samvādam Vāsavasya ca), 4846, 4849, (†4854), †4855, (†4856), (†4858), (†4860), (†4862), (†4865), (†4867), (†1871), (†1874), (†1877), (†1880), (†1882), (†1884), 4891, (†4896), (†4899), (†4901), 4901, 4905.—§ 759 (Ânuçāsanik.): XIII, 106δ, 5200.-§ 770 (do.): XIII, 151ι, 7116 (one of the rshis of the north) -- \$ 772e (Pavanārjunasamv.): Indra coveting Ahalya was cursed by Gautama, but, for the sake of righteousness, he was not hurt (himsitah): XIII, 154, 7218. -§ 775 (Anuçasanik.): XIII, 166e, 7668 (one of the rshis of the west).—§ 782g (Guruçishyasamv.): XIV, 35δ, 960.— § 784b (Uttanka): XIV, 56, 1628 (the preceptor of Uttanka), 1629, 1638, (1643), (1616), 1657, 1660 (the husband of Ahalyā); 58, 1707, 1733, 1747.

Gautama ("son of Gotama") = Çaradvat: I, 2435 ("ān milhunam jajne çarastambāc Charadvatah), 5072 (Gotamasya . . . Çaradvān nāma Goāh putrah), 5075, 5077, 5078, 5083 (("), 5088, 5090; V, 2192 (Krpah . . . maharsher Goāt, sc. jajne). 5768.

Gautama<sup>3</sup> ("grandson of Gotama") = Krpa: I, 302, 5070 (carastambs samudbhūtam), 5147, 5433 (Gotamasyānvaye ca carastambde ca), 5688, 7557 (K°); II, 1712, †2402, 2476; III, 12; IV, 1802 (K°), 1803, 1808; V, 5707 (Uttamaujas is pitted against G.), 7585, 7594; VI, †753 (Çaradvatah Çakaih Kırāta-Yavanaiç ca sārdham), 1549, 1602, 1604, 1721, 3234, 3715, 3719, 3720, 3721, 3722, 3723, 3724, 3729, 4358, 4624, 4625, 4627, 5251, 5253, 5273; VII, 797, 1917, 3922, 3940 (K°), 6322, 7000, 7025, 7026, 7029, 7580, 7585, 7588, 7589, 8812; VIII, †201 (Çaradvatah), 329 (Ācāryah), 417, 1038, 1039, 1041, 1043, 1047, 1056, 2614, 2628, 2631, 2633, 2635, 2639, 3080, 5013 (K°, C. has by error Go°); IX, 75, 239, 393 (Çakaiç ca Yavanaih saha), 399, 571 (Ācāryaḥ), 759, 949, 1164, 1603 (K°), 3589; X, 139, 545 (K°); XV, †435, 623 (K°).

Gautama - Civa (1000 names 2).

Gautamī¹ (female descendant of Gotama), name of one or more women. § 270 (Brahmasabhāv.): II, 11, 457 (in the palace of Brahmán). — § 635 (Rājadh.): XII, 38, 1397 (maharshīn iva G°ī, cf. Gautamī³). — § 719b (Gautamī-lubdhakavyāla-Mṛtyu-Kālasamv.): XIII, 1, 16 (samvādam Mṛtyu-G°yoḥ kāla-lubdhakapannagaiḥ), 17, 18, (21), (†26), (†29), †30, (†31), 33, 77, (78), 80.

Gautami, a river. § 775 (Ānuçāsanik.): XIII, 186a, 7647.

[Gautami-lubdhaka-vyāla-Mṛtyu-Kāla-sam-vāda(h)] ("the conversation between Gautami, the fowler, the serpent, Death, and Time"). § 719b (Ānuçāsanik.):

Bhīshma said: An old brahman lady named Gautamī found her son dead, bitten by a serpent; an angry fowler, Arjunaka, bound the serpent with a string and brought it before Gautamī; she told him to release it, as brahmans do not harbour resentment, and there is no good in tormenting and killing an enemy: the fowler mentioned how Indra killing

Gautamī' (do.) - Jatilā: I, 7265 (Jo, married seven rshis).

Gautami' (do.) = Krpi: I, 5115, 5182.

killing an enemy; the fowler mentioned how Indra killed V<sub>T</sub>tra and Mahadova destroyed a sacrifice. The serpent said that M<sub>T</sub>tyu had sent him on this errand. M<sub>T</sub>tyu (masc.) appeared and said that Kāla (Time) was the real promoter; Sūrya, etc. (a) are created and destroyed by Kāla. Kāla came and said that it was the child's karman (deeds in the past) that was the cause; this was approved of by Gautamī and the fowler.

Gautaminandana ("the son of Gautami, i.e. Krpi") = Açvatthāman: VII, 6847.

Gautamīsuta (do.) — Açvatthāman: VII, 6857, 7131, 7161. Gavāksha¹, a monkey chief. § 535 (Setubandhana): III, 283, 16272 (golāngulaḥ, came to Rāma with 60,000 crores (koṭi) of monkeys).

Gavāksha<sup>2</sup>, a Gandhāra warrior, son of Subala and brother of Çakuni. § 585 (Bhīshmavadhap.): VI, 90σ, 3997 (slain by Irāvat, cf. Gaja).—§ 600 (Ghatotkacavadhap.): VII, 157π, 6944 (read with B.: Çakuner bhrātaro vīrā Gavākshaḥ... tāḍayan, among five brothers of Çakuni who were slain by Bhīmasena, C., however, has only three names).

Gavalgana, the father of the sūta Sañjaya. § 81 (Sañjaya): 1, 63, 2426.

Gāvalgani = Sanjaya, q.v.

\*Gavām aya(h), name of a sacrifice: III, 8176; XIII,7128. Gavām bhavana(m), a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6020.

Gavām loka(h), v. Goloka.

**Gavām pati(h)** = Çiva: VII, 9526, 9540; VIII, 1451; XIII, 1186 (1000 names  $^{2}$ ).

Gavām pati(h)2 - Sūrya (the Sun): III, 192.

Gavām tīrtha(m), a tīrtha. § 379 (Tīrthayātrāp.): III, 95. 8512.

Gavaya, a monkey chief. § 535 (Setubandhana): III, 283, 16271 (together with Gaya he came to Rāma with 100 crores (koți) of monkeys).

Gaveshana, a Vrshni prince. § 232 (Svayamvarap.): I, 186, 6999 (came to the svayamvara of Draupadi).

Gavija, a muni. § 745 (Cyavanop.): XIII, 51, 2709, 2712 ("born of a cow," PCR.).

Gavijāta = Gavija: XIII, 2682, 2688 ("born of a cow," PCR.).

Gavishtha, an Asura. § 93 (Amçavat.): I, 65, 2538 (among the sons of Danu).—§ 130 (do.): I, 67, 2670 (mahdsurah, incarnate as king Drumasena).

Gaya', an ancient king, son of Amūrtarayas. § 5 (Anukram.):

I, 1a, 220 (in Nārada's enumeration of deceased kings).—
§ 11 (Parvasangr.): I, 2, 441 (yajnāvibhūtic ca Gosya, all. to
§ 381).—§ 61 (Sarpasattra): I, 55, †2100 (osya yajnā, comparison).—§ 243 (Vidurāgamanap.): I, 205, 7492 (unavarau . . . Goāt).—§ 267 (Yamasabhāv.): II, 8, 329 (in the palace of Yama).—§ 378 (Tīrthayātrāp.): III, 94, 8504 (has practised austerities and visited tīrthas).—§ 379

308 Gaya-Ghatotkaca.

(do.): III, 95, 8518 (mahīdharam . . . abhieamskṛtam . . . Gens), 8527 (Amurtarqyasam).—§ 381 (Tirthayatrap.): At Brahmasaras the rajarshi G., the son of Amurtarayas, many times performed sacrifices distinguished by hundreds of mountains of food and thousands of lakes of clarified butter, many hundred rivers of curds, and streams of curries by the thousand; at the time when the gifts (dakshindh) were given nothing could be heard but the chaunting of the Vedas (brahmaçabdena) und in all lands people sung these songs: "In the sacrifice of Gaya," etc. (v. 8535-8539a): III, 95. 8528, 8535, 8536, 8539 (°yajūs).—§ 403b (Payoshnī): III, 121. 10297 (performed sacrifices on the Payoshni), 10300, 10303.- § 552 (Goharanap.): IV, 565, 1768 (came to see the fight between Bhishma and Arjuna). - § 562 (Bhagavadyānap.); V, 83η, 2946 (among the rshis who worshipped Krshna).- § 595 (Shodaçaraj. v. Mandhatr): VII, 62, 2281 (vanquished by Mandhatr). — § 595 (Shodagaraj.): G. Amurtarayasa did not eat anything during a hundred years but remains from libations of clarified butter. Agai officied to grant him a boon. G. then desired to have a thorough knowledge of the Vedas through ascetic penances, etc., inexhaustible wealth without injury to others, always to be able to make gifts to brahmans, and to have sons begotten of wives of his own order. (Description of his sacrifices and gifts.) In his horse-sacrifice the sacrificial stakes were of gold decked with gems, and were given to the brahmans, etc. His sacrificial altar was 30 yojanas long by 26 yojanas broad and 24 yojanas high, of solid gold, decked with pearls, etc.; upon the completion of that sacrifice twenty-five hills of food remained and also many lakes and rivulets of savoury drinks, etc. In consequence of his glory [the place named] Gaya became renowned in the three worlds; there is the eternal-making banyan-tree (vatac cakshayyakaranah) and Brahmasaras: VII, 66, 2334 (Amurtarayasam), 2235, 2239, 2345, 2346, 2348, 2350. - § 615: (Saptasārasvata): IX, 38, 2205 (performed a sacrifice in Gaya), 2206.—§ 6326 (Shodaçarāj. v. Māndhātr, cf. § 595): XII. 29, 981 (vanquished by Mandhatr).- § 632 (Shodaçarāj., cf. § 595): XII, 29,  $1004(\bar{A}$  murtarayasam), 1005,  $1011(\bar{A}$  murtarayasah). -§ 677 (Mokshadh.): XII, 235, 8600 (gave the earth to the brahmans). - § 761 (Anuçasanik.): XIII, 1157, 5661 (among the kings who abstained from meat during the month of Karttika). Cf. Amurtarayasa (III, 8527, 10293; VII. 2334; XII, 1004, 1011).

Gaya<sup>2</sup>, a sacred mountain. § 370 (Dhaumyatīrthak.): 111. 87, 8304 (tasyām—i.e. in the east—girivarah punyo Gov rājarshisatkrtah çivam Brahmasaro yatra).—§ 595 (Shodaçarāj. v. Gaya): VII, 68, 2353 (?, yasya—i.e. king Gaya's—prabhāvāe ea Gayas trishu lokeshu viçrutah | vafaç eakshayyakaranah punyam Brahmasaraç ea tat). Cf. Gayā, Gayaçiras.

Gaya', a monkey chief. § 535 (Setubandhana): III, 283a, 16271 (together with Gavaya he came to Rāma with 100 crores (kofi) of monkeys).

Gaya, pl. (°ak), a people, the inhabitants of Gayā. § 295 (Dyūtap.): II, 52, 1872 (among the peoples who brought tribute to Yudhishthira).—§ 615i (Saptasārasvata): 1X, 38, 2205.

Gayā, a sacred place (the present Gayā). § 249 (Arjunavanavāsap.): I, 215, 7818 (visited by Arjuna). — § 370 (Tīrthayātrāp.): III, 84, 8061 (tatrākshayavato nāma trishu lokeshu vigruta), 8074, 8075 (sahtavyā bahavaḥ putrā yady opy sho Gayām vrajet | yajeta vāgvamedhena nīlam vā vreham uterjet). — § 377 (Dhaumyatīrthak.): III, 87, 8305 (do.).— § 733s

(Açmaprehtha): XIII, 25, 1728.— § 735 (Ānuçāsanik.): XIII, 29, 1917.— § 749 (do.): XIII, 88, 4253 (b.: sehtaryā bahavaḥ putrā yady apy eko Gayām vrajet | yatrāsau prathito lokeshvakshayyakarano vafaḥ). — § 766 (do.): XIII, 125β, 5967.— § 775 (do.): XIII, 166 a, 7655.

Gayaçiras, a hili near Gayā. § 377 (Dhaumyatīrthak.):
III, 87, 8307 (yatrāsau kīrtyats viprair akshayyakaraņo vafaķ).
—§ 379 (Tīrthayātrāp.): III, 95, 8519 (nagaķ, visited by Yudhishţhira on his tīrthayātra). — § 757m (Goloka): III, 102 a, 4888.

Gayana, a warrior of Skanda. § 615s (Skanda): IX, 45 v 2569.

Gāyantikādvāra, name of a place. § 565 (Gālavacarita): V, 111, 3836 (in the north, B. has Gangamahādrāram).

Gäyanti tvām gāyatrinah - Civa (1000 names').

Gāyatrī, name of a metre, and also of a certain verse (— Sāvitrī?). § 289 (Arghāharaṇap.): II, 38, 1395 (chandasāṃ mukhaṃ).—§ 370 (fīrthayātrāp.): III, 85, 8172.
—§ 472 (Mārkaṇdeyas.): III, 200, 13432 (dovim Goim Vedamātaraṃ = Sāvitrī?, but cf. the note of PCR.).—§ 574 (Jambūkh.): VI, 4, 172, 173 (the universe consisting of nineteen classes of beings and five elements is spoken of as the G. (of twenty-four aksharas).—§ 576 (Bhagavadgītāp.)): VI, 34, 1239 (Goi chandasām aham, sc. domi, says Kṛshṇa).—§ 603d (Tripura): VII, 202, 9567 (Çiva made the G. and the Sāvitrī his reins).—§ 606 (Tripurākhyāna): VIII, 34, 1489 (Çiva made the G. his goad-string).—§ 772b (Pavanārjunasaṃv.): XIII, 153, 7204 (kanyayā, spoke from heaven to Arjuna Kārtavīrya).

Gāyatrī' - Çiva (1000 names').

Gäyatryāh sthāna(m), a tīrtha. § 370 (Tīrthayātrūp.): 111, 85, 8171

Ghanaupama - Civa (1000 names) (only C.).

Ghatajānuka, a muni. § 264 (Sabhākriyāp.): II, 4a, 108 (only B., C. has Varajānukah)

Ghapta = Qiva (1000 names1).

Ghantakarna, a companion of Skanda. § 615u (Skanda): IX, 45, 2526 (given to Skanda by Brahmán).

Ghantāmālāpriya = Civa (1000 names1).

Ghantin = Civa (1000 names1).

Ghatasrnjaya, pl. (°as), a people. § 574 (Jambūkh.): VI, 9, 371 (in the south).

Ghatin = Çiva (1000 names1).

Ghatodara, an Asura. § 268 (Varunasabhāv.): II, 9, 366 (among the Daityas and Dānavas in the palace of Varuna).

Ghatotkaca, a Rakshasa, son of Hidimba and Bhimasena Pandava. § 4 (Anukram.): I, 1, †197 (Derarajena dattam divyām çaktim vyamsitām Mādharena Gos Rūkshase, all. to § 600), †198.--§ 11 (Parvasangr.): I, 2, 381, 536.--§ 71 (Adivamçavataranap.): I, 61, 2255 (son of Hidimba and Bhimasena). — § 84 (do.): I, 64, 2452 (do.). — § 159 (Pūruvamç.): I, 95, ††3838 (do.).—§ 214 (Hidimbavadhap.): I, 155, 6079 (born to Bhimasena by Hidimbā, etymology of his name), 6080, 6082.- 317 (Arjunabhigamanap.): III, 19, 570 (Hidimbam agratah yasyam jato Goah, all. to § 214).—§ 423 (Gandhamādanapr.): III, 144, 11009, 11010; 145, 11016, (11019), 11021 (carried Draupadi). — § 483 (Saugandhikāh.): III, 155, 11412 (do.).—§ 435 (Jatāsuravadhap.): III, 157, 11457.- § 437 (Yakshayuddhap.): III, 160, 11671.—§ 448 (Ajagarap.): III, 176, †12836 (G. and his followers carried the Pandavas, Krshna, and the brahmans). - § 449 (do.): III, 17.7, †12353 (ednucaram). — § 569 (Bhagavadyanap.): V, 141, 4798 (çamitrap karishyati, ac. in

the battle represented as a sucrifice). - § 571 (Ulukadūtāgamenap.): V. 162, 5591 (Raksharah, in the army of Yudhishthira). - § 578 (Bhishmavadhap.): VI, 45", 1711 (fights with Alambusha). - § 580 (do.): VI, 57x, 2454 (Rakehasah), 2458; 58°, 2475 (fights with Duryodhana) .-§ 581 (do.): VI, 6416, 2863, 2868 (creating illusions he fights with Bhagadatta), 2887, 2889, 2892.- \$ 582 (do.): VI, 72, 3170 (Rūkshasah).—§ 583 (do.): VI, 75a, 3283 (do.). - § 584 (do.): VI, 83, 3670 (fights with Bhagadatta). -§ 585 (do.): VII, 870, 3867 (Rākshasah); 91, 4065 (Bhaimasenih), 4072 (fights with Duryodhana, etc.); 92, 4105, 4111 (fights with the Vanga king, etc.); 93, 4154 (Rakshasendram), 4157 (rescued by Bhimasena, etc.); 94. 4187, 4218, 4222 (fights with Acvatthaman), 4228 (oprayukta, ec. māyā), 4230; 95, 4233, 4237, (δδ), 4254 (Rākshasah), 4294, 4316 (pitaputrau . . . Bhimasena-Ghoau). - § 586 (do.): VI, 99ζ, 4510 (Rākshasaḥ); 101θ, 4586.—§ 587 (do.): VI, 109 e, 5075; 111, 5176 (fights with Durmukha); 118 v, 5554: 119 w. 5587. - § 589 (Dronabhishekap.): VII, 8 n. 227; 10. 377 (sadyo Vykodarāj jālaķ . . . māyāvī Rākshasaķ).—§ 592 (Samcaptakavadhap.): VII, 230, 1022 (proceeded against Drona, description of his horses),  $(\pi)$ , 1037 (on his standard there was a vulture),  $(\rho)$ , 1040 (possessed the bow Paulastya); 25. 1123 (fights with Alambusha) .- § 593 (Abhimanyuvadhap.): VII. 35 à. 1509. - § 599 (Jayadrathavadhap.): VII, 95, 3536 (Rūkshasam, attacked by Aläyudha); 96, 3568 (fights with Alayudha); 109, 4099 (encounter with Alambusha), 4100, 4104, 4120 (Haidimbah), 4127 (slew Alambusha), 1132; 111v, 4283; 114v, 4502 (pierced Krtavarman). - § 600 (Ghatotkacavadhap.): VII, 153 a, 6629 (pierced by Duryodhana); 154 \(\beta\), 6652 ( Rakshasah); 156,6794 ( Rakshasendram), 6796, 6800 (māyām Gho vinirmitām), 6801, 6804, 6807, (6821). 6829, 6833, 6840, 6857, 6859, 6866, 6867, 6882, 6915 G.'s son Anjanaparvan is slain by Açvatthaman, and G. himself is defeated by the same); 158 x, 7013 (Rakshasak); 166, 7411, 7414, 7417 (Rākshasendram), 7426, 7432, 7436 (Rākshasendram, defeated by Acvatthaman); 173, 7810 (Rākshasūt), 7813, 7814, 7820, 7829, 7834, 7835, (7838) (Krshpa urged Gh. to proceed against Karna); 174, 7844, 7853, 7855, 7858, 7860, 7863, 7866, 7869, 7871, 7872, 7875, 7878, 7880, 7882 (cucounter with Alambusha, whom Gh. slew); 175, 7890 (Rākshasah), 7923, 7924 (prāduç cakre tato māyām Rākshasīm Rūkshaseçrarah), 7927, 7931 (māyām Gho vinirmitām). 7932. 7934, 7935, 7938, 7939, 7940, 7945, 7959, 7961, 7967, 7969, 7971, 7972, 7974, 7980 (encounter with Karna); 176, 8017 (yadrcena), 8021 (yatha), †8022; 177, 8037, 8038, 8042, 8044 (encounter with Alayudha); 178, 8074, 8077, 8085, 8094 (slew Alayudha); 179, 8115, †8126, 8132, †8145, †8153 (Gh. again proceeded against Karna, who slew him, hurling the dart which was given to him by Indra, and with which he had intended to slay Arjuna); 180, 8184 (hatam), 8190 (çaktim Ghoenemam vyamsayitva), 8192, 8199, 8212 (mentioned among the slain); 181 ôô, 8238 (nihatah, has hated the brahmans and the sacrifices); 182 ee, 8252 (sā çaktir Vasudevens vyamsitā ca Ghos), 8253, †8255, †8256, 8258, (111), 8288 (°e vyamsitām, sc. çaktim); 183, 8303 (hatvā), 8311 (°vadhina), 8312 (hate), 8326 (Rakshasendre) .- § 601 (Dronavadhap.): VII, 184, 8363 (nihate). - § 604 (Karnap.): VIII, 3, 63 (has been slain by Kurna); 5ζ, 135 (has slain Alambusha); 9. 299 (°m Rākshasendram Çakraçaktyā nijaghnivān, sc. Karņa). -\$ 605 (do.): VIII, 35, 1635 (hatah).-\$ 608 (do ): VIII, 50, 2406 (hate . . . Rukshase). - § 609 (Calyap.): IX, 2, 79 (Rakshasam). - § 615 (Gadayuddhap.): IX. 61, 3421

(cadhārtham Pāṇauputrasya yācitām çaktim eva ca | G°c cyamsayatāḥ, sc. Kṛshṇa).—§ 620 (Çrāddhap.): XI, 28β, 792 (Rākshasendram, his body is cremated).—§ 789 (Putradarçanap.): XV, 32θ, 875 (Rākshasaḥ, among the dead warriors who, summoned by Vyāsa, arose from the Gangā).—§ 795 (Svargārohaṇap.): XVIII, 5λ, 150, 174 (after death Gh., etc., entered the gods and Yakshas),

Cf. also the following synonyms:-

Bhaimaseni, Bhaimi, Bhīmasenasuta, Bhīmasenātmaja, Bhīmasūnu, Bhīmasuta, q.v.

Haidimba ("the son of Hidimba"): III, 11009, 11017, 11415; V, 5926 (Bhaimasenih . . Rākehaseçvarah), 7599; VI, 2476, 2873, 2883, 3559 (Rākehaseçvarah), 3663 (Rākehasendrah), 3665, 3678, 3950, 93, 4114, 4149, 4153, 4231, 4248, 5177; VII, 540 (Rākehaseu raudrakarmāņau H°ālambushau), 4101, 4113, 4117, 4120 (Gh°), 6841, 7435, 8031, 8034, 8078, 8133, 8178; 8184, 8185, 8236, 8237, †\$254, 8305, 8315, 8332.

Haidimbi (do.): VII, 4097, 4123 (C. has by error Haidamo, 6822 (do.), 6823 (do.), 6898, 6908, 7819, 7822, 7828, 7841, 7856, 7868, 8002, 8012, 8073, 8093, 8105.

Rakshas, Rākshasa, Rakshādhipa, Rākshasapungava, Rākshaseçvara, Rākshasendra, q.v.

Ghatotkacasuta ("the son of Ghatotkaca") = Añjanaparvan: VII, 6808, 6815.

Ghatotkacavadha ("the slaughter of Ghatotkaca"). § 10 (Parvasangr.): I, 2, 339 (i.e. Ghatotkacavadhaparvan).

[Ghatotkacavadhaparvan (°va)] ("the section including the slaughter of Ghatotkaca," the 76th of the minor parvans of Mhbhr.; cf. Ghatotkacavadha). § 600: THE NIGHTLY COMBAT AFTER THE FOURTEENTH DAY: A dreadful battle took place between the Pancalas and the Kauraras. Duryodhana penetrated into the midst of the Pandava host, and caused an immense slaughter. Bhimasena, etc. (a) & Duryodhana; Yudhishthira made Duryodhana insensible; Drona advanced to the rescue of Duryodhana; the Pandavas & Drona (VII, 153). Arjuna, etc. (β) & Drona. (Description of the awful night) (VII, 154.) Dhrtarashtra asked Sanjaya about the buttle (7). Sanjaya related: Drona slow the Kaikeyas and the sons of Dhrshtadyumna, etc., and Cibi; Duryodhana sent Drong a driver for his chariot; the Kalinga prince attacked Bhims (and Vicoka) and was slain by Bhims with his bare fists); Karna and Dhruva (the brother of the Kalinga prince) & Bhima, who slew Dhruva with his fist, and then Javarata with a slap of his palm; Çakuni rescued Karna; Dhrtarüshtra's sons & Bhima; Durmada mounted the chariot of Dushkarna; then, before the eyes of Karna, etc. (3), Bhima, by a kick of his foot, caused that chariot to sink into the earth, and with his fists crushed Durmads and Dushkarns. All the kings fled away; Bhima repaired to Yudhishthira; Nakula, etc. (e) paid their adorations to Bhīma. The Dhārtarāshtras + Drona & Bhims (VII, 155). Somadatta rebuked Sütyaki for having slain Bhūricravas while sitting in praya (ζ); Sātyaki's reply Somadatta + Duryodhana and Cakuni & Satyaki + Dhrehtadyumna; Somadatta was carried away by his driver. Drona & Satyaki + Yudhishthira, etc. (0); the Pandava host fled away; Arjuna + Bhima (+ Viçoka) + the Pañcalas, etc. (i) & Drona + Acvatthaman. Ghafotkaca (description of his chariot) + Ra. & Accetthaman; description of the battle of Ra.; the sons of Dhrtarashtra, etc., and Karns fled away, but not Acratthaman, who soon dispelled the illusive creations

of Ghatotkaca: Acresthaman & Ghatotkaca + the latter's son Anjanaparvan, who was slain by Acratthaman; Ghatotkaca created illusions; Acvatthaman invoked the Vajra weapon and then the Vayavya weapon; the followers of Ghatotkaca were Paulastyas and Yatudhanas. Duryodhana was afraid of them, but quieted by Açvatthaman he urged Çukuni to proceed against Arjuna with Karna, etc. (x), and a great force; and he should also slay Bhima, etc. (A). Cakuni proceeded quickly. Ghatotkaca & Aquatthaman, who burnt u full akshauhini of Ra. troops and destroyed the chariot of Ghatotkaca, who mounted Dhrehtadyumna's chariot. Bhimasena + Ghatotkaca + Dhrshtadyumna, etc.  $(\mu)$ , & Açvatthaman, who destroyed the Ra. host and caused a river of blood, and slew Drupada's son Suratha, and then Suratha's younger brother Catruniaya. etc. (v); Ghatotkaca was made insensible by Acratthaman and borne away by Dhrshtadyumna; Yudhishthira's chariots turned away. Si., G., Pc., N., birds, P., etc., Aps., and the gods applauded Acvatthaman (VII, 156). Beholding the sons of Drupada and Kuntibhoja and Ra. in thousands slain by Acvatthaman, Yudhishthira, etc. (f), set their hearts firmly on battle. Somadatta & Yuyudhana + Bhima, who made Somadatta insensible, and slew Pratipa's son Bahlika (the father of Somadatta), ten sons of Dhṛtarāshṭra; Nāgadatta, etc. (o), & Bhima, who slew them. Vykaratha (the brother of Karna) & Bhima, who slew him, and thereupon seven brothers of Cakuni, and pressed Catacandra down into the earth. Cakuni's five brothers, Garāksha, etc. (π) & Bhima, who slew them. Yudhishthira & Drona; Yudhishthira began to slay the Ambashthas  $(\rho)$ ; Drona and Yudhishthira employed the Vayavya weapon; then Drona employed the Varuna, Yamya, Agneya, Tvashtra, and Savitra, which were all baffled by Yudhishthira; then Drona invoked the Aindra and the Prajapatya weapons, and Yudhishthira the Mühendra; then both employed the Brahma weapon. Drona (with the Vayavya weapon, abandoning Yudhishthira) & Drupada's division, who fled, but were rallied by Arjuna and Bhima, who attacked Drona from two sides, and were followed by the Kaikayas, etc. ( $\sigma$ ). The Kurus fled; Drong and Duryodhang in vain tried to rully them (VII, 167). Duryodhana urged Karna to defeat the Pāṇdavas (Pāñcalas, etc. (7)); Karņa vowed to slay Arjuna, etc. (v), and was ridiculed by  $K_rpa$  ( $\phi$ ), who said that Dhrshtadyumna, etc.  $(\chi)$ , were all fighting for the Pandavas; Karna vowed to cut off Krpa's tongue if Krpa addressed him again in the same strain, naming Duryodhana, etc.  $(\psi)$ , as invincible, and saying that Bhishma, etc. (w), had been slain by the work of destiny (VII, 158). Acratthaman in rage rebuked Karna (aa); Duryodhana and Krpa pacified Karna and Acvatthaman. Karna & the Pandavas + Pancalas, who were vanquished and slaughtered. Urged by Duryodhana, Açvatthāman, etc. (ββ), & Arjuna in order to rescue Karna; Arjuna slew the steeds and driver of Karna and made him loose his bow; Karna took shelter in Krpa's chariot. Duryodhana (rallying the troops) & Arjuna; Krpa urged Acvatthaman to proceed against Arjuna. Acvatthaman made Duryodhana desist from an encounter with Arjuna; Duryodhana urged Acceptation to slay the Pancalas and the Somakas (VII, 159). Acvathaman said that he, etc. (77), could destroy the foe within the twinkling of an eye, and promised to fight with the Pañoalas, etc. (88). Açvatthaman routed the Pañoalas, etc. Dhrshfadyumna & Açvatthaman; Si. and Ca., etc., applauded them: Acvatthaman cut off the bow, the standard, the drivers, and the steeds of Dhrshtadyumna; the Pañcalas and Synjayas fied away (VII, 160). Yudhishthira and

Bhima & Acratthaman + Duryodhana; Yudhishthira slew the Ambashihas, etc. (28), Bhima the Abhishahas, etc. (ce), Arjuna the Yaudheyas, etc. (55). Drong employed the Vayavya weapon; the Pañcalas fled, but were rallied by Bhima and Arjuna, who attacked Drona from both sides together with the Spnjayas, etc.; the Kauravas fled; Duryodhana and Drona endeavoured in vain to rally them (VII, 161). Sūtyaki (with white steeds of the Sindhu breed) + Bhīmasena & Somadatta (Bāhlīka's son), who was slain by Sātyaki. Yudhishthira + Pandaras + Prabhadrakas & Drona; Drona and Yudhishthira employed the Vayarya weapon. Krshna dissuaded Yudhishthira from fighting with Dropa; he should go to Duryodhana, Arjuna, and Bhima (VII, 162). Drona, etc. (17), afflicted one another and the troops; both armies were dejected. The remnants of the slaughtered army were once more disposed in array; Drona in the van, Calya in the rear, Acratthaman and Cakuni on the right and left flanks; Duryodhana protected all the troops. Duryodhana ordered his troops to take up lighted lamps and torches. D., R., G., D.-r., V.-D., Aps., N., Y., U., and K. also took up lamps, and many lamps came from Narada and Parrata for Duryodhana's sake. (Description); the glare reached the skies, and awakened by it, D., G., Y., R., etc., and Aps. came there (VII, 163). Duryodhana appointed his brothers Vikarna, etc.  $(\theta\theta)$ , to protect Drona from the rear; Krtavarman should protect his right wheel, and Cala his left. The remnants of the Trigartas he placed in the van; especially Drong should be protected against Dhrshfadyumna; "Karna will vanquish Arjuna, Bhimasena, and others." Arjuna & the Kauravas; Açvatthaman & the Pañcala ruler; Drona & the Srajayas (VII, 164). Yudhishthira commanded all his warriors to proceed against Prona alone. The Pañcalas & the Somakas & Drona; Krtavarman & Yudhishthira (advancing against Drona); Yuyudhana & Bhuri; Karna & Sahadeva (advancing in order to get at Drona); Duryodhana & Bhīmasena; Çakuni & Nakula; Krpa & Çikhandin; Duhçasana & Prativindhya; Acvatthaman & Ghatutkaca; Vrshasena & Drupada (advancing against Drona); Çulya & Virața (advancing in order to slay Drona); Citrasena & Nakula's son Catanika (advancing in order to slay Drona); Alambusha & Arjuna; Dhrshtadyumna & Drona, etc.; Yudhishihira retreated, and Kriavarman once more began to protect the wheel of Drona's chariot (VII, 165). Bhūri & Sātyaki who slew him. Açvatthāman & Sātyaki; Ghatotkaca & Acvatthaman, who swooned away, but then made Ghatotkaca insensible, who was borne away by his charioteer. Bhima crushed the steeds, the charioteer, and the chariot of Duryodhana, who ascended Nandaka's chariot, and was regarded as slain, also by Yudhishthira. who rushed to Bhima. The Pañoalas, etc. (11), & Drona (VII, 166). Karna & Sahadeva, who was worsted by Karna, who touched him with his bow and scoffed at him (kk), but did not slay him, recollecting the words of Kunti; Sahadeva ascended the chariot of the Pañcala prince Janamejaya. Virata & Calya, who deprived him of his chariot and then slew Virāja's brother Catānīka; once more Virāja (ascending Catanika's chariot) & Calya, who made him insensible; Virata was carried away by his charioteer; the host fled away. Alambusha (with terrible-looking Piçacas of equine faces yoked to his chariot; description) & Arjuna (+ Krshna), who vanquished him; Alambusha fled away. Arjuna quickly proceeded towards Drona, slaughtering men, etc.; they all fled (VII, 167). Citrasena (Dhartarashtra) & Nakula's son Catantka, who vanquished him; Citrasena ascended

Krtavarman's chariot: Vrshasena & Drupada, who swooned and was carried off by his charioteor: Vrshasena caused a great slaughter among the Pañcalas and the Somakas, and then proceeded to Yudhishthira. Duhçasana (Dhartarashtra) & Prativindhya, who was vanquished by him and rescued by his brothers, ascended the chariot of Sutasoma and continued to fight Duhcasana, to whose assistance many warriors rushed, and a fierce battle ensued (VII, 168). Nakula & Cakuni, who was carried away by his charioteer; Nakula proceeded towards Cikhandin (proceeding towards Drona) & Krpa; (Cikhandin was carried away by his charioteer); the Pañcalas and Somakas surrounded him, and Dhytarashtra's sons surrounded Drona. A battle commenced once more (description) (VII, 169). Dhrshtadyumna (+ the Pañcalas and Pandavas) & Drona; D., G., and Da. wished prosperity to Drona: Karna, etc. (λλ) (in order to rescue Drona) & Dhrshtadyumna: Dhrshtadyumna & Drumasena, whom he slew: the six chariot warriors & Dhṛshṭadyumna; Sātyaki (in order to rescue Dhrshtadyumna) & Karna; the sons of Dhrtarashtru+Karna+ Karna's son Vrshasena & Dhrshiadyumna + Satyaki : Gandiva was heard, and the sound of Arjuna's chariot. Karna counselled Duryodhana to encompass and slay Dhrehtadyumna and Satyaki; Duryodhana dispatched Çakuni with a large force (also Duhçasana, etc. (μμ)) against Arjuna, to slay Arjuna, etc. (vv); a great fight commenced. Cakauni, etc., & Satyaki; Drona & Dhrshtadyumna + the Pañcalas (VII, 170). Sātyaki was surrounded by many leaders of the Kuru army; Duryodhana & Yuyudhana, who forced him to fly away (having mounted the chariot of Krtavarman), and routed the foes with whom he was engaged. Arjuna & Cakuni (+ his son Ulūka), whom he deprived of his chariot; Cakuni ascended the chariot of Uluka; Arjuna slew the Kuru army. Krshna and Arjuna blew their conches. Dhrshtadyumna & Drona, whom Dhrshtadyumna checked and caused an immense carnage. Dhrshtadyumna, etc. (ff), blow their conches (VII, 171). Duryodhana in anger addressed Drona and Karna (ov), who furiously attacked and routed the Pandava army; Drona, etc.  $(\pi\pi)$ ; the Pandava host fled, throwing down their torches before the eyes of Bhimasona, etc.  $(\rho\rho)$ , pursued by Drona and Karna; Arjuna and Krshna rallied the retreating troops (oo); a wild battle ensued between the Kurus (especially Drona and Kurna) and the Pandavas (especially Yudhishthira) (description) (VII, 172). Karna & Dhrshtadyumna, who was deprived of his chariot by him, but then slew his steeds and ascended the chariot of Arjuna and desired to proceed, but was stopped by Yudhishthira. Karna routed the Pañcalas, who, with the Somakas, attacked Karna. Meanwhile Karna's charioteer had yoked other white steeds of the Sindhu breed to his chariot. The Pancala host (and the Synjayas) fled (description); others, only observed by Drong, fled away on all sides. Yudhishthira and Arjuna (and Krshna) conversed about Karna; Arjuna asked Krshna to proceed towards Karna. Kṛshṇa said that none except Arjuna and Ghatotkaca could encounter him; but Arjuna must not do it, as long as he had the lance given him by Indra; "but Ghatotkaca (who had celestial weapons, as also those used by Ra. and As.), would vanquish Karna." They prevailed upon Ghatotkaca to encounter Karna (77); "thou, O Ghatotkaca, Sātvaki, and Bhimasena are the foremost among all our warriors; Sātyaki will protect thy rear." Ghatotkaca & Karna (VII, 173). Duryodhana urged Duhçasana to protect Karna against Ghatotkaca. Meanwhile the Ra. Jatasura's son Alambusha said to Duryodhana that he wished to slay the Pandavas in

order to avenge his father, whom they had slain, performing some Ru.-slaying incantations. Duryodhana urged him to slay Ghafotkaca. Alambusha & Ghafotkaca; both resorted to their power of illusion (vv); Ghatotkaca slew Alambusha and threw his head upon Duryodhana's chariot, promising that he should also see the slaughter of Karna and then his own. Ghatotkaca & Karna (VII, 174). Requested by Dhrtarashtra, Sanjaya described Ghatotkaca's person, armour, weapons, and chariot; then the encounter between Karna & Ghajotkaca, who employed Ra.-illusion, and even destroyed the celestial weapon of Karna; a Vayavya weapon was employed by Kurna to destroy clouds; Ghafotkaca was once seen on a chariot, created by illusion, yoked with a number of asses, looking like elephants, and having the faces of Picacas; Ghatotkaca employed an açani of Rudra's workmanship, furnished with eight wheels; there appeared many Ra., Pc., and Yātudhānas, etc. (VII, 175). Meanwhile, the Ra. Alüyudha, with many thousands of Ra., came to Duryodhana, and said that he wished to avenge his kinsmen Baka and Kirmira, and his friend Hidimba, and the marriage of Hidimba, by slaying all the sons of Kunti, especially Bhima, with Krshna, Ghatotkaca, etc. Duryodhana urged him to slay Bhima. Aluyudha's churiot, steeds, weapons, etc., were pretty much as those of Ghatotkaca's (description) (VII, 176). The Kurus with Duryodhana welcomed Alayudha, having been (with *Drona*, etc.  $(\phi\phi)$ ), very anxious about *Karna*, who was engaged with Ghatotkaca. Alayudha & Ghatotkaca (abandoning Karna); Karna & Bhimassna; Bhima (disregarding the advancing Karna) & Alayudha (abandoning Ghatotkaca) + all the other Ra. (who fled away); the Ra. attacked the elephants, the Pañedlas, and the Srňjayas. Krshna urged Arjuna to proceed in Bhīma's wake, and to let Dhṛshṭadyumna, etc.  $(\chi \chi)$ , proceed against Karna, Nakula, etc.  $(\psi \psi)$ , slay the other Ra.; Arjuna himself should resist Drona's division; then Krshna dispatched Ghatotkaca to protect Bhimasena (VII, 177). Ghatotkaoa (ubandoning Karna) & Alayudha (brother of Baka). Meanwhile, Yuyudhāna, etc. (ωω), & the Rā. of Alāyudha; Arjuna shot many kehatriyas, Karna many Pancalas headed by Dhrshtadyumna, Çikhandin, etc. Bhīma + Nakula, etc. (aaa) (having slain the Rū.) & Karņa; the Pāncālas & Drona; Alūyudha resorted to his power of illusion, and so did Ghatotkaca, who cut off the head of Alayudha and threw it down before Duryodhana, who, with all his troops, became full of anxiety, while the Pañcalas and Pandavas roured like lions (VII, 178). Karņa & the Pūūcālas, etc.  $(\beta\beta\beta)$ ; many of them entered the force of Yudhishthira. Ghatotkaca & Karna, who had his steeds and charioteer slain by Ghatotkaca. who then disappeared from view, and created a terrible illusion (description), which severely afflicted the Kuru host, which at last fled; Karna alone kept his ground, looked at by all the Saindhavas and Bühlikas; Karna's steeds were again slain by Ghatotkaca, and his celestial weapon was baffled by The Kauravas urged him to slav Ghatotkaca's illusion. Ghafotkaca with the dart presented to him by Indra, without minding Bhima, etc. (777). When Karna held the dart in his hands Ghatotkaca began to fly away in fear, all creatures in the skies uttered loud cries, etc.; Karna burled the dart, and Ghatotkaca was slain, and falling upon the Kaurava army with his gigantic body, he slew a full akshauhini, desirous of benefiting the Pandavas. The Kauravas uttered loud shouts of joy; Karna ascended the chariot of Duryodhana and entered the Kuru host (VII, 179). The Pandavas were filled with grief; only Krehne with transports of delight

raised his warcry, embracing Arjuna, to whom he explained that he rejoiced because Karna's dart could not now kill Arjuna, having been employed against Ghatotkaca; he recited to Ariuna how he had gradually caused all the foes of the Pandavas to be slain (VII, 180), which he explained more explicitly (888) (VII, 181). Requested by Dhytarashtra why Karna had not hurled the fatal dart at Arjuna. Sanjaya assigned Krehna's policy as the reason (eee), though it had formed the subject of deliberation with Duryodhana, etc. ( [ [ ] ]), every night. Satyaki asked Krehna why Karna had not hurled his dart at Arjuna; Krehna said that Duhçusana, etc., had frequently discussed this subject, and Karna had approved of it; but Krshna always used to stupefy him: Krehna had neither sleep nor joy in his heart, as long as he could not frustrate that instrument for killing Arjuna (VII, 182). Concluding from Karna's not using the dart (see, KK), Dhriarashtra attributed the ill success of the Kurus to Destiny, their own folly, and the policy of Krshna, and asked Sanjaya about the battle  $(\eta\eta\eta)$ . Sanjaya related: All the Kauravas uttered loud shouts and began to slay the Pandava troops. Yudhishthira told Bhimasena to resist the Dhartarashtra host, himself sitting down with tearful face: Krshna comforted him, but Yudhishthira remembered the many services Ghafotkaca had rendered them (000); Drona and Aquatthaman were the real cause of Abhimanyu's slaughter, but it was Jayadratha who was slain; "Drona and harna are the root of our woes"; therefore Yudhishthira will slay Karna, Bhimasena being engaged with Drona's division. Yudhishthira quickly proceeded against Karna, followed by the Pañcalas, etc. (...). Vyāsa approached Yudhishthira and congratulated him upon Karna's having employed his dart against Ghatotkaca; "on the 5th day from hence the earth will be thine." Then he disappeared (VII, 183).

**Ghora**<sup>1</sup>, name of a weapon. § 563 (Bhagavadyānap.): V,  $96\phi$ , 3491 (will be employed by Arjuna).

Ghora<sup>2</sup>, son of Angiras. § 747b (Suvarnotpatti): XIII, 850, 4148 (the fifth son of Angiras, PCR. has Dhīra).

Ghora' = Civa (1000 names2).

Ghoraghoratara = Çiva (1000 names¹).

Ghoraka, pl. (°āh), a people. § 295 (Dyūtap.): II, 52, 1870 (among the peoples who brought tribute to Yudhishthira).

Ghoratapas = Çiva (1000 names<sup>2</sup>).

Ghorātman = Krshna: XII, 1645.

Ghosha = Civa (1000 names<sup>1</sup>).

Ghoshayātrā - Ghoshayātrāparvan. § 10 (Parvasangr.): I, 2, 324 (parva).

ghoshayātra ("the expedition to the cattle station," as related in Ghoshayātrāparvan): I, †165, 470; III, 14814, 14815, 14818; IV, 1430; V, †710, 1958, 4684, 5378; VII, 8435.

[Ghoshayātrāparvan] ("the expedition to the cattle station"), the 43rd of the minor parvans of Mhbhr. (cf. Ghoshayātrā). § 512: When the Pāndavas had arrived at the lake (of Dvaitavana, Nil.), and were dwelling in the woods visited by veda-knowing ascetics, there came to them a brahman, who afterwards went away to Dhrtarāshtra and told him how the Pāndavas had become emaciated and reduced by wind and sun. Dhrtarāshtra was much afflicted, considering that Yudhishthira, who had formerly used to sleep on beds of ranku skins and to be wakened by sūtas and māgadhas, now slept on the bare ground; he lamented the treatment he had permitted to be meted out to the Pāndavas, and feared leát they would avenge themselves; Arjuna, he thought, would not have

left heaven, where he received the celestial weapons, if it were not for this purpose. This Cakuni told to Duryodhana, who was sitting with Karna, and Duryodhana was filled with grief (III, 236). Cakuni and Karna proposed to Duryodhana that they should go to Draitavana to exult over the Pandavas (III, 237). Duryodhana gladly approved the proposal, but feared that he might not obtain the permission of Dhytarashtra, who thought that the Pandavas had become more powerful than before in consequence of their ascetic austerities. He asked them, with Dunçasana, to find out some skilful pretext. The next morning Karna and Cakuni agreed with Duryodhana that they should go there under the pretext of supervising their cattle stations (III. 238). They then all saw Dhrtarashfra. A cowherd, named Samanga, who had been instructed beforehand, came to the king and spoke to him of the cattle. Karna and Cakuni asked him to give permission to Duryodhana to go thither. Dhṛtarāshṭra suggested to send some faithful men, fearing some collision with the Pandavas if they were to go thither themselves; for though Yudhishthira would not suffer his wrath to be awakened, Bhima and Draupadi were naturally passionate. Cakuni promised that they would not go to the spot where the Pandavas resided, and obtained the permission. Duryodhana then started with Karna, Duḥçāsana, Çakuni, etc., and ladies by the thousand, followed by the citizens and their wives, with 8,000 chariots, etc., and took up his quarters at the distance of a gavyūti from the lake of Dvaitavana (III, 239). Having caused the calves to be marked, etc., Duryodhana, etc., began to sport and go a-hunting, and came to the lake. Yudhishthira was then. together with Draupadi, celebrating the diurnal rajarshi sacrifice according to the ceremonial used in the forest. When the attendants of Duryodhana came to the banks of the lake to construct pleasure-houses, they were forbidden to enter by a number of Gandharvas, who told them that the king of the Gandharvas had come from the abode of Kubera, with his followers and several hosts of Apearases, etc., and when Duryodhana sent a number of his warriors, they also were prevailed upon by the Gandharvas to return (III, 240). A battle ensued between the soldiers of Duryodhana and the Gandharvas, headed by their king Citrasena; the soldiers of Duryodhana fled, except Karna, who killed hundreds of Gandharvas. Duryodhana, Çakuni, Duhçasana, and Vikarna returned to assist Karna, and the battle was renewed. Citrasena made use of illusion; it seemed as if every warrior of the Kuru army were surrounded by ten Gandharvas. The entire army of Duryodhana again fled, except Karna. The Gandharvas then destroyed the chariot of Karna, who, mounting the chariot of Vikarna, was forced to drive away (III. 241). Duryodhana refused to fly, but the Gandharvas destroyed his chariot and slew his chariotecr and horses; thereupon Citrasena took him prisoner, and Duhçasana, who was seated on his chariot, and Citrasena, Vivinçati, Vinda, and Anuvinda, and the royal ladies, were taken by other Gandharvas, [and Durvishaha, Durmukha, and Durjaya, v. 14924]. The flying soldiers and ministers of Duryodhana took refuge with Yudhishthira (III, 242). Yudhishthira. saying that the honour of the family was being destroyed by the Gandharvas' scizing Duryodhana, etc., in their presence, prevailed upon his brother to rescue Duryodhana, etc. (v. 14947: "the liberation of a foc from distress is equal to the bestowal of a boon, sovereignty, and the birth of a son, all the three put together"), if possible, by conciliation or lightly skirmishing, otherwise by all means, Yudhishthira

being prohibited from partaking in the combat by his sacrifice. Ariung promised to rescue Duryodhana or kill the king of the Gandharias (111, 243). The four Pandaras, cased in mail and riding in chariots drawn by fleet horses, encountered the Gandharvas; as these would not set Duryodhana, etc., free, as requested by Arjuna, a fierce battle ensued (III, 244). The Gandharvas, in vain, attempted to break the chariots of the Pandaras; especially Arjuna, by means of his Agneya weapon, sent millions of them to the abode of Yama. The Gandharvas then rose up to the skies, taking the Dhartarashtras with them, and showering maces, darts, etc., upon Arjuna, who killed them with his weapons Sthulukarna (B. Sthunukarna), Indrajula, Saura, Agneya, and Saumya. At last Citrasena rushed at Arjuna, armed with a mace of iron; as Arjuna cut that mace in seven pieces with his arrows, Citrasena, by means of his science, concealed himself from the view of Arjuna, and thus continued to fight with him; but Arjuna destroyed his power of concealing himself by shooting at him with his celestial arms guided by the sound (cabdaredham samacritya). Then Citrasena showed himself to Arjuna, reminding him of his being his friend, and there was put an end to the battle (III, 245). Citrasena related to Arjuna that, staying in his abode, he had become acquainted with the purpose of Duryodhana, etc., and had been requested by Indra to bring Duryodhana thither in chains together with his counsellors. Arjuna entreated him to set Duryodhana free, but, at the request of Citrasena, they left it to be decided by Yudhishthira; Yudhishthira then liberated all the Kauravas. The Gandharras went away with the Apsarases, and Indra revived the slain Gandharvas by sprinkling amrta upon them. Friendly admonished by Yudhishthira, Duryodhana, overwhelmed with shame, returned to his capital (III, 246). When Duryodhana, afflicted with grief, was approaching Hästinapura with his army, Karna congratulated him on the honourable victory over the Gandharvas (III, 247). Duryodhana told Karna that, as the Gandharvas had resorted to illusion and ascended the skies, he had been captured with his army, and that it was the Pandavas who had vanquished the Gandhurras (III, 248). Duryodhana continued his narrative and declared that he would stay there abstaining from food, and that the others, headed by Duhçasana, should go to Hastinapura. He then offered the royal power to Duhcāsana. Duhcāsana, his voice choked in tears, refused to accept it. Karna reproached them for weeping thus, and declared that the Pandavas, who resided in the dominions of Duryodhana and enjoyed happiness under his protection, only did their duty in liberating him (III, 249). Karna continued explaining his opinion, that those who resided in the king's realm should always exert themselves to the best of their ability for the king; if the Pandavas had not followed Duryodhana to the battle it would have been an improper act on their part. Duryodhana, firmly resolved to leave the world, desired not to rise from where he sat (III, 250). Cakuni reproached Duryodhana for his foolish despair, saying that he ought rather to reward the Pandacas by granting them their paternal kingdom. Duryodhana embraced Duhçasana, but did not waver from his purpose; he spread kuça grass on the earth, etc., and began to pray and worship mentally.- § 513: The Daileyas and Danaras who had formerly been vanquished by the gods and were dwelling in Pātāla, having ascertained Duryodhana's purpose, commenced a sacrifice with formulas, revealed by Brhaspati and Uçanas, according to the rites indicated in the Atharvaveda and the Upanishad, assisted by brahmans of rigid vows, well versed in the Vedas and the Vedānaas. After these rites were ended a sorceress (krtvā) arose, whom the Daityas caused to bring Duryodhana to them in the night (III, 251). The Danavas said to him: "Do not do such a rash act as the vow of starvation. The suicide ever sinks into hell (adho yāti), and is blamed . . . In days of old we had obtained thee by ascetic austerities from Mahecvara; the upper part of thy body is wholly made of vairas, and is, therefore, invulnerable to weapons of every description; the lower part of thy body was made of flowers by Devi herself . . . Brave kshatriyas, headed by Bhagadatta, will slay thy foes . . . In order to aid thee many Danavas (v. 15172: Daityas and Rakshanes) have been born on earth. Other Asuras will also possess Rhishma, Drona, Krpa, and others; possessed by those Asuras these heroes will abandon their kindness and fight with thy foes . . . We have already settled the means of slaying Arjuna; the slain Naraka has assumed the form of Karna; recollecting his former hostility he will encounter both Keçava (i.e. Krshna) and Arjuna, and vanquish Arjuna in battle. Indra in disguise will deprive Karna of his earrings and coat of mail. We also have appointed innumerable Daityas and Rākshasas, the so-called Samcaptakus, who will sluy Arjuna . . . Thou art ever our refuge, as the Pandavas are the refuge of the gods." Then the Danavas embraced and cheered him, and that very goddess (kṛtyā) carried him back to the spot where he had sat down intent upon putting an end to his life, and there she vanished. Now Duryodhana considered all as a dream, and thought he should defeat the Pandavas in battle. And also Karna, being possessed by the soul of Naraka, and the Samcuptakas, possessed by the Rakshasas, were desirous of slaying Arjuna; and Bhishma, Drona, Krpa, etc., influenced by the Danavas, were not so affectionate towards the Pandavas as they had been. Duryodhana did not tell anyone of this .- § 514: When the night had passed away Kurna again exhorted Duryodhana, and promised to slay Arjuna in battle. Duryodhana arose and arranged his army, and went to Hastinapura, accompanied by Karna, Çakuni, his brothers headed by Duhçasana and Bhuricravas, and Somadatta, and Bahlika (111, 252) .-§ 515: Karnadigvijaya (q.v.).— § 516: Duryodhanayajña (q.v.).-§ 517: Hearing the vow of Karna, Yudhishthira, filled with anxiety, made up his mind to abandon Draitavana. Duryodhana with his brothers, and Bhishma, Drona, Krpa, and Karna ruled the earth justly and worshipped the brahmans by sacrifices and profuse gifts (III, 257).

Ghrānaçravas, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2559.

Ghrtaci, an Apsaras, wife of Pramati. § 19 (Bhrgu): I, 5. 871 (wife of Pramati and mother of Ruru). - § 21 (Pramadvarā): 1, 8, 940 (do.). — § 135 (Çakuntalop.): I, 74, 3055 (among the six principal Apsarases). - § 191 (Arjuna): 1, 123, 4821 (among the Apsarases who sang at the birth of Arjuna).- § 200 (Drona): I, 130, 5103 (when Bharadvaja saw Gh. his seed issued, from that seed Drona was born).- § 217 (Caitrarathap.): I, 166, 6329 (do.).-§ 269 (Vaigravanasabhav.): II, 10, 392 (among the Apsarases in the palace of Kubera).- § 336 (Indralokabh.): 111, 43a, 1784 (among the Apsarases who danced in the palace of Indra).- § 615aa (Crutāvatī): IX, 48, 2826 (Apsarasam. when Bharadvaja saw Gh. his seed issued, from that seed Crutavatī was born).—§ 712 (Çukotpatti): XII, 325, 12188 (Apearasam), 12190, 12193 (Gh. transformed herself into a she-parrot (cult); when Vyasa saw her his seed issued.

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from that seed Cuka was born). - \$ 731b (Ashtavakra-Diksamy.): XIII. 198, 1424 (among the Apsarases who danced in the palace of Kubera).- § 736b (Vitahavyop.): XIII. 30, 2004 (wife of Pramati and mother of Ruru).-§ 775 (Anuçasanik.): XIII, 1668, 7641 (enumeration). Ghrtapah (pl.), a class of rshis. § 656 (Khadgotpattik.): XII, 1668, 6143. Ghrtarcis - Krshna (Vishnu): XII, 1505, 13244. Ghrtavatī, a river. § 574 (Jambūkh.): VI, 9\(\lambda\), 331 (only B., C. has Dhrtavati). Ghūrniā, the maidservant of Devayānī. § 146 (Devayānī): I, 78, 3302, 3303, 3304. Ghushya = Civa (1000 names<sup>1</sup>). girayah (pl.) ("the mountains," personif.). § 615u (Skanda): IX, 45, 2556 (gave companions to Skanda). Girica 1 = Civa, q.v. Girica<sup>1</sup>, name of a bow. § 592 (Samcaptakavadhap.): VII. 230, 1041 (among the bows held by the five Draupadeyas). Girica = Civa, q.v. Girigahvara, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 90, 375 (in the north-east). Girika = Civa (1000 names1). Girikā, the wife of Vasu Uparicara. § 75 (Vasu): I, 63, 2371 (daughter of the mountain Kolāhala and the river Quktimatī).—§ 76 (Matsya): I, 63, 2373, 2377, 2384. Girikapriya = Civa (1000 names1). Girinam çikharani = Çiva (1000 names1). Girirāj = Himavat : VI, 3419 (?). Giriraja - Himavat: VIII, †4321 (°vūsinam, i.e. the Kulinda Giriruha = Civa (1000 names2). Girisādhana = Civa (1000 names2). Girisutā = Umū: XIII, 6368. Girivarātmajā = Umā: IX, 2488. Girivraja, the capital of the Magadhas. § 11 (Parvasangr.): I, 2, 409.—§ 273 (Rājasūyārambhap.): II, 14, 627 (Jarāsandha confined the defeated kings in his capital G.).—§ 275 (do.): II, 19, 762 (from G. Jarasandha threw a mace against Mathura).—§ 277 (Jarasandhavadhap.): II, 21, 800 (protected by five mountains), 810; 24, 937, 951 (Krshna, Arjuna, and Bhima came to G., Bhima slew Jarasandha, and the confined kings were liberated) .- § 280 (Bhimasena): II, 30, 1091 (at G. Bhīma vanquished the son of Jarāsandha). - § 589 (Dronābhishekap.): VII, 48, 120 (? gatāc cāpi Nagnajitpramukhā nrpāh, vanquished by Karna).—§ 717b (Nārāyanīya): XII, 340, 12961 (the capital of Jurāsandha). —§ 723 (Ānuçāsanik.): XIII, 6a, 333 (there Dhundhumāra fell asleep). Cf. Rājagrha. Girivrajecvara ("the Lord of Girivraja") = Dandadhāra: VIII, †696. Girivrkshālaya = Çiva (1000 names1). Gītapriyā, a mātr. § 615u (Skanda): IX, 460, 2625. Gitavādanakapriya = Civa (1000 names<sup>1</sup>). Gitavaditracalin = Civa (1000 names1). Gītavāditratattvajna = Çiva (1000 names). \*go, pl. (°āvaķ) ("kine"). § 105 (Amçāvat.): I, 65, 2560 (the offspring of Kapila).—§ 127 (do.): I, 66, 2632 (the offspring of Rohini). Cf. Surabhi—go 2 (sg.), v. Gonaman. Gocara = Civa (1000 names\*). Gocarmavasana = Civa (1000 names<sup>1</sup>). Goçabdatmaja ("the son of Aditi") = Indra: VIII,

Gocriga, a mountain. § 281 (Sahadeva): II, 31, 1109

digvijaya).

Godāvarī, a river. § 268 (Varuṇasabhāv.): II, 9, 372 (among the rivers present in the palace of Varuṇa).—§ 370 (Tīrthayūtrāp.): III, 85, 8176 (Siddhasevitāṃ, a tīrtha).— § 377 (Dhaumyatīrthak.): III, 88, 8327 (in the south).— § 400 (Tīrthayūtrūp.): III, 118, †10216 (visited by Yudhishthira, falls into the ocean).—§ 459 (Mārkaṇdeyas.): III, 188a, 12908 (among the rivers seen by Mārkaṇdeya in the stomach of Nūrūyaṇa).—§ 494 (Āngirasa): III, 222, 14231 (enumeration of rivers who are mothers of fires).—§ 528 (Rāvaṇagamana): III, 277, 15985 (where Rūma Dūçarathi lived for a time).—§ 574 (Jambūkh.): VI, 9\, 322 (among the rivers of Bhūratavarsha).—§ 775 (Ānuçāsanik.): XIII,

(parratam, in the south, conquered by Sahadeva on his

Godha, pl. (°aħ), a people. § 574 (Jambūkh.): VI, 9μ, 349 (only B., C. has Sodhāħ).

166a, 7648 (enumeration).

godharma ("rule of cattle"). § 170 (Dīrghatamas): I, 104, 4195 (Dīrghatamas learnt from Saurabheya the godharma (i.e. prakāçamaithunam, Nīl.) and practised it).

Goghnata, pl. (°āh), a people. § 574 (Jambūkh.): Vl, 9μ, 351 (only C., B. has Gomantāh).

Gograhana ("the robbing of the kine"). § 10 (Parvasangr.): 1, 2, 328 (parva, i.e. Goharanaparvan).

Goharanaparvan ("the section relating to the robbing of the kine of Virāţa," the 55th of the minor parvans of Mhbhr.; cf. Gograhana). § 552: Meanwhile the spies of Duryodhana returned to Hastinapura and informed Duryodhana, who was sitting with Drona, Karna, Krpa, Bhīshma, his brothers, and the Trigartas, that they had not found out the Pandavas, but that Kīcaka (b) had been slain (IV, 25). Kārņa and Duhçāsana proposed that the other spies should be sent (IV, 26). Drona said: "People like the Pandavas never perish, let the abode which the Pandavas are to occupy now be settled" (IV, 27). Bhishma applauded Drona (IV, 28). Krpa recommended precautions (IV, 29). The Trigarta king, Suçarman, supported by Karna, proposed to invade the city of Virata and to rob his kine and wealth, and thus to take revenge for the invasions of the Matsyas headed by Kicaka. Duryodhana caused Duhçāsana to array their forces. Suçarman set out towards the south-east on the seventh day of the dark fortnight, and the Kauravas on the eighth day (IV, 30). After Kīcaka had been slam, Virāţa began to rest his hopes on the Pandavas. His brothers, Catanika and Madiraksha, and the king himself, and Süryadatta and Çankha, the eldest son of Virața, put on their coats of mail. Virața also caused Catanīka to order chariots for Kanka, Vallava, Tantripāla, and Dämagranthi (i.e. Yudhishthira, Bhīmasena, Nakula, and Sahadeva in disguise) (IV, 31). The Matsyas overtook the Trigartas shortly before sunset. Catanīka and Viçalāksha penetrated into the heart of the Trigarta host. Virata, with Süryadatta in his van and Madirāksha in his rear, began a single combat from chariots against Sucarman (IV, 32). The night interrupted the battle for a while, but it began once more when the moon arose. Suçarman and his younger brother made Virūţa prisoner, and the Matsyas began to fly; Bhīma would uproot a tree, but was prevented by Yudhishthira, lest the people should recognize them; then Bhima, with Nakula and Sahadeva as protectors of his wheels, rushed against Suçarman, and the Matsya warriors, Virata's son, and Yudhishthira, etc., followed him; the charioteer of Suçarman was dragged to the ground. Madiraçva came to the aid of Bhīma. Virāta leapt down from the chariot of Suçarman,

Goharanaparvan.

seizing the mace of the latter, and ran in pursuit of him; Sucarman was seized by Bhima, but set free by Yudhishthira (IV, 33). The Pandavas passed the night on the field of battle honoured by Virāta. As proposed by Yudhishthira, Virāta ordered messengers to proclaim the victory in the city. The messengers repaired to the city that very night, and at sunrise they proclaimed the victory at the city gates (IV. 34). Meanwhile Duryodhana, etc. (a), invaded the Matsya country and took away the kine. Hearing this, Bhūminjaya (i.e. Uttara), who had been left by the king in the empty city (IV, 35), and whose charioteer had been slain in a great battle, followed the advice of Krshna (who had been instigated by Arjuna) and sent Uttarā (IV, 36), who prevailed upon Brhannala (= Arjuna in disguise) to become the charioteer of Uttara. Uttara and her maidens asked Arjuna to bring fine clothes for their dolls when he had vanquished the Kurus (IV, 37). Seeing the host of the Kurus, Uttara became agitated with fear and jumped down from the chariot and began to flee, but was seized by Arjuna and made to hold the reins, while Arjuna had to fight (IV, 38). Bhishma, Drona, etc., suspected the comer to be Arjuna, and many portents were explained by Drona in that sense. Karna blamed Drona, and Duryodhana said that if it were Arjuna the Pandavas must go into exile for twelve more years (IV, 39). Having reached the camī tree, Arjuna ordered Uttara to fetch the weapons of the Pandavas, including Gandiva, which were deposited there (IV, 40). Believing that a corpse had been tied up in the tree, Uttara refused, but as Arjuna said: "There are only bows in that tree and no corpse," he climbed up and unwrapped and untied the bows (IV, 41). Arjuna explained to him to whom the different bows belonged, first mentioning the Gandiva (c), which is honoured by the gods, the Danavas, and the Gandharvas (IV, 42-43). He then revealed to Uttara that they were the Pandavas and confirmed it by telling his ten names  $(\beta)$ (IV, 44). Arjuna took off the bracelets from his arms, etc., recalled to his mind all his weapons, and twanged the Gandiva with a dreadful sound, whence the Kurus knew that he was Arjuna, then he comforted Uttara by mentioning his former exploits ( $\gamma$ ) and his preceptors in arms ( $\delta$ ) (IV, 45). Having taken down the banner with the figure of a lion he set up his own flagstaff bearing the figure of an ape with a lion's tail, which was a celestial illusion (māyā) contrived by Vicvakarman himself, for as soon as he thought of the gift of Agni. Agni ordered the superhuman creatures to take their usual place on that banner, which then fell down from the air on his chariot (read rathe with B.). Drona concluded from various omens that it was Arjuna (IV, 46). Duryodhana repeated to Bhishma, Drona, and Krpa, his and Karņa's opinion, that Arjuna must have broken his pledge, and asked Bhishma to calculate the time. Karna blamed Drona for praising Arjuna (IV, 47), and declared that he would throw Arjuna down from his chariot that very day (IV, 48). Krpa blamed Karna and warned him from fighting alone with Arjuna, mentioning his exploits ( $\epsilon$ ); they ought all to fight with Arjuna and not Karna alone (IV, 49). Acvatthaman blamed Karna for his vain boast and declared that he would not fight with Arjuna (IV, 50). Bhīshma tried to mediate between Acvatthaman and Krpa on one side and Karna on the other side; he was of opinion that fight they must, and therefore this was not the time for quarrel. "The Brahmastra and the Vedas are never to be seen combined anywhere else than in Drona (and Açvatthaman)." He was supported by Acvatthaman and Duryodhana. Drona said: "Let such arrangements be made that Ariuna may not be able to approach Duryodhana in battle, and that Duryodhana may not be captured by the foe" (IV, 51). Having calculated the time ("an excess of five months and twelve nights in thirteen years"), Bhishma declared that the Pandavas had not broken the pledge. Duryodhana said: "I will not give back the kingdom to the Pandavas." Bhishma proposed that Duryodhana should proceed towards the capital with onefourth of the army, and that one-fourth should escort the kine, while he, Drona, Karna, Açvatthaman, and Krpa should withstand the foes. This proposal was accepted; Bhishma placed Drona in the centre, Acvatthaman on the left wing, Krpa on the right wing, and Karna in the van, and would himself stand in the rear (IV, 52). Drona recognized the top of Arjuna's banner, etc. Arjuna directed Uttara to the spot where Duryodhana was; the soldiers became so confounded that they could not even fly, and the kine turned back along the southern road (IV, 53). As Arjuna was advancing towards Duryodhana the Kurus fell upon him, especially Karna, who was supported by Citrasena, Sangramajit (the brother of Karņa), Çatrusaha, Jaya, and Vikarņa; Vikarna fled; Catruntapa and many others were slain by Arjuna, so also Sangramajit; at last Karna took to flight (IV, 54). Duryodhana, etc., attacked Arjuna; Arjuna shot at Drona, Duhsaha, Açvatthaman, Duhçasana, and Krpa, and wounded Bhishma, Duryodhana, and Karna. Then Arjuna described to Uttara the banners, etc., of Krpa, Drona, Acvatthaman, Duryodhana, Karna, and Bhishma (IV. 55). Indra, the gods, the Vicyas, the Acvins, the Maruts, the Yakshas, the Gandharvas, the Mahoragas, the Nagas, the Rakshasas, the serpents, the Pitrs, and the maharshis came to see the combat, likewise, sitting on the chariot of Indra, king Vasumanas, etc. (ζ); also Agni, Çivu, Soma, Varuna, Prajāpati, Dhātr, Vidhātr, Kubera, Yama, Alambusha, Ugrasena, Tumburu, etc., came there (IV, 56). Arjuna attacked Krpa, announced his name, and blew the Devadatta; at last Krpa was led away by his soldiers (IV, 57). Drona attacked Arjuna; Arjuna said: "I will not strike thee unless thou strikest me first"; with his own weapons Arjuna baffled the Aindra, Vayavya, and Agneya weapons, which were shot by Drona; a voice was heard in the sky applauding Drona; then Acvatthaman attacked Ariuna, which gave Drona an opportunity to leave the field (IV, 58). Acvatthaman cut off the string of the Gandiva and was applauded by the gods, and by Drona, Bhīshma, Karna, and Krpa. Arjuna attached a fresh string to the Gāṇḍīva. As Açvatthāman's arrows became exhausted Karna attacked Arjuna (IV, 59), who challenged him to a single combat and rebuked him, because he had fled after the slaughter of his younger brother. At last Karna, wounded, fled in a northern direction (IV, 60). Then Arjuna ordered Uttara to take him to Bhīshma; Uttara became afraid and was comforted by Arjuna (d), who enumerated some of his exploits and weapons. Duhçasans, Vikarna, Duhsaha, and Vivimcati rushed towards Arjuna; Duhçasana fled; Vikarna fell down; Duhsaha and Vivimcati were taken away by their warriors (IV, 61). At last the Kauravas fied (IV. 62); Duryodhana, Karna, and Duhçasana attempted in vain to defeat Arjuna (IV, 63). Then Bhishma and Arjuna fought with the Prajapatya, Aindra, Agneya. Raudra, Kaubera, Vāruņa, Yāmya, and Vāyavya weapons; the Gandharva Citrasena showed the two combatants to Indra, who showered celestial flowers down upon them:

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at last Bhishma, wounded, lost consciousness and was led away by his charioteer (IV, 64). Duryodhana and then Vikarna attacked Arjuna; Vikarna run back and ascended the chariot of Vivimçati; Duryodhana was wounded and fled. and so did all the warriors (IV, 65). Stung by the censure of Arjuna, Duryodhana returned, and Karna, Bhishma, Drona, Krpa, Vivimcati, and Duhcasana rushed forwards to protect Duryodhana. Arjuna employed the weapon Sammohana which he had obtained from Indra, and blew his conch so that the Kurus were deprived of their senses. Then he caused Uttara to take away the white garments of Drona and Krpa, the yellow ones of Karna, and the blue ones of Durrodhana and Acvatthaman, but not those of Bhishma, because he had not been stupefied. Arjuna wounded Bhishma, who told Duryodhana to go back to his city, which they all did; Arjuna followed them for a while and worshipped Bhishma, Drona, Acvatthaman, and Krpa; then he, with an arrow, broke the crown of Duryodhana and blew the Devadatta. Then he ordered Uttara to turn back. The gods returned to their respective abodes (IV, 66). A large number of Kuru soldiers issuing from the forest stood before Arjuna with joined palms and were spared. Arjuna said to Uttara: "Do not eulogize the Pandavas, but say that the feat is thy own." Then he replaced the weapons on the cam? tree; the monkey ascended to the sky, together with the other creatures on the flagstaff, the illusion (māyā) melted away, and Uttara's own banner was replaced upon the chariot. Arjuna entered the city in the guise of Brhannalä, having sent the cowherds to announce the victory (IV, 67). Virāța entered his city, followed by the four Pandavas, and dispatched an army to protect Uttara, though Yudhishthira said that, protected by Brhannala, he was able to vanquish even the gods, the Asuras, the Siddhas, and the Yakshas. Meanwhile the messengers of Uttara came and Virāţa ordered the highways to be decorated, etc., and began to play at dice with Yudhishthira, who again repeatedly praised Brhannelä. Virāţa struck Yudhishthira with a die, but the blood was prevented from falling on the ground and was washed away by Krshna, who also, at the injunction of Yudhishthira, let Uttara enter alone, that Brhannala should not see him bleeding. Uttara prevailed upon Virāţa to ask Yudhishthira's When the bleeding had stopped, Brhannala entered (IV, 68). Uttara said: "All this has been accomplished by a devaputra ('son of a deity') who then disappeared." Arjuna gave to Uttara the garments he had brought (IV, 69).

Gohita - Vishnu (1000 names).

Gokarna, name of a tīrtha belonging to Çiva. § 48 (Çesha):

I, 36, 1567 (there Çesha practised austerities).—§ 250
(Arjunavanavāsap.): I, 217, 7884 (visited by Arjuna on his tīrthayātrā).—§ 370 (Tīrthayātrāp.): III, 85, 8166 (samudramadhye, there Brahmán, etc., worship Umāpati, i.e. Çiva).—
§ 377 (Dhaumyatīrthak.): III, 88, 8341 (in the south).—
§ 528 (Rāvanagamana): III, 277, 15999 (the abode of Marīca).—§ 574 (Jambūkh.): VI, 60, 246 (? mentioned among the mountains north of Bhūratavarsha, C. Goe ca tapodhanāh, B. Gom ca tapovanam).—§ 594 (Mṛtyu): VII, 54, 2098 (visited by Mṛtyu).—§ 730 (Anuçāsanik.): XIII, 18u, 1301 (there Cāruçīrsha worshipped Çiva).—§ 785 (Anugītāp.): XIV, 83, 2478 (the sacrificial horse proceeded from G. to Prabhāsa).

Gokarna' = Çiva  $(1000 \text{ names}^1)$ .

Gokarna, a matr. § 615u (Skanda): IX, 480, 2643.

Gokarņāsanamardana = Arjuna: VIII, †4669 (Gokarņāsana = Civa?, differently Nīl. and PCR.).

Gokula, name of a place (?). § 604 (Karnap.): VIII, 5ζ, 128 (° σ nityasamerddhāh, i.e. the Nārāyanas, PCR.).

\*golāṅgūla, pl. (°āh), a kind of monkey. § 127 (Aṃçāvat.): I, 66, 2628 (the offspring of Harī).

Goloka ("the world of kine"). [§ 615 ff (Asita Devala): IX, 50, 2894 (gavām lokam).]—§ 717b (Nārāyanīya): XII, 343, 13298 (sanātanam); 348 00, 13502 (the upper lip of Nārāyana).—§ 746 (Anuçāsanik.): XIII, 72 [3545 (gavām lokam)], 3547 (°vāsinām); [73, †3566 (lokam gavām), †3568 (gavām lokam)]; 83, [3891 (gavām loke)], 3915, 3922.- § 752 (do.): XIII, 96, 4649.- [§ 757m (Hastikūta)]: Gautama said: Next [to Prajapatya(h) lokah] blaze eternal redolent regions, free from passion and sorrow, the world of kine, difficult to attain. Dhrtarashtra said: He who possessing 1,000 kine gives away 100 every year, etc., the brahmans who grow old practising brahmacarya, who obey the declarations of the Vedus (brahmim vacam), and, endued with intelligence, betake themselves to tirthayatras, dwell here in felicity; likewise those who repair to Prabhasa, etc. (a): XIII, 102, 4884 (gavām loke) .-- [§ 758 (Anuçāsauik.): XIII, 105, 4910 (garām lokam).

Gomahishadā, a mātr. § 615u (Skanda): IX, 460, 2646.

Gomanda, v. Gomanta?.

Gomanta a mountain. § 273 (Rājasūyārambhap.): II, 14, 618 (near Dvārakā?).

Gomanta, a mountain on Krauncadvipu. § 575 (Bhūmip.): VI, 12, 449 (so B., C. hus Gomandah).

Gomanta, pl. (°ah), a people. § 574 (Jambūkh.): Vl,  $9\mu$ , 351 (only B., C. has Goghnutāh).

Gomarga = ('iva (1000 names').

Gomatī, a river. § 221b (Gangā): I, 170, 6455.—§ 268 (Varunasabhav.): II, 9, 375 (among the rivers present in the palace of Varuna). - § 370 (Tirthayatrap.): 111, 84, 8051 (Ramatirthe . . . Goyam), 8059 (Markandeyasya . . . tirtham . . . Go-Gangayoç caiva sangame) .--- § 377 (Dhaumyatirthak.): III, 87, 8303 (in the cast).—§ 379 (Tīrthayātrāp.): III, 95, 8511 (visited by Yudhishthira, etc., on his tīrthayātrā).-§ 490 (Angirasa): III, 219, 14148 (nadī, the wife of the fire Viçvabhuj).- § 543 (Rāmābhisheka): III, 291, 16600 (Rāma Dāçarathi performed ten horse-sacrifices on the banks of the G.).- § 551 (Kīcakavadhap.): IV, 17, 513 (sa lateva mahāçālam phullam Gotīrajam parishrajati).—§ 574 (Jambūkh.): VI, 9λ, 325 (among the rivers of Bhāratavarsha).—§ 718b (Unchavrttyup.): XII, 356, 13801 (Naimishe Gomatitire tatra Nāgāhvayam puram); 358, 13833; 360, 13861; 362, 13887.—§ 736b (Vitahavyop.): XIII, 30, 1957 (the kingdom of Divodasa stretched from the northern bank of the Ganga to the southern bank of the G.).—§ 757m (Goloka): XIII, 102a, 4889 (a tīrtha). — § 768b (Umā-Maheçvarasamv.): XIII, 146 ô, 6764.

Gomukha<sup>1</sup>, a king. § 130 (Amçavat.): I, 67, 2699 (among the kings who were incarnations of the Krodhavaçagana).

Gomukha<sup>2</sup>, the son of Mātali. § 564 (Mātalīyop.): V, 100, 3574.

Gonāman. § 268 (Varuṇasabhāv.): II, 9, 381 (Gonamna Pushkarena oa, ? in the palace of Varuṇa, PCR. translates "a sacred water called Go").

Gonanda, a warrior of Skanda. § 615u (Skanda): IX, 457,

Gonarda - Çiva (1000 names<sup>1</sup>).

Gopa, pl. (°ah) ("cowherds") = Nárāyaṇa, pl. : VI, 3131.

Gopāla, pl. (°dk) ("cowherds") = Nārāyaṇa, pl.: VII, 752 ( $N^{\circ}$ ), 3255 ( $N^{\circ}$ ): VIII, 416 (Narayaṇabalaik, followed Krtavarman).

Gopāla - Kṛshṇa: III, 15530.

Gopālakaksha, a country. § 280 (Bhīmasena): II, 30, 1077 (in the east, conquered by Bhīmasena on his digvijaya).

**Gopālakaksha**, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, **9**u, 364.

Gopāli = Çiva (1000 names<sup>2</sup>).

Gopālī, an Apsaras. § 336 (Indralokābh.): III, 43a, 1785 (among the Apsarases who danced in the palace of Indra).

Gopālī<sup>2</sup>, a mātr. § 615*u* (Skanda): IX, 460, 2622.

**Goparāshtra**, pl. ( ${}^{c}a\hbar$ ), a people. § 574 (Jambūkh.): VI,  $9\mu$ , 351.

Gopati<sup>1</sup>, a Gandharva. § 101 (Amçāvat.): I, 65, 2550 (among the Devagandharvas, sons of Muni).—§ 191 (Arjuna): I, 123, 4811 (among the Gandharvas who were present at the birth of Arjuna).

Gopati<sup>2</sup> = Sūrya (the Sun): I, 6615; II, 425; III, 16941, 16977, 16978, †17091.

Gopati<sup>3</sup>, a prince (?). § 317b (Kṛshṇa Vũsudeva): III, 12, 492 (had been slain by Kṛshṇa).

**Gopati** = Varuna: V, 3532 ( $V^{\circ}$ ), 3801 ( $V^{\circ}$ ).

Gopati<sup>5</sup>, a sou of Çibi. § 638b (Ramopākhyāna): XII, 49, 1794 (Çibiputro mahatrjā Gornāma nāmatuh i vane samvardhīto gobhīh).

Gopati\* = Civa (1000 names2).

Gopati = Vishnu (1000 names).

Gopendra = Kṛshṇa: VI, 799 (\*syānuje jyeshthe, i.e. Durgā). Gopijanapriya = Kṛshṇa: II, 2291.

Gopratāra¹, a tīrtha on the Sarayū. § 370 (Tīrthayātrāp.): 111, 84, 8048 (Sarayrās tirtham, there Rāma ascended to heaven), 8050.

Gopratara = Civa (1000 names 1).

Goptr $^{1}$  = Civa: XIII, 609.

Goptr<sup>2</sup> = Vishnu (1000 names).

Goptrātman = Kṛshna: XII, 1659.

Goputra = Karna: VIII, | 4668 (v. Nīl.).

Gorāçva, v. Gaurāçva.

Goratha, a mountain near Girivraja. § 276 (Jārasandhavadhap.): 11. 20, 797 (girim).

Goshtha = ('iva: XIV, 198.

Gostani, a matr. § 615u (Skanda): IX, 460, 2621.

Gotama, a rshi. § 198 (Çaradvat): I, 103, 5072 (maharsheh, father of Çaradvat).—§ 298 (Astradarçana): I, 137, 5433 (Krpa was born in the race of G.).—§ 717b (Nüräyanīya): XII, 342, 13184 (sa—i.e. the blind Dīrghatamas—cakshumān samabhavad Gotamaç cābhavat punah).—§ 770 (Ānuçasanik.): XIII, 151 v, 7157. Cf. Dīrghatamas.

Govardhana', a mountain. § 290 (Çicupālavadhap.): II, 41, 1441 (ralmīkamātraḥ saptāhaṃ yady ansna—i.e. by Kṛshṇa—dhṛto 'calaḥ | tadā Goaḥ, says Çicupāla).—§ 567 (Bhagavadyānap.): V, 130, 4410 (odhāritaç oa gavārtha, sc. by Kṛshṇa).

Govardhana<sup>2</sup>, name of a banyan-tree in the country of the Bāhīkas. § 607 (Karnap.): VIII, 44, 2031 (°o nāma vaṭaḥ, PCR. follows the interpretation of Nīl.: govardhanaḥ goochedanasthānam).

Govāsa, pl. (°āḥ) = Govāsana, pl.: VIII, 3650.

**Govāsana** - Çaibya<sup>2</sup>: I, ††3828 ( $C^{\circ}$ ); VI, 655 ( $C^{\circ}$ ); VII, 3528 ( $C^{\circ}$ ), 3552 ( $C^{\circ}$ ).

Govāsana, pl. (°aḥ). § 295 (Dyūtap.): II, 51, 1825 (? brāhmanāḥ: "clad in cow-skins," BR., "engaged in rearing cattle," PCR., brought tribute to Yudhishthira).

Govidam pati(h) = Vishnu (1000 names).

Govinda = Kṛshṇa (Vishṇu), q.v.

Govinda<sup>2</sup>, a mountain in Krauncadvipa. § 575 (Bhumip.): VI, 12n, 460 (girir uttamah).

Govinda 3 = Civa (1000 names 1).

Govitata, a kind of horse-sacrifice: I, 3122 (cm nama vajimedham).

Govraja, a warmer of Skanda. § 615u (Skanda): IX, 45, 2568.

Govrsha = Civa (1000 names 1).

Govrshabhānka, Govrshadhvaja - Çiva, q.v.

Govrsheçvara = Çiva : XIII, 1253.

Govrshecvaravāhana - Civa (1000 names 1).

Govrshottamavähana = Civa, q.v.

graha', mostly pl. ('ah) ("planets"). I, 66 ('nakshatratārānām), 7677(candrādityau go ās tārā nakshatrāni); II, 304; III, 842 (sg., prapatan . . . kshinapunya iva grahah), 2555 (°ā na viparītāh), 8674, 10906, 12550 (°nakshatraih), 14340, 14368 (°āḥ sopagrahāḥ), 14558, 15813 (°nakshatra°), 16198 (onakshatratārābhiḥ), 16285 (vṛtau . . . candrasūryau goairiva); IV, 48 (°aṇāṃ daçamaṃ, said of Arjuna, the ordinary number being nine), 1606; V, 1148 (tāpyate . . . nakshatrāņi goair iva), 3504, 4842 (ag., Citram pidayate grahah, i.e. Mahāpātākhya, Nīl.), 7322 (°ān ashtāv iva), 7626 (iva); VI, 401 (candrādītvau grahās tathā), 637 (sampetur divi sapta mahagrahah), 3216 (saryo grahair iva samavrtah), 3304 (°air dyaur iva samvṛtā), 4399 (onakshatraçabalā dyaur iva), 4436 (candramā yukto diptair iva mahāgrahaiļ), 4566 (dudruvuļ . . . grahāh pañca ravim yathā), 4567 (piditah . . . yathā yugakshaye yhore candramāh pancabhir grahaih); VII, 1031 (somam grahaganānvitam), 2856 (onakshatra-somānām), 3455. 4828, 5636 (pīdayan . . . prajāsamharane, rājan, somam sapta grahā iva), 5691 (dyaur iva grahaih), 6902 (dyaur iva . . . grahakirnā yugakshaye), 7212 (dyaur iva . . . pahaih kirnā yugakshaye), 7538 (dyaur iva grahaih), 9603 (sarvair grahair grhitan); VIII, 170 (grahav iva), 662 (do.), †690 (vikaco yathā grahaḥ) †813 (arka-oandra-graha-pāvaka-tvisham), 1479 (became the anukarsha of Çiva's chariot), 1485 (°nakshatra-tārābhiḥ . . . nabhastalam), 1707 (sapta mahāgrahāh), †4904 (dyaur grahair amalapradīptaih); IX, 1363 (iva), 2513 (came to the investiture of Skanda); X, 25 (onakshatra-tūrābhih), 290 (sārkendu-go-nakshatrām dyām); XI, 796 (iva); XII, 909 (krūragrahābhiçamanam), 1600 (vṛtaç candra iva grahaiḥ), 3271 (sg., nakshatrāṇām iva grahah), 3399, 6133, 10047, 10312; XIII, 625, 665 (sg., said of Mandara), 669 (do.), 670 (do.), 913 (odnam Surya ucyate, sc. Civa), 988, 1089, 4201, †7386 (onakshatratārāh, identif. with Krshna), 7499 (identif. with Civa), 7584 (°āṇām abhipūjanam), 7660; XIV, 1175 (Sūryo grahānām adhipah), 1430, 2674 (iva); XVI, 48; XVIII, 217.

do. (sg.) of special planets:-

Budha: VIII, †4943 (Somasya putrah).

**Canaiçeara:** III, 16171 ( $C^{\circ}$ ); V, 4840 ( $C^{\circ}$ ); IX, 805 ( $C^{\circ}$ ).

Cukra: I, 2606 (Çukrah Kavisutah).

**Qveta:** V, 1376 ( $C^{\circ}$ ); VI, 79 ( $C^{\circ}$ ), 83 ( $C^{\circ}$ ).

Rhu: I, 1267, 2676 (grahan tu sushuve yan tu Simhika arkindumardanam), 6771 (grastah . . . graheneva parvakale divakarah); VI, 86 (parushagrahah), 480 (only B.), 482

818 graha—Guhyaka.

(Svarbhānuh); XIII, 1151 (identif. with Çiva, 1000 names 1), 6230 ("eclipse," PCR.); XIV, 892 (agacchad bhānumantam iva grahah).

graha<sup>2</sup>, sg. and pl. (°dħ) ("sickness demons"): III, 14479 (sg. - Skandāpasmāra), 14480 (Çakunigrahaḥ, Pūtanāgrahaṃ), 14482 (sg. Raivataḥ), 14483 (sg. - do.), 14485 (sumahāgrahāḥ, i.e. the Kumāras and the Kumarīs), 14490 (ashṭādaça), 14496 (mahāgrahāḥ), 14497 (pl. Skandagrahāḥ), 14501 (Devag<sup>o</sup>m), 14502 (Pitrg<sup>o</sup>ḥ), 14503 (Siddhag<sup>o</sup>ḥ), 14504 (Rākshasag<sup>o</sup>ḥ), 14505 (°o Gāndharvaḥ), 14506 (°aḥ Paiçūcaḥ), 14507 (Yakshag<sup>o</sup>ḥ), 14510 (trividho grahaḥ), 14511 (°tulyo bhavet jvaraḥ), 14512 (pl.), 14513 (°oddeçaḥ), 14564 (Rākshaso grahaḥ); XI, 109 (pl.); XII, 5677 (bālagrahanipīḍitaḥ); XIII, 752b (pl.).

graha, pl. (°ak) = Qiva (1000 names).

Grahaganecvara - Soma (the Moon): XIII, 3386.

Grahapati = Soma (the Moon): XII, 4317, 6288.

Grahapati <sup>2</sup> = Civa (1000 names <sup>2</sup>).

Grāma = Qiva (1000 names 3).

Grāmanī = Vishņu (1000 names).

Grāmaṇī<sup>2</sup>, a follower of Çiva (?). § 770 (Ānuçāsanik.): XIII, 151, 7103 (*vṛshabhadhvajaḥ*, or is Çiva himself meant?).

Grāmanīya, pl. (°āh). § 285 (Nakula): II, 32, 1191 (in the west, Sindhukūlāgritā ye, vanquished by Nakula on his digvijaya). § 552 (Goharanap.): IV, 32, 1038 (? "combatants," PCR.).

Granthika - Dāmagranthi (the name which Nakula assumed in the palace of Virāţa). § 549 (Pāṇḍavapraveçap.): IV, 3, 63; 12, †319.

\*grdhra, pl. (°ch) (" vultures "). § 126 (Amçāvat.): I, 66, 2621 (the offspring of Bhāsī).

[Grdhra - gomāyu - samvāda(h)] (" the discourse between a vulture and a jackal"). § 653b (Apaddh.): Bhishma related: The young child of a brahman died and was taken to the burning-place; a vulture caused the lamenting kinsmen to leave the child, as the sun was soon to set, saying that the child could not be revived by their lingering. A jackal, black as a raven, rebuked them for not waiting till the sun had set, as the child might possibly revive. The vulture and the jackal alternately endeavoured to persuade them. The jackal mentioned that by Rama's [i.e. Daçarathi's] slaying the Cadra named Cambuka, a brahmana child was restored to life; similarly the son of R.-r. Cveta. The vulture said that if only Rudra, etc. (a), would grant him a boon, the child might come back to life, and mentioned the spirits and Y. and Ra., etc., who haunt the burning-place, while the jackal reminded them that it was here on this "quiet and peaceful" spot that the Pitrs by thousands took leave of the world. The jackal and the vulture continued to dispute, exhausted with hunger and thirst, wishing to get opportunity of devouring the child. Then Cankara (i.e. Cira) exhorted by his consort came, and, taking up a quantity of water in his hands, restored the child to life for a hundred years, and to the jackal and the vulture he granted a boon, in consequence of which their hunger was appeared. Blessing upon the reader (XII, 153).

Grdhrakūta, a mountain. § 638b (Rāmopākhyāna): XII, 49, 1797 (there [the Māgadha king] Brhadratha was protected by golāngulas).

Grdhrapatra, a warrior of Skanda. § 615s (Skanda): IX, 45,, 2576.

Grdhravata, a tīrtha. § 370 (Tirthayātrāp.): III, 84, 8069 (athanam dovasya, i.e. Qiva's (Vrshabhadhvaja)).

namna vai pura ershta Scavambhuva, ec. the Rakshasi Jara). Grhanam pravibhaga(h) ("the division of the houses"). § 10 (Parvasangr.): I, 2, 350 (parva, i.e. XII, 44). Grhapati = Agni, q.v. \*grhayajña: X, 790. Grtsamada, arshi. § 730 (Anuçüsanik.); XIII, 18 kk, 1314 (rshih Cakrasya dayitah sakha; cursed by Varishtha, G. became a deer, then he sought the protection of Civa).—§ 7368 (Vitahavyop.): XIII, 30, 1997 (son of Vitahavya, the Daityas once took him for Indra), 1999, 2000 (father of Sucetas). Gudākeca = Ariuna, q.v. Gudhavrata = Civa (1000 names 1). Guha 1 = Skanda, q.v. Guha' = Kṛshna: XII, 1507. Guha 3 - Çiva (1000 names 3). Guha' = Vishnu (1000 names). Guha, pl. (°āḥ), a people. § 664 (Mokshadh.): XII, 207, 7559 (among the barbarous people of the south). Guhāpāla(h)pravecinām = Civa (1000 names 3). Guhāvāsin = Civa (1000 names 2). **Guhya** 1 = Civa (1000 names 2). Guhya<sup>2</sup> = Vishnu: XII, 13115; XIII, 7007 (1000 names). Guhva 3 - Mahapurusha (Mahapurushastaya). Guhya, pl. = Guhyaka, pl.: III, 173; XV, 848 (° Rākshasāh). Guhyaka, pl. (°dh), a class of beings, followers of Kubera. § 3 (Anukram.): I, 1a, 35.- § 120 bis (Amçavat.): I, 66. 2604.- § 194 (Pāndu): I, 126, 4930.- § 213 (Jatugrhap.): I, 146, 5779 (viviçuh . . . Kailasam iva Goah). - § 214 (Hidimbavadhap.): I, 155, 6070 (Bhīmasena sported with Hidimbā in the abodes of the G.).- § 233 (Svayamvarap.): I, 187, †7011 (came to see the avayamvara of Draupadi).--§ 269 (Vaigravanasabhāv.): II, 10, 385 (°air uhyamana, sc. the palace of Kubera). - § 270 (Brahmasabhāv.): II, 11. 465 (in the palace of Brahman).—§ 271 (Lokapālasabhākhyānap.): II, 12, 481 (in the palace of Kubera).- § 279 (Arjuna): II, 28, 1040 (Hatakam nama deçam Gorakehitam, in the north). - § 310b (Sūrya): III, 3, 170 (follow Sūrya). § 334 (Kairātap.): III, **41**, 1674.—§ 335 (Indralokābhigamanap.): III, 42, 1750.—§ 359 (Vadavā): III, 82, 5036 (at Vadava). — § 370 (Tirthayatrap.): III, 84, 8093 (Adhivangam, dharmajña, samāviçya tapovanam | Goeshu, maharajan, modate).- § 445 (Nivatakavacayuddhap.): III, 173, 12247 (°ānān ca sangrāme).—§ 459 (Mārkandeyas.): III, 188, 12924 (seen by Markandeya in the stomach of Näräyana). — § 573 (Ambopäkhyanap.): V, 192, 7532 (followed Kubera).- § 574 (Jambūkh.): VI, 6, 236 (yatrai.e. on Kailasa—Vaiçravaņo, rājan,  $G^{\circ}$ aih saha modate),  $(\theta)$ , 246 (reside on Hemakūṭa).—§ 607 (Karnap.): VIII, 45 £. 2104 (protect Gandhamadana).—§ 608 (do.): VIII, 87x1, 4412 (sided with Karna).—§ 611 (Calyap.): IX, 11, 584 (had on Gandhamādana been slain by Bhīmasena, all. to Yakshayuddhaparvan).—§ 620 (Çrāddhap.): XI, 26, 769 (some of the fallen warriors attained to [the world of] the G.).-§ 694b (Jvarotpatti): XII, 284, 10216 (Vaicravano rājā Goair abhisamortah).—§ 730 (Ānuçāsanik.): XIII, 14 88, 996; 17, 1294.—§ 768b (Umā-Maheçvarasumv.): XIII, 142, 6555 (ātmānam upajīvan yo dikshām dvādaçavarshikim | açmanā caranau bhittva Goeshu ea modate).—§ 795 (Svargarohanap.): XVIII, 4, 147 (some of the fallen kings attained to [the status of the G.).—§ 795c (Mahabharata): XVIII, 65, 216. Cf. Guhya, pl. Guhyaka, sg. § 424 (Bhīmakadalīkh.): III, 147, 11190

Grhadevi. § 275 (Rājasūyārambhap.): II, 18, 730 (°iti

(Bhīshma asks Hanumat if he is a G., etc.).—§ 541 (Indra-jidvadha): III, 289, 16473 (a G. came as messenger from Kubera).—§ 573 (Ambopākhyānap.): V, 191, 7480 (i.e. Sthūṇākarna), 7486 (do.).

Guhyaka, name of a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 10, 397 (among the Yakshas in the palace of Kubera).

Guhyakādhipa ("the king of the Guhyakas") = Kubera: III, 11834; VI, 229 (K°).

Guhyakādhipati (do.) = Kubera: II, 1760.

Guhyakāstra ("the weapon of the Guhyakas"). § 573 (Ambop.): V, 180, 7173 (employed by Rāma Jāmadagnya).

Guhyatapas = Çiva (1000 names 1). Gunabhrt = Vishnu (1000 names).

Gunabuddhi, Gunādhika, Gunākara - Çiva (1000 names 2).

Gunakeçī, the daughter of Mātalī. § 564 (Mātalīyop.): V, 97, 3513, 3520; 103, 3637; 104, 3647, 3650.

Gunamukhyā, an Apsaras. § 191 (Arjuna): I, 123, 4817 (among the Apsarases who danced at the birth of Arjuna).

Gunātman = Kṛshṇa (Vishṇu): XII, 13140 (Nārāyaṇāya). Gunaushada = Çiva (1000 names<sup>2</sup>).

Guṇāvarā, an Apsaras. § 191 (Arjuna): I, 123, 4817 (among the Apsarases who danced at the birth of Arjuna).

Gupta = Vishnu (1000 names).

Guptaka, one of the standard-bearers of Jayadratha. § 522 (Draupadiharanap.): III, 265, †15597.

Guru' = Brhaspati: II, 303 (in the palace of Indra): VIII, 3304; XII, 5333 (pratilomo 'bhavad Guruḥ, i.e. the planet Jupiter).

Guru<sup>2</sup> - Drona: I, 574 (°oh sutam, i.e. Açvatthāman); VII, †6727, 7272; VIII, 4066 (°oh sutam, i.e. Açvatthāman); X, 614 (D°), 757, 764 (°oh sutah, i.e. Açvatthāman). Cf. Ācārya.

Guru<sup>3</sup> = Çiva: XIII, 696, 1245 (1000 names<sup>3</sup>).

Guru' = Vishnu (1000 names).

Gurubhāra, a Suparņa, the son of Garuda. § 564 (Māta-līyop.): V, 101β, 3598.

Guruçaktidhārin = Skanda : III, 14642.

[Guruçishyasamvāda] ("discourse between a preceptor and his disciple"). § 782g. (Anugītāparvan): Krshņa said: Asked by his disciple "Whence am I? whence art thou?" etc., the preceptor said: This was declared by Brahmán himself to R.; it was known to the conclaves of Si. in the ancient kalpas. In days of old R. Brhaspati, etc. ( $\delta$ ) assembled together for asking one another, tired with their acts; placing R. Angirasa at their head, they beheld, in the abode of Brahman, Brahman free from sin, and were instructed by him about how a good man should act, about Emancipation, etc. "Truth is the universe of being," light, ether, sun, wind, Indra and Prajapati are not seen as long as one has not attained to Adhyatma; religion has faith (çraddha) for its indication; the number of elements (tattva) are twentyfour and one more (XIV, 35). Brahmán discoursed on the city of nine gates, the three qualities, etc., the qualities belonging to darkness (birth as Candalas, etc.); R., Mu., and D. become deluded, desirous of pleasure (XIV, 36). Brahmán discoursed on passion (XIV, 37) and sattva (XIV, 38); the qualities are not completely separated from one another, etc. (XIV, 39); from the unmanifest first sprang the great soul, the source of all intelligence, the source of all qualities, called Mahan atma, Vishnu, Jishnu, Cambhu, Buddhi, etc., pervading everything in the universe, stationed in the heart of all, endued with minuteness, lightness, and affluence (prapti); this is said to be the first creation (XIV, 40); the great (Mahan), who was first produced and called Ahankara, is the second creation, the source of all creatures, a god, the creator of gods, etc. (XIV, 41); from Ahankara was born the five great elements; the pranae, etc.; the eleven organs sprung from Ahankara:—

Entity (bkātas).	On the Self (adhystman).	Anong Objects (adhibhutam).	Anone Gods (adhidairatam).
1 other (Absect)	(Value) and	sound (cabda)	the Quarters (Digah).
2. wind (maruta)	skin (trac)	objects of touch (sprashtavya)	Lightning ( Fidyut).
3. light (jyotis)	. eye (oakshus)	form and colour (rupa)	the Sun (Surya).
4. water (apah)	tongue (jihrā)	taste (rasa)	Soma.
5. earth (prthiri)	nose (ghrāņa)	scent (gandha)	the Wind (Vayu).
	feet (padau)	motion (gantavyaṃ)	Vishnu.
7. Apana	anus (pāyu)	excreta (visarga)	Mitra.
	organ of generation (upastha)	vital seed (cukra)	Prajūpati.
6	hands (hastau)	actions (karmāņi)	Çakra (Indra).
10.	speech (Vāc: Vaicradevī)	what is spoken (caktavyam)	Vahni (Agni).
11.	mind (manae)	mental operation (sankalpa)	the Moon (Candramas).
12.	egoism (ahankūra : sarvasamsūrakārakam) .	consciousness of self (abhimana)	Rudra.
13.	understanding (buddhi: shadindriyaricarini) what is to be understood (mantasyam)	what is to be understood (mantagyam) .	Brahmán.
	-		

Three are the seats of all existent objects: land, water, and ether; the mode of birth is fourfold (from eggs, germs, filth, or wombs) (specification); etc.; on the means of attaining to *Brahmán*; on the body; the emancipated one is *Vishinu*, etc. (e); † him praise brahmans, D., As., Y., Pç., P., bird's, Rā., Bh., and M.-r. († v. 1169) (XIV, 42); the *kehatriya*, elephant, lion, sheep, snake, bull, and male are of

middle quality [i.e. rajas]; the nyagrodha, etc. (() are the foremost among trees; Himavat, etc.  $(\eta)$  are the foremost among mountains; M. are the foremost of the gange, etc.  $(\theta)$ ; [in v. 1201 it is Vayu who resides in the skin and is employed in the perception of touch, etc.] (XIV, 43); the day was first, then arose the night, etc.; the months are said to begin with the bright fortnights; the constellations begin with Cravana; the seasons with winter (cicira), etc. (1) (XIV, 44); on the wheel of life (XIV, 45); on the duties that men should observe (XIV, 46); on renunciation. knowledge, and power (XIV, 47); on the different conceptions of Brahman (a tree, a forest, unmanifest, etc.); it is impossible to attain to Purusha by any other means than goodness: some assert the unity of Kshetrajña and sattea; this is not correct; the relation of Purusha to sattva is like that of the gnat to the udumbara, or that of water-drops on the leaf of a lotus. The R. once more asked (XIV, 48) about the diversities of practice observed by men, and about the connection between the Kehetrajña and sattva (XIV, 49). Brahmán, quoting what was said by a preceptor to a disciple, said that abstention from harming any creature is the foremost of all duties, and the relation between sattra and Kehetrajña (Purusha) is that of the object (vishaya) to the subject (vishayitva), or like that of the matter to the maker, or like that of a lamp (with oil and wick) to him who lights it; sattva is manifest, while Purusha is unmanifest; knowledge is indispensable for attaining to felicity; from pradhana develops mahat, from mahat ahankara, from ahankara the five elements; the qualities of the elements are the following:-

Elements.			70	Qualities.				
ether (space) wind light water earth 10	smell 1. agreeable 2. disagreeable 3. sweet 4. sour 5. pungent 6. diffusive 7. compact 8. oily 9. dry 10. clear	taste taste taste 1. sweet 2. sour 3. pungent 5. astringent 6. saline		ispa ispa ispa ispa ispa ispa ispa dark red dark red blue yellow grey(?) short long minute gross square	1. 4. 4. 4. 4. 4. 4. 4. 4. 4. 4. 4. 4. 4.	touch touch touch touch 1. rough 2. cold 3. hot 4. tender 6. hard 8. smooth 9. slippery 7. oily 10. painful 5. clear 11. soft	٠; ٤٤ ٤٩ ٠٩ ٠٩ ٠٩ ٠٩ ٠٩ ٠٩ ٠٩ ٠٩ ٠٩ ٠٩ ٠٩ ٠٩ ٠٩	sound. sound. sound. sound. sound. 1. Shadja. 2. Rohabha. 3. Gandhara. 5. Pañcama. 6. Nishada. 7. Dhairata. 8. agreeable. 9. disagreeable.

Space (ether) is the highest of the elements > (i.e. above it is) ahankara > buddhi > alman (the soul) > the unmanifest avyakiam > Purusha (XIV, 50). Brahman said: The body is called the carriage of Bráhman, on which the individual soul drives about; the senses are the steeds; the mind is the chariotecr, called also the bhūtātman (the individual soul), because it is the ruler of the elements (bhutani); the reins are the buddhi, called also kshetrajna (the individual soul), because it "proclaims power." The order of the dissolution is: 1, the creatures; 2, their qualities; 3, the elements; D., men, G., Pc., As., and Rä. have all sprung from Nature (evabhavatah), and not from actions, nor from a cause; [the elements are called] the brahmans, who are creators of the universe [and] are born here again and again; all that springs from them is dissolved in those very five great elements like billows in the ocean; [beyond] those elements that compose the universe (vicvasrabhyas tu bhūtebhyah, i.e. the gross elements) are the five great elements (i.e. the subtle elements; read obhutas with B.), and higher than these is the way of the emancipated (read mukto with B.); Prajapati created all this by the mind alone; in the same manner R. attained to [the status of] D. by the aid of penance; (the wonderful effects of penanco, by which one may be cleansed from the most horrible sins, etc.; men, P., deities, etc., have been crowned with success by penance alone); different degrees of bliss after death (Prajapati; the great highest regionmahantam lokam uttamam; the unmanifest accumulation of happiness-sukhopacayam avyaktam; the unmanifest, i.e. the highest region of the great ones-avyaktam mahatam lokam uttamam), according as one performs acts with expectation, being full of egoism (ahankāra-samāyuktāḥ), or is devoid of selfishness (nirmamāḥ), and freed from egoism (nirahankṛtāḥ) through yoga; freed from darkness and passion and adhering only to goodness, one becomes released from every sin and creates all things: such a one should be known to be [perfect] kshetrajña: he who knows him knows the Veda; that which begins with the unmanifest and ends with the gross qualities (oviceshantam), has ignorance for its indication; selfishness (mama) is death, the reverse (na mama) is the eternal [Bráhman]; the high-minded ancients never applaud action: by action a creature is born with body; the indication of tranquillity is like what takes place in a dream; this is the goal of the emancipated ones who are intent on knowledge. The precentor said: Thus addressed by Brahmán. Mu. acted accordingly and attained to felicity (lokam). Krohna said: The pupil acted accordingly and then attained to emancipation

Guruputra ' ("the son of Guru, i.e. Drona" = Açvatthaman): I, 5351; VI, 4640; VIII, 646, †4522; IX, 309, 732; X, 756.

Guruputra' - Çuka: XII, 12261, 12262 ( $C^{\circ}$ ).

Guruskandha, a mountain. § 782g (Guruçishyasamv.): XIV, 437, 1174.

Gurutama - Vishņu (1000 names).

## ${f H}$

Hāhā (or Hahā), a Gandharva always mentioned together with Hūhū. § 104 (Amcavat.): I, 65, 2559 (Haha-Hūhuh, among the sons of Pradha).—§ 191 (Arjuna): I, 123, 4815 (Haka-Haha, so C., B. has  $Ha^{\circ}$ , among the Devagandharvas present at the birth of Arjuna).—§ 269 (Vaiçravaṇasabhāv.): II, 10, 406 (Hahā-Huhūḥ (Ha°B.) in the palace of Kubera).—§ 336 (Indralokūbhigamunap.): III, 43, 1769 (Hāhā-Hahū (°āḥ, B.)).—§ 574 (Jambūkh.): VI, 6, 214 (Hāhā-Huhū (B. Hahā-Huhūḥ) on Meru).—§ 662 (Mokshadh.): XII, 200 ē, 7340 (Hāhā-Huhūḥ, B. has Ha°).—§ 695b (Dakshayajñavināça): XII, 285, 10278 (Hāhā-Huhūḥ ca Gandharvau).—§ 712 (Çukotpatti): XII, 325, 12202 (do.).—§ 746 (Ānuçāsanik.): XIII, 83 ζ, 3887 (Hahā-Huhūḥ).—§ 775 (do.): XIII, 166a, 7639 (do.).

Haidambi, v. Haidimbi.

Haidimba', adj. ("relating to Hidimba"). § 10 (Parvasangr.): I, 2, 313 (parva, i.e. Hidimbavadhaparvan).

Haidimba 2 = Ghatotkaca, q.v.

Haidimbasunu ("the son of Haidimba [i.e. Ghatotkaca]") = Anjanaparvan: VII, 6813.

Haidimbi - Ghatotkaca, q.v.

Haihaya, pl. (°ah), a people. § 11 (Parvasangr.): I, 2, 444 (Kartaviryavadhah . . . Hoanañ ca, all. to § 393 foll.).-§ 387 (Sagara): 111, 106, 8832 (Sagara subdued the H. and the Talajanghas).- § 454 (Brahmanamahatmyak.): III, 184. 12654 (°ānām kulakaro rūjā parapuranjayah kumāro rūpasampannah, slew the son of Türkshya Arishtanemi), 12657 (rājňām).- § 562 (Bhagavadyānap.): V, 747, 2729 (°ānām Udavartah, so B., C. has oanam Mudao).- § 570b (Sainyaniryanap.): It is heard that the brahmans, raising a standard of kuça-grass, encountered the kshatriyas of the Haihaya clan in battle; the vaicyas and the cudras joined the brahmans. In the battles, however, the three castes repeatedly broke down, while the kahatriyas, though alone, vanquished their large army because they obeyed the commands of only one person, while the other three castes acted each according to his individual understanding. The brahmans then appointed one among themselves as their commander, and thus succeeded in vanquishing the kshatriyas: V, 156, 5281. - § 595 (Shodaçarāj. v. Rāma Jāmadagnya): VII, 70, 2432 (had been slain by Rāma Jāmadagnya on account of the slaughter of his father [Jamadagni]).- § 638b (Rāmopākhyāna): XII, 49, 1768 ("sahasrāņi, slain by Rāma Jāmadagnya as the sons of the Haihaya king Arjuna [Kartavirya] had ravished the cow of Jamadagni and afterwards slain Jamadagni himself), 1790 (some kshatriyas of the II. tribe were preserved, having been concealed among women).—§ 641 (Rājadh.): XII, 126. 4648 (°anam kule jatah Sumitro Mitranandanah).- § 736b (Vītahavyop.): XIII, 30, 1951 (i.e. the sons of Vītahavya, attacked the Kāçi king Haryaçva), 1958 (do., attacked the Kāçi king Dīvodāsa).

Haihaya<sup>1</sup>, a son of Vatsa. § 736b (Vitahavyop.): XIII, 30, 1946 (son of Vatsa and brother of Tälajangha), 1947 (had ten wives and a hundred sons, apparently the same as Vitahavya). Cf. Vitahavya.

Haihaya<sup>2</sup> ("king of the Haihayas") = Arjuna Kārtavīrya: XII, 1756; XIII, 7188, 7261.

Haihaya' (do.) = Sumitra: XII, 4630 (Sumitro nāma rājarshih).

Haihayaçreshtha (do.) — Arjuna Kārtavīrya: XIII, 7291.
Haihayādhipati (do.) — Arjuna Kārtavīrya: I, 4172 (had been slain by Rāma Jāmadagnya); III, 10134 (Kārtavīryasya), 10185 (A°), 10140.

Haihayarshabha (do.) = Arjuna Kārtavīrya: XIII, 7267. Haihayeçapramāthin ("the destroyer of the lord of the Haihayas [i.e. Arjuna Kārtavīrya]") = Rāma Jāmadagnya: V, †7212. Haihayendra ("king of the Haihayas") - Arjuna Kirtavirya: XII, 1762 (Kartaviryana).

Haima 1, a mountain. § 781b (Ashtāvakra-Diksamv.): XIII, 19, 1434 (in the north, crossed by Ashtāvakra).

Haima = Civa (1000 names 2).

Haimavata¹ ("named after Himavat," viz. a varsha). § 574
(Jambūkh.): VI, 6γ, 201 (north of Himavat); 10, 385, 400.
—§ 713 (Çukakṛti): XII, 326, 12228 (varsham, crossed by Çuka on his way from Meru to Mithilā).

Haimavata, adj. ("belonging to Himavat"). § 192 (Pandavopatti): I, 124, 4864 (girau).- § 225 (Vasishtha): I, 177, 6752 (nadīm Hoim, i.e. Catadru).—§ 233 (Svayamvarap.): I, 187, 7006 (yathā Hoā gajendrāh). - § 271 (Jarasandhavadhap.): II, 21, 825 (sinhā Hoā yathā).— § 304 (Anudyūtap.): II, 77, †2528 (simho yathā Hoh).— § 330 (Indradarcana): III, 37, 1495 (parvatam).- § 437 (Yakshayuddhap.): III, 160, 11664 (girau). - § 522 (Draupadīharaņap.): III, 268, †15643 (upatyakām, C. has upeo). - § 552 (Goharanap.): IV, 54, †1675 (nāgā yathā Hoah).- § 565 (Galavacarita): V, 111, 3844 (kanakakarah).-§ 608 (Karnap.): VIII, 85, †4309 (gajāh); 89, †4525 (yathā gajau H°au).—§ 610 (Çalyap.): IX, 6, 292 (prasths). - § 615i (Saptasārasvata): IX, 38, 2215 (girau, there Sarasvatī appeared as Vimalodā).—§ 615u (Skanda): IX, 44, 2501 (Saraevatīm).- § 641 (Rājadh.): XII, 82, 3094 (guhām Hoim iva).

Haimavata, pl. (°āḥ) ("the inhabitants of Himavat"). § 295 (Dyūtap.): II, 51, 1844 (brought tribute to Yudhishthira). Cf. Haimavatika, pl.

Haimavatī 1 ("the daughter of Himavat") = Gangā: 111, 9935.

Haimavatī<sup>2</sup>, the wife of Kauçika. § 565 (Gâlavacarita): V, 117, 3972 (reme . . . yathā . . . H<sup>o</sup>yāñ ca Kauçikaḥ).

Haimavatī<sup>3</sup>, one of the wives of Kṛshṇa. § 793 (Mausalap.): XVI, 7μ, 249 (among the wives of Kṛshṇa who, after his death, ascended his funeral pyre).

Haimavatika, pl. (°āḥ) ("the inhabitants of Himavat"). § 515 (Karṇadigvijaya): III, 254, 15242 (vanquished by Karṇa). Cf. Haimavata, pl.

Hairanvatī, a river. § 574 (Jambūkh.): VI, 8, 290 (in the versha Hiranmaya).

**Hairanyagarbha** ("the son of Hiranyagarbha [i.e. Brahmán]")= Vasishtha: XII,  $\dagger\dagger$ 13209 ( $V^{\circ}$ ).

Hairanyaka, name of a varsha (= Hiranmaya). § 574 (Jambūkh.): VI, βγ, 231 (north of the varsha Çveta).

Halabhrt ("plough-holder") = Balarama: IX, †2002, †2924.

Haladhara (do.) = Balarāma: I, 7912, 8015; IX, 1981, 2129, 2272.

Haladharānuja ("the younger brother of Haladhara [i.e. Balarāma]") = Kṛshṇa: II, 889.

Halāyudha¹("having a plough for his weapon") — Balarāma:
1, 7012, 7079, 7084; III, †12589; IV, 2356; V, 162, 5330,
5335, 5336; IX, 1948, 1954, 1955, 2061, 2064, 2117, 2119,
2145, 2184, 2246, 2249, 2280, 3004, 3029, 3038, 3046, 3345;
XVI, 21.

Halāyudha<sup>2</sup> = Vishņu (1000 names).

Halika, a serpent. § 47 (Sarpanâmak.): I, 35, 1561 (enumeration).

Halimā, a mātr. § 500 (Skandopākhyāna): III, 228c, 14896 (one of the mothers of Çiçu).

Halimaka, a serpent. § 63 (Sarpasattra): I, 57, 2146 (of Vāsuki's race).

817 Halin—Hanumat.

Halin ("ploughman") = Balarama: III, 10240; V, 4425; VII, 412; IX, 1961; XIII, 6860.

Hamsa 1 ("the swan," also a name of the supreme soul, as becoming the individual soul): I, 2431 (Nārāyaṇam, identif. with Kṛshṇa); XII, 1505 (= Kṛshṇa), 1605 (do.), 8765, 8766 ("tvam, etymology), 8767, 10993 (Sādhyānām iha saṃvādaṃ h"sya), 10994 (Prajāpati assumed the shape of a golden swan, (10998), (11031), (11033), (11035), ††12864 (= Mahāpurusha), 12967 (the first avatāra of Vishṇu); XIII, 6970 (= Vishṇu, 1000 names).

Hamsa<sup>2</sup>, a Gandharva king, the son of Arishtā. § 130 (Amçāvat.): I, 67, 2718 (Arishtāyās tu yah putro H°a ity abhiçrutah | sa Gandharvapatir jajñs Kuruvamçavivardhanah | Dhṛtarāshtra ity khyātah Kṛshna-Draipāyanātmajah, i.e. as Dhṛtarāshtra 1).

Hamsa, follower of Jarasandha. § 273 (Rājasūyārambhap.): II, 14, 576 (° Dimbhakau, among the allies of Jarasandha), 601 (do.), 604 (vanquished by Balarāma), 605, 606 (on the false report of the death of H., his friend Dimbhaka plunged into the Yamunā), 607 (then also H. committed suicide by plunging into the Yamunā).—§ 275 (do.): 11, 19, 765 (° Dimbhakau, followers of Jarasandha).—§ 276 (Jarasandhavadhap.): II, 20, 768 (do.).—§ 277 (do.): II, 22, 886 (the same as Kauçika, the senāpati of Jarasandha).

Hamsa = Sūrya (the Sun): III, 191.

\*hamsa, pl. (°āh) ("swans"). § 126 (Aṃçāvat.): I, 66, 2622 (the offspring of Dhṛtarāshtrī).

Hamsacūda, a Yaksha. § 269 (Vaigravaņasabhāv.): II, 10, 398 (among the Yakshas in the palace of Kubera).

Hamsaja, a warrior of Skanda. § 615μ (Skanda): IX, 45η, 2570.

Hamsakākīya(m) ākhyāna(m). § 11 (Parvasangr.): I, 2, 543 (i.e. Hamsakākiyopākhyāna).

[Hamsakākīyopākhyāna(m)] ("the story of the crow and the swans"). § 606 (Karnap.): There lived on the other side of the ocean a rich raiçya with many children, kind to all creatures. A crow lived upon the refuse of the dishes set before these children. The crow, becoming arrogant, came to disregard all birds. Once, certain swans, having their abodes in the Manasa lake, came to that side of the ocean. The crow challenged their leader, saying that he would display 101 different kinds of motion, doing every 100 yojanas in a separate kind of motion: rising up and swooping down, etc. One of the swans said that they knew but that one kind of motion that all birds know, at which the assembled crows laughed aloud. The swans in vain tried to dissuade the crow. They began to fly. Beholding the diverse kinds of flight of the crow, the crows loudly rejoiced, while the swans laughed in mockery. For a moment the swan, with that one kind of slow motion, seemed to yield to the crow. As the swan flew westwards to the ocean, the crow was anxious and became almost senseless at not seeing any islands or trees whereon to perch when tired. At last the swan asked: "What is this kind of flight that thou hast now adopted? thou touchest the waters with thy wings and beak repeatedly." The crow suddenly fell down, and imploring the swan, prevailed upon him to take him on his back and carry him to the shore, and promised never to disregard others.

Hamsakāyana, pl. (°aḥ), a people. § 295 (Dyūtap.): II, 52, 1870 (brought tribute to Yudhishthira).

Hamsakūta, a mountain. § 184 (Pāṇḍu): I, 119, 4639 (in the north, crossed by Pāṇḍu).

Hamsamārga, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 90, 377 (only C., in the north-east). Cf. Hamsapatha.

Hamsapada, v. Hamsapatha.

Hamsapatha, pl. (°āḥ), a people. § 592 (Samçaptakavadhap.): VII, 20γ, 798 (in the army of Duryodhana, only B., C. has Hamsapadāh).
 Cf. Hamsamārga.

Hamsaprapatana, a tirthu. § 374 (Tīrthayātrāp.): III, 85. 8229.

Hamsātman - Kṛshṇa: XII, 1634.

Hamsavaktra, a warrior of Skanda. § 615u (Skanda): IX, 45n, 2574.

Hamsī, a daughter of Bhagīratha. § 767 (Ānuçāsanik.): XIII, 137a, 6270 (given to Kautsa).

Hamsikā, a celestial cow, daughter of Surabhi. § 564 (Mātalīyop.): V, 102, 3609 (in the southern quarter).

Hanumad-Bhima-samyada(h) ("conversation between Hanumat and Bhīma"). § 425 (Bhīmakadalīkhandapraveça): Hanumat said that he was the son of Vayu with the wife of Keçarin, and the friend of the Sun's son Sugriva, who, together with Cakra's son Valin, used to be waited upon by all monkeys; further, that Sugriva had been driven out by his brother, and dwelt for a long time with Hanumat at Rshyamuka, when Rāma Dāçarathi, who was Vishņu in human shape, with his wife and younger brother resided in the Dandaka forest, and the Rakshasa Ravana carried away Sita, Rama's queen, from Janasthana, assisted by the Rakshasa Marica, in the form of a door marked with gems and gold (III, 147). Rama slew Valin and installed Sugriva in the kingdom; Sugriva sont monkeys to inquire after Sītā, and according to the communications of the vulture Sampāti, Hanāmat crossed the ocean, extending over 100 yojanas, saw Sitā in the abode of Rāvaņa, burnt Lanka, and returned to Rama. Rama constructed a bridge across the deep, and, followed by myriads of monkeys, he slew Ravana, his brother, sons, and kindred, together with all the Rakshasas, and installed the pious Rākshasa chief Vibhīshaņa in the kingdom in Lankā, and then returned with Sitā to his city Ayodhyā, and was established in the kingdom. Rama granted to Hanamat that he should live as long as the history of Rama's deeds is remembered on earth. Rāma went to his own abode after having reigned 11,000 years. From that time all excellent objects of entertainment were, through the grace of Silā, supplied to Hanumat, who constantly stayed there hearing the deeds of Rama sung by Apsarases and Gandharvas (cf. v. 11,323). He had obstructed this path of the gods to Bhima with the view that none might defeat or curse him (III, 148).- § 426: When Bhima asked Hanumat to show him the form he had when crossing the ocean, Hanûmat declared this to be impossible, as all things diminish according to the different yugas, even the Siddhas, gods, and great rshis. Then he described the Krtayuga (b) and the Treta (q.v., § 427), Dvapara (q.v., § 428), and Kaliyuga (q.v., § 429).—§ 430: Hanumat was prevailed upon to grant the request of Bhima (see § 426), and showed himself as great as the Vindhya or the Mainaka mountain, and said that he might become as long as he wished; he had himself been able to slay Ravana, but would not obscure the glory of Rāma. He pointed out to Bhīma the way to the Saugandhikavana and the garden of Kubera, which was guarded by Yakshas and Rakshasas, and warned him against plucking the flowers himself, delivering a discourse upon the duties of the four castes, etc. (III, 150).

Hanumat or Hanumat, name of a monkey, the son of Väyu (the Wind). § 11 (Parvasangr.): I, 2, 453.—§ 424

(Bhīmakadalikhondapraveca): III, 146, 11134 (kapih. obstructed the way to Heaven to Bhimasona), 11138 (vānarah), 11155, (11156); 147, 11170 (Vāyutanayah), (11171), (11173), 11175 (iva), (11176), 11176, 11177 (bhrātā mama - i.e. Bhīmasena's - guṇaçlagho buddhisattvabalanvitah | Ramayane 'tivikhyatah çriman vanarapungarah), 11181, (11182), 11183 (Bhimasena could not even move the tail of II.). - § 425 (Hanumad-Bhimasamv.): III, 147. 11192 (Hanumat tells his name and his story to Bhimasena, ef. § 531 foll.), 11193 (begotten by Vayu on the wife of Keçarin); 148, (11201).- § 426 (do.): III, 149, 11225, (11229), (11234) (described the different yugas to Bhimasena). -- § 430 (do.): III, 150, 11272 (showed his former shape to Bhimasena), 11275 (tad adbhutam maharaudram Vindhyaparvatasannibham . . . Hoo varshma), 11276, 11281 (plavagottamah).- § 431 (Sangandhikaharana): III, 161, 11329, 11332 (promised to stand on the flagstaff of Arjuna-Vijayasya dhvajasthah; cf. V, 2222), 11335.- § 531 (Rāmopākhyānap.): III, 280, 16102 (counsellor of the monkey king Sugrīva), 16115 (Anilātmajah), 16125. -- § 534 (Hanumatpratyāgamana): III, 282, 16227 (opramukhah . . . plavangamah, despatched to seek Sītā), 16229, 16263 (reached Lankā and consoled Sītā).—§ 535 (Setubandhana): III, 283, 16284 (Marutatmajah, commanded the monkey force). - § 538 (Kumbhakarnaranagamana): 111, 286, 16385 (Marutalmajah), 16389 (Pavanatmajah), 16392 (Marutatmajah, slew the Rakshasa Dhumraksha) .- § 539 (Kumbhakarnadivadha): III, 287, 16434 (Mārutātmajah, slew the Rākshasa Vajravoga). - 5 541 (Indrajidvadha): III, 289a, 16468, (H), 16477.—§ 542 (Rāvaņavadha): III, 290a, 16500.— § 543 (Rāmābhisheka): III, 291, 16576 (shall live as long us Rāma's fame), 16591 (sent as messenger from Rāma to Bharata) .-- § 561h (Arjuna): V, 56, 2222 (Marutatmajah, had promised to Phimasena to place an image of himself on the standard of Arjuna, cf. 111, 11332) .- § 599 (Jayadrathavadhap.): VII, 139, 5777 (oan iva parvatam, sc. udyamya, cf. the note of PCR.).

Cf. also the following synonyms:-

Anilatmaja ("the son of the Wind"): III, 16115 ( $H^{\circ}$ ), 16233.

**Mārutātmaja** (do.): III, 11280, 16258 ( $H^{\circ}$ ), 16284 ( $H^{\circ}$ ), 16385 ( $H^{\circ}$ ), 16392 ( $H^{\circ}$ ), 16434 ( $H^{\circ}$ ); V, 2222 ( $H^{\circ}$ ). **Pavanātmaja** (do.): I, 452 ( $H^{\circ}$ ); III, 16223, 16386, 16389 ( $H^{\circ}$ ).

Vāyuputra (do.): 111, 16592. Vāyutanaya (do.): 111, 11170.

Hanūmatpratyāgamana ("the returning of Hanūmat"). § 534: Rūma and Lakshmana were dwelling on the mountain Mālyavat. Rūma sent Lakshmana to Kishkindhyū to threaten Sugrīva. Sugrīva, however, said that he had despatched monkeys in all directions to find out Sītā. After a month those who had been sent to the north, the east, and the west returned. After two months Hanūmat, Angada, etc., returned from the south, after having pillaged Madhuvana (b). Hanūmat told that in a cavern of the palace of Maya the ascetic Prabhūvatī had shown them the way; on the shore they had seen the mountains Sahya, Malaya, and Dardura, then they had met Sampāti, the brother of Jaṭāyu(s) (o), and had informed him of everything; Sampāti then had directed them to Lankā (d), whereafter Hanūmat had crossed the ocean and slain the Rākshasī of the water, and had been

recognized by Sītā from the words of Avindhya; Sītā had given him a jewel as a credential and told him, as a token, that Rāma on the mountain Citrakūṭa had shot a blade of grass at a crow; Hanūmat then had caused himself to be seized by the soldiers of Rāvana, and set fire to Lankā.

Hanyamāna, pl. (°dh), a people: VI, 377 (only B., C. has Hamsamārga, q.v.).

Hara<sup>1</sup>, an Asura. § 130 (Amçāvat.): 1, 67, 2659 (Dānavottamaḥ, incarnate as king Subāhu).

Hara 3, Çiva, q.v.

Hara , a Rudra. § 665 (Mokshadh.): XII, 208δ, 7585.

Harāhara, an Asura. § 92 (Amçūvat.): I, 65, 2533 (so B.: Virūpūksha-Harūharau, C. has Virūpūksha-Mahodarau; is there not to be read Virūpūkshā Harāharau? cf. Hara, v. 2659, and Ahara (C. Suhara), v. 2660).

Hārahūṇa, pl. (°aḥ), a people. § 285 (Nakula): II, 32, 1194 (in the west, vanquished by Nakula on his digvijaya.)— § 295 (Dyūtaparvan): II, 51, 1844 (brought tribute to Yudhishṭhira).— § 342 (Indralokūbhigamanap.): III, 51, 1991 (had been present at the rūjasūya of Yudhishṭhira). Cf. Hūṇa, pl.

Haraṇāharaṇa. § 11 (Parvasangr.): I, 2, 363 (i.e. Haraṇāharaṇaparvan),

[Haranaharanaparvan] ("the section relating to the handing over the gift of honour," the 17th of the minor parvans of the Mhbhr.). § 253: Kṛshṇa said that Arjuna had not insulted their family, but had rather enhanced their respect, and prevailed upon them that they, by conciliation, brought Ariuna back to Dvaraka, where he was united in marriage with Subhadra and passed a whole year. The last time of his exile he passed in Pushkara. After the twelve years were complete he came back to Khandavaprastha-Draupadī at first was jealous, but then embraced Subhadrā. Krshna visited them at Indraprastha with Rama, Akrura Danapati (the senapati of the Vrshnis), Anadhrshti, Uddhava (a disciple of Brhaspati himself), Satyaka and Satyaki, and Krtavarman Satvata, and Pradyumna, Camba, Nicatha, Canku, Carudeshna, Jhillin, Viprthu, Sarana, Gada, etc., bringing with them many nuptial presonts. Yudhishthira sent the twins out to receive them. Krshna gave them 10,000 kine from the country of Mathura, and Balhika horses as kanyadhana, etc. Rāma gave Arjuna as a wedding present (pāṇigrahaṇika) 1.000 elephants. Having spent many days in sports and merriment there, the Vrshnis returned to Dvaravati with Rama in the van, carrying with thom the gems that had been given them by Yudhishthira. But Krehna romained with Arjuna at Indraprashtha, and they went a-hunting over the borders of the Yamuna. Subhadra brought forth Abhimanyu, so called because he was fearless (abhi) and wrathful (manyumat, v. 8027). Upon his birth Yudhishthira gave away 10,000 kine and nishkas to the brahmans. The child became the favourite of Vasudeva, etc., and acquired from his father the Dhanurveda (b). - Pāncalī (Krshņā, v. 8045) also obtained five sons (see § 159): Prativindhya, Sutasoma, Crutakarman, Catanika, Crutasena. They were born each at the interval of one year. Their jatakarman, cada, and upanayana were performed by Dhaumya. After having studied the Vedas they acquired from Arjuna knowledge of all weapons celestial and human (I, 221).

Haranāhārika (°kā, B.). § 10 (Parvasangr.): I, 2, 313 (i.e./Haranāharanaparvan).

Harasulocana - Çiva (1000 names 2). Hārdikya 1 - Kṛtavarman, q.v. Hārdikya<sup>2</sup>, a prince. § 130 (Amçāvat.): I, 67, 2651 (incarnation of the Asura Açvapati).—§ 554 (Sainyodyogap.): V, 4γ, 75 (among the princes to whom the Pandavas ought to send messengers).

Hārdikyatanaya (the son of Krtavarman). § 793 (Mausalap.): XVI, 7, 245 (installed as king of Mārtti-kāvata).

Hari = Vishnu (Krshna), q.v.

Hari\*, a Rākshasa. § 537 (Rāma-Rāvaņayuddha): III, 285a, 16365 (followed Rāvaņa).

Hari<sup>3</sup>, a Suparna, the son of Garuda. § 564 (Mātalīyop.): V. 101\$\beta\$, 3598.

Hari', the son of Akampana (Anukampaka). § 594 (Akampana): VII, **52**, 2030 (Nārāyaṇasamah).—§ 678b (Anukampaka): XII, **257**, 9151.

Hari's, an Asura, the son of Tarakaksha. § 606 (Tripurā-khyāna): VIII, 33, 1417, 1419.

Hari , a Pandava warrior. § 608 (Karnap.): VIII, 56 νν, 2740 (slain by Karna).

Hari'; a warrior of Skanda. § 615u (Skanda): IX, 45 n, 2563.

Hari = Indra: VIII, †4700 (vidhya . . . Namuoim yatha Hoh). Hari = Çiva (1000 names 2).

\*hari, pl. ('ayah), the horses of Indra: III, †11903, 11921, 12003, 12215; XII, †8421 ('açra'); XIV, †274, †275, †286 ('mān Devarājah, i.e. Indra), 1720.

Harī, a daughter of Krodhavaçā. § 127 (Amçāvat.): I, 66, 2624, 2627 (mother of the harayaḥ (?horses, PCR.), the vānarāh and the golāngūlāh).

Haribabhru, a muni. § 264 (Sabhākriyāp.): II, 4a, 111. Hariccandra, an ancient king. § 266 (Çakrasabhāv.): II, 7, 294 (rajarshih, in the palace of Indra).- § 271b (Lokapalasabhākhyānap.): H. is the only king who lives in the palace of Indra, and the reason is that II. had formerly brought the whole earth with its seven islands under his sway, and had performed the rajasaya sacrifice, to which all the kings of the earth brought wealth at his command, and having concluded the rajasuya, he was installed in the sovereignty of the earth (samrajyena). All princes who perform a rajasuya or are slain in battle without turning their backs, or yield up their lives after severe ascetic penances, attain to the region of Indra; II, 12, 484 (rajarshih), 488, 496, 497.- § 271 (do.): II, 12, 502, 504 (Pandu wished to obtain the same regions as H., therefore Yudhishthira must perform the rajasûya).—§ 272 (Rajasûyarambhap.): II, 13. 516 (rājarshim).- § 296 (Dyūtap ): II, 53, 1931 (rājasūyam avāpyaivam Hoa iva prabhuh).—§ 626 (Rājadh.): XII, 20, †614 (°ah parthivondrah çrutas to yajñair ishtva punyabhag vitaçokah | rddhya Çakram yojayan manushah san).—§ .721 (Anuçasanik.): XIII, 3a, 187 (read with B. Hoakratau, and cf. Cunahçopha). - § 746 (do.): XIII, 657, 3290 (a sentence of his is quoted).—§ 761 (do.): XIII, 115%, 5663 (among the kings who abstained from meat during the month of Karttika), 5664 (carati vai divi satyena candravat).-§ 775 (Ånuçāsanik.): XIII, 1667, 7678 (enumeration).— § 795 (Svargarohanap.): XVIII, 3, 106 (°samāh, sc. lokāh, won by Yudhishthira).

Hariçmaçru¹, a rshi. § 702 (Mokshadh.): XII, 293a, 10762 (praised Vishnu and attained to great success).

Hariqmaçru<sup>2</sup> - Indra: XII, ††13205 (\*tām Indrah prāptah, on account of the curse of Gautama).

Haricmacru 3 = Civa (1000 names 1).

Hariqrāvā, a river. § 574 (Jambūkh.): VI, 9λ, 336.

Haridraka, a serpent. § 47 (Sarpanāmak.): I, 35, 1557 (enumeration).

Harigiri, a mountain on Kuçadvīpa. § 575 (Bhūmip.): VI, 12 c, 452.

Harihaya 1 = Indra, q.v.

Harihaya 2 - Mahapurusha (Mahapurushastava).

Harijata - Civa: XII, 9102.

Harikeça 1 = Kṛshṇa: VI, 2949.

Harikeça<sup>2</sup> = Çivu: X, 770; XII, 10390 (1000 names<sup>1</sup>); XIII, 1158 (1000 names<sup>2</sup>); XIV, 194.

Harimat<sup>1</sup>, a rite (according to Nil.). § 270 (Brahmasabhāv.): II, 11, 447 (in the palace of Brahmán).

Harimat = Indra: XIV, †286.

Harimedha - Mahāpurusha (Mahāpurushastava).

Harimedhas, an ancient king. § 61 (Sarpusattra): I, 55, 2099 (yajño H°asaç ca yathā).—§ 565 (Gālavacarita): V, 110, 3813 (the same?, father of Dhvajavatī).

Harimedhas = Vishnu: XII, 12764, 13458 (Açvaçirasah), 13576, 13696.

Harina', a serpent. § 63 (Sarpasattra): I, 57, 2152 (of Vāsuki's race).

Harina , name of an ichneumon, v. Harita.

Harina = Civa (1000 names 2).

Harināçva, a prince. § 656 (Khadgotpattik.): XII, 166, 6198 (received the sword from Raghu, from him it passed over to Qunaka).

Harināksha = Çiva (1000 names 2).

\*harindra ("king of the monkeys," or "lions"): VIII, 2474 ("yor iva, sc. yuddham, perhaps all. to the combat between Valin and Sugriva).

Harinetra=Civa: VII, 9522; XIV, 194.

Haripinda, a matr. § 615u (Skanda): IX, 460, 2642.

Harirudra (i.e. Vishiu and Çiva in one person). § 332 (Mahādevastava): III, 39, 1627 (said of Çiva).

Harita, name of an ichneumon. § 646b (Mārjāramūshika-saṃv.): XII, 138, 4942 (only C., B. has Hariṇa).

**Harita**<sup>2</sup> = Civa (1000 names 1).

Hārita, a muni. § 691 (Mokshadh.): XII, 279, 9988. Cf. Hārīta.

Hārīta, a muni. § 324 (Arjunābhigamanap.): III, 26α, 986 (praised Yudhishthira).—§ 637 (Rājadh.): XII, 47η, 1594 (among the rahis who surrounded Bhīshma).

Harivāhana = Indra, q.v.

Harivamça, the appendix of Mhbhr. § 10 (Parvasangr.): I, 2, 357 (°as tatah parra Purānam khilasamjāitam).—§ 11 (do.): I, 2, 642 (khileshu H°aç ca), 643 (khileshu H°o ca, said to contain 12,000 çlokus, in reality C. has 16,374 çlokas).
—§ 795o (Mahābharata): XVIII, 6, 280 (°samāptau tu sahasram bhojayed dvijān), 283 (parrani).

Harivarsha, name of a varsha. § 279 (Arjuna): II, 28, 1044 (on his digvijaya Arjuna reached uttaram Harivarsham, the abode of the Uttarāḥ Kuravaḥ, where he could not enter).—§ 574 (Jambūkh.): VI, 67, 202 (north of the mountain Hemakūṭa); 10, 386, 400.

Harivasa = Krshna: VI, 2949.

Harsha ("joy"), a son of Dharma. § 117 (Amçāvat.): I, 66, 2596 (the third son of Dharma), 2597 (the husband of Nandā).

Haryaçva¹, king of Ayodhyā. § 565 (Gūlavacarita); V, 115, 3934 (*Ikshvākuṃ* . . . *Ayodhyāyāṃ*), 3936, 3937; 116, 3938, 3944, 3951, 3952, 3957 (obtained Madhavī by giving 200 horses to Gālava, and begat with her the son Vasumanas).—§ 761 (Ānuçāsanik.): XIII, 1158, 5669 (the

same(?), among the kings who abstained from meat during the month of Kärttika).

Haryaçva<sup>2</sup>, king of the Kāçis, father of Sudeva and grandfather of Divodāsa. § 736b (Vītahavyop.): XIII, 30, 1949 (Divodāsapitāmahah), 1952 (°sya dāyadah . . . Sudevah).

Haryacva<sup>3</sup> = Civa (1000 names<sup>2</sup>).

Haryaksha - Çiva: IX, 595 (\*\*açūlam); XIII, 1245 (1000 names 2).

Harvakshan = Civa: XIV, 192.

Hasana, a warrior of Skanda. § 615u (Skanda): IX, 457, 2569.

Hasinī, an Apsaras. § 731b (Ashţāvakra-Diksamv.): XIII, 19β, 1425 (among the Apsarases who danced in the palace of Kubera).

Hasta, a nakshatra (v. Sū. Si.). § 749 (Ānuçāsanik.):
XIII, 89a, 4260 (performing of çrāddhas under the nakshatra H.).—§ 759 (do.):
XIII, 110, 5392 (description of the candravrata).
Cf. Sāvitra.

Hastibhadra, a serpent. § 564 (Mātalīyop.): V, 103γ, 3629.

Hastiquara = Qiva (1000 names 2).

Hastikācyapa, a rshi. § 768 (Ānuçāsanik.): XIII, 139a, 6298. § 775 (do.): XIII, 166ζ, 7672 (among the rshis of the north).

[Hastikūta] ("the artifice concerning the elephant"). § 757b (Anuçasunik.): Bhishma said: A brahman Gautama nursed an infant elephant that had lost its mother, till it was ten years old, huge as a hill, etc.; he looked upon it as a son, and it brought him his fuel and water. Indra, in the shape of king Dhrtarashtra, seized this young elephant, offering to give to Gautama great riches instead; "what use can brahmans have of elephants?" († vv. 4850 and 4852-86). Gautama said he would take the elephant from him even in [Yamaloka] (c), Mandakini (d), the woods of Meru (e), Nandana (f), Utlarah Kuravah (g), [Somaloka] (h), [Suryaloku] (i), [Varunaloka] (j), [Indraloka] (k), Prājāpatyāḥ lokāḥ (l), [Goloka] (m), Svayambhubhavana (n), († vv. 4896-4902), the world of the Somapithin (yatropayati haribhih somapithi, B.; C. yatropayanti haribhih somavithim) (o); Dhrtarashtra, us regards c-k, said that he would go to higher regions, and as regards I-n, that he would not go (or be) there; having mentioned (o), Gautama recognized Indra; they asked each other's benediction; Indra returned the elephant, and as Gautama alone of all R. had been able to recognize him, he took Gautama and the elephant with him and proceeded to heaven \* (XIII, 102).

Hastin ', a son of the elder Dhṛtarāshṭra. § 154 (Pūruvaṃç.): I, 94, 3747 (the second son of Dhṛtarāshṭra).

Hastin<sup>2</sup>, a son of Suhotra. § 156 (Pūruvamç.): I, 95, ††3787 (son of Suhotra and Suvarnā, founded Hāstinapura); ††3788 (married Yaçodharā and begat with her Vikunthana).

Hāstinapura, the capital of the Kurus, on the river Gangā. § 11 (Parvasangr.): I, 2, 512, 514.—§ 13 (Paushyap.): I, 3, ††672 (the capital of king Janamejaya).— § 17 (Uttanka): I, 3, ††832, 833.—§ 71 (Ādivamçāvatāranap.): I, 61, 2261.—§ 156 (Pūruvamç.): I, 95, ††3787 (founded by Hastin, the son of Suhotra and named after him).—§ 157 (do.): I, 95, ††3819 (C. by error Ha°). § 165 (Satyavatīlābhop.): I, 100, 3978 (Kurūnām putabhedane), 4023, 4064.—§ 167 (Vicitravīryoparama): I, 102, 4125.—§ 213 (Jatugrhap.): I, 143, 5705.—§ 241 (Vidurāgamanap.): I, 200, 7377.—§ 244 (Rājyalābhap.): I, 207, 7558.—§ 286 (Rājasūyikap.): II, 33, 1258.—§ 287 (do.):

II, 34, 1260.- \$ 298 (Dyūtap.): II, 58, 2013.- \$ 319 (Saubhavadhop.): III, 14, 635.- 342 (Indralokabhigamanap.): III, 51, 1996. - \$ 512 (Ghoshayātrāp.): III. 247, 15039. - § 515 (Karnadigvijaya): III, 253, 15210. -§ 516 (Duryodhanayajiia): III, 256, 15324. — § 552 (Goharanap.); IV, 47, 1490; 50, 1554; 67, 2152; 69, 2246. — § 555 (Sainyodyogap.): V, 19, 597. — § 556 (Sanjayayanap.): V, 32, 940.—§ 562 (Bhagavadyanap.): V, 84, 3002. — § 569 (do.): V, 147, 4958. — § 570 (Sainyaniryāṇap.): V, 156, 5313. — § 573 (Ambopākhyānap.): V, 173, 5964; 195, 7614.— § 604 (Karṇap.): VIII, 2, 26.—§ 612 (Hradapraveçap.): IX, 29, 1654, 1662.—§ 615 (Gadāyuddhap.): IX, 35, 1974; 63, 3535, 3580. - § 618 (Jalapradānikap.): XI, 11, 309. - § 659 (Mokshadh.): XII, 176, 6584.—§ 787 (Açramavasap.): XV, 18, 508. — § 791 (Putradarganap.): XV, 36, 1010 (C. by error Ha<sup>o</sup>).—§ 794 (Mahāprasthānikap.): XVII, 1, 9. Cf. Gajāhvaya, Gajapura, Gajasāhvaya, Nāgāhvaya, Nāgapura, Nāgasāhvaya, Vāranāhvaya, Vāraņasāhvaya.

Hastipāda, a serpent. § 47 (Sarpanāmak.): I, 35, 1554 (enumeration).

Hastipinda, a serpent. § 47 (Sarpanāmak.): I, 35, 1559 (enumeration).

Hastisomā, a river. § 574 (Jambūkh.): VI, 9λ, 327.

Hātaka, a country. § 279 (Arjuna): II, 28, 1040 (°am nāma deçam, protected by Guhyakas, conquered by Arjuna).

Hāṭaka, pl. (āḥ), the inhabitants of Hāṭaka. § 279 (Arjuna): II, 28, 1042 (°ān abhitaḥ . . . Gandharvarakehitam deçam, conquered by Arjuna).

Havana, a Rudra. § 770 (Ānuçāsanik.): XIII, 151β, 7091 (enumeration).

Havidhra, an ancient king. § 775 (Ānuçāsanik.): XIII, 166, 7683.

Havihçravas, a son of the elder Dhrtarashtra. § 154 (Pūruvamç.): I, 94, 3748 (the sixth son of Dhrtarashtra).

Havirdhāman. § 768b (Kṛshṇa Vāsudeva): XIII, 147, 6829 (*Prajāpatih*, son of Antardhāman and father of Pracīnabarhis).

Havis 1 = Çiva (1000 names 2). Do. 2 = Vishnu (1000 names). Havishmat, a rshi. § 266 (Çakrasabhāv.): II, 7, 294 (in the palace of Indra).

Havishmatī, a daughter of Angiras. § 489 (Āngirasa): III, 218, 14127 (havirbhiç ca, sc. paçyati, the fifth daughter of Angiras).

Havyakavyabhuj = Vishņu (Hayaçiras): XII, 13382, 13452.

Havvakavvabhuj' = Agni, q.v.

Havyavah, Havyavāha, Havyavāhana = Agni, q.v. Haya, pl. ( ${}^{\circ}dh$ ), a family (?). § 267 (Yamasabhāv.): II, 8, 333, 335 (in the palace of Yama).

\*hayaçāstra: V, 7102 (°vida).

Hayaçıras ("having a horse's head"), a form of Vishnu. § 564 (Mātalīyop.): V, 99, 3551 (atra—i.e. in Pātāla—Adityo H°aḥ kāle parvani parvani uttishthati suvarnākhyam vāgbhir āpūrayañ jagat).—§ 641 (Rājadh.): XII, 122, 4515 (so. jāgarti).—§ 7176 (Nārāyanīya): XII, 340, 12923 (aham H°a bhūtva samudre paçcimottare pibāmi suhutam havyam kavyañ ca craddhayānvitam, says Nārāyaṇa, cf. v. 13508); 341, 13104; [343, 13260 (Kṛshṇa identified with the horse's head); 348, 13451 (hayaçiro mahat | Havyakaryabhujo Vishnoḥ), 13498 (when Madhu and Kaiṭabha had robbed the Vedas Vishṇu assumed a horse's head), 13508 (Vishṇu then

placed the horse's head in the north-eastern (udahpūrve) region of the ocean), 13523 (hayaçirastanum), 13527 (hayaçiras)]. Cf. Açvaçiras, Hayamukha, Vadavāmukha.

Hayaçiras = Mahāpurusha (Mahāpurushastava)

Hayaçirodhara ("having a horse's head") - Vishnu: XII, 13459, 13507, 13526. Cf. Hayaçiras 1.

Hayagardhabhi = Civa (1000 names 2).

Hayagrīva', a Videha king. § 562 (Bhagavadyānap.): V, 74.7. 2731 (Videhānām, among the wicked kings who annihilated their kinsmen, etc.).

Hayagrīva<sup>3</sup>, an Asura. § 567 (Bhagavadyānap.): V, 130, 4415 (in a later birth he was slain by Kṛshna. Cf. Hariv., 3109-10).

Hayagrīva, an ancient king. § 628b (Rājadh.): The ancient king II., after having slain a large number of his foes in battle, was himself defeated and slain, being once without a follower at his side. He acquired great fame from the battles he fought. This was his sacrifice, and having completed it by yielding up his life-breaths, he is now sporting in the regions of the gods. He protected his kingdom, performed sacrifices, was possessed of learning, etc. He drank soma in the sacrifices, gratified the brahmans, etc., therefore he won heaven: XII, 24, 720 (rājarsheķ).

Hayamukha ("having a horse's face") = Vishnu: I, 1250 (Garuda identified with H.).

Hayarāja ("the king of the horses"). § 589 (Dronābhishekap.): VII, 11μ, 384 (had been slain by Kṛshna).

Hāyi hāyi huvā hoyi huvā hoyi tathā 'sakṛd gāyanti tvām sāmagā brahmavādinah = Çiva (1000 names')

Hemā, a river. § 574 (Jambūkh.): VI, 9λ, 331.

Hemaçriga, a mountain. § 221b (Gangā): I, 170, 6454 (?, purā Himavataç caishā H°ād vinihertā Gangā).

Hemaguha, a serpent. § 47 (Sarpanāmak.): I, 35, 1554 (enumeration).

Hemakampana, a Kuru warrior. § 600 (Ghatotkacavadhap.); VII, 156 c, 6851 (only B., C. has *Hemapuñjakah*). Hemakara = Çiva (1000 names <sup>2</sup>).

Hemakūta. § 390b (Tirthayātrāp.): On the mountain H. the utterance of words (so PCR., who follows the various reading cited by Nil., "vācī yatra bhavan," instead of "vātābaddha bhavan") caused the gathering of clouds and stones by thousands. There the recitation of the sacred scriptures was heard, but nobody was seen; in the evening and the morning there was seen fire, and biting flies would interrupt the austerities. Lomaca explained that formerly on this Rehabhakuta (i.e. Hemakuta) dwelt a great and resentful rehi, who was many hundred years old, and was named "Dalabha. When practising austorities he had been spoken to by others, and in wrath he ordered the mountain to throw stones on him who should utter any word there, and forbade the wind to make any noise. Therefore, as soon as a man utters any word here he is forbidden by a roaring cloud. Formerly, when the gods came to the Nanda, many men came to see them, but the gods with Indra at their head did not like to be seen, and therefore they rendered the spot inaccessible by raising obstructions in the form of mountains, and from that day onwards men could not see that hill, far less ascend it. Lomaça further said: "Here all the gods performed the best sacrifices, and the marks thereof may be seen to this day, the grass resembling kuça grass, and many trees resembling yapas; the gods and rshis dwell there to this day, and it is their fire which is seen in the evening and the morning. By bathing here one's sins are destroyed": III, 110, 9969 (parvatam, near the River Nanda and Aparananda, visited by Yudhishthira, etc., on his tirthayātrā).—§ 459 (Mārkandeyas.): III, 188, 12917 (parvatam, seen by Mārkandeya in the stomach of Nārāyana).—§ 574 (Jambūkh.): VI, 6 $\beta$ , 198 (the second of the aix varshaparvatāh of Jambūdvīpa), 202 (beyond H. lies Harivarsha), 236 (identified with Kailāsa, q.v.), ( $\theta$ ), 246 (inhabited by Guhyakas).

Hemanetra, a Yaksha. § 269 (Vaigravanasabhāv.): II. 10, 398 (among the Yakshas in the palace of Kubera).

Hemānga = Vishnu (1000 names).

Hemapunjaka, a Kuru warrior. § 600 (Ghatotkaca-vadhap.): VII, 156 k, 6851 (only C., B. has Hemakampanah).

Hemavarman = Hiranyavarman: V, 7493, 7518.

Hemavarna<sup>1</sup>, a Suparna, the son of Garuda. § 564 (Mātalīyop.): V, 101β, 3599.

Hemavarna<sup>2</sup>, the son of Rocamāna. § 592 (Samçaptakavadhap.): VII, 230, 1014 (Rocamānasya sutam, proceeded against Drona, description of his horses).

Heramba = Ganeça: I, 75.

Herambaka, pl. (°ah), a people. § 281 (Sahadeva): II, 31, 1118 (in the south, vanquished by Sahadeva on his digvijaya).

Hetu = Vishnu (1000 names).

Hetvātman = Krshna: XII, 1650.

Hidimba, a Rākshasa, slain by Bhīmasena. § 11 (Parvasangr.): I, 2, 361 (Bakayor vadhah), 381 (sya vadhah).-§ 71 (Adivamçavataranar): I, 61, 2253 (Rakshah, slain).— § 158 (Pūruvamç.): I, 95, ††3824 (halvā).—§ 214 (Hidimbavadhap.): I, 152, 5927 (°o nāma Rākshasah), 5940 (brothef of Hidimba), 5950 (°o nama Rakshasah); 153, 5962 (Rakshasecvarah), 5974, 5981, 5984, (5995), 6004; 154, 6011, 6038 (is slain by Bhimasena). - § 215 (Bakavadhap.): I, 162, 6256 (°sya vadhāt).—§ 315 (Maitreyaçāpa): III, 10, 368 (Rakehaeam . . . H-Bakamukhyanam). - § 316 (Kirmiravadhap.): III, 11, 416 (had been the friend of Kirmīra), 451 (°Bakayoh . . . açrupramārjanam). — § 317 (Draupadīparitāpav.): 1II, 12, 553 (°vanam, all. to § 214), 568 (Bhimasena-H°ayoh, do.), 573. — § 435 (Jațāsuravadhap.): III, 167, 11496 (margan Baka-Hoayoh).- § 551 (Kicakavadhap.): IV, 22, 726 (hatvā H°m).—§ 561 (Yānasandhip.): V, 50, 1987 (all. to § 214).—§ 562 (Bhagavadyānap.): V, 90v, 3151 (°sya, sc. hanta, i.e. Bhīmasena).—§ 600 (Ghatotkacavadhap.): VII, 176, 8010 (°-Baka-Kirmīrā nihatā mama bandhavāh, says Alāyudha); 180δδδ, †8211 (nihatā Rūkshasendrā II°-Kirmīra-Bakapradhānāḥ); 181, 8235 (°-Baka-Kirmīrā Bhīmasenena pātitāķ).- § 617 (Aishīkap.): X, 11 8, 598 (all. to § 214).

Hidimbā, a Rākshasī, sister of Hidimba and by Bhīmasena, mother of Ghatotkaca. § 11 (Parvasangr.): I, 2, 380.— § 71 (Ādivaṃçāvatāraṇap.): I, 61, 2255 (prāptā H°ā Bhīmena yatra jāto Ghatotkacah).—§ 83 (Ādivaṃçāvatāraṇa): I, 63, 2452 (by Bhīmasena, mother of Ghatotkaca).—§ 159 (Pūruvaṃç.): I, 95, ††3833 (do.).—§ 214 (Hidimbavadhap.): I, 152, 5940 (fell in love with Bhīmasena); 153, 5964, (5972), 5981, 6006; 154, 6007, (6011), 6041 (Rākshasī); 155, 6042, 6045, 6057, 6062 (Rākshasī), 6081 (bore Ghatotkaca to Bhīmasena).—§ 317 (Draupadīparitāpav.): III, 12, 554 (Rākshasī), 562, 570 (cf. § 214).—§ 600 (Ghatotkacavadhap.): VII, 176, 8010 (parāmarshaḥ kanyāyā H°āyāḥ krtaḥ purā, says Alāyudha).

[Hidimbavadhaparvan] ("the section relating to the killing of Hidimba," the 9th of the minor parvans of Mhbhr.) (of. Hidimba). § 214 (cf. 1II, 553 ff.): Not far from that

Hika—Himayat.

place dwelt on a çala tree the Rakshasa Hidimba, a cannibal with eight long and sharp-pointed teeth, etc. Scenting the odour of man, he sent his sister Hidimba to slaughter them and bring them unto him. She fell in love with Bhima, and, assuming a beautiful form, she asked him to become her husband, and promised to rescue him and his brothers and mother from her brother, but Bhima ("neither men nor Gundharras, nor Yakshas are able to bear my might," v. 5960) refused to awaken them (I, 152). Seeing that his sister did not return soon enough, Hidimba proceeded quickly to the spot, and, abusing his sister, he rushed at her, but was seized by Bhima and dragged to a distance, lest his yells should awaken the brothers of Bhima; fighting they broke down the trees, etc., and at those sounds the Pandaras woke up with their mother, and saw Hidimba sitting before them (1, 153). She made herself and her love for Bhima known to them. Arjuna offered to assist Bhima; but Bhima refused. Arjuna then said: "The morning twilight is about to set in; during the twilights Rakshasas become stronger; kill him without delay." Then Bhima throw the Rukshasa to the ground, and he, dying, sent forth a terrible yell; then he doubled up his body and broke it in the middle. Arjuna thought there was a town not far off. Thereto they proceeded, followed by Hidimba (I, 154). Bhima would also have slain Hidimba, but was prevented by Yudhishthira. It was agreed upon, that she should have Bhima for her husband, until she got a son, sporting with him during the day, but bringing him back every evening. She then flew away with him, and sported with him on mountains, etc., until she had brought forth (the Rakshasa women bring forth the very day they conceive (v. 6077) a hald-headed son, whom they, on account of his baldness, called Ghatotkaca (ghato hanyotkaca iti, v. 6079), who developed into a young man the very hour he was born, excelled all Piçacas, etc., in strength, and soon acquired high proficiency in all weapons. Hidimba then went away; and also Ghatotkaca, who promised that he would come when wanted for business, went away northwards. It was Indra who had created Ghafotkaca as an antagonist for Karna, in consideration of the latter's lance (I, 155). The Pandavas proceeded from forest to forest in the garb of ascetics, studying the Brahma Veda, and the Vedangas, and the niticastra, through the countries of the Matsyas, Trigartas, Pañcalas, and Kicakas. Then they met Fyāsa, who comforted them and led them into the town of Ekacakrā to the house of a brahman. He ordered them to wait here, till he came back, and then went away (I, 156).

Hīka, a Piçāca. § 607 (Karņap.): VIII, 44, 2064 (Bahiç ca nāma Hīkaç ca Vipāçāyām Piçācakau | tayor apatyam Bāhīkā naishā srehṭih Prajāpateh).

Himālaya - Himavat: VI, 1229 (sthāvarānām Hoh, sc. asmi, savs Krehna).

Himavadgirisamcraya = Civa (1000 names 2).

Himavat, the Himalaya mountains. § 43 (Garuda): I, 30, 1401 (the Vālakhilyas repaired to *H.* to perform austerities).—§ 48 (Çesha): I, 36, 1567 (°as tate, there Çesha performed austerities).—§ 134 (Viçvāmitra): I, 72, 2946 (prasthe *H*°o ramye Mālinīm abhito nadīm, there Menakā gave bith to Çakuntalā).—§ 135 (Çakuntalop.): I, 74, 3057 (°ah prasthe, do.), 3061 (°ah prahthe).—§ 178 (Pāndu): I, 114, 4476 (dakshiṇam pārçram ramyam *H*°o gireh).—§ 180 (Gāndhārīputrotpatti): I, 115, 4505 (Vyāsa repaired to *H*.).—§ 184 (Pāṇdu): I, 119, 4637 (crossed by Pāṇdu).—§ 214 (Hidimbavadhap.): I, 155, 6067 (°girikuājeshu).—§ 221 (Caitrarathap.): I, 170, 6451 (°pārçve).—§ 2216

(Ganga): I. 170, 6454 (pura Hoac caisha Hemacringad vinihertā Gangā).- § 227 (Aurvop.): I, 178, 6811 (the women of the Bhrgus fled to H.):- § 228 (do.): I, 161, 6885 (Paragara threw the fire which he had kindled for the purpose of his snake sacrifice on the northern side of H.).— § 232 (Svayamvarap.): I, 185, 6966 (occhikharair iva).-§ 233 (do.): I, 188, 7042 (ira).--- § 249 (Arjunavanavāsap.): I, 215, 7812 (°porçram, visited by Arjuna). - § 269 (Vaigravanasabhav.): 11, 10, 412 (among the mountains (personified) present in the palace of Kubera). - § 270 (Brahmasabhav.): II, 11, 428 (oprshihe, there Narada performed the brahmavrata).- § 277 (Jarasandhavadhap.): II. 24, 933.- § 279 (Arjuna): II, 27, 1037 (sa-Nishkutam, conquered by Ariuna on his digvijava).- § 280 (Bhīmasena): II, 30, 1078 (oah pargram, conquered by Bhimasena on his digvijaya). - § 287 (Rājasūyikap.): II, 34, 1283 (°cchikkarān ica).- § 290d (Bhulinga): II, 44, 1546 (Bhulingaçakunir nama parere Hoah pare) .- § 294 (Dyutap.): II, 50, 1905 (°sagaranapah sarve ratnakarah).- § 295 (do.): II, 51, 1861 ( pushpajam . . . kshaudram), 1864 ( parardhs Hoah).-§ 304 (Anudyūtap.): II, 77, 2548 (caled hi Hoan).- § 305 (do.): 11, 78, 2573 (on II. Yudhishthira had been instructed by Merusavarni). - § 317 (Arjunabhigamanap.): III, 12, 591 ('an çiryet).- § 320 (Saubhavadhop.): III, 16, 671 (ira).- § 327 (Draupadiparitapav.): III, 32, 1211 (kshiyeta Hoàn api); 35, 1398.—§ 331 (Kairātap.): 111, 38, 1528 (°ochikharam prati), 1533 (°prshthe), 1544 (°prshtham); 39. 1589 ("cchikharderayah, i.e. Civa as the Kirāta; Arjuna's encounter with Civa on H.). - § 389 (Gangāvatārana): III, 108, 9922 (Bhagiratha went to Hopargram), 9923 (b: description, inhabited by Kinnaras, Apsarases, and Vidyadharas), 9931; 109, 9949, 9954 (Ganga Hoah euta, held by Civa).-§ 419 (Gandhamādanapr.): III, 140, 10865 (the kingdom of Subāhu, the Pulinda king, was situated near II.), 10867 (the Pandavas started for II.).-§ 424 (Bhīmakadalīkhandapr.): III, 146, 11152 (iva).- § 434 (Saugandhikāharana): III, 156, 11438 (the Pandavas had visited II.).-§ 436 (Yakshayuddhap.): III, 158, 11541 (prshtham Hoah), 11542 (the Pandavas came to the hermitage of Vrshaparvan, prehihe Hoah).—§ 437 (do.): III, 160, 11669 ("prehthe). — § 449 (Ajagarap.): III, 177, †12350 (crossing H., the Pandavas returned to the kingdom of Subāhu).- § 450 (do.): III, 178, 12368 (on II. Bhīmasena was seized by an ajagara; b: H. was frequented by Devarshis and Siddhas); 179, 12425 (sudurgo 'yam Yaksha-Rākshasasankulah). - § 457 (Vaivasvatop.): III, 187, 12792 (°ah crigam), 12794 (baddha . . . naur mateyasya vacah crutoa gringe Hoas tada | tac ca Naubandhanam nama gringam Hoah param | khyātam adyāpi).- § 459 (Mārkendeyas.): III, 188. 12917 (seen by Markandeya in the stomach of Narayana).-§ 468 (Indradyumnop.): III, 199, ††13334 (the abode of the owl Pravarakarna).- § 496 (Skaudotpatti): III, 225, 14331 (çailam Krauncam Hoah sutam).—§ 512 (Ghoshayatrap.): III, 249, 15101 (°amç ca parivrajet).—§ 515 (Karnadigvijaya): III, 254, 15241 (conquered by Karpa on his digvijaya).—§ 531 (Ramopākhyānap.): III, 280, 16102 (iva).—§ 538 (Kumbhakarnaranagamana): III, 286, 16380 (iva).- § 547 (Karna): III, 308, 17146 (°vanabhūtam simham keçarinam yatha). — § 548 (Āraneyap.): 313, 17318 (four mountains enumerated).—§ 549c (Arjuna): IV, 2, 50 (°an iva içailānām, sc. Arjuna). — § 552 (Goharanap.): IV, 39, 1298 (girau, all to § 331); 44, 1383 (jato H°ah prehthe, sc. Arjuna).—§ 555 (Indravijaya): V, 11 a, 363 (oprshihe); 323 Himavat.

14. 433.- 561 (Yanasandhip.): V, 55, 2181 (°an api parratah).- 6 562 (Bhagavadyanap.): V. 76, 2772; 82, 2918 (caled hi Hoan).- § 565 (Galavacarita): V, 110, 3809 (atra - i.e. in the west - mulam Hoo Mandaram yati cacvatam); 111, 3825 (oprehthe, the abode of Mahecvara).-§ 570 (Sainyaniryanap.): V, 157, 5315 (iva). - § 574 (Jambükh.): VI, 3, 104 (omens); 6\$, 198 (among the varshaparvatas of Jambudvīpa),  $(\theta)$ , 246 (the abode of Rakshases).—§ 576 (Bhagavadgitāp.): VI, 13, 502 (iva).-§ 587 (Bhishmavadhap.): VI, 119, 5664 (Ganga Hoah suta). - § 588 (do.): VI, 121, 5795 (girinam Hoan varah).- § 592 (Samçaptakavadhap.): VII, 21, 890 (vedim . . . H°cchikharākārām).—§ 594 (Mrtyu): VII, 54, 2097 (°o mūrdhni yatra devāh purāyajan).—§ 595 (Shodaçarāj., v. Marutta): VII, 55, 2172 (haimam Hoah padam). - § 596 (Pratijuap.): VII, 75, 2668 (girau, all. to § 331); 80, 2843 (oah padam, reached by Arjuna and Krshna on their way to the abode of Civa).- § 599 (Jayadrathavadhap.): VII, 91, 3236 (hamsa Hoah prasthe variriprahata iva): 105. 3955 (iva). - § 605 (Karnap.): VIII, 19, 718 (iva). - § 606 (Tripurakhyana): VIII, 34, 1475 (adhisthane Hoan Vindhyaparcatah, description of the chariot of Civa). - § 607 (Karnap.): VIII, 42, †1983 (iva); 44, 2029 (bahishkṛtū H°ā, sc. the Bahlkas); 45, 2073 (oah çrngam, there Karna had lived for a long time), 2104 (protected by Rakshases and Piçacas).-§ 608 (do.): VIII, 79, †4061 (calet sradeçad dhoan).-§ 610 (Calyap.): IX, 5, 289 (prasthe Hoah gubbe arunam (do., C.) Sarasvatīm prūpya); 6, 295.—§ 611 (do.): IX, 9, 424 (hamed Hoah prasthe pibanta iva medinim). - § 613 (Gadayuddhap.): 1X, 33, 1941 (°cchikharākārām... gadām).—§ 615: (Saptasārasvata): IX, 38, 2207 (sarit sa H°parcrat prasruta, sc. Viçala). - § 615u (Skanda): IX, 44, 2458 (Gangā throw the embryo from which Skanda was born on  $H_{1}$ ); 45, 2504 (gave a seat to Skanda), (7), 2516 (came to the investiture of Skanda), 2549 (gave Skanda two companions, viz. Ativarcas and Suvarcas). - § 615s (Arundhati): IX, 48, 2795 (the seven Rshis went to H.); 2796 (ovane), 2808 (oprshihe). \$ 615aa (Crutavati): IX, 48, 2829 (°canam, Bharadvaja repaired to H.).—§ 615b (Baladevatīrthayātrā): 1X, 54, 3043 (parçre Hoah, Balarama came to H.).—§ 615 (Gadayuddhap.): IX, 58, 3279 (°i pushpitav iva kimcukau).—§ 617 (Aishīkap.): X, 12, 635 ("parcram dethaya, Krshna performed austerities for twelve years).—§ 619 (Strīvilāpap.): XI, 21, 610 (ira). -§ 638b (Ramopākhyāna): XII, 49, 1758 (°vanam, the abode of Apava). \$ 640 (Rajadh.): XII, 57, 2075 (iva). § 641f (Prthu Vainya): XII, 59, 2239 (acalottaman, bestowed inexhaustible wealth upon Prthu Vainya).—§ 641 (Rājadh.): XII, 122, 4471 (cringe Hoo Merau kanakaparvate yatra Munjavate Ramo jataharanam adicat); 126, 4653 (mahaçailah); 128, 4714 (iva).—§ 654 (Pavanaçalmalisamv.): XII, 154, 5805; 156, 5842 (°prehtha°).—§ 656 (Khadgotpattik.): XII, 166, 6151 (°ah gringe, there Brahman performed a sacrifico). — § 660b (Bhrgu-Bharadvājasamv.): XII, 192, 7010 (uttare Hopargre, description). - § 662b (Japakop.): XII, 199, 7202 (°pādasamçrayah). — § 663 (Mokshadh.): XII, 203, 7422 (yathā Hoah parçram . . . na drahtapurram manujaih).—§ 672b (Cakra-Namucisamv.): XII, 226, †8202 (iva).—§ 678b (Mrtyu-Prajāpatisamv.): XII. 259, 9209 (°mūrdhni yatra devāh samījire).—§ 695b (Dakshayajnavināça): XII, 285, 10275 (°ah prehthe . . . Gangadvare, there Daksha performed his sacrifice).- § 714 (Qukakṛtya): XII, 328, 12314 (b. H. is frequented by

Siddhas, Caranas, Apsarases, Kinnaras, and various species of birds. There dwells Garuda (Garutman); the four lokapalas, the gods, and Rshis used to repair thither. There Vishnu (c) performed austerities; there Kumāra (d) threw his dart, which Vishnu (e) shook, and which Prahlada (f) could not raise. North of H. lies Adityaparenta, the hermitage of Civa (Vrshadhvajah), where he remained for a thousand celestial years, standing on one leg. It is surrounded on all sides with fire and connot be approached by Yakshas, Rakshasas, and Danavas, because the god of fire (Pavakah) himself removes all impediments from Civa. At the slope of the mountain Vyasa taught the Vedus to his disciples: Sumantu, etc. (a)), 12344 (°prshthe). - § 716 (Çukābhipatana): XII, 334, 12612 (iva), 12615 (sacringe . . . Ho Merusambhave, broken in twain by Cuka).—§ 717b (Nārāyaṇīya): XII, 343, XIV), ††, 13222 (girch, father of Uma, whom he bestowed upon Civa), ††13223 (Bhrgu therefore cursed H., that it should have no gems (ratham), (aa), 13281 (burst at the encounter between Rudra and Nārāyana); 347, 13429 (the agrama of Narada is situated on II.); 350, 13645 ( pada asatah, sc. Vyasa), 13648 (°pāde). - § 726 (Anuçasanik.): XIII, 10, 438 (pārçve H°ah).—§ 730 (do.): XIII, 14, 632 (the agrama of Upamanyu was situated on II.).—§ 730g (Upamanyu): XIII, 14, 917 (cailanam Hour, sc. asi, i.e. Civa). - § 731b (Ashţāvakra-Diksamv.): XIII, 19, 1396 (crossed by Ashtavakra), 1407 (Siddha-Caranaseritam), 1408.- § 733s (Kālodaka): XIII, 25, 1748 (the father-inlaw of Civa, Cankaraçraçurah). - § 736b (Vitahavyop.): XIII, 30, 1980 (ira).- § 739 (Anuçasanik.): XIII, 35, 2161 (acūlyo Hoān giriķ). - § 746 (do.): XIII, 66, 3334 (acalottame, there the gods performed a sacrifice). - § 747b (Suvarnotpatti): X'II, 84, 3991 (there Rudra wedded his spouse (Umā)). — § 758 (Ānuçasanik.): XIII, 103, 4932 (there Bhagiratha had dwelt).- § 768 (do.): XIII, 139, 6335.—§ 768b (Umū-Mahegvarasamv.): XIII, 140, 6339 (Siddha-Caranasevite), 6363 (oparçuam), 6372 (consumed by Civa), 6375 (restored to his former condition). - § 768 (Anuçasanik.): XIII, 148, 6902 (°prshthe), 6923.—§ 770 (do.): XIII, 151c, 7105.—§ 775 (do.): XIII, 166a, 7656. -§ 778 (Açvamedhikap.): XIV, 3, 60 (there Marutta performed a sacrifice, from which gold was left behind by the brahmans). — § 778b (Samvartta-Maruttiya): XIV, 4, 83 (iva), 88 (Merum . . . H pargra uttare) .- § 778f (Munjavat): XIV, 8, 180 (°ah prehihe Munjaran nama parratuh).- § 780 (Açvamedhikup.): XIV, 14, 362.- § 782g (Guruçıshyasamv.): XIV, 53, 1173 (among the principal mountains).—§ 785 (Anugitap.): XIV, 78, 2253 (yathā). - § 792 (Nāradā gamanap.): XV, 37, 1044 (Sanjaya repaired to H.) .--§ 793 (Mausalap.): XVI, 7, 251 (the widows of Krshna crossed H. and took their abode in Kalapagrama).- § 794 (Mahāprasthānikap.): XVII, 2, 47 (on their way to Heaven the five Pandavas and Draupadi crossed II.).—§ 795c (Mahabhārata): XVIII, 5, 209 (yathā).

Cf. also the following synonyms:-

\* Çailaguru: IX, 2958 (?) Çailarāj: IX, 3096 (?).

Çailarāja: I, 4648 (?), 4653 (?); III, 8126 (?); XII,

12331, 12336; XIV, 181. Çailendra: IX, 2500. Girirāj: VI, 3419. Girirāja: VIII, †4321. Himālaya, q.v. Himavatparvatātmajā = Umā: XIII; 6748

**Himavatsuta** = Arbuda: III, 4097 ( $\mathbf{A}^{\circ}$ ).

Hinduka = (iva (1000 names 1).

Hiranmaya, a rshi. § 266 (Çakrasabhav.): II, 7, 299 (in the palace of Indra).

Hiranmaya<sup>2</sup>, a varsha. § 574 i (Jambūkh.): To the south of Nila and the north of Nishadha is the varsha H. with the River Hairanvatī; it is the abode of Garuḍa (pakshirāṭ), the people are all followers of the Yakshas (Yakshānugāħ), wealthy, and handsome, of great strength and cheerful, their life lasting for 12,500 years. The three summits [of (ringavat, Nil.] are beautiful: one is made of jewels, another of gold, and the third of all kinds of gems, and adorned with palaces; there the self-luminous (svayanprabhā) goldess Çāṇḍilī always lives: VI, 8, 290.

Hiranmaya = Civa: I, 1932.

Hiranmaya : Mahapurusha (Mahapurushastava).

Hiranvatī, name of a river. § 570 (Sainyaniryāṇap.): V, 152, 5176 (runs through Kurukshetra, there the Pāṇḍavas encamped). — § 571 (Ulūkadūtāgamanap.): V, 160, 5407 (do.). — § 574 (Jambūkh.): VI, 9λ, 333.— § 776 (Ānuçāsanik.): XIII, 166 a, 7651.

Hiranyabāhu<sup>1</sup>, a sorpent. § 63 (Sarpasattra): I, 57, 2147 (of Vāsuki's race).

Hiranyabāhu<sup>2</sup>=Çiva: XIII,1229(1000 names<sup>2</sup>); XIV,198. Hiranyabindu, a tīrtha. § 249 (Arjunavanavāsap.): I, 215, 7815 (°os tīrthe, visited by Arjuna).—§ 377 (Dhaumyatīrthak.): III, 87, 8317 (°h kathito girau Kalañjare mahān, in the east).—§ 733d (Ānuçāsanik.): By stirring (vikshobhya) the waters of H. and reverencing the god, who lies in the kuça grass (?, kuçeçayam, PCR. translates quite differently), one is cleansed of his sins: XIII, 25, 1697.

Hiranyaçikhara, a mountain. § 423 (Gandhamādanapr.): 111, 145, 11057 (PCR. takes hiranyaçikharam ("of golden summits") as an adj. to Mainākam). Cf. the next.

Hiranyaçringa, a mountain. § 263 (Sabhākriyūp.): II, 3, 67 (near Maināka).—§ 574 (Jambūkh.): VI, 6, 237 (do., PCR. takes Manimaya to be the name and hiranyaçringah as as adj. ("of golden summits")). Cf. the preceding.

Hiranyadhanus, king of the Nishādas and father of Ekulavya.—§ 204 (Ekulavya): I, 132, 5241 (Nishādarājasya II ah sutah | Ekulavyah), 5255 (Nishādapatsh . . . II ah sutam, i.e. Ekulavya).

Hiranyagarbha ' ("the golden fetus") = Brahmán. § 4 (Anukram.): I, 1, 59.- § 599 (Jayadrothavadhap.): VII, 94. 3479 (brahmasūtreņa badhnūms kavacam tava, pūrthira | Kona yatha baddham Vishnor pura rane).-§ 621 (Rajadh.): XII, 43, 1513 (Krshna identified with H.). - § 705 (Mokshadh.): XII, 303, 11231 (with various names in the different philosophical systems); 309, †11506 (instructed Vasishtha), 11511 (do.). — § 717b (Nārāyaṇīya): XII, 3400, 12914 (Brahma), (1), 12933 (°o bhagaran esha chandasi sushtutah | so 'ham yogaratir, brahman, yogaçüstreshu çabditah, says Nārāyaņa); 343  $\chi$ , 13255 (°o dyutimān yo esha chandasi stutah | yogarh sampujyate nityam sa evaham bhuvi smrtah, says Krshna); 348, 13470 (born from the primeval lotus, which sprang from [the navel of] Aniruddha); 350, 13703 (promulgator of the Yoga system, read with B. yogasya instead of lokasya).- § 730 (Anuçasanik.): XIII, 14, 610 (°pramukhā devah).

Hiranyagarbha<sup>2</sup> = Çiva (1000 names <sup>1</sup>). Do.<sup>2</sup> = Vishnu (1000 names).

Hiranyahasta, a brahman. § 677 (Mokshadh.): XII,

235, 8608 (the rajarshi Madiraçva gave his daughter to H., and therefore went to worlds praised by the very gods).—§ 767 (Anuçasanik.): XIII, 137a, 6268 (do.).

Hiranyakacipu, an Asura. § 89 (Amçüvat.): I, 65, 2525 (son of Diti and father of five sons, Prahlada, etc.).— § 130 (do.): I, 67, 2641 (Diteh putrah, incarnate as Çiçupāla).- § 246 (Sundopasundop.): I, 209. 7620 (mahāsurasyanvaye Hook pura Nikumbho nama Daityendrah) .--§ 3840 (Vishnu): III, 102, 8758 (ādi-Daityah, had been slain by Vishnu in his nysimha form).—§ 493 (Angirasu): III, 221, 14194 (? kanyā sā Rohini nāma II oh sulā | karmanā 'eau babhau bhāryā, according to Nil. and PCR. H. is another name of the fire Manu, who married his own daughter Svishtakrt, i.e. Robini).—§ 524d (Vishnu): III, 272, 15835 (slain by Vishnu in his nrsimha form).- § 602 (Dronavadhap.): VII, 191, 8790 (yatha rupam pura Vishnor Hoor vadhe).- 603 (Narayanastramokshanap.): VII, 197. 9104 (samkruddham iva garjantam Hor Havim). - § 612 (Hradapraveçap.): IX, 315, 1751 (had been slain).—§ 656 (Khadgotpattik.): XII, 1667, 6146. — § 673b (Bali-Vasavasamv.): XII, 227a, 8265 (among the ancient rulers of the earth).—§ 714f (Prahlada): XII, 328, 12330 (oh sutah, i.e. Prahladu). - § 717b (Narayaniya): XII, 340 k, 12942 (Nārāyana prophesies that he, in the shape of a nṛsimha, will slay H.); 343, VII), ††13208, ††13209, ††13210 (cursed by Vasishtha and slain [by Vishnu in the shape of a nṛsiṃha]).—§ 730b (Ānuçāsanik.): The Dānava H., whose strength was so great that he could shake the very mountain of Mcru, obtained from Civa the lordship of all gods (sarvāmaraiçvaryam). which he enjoyed for ten millions of years. His son was Mandara: XIII, 14, 662. Cf. Daiteya, Daityendra, Dānava, Ditija, Ditinandana.

Hiranyakavaca = Çiva: X, 261; XII, 10362 (1000 names 1).

Hiranyakavacodbhava = Çiva (1000 names 2).

Hiranyakhya, v. Hiranyaksha.1

Hiranyakrt = Agni, q.v.

Hiranyakrtacuda = Çiva (1000 names 1).

Hiranyāksha<sup>1</sup>, an Asura. § 590 (Dronābhishekap.): VII, 14, 543 (yathā Vishnuh purā rājan H°ena saṃyuge).— § 603 (Nārāyanāstramokshanap.): VII, 193, 8896 (yathā ... H°e purā hate).— § 612 (Hradapraveçap.): IX, 31ζ, 1751 (mahāsurah, had been slain).— § 656 (Khadgotpattik.): XII, 166γ, 6146.— § 717b (Nārāyanīya): XII, 340κ, 12942 (Nārāyana prophesies that he will slay H.—so B., C. has H°ākhyan—Daiteyan).— § 766 (Ānuçāsanik.): XIII, 126, 6016 (slain by Vishnu in the shape of a boar (cārāham rūpam āsthāya).

Hiranyāksha<sup>2</sup>, a con of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 256 (enumeration).

Hiranyākshī - Durgā (Umā): VI, 801.

Hiranyanābha = Vishnu (1000 names).

Hiranyapaksha(h) çakuni(h) = Krshna: XII, 1634.

Hiranyapati = Çiva (1000 names 1).

Hiranyapura, a city of the Asuras. § 11 (Parvasangr.); I, 2, 459 (°cūsibhih, vanquished by Arjuna). — § 445 (Nivātakavacayuddhap.): III, 173, 12209 (in the air, inhabited by the Kālakeyas and the Paulomas), 12214, 12264, 12266 (is destroyed by Arjuna). — § 552d (Arjuna): IV, 61, 1977 (on the other side of the ocean Arjuna destroyed 6000 inhabitants of H., all. to § 445). — § 561 (Nara-Nārāyaṇau): V, 49, 1932 (csha—i.e. Nara (— Arjuna)—pare samudrasya H°m arujat, all. to § 445). — § 584 (Mātalīyop.):

V, 100, 3567 (in Pātāla, inhabited by Daityas and Dānavas, built by Viçvakarman and planned by Maya).—§ 572 (Rathātirathasankhyānap.): V, 169, 5871 (Dūnavānām sahasrāni H°vāsinām, slain by Arjuna, all. to § 445).—§ 593 (Abhimanyuvadhap.): VII, 51, 1998 (Mahendraçatraro yena—i.e. by Arjuna—H°vāsinah... Paulomāh saganā hatāh, all. to § 445).—§ 596 (Pratijāāp.): VII, 75, 2669 (Dānavānām sahasrāni H°vāsinām, slain by Arjuna, all. to § 445).—§ 601 (Dronābhishekap.): VII, 1857, 8437 (do., do.). Cf. Dānavapura.

Hiranyaretas ! = Agni, q.v.

Hiranyaretas' = Çiva (1000 names').

**Hiranyaroman** = Bhishmaka: V, 5350  $(Bh^{\circ})$ .

Hiranyasaras, a tīrtha. § 717b (Nūrāyanīya): XII, 343, XI), ††13220 (tīrtham = Prabhāsa, there Soma bathed).

Hiranyatman = Kṛshṇa : XIII, 774o.

Hiranyavarman¹, king of the Daçārṇas. § 573 (Ambopākhyānap.): V, 189, 7419 (°eti nṛpaḥ . . . Dāçārṇakaḥ), 7420, 7423 (the daughter of H. was married to Çikhandin, whom she found not to be a man), 7428, [7129 (Kāñcanavarmaṇaḥ); 190, 7439, 7447 (marched with an army against Drupada); 192, [7493 (Hemavarmaṇi), 7506 (Kūñcanavarmaṇā)], 7511, [7518 (Hemavarmaṇi)] (when Çikhandinī had become a man and was proved to be so, H. mado peace and retired).—Cf. Daçārṇa, Dāçārṇa, Daçārṇadhipati, Dāçārṇaka, Daçārṇanṛpa, Daçārṇapati, Daçārṇarāja, Dāçārṇarāja, Hemavarman, Kūñcanavarman.

Hiranyavarman 2 = Çiva: VII, 9454.

Hiranyavarna = Civa: VII, 2884.

Hiranyavarna(h) garbha(h) = Kṛshṇa: XII, 1626.

Hiranyeçaya = Mahapurusha (Mahapurushastava).

Hladana(m) = Civa (1000 names 2).

Homātman = Kṛshna: XII, 1632.

 $\mathbf{Homya(m)} = \text{Civa (1000 names }^{1}).$ 

Hotra(m) = Civa (1000 names 1).

Hotravahana<sup>1</sup>, a Brahmarshi. § 324 (Dvaitavanapr.): III, 26a, 987.

Hotravāhana, a Rājarshi (king of the Srūjayas?). § 573 (Ambopākhyānap.): V, 176, 6037 (rājarshiḥ), 6041 (do.). 6050 (the maternal grandfather of Ambā), (6053), 6058 (consoled Ambā and directed her to Rāma Jāmadagnya), 6059 (Srūjayaḥ), 6062 (rājarshiḥ), (6067), 6080 (Srūjayaḥ).

Hotr = Civa: XII, 10364 (1000 names ), 10412 (do.); XIII. 609

\*hrada, pl. (°āḥ) ("lakes," personif.). § 615u (Skanda): IX. 457, 2514.

Hrāda, a serpent. § 793 (Mausalap.): XVI, 4η, †120.

Hradapraveçana(m) ("Duryodhana's entering the lake") § 10 (Parvasangr.): I, 2, 346 (parva, i.e. Hradapraveçaparvan).

[Hradapraveçaparvan] ("the section containing Duryodhana's entering the lake," the 81st of the minor parvans of Mhbhr.; cf. Hradapraveçana). § 612: The followers of Çakuni attacked the Pāṇdavas; Arjuna and Bhīmasena came to the rescue of Sahadeva; Arjuna slew them; Duryodhana rallied the remnants of his chariots (many hundreds), etc., and urged them against the Pāṇdavas and Dhrahtadyumna; they were exterminated in a moment by the Pāṇdavas and the Sṛṇjayas. Only Duryodhana remained alive. Requested by Dhṛtarāshṭra, Saṇjaya recounted the numbers of the remnants of the Pāṇdava army. Duryodhana abandoned his slain steeds and fled away on foot without a companion, towards a lake, taking up his mace, recalling the words of

Vidura. The Pandavas (boaded by Dhrshtadyumna) with Arjuna (with Gandiva) baffled the Kurus. In Duryodhana's army no great chariot-warrior was alive save Agratthaman, etc. (a). Urged by Dhrshtadyumna, Sātyaki was about to slay Sanjaya; but Vyūsa came and caused him to be let off alive. He met with Duryodhana, whom he told the state of things, and who asked him to inform Dhytarashtra. Then Duryodhana, having charmed the waters, entered the lake. Sanjaya then met with Accatthaman, etc. (a), and informed them; they fled away, at sight of the Pandavas, to the Kuru camp, taking Sanjaya up in the chariot of Arpa. The sun had set a little before. The outposts of the camp wept aloud. The old men proceeded towards the city with the princesses (description); also the camp-guards fled towards the city, and so did also the cowherds, etc., from fear of Bhimasena. Yuyutsu reflected (B). With the permission of Yudhishthira he supervised the removal of the ladies. The Having entered Hastinapura with the sun was setting. ladies, he informed Vidura ( $\gamma$ ); urged by Vidura, he passed that night in his own abode, while Vidura went to the cheerless mansion of Dhṛtarāshṭra (1X, 29). Requested by Dhrtarāshtra (8), Sanjaya related: The Pandaras wandered over the field in search of Duryodhana; tired, they took rest in their camp with all their soldiers. Then Agratthaman, etc. (a) proceeded towards the lake and arged Duryodhana to fight with them against Yudhishthira. Duryodhana said that he would rest for that night and fight the next morning. Agratthaman swore to slay the Pandavas and all the Pancalas in this night. Certain hunters who used every day to procure a basketful of meat for Bhimasena overheard the conversation between Duryodhana and Acratthaman, etc. (a), and informed Bhīmasena. The Pāṇḍavas ull (Arjuna, etc. (1) with Yudhishthira) started towards the lake (Draipayana); hearing the noise caused by them Acratthaman, etc. (a), took leave from Duryodhana and went away, and stopped under a banyan (1X, 30). Krshna advised Yudhishthira to slay Duryodhana by putting forth his own powers of illusion (ζ). Yudhishthira tauntingly addressed Duryodhana for having fled from battle  $(\eta)$ ; Duryodhana said that he had entered the lake not from fear, but in order to take rest. Yudhishthera asked Duryodhana to come out immediately and fight his foes. He answered that his kingdom might be taken by his foes, his own desire being to enter the woods and retire from the world (0): Yudhishthira taunted him for such an answer, refusing to take the kingdom in gift from one who was unable to retain it by might (IX, 31).

Hradodara, a Daitya. § 615u (Skanda): JX, 46, 2693 (slain by Skanda).

Hrī ("shame," personif.). § 270 (Brahmasabhāv.): II, 11, 458 (in the palace of Brahmán). — § 330 (Indradarçana): III, 37, 1488.—§ 615α (Skanda): IX, 45γ, 2515 (came to the investiture of Skanda).

Hrīmat, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 917, 4356 (enumeration).

Hrīnisheva, a Daitya (?). § 673b (Bali-Vāsavasamv.): XII, 227a, 8263 (among the ancient rulers of the earth).

Hrcchaya - Kama: I, 878, 880.

Hrdika, father of Krtavarman. § 83 (Ådivamçavatārana): I, 63, 2434.

Hṛdika, pl. (°dḥ), the family of Kṛtavarmau. § 605 (Karṇap.): VIII, 26, 1058 (°ānām mahārathaḥ, i.e. Kṛtavarman).

Hrdikasuta, Hrdikātmaja - Krtavarman, q.v.

Hrdya, a Rshi. § 266 (Çakrasabhāv.): II, 7, 295 (in the pulace of Indra).

Hrshikeça - Krshna (Vishnu), q.v.

Hṛshīkeça, pl. (°āḥ) a class of beings (cf. the prec.).—§ 616 (Sauptikap.): X, 6, 224 (hundred thousand of H. issued from the being who resisted Açvatthāman).

Hūhū, a Gandharva always mentioned together with Hāhā,

Hümhümhümkārapāra - Çiva (1000 names 1).

Hümhümkārapriya = Çiva (1000 names 1).

Hūṇa, pl. (āh), a people. § 223 (Vāsishṭha): I, 175, 6685 (among the barbarous peoples created from the froth of the month of Vasishṭha's cow, C. by error has Hūnān).—§ 342 (Indralokābhigamanap.): III, 51, 1991 (only C., B. has Mūnḍān, had been present at the rājasūya of Yudhishṭhira).—§ 574 (Jambūkh.): VI, 95, 373 (in the north, C. has by error Hūnāḥ).—§ 713 (Çukakṛti): XII, 326, 12229 (doṣān . . . Cīna-Honshovitān, opposed to Āryavarta). Cf. Hāra-hūna, pl.

Hunda, pl. (°āħ), a people. § 578 (Bhīshmavadhap.): VI, 50π, 2081 (only C. B. has Paundrāħ, in the army of Yudhishthira).

Huta = ('iva (1000 names 1-2).

Hutabhuj - Agui, q.v. Do = Vishnu (1000 names).

Hutāça = Agni, q.v.

Hutācana 1 = Agni, q.v.-Do. 2 = Civa (1000 names 2).

Hutāçanasahāya - ('iva (1000 names ').

Hutāçanasuta = Skanda: IX, 2549.

Hutahavyavaha = Agni, q.v.

Hutavaha = Agni, q.v.

## I

 $\bar{\mathbf{I}} = \text{Civa (1000 names}^2).$ 

Icchā -- (Sva (1000 names 1).

Tea ' ("the Lord") = Brahmán: I, 2499; VI, †1261 (B°);
XII, 11094 (B°).

**Īça**<sup>2</sup> (do) = Çiva: III, 14567; IV, 1770 (?); VII, 4381; XII, 10288; XIII, 588, 610, 726, 783 (?), 820, 822, 931, 941.

İça (do.) = Vishnu (Nārāyana, Kṛshṇa): XII, 11120 (Nārā-yane), 12700, 13249 (aham Īçaḥ, says Kṛshṇa), 13285, 13318, 13556 (Nārāyaṇena); XVI, 132

Iça (do.), the Supremo Being, in general: V, †1764.

Iça , a Viçvadova.—§ 749 (Anuçasanik.): XIII, 917, 4360

Îça(h) paçunăm = Krshna: XIII, †7370.

Îçana ("the Lord") = Bruhmán : XII, 11229 (?), 11602

(Cambhuh Prajapatih).

Īçāna<sup>2</sup> (do.) = Çiva: III, 8169 (worshipped in Gokarna), 8836 (Çahkaram Bharam), 9953, 15887 (friend of Kubera); VII, 2863, 2876, 5144 (Brahme°endra-Varunān), 9153, 9462, 9503, 9504, 9534, 9595; VIII, 628 (Brahme°āv iva), 1435 (Sthānum), 1489, 1531, 1665, 2161 (Brahme°andra-Varunān), 4361, 4440 (Brahme°au), 4456 (Brahme°ānuçāsanam); IX, 908; X, 252; XII, 4498 (Rudrānām . . . goptāram), 10141, 10330, 10390 (1000 names<sup>1</sup>), 13152, 13292; XIII, 658, 728, 828, 908–924, 956, 988, 1915, 1042, 1103, 1188 (1000 names<sup>2</sup>), 1373—1440, 1331, 1509, 7497; XIV, 208.

Icana - 1 - Yishiru (Narayana, Krshna): 1, 22; XII,

12903 (in the torm of Aniruddha), 12982, 13063, 13226, 13480, 13695; XIII, 6957 (1000 names); XIV, 1088 (- mahān ātmā).

Tçana (do.) = the Supreme Being, in general: III, 1189:
 V, 917, 1751; XII, 11692.

İçanadhyushita, a tirtha. § 370 (Tirthayarrap.): III, 84, 7086.

Içvara ' ("the Lord") = Brahmán: VI, 470 (Prajapatia); VII, 2682 (? viçve devāla salacala); XII, 2146.

Īçvara<sup>2</sup> (do.) = Çiva: I, 320, 6430, 6615 (Gopatim), 7320, 7321, 7832; II, 1486; III, 1663, 15162; VII, 2907, 9452, 9534, 9606, 9609, 9634; VIII, 1504, 1623; X, 252, 318; XII, 6135 (Rudram), 13156 (do.); XIII, 658 (Īçānam), 772 (an°bhaktah), 827, 838, 940 (created Vishnu), 960, 1040 (Purusham), 1048, 1069, 1123, 1131, 1135, 1188 (1000 names <sup>2</sup>), 1359, 3725, 4140 (as Varuna), 4141 (?), 7529, 7530; XIV, 210.

Īçvara (do.) = Indra: 1, 2354 (hamearupena), 6781; IX, 2436; XII, 8057, †8331, †8332; XVII, 107 (Devendram).

Içvara (do.) - Skanda: IX, 2460 (Analātmajam), 2693;
XIII, 4211.

Īçvara: (do.) = Visnņu (Nārāyana, Kṛshṇa): II, 1325 (Harim); III, 11866, 13509, 15538 (Keçavah), 15546 (Harih): V, 3503 (Vishnuh); XII, 7522 (Keçavah), 7604 (Kṛshṇaṃ), 7640, 12857 (Harih), 12905 (in the form of Aniruddha), 13036, 13117 (Harih), †13447, 13460, 13461 (Nārāyano Virāt), 13603 (Harih), 13656 (Hariṃ), 13661; XIII, 1357, 6005, 6953 (1000 names), 6958 (do.): XIV. 1600.

**Tcvara** (do.) = the Supreme Being, in general: III, 1138, 1141, 1142, 1144, 1146, 1148, 1158, 1202, 1222; V, 1373, 3713; VI, 1349, 1390, 1399, 1410, 1515; XII, 4449, (among the names of Chastisement), 8507, 8536, 8555, 10497,  $11039 (an^2 k)$ , 11360, 11408, 11604; XIV, 42.

Icvara, a son of Pūru. § 150 (Pūruvamc.): I, 94. 3695 (son of Pūru and Paushti).

Îçvara, a prince. § 130 (Amçavat.): I, 67, 2701 (among the kings who were incarnations from the Krodhavaçagana).

Īçvara , name of a Rudra. § 108 (Amçāvat.): I, 66, 2567 (enumeration of the eleven sons of Sthānu).—§ 191 (Arjuna): I, 123, 4826 (enumeration of the Rudras present at the birth of Arjuna).—§ 770 (Ānucāsanik.): XIII, 151β, 7091 (enumeration).

Īçvara 10, α Viçvadeva. § 749 (Ānuçūsauik.): XIII, 91γ, 4362 (enumeration).

Içvarecvara = Vishnu (1000 names).

Ida ("libation," or "earth"?): III, 10122.

Idhmavāha = Dṛdhusya: III, 8642; XII, 7595 (one of the rshis of the south).

Īdya - Çiva (1000 names 1).

\* îhāmrga, pl. (°dh) (" welves "). § 113 (Amçāvat.): I, 66, 2572 (descendants of Pulaha).

Tjaka, pl. ('āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 560 (only.C., B. has /jikāḥ).

Tjika, pl. (oah), v. Ijuka, pl.

Ijya - Vishnu (1000 names).

Ikshulā, a river. § 574 (Jambūkh.): VI, 9λ, 324 (only B., C. has Ikshumālavīm).

Ikshumālavī, a river. § 574 (Jambūkh.): VI, 9λ, 324 (orly C., B. has Ikshulāṃ Āγmiṃ).

Ikshimatī, a river in Kurukshetra. § 17 (Uttanka): I, 3, 803 (Kurukshetre ca vasutām—sc. Takshaka and Açvasena—nadīm I°im anu).

397 Ikshvāku—Indra.

Ikshvaku; an ancient king, the son or great-grandson of Manu Vaivasvata. § 3 (Anukram.): I, 17. 47 (Yayātī°sameuh, descended from Dacajyotis, etc.). § 5 (do.): I, 1a, 220 (in Nărada's enumeration of departed kings).- § 139 (Manu Vaivasvata): I, 75, 3140 (the fifth son of Manu Vaivasvata) .-- § 161 (Mahābhisha): I, 96, 3843 (°vamçaprabhavah . . . Mahabhishah) .- § 224 (Kalmushapuda): I, 176. 6696 (°ramçajah, so. Kalmashapadah).—§ 225 (Vasishtha): I, 177, 6778 (°kularyddhaye).- § 273 (Rajasūyarambhap.): II, 14, 568 (orançasya—i.e. the Solar race—opp. to Ailasya, i.e. the Lunar race).- § 348 (Nalcpäkhyānap.): III, 66, 2629 (°kulajah, sc. Rtuparna).—§ 376 (Tirthayātrāp.): III, 85, 8270 (yathā).—§ 378 (do.): III, 94, 8506 (yathā).— § 407 (Mandhatrup.): III, 126, 10427 (°ramçaprabhavo Yuranaçrah).-§ 461 (Vāmadevacarita): 111, 192, ††13145 (Ayodhyayam Iokulodvahah parthivah Parikshin nama).- § 475 (Dhundhumarop.): III, 202, 13515 (succeeded by Caçada in the kingdom of Ayodhya).- § 525 (Ramopakhyanap.): III, 274, 15877 (Ajah . . . I vamçajah). — § 574 (Jambükh.): VI, 9aa, 314.- § 576 (Bhagavadgītāp.): VI, 28, 994 (imam Vivasvate yogam proktavan aham aryayam | Vivasvan Manave praha Manur Ikshvakave 'bravit, sc. the contents of Bhagavadgītā, cf. XII, 13598).—§ 656 (Khadgotpattik.) : XII, 166ê, 6193 (obtained the sword from Kshupa, from I. it passed over to Purūravas), 6198 (°vamçajah . . . Harmāçrah).—§ 662 (Mokshadh.): XII, 199, 7198 (Kala-Mrtyn-Yamanan te I'ur brāhmaņasya ca | rivādah), 7199.-- 662b (Jāpakop): XII, 199, 7233 (the tale of I. and the brahman who was a japaka).- § 7176 (Nārāyanīya): XII, 349, VII), 13598 (learnt the [Satvata, cf. v. 13575 (only B.) and 13580] religion (dharma) from Manu, cf. VI, 994).- § 720b (Sudarcanop.): XIII, 2, 88 (the son of Manu and the father of 100 sons, among whom Daçüçva was the tenth).-§ 746 (Anuçasanik.): XIII, 78, 3732 (°vamçajo rajd Saudāsah, i.e. Kalmāshapāda).- § 761 (do.): XIII, 1158, 5668 (among the kings who did not eat meat during the month of Karttika).—§ 775 (do.): XIII, 1667, 7684 (enumeration).- § 778b (Samvartta-Maruttlya): XIV, 4, 66 (son of Kshupa and grandson of Prasandhi, the son of Manu), 67 (father of 100 sons, among whom Vimça was the eldest).

Ikshvāku, pl. (°āḥ) ("the descendants of Ikshvāku," also name of a people). § 223 (Väsishtha): 1, 174, 6642 (had Vasishtha for their purchita).—§ 225 (do.): I, 177, 6777 (the ancestors of Kalmashapada).—§ 273 (Rajasuyarambhap.): II, 14, 569 (Ailaramçyaç ca ye-i.e. tue Lunar race-rajan, tathaire aro nrpah—i.e. the Solar race—tani caikaçatam viddhi kulāni).—§ 382 (Agastyop.): III, 98, 8608 (°rājasa/tamah, i.e. Trasadasyu).—§ 383 (Paraçurāma): III, 99, 8664 (the family of Rāma Dāçarathi).—§ 387 (Sagara): III, 106, 8831 (°ūnūm kule jāto Sagarah).-- § 461 (Vāmadevacarita): III, 192, †13198 (ruled by Çala and Dala, the sone of Parikshit [of Ayodhyā] ), †13204, †13206, †13209 (°rājyam). -§ 478 (Dhundhumārop.): III, 204, 13621 (said of the descendants of Kuvalāçva's sons).—§ 522 (Draupadīharanap.): III, 265, ††15596 (°rājūah Subalasya (B. Subhavasya) putrah, a follower of Jayadratha); 271, 15743 (Çibin I'mukhyamç ca, followed Jayadratha and was vanquished by

Ikshvāku, sg. ("descendant of Ikshvāku or king of the Ikshvākus") - Kuvalāçva; III, 13486 (K°), 13490 (K°).

Ikshvāku 4, sg. (do.) = Brhadaçva: III, 13512 (B°).

Ikshvaku , sg. (do.) = Haryaçva: V, 3934 (H°).

Ikshvākukanyā ("daughter of the king of the Ikshvākus") Suvarnā: 1, ††3787 (S°).

Ikshvākunandana ' ("son of the king of the Ikshvākus") = Lakshmana, the son of Dacaratha: III, 16507 (Saumitrik). Ikshvakunandana (do.) = Rama, the son of Dacaratha: III, 16472 (R°), 16538.

Ikshvākuvara = Mitracaha (Kalmāshapāda): XIV, 1690. Ila, the daughter of Manu Vaivasvata and the mother of Purūravas. - § 139 (Manu Vaivasvata): I, 75, 3141 (the eighth child of Manu Vaivasvata) .- § 140 (Pururavas): 1, 75, 3143 (at one time the father and the mother of Pururavas).—§ 156 (Pūruvaṃç.): 1, 95, 3760 (daughter of Manu and mother of Purūravas).- § 748b (Tūrakavadhop.): XIII, 86, 4209 (presented Skanda with a great many of flowers and fruits).-§ 7686 (Krshna Vasudeva): XIII, 147, 6831 (Manoc ca vamçaja Ilā Sudyumnaç ca bharishyati, wife of Budhu and mother of Pururavas). Cf. Sudyumna.

Ilāspada, a tirtha. § 364 (Tīrthayātrāp.): 111, 83, 6047 (cf. BR., s.v. id).

Ilavrta, name of a varsha. § 574 (Jambūkh.): VI, 6, 233 (in the middle of Jambudvipa).

Ilina, an ancient king. § 150 (Püruvamç.): I, 94, 3706 (son of Tamsu), 3707 (husband of Rathantari and father of five sons, Dushyanta, etc.) .- § 156 (do.): I, 95, 3780 (son of Tamsu and Kalingi), ††3781 (husband of Rathantari and father of five sons, Dushyanta, etc.)

Ilopahūta = Kṛshṇa (Vishṇu): XII, 13226.

Ilvala, an Asura, the brother of Vatapi. § 382 (Agastyop.): III, 96, 8543 (Darteyah, dwelt in the city of Manimati), 8546 (brahmahā 'surah), 8550, 8552 (Daiteyah, killed brahmans by offering them Vātāpi as food); 98, 8613 (Dānaraḥ), 8614; 99, 8615, 8619, 8620, 8623, 8625, 8627 (did not succeed in killing Agastya, who had totally digested Vütüpi, and gave much wealth to Agastya, etc.).-§ 612 (Hradapravecap.): IX, 317, 1755 (C. has by error Illalah, among other Asuras who had been slain by the aid of tricks). Cf. Asura, Daiteya, Daitya, Daityendra, Danava.

Indra, the chief of the devas, lord of rain, esp. named Cakra. [§ 4 (Anukram.): I, 1, 112 (Cakrasya, father of Arjuna), †161 (Çakrāt), †185 (Çakra-Süryau), †191 (Derurājena). ]-§ 11 (Parvasangr.): 1. 2, [441 (Purandarah)], 448 (ayni), [476 (Purandarak)], 499 (°vijayam), 500 (do.), [638 (Devarājād)], 639 (sendraih suragaņaih).—§ 17 (Uttanka): I, 3, ††794, ††830, ††831 (praised, with the clokas 810 ff., by Uttanka, I. helped Uttanka to recover the ear-rings which had been stolen by Takshaka) .- § 19 (Bhrgu): 1, 4. 867 (devaih sendraih).- § 28 (Amrtamanthana): I, 18, 1123 (placed the mountain Mandara on the back of the tortoise, when the gods intended to churn the ocean), 1136 (vāriņā meghajenendro çamayam asa), [1151 (Vajrabhṛta, got the elephant Airavana, who emerged at the churning of the ocean), 19, 1188 (Balabhid)].- § 33 (Garuda): I, 23, 1250 (Garuda is identified with 1.).—[§ 37 (cf. Kadrū): I. (Çakra, v. 1285) was praised by Kadrū with the hymn vv. 1285b-1295. ]-[§ 38 (Kadrū): I, 26, 1295 (Harivahanah), 1301 (Vasave, caused an immense downpour of rain.]-§ 44 (Garuda): I, 30, 1415 (1422), 1428 (Vajrī, fought with Garuda). --- § 45 (Vālakhilya, pl.): I, 31, 1448, 1449, 1450, 1457, 1468 (had formerly disregarded the Valakhilyas, who cursed him that there should arise another I.; Kacyapa, however, pacified the Valakhilyas, who consented that the coming Indrai.e. Garuda—should become the India only of the winged creatures). - § 46 (Garuda): I, 83, 1512, 1513 (hurled

his vajra at Garuda, who had robbed the amrta); [34, 1520 (Purandara, made friendship with Garuda, and recovered the ampta) j .- § 60 (Sarpasattra): I, 53, 2056 (protected Takshaka). - § 61 (do.): I, 55, [†2098 (Çakrasya yajñah catasankhya uktah) ], 12110 ( trasamam) - § 62 (do.): I, 56, †2118 (°sya bhavane), †2120, 2125 (°sya bhavane), 2129 (deserted Takshaka).-- § 68 (Astīka): 1, 58, 2167 (°hastāc cyulah, sc. Takshaka), 2170 (hastād visrastam, sc. Takshaka). - § 73 (Vasu Uparicara): 1, 63, 2335, 2337 (°tram), (2339) (Vasu obtained from I. a chariot (rimina), and the garland Indramāla, and a bamboo pole which he erected in worship of I. (from that time kings raise such a pole in order to worship I.); I. (içrarah, v. 2354) came there in the shape of a swan). - § 74 (do.): I, 63, 2361 ("pritya, "maham). -§ 7.5 (do.): I, 63, 2366 (°prāsāde).—§ 83 (Ādivamçāvatāraņa): 1, 63, 2144 (father of Arjuna).—§ 84 (Ådivamçāvatāranap.): I, 64, 2508 (headed by L, the gods provailed upon Narayana to become incarnate).- § 85 (Amçavat.): 1, 65, 2509.-[§ 88 (do.): 1, 65, 2523 (Cakrah, the fourth of the Adityas). |- [§ 120 (do.): I, 66, 2600 (Aditeh putrah Cakramukhyāh). ]- | § 130 (do.): 1, 67, 2746 (Devarājanya, father of Arjuna). ]- § 131b (Karna): I, 67, 2779 (in the shape of a brahman I. asked Karna for his ear-rings and natural armour and gave him a dart-cf. § 547).-§ 134 (Vicyamitra): 1, 71, 72 (from fear of the ascetic penances of Viçvamitra I. (Cakram Suraganeçvaram, v. 2914) despatched the Apsaras Menakā to tempt Viçvāmitra).-- § 139 (Manu Vaivasvata): I, 75, 3136 (Adityan . . . Indradin, sons of Kaçyapa and Dākshāyanī, i.e. Aditi). - § 142 (Nahusha): 1. 75. 3157 (kārayām āsa cendratvam, sc. Nahusha). -- § 145 (Kaca): I, 76, 3229 (sendrā derāh), †3234 (api), †3241.— § 146 (Devayāni): I | 78 (I. (Catakratum, v. 3280) set out to defeat the Asuras; changing himself into a wind he mixed up the clothes of some bathing maidens; from this arose the dispute between Devayani and Carmishtha)]; 80, 3341 (yogakahemakarah . . . I syeva Brhanpatih). - § 147 (do.): 1, 82, 3408 ("sya . . . grhe).- § 148 (Yayāti) : I, 85, 3504 (sākshād I'ira āparah, sc. Yayāti).—§ 149 (do.): 1, [86-] 88, (†3564), (†3566), (†3568), †3574 (\*\*samaprabhāra) (I. (Cakra, v. 3537) discoursed with Yayati, who from pride of his ascetic merits disregarded all others and therefore fell down to earth); [92, 3652 (Cakrāc ca labdho hi varaḥ, sc. by Yayati)]; 93, †3672 (°pratimaprabhavah), †3683 (°kalpanı). § 150 (Pūruvamç.): 1, 94, 3701 ("rikramah, sc. Satyeyu).— | § 157 (do.): I, 95, ††3814 (Cakrat, father of Arjuna).]-§ 175 (Karnasambhava): I, 111, 4407 (brākmaņo bhūtrā, repetition from § 131b). -- § 186 (Vyushitāçvop.): I, 121, 4687 (devāh sendrāh), 4688 (amādyad  $I^{\circ}$ ah somena, at the sacrifices of Vyushitaçva).... § 190 (Pandavotpatti): 1, 123, 4779 (rājā darānām, begot Arjuna on Kuntī).—§191 (Arjuna): 1, 123 a, 4804 (sendrāņām divaukasām, present at the birth of Arjuna), 4823 (the seventh of the Adityas). - [§ 192 (Pandavotpatti): 1, 124, 4846 (prāpyādhīpalyam Iocņa yajnaih). -- § 194 (Pāṇḍu): I, **126,** 4921 (*Puruhūtāt,* father of Arjuna). - § 198 (Caradvat): I, 130 (from fear of the penances of Caradvat, I. (Devarajam, v. 5075) sent the Apsaras Janapadi to tempt Caradvat). ]- § 208 (Astradarçana): I, 135, 5355 (sendrayudhatadit-sasandhya iva toyadah), 5401 (sendrayudhapurogamaih . . . moghaih), [5402 (Harihayam)]. § 209 (Drupadaçāsana): I, 138, 5484 (vyakshobhayctām . . . 1"-Vairocanav ica). - § 213 (Jatugrhap.): I, 151, 5908 (Dharmad I deca Vatao ca sushuve ya sutan iman, sc. Kunti, cf. § 190).-§ 214 (Hidimbavadhap.): I, 153, 5971 (vikramam

me yatheosya); [156 (the birth of Ghatotkaca had been caused by I. (Magharata, v. 6083), in order that Karna might use his dart in slaying Ghatotkaca and Arjuna be saved)] .--[§ 221 (Caitrarathap.): I, 170, 6500 (Cakram, father of Arjuna). ]-§ 233 (Svayamvarap.): I, 188, 7035 (Partham I'ketusamaprabham, i.e. Arjuna) .- § 238 (Pancendrop.): I, 197, [†7304] (the Indra Cibi), †7316 (°rūpām, sc. Arjuna) (I. (Vajrī, v. 7287) was paralysed by Çiva, and together with four Indras of old confined in a cave, then the five Indras became incarnate as the five Pandavas).-[§ 241 (Viduragamanap.): I, 202, 7432 (vikramena ca lokan trin jitavan Pākaçāsanaķ)]. — § 244 (Rājyalābhap.): I, 207. 7593 (°kalpaih, sc. the Pāṇḍavas).—[§ 246b (Tilottamā): I, 211 (how I. (Mahendrasya, v. 7705) got 1,000 eyes).]-§ 246 (Sundopasundop): I, 212, 7735 (°e trailokyam adhaya, sc. Brahmán).- § 253 (Haranaharanap.): I, 221, 7971 (lokeshu sendra-Rudreshu).-- §§ 254-8 (Khandavadahahap.): I, 222-8, 8088, 8172 (protecting the Khandava wood, Indra and the other gods fight with Arjuna and Krshna, who assist Agui).—[§ 260 (do.): 1, 234 (I. (Çakrāt, v. 8469) promises to give Arjuna celestial weapons when he has gratified Civa, cf. Kairātaparvan foll.). ]-- [ § 263 (Sabhākriyāp.): II, 3, 70 (Sahasrakshah Cacipatih, performed sacrifices at Bindusarus).] - § 265 (Lokapālasabhākhyānap.): II, 6, 275 (°sya, sc. sabhām). - § 266 ((akrasabhāv.): 11, 7, 302 (°agnī, copious description of the palace of I.).-[§ 270 (Brahmasabhav.): II, 11, 466 (Purandara; ca Devendrah, repairs to the palace of Brahmán). - § 271b (Hariccandra): II, 12, 499. - § 273 (Rajasuyarambhap.): II, 14, 585 (°sakhah, sc. Bhishmaka). -[§ 277 (Jarasandhavadhap.): II, 24, 950 (Vasavat, Vasu obtained a chariot from I., cf. § 73).]-§ 284 (Sahadeva): II, 31, 1167 (°sakhāya, sc. Bhīshmaka).—§ 289 (Arghāharanap.): II, 36, 1323 (sendrah surah, worship Hari).-§ 295 (Dyūtap.): II, 52, 1842 (°ayudhanibhan).--[§ 297 (do.): II, 55, 1957 (adrohasamayam krivā cioheda Namuceh çirah / Çakrah, cf. § 615s). ]—§ 299 (do.): 1I, 67, †2232 (°kalpāh); 70, †2365 (°kalpah).—§ 314 (Āraņyakap.): 111, 9, 327, 328 (Surabhyāç caira samvādam I °sya ca), 329, (330), 359 (I.'s discourse with Surabhi). - § 317b (Krshna Vāsudeva): 111, 12, [479 (Kṛshṇa bestowed the sovereignty of the universe (narvoçraratvam) on Cacipati, i.e. Indra)], 484 (Vishnuh . . . I'ad avarajah).—§ 317 (Arjunabhigamanap.): 111, 12, 566 (°açanisamasparçam). - § 320 (Saubhavadhop.): III, 15, 653 (yathendrabhavanam); 19, 770 (deraganah sarve sendrāh); 22, 865 (°dayitam . . . vajram).- § 323 (Dvaitavanapraveça): 111, 25, 945 ("pratimāh, sc. the Pandavas).-§ 327 (Draupadīparitāpav.): III, 34, †1374 (do.).—§ 329 (Kāmyakavanapraveça): ILI, 36, 1444 (Arjuna'shall receive celestial weapons from I., etc.).—§ 330 (Indradarçana): III, 37, 1469 (possessed all celestial weapons, as the gods had invested him with all their might; Arjuna, on his way to heaven, meets Indra (Çakraḥ, v. 1505), who tells him first to gratify (iva).—[§ 334 (Kairātap.): III, 41 (when Arjuna had gratified Civa, the Lokapalas (among them I. (Cakrah. v. 1677)) appeared; I. promised to send his chariot to take Arjuna to heaven). ] — §§ 335-9 (Indralokābhigamanap.): 111, 42-7, 1724 (ratham I'eya), 1767, 1882 (disane) (the chariot of I. takes Arjuna to heaven, where he enters the palace of I. and obtains celestial weapons from I.; Lomaça maw Arjuna on the scat of Indra).—§ 345 (Nalopākhyānap.): III/[54 (Narada tells I. about the svayamvara of Damayanti, and the Lokapalas headed by I. repaired there)]; 55, 2138 (Nala is despatched to Damayanti as the messenger of the

gods); 56, 2179 (devāç cendrapurogamāḥ); [57 (I. (Cakraḥ, Cacipatile, v. 2226) bestowed a boon upon Nala)].—§ 346 (do.): III, 58, 2242.- 356 (Tīrthayātrāp.): III, 80. 3092 (°samavīryena, i.e. Arjuna). — § 377 (Dhaumyatīrthak.): III, 86, 8282 (°ad anavarah, sc. Arjuna; Arjuna has been sent to acquire weapons from I.), 8288 (odyudholvanah); 87, 8313 (at Künyakubja Viçvāmitra drank soma with I.); 90, 8377 (°gitā . . . gūthā, i.e. v. 8378), 8386 (devāh sendrāh. practised austerities at Vicakhayūpa).—§ 378 (Tīrthayātrān.): III, 91, 8419 (°ad . . . astrany avaptavan Parthah. i.e. Arjuna); 92, 8439 (°sya vacanāt).—§ 382 (Agastyop.): 111. 96, 8544 (°tulyam).- § 384 (do.): III, 100-3, †8730 (from the bones of Dadhica Tvashtr formed the vajra with which Indra slew Vrtra, after the gods had invested him with their energy).- § 391 (Rahyacriga): III, 113, †10088 (yathā).-[§ 394 (Arjuna Kārtavīrya): III, 115 (Arjuna Kārtavīrya affronted I. ( Vasavam, v. 10141), who then applied to Vishnu). - § 400 (Tirthayatrap.): III, 118, †10224 (°sya, sc. ayatanam, visited by Yudhishthira), †10234 (yathā), †10235 (°sya . . . niveçanam).- § 403 (do.): III, 121, 10292 (devaih sahendraih, performed sacrifices).-[§ 404 (do.): III, 121 (Kauçikah, v. 10312, all. to § 405).]-- § 405 (Sukanyop.): III, 124 [-125], 10378, (10379), 10382, 10386 (at the sacrifice of Caryati Cyavana paralysed I., and created the Asura Mada who rushed forwards to devour I., who then allowed the Acvins to become partakers of the soma) .- § 406 (Tirthayatrap.): III, 125, 10418 (praeravaņam . . . I°sua, a tīrtha). - § 407 (Mandhatrup.): III, 126, 10453 (sendrā divaukasaļ, Mandhatr sucked the forefinger of I. and obtained the seat beside I. (Cakrasyardhasanam, v. 10460).—§ 409 (Plakshavutaranagamana): III, 129, 10524 (Prabhāsam . . . I esya dayitam).- § 411 (Cyenakapotīya): III, 130, 10559; 131, 10590 (I. in the shape of a hawk and Agni in the shape of a pigeon put Uçīnara to the test).—§ 412 (Ashtāvakrīya): III, 133, †10622 (api); 134, †10659 (°āgnī). — § 414 (Yavakrītop.): III, 135, 10708, 10709, (10713), 10721, (10727), (10729), 10732 (alarmed at the penances of Yavakrita, I. in the shape of a brahman made him to desist).—§ 417 (do.): III, 138, 10818 (devāh sendrapurogamāh). -- § 418 (Tīrthayātrāp.): III,-139, †10835 (csya jāmbunadaparvatāl, i.e. Meru, Nil.).-[§ 422b (Naraka): III, 142 (for the sake of Indra (Surarujao, v. 16915), Vishnu slew Naraka, who desired the position of Indra (Aindram . . . sthanam, v. 10916).] - § 424 (Bhīmakadalikhandapr.): III, 146. 11139 (langulam I'açanisamanihavanam); 147, 11186 ('ayudham ivoochritam).- § 437 (Yakshayuddhap.): III, 160. 11736 (°āçanir ivendreņa vierehļu).—[§ 438 (do.): III, 162, 11807 (deçakâlântaraprepsuh krtva Çakrah parakramam samprāptas tridive rājyam Vrtrahā Vasubhih saha). ]—§ 439 (do.): 111, 163, 11845 (I. and Kubera reside on the mountain Mandara).-[§ 440 (do.): III, 164 (in the abode of Indra (Vasavam, v. 11898) Arjuna had acquired celestial weapons). ]-\$441 (Nivatakavacayuddhap.): 111, 165[-166], †11909 (°vāhaṃ), †11915 (surāḥ . . . sahendrāḥ) (Arjuna returns on the chariot of I., next day I. visited the Pandavas). -- §§ 442-5 (do.): III, 167-73, 12000 (stutayaç cendrayuktāḥ), (12016), (12019), 12102 (yathendram Tarakamaye), 12130 (°acanisamasparçaih, sc. bāṇaih), 12139 (at the command of I. Ariune destroyed the Nivatakavacas and the inhabitants of Hiranyapura). - § 446 (do.): III, 174, 12278 (gave Arjuna a golden garland, the conch-shell Devadatta, an impenetrable armour and a diadem), 12280 (osya bhavane), 12282 (do.) .- § 448 (Ajagarap.): III, 176, †12317 (°eamena,

sc. Arjunena).- § 455 (Brühmanamähütmyak.): III, 185, 12692 (yathaivendrah Prajapatih). - § 456 (Sarasvatī-Tārksliyasamv.): III, 186, 12745 (devāh sendrāh).—§ 462 (Baka-Cakrasamv.): III, 193, 13216 (ertte Devasure . . . sangrame . . . trayanam api lokunam Ioo lokudhipo 'bhavat'), (13236) (discourse with Baka).- § 466 (Cibi): III, 197, ††13274 (Agnindrau, I. in the shape of a hawk and Agni in the shape of a pigeon put Cibi to the test), ††13275 (cyenarūpena), ††13286 (devah sendrah).- § 474b (Dhundhumarop.): III, 201, 13498 (°Somagni-Varunah, worship Vishnu).- § 479 (Pativratop.): III, 206, 13673 (api).- § 491 (Angirasa): III, 220, 14162 (a fire (?) created by Pancajanya from his energy-balat).- § 493 (do.): III, 221, 14188 (°ena sahitam yasya havir agrayanam smrtam | agnir Agrayano nama, name of a fire (?)).—§ 495 (Skandotpatti): III, [223-]224, (14261), (14263), 14266 (delivers Devasena from Keçin and takes her to Brahmán, who appoints Skanda as her husband). -[§ 498 (do.): III, 226 (I. (Vāsavam, v. 14355) did not venture to encounter Skanda).] - § 499 (Skanda-Çakrasamāgama): III, 227, 14385 (encounter with Skanda).-§ 501 (Skandop.): III, 229, 14408 (appollatively?), 14409 (do.), 14410 (do., b: I. may officiate for the sun and the moon in places where there is no sun or moon; when required he even acts for fire, air, earth, and water (v. 14412)), 14413 (appellatively?), 14414 (do.), 14415 (do.), 14417 (do., otram), 14420 (do.), (14421), 14421 (the gods, headed by Cakra, asked Skanda to become the Indra of the gods; Skanda, however, only accepted the leadership of the army of the gods, and was married to Devasena). - § 605 (Skandayuddha): III, 231, 14540 (sendram jagat). - § 506 (do.): III, 231, 14545 (sendracape ghane yatha).- § 507 (do.): III, 231, 14600 (sendrā divaukasah, in the battle between the gods and the Danavas, Skanda slew the Asura Mahisha and was praised by I.).-§ 509 (Karttikeyastava): III, 232, 14643 (Skanda is identified with I.). - § 512 Ghoshayatrap.): 111, 236, †14745 (okalpah, sc. Yudhishthira); 244 (at the command of I. (Sureçvarāt, v. 14971) the Gandharvas made the Dhartarashtras captives), 246 (do. (Sureçvarah, v. 15014))]. - § 520 (Mudgala): III, 260, 15411 (sahito deraih, came to the sacrifice of Mudgala).- § 522 (DraupadTharanap.): III, 264, 15573 (°pratimah, so. the Pandavas); 269, †15684 (°kalpah, do.); 270, †15715 (Parthah pañca pañcendrakalpah).--[§ 526 (Rāmopākhyānap.): III, 276 (I. (Cakram, v. 15934) and other gods became incarnate on earth and begot monkeys and bears). ]-§ 538 (Kumbhakarnaranagamana): 111, 286. 16390 (°-Prahladayor iva, sc. yuddham).- [§ 540 (Indrajidyuddha): , III, 288 (I. (Vajradharam, Sahasruksham, Çacipatim, v. 16440) had been vanquished by Indrajit). ]-§ 541 (Indrajidvadha): 111, 289, 16495 (sendrāh . . . tridaçāh). -§ 542 (Ravanavadha): III, 290, 16518 (çülam I'açaniprakhyam). - [§ 543 (Rāmābhisheka): 111, 291, 16548 (Cakrah). ]- § 544 (Yudhishthirūçvasa): III, 292, 16604 (sondrā api surāsurāh).—§ 546 (Kundulāharaņap.): III, 301, 16975 (having ascertained the intention of I. to ask Karna for his ear-rings and coat of mail, Surya advised Karna to ask a dart from 1.).- § 547 (Karna): III, 309, 17177 (brāhmano bhūtvā); 310, (17204) (I. in the shape of a brahman obtained the ear-rings and the coat of mail of Karna and gave him a dart).—§ 548 (Åraneyap.): III, 315, 17460 (d: I. went to the mountain Nishadha (differently B.) and lived there in disguise until he had destroyed his foes).—§ 549c (Arjuna): IV, 2, 146 (odd anavarah, sc. Arjuna). - § 551 (Kicakavadhap.): 1V, 20, 622 ("samah, sc. the Pandavas); 23, 795 ("eneva

Danaram, sc. pothitam).- § 552 (Goharanap.): IV. 37, †1198 (yathendralakshmih); 45, 1405 (oena va samam, sc. Arjuna); 48, 1518 (Saçanisamasparçam); 49, 1541 (api); [56 (I. (Cakrah, v. 1761) and the gods came to see the encounter)].-§ 552d (Arjuna): IV, 61, 1975 (all. to Nivatakavacayuddhaparvan), 1976 (aham I'ad drdham mushtim, says Arjuna).--§ 552 (Goharanap.): IV, 63, 2030 (°āyudham ivātatam).-§ 553b (Yudhishthira): IV. 70, 2268 (°syardhasanam).-§ 553 (Vaivāhikap.): IV, 72, 2369 (rūpam I °sya).—§ 555 (Sainyodyogap.): V, 8, 226 (Devarājena).- § 555 (Indravijaya): V, 9, 227, 228, 229, 233, 243, (259), (261), 277 ("catro, se. Vrtra; I. slew Vicvarupa Tricirus, the son of Tvashtr, Tvashtr then created Vrtra, who attacked Indra); 10, (290), 299, 316 (I. slew Vrtra with a mass of froth, and then concealed himself in the water, the murder of Vitra being equal to the murder of a brahman); 11, 359 (appellative = Nahusha), 365 (Nahusha then was appointed as Indra, and coveted ('acī, the wife of Indra). - § 555d (Ahalyā): V, 12, 372, 373 (Ahalyā had been outraged by I. while her husband was alive). - § 555 (Indravijaya): V, 12, 374, 380. - § 555e (Brahman): V, 12, 388 (sendrah derah). - § 555 (Indravijaya): V. [13 (/. was liberated from the sin of brahman murder)]; 14, 440 (I. was found out by Caci); 15, 456; 16, (506), †515 (found out by Agni, installed the Lokupālas); 17. (524) (cursed by the Rshis, Nahusha fell down from heaven); 18, 552, 553, 562 (ovijayam, I. then again became the king of the gods). - § 556 (Sanjayayanap.): V, 22, †657 (devān sendrān, all. to Khāndavadahanaparvan), †667 (Pāndyah . . . samitindrakalpah), †676 (yathā); 24, †720 (°kalpuh, sc. the Pandavas); 25, \(\frac{732}{api}\); 26, \(\frac{763}{63}\) (do.); 29, 1838.- § 557 (Prajāgarap.): V, 33, 1092 (Pāṇdoḥ putrāḥ pañca pañcendrakalpāh); 34, 1130. - § 559 (do.): V, 37, 1376 ("kalpa, sc. Dhrtarashtra).- § 561 (Yanusandhip.): V, 48/3, | 1817 ('kulpena, sc. Yudhishthira). - § 561b (Arjuna) V, 48, 11876 (Harıman Vajrahastah, wiil protect Arjuna).-§ 561 (Yanasandhip.): V, 48, †1915 (devan I° pramukhan). - § 561d (Nara-Nārāyaṇau): V, 49, 1930 (worshipped Nara and Nārāyaṇa, who then assisted him in slaying the Daityas and Danavas, Nara (i.e. Arjuna) slew the Paulomas and Kālakañjas (cf. § 445)), 1933 (had been vanquished by Arjuna, cf. Khandavadahanaparvan), 1936 (sendrair api surasuraih).--§ 561 (Yanasandhip.): V, 52, 2096 (yathendrasya jayah); 530, 2108 (sendran imaml lokan).- § 561 f (Nakula): V, 56. 2230 (Vrtracatrum yathendram).-§ 561 (Yanasandhip.): V, 57, 2265 (api), 2269 (sahito deraih); 59, 2333 (° Vishņusamau, sc. Arjuna and Krshna), 2342 (oviryopamah Krshnah); 61, 2387.- § 562 (Bhugavadyanap.): V, 72, 2610 (sendran . . . devan); 74, 2725 ('jyeshthā iva); 92, 3297 (api); 95, 3401 (do.) .- [ § 564 (Matuliyop.): V, 100, 3570 (Cakrena), 3573 (Cakrah, could not vanquish the Nivatakavacas, etc.); 104 (Matalī took Sumukha to I. (Vasāram, v. 3662), who bestowed upon him a long life); 105 (therefore Garuda was incensed with wrath against I. (Vasavam, v. 3675), but was humiliated by Vishnu).]-[§ 565 (Galavacarita): V, 110, 3808 (Cakrah, cut up the foetus of Diti, whence sprang the Maruts). ] - § 567 (Bhagavedyanap.): V, 130, 4368 (°o Vairocanim yatha, sc. nigrhnima), [4413 (Cacipatih, had been vanquished by Krshna, who then brought the Parijata down from heaven); 1310, 4424 (Marutah sahendrena, seen in the body of Krshna).—§ 568 (Vidulāputraçāsann): V, 134, 4562 (Indro Friravadhenaiva Mahendro samapadyata); 135, 4593 (°salokatām). — § 569 (Bhagavadyūnap): V, 141, 4781 (°ayudhasavarnah, °ah, C.); 142, |4816 ('kotuprakacah).-

§ 570 (Sainyaniryānap.): V, 161, 5138 (api); 163, 5192 (devān sondrān api).- § 5700 (Bhīshmaka): V, 168, 5350 (°sakhanya, i.e. Bhishmaka).—§ 572(Rathātirathasankhyānap.): V, 166, 5749 (parakramam yathendrasya).- § 573 (Ambopakhyanap.): V, 178, 7110 (devah sendraganah); 184, 7271 (°āçanisamasparçūm). -- [§ 574 (Jambūkh.): VI, 6, 213 (Cakrah, Surcçurah, performs sacrifices on Meru'. ]-- [ § 574 f (Bindusaras): VI, 6, 210 (Sahasrākshah, performed sacrifices at Bindusaras). ]-§ 574 (Jambūkh.): VI, 9aa. 313 (varsham . . . Bharatam / priyam I'aya devasya) - \$ 576 (Bhagavadgītūp.): VI, 14, 555 ("samakarmāņam, sc. Bhīshma").- \$ 577 (Bhishmavadhap.): VI, 43, 1537 (Catakratum, came to see the battle). |- § 578 (do.): VI, 50, 2073 (yam Brhaspatir I'aya tada Derasure 'brarit, sc. the kranacaruna-vyaha', 2076 ayudhasararnabhih patakabhih). - § 579 (do.): VI, 54. 2245 (yathendranya . . . mahatyā Dartyasenayā, sc. yuddham). -- § 581 (do.): VI, 62, 2764 (°o girîn ina, sc. mydnan), 2774 (°ūçanisamasvanām . . . gadām); 63, 2798 (°āçanisamaprabham . . . gadam); 64, 2871 ( açanisamasranah); 66. 2990 (surasuraih sarvaih sendraih).-§ 582 (do.): VI, 74, 3248 (°ayudhasararnam . . . dhanuh) - \$ 584 (do.): V1, 83. 3678 (yathendrasya ranat pura Namucir Daityasattamah, sc. prādravat), 3695 (yathā Daityacamum . . . I opendrav irāmarau, sc. abhidudrāvatuķ).—§ 585 (do.): VI, 91, 4086 (cāpam I açanisamaprabham); 92, 4111 (bānam I açaniprabham); 94, 4183 (capam I'açanisamaprabham), 4214 (dhanuç citram 1ºaçanisamasvanam); 95, 4249 (tarayasva . . . yathendras Tarakam pura), 4306 (capam I'açanisamaprabham): 97, 4440 (sendrān api surāsurān). - \$ 586 (do.): VI, 107, 4928 (sendran api rane devan), 4960 (sendrair api surāsuraih), 4961 (do.).-- § 587 (do.): VI, 119, 5657 (odhraja ivoterehtah).- § 589 (Dronabhishekap.): VII, 2, †86 (yatha); 6, 162 (jahindro Danavan iva) .- \$ 590 (do.): VII, 12, 451 (sendrair devasurach), 456 (Arjuna had obtained weapons from I., etc.), 461 (sendrair api surāsuraih); 15, 610 ('dhrajāv ira).- § 592 (Samçaptakavadhap.): VII, 21, 859 (° Vairocanav iva, sc. yuyudhate), 919 (Danava ivendrena radhyamanah); 230, 995 (°āyudhasavarņaiķ . . . hayottamaiķ), 1003 (°āçanisamasparçuh, BC. açvah), 1027 (sendra wa divaukasah); 25, 1084 (yathendragni pura Balim, sc. archatam), 1120 (°m iveyantam Asuran prati); 27, 1198 (°ad anavarah, sc. Bhagadatta); 28, 1249 (iva).- § 592c (Vaishnavästra); VII. 29, 1289 (lokeshu sendra-Rudreshu).- § 592 (Samcaptakavadhap.): VII, 29, †1301 (°rikramam sakhāyam I°sya, i.e. Bhagadatta); 30, 1302 ( priyam Iosya satatam sakhāyam, i.e. Bhagadatta), 1310 (om Vrtra-Bala(v)iva, sc. nijaghnatuh); 32, 1439 ('samedyutih, sc. Satyaki) .-- § 593 (Abhimanyuvadhap.): VII, 49, 1938 (°dhvajāv ivotershtau).- § 594 (do.): VII. 52, 2037 (°-Vishnusamadyutih, sc. Abhimanyu).-- \$ 595 (Shodaçaraj., v. Marutta): VII, 55, 2172 (sendramaraganah, came to the sacrifice of Marutta), [2180 (Cakrena)]; (do., v. Bhagirutha): VII, 60, 2257 (sendraih suraganaih); (do., v. Dilīpa): VII, 61, 2266 (sendrā derāh); (do., v. Mandhatr): VII, 62, 2277 (Mandhatr sucked the fingers of I.), 2279; (do., v. Bharata): VII, 68, 2389 (sendrair devaih) .-- § 596 (Pratijnap.): VII, 76, 2682 (Marutaç ca sahendrena), 2691 (Arjuna had obtained weapons from I., etc.); 81, 2910 (° Vishnū yatha prītau Jambhasya vadhakānkshinau).—§ 597 (do): VII, 83, 2972 (devāķ ... sendrāķ); 84, 2991 (Caryater yajnam ayantam yathendram (so B.) devam Açv:nau. ef. § 405) .- § 598 (Jayadrathavadhap.): VII, 86, 3093 (ucchritendradhvajopamush). -- § 599 (do.): VII, 93, 3406 ('ahrajakārau, sc. bhujau), 3407 ('dhvaja ivotershfah). - § 599c

(Vrtru): VII, 94, 3458 (sondrū diraukasah), 3461 (dovāh sahendruh, C. has by error maheo), [3471 (Cakra, Civa gave to I. an armour with mantras, protected by this I. proceeded against Vrtra and slew him, then he gave the mantras and the armour to Angirus)].-§ 599 (Jayadrathavadhap.): VII. 99, 3676 (°sya, sc. ratham); 105, 3932 (°ayudhasavarmibhah patakah); 106, 4005 (dhanuç cendradhvajopamam); 109, 4109 (dhanur ghoram Ioacanisamasvanam); 117, 4652 (banan . . . I'açanisamasvanan); 118, †4690 (Vrtrendrayor yuddham iva), †4696 (naptā Çiner I°samānaviryah); 120, 4774 (vikrāntam I'eyeva); 127, 5144 (Brahmeçanendra-Varunan avahad yah rathah, i.e. the chariot of Arjuna), 5162 (sendrayudha ivambudah); 128, 5223 (°açanir ivendrena); 134, 5511 (vajrenendra ivāsurān, sc. jaghāna); 146, 6174 (sendradhanrambudah), 6253 (°āçanisamaprakhyam, sc. çaram), 6273 (°āçanisamasparçam, sc. çaram); [149, 6461 (tvatprasadat, Hrshikeca (i.e. Krshna), Cakrah Suraganeçvarah | trailokyavijayam çrimün prāptavān raņamūrdhani), 6464 (tvatprasādasamutthena vikramenarieudana | Sureçatvam gatah Çakro hatva Daityan sahasraçah)].- § 600 (Ghatotkacavadhap.): VII, 156, 6751 (ovikramaih), 6810 (Rudropendrendravikramah, sc. Acvatthaman), 6836 (toyado bhūtvā nīlah sendrāyudho divi, sc. Ghatotkaca), 6842 (ovikramaih), 6845 (do.), 6890 (dhanur ghoram . . . I°āyudhopamam); 158, 7008 (°vīryāļ), 7048 (sendrā api surāsurāh); 160, 7143 (°o Daityavadhe yathā); **162, 7**227 (yathendram harayo, rājan, purā Daityavadhodyatam); 168, 7540 (yathendrabhayavitrastā Dānavās Tārakāmaye); 170, 7669 (yathendrah samare, rajan, praha Vishnum inahayaçah); 174, 7873 (° Vairocanav iva, sc. yuyudhate); 175, 7914 (°Cambarayor iva, sc. sannipātah), 7939 (Rudropendreudravikramah, sc. Karna), 7965 (toyado bhūtvā nilah sendrāyudho divi, sc. Ghatotkaca), 7975 (°āyudham ivocehritam); 179, †8155 (sendrā devāh), [†8167 (Cakrah, Karna employed the dart, which had been given him by I., against Ghatotkaca) ] .- § 601 (Dronavadhap.): VII, 185e, 8444.-§ 603 (Nārūyanāstramokshap.): VII, 196, 9050 (sendrān apy eva lokāms trīn); 197, 9101 (sendrān devān); 200, †9340 (°ketuprakāçau bhujau; °samānavīryah, sc. Açvatthaman).-[§ 603d (Tripura): VII, 202 (I. was unable to destroy the three cities of the Asuras, which Civa then destroyed; I. was paralysed by Civa). - 603 (Narayanastramokshap.): VII, 202u, 9594 (Civa is identified with I.), 9605 (sendrādiehu deveshu), 9628.—§ 604 (Karnap.): VIII, 87, 221 (iva); 9, 292 (opamam vīram, sc. Karna).— § 605 (do.): VIII, 16, 635 (jaitrena vidhina hutam Vayur I'm wadhvare, sc. avahat); 17, †678 (Dhanadendrakalpau, sc. Krshna and Arjuna).—§ 605c (Vijaya): VIII, 31, 1292 (the bow Vijaya had been made by Viçvakarman for the sake of I.; I. afterwards gave it to Rāma Jāmadagnya), 1295 (yotsye . . . yathendrak samare sarvan Daileyan).- § 606 (Tripurākhyāna): VIII, [33,1426 ( Çakraḥ, could not destroy the three cities of the Asuras); 34, 1488 (vidyud-1°dhanurnaddham ratham, i.e. the chariet of Civa).—§ 607 (Karnap.): VIII, 36, 1683 (°agnī stāyamānāv ivadhvare); 42, †1988 (Pandaram 1°kalpam, i.e. Arjuna).—§ 608b (Arjuna): VIII, 46, 2161 (Brahmeçanendra-Varunin kramaço yo'vahat puru, sc. the chariot of Arjuna) .-- \$ 608 (Kurnap.): VIII, 46, 2208 (ica); 51, 2487 (jaghne rajrenendra icacalan); 53, 2588 (yathendrah samare Daityāms Tārakanya vadhe pura, sc. avadhit); 64, 3239 (jālam athendraguktam, so P., C. has by error jalamaheo; cf. Indrajalao, v. 3238): 66, †3356 (Vetre hate 'eau bhagavan ivendrah); 87, 4391 (° Vetrav iva kruddhau', 4106 (prajihīrshantāv I'-Frtrav iva) (x1), 4418

(sided with Arjuna in the fight between Karna and Arjuna), 4458 (I. asked Brahman and Içuna for the victory of Arjuna, and it was granted); 90, †4657 (kiritam asya Iodattam, with an arrow Karna broke the diadem, which I. had given to Arjuna), †4689 (yathendro Balam, sc. bibheda), 4718 (°āçanısamān, sc. çarān).—§ 610 (('alyap.): 1X, 4, 202 (°kstum ivocchritam); 5v, 280 (°sadmasv adhisthitah). -§ 611 (do.): 1X, 12, 615 (°dheajāv ira); 17, 916 (°dhvaja ivocchritah), 921 (cūpam . . . 1°dhanuhprabham), †954 (purd krte Vrtravadhe yathendram); 20, †1077 (Jambho yathā Çakrasamagamad rai nagendram Airavanam Pvahyam, 10. pratyudyayau); 24, 1328 ('āçanisamasparçāh . . . çarāh); 25, 1339 (°āçanisamasparçān, sc. bānān); 27, 1195 (°āçanisamasparçaih, sc. banaih).-\$ 612 (Ilradapraveçap.): IX, 315, 1750 (kriyābhyupayair Pena nihatā Daitya-Danavāh), 1756 (kriyābhyupāyair Pena tridicam bhujyate).- § 613 (Gadāyuddhap.): IX, 32, 1851 (api).—§ 614 (do.): IX, 34. 1964 (Brahmanam iva Devecam l'opendrau, sc. pajayam āsatuh).- § 615s (Baladevatīrthayātrā): In days of yore Namuci had entered a ray of the sun from fear of I. I. then made friends with Namuci and entered into an agreement with him, saying: "I shall not slay thee with anything wet or dry, in the night or in the day." One day I. beheld a fog and cut off the head of Numuci with foam of water. The severed head of Namuci thereupon pursued I., saying: "O slayer of a friend, O wretch!" I. repaired to Brahman, who caused him to perform a sacrifice and bathe in Arana(t). Thus I. became free from the sin of brahman murder and returned to heaven. The head of Namuci also fell into that stream and obtained eternal regions, granting every wish: IX, 43, 2434.- § 615u (Skanda): IX, [44, 2480 (Cakrah, came to see the new-born Skanda); 457, 2506 (o Vishnu, came to the investiture of Skanda), 2538 ( Vasavah, gave two companions to Skanda); 46, 2662 (Pākaçāsanah, gavo Skanda a dart and a banner)].—[§ 615y (Badarapācana): IX, 48 (in the tirtha Badarapācana Crutāvatī gratified I. by persevering in boiling five badara-fruits, and became the wife of I.).]-§ 61566 (Indratīrtha): 1X, 49, | 2833 (Çakraḥ, at Indratīrtha I. performed 100 sacrifices, therefore he came to be called Catakratu)].—[§ 615gg (Sārasvata): IX, 61 (fron fear of the austerities of Dadhica, I. despatched the Apparai Alambushā to tempt Dadhīca, thus Sārasvata was born, afterwards Dadhica gave his bones, of which the vajra of I. was made), ]-\$ 615kk (Kurukshetrakathana): IX, 53, 3012 (sanctified Kurukshetra) .- § 615 (Baladevatīrthayātrā): 1X, 54. 3049 (°o'gnir Aryamā caiva yatra prāk pritim apnuvan). -§ 615 (Gadayuddhap.): IX. 57, 3177 ( Prahradayor iva, sc. yuddham), 3186 (oaçanım ivodyatam), 3202 (oaçanisamam, sc. gadām); 61, 3395 (iva).- § 616 (Sauptikap.): X, 6, 231 (°ketunibham gadam).- § 617 (Aishikap.): X, 10в, †565 (°opamān); 17, 766 (api).—§ 618 (Jalapradānikap.): XI, 28, 60 ('syatithayah, sc. the faller warriors) .-- § 622 (Rājadh.): XII, 11, 307 (in the shape of a golden sird I. discoursed with some rshis).-§ 623 (do.): XII. 15, 438 (°o Vrtravadhena Mahendrah samapadyata), [439 (Cakrah, among the gods who are slaughterers) | .- § 626 (do.): XII, 20, †611 (yajūair Io vividhai ratnavadbhir devān sarvān atyayūd bhūritejāķ \ tenendratvam prāpya bibhrājats 'sau); 21, 615 (°ena samaye prshto yad uvāca Brhaspatih).—§ 627 (do.): XII, 22, 646 ('o vai Brahmanah sutah kehatriyah harmana 'bhavat), 647 ('tram samapede devanum, sc. Indra), 648 (yathā).- § 632b (Shodaçarāj., cf. § 595, v. Marutta): XII, 29, 911 (sendrūķ . . . devāķ); (do., v. l'aurava): XII, 29,

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928 (amūdyad 1°o somena); (do., v. Çibi): XII, 29, 936 (ovikramāt, sc. (laibya); (do., v. Bhagiratha): XII, 29, 956 (drank soma); (do., v. Mandhatr): XII, 29, 977 (Çatakratuh, Mändhätr sucked the finger of Indra), 978, 979, 980 (osamam, sc. Mandhatr); (do., v. Rantideva): XII, 29, [1013 (Catakratuh, granted a boon to Rantideva)].-§ 634 (Suvarnasthivisambhavop.): XII, 31, 1106 (I. caused Suvarnasthivin to be killed by a tiger). -- § 635 (Rājadh.): XII, 33, 1205 (yathā); 37, 1351 (decān sarvān  $I^{\circ}$ purogamān); 38, 1403 (yathendras tridivam, sc. palaya).—§ 637 (do.): X11, 470, 1618 (ati-Vayv-I'karmanam, sc. Govindam).- | § 638b (Ramopakhyana): XII, 49, 1720 (Pakaçasanah, incarnate as Gadhi). - [ § 640 (Rajudh.): XII, 58В, 2093 (Sahusraksho Mahendrah, among the authors of rajaçastras). ]-[§ 641 (do.): XII, 59, 2204 (Purandarah, abridged the Vaiçālākshu çāstra and called it Bahudantaka). - 641f (Prthu Vainya): XII, 59, 2219 (ruprnendra waparah, sc. Prthu Vainya), [2239 (Cakrah, bestowed wealth on Prthu Vainya) ] - § 641 (Rājadh.): XII, 64, ([2402], ([2107], 65, ([2417], (2433), (2440) (discourse between / and Manchair,: 67, 2498 ( m eva pravrnute yad rojānam ili crutih ( yathaivendras tathā rājā sampūjyah), 2505; 71, 2748 (m. tarpaya somena); 72, 2773 (fo rājā); [84 (discourse between I. and Brhaspati)]; [90, 3386 (tasmad, i.e. from Balı, apākramya sā 'gacchat Pākaçāsanam, se. Crī, cf. § 671b)]; 96, 3575 (anena—sc. vrttena—I°vishayam vingishanti parthicali); 97, 3589 (prapnoti I'salokaiam), 3601 (dem Pepurogamāh), 3611 (prupuotindrasya sālokyam); 98, 3611 (Ambarishasya samvadam 10sya ca), (3623), (3626) (discourse between L and Ambarisha); 102, 3758 ( dhanamshi); 103, 3795 (Brhampater ca samvadam I'sya ca), (3797), (3838) (discourse between *I.* and Brhaspati); **121.** 4116 (pritag ca divată nityam I'e parivadanty api | annam dadati (akraç capy anugrhnann imah prajah); 122, [4195 (devānām içraram cakre devam Daçaçatekshanam, sc. Vishnu)], 4505 ("Marīcibhyām), 4511; 124, 4571 (Prahlāda deprived I. of his sovereignty; disguised as a brahman I. then was instructed by Prahlada about his behaviour, whereafter Prahlada lost his sovereignty). - § 649 (Apaddh.): XII, 141, 5414 (deran I'adin).- § 651 (Kapotalubdhakasamv.): XII, 149, 5587 ("vat).-§ 654 (Apaddh.): XII, 155a, 5831.-[§ 656 (Khadgotpattik.): XII, 166, 6186, 6187 (the rshis gave the sword to I. (Vasava), from him (Mahendra) it passed over to the Lokapalas). |- § 658b (Kṛtaglinop.): XII, 173, 6436 (told Virūpāksha how Rajadharman had been cursed, and restored Gautama to life). - § 659 (Mokshadh.): XII, 180, 6693 (o-Kācyapasamvādam), 6696 (crgalarupena), 6713 (°tām), 6714 (°tvam), 6743 (devānāņi devam . . . Çacīpatim . . . Harivāhanam) (discourse between I. in the shape of a jackal and Kācyapa).-[§ 662b (Japakop.): XII, 200, 7338 (Tridagegvarah).]-[§ 664 (Mokshadh.): XII, 207, 7553 (Vāsavam sarvadevānām adhyaksham akarot prabhuh, sc. Krshna). ]-§ 665 (do.): XII, 208β, 7582 (the eleventh of the Adityus).—§ 667 (do.): XII, 214, 7786 (tribijam I'daivatyam tasmād indriyam ucyate, sc. çukram).-§ 670 (do.): XII, 222, 8023 (Prahradasya ca samvadam Iosya, discourse between Indra and Prahlada).—§ 671b (Bali-Vasavasamv.): XII, [223-]225. 8185 (discourse between I. and Bali) .- [§ 672b (Çakra-Namucisamv.): XII, 226 (discourse between I. and Namuci).]-§ 673b (Bali-Vāsavasaņv.): X11, 227, 8224 (Surendram), 8279, 8283, 8284, 8286 (discourse between I. and Bali).-[§ 674b (Cri-Vasavasamy.): XII, 229. (discourse between I. and ('ri). ]-[§ 682 (Mokshadh.): XII,

267, 9527 (Trilokeçah Purandarah), 9530 (Tridaçeçvarah, had violated the wife of Gautama, i.e. Ahalyū). ]-§ 6936 (Vrtravadha): XII, 282, 10104; 283, 10186 (I.'s encounter with Vrtra, whom he slew, how I. was liberated from the sin of brahman murder).- § 695b (Dakshayajñavināça): XII, 285a, 10280, †10298 (sendrā derāh).- § 701b (Bhava-Bhargavasamagama): XII, 290, 10666.—§ 707 (Mokshadh.): XII, 314, 11610 (the adhidavata of the hands); 318, 11706 (otram, when the soul escapes through the navel it becomes I., likewise when escaping through the arms). — [§ 712 (Cukotpatti): XII, 325, 12206 (Deregvarah Cakrah, gave a kamandalu to Cuka).] - [§ 717c (Uparicara): XII, 336, 12717 (Devarat, shared with Vasu Uparicara his own seat and bed). ] - § 717b (Narayaniya): XII, [340 (Narayana prophesies that Bali will deprive I. (Cakram, v. 12944) of his kingdom, but that Vishnu will restore it to him); 343, 11). [[13205 (cursed by Gautama on account of his violating Ahalya, I. came to wear a green beard; cursed by Kancika to lose his testicles, I. obtained those of a ram), [111), ††13206 (Parandarasya, Cyavana paralysed his arms, cf. § 405)], VII), #13211, #13212, ##13213, ##13214, ##13216, ##13217, ##13218 (how Indra slew Vicvarūpa and Vṛtra, Nahusha's becoming king of the gods and falling down again to the earth, I.'s regaining the sovereignty, cf. § 555 (somewhat different)).-[§ 718b (Unchavrttyup.): XII, 353-66 (Narada told the Unchavrttyupākhyāna to I.). - § 720b (Sudarçanop.): XIII, 2, 95 (°rapushah, sc. Durjayasya).—[§ 722 (Anuçasanik.): XIII, 5 (discourse between L and a parrot). ] -§ 728b (Bhangasvanop.): XIII, 12, 531 (agnistutam I'dvishtam), 532, 534, 558, 559, 566, 567, 568, 569, 572, 575 (discourse between I. and Bhangasvana).- § 730 (Anuçasanik.): XIII, 14, 610 (devah sendrah) .- [§ 730c (Mandara): XIII, 14, 664 (Cakram, Mandara fought with 1. during 1,000 years).]-§ 730 (Anuçasanik.): XIII, 14, [681 (Maghavatā, disregarded the Vālakhilyas, cf. § 45). ]- § 730g (Upamanyu): XIII, 14, [763 (Civa assumed the form of Cakra, i.e. Indra)], (\lambda), 806 (yajnendrubalarakshahsu, so C., but B. reads Yakshendrao), 809 (Civa in the shape of I.), (v), 820 (Brahmendra-Mahendra-Vishnusahitā derāķ, so C., but B. has Hutāça instead of Mahendra), 8-19 (°ayudhasavarnabham dhanuh).—§ 730 (Anuçãsanik.): XIII, 14, 976 ("ayudhapinaddhankam); 1617, 1045 (°agni-Marutan . . . gatih, i.e. Civa), 1058 (Skandendrau, identified with Civa); 17, 1282 (okalpena, sc. Taudin), [1288 (Brahman communicated the 1000 names of Civa to Cakra, i.e. Indra, who again communicated them to Mrtyu)]; [18, 1313, (Cakranya, had cursed Asita Devala)].- § 734 (do.): XIII, 26, 1826 (dovaih sondraih), †1841 (do.).-[§ 735b (Indra - Matangasamv.): XIII, 27-9 (discourse between Indra and Matanga).]-§ 736b (Vitahavyop.): XIII, 30, 1997 (rūpeņendra irāparaķ, sc. Grtsamada).—§ 738 (Ānuçāsanik.): XIII, 32, 2073 (sendrās trayo lokāķ).—[§ 739 (db.): XIII, 34, 2137 (bhagasahasrena Mahendrah paricihnitah | teshām eva prabhāvena Sahasranayano hy asau || Çatakratur samabhavat, cf. v. 2328, s.v. Gautama). ]-[§ 740 (do.): XIII, 36 (discourse between I. and Cambara). ] — [§ 743b (Vipulop.): XIII, 40-3 (how Vipula protected Ruci, the wife of Devacarman, against I.). - § 746 (Anuçasanik.): XIII, 60, 3060; 62, 3153 (Brhaspatec ea samvadam Iosya, discourse between I. and Brhaspati); [72-]74, (3606), 3616 (djecourse between I. and Brahman); 82 v, 3857; 83, 3884 (Pitāmahasya samvādam Iosya ca), 3890 (discourse between 1. and Brahman about kine).—§ 7476 (Suvarnotpatti). XIII,

85, 4174 (sendreshu lokeshu), 4180 (devaih . . . sendraih).--[§ 7486 (Tārakavadhop.): XIII, 86a, 4201 (Fāsavah, came to see Skanda), 4210 (Surendrah, gave lions, etc., to Skanda), 4215 (Surendrah, Skanda restored the sovereignty of the gods to I.). ]-[§ 750b (Bisastainyop.): XIII, 93 (in the shape of Cunahsakha I. put the seven rshis, etc., to the test). ]- § 7516 (Capathavidhi): XIII, 94, (4593) (do.).-§ 755b (Nahushop.): XIII, 99, 4752 (Indro 'ham, sc. Nahusha), 4765 (karishye 'nindram, sc. Nahusham), 4766; 100, 4772 (anindratvam; Nahusha became I., but cursed to become a serpent he fell down to the earth, cf. also § 555 (somewhat different)).-[§ 7576 (Hastikūta): XIII, 102 (discourse between Gautama and I. in the shape of Dhṛtarāshṭra). |-\ 757k (Indraloka): XIII, 102, 4880 (°eya lokūh).- § 758 (Ānuçāsanik.): XIII, 103, †4945 (°ena guhyam nihitam vai guhāyam, i.e. the vow of fast, 'Nīl.').-§ 759 (do.): XIII, 107, 5224 (°kanyadhirudhañ ca vimanam labhate narah).- § 766 (do.): XIII, [125, (5967) (Cakrah)]; 126, (6013).—§ 768b (Umā-Mahegvarasamv.): XIII, 141, 6394 (pūrveņa vadanenāham I'tvam anuçāsmi ha, suys ('iva), 6397 (°ena ca pura vajram kshiptam çrikankshina mama | daqdhva kanthan tu tad yatam tena Çrikanthatā mama, says (liva).— § 768 (Anuçasanik.): XIII, 148, 6893 (sendrā devās trayastrimçat).- § 770 (do.): XIII, 1517, 7093 (the eleventh of the Adityas), [7111 (Mahendrasya sapta guravah, i.e. the soven rshis of the east)].-[§ 772e (Gautama): XIII, 154. 7218 (Purandarah; coveting Ahalyā I. was cursed by Gautama, but not hurt). ]-§ 7721 (Vasishtha): XIII, 156, 7289 (sendrāh . . . tridivaukasah, protected by Vasishtha).-§ 772n (Cyavana): XIII, 157, (7307), (7311), 7314, 7316 (Cyavana paralysed the arm of I. and created Mada. I. then allowed the Acvins to become partakers of the soma, cf. § 405). - § 772p (Kapa, pl.): XIII, 158, 7327 (sendrā divaukasah), 7330 (do., when the gods had entered the mouth of Mada, Cyavana took away from them the earth).—§ 773d (Civa): XIII, 161, [7490 (Cakrasya, Civa paralysed the arm of I., cf.  $\S$  603d), 7496 (Civa identified with I.).— $\S$  778e (Avikshit): XIV, 4, 80 (oad anavarah, sc. Avikshit), 82 (°samah, sc. Avikshit). - § 7786 (Samvartta-Maruttiya): XIV, 5, 98 (Vāsavo 'py Asurān sarvān nirjitya ca nipātya ca | I'tvam prapya lokeshu tato vavre purchitam, sc. Brhaspati), 110 (°tvam praptavan eko, says Indra); 7, 178; 9, (†219), (†221), (†223), (†226), 230, (†242), (†247);**10**, (†256), †273,†274, †277, (†279), †283 (I.'s relations to Brhaspati, Samvarta, and Marutta).—§ 779b (Vrtra): XIV, 11, 298 (°sya saha Vetrena yuddham, I.'s encounter with Vetra).- § 782b (Brähmanagītā): XIV, 21, 631.—§ 782g (Guruçishyasamv.): XIV, 35, 976; 42, 1129 (Cakrah, the adhidaivata of the hands)]; 43n, 1176 (Marutām rājā).—[§ 784b (Uttanka): XIV, 55 (in the shape of a Candala I. offered Uttanka amrta in the form of his urine)]; 56 (in the shape of a brahman I. assisted Uttanka).—[§ 786 (Anugītāp.): XIV, 91 (the dispute of the rahis at the sacrifice of I.).]—§ 786e (Agastya): XIV, 92, 2967, 2868 (Agastya caused I. to pour down rain). — § 787 (Açramavüsap.): XV, 17, 477 (°samāh, sc. the Pāṇḍavas).—[§ 793 (Mausalap.): XVI, 4 (received Kṛshṇa in heaven). ]-§ 794 (Mahūprusthānikap.): XVII, 3, (†82), (†85) (put Yudhishthira to the test).—§ 795 (Svargurohanap.): XVIII, 2δ, 36 (°sankāçam, sc. Arjuna) (I. put Yudhishthira to the test); 4, 135 (Devarāt).

Cf. also the following synonyms:—

Aditinandana: XIII, 986 (ouu, i.e. Indra and Vishnu).

Akhandala, q.v.

Amaraçreshtha: I, 1136; III, 1725 (Çatakratuh): XIII, 3905.

Amarādhipa: III, 6076 (to be worshipped in Amarānān hrada(h)); VIII, †1212 (°sainyasaprabham); XII, 3825, 8131, 10134.

Amararāja: I, †3569 ("jushļan . . . lokān), †3575 ("kulpa); VII, 1125 (yūdrk purā rṛttam Çambara-"yoḥ, sc. yuddham), 3571 (yuthā pūrcam abhūd yuddham Çambara-"yoḥ); VIII, †1740 (Tridivam ivā "rakshītam), †3857 ("tejasā), 4397 (sadrçau yuddhe Çambara-"yoḥ); IX, 784 (yūdrço vai purā vṛttah (ambara-"yoḥ), 2832.

Amareça: VI, |784 (iva).

Amareçvara: I, 8226, 8306; VII, 3005; VIII, †820 (iva); XII, 3845.

Amarendra: I,  $\dagger 2121$ . Amarottama: I, 1287.

Asurārdana, Asurasūdana, q.v.

Balabhid, Balahan, Balahantr, Balajit (cf. Additions), Balanaçana, Balanisudana, Balasudana, q.v.

Bala - Vṛtraghna, Bala - Vṛtrahan, Bala -Vṛtranisūdana, Bala-Vṛtrasūdana, a.v.

Bhūtabhavyeça, q.v.

Cacīpati ("the husband of ("acī"): I, 1286, 7103, 8159, 8240; II, 70 (Sahasiākshah); III, 479, 1884, 2226, 10387, 10693, †13297 (Vajrahastah), 14624, 16440 (Sahasiāksham, C. has by error S°); V, 256, 422, 538, 3574 (Devarājah), 4413, 5503 ("samam, sc. Dionam), 5548 (do.); VII, 9019 ("ir ivāsurān), 9087 (Çakrasya); IX, 1914; XII, 1200, 6743, 8066, 8109, 8118, 8132, 8142, 8289, 8413, 12945, ††13214, 13770; XIII, 283, 2318, 3573, 3575, 3913, 5972 (Deveça), 5980, 6155 (Vāsavam), 7637; XIV, 1615; XV, 567 (Cakram).

Cakra: I, 112 (father of Arjuna), †161, †185 (°Sūryau), 222 (°pratimatejasah), 531 (°samah, sc. Bhagadattah), 1285 (praised in the hymn vv. 1285b-95), 1426, 1441, 1442, 1446, 1466, (1519), 1523, (1530), 1532, 1539, 2058 (bhavane . . ǰsya), †2098 (°sya yajñah çatasankhyah), †2108 (Vajrapanir yatha), 2218 (yatha Co Brhaspately, sc. asanan kalpayam asa), 2245 (yatha), 2336 (devah Çopurogah), 2351, 2359, 2360 (octsavena), 2504 (adayah), 2510, 2523 (one of the Adityas), 2600 (Aditeh putrah Comukhyah), 2780, 2914, 2937, 2946 (°samsadam), 3121 (yathā ǰo Marutpatih), 3315, 3432 (° Vishnū ivūparau), 3537, 3553, (3554), †3567, †3572, †3574 (Balahā), †3652, 3694 (°pratimatejasah), ††3814 (father of Arjuna), †3976 (opratimatejasa, i.e. Cantanu). 4408, (4785), 4791 (begot Arjuna), 4794, 4801, 6500 (among the fathers of the Pandavas), 6586 (odhrajam ivocohritam, C. has by error So), 6786 (acobhata . . . Coeneramaravati), 7059 (°pratimam, i.e. Arjuna), †7277, †7288, †7291, †7293, †7309 (°syamçah Pandarah Savyasaci, i.e. Arjuna), †7314 (°prakhyan), 8090, 8187 (°ayudhasamau), 8261, 8272, 8274, 8276, 8281, 8469; II, 29 (ica), 46 (prayayau . . . yatha ǰa Amararatīm), 103 (yathā), 263 (°sya salokatām), 283 (°sya sabhā), 291, 483 (°sya sabhāyām), 485, 505 (°sya samsadi), 897 (pratyudyayau . . . Çom Bala ivasurah), 939 (° Vishnu . . . Tarakamaye), 911, 1005 (°ad anararah, i.e. Bhugadatta), 1257 (°syeva Tripishtape), 1684 (yatha), 1751 (do.), 1957 (slew Namuci), 2458 (°eya nītim), 2572° (°enapi samah); III, 8 (°pratimatejasah), 208, 209 (obtnined a hymn to Sūrya from Brahmán and communicated it to Nārada, C. has by error So), 338 (discourse with Surabhi), 514

(Brahma-Cankara-Cadyair devavrndaih), †939 (iva), †955 (°sya samaprabhavah), 1269, 1469, 1470, 1505, 1515, 1526 (Surequarum), 1606 (°açanisamair mushtibhih), 1638 (°abhisheke), 1677, 1726, 1755 (osya purim tam Amaravatim), 1762 (°sya dayitûm purim), 1775 (°asane), 1777 (°asanam), 1788, 1791, 1793, 1800, 1813, 1847, 1849 (°tulyam, sc. Arjuna), 1870, 1875, 1881, 1882 (Odsanam), 1884 (Vrtranisudanah, Cacipatih), 2123, 2125, 2140, 2141, 2145, 2157, 2226 (Cacipatih), 2240 (Bala-Vrtraha), 2241, 3043 (°m irapsarah, sc. upatishthati), 8282, 8289, 8408 (iva), 8411 (°sya bharanam), 8412, 8712, 8723, 8724, 8725, †8728 (°vajrābhihataḥ, sc. Vrtra), †8729, 8762, 9980 (devāḥ C°purogamāh), 9995, 10141, 10383, 10402, 10404, 10425 (°samadyuteh, sc. Mandhatr), 10434 (°samam), 10448, 10451, 10452, 10454 ( pradeçinim Coduttum, given to Mandhatr to suck), 10157, 10460 (°syardhasanam), 10516 (spardhamanasya ǰena, sc. Yayateh), 10714, 10723, 10724, 10881 (°ād anavarah, sc. Arjuna), 10918, 10923, 11052 (°sadanaprakhyam, sc. the hermitage of Nura and Narayanu), 11139 (odhvajam ivocchritam), †11390 (°vat), 11684 (°tulyabalopamam), 11807 (Vrtrahā), 11824 (°sadmani), †11912 (°ripupramāthī, i.e. Arjuna), †11914, 11933, 11935, 11939, 12015, 12022, 12032, 12036 (°sya bhavanam · . . . Amaravatīm), 12046, 12050 (°aya bharane), 12076, 12193, 12265, 12279, 12281, 12413 (Nahusha fell from the seat of C.), 12703 (a king is like to C.), 12923 (°adin . . . devaganan, seen by Markandeya in the stomach of Narayana), 12954 (oc caham Suradhipah, says Nārāyana), 13215 (Buka-Ço-samāgamam), 14019 (trayastrimçad yatha dorah sarve C-purogamah), 14251, 14272, 14356, 14357, 14358, 14373, 14381, (14414), 14415, (14416), 14421, 14460, 14464, 14532, 14547 (Airāvutam samasthāya), 14561, 14585, 14586, 14996 (Daiteyā iva Cena, sc. dahyamānāh), 15035 (iva), 15275 (yathā), †15591 (°eya . . . sadanāt), 15757, 15846 (Vishņu gave the earth to C.), 15934, 15939 (°prabhrtayuḥ . . . surasattamāḥ), 15954 (°ād anavaram, sc. Daçaratha), 16150 (opratimatejasa, sc. Sugriva), 16482 (°Prahladayor ira, sc. yuddham), 16510, 16524 (deva-Gandharvāḥ (Opurogamāḥ), 16548, 16571 (devaih Copurogar nh), 16577 (devah . . . Copurogamah), 16923, 16944. 16975, 16992, 17191, 17193, (17195), 17211, †17216, 17288 (opratimagauraran, sc. the brothers of Yudhishthira), 17464 (°sya vajram); IV, 50 (Tridaçanam yatha Çoh), 187 (vipulau bahu - sc. Durga's - Codhvajasamuochrayau), 1348 (held Gandiva eighty-five years), 1384 (gave a diadem to Arjuna), 1412 (°sya--sc. sarathih-Matalih), 1433, 1537 (Arjuna had learnt the use of [celestial] weapons from C.), 1724, 1761 (came to see the fight), 1935, 1982 (Arjuna had learnt the use of [celestial] weapons from C.), 2274 (o- Vaicravanopamah, sc. Yudhishthira), 2280 (iva); V, 233, 240, 247, 251, 255, 262, (263), 272, 275, 279, 281, 284, 287, 297, 302, 303, 304, 306, 309, 312, 317, 321, 323, 328, 335, 345, 358 (°sya mahishi, i.e. Çuci), 366, 389 (°sya mahishim, i.e. Caci), 398, 405, 409, 411 (Suraganeçvarah), 414, 417, 423, 431, 444, 471, 474, 475, 492, 497, 498, 501, †507, †508, †512, †513, †515, †516, 517, 519, 527, 538, 544, 546, 555, 559, †677 (°samo Dhananjayah, i.e. Arjunu), †821 (devah), †1375 (devah sa-Çoāḥ), 1800 (viviçuḥ . . . surāḥ Çosado yathā), †1888 (devah saha Cena), †1913 (had given weapons to Ariuna). 1926, 1928, 1929, 2021 (opratimatejusah, i.e. Bhimasona), 2195, 2220 (Bhaumanah saha Coena), 3152 (Osamah, BC. Bhimasena), 3338 (iva), 3570, 3573, 3643 ('sya dayitah suhrt, sc. Matalih), 3644 (°syayam - i.e. Matali - sakha caiva mantri edrathir eva oa), 3656 (oeya eakha, i.e. Matali),

3665 (Derardjam), 3671, 3674, 3708 (will side with the Pandavas), 3767 (yatra-i.e. in the east-Co 'bhyachicyata), 3791 (atra-i.e. in the south-orttona Vrtro 'pi C'catrutram tyivan), 3808 (atra-i.e. in the west--devin Ditim suptam ātmaprasavadhārinim vigarbhām akaroc Choo yatra jūto Marudganah), 4042 (Balanisudanah), 4151 (°samun, sc. the Pāndavas), 4537 (iva), 4830 (saptamāo cāpi divasūd amāvūsyd bhavishyati | sangramo yujyatam tasyam, tam ahuh Codaivatam), 5291 (iva), 5381, 7602 (°eamadyute, i.e. Yudhishthira); VI, 102 (ulkāh . . . Coāçanisamaprabhāh), 213 (performed sacrifices on Meru), 244 (only C., B. has sairam), 506 (iva), 522 (do.), 643 (°sya . . . salokatām), 775 (°ūdibhih suraih), 780 (iva), †784 (°a ivāmareçah), 1648 (°āçanisamasvanam), 1711 (Balam Coa ivahave), 1967 (ocapasamaprabham, sc. the bow of Cveta), 2011 (ocapopamam, sc. the bow of Cankha), 2202 (°açanisamasparçam), 2672 (°pratimanakalpam Indratmajam, i.e. Arjuna), 3124 (iva), 3221 (osamah, sc. Abhimanyu), 3365 (devāḥ Çopurogamāḥ), 3549 (yathā Çoas Trivishtape), 4212 (yathā Ch. . . . purā vivyādha Dānavam | Vipraoittim), 4299 (mahāçanir yathā bhrashtā Çomuktā), 4429 (iva), 4583 (yatha Devasure yuddhe Co-Çambarayon pura, ec. samagaman), 4605 (Mayam Cakra ivāhave), 4626 (°āçanisamadyutim), 4703 (°samah), 4986 (yathavaca pura Çom mahabuddhir Brhaspatih), 5028 (°açanisamasparçan), 5029 (°capopamam, sc. the bow of Bhīshma), 5123 (Maya-Çoau yathā purā), 5412 (yathā Ço Vajrapūnir darayan parvatūn uttamān), 5546 (yathā), 5787 (iva); VII, 174 (°mukhāḥ surāḥ), 282 (iva), 293 (do.), 404, 542 (yathā Devasure yuddhe Bala-Coau), 605 (oaçaniravepamah), 758 (yatha Corathah), 782 (odçanihata drumavanta ivācalāh), 788 (°syātithitām gatāh, C. has by error Çakta°), 811 (iva), 1035 (v. Draupadeya, pl.), 1223, 1494 (opumāh), 1543 (Airavatagatam), 1694 (v. Draupadeya, pl.), 1804 (iva), 1964 (°sadmagatah, sc. Abhimanyu), †1981 (°samam, sc. Abhimanyu), 2030 (opamah, sc. Hari, the son of Akampana), 2135 (°pratimavikramah), 2180, 2616 (father of Arjuna), 2866 ( Saryagunodayam, sc. Civa), 3460 ( adimç ca surottaman), 3471, 3561 (°Jambhau yatha pura), 3779 (devaganaih saha), 3936 (odhvajasamaprabham, sc. the standard of Açvatthāman), 4096 (Prahladam samare jitva yatha Cakram Marudganuh), 4098 (° Cambarayor iva, so. yuddham), 4340 (°tulyaparākramaih, sc. Çakaih), †4692 (°pratimah . . . Sūtyakih), †4697 (bhallena Ç'ūçanisannibhena), 4925 (trailokyakankahinor asio Cho-Prahladayor iva, sc. yuddham), 4973 (°tulyabalah, sc. Satyaki), 5008 (yatha Vrtravadhe devah purā Com maharshayah, sc. parivavruh), 5065 (iva), 5192, 5608 (°-Vairocant yatha, sc. yuyudhats), 5732 (°oapam ivaparam), 5886 (pura I)evasure yuddhe Coeya Balina yatha), 6153 (°açanisphotasamam, sc. ninadam), 6416 (balam . . . Rudra-Coantakopamam), 6461 (tvatprasadat, Hrshikeça, C Suraganeçvarah | trailokyavijayam çrimün prüptavan), 6464 (Sureçalvam gatah Çoo hatva Daityan sahasraçah), 6856 (°-Prahlūdayor iva, sc. yuddham), 6973 (°opamah), 6977 (Amoghām . . . ; caktim Covinirmitām, i.e. the dart of Karna), 7022 (Amoghā datteyam çaktih Çoena, = do.), 7032 (otulyabalah), 7061 (iva), 7073 (°m Daitya yatha pura, sc. ayodhayanta), 7075 (yatha Dovasure yuddhe Cosya saha Danavash), 7088 (°am Daityacamum iva, sc. ayuntam), 7426 (°-Prahradayor iva, sc. yuddham), 7731 (iva), 7843 (°-Prahradayor iva, sc. yuddham), †8167 (yam vai pradat Suryaputraya-i.e. Katna-(oh kundalabhyam nimaya (C. ninaya), so. çaktim, i.e. Amoghā), †8172 (°caktya, = do.), †8177 (yathā ǰo Vrtravadhe Marudbhih, sc. pajyamanah), 8196, 8197, 8208 (°dattayd, sc. çaktyd, i.e. Amoghā), 8221 (°mukta isaganiķ),

8240 ("datta, so. caktih, i.e. Amogha), 8250 ("dattava, sc. caktyā, = do.), 8302 (Parthe va Cokalpe, i.e. Arjuna), 8694 (vathā kruddho rane Co Dūnavānām kshayam purā), 8744 (gajah Cogajopamah), 9087 (iva), 9243 (yathā), 9372 (ovāpam scaparam), 9576 (osya vajrena), 9578, 9582 (oadimo ca surottaman), 9590; VIII, †199 (Camanaviryah Calyah), 299 (°caktya, i.e. Amogha), 516 (yatha Devasure yuddhe Jambha-Coau), 769 (oa ivasuran, sc. chittwi), 960 (yathaiva casito meghah Cocapena - i.e. by the rainbow - cobhitah), 1103 (Jishnuh Ctulyaparakramah), 1268 (° Vishnusamam, BC. viryam), 1288 (°caktivinekrtam, sc. Karna), 1294 (Vijaya, the bow of Kurna, had been given by C. to Rama Jamadcgnya), 1352 (devalanam . . . sa-Canam), 1426 (Marudvrtah), 1436 (devāh Copurogamāh), 1668 (sya sāruthys . . . Matalivat), 2703 (dhanushi creshthe Coapanibhe), 2904 (°tulyaparākramah, sc. Draunih), 2983 (niruddhāh . . . jihīrshavo 'mṛtam Daityāh Cagnibhyam ivasakṛt), 2987, 3009 (°eneva yathā Daityan hanyamanan), 3011 (yatha), 3065 (°syatithitam gatva, sc. the Samcaptakas), 3304 (hate mahaeure Jambhe C-Vishnu yathu Guruh, sc. abhyanandat), 3332 (°tulyabalaḥ, sc. Karņa), †3392 (çauryeṇa ǰsya), 3611 (°tulyaparākramāh), 3645 (°tulyaparākramau), 3687 (iva), 3691 (prayacchu medinim rajne Cayaiva Harir yatha), 3756 (°en-va yathāçanim), †3842 (1va), †4199 (°cāpapratimena dhanvanā), †4206 (iva), †4210 (Cambara-Cyor yathā, sc. yuddham), †4334 (riddhveva Com Namucih), 4429, 4442, 4463 (°Cambarayor iva, sc. yuddham), †4569 (°o Namucer ivareh), †4646 (Lokapālāḥ sa-Coāḥ), †4697 (dhanuç ca tac Choçardsanopamam), 4777 (°āçaniprakhyarucih, sc. sāyakah); IX, 17 (°tulyabalah), 433 (yatha Codhvajaih), 746 (°açanir irotsrehtah), 795 (yatha purvam Çosyasurasamkehaye), 1016 ("enerceure bale, sc. hate), †1077 (Jambho yatha C'samagamad vai nagendram Airavaņam Indravahyam, sc. pratyudyayau), 1161 (Balim Coa ivahare, sc. yodhayan), 1849, 1925 (oc Vrtram ivāhvayan), 2432, 2437, 2440, 2480, 2657 (°cīryopamāh), 2733 (yathā . . . Sururāt), 2770, 2771, 2930, 2950, 2951, 2955, 3011, 3014, 3016, 3017, 3019, 3021, 3023, 3028 (Suradhipah), 3034, 3084, 3128 (Vrtra-Cau yathahave), 3156 (yuddhöya Co Vrtram ivahvayan), 3250 (Virocanas tu Cena māyayā nirjitah), 3261, 3402, 3645 (oviepardhinah); X, 155 (yathā Ch sādayitoā mahāsurān), 2571 (Çiva is identified with (C.); XI, 646 (Sya Balına yatha, sc. yuddham); XII, 305, 330 (tridivam . . . Cosya), 360 (°o Devapatir yathā), †369 (°o yathā Daityabalani, ac. nihatya), 439, †613, †614, 892 (°opama), 912 (Devarajam Purandaram), 967 (devāh . . . Correshthah), 1013, 1116, 1199 (Marudganair vṛtaḥ), 1356 (Bhīshma had obtained weapons from C.), 1807 (iva), 1850, 2196 (devān . . . Copurogamān), 2237, 2239, 3183 (Brhaspateç ca samvādam Çosya ca), (3184), 3185, 3186, 3190, 3193, 3610 (\*syaiti salokatām), 3615, 3663, 3817, †4397, 4446, 4474 (sakhā Çosys . . . Mandhata), 4569, 4598, 4610, 4790 (°syaiti salokatām), 7626 (devāh ǰpurogamāh), 8028, 8048, 8050, 8052, (8053), 8054, 8056, (8067), 8068, (8071), 2088, (8089), 8092, 8093, 8112, 8113, 8120, 8121, 8122, 8132, 8143, 8144, 8147, (8150), (8152), 8155, (8156), 8157, (8158), 8162, (8163), (8165), (8167), 8169, (8170), 8171, (8172), 8173, (8174), 8175, (8176), (8181), 8191, 8222, 8233, 8238, 8240, 8245, 8251, 8276, 8289, 8293, 8294, 8299, 8355 (Çriya Çosya sameadam), (8351), (8360), †8427 (°pramukhaic ca daivataik), 8741 (°bale), 10101, 10102, 10107, 10109, 10110, 10119, 10121, 10123, 10132, (10137), 10141, 10142, 10148, 10150. 10158, 10161, 10163, 10170, 10173, 10199, 10204, 10206 (°kathāṃ), 10207,

10227 (devāķ sarve Çopurogamāķ), 10230 (devāķ Çopurogamāh), 10267, 11117, 12202 ("purogāç ca Lokapālāh), 12205 (Devecvarah), 12944, 12946 (Vishnu will bestow the sovereignty on C.), 12951 ("tulyaparākramāh), 13016. ††13216, ††13217, 13767, 13878 ("pratispardhi, sc. Ravana); XIII, 272, 274, 282, 293 ("salokatām), 330, 529, 534, 571, 574, 577, 579, 664 (attacked by Mandara), 694 (adored Çiva), 763 (Çiva assumed the form of C.), 768, 770, 772, 777 (783), 793, 801, 803, 817, 818, 828 (Civa then assumed his own form), 861 ("tulyaparākramah, sc. Māndhātr), 873 (°ādyā deratāḥ), 876, 880 (Civa is identified with C.), 916 (°o'si Marutam, sc. Civa), 998 (sa-Prajapati-Countam jagat). 1288 (learnt the 1000 names of Civa), 1300 (Caruçirahah . . . C'sya dayitah sakhā), 1313 (çāpāc Ch'sya), 1314 (Grtsamaduh . . . C sya dayitah sakha), 1361 (otram), 1369, 1758 ( parākrame Ç'samam, sc. Bhīshma), 1897, 1914, (1916), (1920), 1930, (1937), 1955 (Divodāsa built Vārānasī at the injunction of C.), 1957 ("eyeramararatim), 1998 (Grtsamada was mount to be C.), 2165 (Cambarasamradam), (2167), 2183, 2273, 2274 (māyām Ç<sup>o</sup>sya), 2284, 2291, 2315, 2326, 2328, 2332, 2334, 2338, 3170, 3172, 3186, 3187, 3235 (varshati), 3337 (vasati . . . Cona saha), 3362 (oena saha modate), †3520 (°yajña°), (3547), 3555, 3563, 3571, 3576, †3581, †3595, 3614, 3661 (yathā), 3885 (Tribhuvaneçvarah), 3893 (Balanisudanam), 3900, 3922, 4010 (devah Copurogamāḥ), (4590), 4662 (prācyām Çoāya, Bc. balikarma prayojayet), 4805, 4807, 4848, †4868 (varshati), †4901, 4927 (°tulyaprabhūvānām). 5964, (5967), 5982, 5984, 7153, 7157 (only C., read Cukrao with B.), 7158 (o-Fasubhih), 7285, 7320, 7321, †7366 (Krshna identified with C.), †7381 (paralysed by Krshna), 7490, 7528 ("adishu deveshu), 7637 (Cacīpatih); XIV, 107, 119, 166, 177, 179, †232, †238, †244, (†245), †246, †255, †267, 268, <del>†</del>281, <del>†</del>283, <del>†</del>286 (Hariman), 310, 312, †749 (gatah Sarvalokamuratram), 1129, 1502 (cgrhopamam), 1576 (Krshna identified with C.), 1766 (°sadmapratikūçah), 2163 (sadrçam rūpam (°cāpasya), 2388, 2496 ("samakarmanam, sc. Arjuna), 2649 ("tojasak, sc. Yudhishthira), 2817, 2821, 2825, 2827 ( yajñe), 2828; XV, 567 (°sadah . . . Com Çacipatim), 569; XVII, 65 (°tejasi, sc. Arjuna), 73, (77), (†80), †88, 95; XVIII, 34, 81 (devāķ Copurogamāḥ), 87, 89 (Surapatiḥ), 240 (osya bhavans), 256 (cena suha modate).

Çambarahan ("the slayer of Çambara"): III, 14773 (yatkā); VIII, †4701 (yatkā ǰā purā Balim, sc. avidhyat; C. has S°)

Çambara-Pākahan ("the slayer of Çambara and Pāka"): XII, 6339 (Sahasranayanaç cāpi Vajrī).

Catakratu ("performer of a-hundred sacrifices"): I, 1421, 1423, 1450, 1465, 1515, 1521, 2470 (Sahasrakshah . . . varehenāpālayat prajāh), 3280, 4042 (sākehād api Ch), 6464 (gurur manyah Cooh, i.c. Brhaspati), 8166, 8225 (Sahaerakeham Deveçam), 8278, 8298, 8299; II, 288, 305 (Devarajam), 310 (°oh, sc. sabha), 689 (°r ivaparah), 872 (Asurān parājitya jagat pāti Ch), 2375 (api); III, 1725 (Amaracroshthah), 1770 (Deverdjah), 3062 (iva), 4024 (iva), 8699, 10395, 10396, 11778 (yathā), 11901 (Arjuna obtained celestial weapons from C.), 11940, 11943, 13219 (Devarajah), 13222, 13243, 13417 (deanena Coh, sc. trptah), 14253, 14269, 14280, 14283 (devāḥ Çopurogamāḥ), 14445, 14882, 15093 (iva), †15710 (karma . . . Cor vā Paityasenāsu sankhye), 16495 (sūkshād api Coh), 16988; IV, 1406 (devam vāpi Com), 1625 : V, 280, 438, 442, 493, 498, 547, 551, 3523 (casanad vā Coh), 4089, 4443 (iva), 4535 (do.); VI, 528 (oparākramam, sc. Bhishma), 1537 (came to see the battle), 1574 (api sakshat Coh), 4422 (iva); VII. 93 (om iracintyam pura Vrtrena nirjitam), 2522, 2667 (sakshad api (oh), 5275 (do.), †6444 (°au capi devasattame), 9076 (api); VIII, 385 (iva), 1228 (iva), 1293 (yona-i.e. with the bow (Vijaya) of Karna-Daityaganan, rajan, jitavan vai Coh), 1698 (api . . . sakshat Cook), 2144 (ira), †4085 (om Vrtranijaghnusham yatha), †4948 (yathā purā Vrtravadhe Coh); IX, 752 (or yathā purram mahatya Daityasenaya, sc. vimardah), 2430 (Devarajah), 2739 (yathā), 2833 (origin of the name), 3013, 3015; X, 692 (sākshād api Çouh); XII, 139 (māyayā ca Çooh), 977, 1198 (kratum ührtya çatakrtrah), 1812 (ira), 2523 (ica), 3625, 4574, 5478, 8123, 8148, 8180, 8187 (°oc ca samvadam Namucec ca), 8219 (Devaraje), 8225, 8268 (sarvaih kratucatair iehtam, na tvam ekah-sc. Cakra-Coh), 8301, †8330, 10118, 10129, 10205 (yathā), 12104 (salokatām . . . Cooh); XIII, 55, 555 (Devarājaķ), 986 (°ç ca bhagavān Vishnuç caditinandanau), 1022, 1052, 1105, 1316 ("or acintyasya sattre varshasahaerike), 1927, 2138, 2279, †2824 (puri Cor api), 3101 (iva), 3156, 3546, 3554, 3569, 3585, 3604, 3615, 3901, †4552 (Vrtrahanam), 4766, 4802, †4897 (Vrtrahanam), (†4898), (†4900), (†4902), 5970, 5976 (Devarājaķ), †6042 (yatha . . . Cor Vajradharasya yajne), 7792 (sakshad ani (°h); XIV, 100 (iva), 300, 303, 305, 307, 309, 312, 563 (sākshād api Cooh), †1535 (yāthā nihatyārigaņān Cor dicam, sc. yayau), 1769 (iva), 2195 (Vrtrenera Cooh, sc. yuddham), 2826; XVIII, 79 (Devarājaķ).

Catamanyu: VIII, †3497 (°vikramaḥ).

Daçaçatāksha ("having thousand eyes"): VII, †8409; XIII, 277.

Daçaçatanayana (do.): VIII, †4647.

Daçaçatekshana (do.): XII, 4495.

Daityanibarhana: XVII, 108.

Daityāsuranibarhana: XII, 10119.

Dānavaçatru, Dānavaghna, Dānavāri, Dānavasūdana, q.v.

Devacreshtha, Devadeva, q.v.

Devādhipa ("the king of the gods"): V, 297; IX, †1092 (vayrena IP coditena).

Devaganecvara, q.v.

Devapati ("the lord of the gods"): III, 2073 (yatha), 10264 (jahi . . . Vrtram yathā D'r Mahendrah), 12068 (ajayad D'r Balim Vairocanim purā); IV, 727 (Vrtram D'r yathā, sc. jaghāna); VII, 3475 (slew Vrtra); XII, 360 (Cakro D'r yathā), 3796; XIII, 7717 (yathā).

Devarāj ("the king of the gods"): III, 3065 (°āḍ ira Nondans), 8272 (iva), 10383, 13224, 15027; V, 324, 547, 2487 (muñcan D°āḍ açanīm iva); VI 4901 (Vajrapāṇiḥ); X, 148 (api); XII, 12717, ††13217; XIII, †32 (Vṛtraṃ hatvā), 4588 (Sahasrākshaḥ); XVIII, 135 (I°).

Devarāja (do.): I, †150, †197 (°ena dattām divyām çaktim), 1448, 1450 (Çatakratuh), 1451, 1455, 2704 (°eamadyutih), 2746 (father of Arjuna), 2826 (°pratimam), 2934, 3185 (°eamadyutih), †3567, 3888 (°eamadyutih), 3904 (°eamadyuteh), 3979 (°eadrçah), 4001 (°eamo yudhi), 4272 (°eamaprabham), 4560 (°parākramāh), 4787, 5075, †7290, †7291, †7297, 8163, 8229, 8245, 8308, 8309; II, 280, 290, 305 (Çatakratum), 1760, 1793; III, 1518, 1706, 1714 (°ratham), 1770 (Çatakratum), 1880, 1971 (°eamadyuti), 2117 (°eya bhavanam), 2127, 2480 (eamadyutih), 2797 (Matalir ayam Deya eārathih), 8181 (at Jātismarahrada D. went to heaven after having performed 100 sacrifices), 8445 (read yam instead of 'yam), 10346 (°eutām eva). 10369, 10397, †10658, 10718, 10719,

10827, 11920, 11922 (Purandarak), 11923, 11925, 11927, 11928, 11929 (Purandarah), 11937, 11941, 12005, 12024. 12030, 12046 (Sahasrāksham), 12061, 12069, 12087, 12122 (astram . . . dayitam Dosya), 12149, 12174 (vajram . . . D'aya dayitam bhimam astram), 12189, 12264 ('eya bhacanam), 12268, 12274, 12428 (api), 13214 (Baka-Dālbhyau . sakhayau Dosya), 13219 (Catakratuh), 15016, 16972, 16993 (cakter Dosya, i.e. Amoghā), 17178; IV, 1432, 1766 (vimānam Dosya), 1769 (rimanan (B. one) Dosya), 2074, 2080; V, 226, 246, 248, 261 (I°), 341, 362 (°sya dayitām, sc. Cacī), 450, 475, 479, 500, 520, 547 (Çatakratuk), 551 (do.), †1814 (yathā), 3574 (sahaputrah Çacipatih), 3617 (°sya puri raryā 'marāvatī), 3665 (Cakram), 3673, 3679, 4053; VI, 705 (iva), †2653 (iva), 3985 (onivecane); VII, 1501 (opamah), 2669, 3951 (yathā . . . Docamū), 6171 (opratimam), †6296 (devaçatrun ira Doh Kiritamali), 7809 (ira); VIII, 104 (osya . . . sakhā, sc. Bhagadatta), 763, 1035 (yathā Daityacamām . . . Do mamarda ha), †1965; IX, 2430 (Çatakratuh), 2764; XI, 767: XII, 141, †613 (Cakram . . . Purandaram), 1102 (°eamadyutim), 1103, 1104 (°eamadyutih), 1117 (°eamadyutim), 1121 (°sya māyayā), 1405 (°grhopamam), 1564 (api), 1866 (°samipatah), 3622, 6435, 8124, 8128, 8143, 8219 (Catakratau), 13769 (°ālayam), 13939; XIII, 94 (°a ivāparah, 276, 555 (Catakratuh), 768 (Civa disguised as Indra), 877 (Kauçikah), 2284, 2288, 2322, 2819 (°vat), 5976 (Catakratuh); XIV, 106, 121, 125, 168, 217, †220, †231, †235, †275, †276, 280, 286, 1514 (iva), 2422 (api), 2813 (Sahasrākshah), 2814 (sadrço Doena), 2880 (Purandarah); XVII, 103 (do.); XVIII, 39, 79 (Catakratuh), 116 (ona Mahendrena).

**Devarājan** (do.): I, 638; V, 365 (1°); VIII, †4546 (astram dayitam D° jūah); XIV, 113, †232.

Deveça, q.v.

Devendra ("chief of the gods"): I, 1423, 1525, 4790, 4791 (father of Arjuna), 8263; II, 466 (Purandarah), 484, 1919 (Mahendram iva); III, 333, 1452 (yatha), 1776, 8437 (Dadhīca iva Dom, 8c. rakshasva), 10206, 10715, 10924, 11996, 12265, 13225, 13247, 14260, 14281, 14356; IV, 1265 (iva); V, 253, 276, 280, 336, 337, 494, 521, 548; VI, †745 ("seneva), 5793; VII, 4213 (api), 6853 (Asurām iva Dom, 8c. jahi), 7673 (iva); VIII, 268 ("ena ivaculah, 8c. nihatah), †3863 (Jambham jighānsum . . . Dom iva); IX, 2439, 2442; XII, 1112, 2529 (iva), 3813, 4570, 8166, 8279, 8281, 8413, 10115, 10117, 10119, 10159, 10162, 10198, 13938 ("sya niveçane); XIII, 554, 577, 767 (Civa in the shape of Indra), 818 (do.), 830 (do.), 2286, 2313, 2895 ("tram), 3158, 3188, 3190, 3913 (Cacipate); XIV, 117, †225, †246, 1614, 1616, 2537 (iva); XVII, 107; XVIII, 110.

Goçabdātmaja, q.v.

Hari: VIII, †4700 (Namucim yatha Hoh, so. vidhya).

Hariçmaçru ("having a yellow beard"): XII, ††13205 ("tām, origin of the name).

Harihaya ("having bay horses"): I, 2685 ("opamak), 5402, 7101, 7351 (yathendrānī H"s), 8098 ("opamak).

**Harimat** (do.): V, †1876 ( $I^{o}$ ); XIV, †286 (*Deva-rajak*).

Harivāhana (do.): I, 1296, 8227; III, 1870, 12053; XII, 6743; XIII, 1889; XIV, 108.

Icvara, q.v.

Jagadiçvara, q.v.

Kāçyapa, q.v.

Kauçika, q.v.

Kirīţin, q.v.

Kuçikottama, q.v.

Lokatrayeça ("the lord of the three worlds"): I, 811 (Purandarāya).

Lokecvarecvara: XII, 1720.

Machavat (rarely Magharan): I, 2358, 2360, 3281, 6083 (Ghatotkaca was created by M., that Karna might use his dart Amoghā in slaying him), †7302 (among those who procreated the five Indras as the Pandavas), 7503 (api), 8037 (ira); III, 1809 (rakshitā caiva tridivam Moan iva), 2118 (ovā (nom. from the stem Maghavan)), 2119, 2123, 2137, 10380, 10457, 10719, 11744 (Dānavān Moan iva, sc. nihatya), 11833 (sākshān Mota syshtah . . . Dhananjayah, i.e. Arjuna), 12010 (Devecah), 12072 (jitavān Çambaram yudhi), 12075 (pureva Moan, sc. vijeta), 12277, 12563 (oan ira Paulomya sahitah), 13289, 14424 (anointed Skunda), 16510 (Maghonah, from the stem Maghavan), 16957; IV, 1788 (spekto Mota rajrah prapatann iva parvate), 1895; V, 271, 295, †822 (rājyam Moan prapa mukhyam), 5924 (oan iva Danavaih, sc. yotnyati); VI, 1733 (ryadarata . . . Moān (so B., C. has ovā, from the stem Maghavan) ira Dānavān), 3622 (ajeyam . . . Motāpi ca); VII, 219 (oan samabhikruddhah sahasa Dānaveshv iva, sc. bānavarsham sumahad asrjat), 321 (varshāni Moan iva, gc. visrjan), 3855 (na çaktam bhettum . . . svayam Motapi), 5175 (antam ivamarah, sc. prehthato 'nuyayuh), 7728 (ryadhamat . . . sonām Āsurīm Moān iva), 9557 (na cakyas tāni Moān bhettum (so B., C. has vā netum-from the stem Maghavan)); VIII, 2125 (vyadhamat . . . senām Asurim Moan iva), 2242 (jaghana . . . senam Asurim Moan iva), 3793 (hatvā . . . Cambaram (C. So) Moan iva), †4280 ( purā jighāmeur Moeva (from the stom Maghavan) Jambham), 4438 (ord, from the stem Maghavan); IX, 355 (jahi . . . Moun iva Cambaram), 551 (iva), 828 (vavarsha . . . varshena Moan iva), 3297 (vavarsha Moan); X, 132 (sūdayishyāmi . . . Modn iva Danavan), 534, 596 (jahi . . . Cambaran Moan iva), 599 (Paulomim Moan iva, sc. uddhrtavan krechat); XI, 610 (ira); XII, 918 (varrahe Mora, from the stem Maghavan), 920 (°vā, from the stem Maghavan), 1522 (iva), 5437 (provaca Mova (from the stem Maghavan) svayam), 8065, 8102, 8115, 8349, 8420 (Lakshmisahitam), 10152 (Vrtram hatva Moan Danavarih), 12035; XIII, 681 (disregarded the Valakhilyas), 790 (Civa in the shape of Indra), 803 (do.), 3154 (°vā, from the stem Maghavan), (3155) (do.), †4589 (do.), †4898 (do.), 7483 (nāçakat tāni Moā (from the stem Maghavan) bhettum (B. jetum); XIV, †222, †225.

Mahendra ("the great Indra"): I, 434 ("lokagamanam), 2274 (Çaciva M°ena, sc. yuyuje), 2355, 2358, 2857 (pādapaih . . . M°dhvajasannibhaiḥ), 3072, 3397 (°purasannibhaṃ), 4345 (do.), 5481 (abhidudrāva Mom Çambaro yathā), 6485 (°sya vajram), †7078 (°karmā, sc. Arjuna), 7705 (how he got 1,000 eyes), 8094; II, 507 (°sya . . . salokatām), 1005 (°sya sakhā, sc. Bhagadatta), 1919 (om iva Devendram divi saptarshayo yathā, sc. abhijagmuh); III, 171 (devāh . . . sa-Moāh), 1441, 1508, 1651 (api), 1812 (°-Varunopamah), †1816, 1839, 1848, 1910, 2189 (lokapālā Moadyāḥ), 2170 (om sarvadovānām), 8692 (°pramukhān surān), †8727, 8754 (tridaçāḥ ... sa-Moah), †10264 (jahi ... Vrtram yatha Devapatir Moh), 10312, 10452, †10656 (pravarah surāṇāṃ), 11818 (father of Jishnu, i.e. Arjuna), 11846, †11903 (°vāham), †11906 (°vāhāt), 12002 (°ānucarāķ), 12133 (°āstrapracoditāķ), 12195, 12691 (prajāpatiķ), 14863 (°a iva Vajrabhrt), †15640 (°kalpān), †15693 (°opamavikramānām), 16570 (°a iva Paulomyā . . . sameyivān), 16672 (°a iva vīraḥ), 16924, 17139; IV, †298 (sutam Mosya, i.e. Arjuna), 1518 (osamatojasam . . . Partham), 2304 (Vishnu-Mokalpau), 2368

(sulam iva Mosva); V. 332, 353, 418, 499 (Danavan hatra), 502, †512, †513, 518 (Pākacāsanah), 687 (°kalpam, BC. Yudhishthira), 1900 (derair Mopramukhaih), 1918, 2059 (°a iva vajrena Danavan), 2198 (had asked Karna for his car-rings for the sake of Caci), 2378 (copendravikramam, sc. Arjunam), †2419 (had given the dart Amoghā to Karna), 3158 (°samarikramaḥ, i.e. Arjuna), 3361 (°sadanaprakhyām . . . sabhūm), 8528 (°sadrçīm, sc. pūjūm); 3553 (pravarshati), 4562 (Indro Vytravadhenaira Moh samapadyata), 5190 (om iva cadityair abhiguptam), 5316 (iva), 5739 (hanishyati . . . Moo Danaran wa), 5930 (wa); VI, 502 (osudrçah çaurye, sc. Bhīshma), 620 ('ketaraḥ çubhrā M'sadaneshv iva), 682 (do.), 768 (oadīn diraukasah), †788 (opratimānakalpam), 2543 (°samavīryena), 3348 (yathā Devāsure yuddhe Moh), †3381 (Daityeshu yadvat samare M^h), 3539 (°samavikramah), †3778 (°pratimaprabhāvaḥ), 4442 (jahi . . . M°a iva Dānavān), 4602 (°pratimam Karshnim), 4828 (°samaviryena), 4916 (iva), 5183 (yathā Vṛtra-Moyoh, sc. yuddham); VII, 92 (oenaira Mainākam asahyam bhuri pātitam), 346 (Yama-Vaigraranāditya - Mº - Varunopamam, sc. Uttamaujus), 403 (°bharanad vīrah Pārijātam upānayat, sc. Kṛshna), 492 (ira), 1998 (°catravah . . . Hiranyapuravasinah), 2475 (°pratimaujasam), 3971 (bāṇān Moāçanisannibhān), 3973 (oa ira Cambaram, sc. abhyadravat), 4973 (°o Dūnaveshv iva), 5548 (iva), 5798 (jayājayau Mosya loke drehtau), 6028 (odbhah . ... Pururavah). †6151 (°capapratimam . . . Gandīvam), 6671 (°açaninisvanah); VIII, 143 (°ena yathā Vrtrah, sc. hatah), 212 (yathā), 228 (catror api Mosya), 240 (vrsho Moo deveshu), 242 (varo Moo dovānām), 377 (jahi . . . Moo Dānavān ira), 726 (oa ira Danavan, sc. nijaghnivan), †813 (°vajra-), 1057 (°o Namucim yatha, sc. trasayam asa), 1653 (jahi . . . Moo Danavan wa), †1717 (°ad api Vajrapaneh), †1720 (° - Vishnupratiman). †3238 (varāstram . . . Mosrshļam), †4214 (çaram . . . Movajruçanipataduhsaham), †4318 (ovajraprahatah . . . yathu . . . gairikaparvatah), †4501 (samiyatur Mo-Jambhav iva). †4530 (°-Vrtrav iva samprajaghnatuh), †4550 (°çastrabhimukhan . . . ishusanghan), †4551 (°karmā, i.c. Arjuna (?)), †4665 (°vajrah çikharottamam yatha), †4787 (°vajranaladandusannibham), †4798 (çiro jahara Vrtrasya vajrena yatha Moh). †4950 (°vāhapratimena, °vīryapratimānapaurushau); 1X. 209 (°sadrçaprabham), 320 (jahi . . . M°o Danavam iva), †878 (°vajrāçanitulyaniķsvanaķ), †885 (yathā M°o Namuciņ, BC. vivyādha), †915 (°vāhapratimah), †1070 (°vajrapratimaih), †1072 (yathā Mosya gajam), 2538; X, 172 (api), †564 (nihatya çatrun sarvan); XII, 438 (Indro Vrtravadhenaiva Moh samapadyata), 2093 (Sahasrakshah), 2105, 2520 (anuyasyanti Mom iva devatā h), 2526 (iva), 2931 (do.), †4195 (opratimaprabhava), 4568 (Prahradena hrtam rajyam Mosya), 6187, 8069. 10018, 13769; XIII, 820 (Brahmendra-Mo-Vishnusahita devah, so C., but B. has -Hutaça, instead of Mo), 887 (Civa is identified with M.), 1340 ("sya dayitah, sc. Vyāsa), 1934, 1939, 2137 (tathà bhagasaharrena Moh parioihnitah) tesham eva prabhavena Sahasranayano hy asau), 2183 (°tvam), 4596, 5768 (yathā), 7111 (oguravah sapta prhoim vai diçam āçritaḥ, sc. Yavakrīta, etc.), 7126 (°samavikramam), 7381 (Krshna is identified with M.); XIV, †234, †249, †262 (devacreshtham), †263, 1830 (°pratimah), 2169 (°vajrapratimaih . . . çaraih), 2251 (°a iva Vajrabhrt), 2633 (°anugatā derāh), 2673 (çuçubhe M°as tridaçair iva); XV, 546 (°sadane), 547 (°sadanam), 564 (°sya salokatam), †663 (Vishnu - Mokalpau); XVII, †83; XVIII, 72 (iva), 116 (Devarajona), 161 (Pandur Mosadanam yayau), 175 (bhavanañ oa Mosya).

Marutpati ("lord of the Maruts"): I, 3121 (yathā Çakro M°h), 6631 (yathā Çaoyā M°h, 8c. sahitah), 8474 (saha devah); II, 2110 (Marudbhih sahito, rājan, api sākshād M°h); IV, 2204 (Marudganaih parivṛtah sākshād api M°h); VIII, †3398 (ahanishyat . . . M°r Vṛtram ivāttavajrah); X, 473 (api); XII, 1798 (°samāh), ††13217 (Indram).

Marutvat ("attended by the Maruts"): III, 12003; VIII, †3869 (yathā Moan Balabhedane pura).

Mukutin ("wearing a diadem"): XIII, 2276.

Namucighna ("the slayer of Namuci"): I, 1286.

Namucihan (do.): I, 8231.

Pākaçāsana ("punisher of Pāka"): I, 7432 (lokūms trīn jītavān), 8277, 8279, 8329; III, 340 (pravavarsha), 1727, 1771 (Deveçam), 9998 (nāvarshat), 10314, 10711, 10730, 12854 (yathartuvarshī bhagavān na tathā Poh), 14251, 14259, 15017, 16932, 17190; V, 257, 414, 518 (Mahendrah), 2357 (samayavarshīva gagans Poh), 5806 (friend of Bhagadattu); VII, 6459 (jeshyāmahs . . . yathā . . . Dānavān Poh); IX, 2662, 2766, 2779, 2931; XII, 957 (Surasattamah), 1198 (Çatakratuh), 1720 (Lokeçvarsevarah, incarnate as Gādhi), 3386, 4576, 8149, 8300 (Sahasrākshah), 8416, 10125; XIII, 271, 289, 2264 (Vrtraha), 2275, 2285, 2290, 2292, 7306; XIV, 116, 2394 (vavrshe).

\*Parjanya: I, ††829, 2808 (kālavarshī), 4338 (yathartuvarshi), 4824 (one of the Adityas, but Indra is already montioned; is not to be read jaghanyajah, as in v. 2523); II, 1205 (nikāmavarshī), 1624 (iva); III, 10012 (pravarshet Poh), 10016 (do.), 13079 (akālavarshī), 13100 (kālavarshī), 13217, 13473 (C. has by error Paryo), 14192 (osahitah . . . Agnir Vaicvanarah), 14559; IV, 43 (varshatam varah), 931 (samuagvarshi), 1898 (°a iva vrehtimān), 2031 (yathā varshati Pos); V, 1131 (onathah paçavah), 2398 (nikamavarshi), 2997 (pravarshat); VI, 2804 (oa iva vrshtiman), 5659 (abhyavarshat); VII, 320 (iva), 2188 (yasmai - i.e. Suhotra vavarsha Poo hiranyam), 2190 (kaman varshati Poh), 3153 °a wa vrehtiman), 9595 (Civa identified with P., C. has by error Paryo); X, 709 (nabhivarshati); XII, 946 (kalavarshi) 1365 (°m iva nāthamānā upāsate), 3403 (kālavarehī), 3595 (iva); XIII, 55 (different from Indra?), 2013, 6257 (avarshati Poo), 6871 (vavrshe); XIV, 2859 (na ca varshati Poh), 2882 (nikāmavarshī).

Purandara ("destroyer of fortresses"): I, 441, 476, 811, 1287, 1445, 1518 (Suhasrākshah), 1520, 2054 (Oniveganam), 2055, 2127, 2128, 2215 (iva), 2915, 3280, 3992 (yathā devam Pom), 4007 (purim . . . Popuropamam), 4417 (om ivaparam), 4456 (iva), 5378 (babhau yathā Dānavasamkshaye purā Poh), 7999 (°grhopamam), 8067 (°puropamam), 8307, 8467; II, 466 (Devendrah); III, 274 (iva), 988 (iva), 1471 (devam), 1473, 1789 (Pniveçanam), 1792, 1879, 8693, †8713, 8721 (Sahasrākshah), 8722 (devah), 10291, 10381, 10403, 10891, 11922 (Devarājaķ), 11925, 11929 (Devarājaķ), 12072 (yathā devam Pom), 12188 (opurāt), 12267 (Sahasrākshah), †12729 (lokam ... Posya), 14179 (? name of a fire), 14244, 14248, 14582 (devah), 14618, 16935, 16973, 16990 (Deveçam), 17088 (vibudhah sarve Pomukhah); IV, 235; V, 184, 440 (devah), 1993 (had been vanquished by Arjuna, all. to Khandavadahanaparvan), 2351 (api sakshāt Poh), 3237 (ogrhopamam), 3667, 3669, 4179 (api sākshāt Poh), 7024 (jahi . . . yathā Vrtram Poh); VI, 3721 (vadhakānkehi Vrtrasyeva Poh), 4247 (osamah, sc. Bhagadatta), 4265 (iva), 5138 (avarayat . . . yatha Vrtram Poh); VII, 3436 (api . . . Vajrahastah Poh), 3814 (jahy enam . . . yathā Vrtram Poh), 3861, 5476 (vierjya . . . Pon ivacanim), 5545 (ajayat . . . Pon ivasuram), 6500 (sākshād api Poh), 6633 (Vrtrahatyai yathā devāķ parisavruķ Pom), 6934 (vicakhāna . . . Poa ivāçanim), 6974, 7089 (pratyudyayau . . . yathā Vrtram Poh), 8971 (osamah), 9288 (api), 9581; VIII, 293 (all. to Kundalāharanaparvan), †708 (iva), 1262 (°samanı), 1427, 1641 (Vajrahastanı), †1726 (Vishnu-Popamam), 3061 (osame), †3592 (jahi . . . Po Vrtram iva), 4465 (odhanuhprakhya), †4659, 4721 (vyasrjat . . . varshānīva Poh); 1X, 1942 (api), 3488 (sākshād api Vajrī Poh); XII, 912 (Cakram Devarājam), 1719 (Sahasrakshah), 2204, 3386, 3799, 3804, 3829, †3846, 6440, 8087, 8113, 8164, 8185, 8188, 8233, 8260, 9527 (Trilokeçak), 10052, ††13206 (all. to Sukanyopākhyāna); XIII, 788 (Civa in the shape of Indra), 799 (do.), 1892, 1931, 1936, 2265, 2270, 2322, 2324, 2327, †2957 (lokam . . . P°sya), 3162, 3169, 3179, 3193, 3911, 4541, †6044 (lokan . . .  $P^\circ$ eya), 7218 (çaptaç ca bhagavān Gautamena  $P^\circ$ h | Ahalvām kāmayānah); XIV, 172 (Brhaepati-Poau), †250, †261, 1180 (devatānām, sc. rājā), 1613 (Vajrapānih), 2247 (vavarsha . . . varshān iva Poh), 2822, 2880 (Devarājah); XV, 545 (osya samsthanam); XVII, 76, 103 (Devarajah); XVIII, 256 (opure).

Puruhūta ("invoked by many"): I, †3592 (purīm Posya), 4921 (father of Arjuna); II, 1419 (iva); III, 8414; VI, 2076 (çāsanāt Posya nirmito Viçvakarmanā, sc. the standard of Arjuna); XII, 10193; XIII, 1050 (onamaskrta, sc. Çiva), 1357 (om iveçvarah, sc. abravīt); XIV, †227, †277; XVI, †132.

Pūshānuja ("the younger brother of Pūshan"): VIII, 798 (only B., C. has by error Pūshātmajah).

Pushkarekshana ("lotus-eyed"): XIII, 3922.

Sahasradrç ("thousand-eyed"): III, 670 (yathā), 1781, 13088 (akālavarshī); IX, 548 (iva); XIV, 2444 (do.).

Sahasrāksha (do): I, 1286, 1291, 1478 (dovah), 1518 (Purandarah), 1529, 2470 (Çatakratuh), 6621 (na vavarsha), 6630 (pravavarsha), 8244; II, 70 (Çacīpatih), 1527 (°samam), 1625 (iva); III, 1506, 1509, 1777, 8721 (Purandarah), 877, 10011 (na vavarsha), 11899 (°niveçane), 11901 (Çatakratum), 11922, 11932, 12046 (Devarājam), 12052, 12267 (Purandarah), 16440 (Çacīpatim), 16991, 17295 (°ad anavarah, sc. Arjuna); IV, 47 (°sya veçmani), 1651 (dovāt); V, 4645 (°samah); VI, 240; VII, 117 (iva), 2955 (do.), 5133 (do.), 6008 (°samam); IX, 1436 (pīdayām āsa . . . S°a ivāsurān), 2820 (dovah), 3017; XII, 1718 (°samah), 1719 (Purandarah), 2093 (Mahendrah), 3447, 5333 (na vavarsha), 8186, 8300 (Pākaçāsanaḥ); XIII, 204 (°samadyutiḥ), 288, 2323, 3165, 3182, 3558, 3601, 3918, 3924, †4588 (Devarāṭ); XIV, 2813 (Devarājaḥ), 2825, 2857 (na vavarsha); XVII, 74.

Sahasralocana (do.): XII, †8421.

Sahasranayana (do): XII, 8339 (Vajrī), 13880 (°opamaḥ); XIII, 799 (Çiva in the shape of Indra), 2137 (how Indra got 1,000 eyes).

Sahasranetra (do.): I, 7706 (how Indra got 1,000 eyes); III, 954 (°pratimaḥ); IV, †238 (do.); VII, †4688 (°pratimaprabhāvaṃ); VIII, †4260 (Vrtraṃ nihatyeva S°ḥ), †4789 (°āçanitulyavīryaṃ), †4817 (°pratima-); IX, 882 (°pratimaprabhāvaḥ); XIII, 6045 (°sya . . . lokaṃ); XVII, 81.

Sarvadānavasūdana: X, 156.

Sarvadeveça: I, 1285.

Sarvalokāmara: XIV, 749.

**Suraçreshtha,** q.v.

Surādhipa ("the king of the gods"): III, 838, 8282, 11988, 12954 (*Çakrah*, Nārāyana is identified with Indra);

IX, 3028 (Çakrak); XII, 8093, †8330, 10121, 10122; XIII, 3898; XIV, 111.

Suraganeçvara ("the lord of the games of gods"): I, 2914 (Çakram); III, 10731; V, 411 (Çakram); VII, 6461 (do.).

Surānām pati(h) ("the lord of the gods"): VIII, 1485 (Surāmbupretavittānām patīn, i.e. Indra, Varuņa, Yama, and Kubera).

Surapati (do.): I, 4409 (all. to Kundalāharanaparvan), 8473; V, 3535 (°eh sakhe, i.e. Mātali), 3662 (Vāsavam); VI, 3666 (yathā S°h kruddhas trasayām āsa Dānavān); VII, 3862; VIII, 1213 (°samavikramah), 1428, 1741 (°vīryasama-): XVIII, 89 (Çakrah).

Surapungava: III, 12018.

Surarāj ("the king of the gods"): VI, 2101 (wa); IX, 2733 (Çakraḥ).

Surarāja (do.): III, 10915, †11910 (°tulyam), †12321 (°kalpau, so. Yamau); VI, †3785 (°kalpah); VII, †4699 (do.). Surārihan: I, 6629 (yathā); V, 272.

Surarshabha, Surasattama, Sureça, Sureçvara, q.v.

Surendra ("chief of the gods"): I, 2934; III, 10012 pravarshans S°sya), 10142; IV, †2123 ("kalpam); VII, †7203; XII, 136 (all. to Kundaläharanaparvan), 4611, 8224 (I°), 13773; XIII, 731 (Brahma-Vishnu-S°ānām, sc. vapuh), 2289, 2295, 3156, 3166, 4048 ("dvirada, i.e. Airāvata), 4210, 4215, †4899 ("nāgam, i.e. Airāvata), †4901, 6005; XIV, †278, †280.

Surottama: I, 1290; XII, 3817, 3825.

Trailokyapati ("king of the three worlds"): XII, 8057.

Trailokvarāja (do.): V, 3682.

Tribhuvaneçvara (do.): IX, 2771 (Çakraḥ), 2790; XIII, 3885 (Cakraḥ).

Tridaçādhipa ("the king of the gods"): III, 331, 1510, 8726; V, †2419 (Mahendrah); VIII, †4612 ("opamam); XII, 3844; XIII, 580, 2315, 3354 (a sentence of his is quoted).

Tridaçadhipati (do.): VIII, †4647; IX, 2767.

Tridaçeça, Tridaçeçvara (do.): q.v.

Tridacendra (do.); V, 1041; IX, 2662; XII, 10165; XIII, 4181, 4541.

Tridiveçvara (do.): I, 1529; III, †11191; VI, 776 (?); IX, 2444.

Trilokarāja (do.): V, 3512.

Trilokeca (do.), q.v.

Vajrabhrt ("carrying the thunderbolt"): I, 1151, 2133, 7457 (api Vod svayam), 8089; III, 837 (api Vod svayam), 10922, 14863 (Mahendra iva Vot), 15264 (paçya . . . Aditim Vod yathā); IV, 1177 (vitrāsayitvā . . . Danavān iva Vot), 1615 (api Votā guptam), 1777; V, 5431 (iva); VI, 535 (nighnan . . . Dānavān iva Vot), 811 (api Votā svayam), 2074 (tathoktāh . . . Jishnur Votova ha), 2884 (api Vod svayam), 5623 (api); VII, 476 (svayam); VIII, 290 (do.), 4983 (hato Votā Vrtrah); IX, 1746 (svayam); XIV, 2251 (Mahendra iva Vot).

Vajradhara (do.): I, 8167 (pl.); II, 118 (kampayam āsa . . . yathāsurān Kālakeyān devo V°h); III, 1780, †10092 (yathā Çacī V°eya), 10293, 10884 (api), 11502 (abhidudrāva Balir V°m yathā), 11905 (Dhanahjayo V°prabhāvah, i.e. Arjuna), 14381, 16440; V, 630 (api V°h sākehāt); VI, 672 (yathā), 3664 (yathā V°h pūrvam sangrāme Tārakāmaye), 4960, 4985 (api V°h svayam); VII, 8603 (yathā), †4698

(yathā purā V°. ... Balasya sankhye), †5826 (nadan yathā V°s tapānte), 9051 (°sya vinādaḥ); VIII, †4081 (yathā V°. purā Baleḥ), †4674 (svayaṃ); IX, 1071 (yathā purā V°sya Daityāḥ), 2821; XII, †8422; XIII, 6042 (yathā purā Brahmapurs ... Çatakrator V°sya yajūs); XV, 548 (°opamaḥ).

Vajradhārin (do.): VI, 4493 (yathā).

Vajradhrk (do.): XII, 8096; XIII, 2276.

Vajrahasta (do.): III, †13297 (Cacipatih); V, †1814 (yathā . . . Devarājasya), †1876 (I°), †1877 (Mahendrāt); VI, 5027 (samavartanta V°m ivāsurāh); VII, 3436 (api . . . V°h Purandarah), 5091, 9038 (nihate V°ena yathā Vṛtre); VIII, 254 (mohayitvā . . . V°a ivāsurān), 562 (vyadrāvayat . . . camām V°a ivāsurīm), 1641 (Purandaram), 2358 (nyahanat . . . senām V°a ivasurīm); XIII, 881 (Çiva in the shape of Indra).

Vajrapāni (do.): I, †2108 (Çakrah sākshād V°r yathā), 2823 (°m menire), 5771 (iva), †7296, †7303; III, 10464 (mishato V°nah), 11942, †12329 (sākshād api V°h), 13427 (nihanyur . . . V°r ivāsurān), 16605 (nihato Vrtrah . . . V°nā), 16969; IV, 1167 (jitvā . . . V°r ivāsurān), 1551 (iva), 1981 (sankālayishyāmi V°r ivāsurān); VI, 701 (vyūham . . . Vajrākhyam vihitam V°nā), 2039, 3474 (yathā Devāsurē yudāhe V°r mahāsurān), 3631 (nyahanat . . . sainyam V°r ivāsurān), 3828 (ayodhayata . . . V°r ivāsurān), 4901 (Devarāt), 5412 (yathā Çakro V°r); VII, 103 (°er ivāsurāh); VIII, 1689 (°r ivāsurāh), †1717 (Mahendrāt); IX, †1337 (jaghāna Daityān iva V°h); X, 141 (api svayam), 157 (do.); XIII, 763 (Ģiva in the shape of Indra); XIV, 1613 (Purandarah), 1720, 1724.

Vajrāyudha (do.): V,5384 (api svayam); VI, 2772 (iva). Vajrin (do.): I, 1428 (I°), †7176 (iva), †7287, 7569 (iva), 8202, 8241; II, 296 (içānam sarvalokasya), †2164 (yathā), 2319; III, 8714 (Balabhid), 10453, 14250, 15176 (all. to Kunḍalāharanaparvan, v. Karna), 16608 (°ah senām), 16986, 16987, 17421 (Tridaçeçvarah); IV, 821 (dravatah)... V°ī Dānavān iva), 1489 (api); V, 414, 2772 (Balabhit svayam); VII, 2555 (api), 9592; VIII, 621 (trailokyavijaye yadvad Daityānām saha V°nā, sc. yuddham), 653 (°vajrapramathitā yathaivādrioayāh), 657 (nirbibheda ... V°īva parvatam), 716 (trailyokyavijaye yādīg Daityānām saha V°nā, sc. yuddham), 3053 (°vajranihatānīva çikharāni), 3284, 3375 (sankhye Vrtrona V°īva); IX, 3488 (sākshād api V°ī Purandarah); XII, 8122, 8223, 8238, 8339 (Çambara-Pākahā), 10157; XIII, 2276, 4904; XIV, †266, 1826.

Varada, q.v.

Vāsava: I, 1301 (varshati), 1482 (vibudhāḥ . . . sa-V°āḥ), 2710 (niyogād V°eya ha), 2788 (do.), 3565, †3570, (°tulyarūpaḥ), 3702 (iva), 3932 (°vikrama), 4784, 4787, 5022 (°opamam), 7779 (Marudbhir iva Voh, sc. vrtah), 8228, 8301, 8305; II, 280 (Devardjam), 914 (Vrtra-Voyor iva, sc. samyuge), 950, 1529 (°pratimaḥ), 1880 (Citrarathaḥ . . . V°ānugaḥ); III, 336, 568 (Vrtra-Voyor iva, sc. yuddham), 681 (Vrtra-V°yoh . . . yathā, sc. yuddham), 702 (Bali-V°yor iva, sc. yuddham), 1427 (api devaih sa - Vūsavaih), 1608 (Vrtra - Voyor iva, sc. yuddham), 1777 (dvitīya iva Voh), 1800, 1880, 8254 (°opama), 8545 (°sammitam), 9991 (varshayam asa V°m, sc. Rshyaçriga), 10141, 10313, 10557, 11487 (iva), 11528 (Marudbhir iva Vol., sc. stūyamānah), 11682 (all. to Khāndavadahanaparvan), 11898, 12047, 13411 (devāķ sarve sa- Poāķ), 14249, 14252, 14255, 14355, 14375, 14460, 14782 (Marudbhir iva Voah, sc. vrtah), 16444 (had been vanquished by Indrajit), 16997, 17197, 17198, 17199, †17215; IV, 356 (Vrira-Voyor (Ghoshayūtrūp.): III, 239, 14832 (ushito hi mahābāhur I'o Dhanañjayaḥ).—§ 585b (Irāvat): VI, 90, 3981 (Arjuna dwelt for some time in I.).—§ 608 (Karnap.): VIII, 79, †4054 (in I. Arjuna slew the Daityas, etc., all. to Nivātakavacayuddhaparvan).—§ 641 (Rājadh.): XII, 77, 2916 (prāpnoti tāṃ).—§ 677 (Mokshadh.): XII, 244, 8871 (atithis to I'oya, sc. prabhuḥ).—§ 746 (Ānuçāsanik.): XIII, 79x, 3768.—[§ 757k (Hastikūṭa): Gautama said: "Next [to Varuṇaloka] are Indra's regions (lokāḥ), free from passion and sorrow, difficult of access, and coveted by men." Dhṛtarāshṭra said: "He who lives for 100 years, who is a hero, who studies the Vedas and performs sacrifices with devotion, goes to Çakraloka": XII, 102, †4880 (Indrasya lokūḥ), †4881 (Çakralokaṃ).]—§ 759 (Ānuçāsanik.): XIII, 107, 5219, 5238 (Marutām lokam). Cf. Cukraloka.

Indralokābhigamana ("Ārjuna's journey to the world of Indra"). § 10 (Parvasangr.): I, 2, 321 (parva, i.e. Indralokābhigamanaparvan).

[Indralokabhigamanaparvan] ("the section relating to Arjuna's journey to the world of Indra," the 34th of the minor parvans of Mhbhr.). § 335: After the Lokapalas had gone away. Arjung began to think of the chariot of Indra, which, guided by Mātali, came down full of swords, missiles, maces, thunderbolts, etc. (description), and great Nagas with fiery mouths, and drawn by 10,000 horses of golden hue, and with the flagstaff Vaijayanta (described). Matali, descending, invited him to ascend the chariot, as Indra waited to behold him, surrounded by gods, rshis, Gandharvas, and Apsarases. As that chariot cannot be obtained even by hundreds of rajasuyas and horse-sucrifices, and as even gods and Danavas are not competent to ride in it, and as he that has no ascetic merit is not competent even to see or touch it, Ariuna first let Matali ascend it and control the horses. Then he purified himself in the Gangā, repeated his prayers (japyam), gratified the Pitrs, and bade farewell to the Mandara mountain (b). Then he ascended, in the chariot, through the sky and beheld thousands of vimanas of extraordinary beauty; there was no sun or moon or fire, but they blazed in light of their own, generated by virtue and ascetic merit; and the stars, which from earth look small in consequence of their distance, but are very large, were seen by him in their places; and rajarshis who had attained siddhi (siddhah), and heroes fallen in battle, and those that had obtained heaven by tapas; and Gandharvas, and Guhyakas, and rehis, and Apsarases. Matali explained to him that the stars were virtuous persons (sukrtinah) stationed in their respective places (dhishnyoshu). At the gates he beheld Airavata with four tunks equal to Kailasa. Continuing along the path of the Siddhas, he passed through the regions (lokan) of [virtuous] kings, and thus passing through Svargaloka he beheld Amaravati (b), the city of Indra (III, 42).—§ 336: When Arjuna had entered the city, praised by Apearases, Gandharvas, Siddhas, great rshis, and gods, he, at the request of Indra, went to the large starry way (nakshatramarga) named Suravithi, where he met with the Sadhyas, Viçvas, Maruts, Açvins, Adityas, Vasus, Rudras, Brahmarshis, Rajarshis with Dilips at their head, Tumburu, Narada, Haha, and Huhu. Then he beheld Indra, eulogized by Gandharvas headed by Viçvavasu, etc., and was seated on Indra's own seat; and Gandharvas, headed by Tumburu, sang to them, and thousands of Apearases (enumeration of seventeen) (a) danced there (III, 43).- § 337: The gods and Gandharvas offered him arghya, etc., and caused him to enter the palace

of Indra. There he received Indra's weapons, the thunderbolt (vajra) and lightning (acanth). At the request of Indra he dwelt there for five years, and learned the dance and music of the Gandharvas from Citrasena, whom Indra gave him as a friend, but he was longing for his brothers and Kunti and thirsting for revenge (III, 44).—§ 338: In the beginning, seeing that the eyes of Arjuna were fixed upon Urvaçi, Indra despatched Citrasena to Urvaçi, who gladly consented to choose Arjuna (b) for her lover (III, 45). Urvaci related to Arjuna that as he had looked on her only in a solemn assembly of celestials held on account of his coming, where the Rudras, Adityas, Aquins, Vasus, Maharshis, Rajarshis, Siddhas, Caranas, Yakshas, and Mahoragas (i.e. great serpents) were present, and the Gandharvas played the vinas, and the Apsarases danced, Indra had caused Citrasena to send her to him, and that she was herself in love with him. Arjuna declared that he regarded her as the wife of his guru, and that he had been gazing at her because she was the mother of the Paurava race. She replied that the sons and grandsons of Puru's race, that had come thither in consequence of ascetic merit, did all sport with the Apsarases without incurring any sin. But Ariuna swore that he regarded her as his mother. She then cursed him, saying that he should have to pass his time among females as a dancer and destitute of manhood, and then went away. Indra told him that this would come to pass in the thirteenth year of their exile, when they would live unknown to all, but having passed one year thus he would regain his manhood. The desire of the man that listens to this history of Arjuna never runs after lustful ends, etc. (III, 46) .--§ 339: One day the brahmarshi Lomaça in the course of his wanderings went to the abode of Indra. As Lomaca within himself wondered how Arjuna, being a kshatriya, had attained the seat of Cakra, who was worshipped by the gods themselves, Cakra, knowing his thoughts, explained to him who Arjuna (b) really was; that moreover the Asuras, the sons of Danu, named the Nirātakaracas, who dwell in Pātāla, proud of a boon they had acquired, were planning the destruction of the gods, and could not be slain by others than either Krehna (c) or Arjuna; but Madhusüdana (i.e. Kṛshṇa) should not be urged when the task was insignificant, lest his energy should consume the whole universe; therefore Arjuna should slay them. At the request of Indra, seconded by Arjuna, Lomaca went to the Kamyaka wood to Yudhishthira in order to bring him news about Arjuna and recommend him to visit the tirthas, and follow him and protect him from the Rakshasas (d) (III, 47).-§ 340: As Dhrtarüshira learnt from Dvaipāyana of Arjuna's arrival and stay at Indra's abode, he expressed his anxiety to Sanjaya (III, 48). Conversation of Sanjaya and Dhrtarashtra about Arjuna's encounter with Civa in the guise of a Kirāta, etc. (III, 49).—§ 341: During the five years of Arjuna's absence the Pandavas fed themselves and 10,000 endtaka brahmans, some with and some without fire, by killing deer, Yudhishthira going towards the east, Bhima towards the south, and the twins towards the west and north (III, 50).- § 342: Having heard of the way of life of the Pāndavas, Dhrtarāshtra expressed his anxiety before Sanjaya, fearing Bhims with his iron (çaikya) mace, etc. Sanjaya. commemorated how Krehna, Dhrehtadyumna, Virāta, Dhrehtaketu, and the Kaikeyas had visited the Pandavas in the Kamyaka wood, whose conversations Sanjaya had learnt through spies and formerly told Dhytardshira. Sanjaya further related that Krshns had consented to become the

charioteer of Arjuna (cnumeration of kings seen by Krshna at the rājasāya) and to assist the Pāndavas in the battle, together with Rāma, Akrūra, Gada, Çūmba, Pradyumna, Āhuka, Dhrshtadyumna, and the son of Çiçupāla, and Yuyudhāna, and the Kaikeya and Pāncāla princes and the Matsya king, and Krshna had declared that Yudhishthira should, along with his brothers living at Hāstinapura, rule the carth (III, 51).

Indramālā ("the garland of Indra"). § 73 (Vasu Uparicara): I, 63, 2349 (given by Indra to Vasu as his emblem).

Indramārga, a tīrtha. § 368 (Tīrthayūtrāp.): III, 83,
 7052 (only C., B. has Rudramārga).—§ 733c (Pushkara):
 XIII, 25, 1696.—§ 733g (Saptaganga): XIII, 25, 1703.

[Indra - Matanga - samvada(h)] ("the conversation between Indra and Matanga"). § 735b (Anuçasanik.): Bhishma said: Once a brahman obtained a son named Matanga, who, though procreated by a person of a different order, had, however, the rites of infancy and youth performed according to the ordinances laid down for brahmans. His father, desiring to perform a sacrifice, ordered him to collect the articles, and he set out riding in a car drawn by a young ass, that bore away the cur to its mother; Matanga repeatedly struck the animal with his goad on its nose; but the old she-ass consoled it, saying, "A Candala it is that is driving thee; there is no severity in a brahman." Asked by Matanga, the she-ass revealed to him that his father was a Cudra following the profession of a barber, who begat him upon a brahman woman excited with desire; "thou art, therefore, a Candala by birth." Matanga returned home, told his father what he had heard, retired to the forest, and began to undergo the austerest penances in order to acquire the status of a brahman, so that he scorched the very deities. Indra came and offered him boons, but the status of a brahman, he said, could not be won by penances (XIII, 27). Matanga then stood for 100 years on one foot. Indra came once more and said: "From the order of brute life one attains to the state of humanity; if born as a human being, one is sure to take birth as a Pukkaça or a Candala; after 1,000 years one attains to the status of a Cudra; then after 30,000 years that of a Vaicya; after a period that is sixty times longer, that of a kshatriya; after a period that is sixty times longer than this. to that of a fallen brahman; after a period 200 times as long, to that of a brahman living by the profession of arms; after a period 300 times as long, to that of a brahman reciting the Gayatri and sacred mantras; after a period 400 times as long, to that of a brahman conversant with the entire Vedas and the scriptures" (XIII, 28). Matanga then practised austerer penances, standing on one foot for. 1,000 years in yoga-meditation. Indra once more came and said the same. Matanga then repaired to Gaya, and there passed 300 years on one foot in yoga, and was reduced to only skin and hones, and dropped down on the ground from sheer exhaustion. Indra came quickly; now Matanga accepted the boons that he should be celebrated as chandodeva, and obtain the worship of all women, and his fame should become unrivalled in the three worlds (XII, 29).

Indrani - Çaci, q.v.

Indranuja - Krshna (Vishnu), q.v.

Indraparvata, a mountain. § 280 (Bhīmasena): 11, 30, 1089 (near I. Bhīmasena vanquished seven Kirāta kings).

Indraprabhava ("son of Indra") - Arjuna: III, 14745. Indraprastha, the capital of the Pāṇḍavas. § 4 (Anukram.):

I, 1, †149.- § 244 (Rājyalābhap.): I, 207, 7580 (Tripishtapasankāçam, description).—§ 245 (do.): I, 208, 7596.— § 252 (Subhadraharanap.): I, 219, 7930.- § 253 (Haranaharanap.): I, 221, 7987.- § 254 (Khandavadahanap.): I, 222, 8050.—§ 272 (Rājasūyārambhap.): II, 13, 554, 555.— § 277 (Jarasandhavadhap.): II, 24, 968.—§ 285 (Nakula): II, 32, 1201.—§ 301 (Dyūtap.): II, 73, 2451 (purottamam). — § 342 (Indralokābhigamanap.): III, **51,** 1987.—§ 510 (Draupadi-Satyabhāmasamv.): III, 233, 14698 (onivasinah). -§ 512 (Ghoshayātrāp.): III, 237, 14776.-\$ 551 (Kicakavadhap.): IV, 18, 538, 548.—§ 552 (Goharanap.): IV, 50. 1565. - § 556 (Sanjayayanap.): V, 26, †766. - § 561 (Yanasandhip.): V, 55, 2146.- § 562 (Bhagavadyanap.): V, 95, 3440.—§ 588 (Bhishmavadhap.): VI, 121, †5813.— § 641 (Rajadh.): XII, 124, 4553.—§ 781 (Açvamedhikap.): XIV, 15, 376.—§ 793 (Mausalap.): XVI, 7, 181, 248 (Vajra [the son of Aniruddha] was installed as king of the Yādavas in I.).

Cf. also the following synonyms:-

**Çakraprastha:** I, 8023; Il, 1057; XVI, 186, 187 (there the rest of the Yādavas settled, ruled by Vajra); XVII, 9.

Cakrapuri: V, †915.

Catakratuprastha: III, †913.

Khāndavaprastha: I, 394, 2262, 2263, 2264 (nagaram), 7568, 7569, 7571, 7593 (°vāsinah), 7600, 7748, 7976, 7993, 7995; II, 21, 993 (°madhyasthah, sc. Yudhishthira), 1184, 1783, 2448; III, †15606; IV, 1189 (? = the Khāndava forest?); V, 4175 (do.).

Indrasena<sup>1</sup>, a son of the elder Parikshit. § 154 (Pūruvamç.): I, **94**, 3744 (fifth son of Parikshit).

Indrasena, the charioteer of Yudhishthira. § 272 (Rajasüyarambhap.): II, 13, 554 (sent by Yudhishthira to fetch Krshna).- § 286 (Rājasūyikap.): 11, 33, 1234.- § 378 (Tirthayatrap.): 111, 93, 8485 (°adibhir bhrtyaih).- § 419 (Gandhamadanapr.): III, 140, 10867 (°mukhamç capi bhrtyan, left by the Pandavas in the capital of king Subahu).- § 449 (Ajagarup.): III, 177, †12352 (B. sahendrasenaih paricarakaih, C. has by error mao, the Pandavas came back to the capital of Subāhu). - § 512 (Ghoshayātrāp.): III, 243, 14943 (°adibhih sataih).- § 518 (Mrgusvapnodbhavap.): III, 258, 15367 (°adibhic caiva preshyaih).- § 522 (Draupadiharanap.): III, 269, †15676, †15682 (sārathim); 271. 15730.- § 549 (Pandavapravecap.): IV, 4, 85 (mukhāh, shall take the chariots of the Pandavas to Dvaraka), 140 (°adayah).- \$ 553 (Vaivāhikap.): IV, 72, 2358 (°adayah, came to Upaplavya).- § 620 (Craddhap.): XI, 26a, 780 (omukhamç caiva bhrtyan), 782 (oadayah).

Indrasena, the son of Nala and Damayanti. § 345 (Nalopā-khyānap.): III, 57, 2237.—§ 346 (do.): III, 60, 2294.—§ 352 (do.): III, 72, 2841 (\*sya jananī, i.e. Damayantī).

Indrasena 4, a Kuru warrior. § 600 (Ghatotkacavadhap.): VII, 156 k, 6851.

Indrasenā<sup>1</sup>, the daughter of Nala and Damayantī. § 345 (Nalopākhyānap.): III, **57**, 2237. = § 346 (do.): III, **60**, 2294.—§ 353 (do.): III, **75**, 2945 (saha bhrātrā).

Indrasenā<sup>2</sup>, the daughter of Nārāyana and the wife of Mudgala. § 391 (Rshyaçriga): III, 113, †10093 (Nārāyanī ve<sup>o</sup>ā babhūva vaçyā nityam Mudgalasya).—§ 551c (Kīcakavadhap.): I., the daughter of Nārāyana, who was renowned for her beauty, followed her husband, who was 1,000 years old: IV, 21, 651 (Nārāyanī).

Indrasuta ("the son of Indra") = Arjuna: V, 3707 (Dhanañjayah).

Indratāpana, an Asura. § 268 (Varuṇasabhāv.): II, 9, 367 (among the Daityas and Dānavas in the palace of Varuṇa). Indratīrtha, a tīrtha. § 615y (Badarapācana): 1X, 48, 2779 (near Badarapācana). — § 615 (Baladevatīrthayātrā): 1X, 49, 2831 (visited by Balarāma). — § 615bb (do.): There Indra had performed 100 horse-sacrifices, and given away enormous wealth to Brhaspati, etc. On account of this Indra came to be called Catakratu, and the tīrtha to be called Indratīrtha: 1X, 49, 2834.

Indrātmaja ("the son of Indra") = Arjuna: VI, †2672.
Indratoyā, a tīrtha. § 733s (Ānuçāsanik.): By bathing in L, near Gandhamādana, and in Karatoyā in Kuranga, after three days' fasting, one acquires the merit of a horse-sacrifice: XIII, 25, 1698 (Gandhamādanasannidhau).

Indravaraja - Krshna (Vishnu), q.v.

Indravarman, a Mālava king. § 602 (Droṇavadhap.): VII, 190, 8708 (Mālavasya, his elephant named Açvatthāman is slain by Bhīmasena), 8744 (do.).—§ 603 (Nārāyaṇāstramokshap.): VII, 193, 8949 (do.).

[Indravijaya(h)] ("the victory of Indra"). § 555: Questioned by Yudhishthira about the misery endured by Indra and Cacī, Calva related: Once the Prajūpati Tvashtr. from antipathy to Indra, created a son who had three heads (one for reading the Vedas; the second for drinking wine; with the third he looked as if he were about to absorb the four quarters), colled Viçvarūpa. Beholding his austerities, Indra became alarmed, and in vain caused Apsarases to tempt him; then he slow him with his thunderbolt (thinking, "I shall afterwards perform some religious ceremony"), but was yet afraid of his appearance, and prevailed upon a carpenter to cut off the heads (promising, "in sacrifices men will give thee the head of the sacrificial animal as thy share"); out flow birds—(1) partridges, (2) sparrows and hawks, (3) quails. Then Tvashtr created Vrtra, who swallowed up Indra. The gods created Jymbhikā ("yawning"); Vytra yawnod (therefore yawn attaches itself to the living breath of animated beings), and Indra emerged. Tvashtr strengthened Vrtra; Indra returned; the gods consulted with the munis, and sitting on Mount Mandara, they thought of Vishnu (V. 9). Indra, with D. and R., repaired to Vishnu (b), who taught them, with R. and G., to make eternal friendship between Indra and Vrtra ("I may not be killed either by what is dry or wet, stone, wood, weapons, by day or night, by Indra or D.," said Vrtra). Indra then slow him in the evening with froth blended with the thunderbolt, in which Vishnu had entered. D., G., Y., Ra., M.-U., and R. glorified Indra. But Indra was overpowered by falsehood (anrta) and brahmanicide (brahmahatya), and became bereft of his consciousness, and lay concealed in water; the earth became treeless, the rivers were interrupted, the rains ceased (V, 10). Then R. and D. (also P. and G., ch. 16) crowned Nahusha as king of D., giving him their tapas: "whatever being may stand within thy sight-D., Du., Y., Ru., P., G., Bh.-thou shalt absorb his power." Nahusha then assumed a sensual turn of mind, amusing himself with Aps. and devakanyāh and Viçvavasu, Narada, G., and the six seasons, in Nandana, and on Kailasa, Himavat, Mandara, Cveta, Sahya, Mahendra, Malaya, etc. Ho ordained that Caci should wait upon him. Cacl (c) repaired to Brhaspati, who promised soon to unite her with Indra (V, 11). Nahusha became enraged; the earth, with As., G., K., M.-U., trembled; Nahusha reminded of Indra's behaviour towards Ahalva (d). etc.; at last the gods promised to bring him Cacī; but Brhaspati, as a brahman, would not abandon her, quoting a saying of Brahmán (s); he told her to ask for time from Nahusha, and so did the gods, led by Agni (V, 12). Caci obtained the boon from Nahusha, and returned to Brhaspati. D., with Agni, repaired to Vishnu, who said: "Let Indra offer sacrifice to me; having performed the horse-sacrifice, he will regain his dignity." D. and R. and Brhaspati proceeded to the spot where Indra was, performed a horse-sacrifice, and divided the brahmahatya among trees and rivers and mountains and earth and women; and Indra was free from fever, but vanished again from foar of Nahusha. Cacī worshipped Niçā (Night), who caused Upacruti to appear, and Cacī prayed to Upacruti (V, 13). Upacruti, followed by Caci, crossed the heavenly groves and many mountains and came to the northern side of Himavat, and thence to the sea; in an island there was a large lake with an assemblage of lotuses; there they found Indra in the fibres of a lotus-stalk, and, praising him. Cacī implored his help against Nahusha (V, 14). Indra said that Nahusha had been strongthened by the R. with the merits of offerings to D. and P. Cacī should tell Nahusha to visit her on a vehicle borne by R. Nahusha consented. Cacī prevailed upon Brhaspati to find out Indra, which he did by means of a sacrifice, prevailing upon Agni to search for him. Agni came back within the twinkling of an eye, having searched everywhere except in the waters, which he dared not enter ("fire rose from water, the kshatriya caste from the brāhmana caste, and iron from stone; the power of these, which can penetrate all other things, has no operation upon the sources from which they sprang") (V, 15). Brhaspati praised Agni (f) and strengthened him with hymns of the Veda; Agni then found out Indra (cf. ch. 14), and soon returned and informed Brhaspati. This came with D.-r. and G., and praised Indra by referring to his former deeds (that he had killed the great Asura Namuci and the Asura Cambara and Vala and Vrtra, as supra). Indra increased little by little, and having assumed his original form he grew strong, and asked what business yet remained, as he had killed Viçvarūpa and Vrtra. Brhaspati told him of Nahusha, who had been strengthened by the power of the D.-r., etc. (v. ch. 11), and how Nahusha, carried by M.-r., journeyed from world to world. Lp. Kubera and Yama Vaivasvata and Soma and Varuna came and rejoiced that Vicvaruna and Vrtia had been killed, and they and Agni promised him their assistance against Nahusha on the condition that they and Agni should have their shares in sacrifices, and that Kubera (g), Yama (h), and Varuna (i) should this day be crowned along with Indra (V, 16). While Indra, with Lp. and D., was considering the means of slaying Nahusha, the M.-r. Agastya came and rejoiced that Vicvarupa and Vrtra had been killed, and related how Nahusha had been hurled from heaven (Svarga). The D.-r. and B.-r., woary with carrying him, had questioned him if certain mantras (prokshane gavām) pronounced by Brahmán (so B.) were authentic (pramanam), to which Nahusha, bewildered by the dark principle (tamas), had answered in the negative; R. reproached him, as M.-r. had formerly declared them to be authentic. Nahusha touched Agastya's head with his foot, and instantly lost his power and luck (cri), and was agitated with fear. Then Agastya cursed him: "Fall thou from heaven, the effect of all thy good deeds (punys) has been exhausted; for 10,000 years thou shalt be a snake upon earth; then thou mayst come back to Svarga." D., M.-r., P., Y., Sp. (bhujagāh), Rā., G., devakanyāh, and the bands of Aps., and tanks, rivers, mountains, and the sea came and rejoiced (V, 17). Indra, glorified by G. and Aps., mounted Airāvata. Agni, the M.-r., Brhaspati, Yama, Varuṇa, and Kubera accompanied him. Indra went to the three worlds with D., G., and Aps., and was praised by Angiras (i.e. Brhaspati?) with hymns of the Atharvaveda. Then he granted Atharvangiras (—Angiras) the boon that his name would be connected with this Veda and that he would get a share in sacrifices. United with Cacī he protected the world virtuously (V, 18).

Indriya(m) sarvadehinām = Çiva (1000 names 2).

Indrota, a brahman, descendant of Cunaka. § 652 (Āpaddh.):

XII, 150, 5595 (Çaunako viprah). — § 652b (Indrota-Pārīkahitīya): XII, 150, 5601 (Çaunakam); 152, 5672 (instructed king Janamejaya Pārikshit and assisted him in his horse-sacrifice).

[Indrota-Pārīkshitīya(m)] ("the narrative of Indrota and Janamejaya Pārikshit"). § 652b (Apaddh.): Bhīshma said: There was, in days of yore, a king Pārikshit (! so B.; C. orio) Janamejaya; from want of judgment he became guilty of killing a brahman; then all the brahmans, with his priests, abandoned him; burning day and night with regret, the king retired into the woods; deserted by his subjects also, and consumed by repentance, he underwent the most rigid austerities. In order to purify himself of the sin of brahmanicide he interrogated many brahmans, and wandered from country to country over the whole earth. One day he met Indrota Çaunaka, who rebuked him for his brahmanicide and reminded him of the messengers of Yama in the abode of Yama (XII, 150). Janamejaya meekly listened to the reproof, saying that he was much afraid of Yama; he knew that, according to the Vedas, wretches like himself had forfeited all claim to the respect of the world, and had after death to dwell in hell like Pulindas and Cabaras (so C. and B.; PCR. Khasas), and he sought instruction from Indrota, who told him to repent and, knowing the Vedas, etc., act in such a way that the brahmans might not be angry with him; Caunaka said that his kinsmen and friends would call him sinful because he instructed Janamejaya. Janamejaya swore never again to injure the brahmans (XII, 151). Indrota discoursed to the repentant king on the means of cleansing himself, quoting a verse sung by Yayati about the sacredness of Kurukshetra, etc. (a), and recommending him to go to Mahāsaras, etc. ( $\beta$ ), quoting also a saying of Manu and a verse of Satyavat. Mahasaras, etc.  $(\gamma)$ , are so sacred that one guilty of freticide becomes cleansed at even 100 yojanas from them. Manu has said that by diving in water after thrice reciting the Aghamarshana [mantras] (v. the note of PCR., p. 498), one reaps the fruits of the final bath in a horse-sacrifice. The gods and Asuras in days of yore were instructed by M.-r. Brhaspati, the preceptor of the gods, how one should cleanse himself from sin. Indrota then assisted Janamejaya, cleansed of his sins, in the horse-sacrifice (XII, 152).

Indu = Soma (the moon), q.v.

Irā, an Apsaras. § 269 (Vaiçravanasabhāv.): II, 10, 393 (among the Apsarases in the palace of Kubera).

Irā, a goddess. § 270 (Brahmasabhāv.): II, 11, 456 (in the palace of Brahman). Cf. IIā.

Irāmā, a river. § 459 (Mārkandeyas.): III, 188a, 12909 (seen by Mārkandeya in the stomach of Nārāyana).

Irāvat, a son of Arjuna Pāndava. § 578 (Bhīshmavadhap.): VI, 45", 1737 (fought with Crutāyus).—§ 580 (do.): VI,

560, 2418 (in the array of the Pandavas).-- § 583 (do.): VI, 75\$, 3288 (do.).—§ 584 (do.): VI, 811, 3557 (attacked by Vinda and Anuvinda (Avantyau)); 833, 3650 (fought with Vinda and Anuvinda), 3651, 3654, 3657, 3659, [3661 (Nagarajasutasutah, vanquished Vinda and Anuvinda)].- § 5856 (do.): I. was begotten by Arjuna on the daughter (so C. (sutdyam) and PCR., B. has snushayam) of the king of the Nagas: when her husband had been slain by Garuda, childless as she was, she was bestowed upon Arjuna by Airdvata. I. grew up in the Nagaloka, protected by his mother, and when his wicked uncle (pitrvyena) had abandoned him from hatred of Arjuna, I. went to Indraloka, having heard that Arjuna had gone thither. There he gladdened Arjuna, who, dismissing him, told him to render him assistance in the battle: VI, 90, 3977 (Arjunasyātmajah), 3983.- § 585 (do.): VI, 90, 4000 (fought with the brothers of Cakuni), 4002, 4004, 4006, 4008, 4011, 4012 (slew the brothers of Cakuni, except Vrshabha), 4024 (attacked by Alambusha), 4025, 4030, 4032, 4036, 4040, 4042, 4046 (is slain by Alambusha), 4047; 91, 4064 (nihatam), 4065 (do.); 96, 4323 (do.). Cf. Arjunasuta, Arjunātmaja, Ārjuni.

Irāvatī, a river, the present Rāvi. § 268 (Varuṇasabhāv.):
II, 9, 372 (among the rivers present in the palace of Varuṇa).
— § 317 (Kṛshṇa Vāsudeva): III, 12, 492 (at I. Kṛshṇa slew Bhoja). — § 574 (Jambūkh.): VI, 9λ, 324.—§ 607 (Karṇap.): VIII, 44θ, 2040.—§ 768δ (Umā-Maheçvarasaṃv.): XIII, 146δ, 6764 (among the rivers with whom Umā held a consultation). Cf. Airāvatī (VIII, 2055).

Trin, pl. (°nah), a family. § 267 (Yamasabhāv.): 11, 8, 334 (100 L. in the palace of Yama).

Ishta = Vishnu (1000 names).

\*Ishtākrta, a sacrifice: III, 10513 (sattram).

\*Ishtīkṛta, a sacrifico: III, 15408 (sattram).

Ishupa, v. Ishupad.

Ishupad, an Asura. § 92 (Amçāvat.): I, 65, 2533 (among the sons of Danu, only B., C. has Ekapād).—§ 130 (do.): I. 67, 2656 (incarnate as king Nagnajit, C. has Ishupah).

Ishvastrottamabhartr = Civa: X, 260.

\*itihāsa¹ ("tradition, legend, history"): I, 19 (Bhāratasya, i.e. Mhbhr.), 50 (pl.), 63 (°-purāṇānāṃ), 259 (pl.), 260 (°-purāṇābhyāṃ), 306, 2210 (pl.), 2229 (i.e. Mhbhr.), 2301 (do.), ††3840, 4356 (°-purāṇashu), 7619 (°aṃ purātanaṃ); II, 136 (°-purāṇa-jñaḥ, so. Nārada); III, 1029 (°aṃ purātanaṃ), 14105 (do.); IV, 1593 (do.); V, 228, etc. (do.); VII, 2023 (do.); VIII, 1498 (°-yajurvedau); XII, 1841 (°-purāṇa°), 2262 (pl.), 7660 (vodān setihāsān), 11206 (pl.), 12211 (sg.), 13020 (°-kathanāt), ††13205; XIII, 264, 296, etc.; XIV, 120, etc. Cf. Jaya¹¹.

Itihāsa  $^2$  = Civa (1000 names $^2$ ).

## J

Jābāli, a rshi, son of Viçvāmitra. § 376 (Tīrthayātrāp.): 111, 85, 8265 (among the rshis who expected Yudhishthira on his tīrthayātrā; C. has Jāv°).—§ 721b (Viçvāmitrop.): XIII, 4β, 254 (enumeration of the sons of Viçvāmitra).

Jagadādija = Vishņu (1000 namos).

Jagadanvaya = Mahāpurusha (Mahāpurushastava).

Jagadiçvara - Indra: I, 811.

Jagannātha 1 - Brahmán: VII, 2062; XII, 9176; XIII, 7635 (Pitāmahah).

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Jagannātha = Kṛshṇa (Vishṇu): XII, 13138, 13309, 13436
  (read onathat with B.); XIII, 6947.
Jagannātha<sup>3</sup> = Çiva: VII, 9509; XII, 10435 (1000 names<sup>1</sup>).
Jagat - Civa (1000 names 2).
Jagatah kosha(h) = Kṛshṇa: XII, 1621.
Jagatah prabhavavyaya(h) = Kṛshṇa (Vishṇu): XII,
  4076 (devam Narayanam).
Jagatah prabhu(h) = Krshna: XVI, 25, 158, 163.
Jagatah setu(h) = Vishnu (1000 names).
Jagatī ("the earth," personif.). § 592c (Vaishnavāstra):
  VII, 29, 1285 (mother of Naraka). Cf. Bhūmi.
Jagatkāla - Qiva (1000 names 1).
Jagatpati - Bruhmán: I, 8144; IX, 2492 (Pitamaham);
 XII, 1434, 7631, 13573 (B°); XIII, 4021, 4929.
Jagatpati' - Civa: VII, 9589; IX, 2414 (Mahadevam);
  XII, 10120 (Co), 10127; XIII, 588, 682, 930, 1268.
Jagatpati' = Kāma: XIII, 4031, 4032.
Jagatpati' = Kṛshṇa (Vishṇu): XII, 1602 (Jishṇum Vishṇum),
  13406; XIII, 6858; XIV, 2560.
Jagatpati * = Mahāpurusha (Mahāpurushastava).
Jagatpati = Nahusha: V, 449, 454.
Jagatprabhu = Brahmán: III, 15908; XII, 9166.
Jagatprabhu = Vishnu: XIII, 6939.
Jagatprakrti - Mahapurusha (Mahapurushastava).
Jaguda, pl. (°dh), a people. § 342 (Indralokābhigamanap.):
 III, 51, 1991 (had been present at the rajasuya of Yudhi-
Jahnavi ("the daughter of Jahnu") - Ganga: I, 3922,
  3923; III, 41 (°tīre), 240 (°kūlāt), 8211, 8216, 17153, 17156;
  V, 3969 (reme . . . Joyum yathodadhih), 7094; VI, 1235;
  VII, 3495 (°Yamune); XIII, 1812 (°pulina-), 1813 (°tira-),
  †1851, 3942 (mother of Bhīshma), 4075, 4915 (°tīra-), 5272
  (°vālukākīrņe), 7680 (Jahnur J°isevitaķ), 7795; XV, 907
  (ojalam), 908 (do.), 1082 (okakshe).
Jahnavidhrk = Civa (1000 names 3).
Jāhnavīputra, Jāhnavīsuta - Bhīshma, q.v.
Jāhnavīya, adj. ("belonging to Jāhnavī, i.e. Gangā").
  § 734 (Anuçasanik.): XIII, 26, †1857 (guṇān).
Jahnu', an ancient king. § 152 (Pūruvamç.): I, 94, 3722
  (son of Ajamidha and Keçini), 3723 (his offspring were the
  Kuçikas).—§ 638b (Rāmop.): XII, 49, 1717 (father of Aja,
  whose son was Balākāçva, whose son was Kuçika).—§ 7216
  (Vicvamitrop.): XIII, 4, 202 (son of Ajamidha and father
 of Sindhudvīpa, whose son was Balākāçva, whose son was
  Vallabha, whose son was Kuçika; Gangā became the daughter
 of J.) .- § 775 (Anuçusanik.): XIII, 1667, 7680 (Jahnavi-
  sevitah).
Jahnu - Vishnu (1000 names).
Jahnukanyā ("the daughter of Jahnu") = Gangā: XIII.
Jahnusutā (do.) = Gangā: I, 3912.
Jaigishavya, a muni. § 270 (Brahmasabhav.): II, 11, 441
  (in the palace of Brahmán).—§ 615ff (Asita Devala): IX, 50.
  2859 (munih), 2860 (mahāmunim), 2862 (munivaram), 2869,
  2873, 2876, 2878, 2879, 2880, 2882 (mahamunim), 2889,
  2891, 2892, 2895, 2896, 2897, 2899, 2901, 2904, 2906, 2907.
  2908, 2919, 2920, 2921 (mahāmuniņ), 2922 (J.'s relations to
  Asita Devala).- § 675 (Mokshadh.): XII, 230, 8431 (°sya
  samvādam Asitasya ca), 8432, (8435) (discourse between J.
  and Asita Devalu).- § 707 (do.): XII, 319$, 11782 (had
  instructed Viçvavasu).- § 730 (Anuçasanikap.): XIII, 18,
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(1333) (Civa bestowed the eightfold superhuman power

upon him).

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Jaimini, a rshi, disciple of Vyāsa. § 59 (Sarpasattra): I, 53, 2046 (Kautsah?, acted as udgātr at the snake-sacrifice of Janamejaya; differently PCR.).—§ 78 (Vyāsa): I, 63, 2418 (Vyāsa taught his disciples the Vedas, of which Mhbbr. was the fifth one).—§ 264 (Sabhākriyāp.): II, 4a, 106 (Sumantur Joh Pailo Vyāsaçishyds tathā vayam, says Vaiçampāyana, enumeration of the munis who waited upon Yudhishthira).—§ 637 (Rājadh.): XII, 47n, 1593 (among the rshis who surrounded Bhīshma as he lay on his arrow-bed).—§ 707 (Mokshadh.): XII, 319, 11743.—§ 714 (Çukakrtya): XII, 328, 12338 (enumeration of the disciples of Vyāsa).—§ 717b (Nārāyanīya): XII, 341µ, 13025 (do.); 350, 13647 (do.).
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Jaitra, a son of Dhṛtarāshṭra. § 611 (Çalyap.): ΙΧ, 26ρρ, 1404, 1414 (is slain by Bhīmasena).

\*jaitra ("victorious"), said of various chariots: II, 490. (ratham, viz. Hariccandra's), 940 (ratham, viz. Indra's), 2064 (rathavarah, viz. Yudhishthira's); III, 16510 (Maghonah—i.e. Indra's—syandanottamah); V, 3645 (rathottamam, viz. Indra's); VII, 2479 (ratham, viz. Arjuna's); VIII, †3526 (do., do.).

Jājali, a brahman. § 680b (Tulādhāra-Jājalisamv.): XII, 262, 9277 (Tulādhāra-ya vākyāni dharme Jonā saha), 9278 (dvijah), 9285, 9287, 9288, 9290, 9301, 9303, 9308, 9309, 9311, 9313, 9314, 9317, 9318; 263, 9339, (9340), 9343, 9344, 9345, 9348, 9349, 9350, 9351, 9360, 9373, 9375, 9386, 9390, 9392, 9393; 264, (9396), 9399, 9402, 9416, 9424, 9426, 9431, (†9433), 9439, 9440; 265, 9445, 9446, 9460, 9461 (Tulādhāra's discourse to J.).

Jajñasena (II, 126), v. Yajñasena.

Jala ("water," personif.). § 270 (Brahmasabhāv.): II, 11, 438 (in the palace of Brahmán).

Jalā, a river. § 410 (Plakshāvataraņag.): III, 130, 10556 (Jalāñ copajalāñ caiva Yamunām abhito nadīm).

Jāla, a celestial weapon. § 442 (Nivātakavacayuddhap.): III, 167, 11967 (i.e. Vāruņa(m), Nīl., employed by Arjuna). Jalacara — Çiva (1000 names 1).

Jalada, a mountain (?) in Çākadvīpa. § 575b (Çākadvīpa): VI, 11\(\beta\), 425 (= Malaya (v. 416)?).

Jaladhāra, a mountain in Çākadvīpa. § 575b (Çākadvīpa):
VI, 11, 417 (mahāgiriḥ | yatra nityam upādatto Vāsavaḥ paramam jalam), (β), 426.

Jaladhipa = Varuna, q.v.

Jalajakusumayoni = Brahmán: VIII, †4647. Cf. Padmayoni.

Jalandhama, a warrior of Skanda. § 615u (Skanda): IX, 457, 2559.

Jalapradānika, adj. ("relating to the gift of water to the deceased"). § 10 (Parvasangr.): I, 2, 348 (om parva, i.e. Jalapradānikaparvan).

[Jalapradānikaparvan] ("the section relating to the gift of water to the deceased," the 85th of the minor parvans of the Mhbhr.; cf. Jalapradānika). § 618: Janamejaya inquired of Vaiçampāyana as to what Dhṛtarāshṭra, etc. (a), did after the death of Duryodhana. Dhṛtarāshṭra's grief; Sañjaya comforted him, and suggested the performance of the obsequious rites of the fallen heroes. Dhṛtarāshṭra lamented (β); Sañjaya rebuked and consoled him (γ). Vidura addressed Dhṛtarāshṭra (XI, 1) and comforted him (δ) (XI, 2); charmed by Vidura's discourse, Dhṛtarāshṭra asked him to continue his observations on the vanity of human life; Vidura continued his discourse, and described human life as it runs (XI, 3) from the very beginning (XI, 4), comparing it to a wilderness

abounding with dangers (XI, 5), explaining the comparison according to the religion of Moksha (XI. 6); asked by Dhrtarashtra, Vidura continued his discourse on human life (XI, 7). Dhriarashira swooned away, but was comforted by Vyasa, etc. (e), wept and lamented; Vyasa comforted him by explaining the secret history of the slaughter (he had seen the Earth in Indra's hall, complaining before the gods and D.-r. and Narada, and Vishnu consoling her, saying that Duryodhana would cause her burden to be lightened by a battle in Kurukshetra). etc. (5). Dhrtarashtra promised to live; Vyasa disappeared (XI, 8). Requested by Janamejaya (η), Vaiçampāyana related: After Duryodhana had been slain, and all the troops slaughtered, Sanjaya, deprived of his spiritual sight, came back to Dhrtarashtra, and recommended him to cause the obsequial rites to be performed. Dhrtarashtra swooned away: Vidura comforted him ("Time drags all kinds of creatures away," etc.) (XI, 9). Dhrtarashtra resolved to visit the field of battle with the Kuru ladies in his company. The Kuru ladies (Gandhari, Kunti, etc.) were placed in chariots under Vidura's supervision; the royal household, with a large number of the citizens, started from Hastinapura (XI, 10). Having proceeded a kroca, Dhrtarashtra met with Acvatthaman, etc. (4). Krps related to Gandhari the fall of Durvodhans in unfair fight, and their nightly attack on the camp of the Pandavas (1); then Acvatthaman, etc., took leave of Dhrtardshtra in order to conceal themselves from the wrath of the Pandavas, and urged their steeds towards the banks of the Ganga, where they separated from one another: Krps went to Hustinapura; Krtavarman to his own kingdom; Acvatthaman set out for the abode of Vyūsa; "before the sun rose: it was after this that the sons of Pandu encountered Acvatthaman and vanquished him" (XI, 11). Yudhishthira and his brothers set out in order to meet Dhytarashtra, accompanied by Krshna, etc. (x); they met the weeping ladies of the royal house on the way  $(\lambda)$ , and saluted *Dhṛtarāshṭra*, who reluctantly embraced Yudhishthira, and broke an iron statue of Bhima (that had been kept ready by Krshna), mistaking it for Bhīma himself; he then grieved for having slain Bhīma, fell down, and was raised by his charioteer Sanjaya; Krehna enlightened him, and told him not to cherish wrath (XI, 12). Certain maid-servants came and washed Dhytarashtra; then Krshna again addressed him, assuring him that the Pandavas were perfectly innocent (µ); then Dhrtarāshtra embraced Bhima, etc. (v) (XI, 13). Commanded by Dhrtardshtra, the Pāndava brothers with Krehna then proceeded to see Gandhārī, who wished to curse Yudhishthira. The great R. Vyāsa, capable of proceeding everywhere with the fleetness of the wind, and capable of socing the heart of every creature with his spiritual vision, understood her evil intentions, and having cleansed himself by the water of the Ganga, he suddenly appeared, and told her not to be angry with the Pandavas, but remember that she had every day for the eighteen days that battle lasted, when Duryodhana asked her to bless him, said: "Thither goes victory where righteousness is." Gandhart admitted that she and Dhrtardshtra should protect the Pandavas with as much care as Kunti herself protected them, the fault being with Duryodhana, etc. (F); but Bhīma's unfair combat with Duryodhana in the presence of Krahna moved her wrath (XI, 14). Bhima addressed Gandhari, and extenuated his fault in having slain Duryodhana unfairly ("Duryodhana had formerly himself vanquished Yudhishthira unfairly," etc.) (o). Gandhari then blamed Bhims for drinking Duncasana's blood, when Vrehasena had deprived

Nakula of his steeds: Bhima denied that he had really drunk Duhcasana's blood; "Karna knew this well; seeing Nakula deprived by Vrshasens of his steeds, I caused the rejoicing brothers to be filled with dread; when the tresses of Draupadi were seized, I uttered certain words in rage; I dared not leave that vow unaccomplished lest I should be regarded as having swerved from the duties of a kshatriya." Gandhari then inquired after Yudhishthira, who appeared before her and invoked her curses on himself for his sinful slaughter of all her sons: Gandhari's glance (under the cloth that covered her eyes) blasted a nail of Yudhishthira's toe. Arjuna moved away to the seat of Krehna, and also the other Pandavas became restless. Gandhari then comforted the Pandavas and dismissed thom. They then met with their mother Kunti, who wep seeing their many sears. Draupadi wept for her children and Abhimanyu; Kunti consoled her, and so did Gandhar? (mentioning Vidura's predictions) (XI, 15).

Jalasandha, a Magadha king. § 11 (Parvasangr.): I, 2, 535.- § 232 (Svayamvarap.): I, 186, 6992 (present at the svayamvara of Draupadi).- § 328 (Kāmyakavanapr.): III, 36, 1419 (has sided with Duryodhana, or is here the son of Dhrtarashtra meant?).—§ 561 (Yanasandhip.): V, 68ec, 2504 (parthivam, has sided with Duryodhana) .- § 572 (Rathatirathasankhyanap.): V, 167, 5793 (in the army of Duryodhana).-§ 598 (Jayadrathavadhap.): VII, 87., 3112 (do.).—§ 599 (do.): VII, 95, 3511; 97, 3574 (attacked by Bhīmasena); 114, 4454 (°mahāgrāham . . . sainyūrņavam); 115, 4569, 4575, 4576, 4578, 4580, 4582, 4585, 4589, 4590, 4593, 4594, 4597 (J. (Magadha, vv. 4573, 4578, 4583) is slain by Satyaki); 119. 4705; 120. 4766; 141 $\delta \hat{a}$ , 5865 (nihalya- $J^{\circ} m$  . . . Sātyakih); 147, 6355 (nidhanam Kauravya-Joyoh); 150. 6514 (Satyakina hatam). - § 600 (Ghatotkacavadhap.): VII, 158 w. 7036 (mentioned among the slain). - \$ 604 (Karnap.): VIII, 5ζ, 134 (hatah Sūtyakinā).—§ 609 (Calyap.): IX, 2, 76 (had sided with Duryodhana), 90 (hatah, Pauravah?).-§ 611 (do.): IX, 24, 1297 (sc. hate, Paurave?) .-- § 615 (Gadāyuddhap.): IX, 64ce, 3613 (among the slain).—§ 620 (Crāddhap.): XI, 26\beta, 792 (his corpse is burnt).-\& 789 (Putradarcanap.): XV, 320, 877 (among the dead warriors who, summoned by Vyasa, arose from the Ganga). Cf. Magadha.

Jalasandha<sup>2</sup>, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2929 (enumeration). — § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4541 (do.). — § 209 (Drupadaçāsana): I, 138, 5449.—§ 581 (Bhīshmavadhap.): VI, 64<sup>14</sup>, 2837 (among fourteen sons of Dhṛtarāshṭra who attacked Bhīmasena), 2842 (is slain by Bhīmasena).—§ 608 (Karṇap.): VIII, 5188, 2447 (among twenty sons of Dhṛtarāshṭra who attacked Bhīmasena).

Jaleçaya = Civa (1000 names 2).

Jalecvara 1 - Varuna, q.v.

Jalecvara - Civa (1000 names 1).

Jalelā, a mātr. § 615u (Skanda): IX, 460, 2634.

Jaleyu, a son of Raudrāçva. § 150 (Pūruvamç.): I, 94, 3700 (sixth son of Raudrāçva).

Jalodbhava = Civa (1000 names 2).

**Jālya =** Civa (1000 names 1).

Jamadagni, a rshi, the son of Reika and Satyavati and the father of Rāma¹ (Paraçu-Rāma). § 122 (Amçūvat.): I, 66, 2611 (son of Reika), 2612 (father of four sons, among whom Rāma was the youngest), 2613 (the eldest of the 100 sons of Aurva, i.e. Reīka).—§ 191 (Arjuna): I, 123, 4807 (one of the seven rshis(?) present at the birth of Arjuna).—§ 270

(Brahmasabhay.): II, 11, 410 (in the palace of Brahmán).-§ 377 (Dhaumyatirthak.): III, 88, 8337 (vedi Çürpürake tāta Joer mahātmanah | vamyā Pāshāņatīrthā on Punaçcandrā ca): 90, 8387 (performed sacrifices at Palacaka), 8390.— § 395 : At this time (cf. Arjuna Kūrtavīrya, § 394), while Gādhi, the king of Kānyakubja, was dwelling in the wood, there was born to him a beautiful daughter. Satuarati, whom Reika Bhārgara asked in marriage. Gādhi said that, according to a family custom, the bridegroom must give a dowry of 1,000 brown steeds with a single sable car each (so PCR, translates ekatah cyamakarnanam, ef. V, 3740, and Galavacarita). Reika obtained them from Varuna (the spot where the horses appeared was thence named Acvatīrtha) and married Satuavatī in Kanyakubja on the Ganya, the very gods being compunions of the bridegroom (janyāh). Then his father Bhrqu came to see him and his wife, and being pleased with Satyavati, granted her the boon that a son should be born to herself and to her mother, telling her that during their season they should ombrace, her mother an accattha tree and horself an udumbara tree, and eat two pots of rice and milk (caru) which he had prepared, having ransacked the whole universe. Then Bhrgu disappeared. They, however, made an interchange both of the pots and of the trees which they embraced. Knowing this by his divine knowledge, Bhrgu came once more and told Satyarati that she had been deluded by her mother, and that therefore she would give birth to a brahman of kshatriya character (kshatravrtlih) and her mother to a kshatriya of brahman character (brahmanācārah). At her repeated entreaties, however, he granted her that not her son but her grandson should be of that description. The son of Satyavatī was J., who excelled many rshis in Vedic love (Vedadhyayanona), and to whom the whole Dhanurveda appeared spontaneously (pratyabhāt), and likewise the four kinds of weapon (astrāni): 111. 115. 10167.—§ 396: J. devoted himself to the study of the Veda and to penances. He married Ronaka, the daughter of king Prasenajit, and lived with her in his hermitage practising austerities. She gave birth to five sons, of whom Rāma was the youngest. Once when Renukā had been filled with desire, seeing the Marttikarata king Citraratha bathing, together with his wife, J. ordered his sons Rumanvat (the eldest), Syshena, Vasu, and Vicvavasu to kill their mother, but as they refused to do so he cursed them, so that they lost their senses and behaved like beasts and birds. Then he ordered Rama to do it, and he immediately severed her head with an axe, and then prevailed upon J, to grant him that Renukā might be restored to life and not remember that she had been slain, that he himself might not be affected by this sin, that his brothers might recover their former state, and that he himself might be unrivalled on the field of battle and obtain a long life: III, 116, 10183, 10185, 10188.— § 397: Once when the sons of J. had gone out, Arjuna Kartavirya, the lord of the country near the seashore (Anapapatih), came to the hermitage, and, though he was praised by Renuka, he carried away the calf of the homadhenu and pulled down the trees. J. told this to Rama, who then rushed towards Arjuna and cut down his 1,000 arms with his arrows and at last killed him. Then the sons of Arjuna came while Rama was away, and with their arrows killed J., who did not fight, but repeatedly shouted the name of Rama. When they had gone away, Rama returned to the hermitage: III, 116. 10196, 10197. - § 602 (Dronavadhap.): VII, 190 v. 8727.- § 606b (Paraçu-Rāma): VIII, 34, 1583 (Bhargavanam kule jatah, futher of Paragu-Rama).-§ 6386 (Ramop.): XII, 49, 1744 (Bhargavam, son of Reika and Satyavati), 1740 (father of Rama), 1761 (odhenvah . . . vateam), 1765 (slain by the sons of Arjuna Kartavirya; cf. §§ 395-7).-§ 665 (Mokshadh.): XII, 208., 7600 (Roikaeya putrah, one of the rshis of the north).—§ 702 (do.): XII, 293a, 10762 (had praised Vishnu).- § 721b (Viçvāmitrop.): XIII, 4, 245 (his birth; cf. § 395).—§ 733 (Rāmahrada): XIII, 25. 1734 (ogatine labhet, sc. by bathing in Mahahrada).- § 7450 (Cyavana-Kuçikasamv.): XIII, 55, 2912 (Bhrguçardulah, Reika will beget J., who will master the Dhanurveda).— § 750b (Bisastainyop.): XIII, 93a, 4416, (4444), (4464), (4495) (etymology of his name), (4521).-- § 7518 (Capathavidhi): XIII, 94a, †4550, (4571).- § 752b (Chattropanahotpatti): XIII, 95, 4606 (°eç ca samvadam Suryasya ca). (4618); 96, 4629, 4630, (4633), 4636 (terrifies the Sun (Surya), who in order to pacify him gives him an umbrella and a pair of sandals).- § 759 (Anuçāsanik.): XIII, 1068. 5200 (among the rshis who have attained to heaven through observance of fasts).- § 766 (do.): XIII, 127, (6073).-§ 770 (do.): XIII, 151, 7117 (Reikatanayah, one of the gurus of Dhanecvaru in the north) .- § 775 (do.): XIII, 1667, 7670 (Reikaputrah, one of the rahis of the north). § 782o (Arjuna Kārtavīrya): XIV, 29, 823 (father of Rāma). - § 786f (Nakulākhyāna): In former times J. purposed to perform a craddha; his homa-cow came to him, and he milked her himself. Assuming the form of Krodha (anger), Dharma entered the vessel of milk, desirous of putting J. to the test, and spoiled the milk. J. was not enraged. Krodha, in the form of a brahman lady, then said to him that the saying was false that the Bhrgus were wrathful, since he had been subdued by J., and asked his forgiveness. J. said that as the milk had been destined to the Pitrs, Krodha ought to introduce himself to them. Through the curse of the Pitrs, Krodha became a mungoose until he had spoken disrespectfully of Dharma. Then he wandered about to sacrifices and other sacred places, employed in censuring great sacrifices, until he came and censured the horse-sacrifice of Yudhishthira, who was Dharma's self; then he became freed from his curse: XIV, 92, 2887, (2894). Cf. Arcika (V, 3972), Bhargava, Bhargavanandana, Bhrguçardula, Bhrguçreshtha, Bhrguttama, Reikaputra, Reikatanaya.

Jāmadagni, a rshi. § 734 (Anuçāsanik.): XIII. 26a, 1763 (among the rshis who surrounded Bhishma as he lay on his arrow-bed).

Jamadagnisuta = Rāma 1: V, 6057.

Jāmadagnya 1 = Rāma 1, q.v.

Jāmadagnya' - Rumanvat: III, 10180 (Ro).

Jāmadagnyam upākhyāna(m). § 10 (Parvasangr.): I, 2, 332 (? in the enumeration of parvans entered between two parvans of the fifth book of Mhbhr., but not found there: perhaps referring to III, 115-17).

Jambavat, the king of the bears. § 531 (Ramopakhyanap.): III, 280, 16115 (rksharājah).—§ 535 (Sotubandhana): III, 283a, 16276 (came to Rama with 100,000 crores of black bears).- § 541 (Indrajidvadha): III, 2898, 16477.- § 542 (Rāvaņavadha): III, 290a, 16500.

Jāmbavatī, wife of Krehna and mother of Çāmba. § 730 (Anuçasanik.): XIII, 14, 616 (desired to have a son and got Cāmba). - § 793 (Mausalap.): XVI, 7µ, 249 (among the wives of Krshna who after his death ascended his funeral pyre). Cf. Kapîndraputri.

Jambavatīsuta ("the son of Jambavatī") = Camba: III. 10271.

Jāmbavatvāh suta(h) (do.) = Cāmba: III. 670. Jambha', an Asura. § 298 (Dyutap.): II, 62, 2105 (iti sma bhashate Kavyo J'tyage mahasuran).- § 384c (Vishnu): III, 102, 8760 (Asurah, has been slain by Vishnu). - \$ 561c (Krshna Vasudeva): V, 48, †1884 (vegeneva-oaiva, B.-cailam abhihatya Joh, cf. Ekalavya).- § 561d (Nara-Nūrāyanau): V, 49, 1931 (had been slain by Nara (= Arjuna) while about to swallow him). - \$ 589 (Dronabhishekap.): VII. 11. 386 (has been slain by Krshna).—§ 596 (Pratijnap.): VII, 81, 2910 (Indra-Vishna yatha pritau J'vadhakankshinau).-§ 599 (Jayudrathavadhap.): VII, 96, 3561 (yathā Çakra-Joau); 102, 3821 (yathendrena hatah purvam Jo Devasure mrdhe) .- § 605 (Kurnap.): VIII, 13, 516 (yatha Devasure yuddhe Jo-Cakrau mahābalau).—§ 608 (do.): VIII, 65, 3304 (hate mahasure Joe Cakra-Vishnu yathu Guruh); 77, †3863 (om jighamsum pragrhitavajram jayaya Devendram iva); 84. †4280(purā jighāmsur Maghaveva Jom); 88, †4501 (Mahendra-Joav iva). - § 611 (Calyap.): IX, 12, 655 (hatavikranto Jo Vrtrahanā yathā); 20, †1077 (°o yathā Cakrasamāgamād vai nagendram Airavanam Indravahyam, sc. pratyudyayau); 26, 1425 (yadrçam samare purvam Jo-Vasavayoh).—§ 641 (Rajadh.): XII, 985, 3660 (had been slain by Indra). Cf.

Jambha<sup>2</sup>, a Rākshasa. § 537 (Rāma-Rāvaṇayuddha): III, **285**a, 16365 (follower of Rāvaṇa).

Jambhaka, a prince. § 281b (Sahadeva): The son of J. lived on the banks of Carmanvati, and had been spared by Väsudeva in their former hostilities: II, 31, 1111 (\*syātmajam nrpam\*, vanquished by Sahadeva).

Jambū. § 574 i (Jambūkh.): On the south of Nīla and the north of Nishadha there is a huge eternal jambu tree (Eugenia jambolana, rose-apple), named Sudarçana, and adored by Si. and Ca.; it grants every wish, and after it Jambadvipa has its name; the tree is 1,100 yojanas high and touches the very heavens. The circumference of a fruit of that tree measures 2,500 cubits; when ripe the fruit bursts, and pours out a silvery juice which becomes a river, which passes round Meru and comes to the northern Kurus: the drinking of that juice conduces to peace of mind, no thirst is felt ever after, nor decrepitude. On that spot there is found a species of gold, called jumbunada, used for celestial ornaments and like the complexion of indragopaka (cochineal) insects. The men who live there are of the complexion of the morning sun: VI, 7, 273 (°-vrkshah).—§ 757e (Meru): XIII, 102, †4862.

Jambūdvīpa, name of the dvīpa south of Meru, and also of the whole circular central dvīpa. § 354 (Nalopākhyānap.): III, 79, 3066.—§ 574 (Jambūkh.): VI, 1, 9 (°sya maṇḍalaṃ); 65, 207 (beside Meru lie four dvīpas—Bhadrāçva, Ketumāla, Jambudvīpa, and Uttarāḥ Kuravaḥ; J. therefore in this passage cannot design the whole central dvīpa, the centre of which is Meru).—§ 574 (Jambū): VI, 7, 274 (named after the jambū tree Sudarçana).—§ 575b (Çākadvīpa): VI, 11, 409 (i.e. the central dvīpa opp. to Çākadvīpa), 428.—§ 575 (Bhūmip.): VI, 12, 467 (i.e. the central dvīpa).—§ 623 (Rājadh.): XII, 14, 404, 405 (beside Meru lie Jambudvīpa, Krauncadvipa (to the south!), Çākadvīpa (to the east!), and Bhadrāçva (to the north!), cf. VI, 207).—§ 759 (Ānuçāsanik): XIII, 107 , 5338.—§ 785 (Anugītāp.): XIV, 85, 2548. Cf. Jambūkhaṇḍa, Jambuparvata.

Jambuka<sup>1</sup>, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2576.

Jambuka , v. Cambuka.

Jambūka, a warrior of Skanda. § 615u (Skanda): ΙΧ' 45η, 2578.

Jambūkhanda - Jambūdvīpa: VI, 226 (beside Meru), 401 (i.e. the central dvīpa). Cf. next.

Jambūkhaṇḍavinirmāṇa ("the measurement of Jambūkhaṇḍa"). § 10 (Parvasaṅgr.): 1, 2, 337 (°m parra).—§ 11 (do.): 1, 2, 520 (i.e. Jambūkhaṇḍavinirmāṇaparvan).

[Jambūkhandavinirmānaparvan  $({}^{\circ}va)$ ] ("the section relating to the measurement of Jambūkhanda," the 67th of the minor parvans of Mhbhr.; cf. vinirmana). § 574: Janamejaya inquired how the Kurus and the Pundavas and Somakas fought on Kurukshetra. Vaiçampüyana began the description of the battle. The Pandavas occupied the western part, turned towards the east, beyond Samantapañcaka. The force was collected from the whole of Jambudvipa. Yudhishthira and Duryodhana fixed watchwords. Seeing Duryodhana (description), the Pancalas were filled with joy, and blew their conches, etc.; Arjuna and Krshna also blew their conches Devadatta and Pañcajanya, at which the Kurus were alarmed. Various ill omens were beheld. Both parties settled rules and made covenants regarding the different kinds of combat (VI, 1). Vyāsa visited Dhrtarāshtra, and offered to grant him spiritual vision that he might witness the battle. Dhrtarāshtra did not like to see the slaughter of his kinsmen. Vyāra then granted it to Sanjaya, that he might narrate everything to Dhṛtarāshṭra; weapons would not hurt him; he would come out of the battle with life. Vyāsa informed Dhytarashtra of the omens (a), and appealed to him for peace; but Dhrtarashtra urged the disobedience of his sons. Vyāsa enumerated to Dhrtarāshţra the omeus that indicate victory, and recommended negotiation, as victory was uncertain (VI, 2, 3). Then Vulsa departed. Seeing the many hundreds of millions of men that had come together at Kurujungala to lay down their very lives for the sake of the earth, Dhrtarashtra inquired of Sanjaya after the attributes of Earth, and the details about the countries and cities from which they had come. Sanjaya discoursed on the merits of the earth, and the various classes of creatures inhabiting it. Their twenty-four constituents are described as Gayatri (VI, 4). Dhrtarāshtra inquired about the rivers, mountains, and provinces of the earth, and their dimensions. Sanjaya spoke of the five elements and their attributes, earth being the foremost. Then he began the description of the dvipa of Sudarçana (VI, 5). Sanjaya discoursed on the six mountains (varshaparvatah, B.) that extend from the eastern to the western ocean, and are the resort of Si. and Ca.: Himavat, etc. (B), and the varshas between them—Bharata-varsha, etc. (γ); Malyarat, Gandhamadana; Moru (description); the four islands beside Meru-Bhadrūçea, etc. (δ); the bird Sumukha (b); on Moru sport D, G., As., Ra., and Aps., and Brahman, Rudra, and Cakra perform sacrifices; Tumburu, etc. (e), adore the gods with hymns; the seven Rehis and Kacyapa repair thither on every parvan-day (i.e. the day of full moon and that of new moon); upon the summit is Uçanas with the Daityas; the jewels, etc., come from Meru, one-fourth part being enjoyed by Kubera, who gives only one-sixteenth to men. On the northern side of Meru is a forest of karnikāras; there Paçupati (the creator of all things), together with his celestial attendants and Umd, sports, bearing a chain of karnikāra flowers reaching down to his feet, and his three eyes resembling three suns; the Siddhas can behold him, but not persons of wicked conduct; from the summit of that mountain Gangā (o) falls down. On the western side of

south are both of the form of a bow. Amongst these seven varshas that which is further north excels the one to its immediate south in respect of longevity, stature, health, righteousness, pleasure, and profit. The huge mountains of Hemakuta are also called Kaikasa, where Vaicravana (i.e. Kubera) lives in joy with Gh. To the north of Kailasa and near the mountains of Mainaka there is the huge and beautiful mountain Hiranyacraga. Beside this the delightful lake Bindusarus (f), with golden sands. Ra. reside on Himavat, etc. (0). The two dvipas Nagadvipa and Kaçyapadvipa are the two cars of this hare-shaped region; the beautiful mountains of Malaya, having rocks like copper plates, form another part of Jambadvipa, making it resemble a hare (VI, 6). Dhrtarashtra usked Sanjaya about the regions to the north and the east side of Meru, and about the mountains of Sanjaya told about the Uttarakurus (Uttarak Kuravah) (g). East of Moru the foremost region is Bhadraços (h). The jambu tree (i). Malyavat (j) (VI, 7). Dhrtarashtra inquired about the names of all the varshas and mountains. Sanjaya related of Ramanaka, etc. (1). Dhrtarashtra became absorbed in meditation about his sons; then he said: "Time destroys and creates everything; Nara and Narayana, omniscient, destroying all creatures (sarvabhātahrt), the gods call him Vaikuntha, men call him Vishnu" (VI, 8). Dhrtarushtra asked about Bhurata-varsha (k), about which Duryodhana and the Pandavas are so covetous. Sanjaya said that the Pandavas were not covetous about it, but Duryodhana, Cakuni, etc.; then he mentioned in Bharata-varsha, the beloved land of Indra, etc. (aa), inhabited by Aryans and Mlecchas, the mountains-Mahendra, etc. (x); rivers ("all mothers of the universe and productive of great merit")-Ganga, etc. ( $\lambda$ ); countries—Kuru-Pañoālāh, etc. ( $\mu$ ); and countries in the south—Dravidah, etc. (v); the tribes of the north-Mlecchap, etc. (f); and in the east and the north-Çudrābhīrāh, etc. (o) (VI, 9). Dhrtarāshfra inquired about life, strength, etc., in Bharata-varsha, and of Haimavata-varsha and Harivarsha. Sanjaya related of the four yugas-Krta, etc.  $(\pi)$ . The portion that remains of the *Dvāpara* age is smull. Haimavata-varsha is superior to Bharata-varsha, and Harivarsha superior to Haimavata-varsha, in every respect (VI, 10). Jambumarga, a tīrtha. § 358 (Tīrthayātrap.): III, 82, 4082, 4084.—§ 377 (Dhaumyatirthak.): III, 89, 8366 (in the west).-§ 730 w (Narmada): XIII, 25, 1737.-§ 775 (Anuçăsanik.): XIII, 166a, 7650.

Meru is Ketumāla (d), and also Jambūkhanda, Gandhamādana

(e). The last varsha in the north and Bharata's varsha in the

Jambunada, son of the elder Janamejaya. § 154 (Puruvamc.): I, 94, 3745 (fifth son of Janamejaya).

Jāmbūnada(m) saras, a lake. § 565 (Gālavacarita): V. 111, 3843 (on the mountain Uçīrabīja in the north).

Jāmbūnadaparvata, a mountain. § 418 (Tirthayātrāp.): III. 139, †10835 (Indrasya, = Meru, Nil.).

Jambūnadī, a river. § 574f (Bindusaras): VI, 6, 243 (one of the seven streams of Ganga).

Jambunadi, a river. § 574 (Jambūkh.): VI, 9\lambda, 338 (among the rivers of Bharatavarsha).

Jambuparvata. § 575 (Bhūmip.): VI, 11, 405 (ashtādaça sahasrani yojananam viçampats | shatçatani ca parnani vishkambho Jambuparvatah, Nil. takes Jambuparvata - Jambūdvipa, but ought there not to be read Jambuparvanah (gen. from Jambuparvan - Jambükhanda - Jambüdvipa)).

Janadeva (XII, 7883, 7930), v. Janaka.

Janajanmādi - Vishņu (1000 names).

Janaka, one or more Videha kings in Mithilä. § 11 (Parvasangr.): I. 2, 449 (°syādhvare, all. to Ashtāvakrīya (§ 412)).— § 267 (Yamasabhav.): II, S. 330 (in the palace of Yama).-§ 280 (Bhīmasena): II, 30, 1087 (Vaidehakañ ca rajanam, vanquished by Bhimasona on his digvijaya).- § 309 (Āraņyakap.): III, 2, 66 (some clokas sung by him are quoted).— § 370 (Tirthayatrap.): III, 84, 8089 (°eya tu rajarehek kūpaḥ, a tīrtha).—§ 412 (Ashţāvakrīya): III, 132, †10601 (°sya yajñe), †10612, †10618 (yajñam J°sya), †10619 (do.); [133, †10624 (Janakendram)]; 134, †10672 (yajñe Joeya), †10674, †10678, (†10679), 10682, 10684, †10686, †10687 (the events at J.'s sacrifice). - § 425 (Hanumad-Bhimasenasamv.): III, 148, 11207 (sutām Janakarājasya Sītām).— § 480 (Pativratop.): III, 207, 13706 (Mithilam Jona surakshitām), 13728, 13729, 13738 (description of J.'s virtuous rule).—§ 525 (Rūmopūkhyānap.): III, 274, 15880 (Videharūjah, father of Sītā, the wife of Rāma Dācarathi).-§ 551 (Kicakavadhap.): IV, 21, 652 (duhita Joeya, i.e. Sītā).- § 576 (Bhagavadgītāp.): VI, 27, 970 (karmaņaiva hi samsiddhim asthita Joadayah) .- § 623 (Rajadh.): XII, 17, 528 (a gatha sung by him is quoted (v. 529 = v. 6641)).— § 624 (do.): XII, 18, 538 (maundyam ästhitah), 571 (J. adopted the life of a mendicant, his discourse with his wife Kausalyū).--§ 631 (do.): XII, 28, 835 (Vaidehah), (836) (instructed by Açman). - § 641 (do.): XII, 99, 3665 (Maithilah, battle between J. and Pratardana), 3666; [105-6 (Vaidshah, Kshemadarçin's relation to J.)]. — § 655 (Apaddh.): XII, 159a, 5924 (having repressed covetousness, J. attained to heaven).—§ 659 (Mokshadh.): XII, 177, 6600 (pratishthatā mahāranyam Josya niveçanāt, sc. Cuka, cf. §§ 713-14, differently PCR.); 178, 6640 (Videharājena, an itihāsa sung by J. is quoted (v. 6641 = v. 529)).- § 668 (do.): XII, 218, 7881 (Mithiladhipah).-§ 668b (Pancacikhavākya): XII, 218, 7883 (janadovah, Nil. and PCR. Janadeva of Janaka's race), 7898, 7899; 219, 7930 (janadovah), (7931) (instructed by Pañcaçikha).— § 702 (Mokshadh.): XII, 291, 10699 (questioned Parāçara); **297**, (10861), (10870), (10879), (10891), (10895); **299**, 10942 (Mithiladhipah), (10943), 10991 (instructed by Paraçara).—§ 705 (do.): XII, 303, 11120 (Vasishthasya ca samvādam Karāla-Janakasya ca), 11221, 11223 (Karāla-Joh); 306, (11328); 307, 11368; [309, †11504 (Karāla) ([Karāla-] J. is instructed by Vasishtha)].—§ 707 (do.): XII, 311, 11545 (Yājñavalkyasya samvādam J°sya ca), 11546 (Daivarātiķ), (11547); 315, (11648); 319, †11833, †11836 (onrpasya) (J. Daivarāti is instructed by Yājūavalkya).— § 708 (do.): XII, 320, 11839 (Pancaçikhasyeha samvadam Josya ca), 11840 (Vaidshah, discourse with Pancacikha).— § 709b (Sulabha-Janakasamv.): XII, 321, 11854 (°sya samvadam Sulabhayaç oa), 11855 (Maithilo Joo nama Dharmadhvaja iti çrutah), 11860, (11871), 11999 (J.'s discourse with Sulabhā). - § 713 (Çukakṛti): XII, 326, 12220 (Mithileçvaram), 12233 (dharmardjena); 327, 12260, 12265, 12270 (Videharājaḥ), (12274), (12282) (visited by Cuka, whom he instructs). - § 714 (Çukakrtya): XII, 328, 12343 (°rājona). -§ 718b (Unchavettyup.): XII, 366, 13937 (°sya niveçane, Cyavana told the Unchavittyupākhyāna to Nārada).—§ 744 (Anuçasanik.): XIII, 45, 2466 (Sukratuh . . . napta Videhardjasya Josya).- § 761 (do.): XIII, 1158, 5667 (among the princes who abstained from meat during the month of Karttika). - § 775 (do.): XIII, 1667, 7676. - § 782f (Brāhmaṇagitā): The brahman said: King J., who was

desirous of punishing a brahman for an offence, forbade him The brahman then asked to dwell within his dominions. him about the limits of his territories; J.'s understanding at first became clouded, then he said that he failed to find his dominion in the kingdom, in Mithila, and among his own children; "even this body is not mine, or the whole earth is mine, and as much mine as it is of others: do remain as long as you please." Asked by the brahman, he explained how he had come to this result, and got rid of the idea of "mine"; "all my acts are for the sake of the gods, P., Bh., and the guests." The brahman turned out to be Dharma (XIV, 32), who described himself as emancipated, and said that J. would enter his soul (XIV, 33): XIV, 32, 887 (brāhmaņasya samvādam Josya ca), 888, (894), (901), 911.— § 786 (Anugītāp.): XIV, 41a, 2843 (attained to success by making gifts).

Cf. also the following synonyms:-

Aindradyumni: III, 10624. Daivarāti: XII, 11546.

Dharmadhvaja: XII, 11855.

Karāla, Karālajanaka, q.v.

Maithila ("king of Mithila"): III, 10655; XII, 3664, 3665 (J°), 3666 (do.), 3951, †7981, 7983, 11458 (= Karālajanaka), 11484 (do.), 11556 (= J. Daivarāti), 11684 ("sattama"), 11688, 11855 (J°), 11969, 11980, 12013, 12025, 12042.

Mithilādhipa (do.): XII, 7881 (J°), 10942 (do.), 11725 (= J. Daivarāti), 11821 (do.).

Mithilādhipati (do.): XII, 11818 (= J. Daivarāti). Mithileçvara (do.): XII, 11381 (= Karālajanaka), 11709 (= J. Daivarāti), 11859, 11863.

Vaideha, Videharāja, q.v.

Janaka, pl. (°dh), the family of Janaka. § 412 (Ashtāva-krīya): III, 133, †10637 (°dnām varishtha, i.e. Janaka).

Janakanrpa, Janakarāja, v. Janaka.

Janakātmaja = Vasumat : XII, 11518.

Janakātmajā = Sītā, q.v.

Janakendra, v. Janaka.

Jānaki, a prince. § 130 (Amçāvat.): I, 67, 2675 (incarnation of the Asura Vināçanaḥ Candrasya).—§ 554 (Sainyodyogap.): V, 4γ, 83 (among the princes to whom the Pāṇḍavas ought to sond messengers).

Jānakī = Sītā, q.v.

Janamejaya<sup>1</sup>, son of Parikshit and Madravati, and the husband of Vapushtamā; at his snake-sacrifice Vaiçampāyana recited the Mhbhr. for the first time (cf. Janamejaya 10). § 1 (Anukram.): I, 1, 9 (°sya rājarsheḥ sarpasatirs), 20 (rājnah).-§ 4 (do.): I, 1, 97.-§ 10 (Parvasangr.): I, 2, 303 (°sya . . . sattre). — § 12 (Paushyap.): I, 3, ††661 (Pārikshitaḥ), ††663, ††665, ††688, ††671 (together with his brothers Crutasena, Ugrasena, and Bhīmasena, J. is cursed by Saramā).—§ 13 (do.): I, 3, ††673 (Pārikehitaķ), ††675 (do.), ††677, ††680 (gets Somaçravas as his purchita).— § 16 (Veda): I, 3, ††746 (makes Veda his upādhyāya, C. has by error Janameyah).—§ 17 (Uttanka): I, 3, 833 (rājānam), 837 (raja), (†838) (coming to Hastinapura, Uttanka urges J. to burn Takshaka in a snake-sacrifice, reminding him that Takshaka had stung Parikshit dead). - § 25 (Paulomap., Sahasrapad): I, 11, 1012 ( sya yajih 'smin sarpanam himsanam pura), 1014 (rājā).—§ 26 (Āstīksp.): I, 13, 1020 (rājā); 15, 1058 ("sys . . . yayne, the serpents will be burnt there).-§ 29 (Kadrū): I, 20, 1196 (carposatire . . . Joeya rajarsheh Pandaveyaeya, do.).- § 49 (Vasuki): I, 37, 1596 (yajñah . . Josya), 1598; 38, 1623 (Pandaveyah). - § 52 (cf. Astikap.): J., the minor son of Parikshit, is made king and married to Vapushtama, the daughter of the Kaçi king Suvarnavarman: I, 44, 1807 (Kurupraviram). - § 56 (Parikshit): I, 49, 1933 (rajā), (1935), 1937 (rajānam), 1945, (†1951); 50, 1977 (the ministers of J. told him how Parikshit had been stung by Takshaka, and how Takshaka had induced the brahman Küçyapa not to help Parikshit).--§ 57 (cf. Astīkap.): The menial of a brahman who gathered sacrificial fuel in the banyan-tree, which was burnt by Takshaka and revived by Kācyapa, was equally burnt to ashes and revived, and had told to the ministers of J. what had happened between Takshaka and Kaçyapa. J. resolved to avenge his father and Uttanka: I, 50, 1992, 2004, (2007).- § 58 (do.): As there was a snake-sacrifice read of in the Purana, J. caused the preparations for such a sacrifice to be made. When the sacrificial platform was being constructed, the Sūta Lohitāksha, versed in the rules of building, announced that both the soil and the time of the sacrifice foreboded that a brahman would come to prevent the completion of the sacrifice. J. therefore gave orders not to admit anybody without his knowledge (I, 51).- § 59 (Sarpasattra): I, 53, 2041 (Pandaveyasya, description of his snake-sacrifice).—§ 60 (do.): 1, 53, 2054; 54, 2073, 2086, 2093 (°eya tam yajñam, Astika came to the sacrifico).- § 61 (do.): I, 55, †2113 (rājā, Āstīka gratified J.).—§ 62 (do.): I, 56, (†2114), (†2117), (2125), 2126, (†2131), 2135 (J. granted Astīka a boon, and Astika asked that the sacrifice should be stopped). -§ 68 (do.): I, 58, 2167 (rdja), 2175 (Bharstak, thus the sacrifice ceased), 2190 (°eya yajñānte). — § 70 (Adivamçãvatāranap.): I, 59, 2200; 60, 2208 (sarpasattrāya dīkehitam), 2214 (rājarsheḥ), 2215, 2217 (rājarshiḥ), 2221, 2223, (2224) (requested by J. at the snake-sacrifice, Vyasa causes Vaicampayana to tell the history of the dissension between the Kauravas and the Pandavas).—§ 72 (do.): I, 62, (2283) (J. wishes to hear the Mhbhr. in full, Vaicampayana begins his narrative). -§ 84 (do.): I, 64, (2456).—§ 85 (Sambhavap., Amçavat.): I, 65, (2515).—§ 130 (do., do.): I, 67, (2637), (2727).— § 133 (do., Dushyanta): I, 68, (2799); 69, (2814).— § 134 (do., Çakuntalop.): I, 74, 2989.—§ 137 (do., Daksha Pracetasa): I, 75, 3133.—§ 145 (do., Kaca): I, 76, (3183), 3186.- § 149 (do., Yayūti): I, 86, (3540).- § 150 (do., Pūruv.): I, 94, (3691), 3708.—§ 156 (do., do.): I, 95, (3754).-§ 160 (do., do.): I, 95, ††3837 (son of Parikshit and Madravati, husband of Vapushtama, and father of Catanika and Cankukarna).—§ 167 (do., Vicitraviryop.): I. 102, 4096.—§ 172 (do., Anīmāndavyop.): I, 107, (4305).— § 181 (do., Duhçalotpatti): I, 116, (4523).-- § 182 (do., Dhrtarashtraputranamak.): I, 117, (4540). - § 183 (do., Pāṇdu): I, 118, (4558).- § 190 (do., Pāṇdavotpatti): I, 123, 4759.—§ 198 (dc., Çaradvat): I, 130, (5071).—§ 200 (do., Dropa): I, 130, (5100).- \$ 213 (Jatugrhap.): I, 141, (5651).—§ 215 (Bakavadhap.): I, 157, (6103).—§ 216 (Caitrarathap.): I, 165, (6316).—§ 231 (Svayamvarap.): I, 185, 6945, 6953.—§ 245 (Rājyalābhap.): I, 208, (7596). - § 248 (Arjunavanavāsap.): I, 214, 7782.- § 251 (do.): I, 218, 7897, 7900.—§ 252 (Subhadrāharaṇap.): I, 220, 7931.—§ 253 (Haranāharanap.): I, 221, 7986.—§ 255 (Khandavadah., Agniparabhava): I, 223, (8094).—§ 259 (do., Carngakop.): I, 229, (8331); 232, 8428.—§ 271 (Lokapālasabhākhyānap.): II, 12, 512. — 277 (Jarāsandhavadhap.): II, 21, 830.- 279 (Digvijayap., Arjuna): II,

26, (994).—§ 280 (do., Bhīmasena): II, 29, 1069.—§ 282 (do., Sahadeva): II, 31, 1128, (1129).—§ 284 (do., do.): II, 31. 1182.—§ 294 (Dyūtap.): II, 50, (1786).—§ 302 (Anudyūtap.): II, 74, (2452).—§ 308 (Āraņyakap.): III, 1, (1).-§ 310 (do.): III, 3, (143).-§ 331 (Kairātap.): III, 38, (1516).- § 340 (Indralokābhigamanap.): III, 48, (1914).- § 311 (do.): III, 50, (1955).- § 343 (Nalopākhyanap.): III, 52, (2013).- 3 356 (Tirthayatrap.): III, **80.** (3090),  $3096.-\S$  378 (do.): III, **93.** 8486.—§ 392 (do., Mahendrācalagamana): III, 114, 10095.- § 401 (do., Balarama): III, 119, (10237). — § 447 (Nivatakavacayuddhap.): 111, 175, 12300.—§ 448 (Ajagarap.): III, 176, (†12316).--§ 450 (do.): III, 178, (12363).--§ 451 (Märkandeyas.): III, 182, 12554.- § 461 (do., Vämadevacarita): III, 192, (13142) (wanting in B.).- § 512 (Ghoshayātrāp.): III, 236, (†14741); 237, 14795; 239, 14820; 247. (15037).—§ 515 (do., Karnadigvijaya): III, 253. (15208).—§ 518 (Mrgasvapnodbhavap.): III, 258, (15353). - § 521 (Draupadīharanap.): III, 262, (15492) - § 525 (Ramopakhyanap.): III, 273, (15859).- § 546 (Kundalaharanap.): III, 300, (16919).- § 547 (Karna): III, 303, (16998); 310, (†17218).- § 548 (Āraņeyap.): 111, 311, (17221).—§ 549 (Pāṇḍavapraveçap.): IV, 1, (1); 9, †279. - § 550 (Samayapālanap.): IV, 13, (325).- § 551 (Kīcakavadhap.): IV, 14, 374.- § 562 (Bhagavadyanap.): V, 84, (†2995).-§ 565 (Gālavacarita): V, 106, (3714).-§ 570 (Sainyaniryanap.): V, 153, (5188); 157, (5314); 159, (5391). - § 574 (Jambūkh.): VI, 1, (2). - § 589 (Dronavadhap.): VII, 1, (2).-§ 604 (Karnap.): VIII, 1, (18); **4.** 87; **8.** (218).—§ 609 (Calyap.): IX, **1.** (1), 24.—§ 615 (Gadāyuddhap.): IX, 35, (1969).- § 615 (Baladevatīrthayātrā): IX, 35, (2006), (2011), 2063; 36, (2068); 37, 2133, (2157), 2172; **38**, (2186); **39**, (2254); **40**, (2285); **41**, 2336; **42**, (2358); **43**, (2432), 2443; **44**, (2450), 2453; 45, 2580, 2581; 47, (2728), (2744); 48, (2825); **49**, 2843; **50**, 2862, 2872; **51**, (2928); **52**, (2979); **54**, 3035.- § 615 (Gadāyuddhap.): 1X, 55, 3077; 56, 3129; 63, (3503).-§ 617 (Aishikap.): X, 11, 574.-§ 618 (Jalapradanikap.): XI, 9, (246).-§ 637 (Rajadh.): XII, 45, (1532); 47, (1588).-§ 640 (do.): XII, 54, (1925).-§ 658 (Apaddh.): XII, 173, 6456.—§ 695 (Mokshadh.): XII, 285, (10272).- § 717b (Nārāyaņīya): XII, 340, 12998, 13003; 341, 13011, 13012, (13013); 342, (13129); 344, (13316); **348**, (13459); **349**, (13547), (13614), (13627); 350, (13637), (13642); 351, (13713).—§ 776 (Ānuçāsanik.): XIII, 167, (7689).- § 781 (Açvamedhikap.): XIV, 15, (372). — § 782 (Anugītāp.): XIV, 16, (407). — § 784b (Uttanka): XIV, 55, 1596; 56, (1625), 1626, 1628, 1655; 57, 1681; 58, 1725, 1740, 1748, 1749.—§ 785 (Anugītāp.): XIV, 59, (1751); 63, (1871); 66, 1943 (birth of J.'s father Parikshit) .- § 786 (do.): XIV, 90, (2689); 91, (2810); 92, (2846), 2882, (2885).—§ 787 (Āçramavāsap.): XV, 1, (1); 13, 409.—§ 789 (Putradarçanap.): XV, 29, (766), 800; **32**, 873.—§ 790 (do.): XV, **34**, 920, 922; 35, (942), 945, 947, 955 (at the request of J., Vyāsa showed him his father Parikshit, etc.).—§ 791 (do.): XV, 36, (957).-§ 793 (Mausalap.): XVI, 1, (12), (14); 7, 239.-§ 794 (Mahāprasthānikap.): XVII, 1, (1).—§ 795 (Svargārohanap.): XVIII, 1, (1); 5, (148), 172.—§ 795b (do.): Sauti said: Hearing this, at the intervals of the sacrificial rites, king J. became filled with wonder. The sacrificial priests finished the rites. Astīka, having rescued the snakes, became filled with joy. J. gratified all the brahmans with copious presents, then they returned home. J. came back from Takshaçilā to Hāstinapura: XVIII, 5, 178, 181.—
§ 795 (do.): XVIII, 6, (212).

Cf. also the following synonyms:-

Bhārata, Bharataçārdūla, Bharataçreshtha, Bhāratāgrya, Bharatarshabha, Bharatasattama, q.v.

Kaurava, Kauravaçārdūla, Kauravanandana, Kauravendra, Kauravya, q.v.

Kuruçardüla, Kuruçreshtha, Kurüdvaha, Kurukulaçreshtha, Kurukulodvaha, Kurunandana, Kurupravīra, Kurupungavāgraja, Kurusattama, q.v.

Pāṇḍava, Pāṇḍavanandana, Pāṇḍaveya, q.v. Pārikshita ("the son of Parikshit"): I, 10, 366 (sarpasattrona rājānh P°sya), ††661 (J°), ††673 (J°), ††675 (J°), 2016 (rājā), 2050 (sattro P°sya), 2063 (°sya yajānh), †2097, †2098, †2099, †2100, †2101, †2102, †2103, 2136, 2139 (rājā), 2166 (rājāā), 2175 (Pāṇḍaveyasya rājānh), 2331; 1II, †10215; XII, 13311 (rājānh), 13457 (do.).

Paurava, q.v.

Janamejaya, one or more ancient kings. § 5 (Anukram.): I, 1a, 221 bis (in Sanjaya's enumeration of deceased kings).— § 267 (Yamasabhav.): II, 8, 331 (in the palace of Yama).— § 595 (Shodaçarāj., v. Māndhātr): VII, 62a, 2281 (vanquished by Mandhatr) .- § 641 (Rajadh.): XII, 124, 4564 (won the world in the course of three nights). - § 677 (Mokshadh.): XII, 235, 8598 (attained to heaven by giving his body for the sake of a brahman).—§ 723 (Anuçasanik.): XIII, 6, 330 (Cakrasyodgamya caranam prasthito Joh | dvijastrīnām vadham krtvā kim daivena na vāritah).- § 767 (do.): XIII, 137, 6253 (attained to heaven by giving a chariot and kine to a brahman; PCR. connects the first pada Savitrah kundalam divyam with the rest, but Savitra is = Karna; cf. also XII, 8598). The passages quoted here might as well refer to one of the princes mentioned under the headings Janamejaya 4-7.

Janamejaya<sup>3</sup>, a prince, contemporary of the great war.
§ 130 (Amçūvat.): I, 67, 2698 (read with B. J°aḥ, among the kings who were incarnations from the Krodhavaça gaṇa).
— § 554 (Sainyodyogap.): V, 4γ, 79 (among the princes to whom the Pāṇdavas ought to send messengers).

Janamejaya', son of Kuru. § 154 (Pūruv.): I, 94a, 3740 (the fifth son of Kuru and Vāhinī).

Janamejaya<sup>5</sup>, son of the elder Parikshit. § 154 (Pūruv.): 1, **94**γ, 3742 (°ādayaḥ sapta . . . Parīkshito 'bhavan putrāḥ), 3744 (father of the elder Dhṛtarāshṭra, etc.).

Janamejaya, son of Pūru. § 156 (Pūruv.): I, 95, ††3764 (son of Pūru and Kausalyā), ††3765 (husband of Anantā and father of Prācinvat).

Janamejaya<sup>7</sup>, a king of the Nīpas. § 562 (Bhagavadyānap.): V, 74γ, 2729 (Nīpānām J°ḥ, among the vile kings who annihilated their kinsmen and relatives).

Janamejaya<sup>a</sup>, one or more Pāñcāla princes in the army of Yudhishthira. § 592 (Samçaptakavadhap.): VII, 23σ, 998 (Pāñcālānām naravyāghrah, proceeded against Drona, description of his horses).—§ 600 (Ghaṭotkacavadhap.): VII, 158χ, 7008; 167, 7483 (Pāñcālyasya).—§ 601 (Dronavadhap.): VII/ 184α, 8366.—§ 608 (Karnap.): VIII, 48ξ, 2253; 49χ, 2335 (Pāñcālyah); 56ππ, 2756; 73, 3732; 82, †4181, (λ), †4195. Cf. Pāñcālya.

Janamejaya, king of the mountaineers (Pārvatīya). § 604 (Karnap.): VIII, 6, 169 (in the army of Yudhishthira, had

been alain by Durmaukha).

Janamejaya<sup>10</sup>, Förnschit. § 6525 (Indrota-Pārīkschitīya):
XII, 150, 5595, 5596 (Pārtichet, B. has Pāri°), 5600;
151, 5613, (5627), (5634); 152, 5638, 5642, 5673 (J. had slain a brahman, but was instructed by Indrota Çaunaka about the means of cleansing himself; Indrota then assisted J. in his horse-sacrifice. J. here belongs to the past (cf. also Harivamça, vv. 1608 ff.), but seems originally to be identical with Janamejaya<sup>1</sup> (Pārikshita)).

Janamejaya, pl. (°a4). - § 267 (Yamasabhāv.): II, 8, 334 (eighty J.'s in the palace of Yama).

Janana - Vishnu (1000 names).

Jānapadī, an Apsaras. § 198 (Çaradvat): I, 130, 5076 (sent by Indra to tempt Çaradvat).

Janardana - Krshna (Vishnu), q.v.

Janardana, pl. (°a4). § 616 (Sauptikap.): X, 6, 233.

Janardani ("the son of Janardana, i.e. Kṛshṇa") = Pradyumna: III, 723.

Janasthāna, name of a place. § 425 (Hanūmad-Bhīmasaṃv.):
III, 147, 11199 (there Sītā was carried off by Rāvana).—
§ 528 (Rāvanagamana): III, 277, 15986 (°vāsinā, sc. Rāma
Dāçarathi, there Sītā was robbed).—§ 595 (Shodaçarāj.,
v. Rāma Dāçarathi): VII, 59, 2226 (there Rāma slew
Rākshasas), 2241 (do.).—§ 615k (Mahodara): IX, 39, 2256
(the head of a Rākshasa, which Rāma had cut off at J., fell
upon the thigh of Mahodara).—§ 733l (Citrakūṭa): XIII,
25a, 1715 (a tīrtha).

Janecvara - Vishnu (1000 names).

Jangala, pl. (°dħ), a people. § 561 (Yānasandhip.): V, 54, 2127 (Kuravas to sa-J°ūħ).—§ 574 (Jambūkh.): VI, 9μ, 346 (Madreya-J°ūħ), 364. Cf. Kurujāngala, pl.

Jangama = Çiva (1000 names 3)

Janghabandhu, a muni. § 264 (Sabhakriyap.): II, 4a, 111 (among the brahmans who waited upon Yudhishthira when he entered his palace).

Janghāri, a son of Viçvāmitra. § 721δ (Viçvāmitrop.): XIII, 4β, 256.

Janmamrtyujarātiga - Vishņu (1000 names).

Jantu, son of king Somaka. § 408 (Jantūp.): III, 127, 10473, 10475, 10476, 10483, 10488, 10490; 128, 10492, 10498.

Jantupākhyāna(m) ("episode relating to Jantu"). § 11: I, 2, 447.—§ 408 (Tirthay.): Questioned by Yudhishthira, Lomaça said: King Somaka had 100 wives, but was a long time sonless. At last, when he and his wives were old, he got a son Jantu, whom all the wives surrounded with the utmost care. One day whon Jantu had been string by an ant at his hip and cried, Somaka, afraid of losing him, inquired of his rivij if there were a ceremony by which a man might get 100 sons. He was told to sacrifice Jantu and let his wives take a smell of the smoke of his fat; then 100 sons would be born to him, and Jantu himself would be born once more of the same mother, with a mark of gold on his back (III, 127). The sacrifice was performed notwithstanding the screams of the wives, and after ten months 100 sons were born, of whom Jantu was the eldest and most beloved and superior in merit, and had that mark of gold. When the guru and Somaka had died, the purchita was grilled in a terrible held for having performed that sacrifice, and Somaka prevailed upon Dharmardja (who said "one cannot enjoy or suffer for another person's acts") that he should be likewise tormented

for the same period before he entered the blessed regions. Here they (the Pandavas, etc.) spent six nights (III, 128).

Jānujangha, an ancient king. § 6 (Anukram.): I, 1c, 230 (in Nārada's enumeration). — § 775 (Ānuçāsanik.): XIII. 1667, 7684.

Janya = Qiva (1000 names ").

[Japakopakhyana(m)] ("the spisode about the reciter of sacred mantras"). § 6625 (Mokehadh.): A brahman, who was a reciter, conversant with the six Angas, of the Kucika race and son of Pippalada, acquired spiritual insight into the Angas; at the foot of Himwat he was devoted to the Vedas; silently reciting Gayatri, he practised austerities for 1,000 years in order to attain to Brahman. Then Gayatri (Savitri) appeared and granted him the boon that his wish for recitation should go on increasing, and his absorption into meditation (samādhi) be more complete. She added that he should not have to go to hell, thither where great brahmans go, but to the region of Brahman, and that Dharma, etc. (a), would come to him in person. He continued engaged in recitation for 1,000 celestial years. Then Dharma came to him and told him to cast off his body in order to win regions of bliss; but he did not wish to reside in heaven except with his body, but only took pleasure in recitation. Time, Mrtyu, and Yama came and told him the same. The brahman gave them arghya and padya. Ikshvaku, who had set out on a tirthayātrā, came and was given arghya and pādya. The brahman wished to give him something; Ikshvaku, as a kshatriya, would not take anything except battle, but only himself give; at last, however, he asked to be allowed to enjoy the fruits of the brahman's recitations, but when the brahman consented he would not take them, and asked the brahman what those fruits The brahman did not know, as his recitations had never been connected with any special purpose; he told the king that Truth required that he should take them as he had asked for them (the signification of Truth). Dharma and Heaven (Svargah) seconded the brahman. Ikehvaku wished to give his own merits instead, but in vaiu; then Ikshraku agreed to accept half the brahman's merit on the condition that the brahman should take half of his own. but he was refused. At this time two ungainly individuals came there, Virups and Vikrts (afterwards disclosed to be Desire and Wrath) Virapa said that he owed Vikrta the merits of the gift of a cow, but that Fikrts rofused to take repayment (in the form of the merit of having given two kapila cows with calves to an uncharrtti); Vikrta declared that Virupa owed him nothing; they asked lkshraku to decide the question. Ikshruku hesitated; the brahman threatened to curse him. Ikshuaku would give him some drops of water that had fallen upon his hand. Virapa approved of this arrangement, and said that Vikyts really did not owe him anything; "we appealed to thee for thy own sake." Bhishma said that a reciter goes to Brahmán, or Agni, or Sarya. whose attributes he catches stupefied by attachment (ragena); and so also if he goes to Soma, etc. (\$); if, however, he goes to. those regions after having freed himself from attachment, he enters the Supreme and Imperishable, and becomes Brahman (XII, 199). The brahman accepted, worshipped Dharma, etc. (7), and set himself to his recitations again. Asked by Ikshvaku, he agreed that he should go half and half with the king. Indra came there with D., Lp., Sā., Vi., etc. (δ), and said to the brahman and the king that they had attained to success ([sam]siddhah). Those two withdrew their sauses from the objects of the world; fixing Prens, etc. (a), in the

heart, they concentrated the mind in Prana and Apana united together, etc. (description). Brahmán welcomed the fiery flame that had issued from the head of the brahman, saying: "Reciters attain to the same end as the yogine; but as regards reciters, the honour is ordained for them that Brahmán himself shall advance to receive them"; then he once more imparted consciousness into that splendour; the brahman then entered the mouth of Brahmán, and so did the king. The deities rejoiced. Brahmán said that so also would he that reads "the great Smpti" and "the Anusmpti" (i.e. resp. "the six Angas and Manu, etc.," NIL) in this way attain to the same region with Brahmán; and so also he who is devoted to Yoga. Then Brahmán disappeared, and the deities, having honoured Dharma, returned to their respective abodes (XII, 200).

Jarā, a female Rākshasa. § 275 (Rājasūyārambhap.): II, 17, 715 (rākshasī, united the two half-parts of Jarāsandha); 18, 729 (created by Svayambhū and named Grhadevī), 739 (°ayā sandhito yasmāj Jarāsandho bhavatv ayam). — § 600 (Ghatotkacavadhap.): VII, 181, 8224 (in a battle between Jarāsandha and Balarāma, J. (who had united Jarāsandha) was slain together with her sons and relatives).—§ 621 (Rājadh.): XII. 5, 132 (fighting with Jarāsandha, Karna was about to sever the two parts of Jarāsandha's body which had been united by J.). Cf. Grhadevī, Rākshasī.

Jaras, the hunter who wounded Kṛshṇa. § 793 (Mausalap.): XVI, 4, 126, 127, 128 (wounded Kṛshṇa, piercing him at the heel: Kṛshṇa comforted him and ascended to heaven).

Jarasandha', king of the Magadhas, son of Brhadratha. § 4 (Anukram.): I, 1, 129, †153 (Magadhanam varishtham).-§ 130 (Amçavat.): I, 67, 2640 (incurnation of the Asura Vipracitti).- § 282 (Svayamvarap.): I, 186, 7003 (present at the avayamvara of Draupadi).- § 233 (do.): I, 187, 7030. - § 273 (Rājasūyārambhap.): II, 14, 571, 574, 576, 582, 588, 589, 593, 599, 602, 608, 610, 618, 626, 628, 631, 633 (J.'s great might, his allies; many peoples fled from fear of him; Kamsa married the daughters of J., Asti and Prapti, who when he had been slain by Krshna, urged J. to attack the Yadavas, who fled from Mathura to Dvaraka; J. worshipped Civa; the defeated kings he kept enclosed in Girivraja). - § 274 (do.): II, 15, 641, 651 (Barhadrathah), 653, 655, 658, 659 (kept the kings in the temple of Civa in order to sacrifice them, and must be defeated that Yudhishthira might perform his rājasūya); 16, 662, 673.—§ 275 (do.): II, 17, 686, 687 (J.'s birth; the two wives of Brhadratha bore each one-half of a child; the Rākshasī Jarā united the two halves); 18, 739 (because he had been united (sandhitah) by Jaru he was named J.); 19, 756, 757, 758, 760 (after the slaughter of Kamsa, J. hurled a mace toward Mathura).—§ 276 (Jarasandhavadhap.): II, 20, 768, 778, 791 (Krshna, Arjuna, and Bhima set out for Girivraja to slay J.); 21, 808, 815, 818, 819, 821, 821, 829, 835, 837, 839 (receives Krehna, Arjuna, and Bhīma disguised as brahmans); 22, (854), 865, (880), 884, 888 (challenged to fight, J. installed his son Sahadeva as king); 23, 890, 892 (Magadhak), 893, 894, 897, 898, 923, 924 (engaged in a wrestling encounter with Bhimasena); 24, 925, 927, 928, 929, 932 (Bhimasena at lust killed J.), 935 (description of his chariot), 950, 955, 969, 972 (kehine), 975.- § 289 (Arghaharanap.): II, 37, 1360 (had been slain by Krahna (!)).- \$ 290 (Çiçupālavadhap.): 11, 42, 1474, 1475, 1476, 1478 (all. to § 277); 44, 1529 (had been vanquished by Karna in a wrestling encounter and slain (? dehabhedañ ca lambhitah, cf. XII, 132)). - § 307 (Anudvūtap.): II. 81, 2706 (had been alain by Bhīmasena).-§ 315 (Maitreyaçapa): III, 10, 371 (do.).—§ 3175 (Krehna Vasudeva): III, 12, 489 (had been alain by Krshna (!)) .-§ 561 (Yanasandhip.): V, 51, 2055 (Magadhendrens, had subdued the whole earth and had been slain by Bhimasena).-§ 567 (Bhagayadyānap.): V, 130f, 4411 (had been alain by Krshna (!)).- \$ 588 (Bhīshmavadhap.): VI, 122, 5834 (could not vanquish Karna).—§ 589 (Dronabhishekap.): VII, 11, 387 (Kamsah . . . Jona pālitah), 393 (°m . . . Janardanah . . . ghātayām des).—§ 600 (Ghatotkacavadhap.): VII, 180. †8210 (had been slain by Krahna (!)); 181 88, 8213 (do.), 8217, 8220, 8224, 8225, 8227, 8228 (J. hurled a mace against Balarama, who baffled it with his Sthunakarna weapon; the mace fell down on earth and slew the Rakshasi Jara (who had united J.), together with her sons and relatives. Deprived of his mace, J. was afterwards slain by Bhimasena). - 6 621 (Rajadh.): XII, 4e, 113 (present at the svayamvara of the daughter of the Kalinga king Citrangada); 5, 129 (rajā Magadhah, challenged Karna, who in a wrestling encounter vanquished him (? bibheda sandhim dehasya Jaraya çleshitasya hi, v. 132); J. then gave the town Malini to Karna).-\$ 717b (Naravaniya): XII. 340, 12960 (Asurah sphito bhamipalo Girioraje, incarnate as Kṛshṇa Narayapa will slay him). — § 7686 (Kṛshṇa Vāsudeva): XIII, 147, 6889 (Kṛshṇa will vanquish J. and liberate the imprisoned kings). - § 788 (Açramavāsap.): XV, 25, †668 (Magadhādhipasya suta Joa iti crutasya, i.e. the wife of Sahadeva Pandava). Cf. Barhadratha, Magadha, Magadhadhipa, Magadhadhipati, Magadhecvara.

Jarasandha<sup>2</sup>, a son of Dhytarashtra. § 130 (Amçavat.): I, 67, 2735.—§ 182 (Dhytarashtraputranamak.): I, 117, 4548. Jarasandhasuta ("the son of Jarasandha"). § 599 (Jayadrathavadhap.): VII, 125, 5058 (is slain by Drona, — Sahadeva?). Cf. Jārasandhi.

Jarāsandhasutā ("the daughter of Jarāsandha"). § 787 (Açramavāsap.): XV, 14, 24 (i.e. the wife of Sahadeva Pāṇḍava, cf. v. 668).

Jarasandhātmaja ("the son of Jarāsandha") — Sahadeva: II, 962 (S°), 965. Cf. Jārāsandhi.

Jarasandhavadha ("the killing of Jarasandha"). § 10 (Parvasangr.): I, 2, 317 (parva, i.e. Jarasandhavadhaparvan). — § 11 (do.): I, 2, 408 (= do.).

[Jarasandhavadhaparvan] ("the section relating to the killing of Jarasandha," the 23rd of the minor parvans of Mhbhr.; cf. Jarasandhavadha). § 276: As Krshus thought that Jarasandha was incapable of being vanquished in battle even by all the gods and Asuras, but might be vanquished in a personal struggle with bare arms (pranayuddha, PCR.), and as there was in himself policy, in Bhims strength, and in Arjuna ability to protect them, he thought that Jarasandha should be made to challenge Bhims, and Krehns therefore obtained the permission of Yudhishthira that Bhima and Ariung followed him. They set out in the garb of englakes, with Bhims in the van, from the land of the Kurus to the Padmasaras, over Kalakuta, Gandaki, Mahacona, Sadanira (v. 794 runs thus in V.: Gendakiñes Sadanirum Carkaravartiam eva ca), the rivers on the Ekapervataka (? see BR.) and Parva (i.e. Eastern) Koçala (B. has purvame es Koçalan), Mithila, Mala, Carmanvali, Ganga, Cona, towards the east, dressed in garments of kuça-grass (instead of kuçdetracchada V. has Kuçamberahethalam), to the Magadha land. When they came to the mountain of Goraths, they beheld the Magadha town (II, 20).—§ 277: Girioraja is 355 Järäsandhi—Jaratkäru.

surrounded by the five large hills of Veikara, Varaka, Vrshabha, Rehigiri, and Caityaka. It was there that Gautama begat Kakekivat, etc., upon the cadre woman Aucineri, and was visited by the kings of Anga, Vanga, etc. There dwell the Nagas Arbuda, Cakravapin, Svaetika, and Maninaga. Manu had ordered the Magadhas never to be afflicted with drought; Kauciks and Manimat had favoured the country. The Pandavas and Krehna entered the city by breaking down the peak of Caityaka, worshipped by the Barhadrathae and the citizens with perfumes and flower garlands, where Brhadratha had slain the cannibal Rehabha, and made of his hide (māsatālābhih, see BR.; Gaudapātha: māmsanālābhih, Nil.) three drums [which the brothers broke, v. 814, not in V.]. As evil omens had been seen, the purchitas made Jarasendha mount an elephant and carried fire about him (paryagnyakurvan), and he entered upon (dikshilah) a sacrifice with vows (niyamaethah) and fasts (upavasaparah). Krehna, Bhime, and Dhananjays entered the city without weapons in the guise of endtakes, snatched from the flower-vendors the garlands they had exposed for sale, and attired in robes of various colours and decked with garlands and ear-rings they entered the abode of Jarasandha, who welcomed them, and hearing from Krehns that Bhims and Ariuns in consequence of a vow would not speak before night, quartered them in the sacrificial apartments (yajhagare) and retired to the palace (rūjagrham). At midnight he came to them, as he always observed the vow, that as soon as he should hear of the arrival of enatakes, even at midnight, he would immediately come out and grant them an audience. As he questioned them about their strange attire, which was unsuitable for endtakes, and their breaking down the Caityaka peak, and why they would not accept the worship he offered. Krehns gave him some explanations (v. 848 ff.: enātakavratino, rajan! brahmana, kehatriya, viçah viçeehaniyamaç eaisham aviçeshaç oa santy uta | viçeshavamç oa satatam kehattriyah (riyam rechati), and declared that they had come as his foes (II, 21). As Jarasandha said that he did not remember to have injured them, Krokes told him that they were sent by Yudhishthira to set at liberty the princes whom Jerasandha intended to slaughter as a sacrifice to Çiva, because sacrificing human beings to the gods was never used (v. 864); he reminded him of the destruction of Dambhodbhava, Kartavirya, Uttara, and Brhadratha, and challenged him to set free the monarchs or to fight. Jardsendhe chose to fight, and ordered Sahadeva to be installed on the throne. Then he thought of his generals Kauciks and Citrasens, who had formerly been Hames and Dimbhaks. Krekna, remembering that, according to the command of Brahman, Jardeandha was not to be slain by him or by the Madhus, did not himself desire to slay him (II, 22). Jardsandha having chosen to fight with Bhima, the purchits brought pigment, garlands, etc., and propitiatory ceremonies (krtasvastyayanak) were performed by a brahman; and likewise Bhima, having consulted with Krshaa, had propitistory ceremonies pronounced (krtasvastyayanak). When Jarosandha had taken off his grown and arranged his hair, they fought with their clenched fists as their only weapons. The combat began at the first day of the month Karttika, and lasted, without intermission or food, till the thirteenth; on the fourteenth night Jerasandha desisted from fatigue, and Kreine obscurely intimated that he should now be killed (II, 23). At the instigation of Krehns, Bhims threw Jardsandha into the air a hundred times, pressed his knee against his backbone and broke his body in two with

a terrible roar, so that the citizens became dumb with terror and many women were prematurely delivered. Leaving the lifeless body at the palace gate, they went out of the town riding on Jardsandha's celestial chariot, which Krehna caused to be made ready, it being adorned with a celestial flagstaff and incapable of being vanquished by any king, upon which Indra and Vishnu had fought in the battle about Taraka, riding upon which Indra had slain ninety-nine (navatir nava) Danaras, which had been obtained by king Vasu from Vasava (i.e. Indra), from Vasu by Brhadratha, and from him by Jardsandha. And Krshna thought of Garuda, who sat upon the chariot along with the frightfully roaring creatures on its flagstaff. Krshna then released his relatives and ordered them to assist Yudhishthira at his rajasuya. Stopping on a level plain outside the town, he was adored by the citizens, and he installed Sahadeva, the son of Jardsandha, in the sovereignty of the Magadhas. Then they arrived at Indraprastha. Thereupon Krahna, having taken leave of Yudhishthira, etc., set out for his own city, riding upon that same celestial chariot that had been given to him by Yudhishthira, the Pandavas having circumambulated him (pradakshinam akurvanta) (II, 24)

Jārāsandhi ("the son of Jarāsandha") - Sahadeva or Jayatsena. § 277 (Jarāsandhavadhap.): II, 22, 966 (i.e. Sahadeva, is anointed as king).- § 280 (Bhimasena): II, 30, 1092 (is vanquished by Bhīmasena on his digvijaya).- § 555 (Sainyodyogap.): V, 197, 577 (Jayatsenah, joined Yudhishthira).- § 561 (Yanasandhip.): V, 507, 2014 (A Sahadevo Jayatsenaç ca tav ubhau, do.); 57£, 2239 (Magadhah, do.).—§ 578 (Bhīshmavadhap.): VI, 480, 1926 (in the army of Duryodhana) .- § 599 (Jayadruthavadhap.): VII, 125. 5061 (is slain by Drona).—§ 604 (Karnap.): VIII, 57, 120 (Jayatsenah, had been slain by Abhimanyu); 7, †207 (in the army of Duryodhana).- § 789 (Putradarcanap.): XV, 320, 877 (among the dead warriors who, summoned by Vyasa, arose from the Gangā). Cf. Jarāsandhasuta, Jarāsandhātmaja. Jaratkaru 1, a rshi, husband of Jaratkaru and father of Astika. § 26 (cf. Astikap.): Sauti said: The ascetic J., when going about and practising religious austerities, one day saw his ancestors, the Yayavaras, hanging, heads down, in a great hole by a rope of virage fibres, which was eaten into on all sides by a rat; he was told that it was because he had no offspring. He then promised to marry, if he might get a wife of the same name as his own, and who would be given to him in charity (I, 13). At last he married Jaratkaru, the sister of Vasuki, the king of serpents (I, 14), who intended by this marriage to neutralize the curse inflicted on the serpents by their mother (Kadrū, q.v.). Having begotten Astika, J. ascended to heaven together with his ancestors (I, 15): I, 13, 1029 (Ydydvarandm pravarah), 1034, 1087, (1041), 1041, 1045; **14,** 1054, 1055, 1056; **15,** 1067, 1068. - § 49 (Vāsuki): I, 38, 1633, 1634, 1635 (it had been destined by Brahmán that J. should marry Väsuki's sister Jaratkāru and beget Āstīka on her); 39, 1650, 1653, 1654. - § 50 (cf. Astikap.): Etymology of the name J. (jareti kehayam ahur vai, darunam karusamihilam | çariram karu tasyāsīt tat sa dhīmāk chanaih ganaih | kehapayām āsa tīvreņa tapaed . . . Vasuker bhagint tatha): I, 40, 1655, 1656.-§ 51 (Parikshit): I, 40, 1661 (rekim).—§ 53 (cf. Astikap.): The story of J. repeated (cf. § 26) and somewhat enlarged: I, 45, 1813, 1831 (Veda-Vedangaparagak), 1839, 1843; 46. 1846, (1847), 1848, (1850), 1864; 47, 1869 (rahim), 1872, 1875.—§ 54 (cf. Astikap.): One day J., sleeping on the lap of his wife when the sun was setting, was awakened by her, lest the twilight should pass away without his prayers being said. J. felt insulted, as he believed that the sun had no power to set in the usual time if he was asleep. He therefore left her and again began to practise austerities: I, 47, 1882, 1891, 1897, 1901, 1911.—§ 60 (Sarpasattra): I, 53, 2064; 54, 2079.—§ 68 (Āstīka): I, 58, 2189 (yo Jound jatah Jaratkūrau, i.e. Āstīka).—§ 565 (Gūlavacarita): V, 117, 3975 (rome . . . yathā . . . Jour Jaratkūrvūm).

Jaratkāru, sister of Vāsuki, the king of serpents, wife of Jaratkāru, and mother of Āstīka. § 26 (Jaratkāru): I, 14, 1056 (given in marriage to Jaratkāru). — § 49 (Vūsuki): I, 38, 1637 (Vūsukeh sarrarājasya...svasā), 1639; 39, 1642.—§ 50 (Jaratkāru): I, 40, 1658.—§ 54 (do.): I, 47, 1888, 1895, 1901, 1909 (offends her husband by awaking him).—§ 55 (Āstīka): I, 48, 1912, 1919, (1920) (relates to Vūsuki the departure of her husband, and that he had suid that she should give birth to a son).—§ 60 (Sarpasattra): I, 54, 2067 (bhujangamā), 2070 (bhaginī nāgarājasya), (2071), 2079 (related to her son Āstīka the curse of the serpents and their hope that he should deliver them).—§ 68 (Āstīka): I, 58, 2189 (v. Jaratkūru¹).—§ 565 (Gālavacarita): V, 117, 3975 (v. Jaratkūru¹).

**Jaratkārusuta** ("the son of Jaratkāru") =  $\hat{A}$ stīka: XV, 948 (A°).

Jarayu, a mutr. § 615u (Skanda): IX, 480, 2637.

Jarayujah (pl.) = Çiva (1000 names').

Jaritā, a çūrngikā, wife of Mandapūla. § 259 (Çārngakop.):
 I, 229, 8346 (çūrngikām), 8349; 230, 8365 (8366), (8379);
 231, (8386), (8390), (8396); 233, 8441, 8445, 8449, 8452.

Jaritāri, the eldest son of Mandapālu and Jaritā. § 259 (Qārngal.op.): I, 230, 8372; 231, 8403; 232, (8404), (8410); 233, 8434.

Jarjarānanā, a mātr. § 615u (Skanda): IX, 460, 2637. Jartika, pl. (°āḥ), a tribe of the Būhīkus. § 607 (Karnap.): VIII, 44, 2033 (°ā nāma Bāhīkūḥ).

Järüthī (name of a city, Nil.). § 3176 (Krshna Väsudeva): III, 12, 489 (at J. Krshna slew Ahvrti, etc.).

Jatādhara', a warrior of Skanda. § 615u (Škanda): ΙΧ, 45η, 2563.

Jațădhara - Çiva: III, 1625; XIII, 1241 (1000 names ). Jatălikă, a mătr. § 615u (Skanda): IX, 480, 2641.

Jatāsura<sup>1</sup>, a Rākshasa. § 11 (Parvasangr.): I, 2, 455 (\*\*oya ca vadho Bākshasasya).—§ 435 (Jaṭāsuravadhap.): III, 157, 11455, 11521 (J. carries away Draupadī, the three Pāṇḍavas and their arms, but is checked and slain by Bhīmasena).—§ 551 (Kīcakavadhap.): IV, 21, 685 (all. to § 435).—§ 555 (Sainyodyogap.): V, 8, 223 (do.).—§ 600 (Ghaṭotkacavadhap.): VII, 174, 7850 (Rākshasāgryaḥ, the father of Alambusha).—§ 623 (Rājadh.): XII, 16, 501 (all. to § 435).—§ 779 (Açvamedhikap.): XIV, 12a, 324 (do.). Cf. Rakshasa, Rākshasa.

Jatāsura<sup>3</sup>, a prince. § 264 (Sabhākriyāp.): II, 4β, 119 (in the palace of Yudhishthira).

Jatasurasuta ("the son of Jatasura") - Alambusha: VII,

Jatāsuravadha(h) ("the killing of Jatāsura"). § 10 (Parvasangr.): I, 2, 322 ("aḥ parva, i.e. Jatāsuravadha-parvan).

[Jatasuravadhaparvan] ("the section treating of the killing of Jatasura," being the 37th of the minor parvans of Mhbhr.). (Cf. Jatasuravadha.) § 435: One day, after the Rakshasse with Ghapothess had departed, while Bhins was

a-hunting, and Longca and the other rabis had gone away to bathe and collect flowers, the Rakshess Jatasurs, who had followed Yudhishthirs in the guise of a brahman versed in all the castras, with the object of possessing himself of the arms of the Pandaoas and of Draupadi, began to fiee away with the arms and Draupadi and the three Pandavas. Sahadeva extricated himself, and snatching the sword Kaucika, he began to call Bhimasens. Yudhishthirs reproached him, saying that the Rakshasas are the root of virtue and know virtue (dharmam) best, and that the Rūkshasas, gods, Pitrs, Siddhas, Rehis, Gandharvas, etc., depend for their lives on men, etc. Yudhishthira then made himself ponderous. Sahadeva was about to attack the Rukehasa, when Bhima appeared mace in hand. The Rakshasa set them down, and he and Bhima began to fight with trees, like Valin and Sugriva, and then with rocks, and at last by wrestling, till Bhima, having dealt a blow on the neck of the Rakshasa, lifted him up, and dashed him on the ground and severed his head from his body, and then presented himself before Yudhishthira (III, 157).

Jāṭāsuri ("the son of Jaṭāsura") = Alambusha: VII, 7856, 7865, 7868, 7869.

Jātavedas - Agni, q.v.

Jātavedasī = Durgā (Umū): VI, 802.

Jatāyu(s), a vulture, brother of Sampāti. § 128 (Amçūvat.):

I, 66, 2634 (°usham, son of Aruna and Çyenī, and brother of Sampāti). § 525 (Rūmopūkhyūnap.): III, 275, 15873 (grdhram J°usham, had been slain by Rūvana, cf. § 530).—
§ 529 (Sitāharana): III, 278, 16043 (grdhro J°uh).—§ 530 (Viçvūvasumokshana): III, 279, 16015 (sakhā Daçarathasydsij J°r Arunātmajah | grdhrarājo mahāvīrah Sampātir yasya sodarah, tried to deliver Sītā, but was slain by Rāvana).—
§ 534 (Hanūmatpratyūgamana): III, 282, 16242 (grdhrasya J°oh), 16244 (°oh), 16246 (°ushah, c.: once J. and his elder brother Sampāti, competing with each other, flew towards the sun; Sampāti's wings were burnt, but those of J. not), 16249.

**Jathara**, pl. (°ab, a people). § 574 (Jambūkh.): VI,  $9\mu$ , 350 (in Bhūratavarsha).

Jāthara<sup>1</sup>, a warrior of Skanda. § 615# (Skanda): IX, 457, 2564.

Jāthara = Sūrya (the Sun): III, 149 (agnih).

**Jațila** = Çiva, q.v. (add. XIII, 981, 6386).

Jatila, a female descendant of Gotama. § 237 (Vaivāhikap.):

 1, 196, 7265 (Gautamī, in the Purāņas it is related that she married seven rehis). Cf. Gautamī.

Jatin ' - Civa, q.v.

Jatin , a warrior of Skanda. § 615# (Skanda): IX, 457, 2563.

Jātismara, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8106 (by bathing there one jātismarateam apnots).

Jätismarahrada, a tirtha. § 370 (Tirthayātrāp.): III, 85, 8180.

[Jatugrhaparvan] ("the section relating to the lac-house," the 8th of the minor parvans of Mhbhr.). (Cf. Jatuyeçmä-khya[m parva].) § 213: Vaiçampäyana briefly related the plan of Saubala, Duryodhana, Dukçāsana, Karņa, and Dhṛtarāshtra to burn the Pānāsasa and Kuntī in a lac-house, and their escape. Asked by Janamejaya, he then began to relate it more fully. The Pānāsasa īrustrated all the plans of murglering them laid by Duryodhana, etc., without speaking of them, in obedience to the counsels of Vidura. People began to speak in all public places of installing Yudhichthira

on the throne instead of Dhriardehtra. Duryodhana represented to Dhrtarashtra that this would for ever exclude himself and his brothers from the throne (I, 141). Duryodhana, Karna, Cakuni, and Duncasana held a consultation together, and Duryodhana prevailed upon Dhrtarashtra to exile the Pandavas to Varanavata ("Acvatthaman is on my side; with him follow Drong and Krpa; Vidura is dependent on us for his means of life, though he is covertly with the foe") (I, 142). Duryodhana and his brothers begun gradually to win over the people to their side by grants of wealth and honours, while Dhytardshira suggested to the Pandavas to visit the festival of Pacupati at Varanavata. Fully understanding the motives of Dhrtarashtra, Yudhishthira let Bhishma, Vidura, Drona, Bahlika, Somadatta, Krpa, Acvatthaman, Bhuricravas, Gundhurt, etc., give thom their benedictions, and the Pandaras having performed propitiatory rites in order to obtain the kingdom, set out for Varanavata (I, 143). Duryodhana prevailed upon Purocana to reach Varanavata that very day upon a swift chariot, and to construct a house of inflammable materials and burn the Pāņdavas and Kuntī (I, 144). The people, who were distressed by the departure of the Pandaras, and angry with Dhrtardshfra, were calmed by Yudhishthira. Vidura, in obscure words (cf. Mlecchavācā, v. 5803), warned Yudhishthira, who explained the meaning to Kunti. They set out on the 8th day of the month of Phalguna when Rohini was ascendent (I, 145). They were received with great honours by the citizens of Varanavata and installed by Purocana first in a palace that had been built for them, and after ten days in the lac-house called Civa (Civakhyam). Yudhishfhira scented the smell of fat, etc., and told it to Bhims, but resolved to seem unsuspicious (I. 146). A miner, sent by Vidura, told Yudhishthira that Purocana would put fire to the house on the fourteenth night of the dark lunation, and made a large subterranean passage (I, 147). They lived there for a year. Then on a certain night Kuntl fed a large number of brahmans; and there came also a Nishada woman with her five sons, who became intoxicated and lay down in the house to sleep. The Pandavas then set fire to the house and burnt Purocana and the Nishadas, while they themselves escaped through the subterranean passage and fled in haste, Bhīma carrying his mother and brothers (cf. III, v. 546 foll.). The citizens thought they had been burnt to death (I, 148). A person sent by Vidura took the Pandavas and Kunti to the other side of the Ganga in a boat (I, 149). The miner had covered the hole he had dug with ashes, and the townspeople thought that the Nishada woman with her five sons were Kunti and the Pandavas, and sent to Dhriarashira to inform him that they had been burnt to death together with Purocana. Dhrtarachtra wept in deep sorrow, and caused the funeral rites to be performed. Meanwhile the Pandavas having proceed the Ganga proceeded in the darkness to the south and reached a dense forest. Yudhishing then prevailed upon Bhims to carry Kunti and his brothers (I, 150). The motion of Bhims's legs raised a wind like that of the months of Cuer and Cubra, while he trod down the trees and swam across streams. Towards evening they sat down in a terrible forest under a banyan-tree. Kunti was thirsty, and Bhime proceeded to a pool at a distance of a gasyati, and brought water by soaking his upper garments. When he found them alceping from fatigue, he lamented that Yudhuhfhira would not yet allow him to alay Duryodhana, etc., and sat there awake keeping watch over them (I, 151).

Jātūkarņa, a rehi. § 264 (Sabhākriyšp.): II, 4a, 109 (in the palace of Yudhishthira).

Jatuveçmākhya ("numed from the lac-house," sc. parva). § 11 (Parvasungr.): I, 2, 361 (i.e. Jatugrhaparvan).

Jāvāli, v. Jābāli.

Javana, a warrior of Skunda. § 615u (Skanda): IX, 45,

Jaya<sup>1</sup>, a son of Dhṛtarāshṭra, or an adherent of Duryodhana. § 83 (Ādivaṃçāvatāraṇa): I, 63a, 2448 (enumeration of eleven sons of Dhṛtarāshṭra who were mahārathas).—§ 298 (Dyūtap.): II, 58, †2004.—§ 552 (Gohnraṇap.): IV, 54, 1666 (attacks Arjuna).—§ 561 (Yānasandhip.): V, 587, 2301.—§ 576 (Bhagāvadgītāp.): VI, 18δ, 687; 20, †752.—§ 578 (Bhīshmavadhap.): VI, 44a, 1653.—§ 583 (do.): VI, 77κ, 3343.—§ 592 (Saṃçaptakavadhap.): VII, 20η, 804; 25, 1108 (son of Dhṛtarāshṭru).—§ 596 (Pratijūūp.): VII, 74β, 2628.—§ 598 (Jayadrathavadhap.): VII, 85β, 3036.—§ 599 (do.): VII, 91a, 3253; 135φφ, 5564 (son of Dhṛtarāshṭra).—§ 600 (Ghaṭotkacavadhap.): VII, 156π, 6851; 158ψ, 7030, (ω), 7036.—§ 604: VIII, 7, †207.

Jaya. ("victory"), a god. § 258 (Khāṇḍavadahanap.): I, 227, 8266 (armed with a mace J. partook in the encounter between the gods and Arjuna and Kṛshṇa). Cf. Jayanta.

Jaya<sup>3</sup>, an ancient king. § 267 (Yamasabhāv.): II, **8, 326** (in the pulace of Yama).

Jaya = Sūrya: 111, 154 (only C., B. has Cayah).

Jaya - Arjuna, q.v.

Jaya. (one of the occult names which Yudhishthira gave to the Pundavas). § 549 (Pandavapraveçap.): IV, 5, 176.—
§ 551 (Kīcakavadhap.): IV, 23a, 804.

Jaya, a serpent. § 564 (Mātalīyop.): V, 1037, 3632.—
§ 615n (Skunda): IX, 45, 2554 (given to Skanda by Vāsuki).

Jaya, a Pandava warrior. § 600 (Ghatotkacavadhap.): VII, 156. 6911 (is slain by Acvatthaman).

Jaya, a Pancala prince. § 608 (Karnap.): VIII, 56, 2735 (fights with Karna).

Jaya 10 ("Victory," personif.). § 615μ (Skanda): ΙΧ, 46μ, 2682.

 $\mathbf{Jaya}^{11} = \text{Civa (1000 names')}.$ 

Java 12 - Vishņu (1000 names).

Jaya.<sup>13</sup>, name of a muhūrta. § 554 (Sainyodyogap.): V, 6, 125 (muhūrtona).

Jaya. ("victory"), said of the Mhbhr.: I, 2302 (jaye nāmetihāso 'yam); XVIII, 194 (do.). Cf. ulso the introductory cloka of the single books (Nārāyanam namaskrtya Naraā caiva narottamam | devīm Sarasvatīā caiva tate jayam udīrayet), and XVIII, 232 (do.).—Do., said of the episode Vidulāputrānuçāsana: V, 4639 (jayo nāmetihāso 'yam).

**Jayā** - Durgā (Umā): IV, 194; VI, 798;

Jayāçva, a Pāṇḍava warrior. § 600 (Ghatotkacavadhap.): VII, 158x, 7012 (brother of Virāṭa?).

Jayadbala (one of the occult names which Yudhishthira gave to the Pāṇḍavas): § 549 (Pāṇḍavapr.): IV, 5, 176.—
§ 551 (Kicakavadhap.): IV, 23a, 804.

Jayadharman, a Kuru warrior. § 600 (Ghatotkacavadhap.): VII, 156s, 6852.

Jayadratha., king of the Sindhus, son of Vrddhakahatra. § 11 (Parvasangr.): I, 2, 473, 532, 533.—§ 130 (Amçāvat.): I, 67, 2745 (married Duhçalā, the daughter of Dhṛtarāshṭra).
—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4557 (do.).—
§ 232 (Svayamvarap.): I, 186, 7001 (present at the

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svavamvara of Draupadi).—\$ 287 (Rajasūvikap.): II, 34, 1267 (Saindhavah, came to the rajasuya of Yudhishthira, C. has by error Draya°). - \$ 288 (do.): II, 35, 1293 (do.). - \$ 290 (Cicupalavadhap.): II, 44a, 1534.—§ 298 (Dyūtap.): II, 58, 2017 (present at the gambling). - 5 522 (Draupadiharanap.): III, 264, 15581 (rājā Sindhanam Varddhakehatrih); 265, †15599 (Sauvirarajah); 267, 15618, (15631); 268, (†15648), †15662, 15664; 269, †15683, †15693; 270, †15696; 271, 15747 (Sindhurdjah), 15750, 15751, 15752 (J. sees Draupadi and carries her off, but is overtaken by the Pandavas; after a battle J. took to flight). - § 523 (Jayadrathavimokshanap.): III, 272, 15777, 15788, 15791, 15796, 15800 (J. is seized by Bhimasena, but set free again). - § 524 (do.): III, 272, (15804), 15858 (gratified Civa, who granted him the boon that he might vanquish the Pandavas, except Arjuna). - § 525 (Ramopākhyānap.): III, 273, 15860 (vinirjitya Jom), 15867 (all. to § 522).- § 544 (Yudhishthirāçvāsa): III, 292. 16611 (do.). - § 545 (Putivratamahatınyap.): III, 293, 16617 ("ena hrta, sc. Draupadi, all. to § 522). - § 551 (Kīcakavadhap.): IV, 21, 686 (on tathaira tram ajaishih, sc. Bhimasena, all. to § 523).—§ 555 (Sainyodyogap.): V, 198, 588 (came with one akshauhini of Sindhus and Sauviras to Duryodhana). — § 561 (Yānasandhip.): V, 47a, 1796; 55λ, 2186 (Sindhurājaḥ), (ν), 2206; 57ξ, 2246 (assigned to Arjuna as his match in the battle),  $(\pi)$ , 2268,  $(\sigma)$ , 2290; 62ββ, †2426; [66ee, 2504 (Saindhavam)].- § 562 (Bhagavadyanap.): V, 927. 3284; [95v, 3103 (Saindhavah)] -§ 567 (do.): V, 1248, 4171.—§ 569 (do.): V, 142e, 4824; 144, 4890. — § 570 (Sainyaniryāņap.): V, 1550, 5274 (Saindharam, commander of one akshauhini of Duryodhana's army).- \$ 571 (Ulūkadūtāgamanap.): V, 160, †5532 (°ādrim, sc. purushodadhim, i.e. the army of Duryodhana); 161, †5575 (do.); [164e, 5708 (Saindhavaya, Satyaki is pitted against J.)]. - [§ 572 (Rathatirathasankhyanap.): V, 165, 5743 (Sindhurajah, equal to two rathes, all. to §§ 522, 523)].-§ 573 (Ambopākhyānap.): V, 195e, 7608 (Saindhavah, in the army of Duryodhana). — § 576 (Bhagavadgītāp.): VI, 16a, 622 (commander of one akshauhini of Duryodhana's army); 17, 665 (on his standard there was a boar of silver); 25., 837; 35, †1280.—§ 578 (Bhishmavadhap.): VI, 45. 1728 (Saindhavam, fought with Drupada); 500, 2070. § 580 (do.): VI, 568, 2407 (in the neck of Bhishma's gārudavyūha); 57., 2452 (Saindhavah); 59 n., †2583. --§ 581 (do.): VI, 60a, †2652; 65, 2910.—§ 582 (do.): VI, 71 10 y, 3133, [3138 (Saindhaoah, fought with Bhimasena). - § 583 (do.): VI, 764, 3329; 7913, 3469 (attacked Bhimasena).—§ 584 (do.): VI, 85<sup>7</sup>, †3762, †3782 (fought with Bhimasena). - § 585 (do.): VI, 92x, 4118, [4134 (Sindhurajfah . . . varaham (B. va°) evarnabhushitam)]; [94w, 4195 (Saindhavah)].-[§ 586 (do.): VI, 99a, 4501 (Saindhavah, in the van of Bhishma's earvatobhadra array); 1007, 4545 (Saindhavam). ]- § 587 (do.): VI, 1088, 5050 (Saindhavam); 113, 5210 (Saindhavah), 5250 (pierced by Bhimasena); 114 x, 5292 (Saindhavam, pierced by Arjuna), 5295 (pierces Arjuna and Bhimasena), 5309 (Saindhavak); 115. 5362 (Vrddhakshatrasya dayadam, attacked by Virāţa), [116, 5417 (Saindhavah, encounter with Virata]; 1190. 5583 (Saindhavah).-[§ 589 (Dronabhishekap.): VII, 77, 179 (Saindhavah).]-§ 590 (do.): VII, 14, 556, 560, 570 (is vanquished by Abhimanyu).—§ 592 (Samçaptakavadhap.): VII, 20, 804 (in Drona's garudavyūha); [25, 1074 (Scindhered, fought with Kahatravarman)]; 320, 1410, (ee), 1441; [34, 1503 (Sindhurðjah), 1505 (Sindhurðjaeya)]. -§ 593 (Abhimanyuvadhap.): VII. **42**, 1747 (*Saindhavasya* putrah), 1755, 1756 (Sindhurājah), 1758 (had obtained the boon from Civa that he should check the four Pandavas, cf. § 524); [43 (vanquishes the Pandavas)].—§ 594 (do.): VII, 52, 2007 (Saindhavens, J. had prevented the Pandavas from rescuing Abhimanyu).- \$ 596 (Pratijnap.): VII, 73, 2574 (Saindhavako rājā, do.), 2586, 2587, 2588, 2595, 2597, 2600, 2603, 2605 (Arjuna promises to slay J.); 74, 2613; 75, 2657, 2674, 2676 (six of the Kuru chariot-warriors promise to protect J.); 76, 2680, 2702; [77, 2728 (Saindhave bālaghītakah), 2725 (Saindhavasya)]; 79, 2796, 2797, 2800; 80, 2830, 2839.- 5 598 (Jayadrathavadhap.): VII, 87. 3097, 3102 (Sindhurājaķ), 3104 (description of his horses), (i) 3114.- § 599 (do.): VII, 91, 3223, 3251 (Bibhateur J°vadhotenkah), 3260; 94, 3414, 3416, 3425; 100, 3749, 3759; 101, 3777, 3792, 3793; 103, 3883; 104µ, 3894, 3912, 3917 (pierced Arjuna); 105 v, 3946 (on the top of the standard of J. there was a silver boar, decked with golden garlands and of the splendour of white crystal (read ihvajagre 'lohitarkabho, with B.)), 3961; 110, 4209; 111, 1216, 4249, 4250, 4254; 112, 4300, 4302; 124, 4979, 1985; 128, 5264; 137ww, 5629; 141, 5872; [143KKK, 6005 (Saindhavena)]; 145, 6057, 6061, 6065, †6066, 6072, 6074, 6076; **146**, 6196, 6200, 6205, 6222, 6229, 6230 (Arjuna vanquishes all the protectors of Jayadratha).—§ 599g (Vrddhakshatra): VII, 146, 6259, 6265 (Vrddhakshatra, the father of J., had pronounced the curse that the head of that person who would cause the head of J. to fall to the earth should break into pieces).—§ 599 (Jayadrathavadhap.): VII. 146, 6267, 6286 (Arjuna cut off the head of J., Krahna caused it to fall on the lap of Vrddhakshatra, from there it fell on the earth; according to the curse the head of Vrddhukshutra broke to pieces); 148, †6445 (hatam); 149 $\psi\psi\psi$ , 6475; 150 $\alpha^1$ , 6501 (hatah), ( $\beta^1$ ), 6507 (do.); 6526 (do.); 1528, 6580. — § 600 (Ghatotkacavadhap.): VII, 158, 7035 (mentioned among the slain); 159, 7046 (Gāṇḍīvadhanvā hatavān . . . Jom); [182777, 8281 [Saindhavaḥ)]. — § 603 (Nārāyaṇāstramokshap.): VII, 197, 9118 (°ciro yatha).- 604 (Karnap.): VIII, 55, 100 (Sindhurdehtramukhaniha daça raehtrani yani ha vaçe tishthanti virasya yah ethitah tava çüsane ( akshauhinir daçaikāk os vinirjitys citsih çaraih | Arjunens kato, rajan, mahastryo Joh).- 608 (do.): VIII, 73, 3676 (had been protected by Drona), 3681.—§ 609 (Calyap.): IX, 25, 72 (had sided with Duryodhana), 90 (nihatah). - 610 (do.): IX, 4, 198 (hate), 217, 219 (hateh); 5v, 278 (has been slain).- § 611 (do.): IX, 24vv, 1299 (nihate), 27m, 1457 (hatah). \$\inf\$ 613 (Gadāyuddhap.): IX, \$\mathbb{2}\beta\$, 1836. \$\inf\$ 615 (do.): IX, 61, 3433 ("ena papena yat Krehna kleçita vane, all. to § 522); 64es, 8614 (Saindhavam). - § 618 (Jalapradanikap.): XI, 121, 320 (hatva . . . Jon). - § 619 (Strivilapap.): XI, 16a, 454; 20c, 585; 22n, 624, 625 (Sindhu-Sauvīrabhartāraṃ), 628, 629 (lamented for as dead).— § 620 (Craddhap.): XI, 263, 787 (his body is cremated).— § 785 (Anugītāp.): XIV, 77, 2231 (Sindhurājaeya, the Sindhus attacked Arjuna in order to revenge the death of J.); 78, 2269 (om hatem emptod), 2287 (the son of J. and Duhçalā had died, leaving a son who was yet a little child); 84, 2497 (apaharat . . . Jogico yatha, sc. Arjuna).— § 787 (Agramaväsap.): XV, 14e, 415 (Yudl ishthira caused the cfaddha of J., etc., to be performed).—§ 795 (Svargarehapap.): XVIII, 5λ, 150.

Cf. also the following synonyms:-

Saindhava, Saindhavaka, q.v. Sauvīra, Sauvīraka, Sauvīrarāja, q.v. Sindhupati, Sindhurāj, Sindhurāja, Sindhurājan, Sindhu-Sauvīrabharṭr, q.v.

Suvīra, Suvīrarāshtrapa, q.v.

**Vārddhakshatri** ("the son of Vṛddhakshatra"): III, 15576 (raja Sindhūnām), 1558 ( $J^{\circ}$ ); VI,  $\dagger$ 752; VII, 1748; XI, 623.

Jayadratha<sup>1</sup>, an ancient king. § 267 (Yamasabhāv.): II, **8**, 337 (in the palace of Yama).

Jayadrathavadha(h) ("the slaughter of Jayadratha"). § 10 (Parvas.): I, 2, 339 (°c. parva, i.e. Jayadrathavadhaparvan).

[Jayadrathavadhaparvan] ("the section including the slaughter of Jayadratha," the 75th of the minor parvans of Mhbhr.; cf. Jayadrathavadha). § 598: Dhrtarashtra lamented the slaughter of his troops; "formerly in the abode of Somadatta, who was devoted to truth, I used to hear delightful sounds" (instead of grief and lamentations, as now in the houses of Virimcati, etc. (a)); then he mentioned Krahna's ambassadorship, the match at dice, that he and Vidura, etc. (B) did not approve of; "possessed of sovereignty, the Pandavas will ever listen to the voice of Calya, etc." ( $\gamma$ ); "none can fight Bhimasena, etc. (8); only Duryodhana, etc. (6), would venture to resist them"; he asked what the principal leaders (ζ) did (VII, 85). Sanjaya rebuked Dhrtarashtra for his folly in bringing about the battle (VII, 86). Drona arrayed his divisions. The warriors shouted in anger "where is Arjuna?" etc. (1). Drona assured Jayadratha of protection by Somadatta's son, etc. ( $\theta$ ). Drona's array was in part a cakata and in part a circle, 48 miles long, and the width of its rear was 20 miles; in the rear was another impenetrable array in the form of a lotus; and within that a needle, in the mouth of the needle was Kriavarman; next came the Kamboja king, etc. (1); behind them all was Jayadratha at one side of the needle. At the head of the cakata was Drona (b). Si. and Ca. wondered. Duryodhana rejoiced (VII, 87). After the Rudra-hour (Raudre muhurte) had set in Arjuna made his appearance, while portents appeared in nature. Then Nakula's son Çatanıka and Dhrshtadyumna arrayed the divisions of the Pandavas. Durmarshana (Dhartarashtra) took up his position in the van in order to oppose Ariuna; Arjuna was at the very van of his army. Krahna and Arjuna blew their conches. The Kuru army was afraid (VII, 88).-§ 599: The fourteenth day's battle. Arjuna & Durmarshana; a terrible carnage was caused by Arjuna; Durmarshana's division fled away (VII, 89). Duhçasana & Arjuna; Duhçasana's division was slaughtered and routed; he sought protection with Drong (VII, 90). Arjung met with Drong and prayed for leave to slay Jayadratha; Drona refused leave and attacked Arjuna; unable to vanquish Drona, Arjuna avoided him from fear of losing time, and penetrated into the Kuru army, the Pañoala princes, Yudhamanyu and Uttamaujas, boirg the protectors of his wheels; Jaya, etc. (a), opposed Arjuna, and so did the Abhishahas, etc. (A), with Drona at uneir head (VII, 91). Drona & Arjuna, who employed the Brahma weapon. Arjuna avoided Drona, began to slaughter the Bhojas, and took up his position between Krtavarman and the Kamboja king Sudakshina. Arjuna & Krtavarman, who was stupefied; Arjuna proceeded to the division of the Kambojas. Krtavarman & Yudhamanyu + Uttamaujas, who were prevented by Krtavarman from following Arjuna, who did not slay Krtavarman. Crutayudha (b) & Arjuna (+ Krshna); Crutayudha attacked Krshna with his mace, which returned and slew Crutayudha himself; all the troops fled away. The Kamboja king Sudakshina & Arjuna, who slow him; all the troops fled away (VII. 92). Arjuna slew the Abhīshāhas, etc. (7). Crutayus + Acyutayus & Arjuna, who slew them both with the Aindra weapon. Niyatayus + Dirghayus (the sons of Crutayus and Acyutayus) & Arjuna, who slew them both. The Angas (on elephants) + the Kalinga king, etc. (on elephants; urged by Duryodhana), & Arjuna, who caused a great carnage among them, as also among the Mlecchas, Yavanas, etc. (8). The Ambastha king Couldyus & Arjuna (+ hrshna), who slew him (VII, 93). Duryodhana addressed Drona in wrath and affection. Drona acknowledged his inability to oppose Arjuna on account of his own old age. Drong cased Duryodhana in invulnerable armour (invoking the Vodas, Nahusha, etc. (6)) and urged him to oppose Arjuna; with this armour he need have no fear from As., D., Y., U., Rå., men, etc. It was the armour that Civa had given to Indra, by means of which he slew Vrtra (c); Indra> Angiras > Brhaspati > Agniveçya > Drona. It was put on, its pieces being joined with Brahma strings. Brahman had himself put it on Vishnu in days of yore, and on Indra in the fight about Taraka. Duryodhana + Trigartas, etc., proceeded towards the chariot of Arjuna (VII, 94). .The Pandavas (headed by Dhrshfadyumna) + Somakas & Drona; a fierce battle ensued in front of the Kuru array; Drona & Dhrshtadyumna; Drona's host became divided into three bodies: one which retreated towards Krtararman, another towards Jalasandha, another towards Drong himself; Vivincati, etc. (ζ), & Bhimasona; king Bahlika & the Draupadeyas; the Gorasana chief Caibya & the Kaçi king; the Madra king Calya & Yudhishthira; Duhçasana & Satyaki; Sanjaya & Cekitana; Çakuni (+ 700 Gandharas) & Sahadeva; Vinda und Anuvinda & Virāţa; king Bāhlīka & Çikhandin; the Avanti chief + the Sauviras and Prabhadrakas & Dhrshladyumna; Alayudha & Ghatotkaca; Kuntibhoja and Ra. Alambusha. Jayadratha remained in the rear, protected by Krpa, etc., and the protectors of his wheels were Acratthaman on the right and Karna on the left; his rear was protected by Krpa, etc. (v), headed by Somadatta's son (VII, 95). Drona, in front of his array, fought the Parthas. Vinda and Anuvinda & Virata; Cikhandin & Bāhlīka; the Govasana king Casbya & the Kaçı king; the Bahlika king & the Draupadeyas; Duhçasana & Satyaki ; Kuntibhoja & Alambusha ; Nakula and Sahadeva & Caluni, who fled towards Drona; Ru. Ghatotkaca & Ra. Alayudha; Yudhishthira & Çalya; Vivimçati, etc. (θ), & Bhīmasena (VII, 96). Bhīmasena & Jalasandha; Yudhishthira & Krtavarman; Dhrshtadyumna & Drona; Dhrshtadyumna mounted Drona's chariot, had his pārshņi charioteers slain, etc., but was rescued by Sātyaki; Drona & Sātyaki (VII, 97). Sūtyaki (Yuyudhāna) & Drona; D. (headed by Brahmán and Soma), Si., Ca., Vd., M.-U. looked at; Drona acknowledged in Sātyaki the force of Rāma, etc. (1); D. (with Indra), G., Si., and Ca. admired him; Drona invoked the Agneya weapon, Sātyaki the Vāruņa weapon. Just at that time the sun went down in his course. Yudhishthira, etc. (x) (in order to protect Sātyaki), & Droņa (protected by Duḥçāsana, etc.) (VII, 98). Arjuna and Krshna steadily proceeded towards Jayadratha (description). Vinda and Anuvinda & Arjuna, who slew them both. While Krshna groomed Arjuna's steeds, Arjuna on foot held the whole Kuru army in check, and piercing the

earth with a weapon made a lake for his steeds to drink from. and an arrow hall for them to rest within; Narada came to see the lake (VII, 99). The Si. and Ca., etc., applauded. The Kurus florcely attacked Arjuna while he was on foot; Arjuna beat back all his assailants; the Kurus applauded his prowess, blaming Duryodhana. After finishing the grooming Krshna reharnessed the steeds and proceeded with great speed. Duryodhana followed (VII, 100). The progress of Arjuna (with Krshna) became irresistible. Duryodhana outran Arjuna in a single chariot, and then turned back, facing Krshna (VII. 101). Krahna pointed out Duryodhana to Arjuna and urged him to slay him ("the three worlds with D., As., and men cannot vanquish thee, what need be said of Duryodhana?"), mentioning Duryodhana's injuries (\lambda); Arjuna promised to slay him; Arjuna & Duryodhana (VII, 102). Arjuna failed to pierce Duryodhana in consequence of the latter's invulnerable armour: "the chief of the gods gave this invulnerable armour to Angiras > Brhaspati > Indra > Arjuna." Arjuna shot strong arrows, strengthened by mantras, at Duryodhana, which were cut off by Acratthaman; this weapon could not be used again lest it should slay Arjuna himself. Arjuna deprived Duryodhana of his chariot, and steeds, and weapons; when Krshna blew Pancajanya and Arjuna drew Gandira, the Kurus [ell down on the ground. The protectors of Jayadratha attacked Krshna and Arjuna (VII, 103). Bhurigracas, etc. (4) (with Saindhava horses, etc.), & Arjuna, who blew Deradatta, as Krshņa blew Pāncajanya; Duryodhana + Bhūricravas, etc. (u), & Arjuna; Acratthaman & Arjuna (+ Krshna) (VII. 104). Sanjaya described to Dhrtarashtra the standards ( $\nu$ ). Arjuna, assailed by many chariot-warriors, slew many of them (VII, 105). In the afternoon: The Pancalas and the Pandaras (desirous of slaving Drona) & the Kurus; Brhatkshattra (among the Kaikayas) & Drona; Kshemadhurti & Brhatkshattra; Dhrshtaketu (the Cedi) & Kshemadhürti; Viradhanran & Dhrshtaketu; Yudhishthira & Drona; Vikarna (1) hartarashtra) & Nakula; Durmukha & Sahadeva; Vyāghradatta & Sātyaki; Bhūricravas & the Draupadeyas; Ra. Alambusha (Rshyaçriga's son) & Bhimasona; Yudhishthira & Drona; Yudhishthira displayed great heroism; both he and Drong invoked the Brahma weapon; Yudhishthira, in distress, getting upon the chariot of Sahadera is borne away from the field (VII, 106). Kshomadhurti & the Kaikaya prince Brhatkshattra, who slew Kshemadhurti; Viradhanvan & Dhrshfaketu (advancing against Drona); Si. and Ca. wondered; Viradhanvan was slain by Dhrshtaketu; Durmukha (Dharturashtra) & Sahadeva; Durmukha mounted the chariot of Niramitra, who was slain by Sahadeva: Nakula & Vikarna (Dhartarashtra), whom he vanquished; Vyūghradatta (Magadha prince) & Sūtyaki, who slew him; the Magadhas & Sātyaki, who nearly exterminated them; the Kurus were routed; Drona & Sūtyaki (VII, 107); Bhuricravas & the Draupadeyas; Çatanika (the son of Nakula), etc. (F), & Bhūricravas, who was slain by the son of Sahadera; Ra. Alambusha (son of Rshyacringa: recollecting the slaughter of his brother Baka) & Bhīmasena; Alambusha resorted to illusive tricks and caused a river of blood with Ra., etc., wafting away countless Cedia, etc. (a); Bhīma employed the Tvāshtra weapon; Alambusha sled to Drona (VII, 108). Ghatotkaca & Alambusha; both availed themselves of their illusive power; the Pandavas (Bhimasena, etc.) & Alambusha; Bhimasena's son, etc. (#), & do., who was slain by Ghatotkaca (VII, 109). Yuyudhana & Drona; Yudhishthira urged Dhrshtadyumna and all his troops, headed by Bhimasena, to rescue Yuyudhana; Yudhishthira (with all his troops) & Drona,

who slew many and vanquished the Pandavas, etc.  $(\rho)$ ; Yudhishthira heard the sound of Pañeajanya and thought Arjuna to be in distress; he requested Satyaki to go to Arjuna and bring him news of his safety; Arjuna had said in the Draitavana to Yudhishthira, "even if Krshna, etc. (a), assist us, I shall yet appoint Sātuaki for our aid, since there is none equal to him," and Yudhishthira had witnessed his reverence for Arjuna at Draraka when returning from the tirthas, and at Upaplavya his affection for the Pandavas. "the day is about to end"; amongst the Vrshnis two were regarded as atirathas: Pradyumna and Satyaki (in weapons equal to Narayana, in strength to Sankarshana, in bravery to Arjuna, surpassing Bhishma and Drona) (VII, Satyaki hesitated to comply with Yudhishthira's request on the ground of the counter-commands of Arjuna ("only Pradyumna and Sūtyaki are a match for Drona in battle"); "the Sauvirakas, etc. (7), D., As., men, Ra., K., M.-U., etc., are no match for Arjuna in battle." Yudhishthira pressed his request, saying that Bhima, etc. (v), will protect him during Sātyaki's absence (VII, 111). Sātyaki agreed to obey Yudhishthira; "the distance from here is three yojanas"; he would crush the elephants of the Anjana breed, mounted by Mlecchas (named Rukmarathas), commanded by Karna and devoted to Duhçasana, at Karna's command returning from the pursuit of Arjuna and waiting for Satyaki, and also ordered by Duryodhana; he would also crush those 700 elephants ridden by Kirātas (sprung from the race of Agni) (o) and formerly given by the Kirāta king to Arjuna; obtaining these and Krpa, etc. (φ), Duryodhana thought lightly of the Pandavas; "also the Kumbojas (a full akshauhini) are on the alort with their eyes on me." Then Satyaki directed his chariot to be properly equipped; "I shall also have to encounter the Cakas." Yudhishthira caused quivers, etc., to be placed on Sātyaki's chariot (with steeds of the Sindhu breed); then Sātyaki set out (description) with his charioteer and friend, the younger brother of Daruka. Bhimasena also set out with Sātyaki, but was prevailed upon by Sātyaki to return and protect Yudhishthira (VII, 112). Yudhishthira followed Satyaki in order to reach the charact of Drona. Dhrehta. dyumna and king Vasudana urged the warriors to protect Sātyaki. Sātyaki made the Kurus flee away. Drona & Satyaki, who then, like Arjuna, avoided Drona, pointing out to his charioteer the Avantis, etc.  $(\chi)$ , and then smiting the great host of Karna. Krtavarman & Satyaki, who slow Krtavarman's charioteer and issued out of the Bhoja division, while Krtararman (himself urging his steeds) attacked Bhīmasena. Yuyudhāna & the Kāmbojas. Drona (making the Bhoja king protect his troops) pursued Yuyudhana, while the Pandara host began to resist him. The Pancalas (headed by Bhimasena) & Krtavarman (VII, 113). Dhrtarashtra wondered before Sanjaya that even such an army as his should be slain ("it must be Destiny"), and asked about what passed. Sanjaya, quoting Vidura, rebuked Dhrtarashtra, and then related: the Parthas (4) (headed by Bhimasena) & the Bhoja king Krtavarman; Cikhandin was brought away from the battle by his charioteer; Krtavarman vanquished all the Parthas. etc. ( $\omega$ ) (VII, 114). Sātyaki turned back to check Krtavarman, whom he deprived of his chariot; then he broke the hostile division and proceeded on his way. Satyaki & Rukmaratha (with the Trigartas and elephants, to the left of Drona's host, urged by Duryodhana they waited for Satyaki); this elephant division fled away. The Magadha king Jalasandha (on an elephant) & Yuyudhana (with white steeds), who slew

him; the Kurus fled away. Drona & Yuyudhana (VII, 115). Drona, etc. (aa) & Yuyudhana; Duryodhana fled away, mounting the chariot of Citrasena. Krtavarman & Yuyudhana, who made him fall on his knees (VII, 116). Droga & Sātuaki, whose driver swooned away; Sātyaki, acting as his own driver, continued to fight with Drona, who was carried away by his steeds; the troops broke. Drong returned to the front of the array in order to check the Pandavas (VII, 117). King Sudarcana & Satyaki, who slew him (VII, 118). Satyaki's driver pronounced an eulogy (BB) upon him. Satyaki urged him to take him to the Kambojas; Yuyudhana & the Yavanas, who fled away; thousands of Kambojas, etc. (77), were similarly slain by Satyaki; Ca. and G. applauded him (VII, 119). Yuyudhana proceeded towards Arjuna; Duryodhana, etc. (δδ), followed him behind and attacked him as he proceeded slowly; an awful carnage set in; Duryodhana's chariot was taken away by the steeds; the others then fled away. Yuyudhana proceeded towards the chariot of Arjuna (VII, 120). Dhrtarashtra wondered before Sanjaya at the feats of Yuyudhana ("I think Destiny is now unpropitious"). Sanjaya blamed Dhytarashtra and Duryodhana, and then continued his narrative. At the command of Duryodhana the Samçaptakas rallying, with a number of Cakas, etc. (cc) (headed by Duryodhana), attacked Sātyaki; Duhçāsana (with a large force of robbers) & Sātyaki; many elephants of the race of Añjana, etc. (ζζ), were slain, and many steeds of the Vanayu race, etc.  $(\eta \eta)$ , and many thousands of warriors; many Daradas & Sātyaki; they fled away. Drona, hearing the noise, told his charioteer to take the chariot to the spot where Yuyudhana was; the charioteer remarked that the Pañcalas and Pandavas were rushing against Drona; suddenly Sātyaki appeared, and the broken troops and Duhcasana, all struck with panic, rushed towards Drona's division (VII. 121). Drona rebuked Duhçasana for his cowardice (quoting his words to Draupadi), and told him to make peace with the Pandaras (00). Duhçasana (with Mlecchas) & Satyaki. Drona & the Pancalas + the Pandavas, etc. (11); Drona slew the Pançala prince Viraketu, and his brothers Citraketu, Sudhanvan, Citravarman, and Citraratha; Dhrshfadyumna mounted Drona's chariot, but was then carried away by his own steeds; having caused a great carnage Drona once more took up his station in the midst of his own array (VII, 122). Duhçasana & Satyaki; the warriors of Duhçasana (but not himself) fled away. Duryodhana urged a body of 3,000 Trigartas towards Yuyudhana, who slew 500; then they turned towards Drona. While Sātyaki was proceeding towards Arjuna he was again attacked by Duhçusana, who was taken up by the Trigarta leader on his chariot; Sātyaki did not slay him, recollecting the words of Bhimasena, but quickly proceeded along the track of Arjuna (VII, 123). D. and Ca. wondered. Bhimasena, etc. (KK), & the Kauravas. Satyaki proceeded towards Arjuna. Duryodhana & the Pandavas (λλ): Duryodhana caused a great carnage. Drona (in order to rescue Duryodhana) & the Pañcalas: a dreadful carnage took place. Then there arose a loud uproar from the place where Arjuna was (VII, 124). In the afternoon: Drona & the Somakas (and Pandavas); Brhatkshattra (of the Kekayas) & Drona; both invoked the Brahma weapon; Brhatkshattra was slain by Drong, who then slew the Cedi Dhrshiaketu (the son of Çiçupāla; with steeds of the Kumboja breed), and then Dhrshtaketu's son, and the son of Jarasandha. The Cedis, etc. (μμ), & Drona, who slew them, especially the foremost among the Cedis. The Pañcalas began to tremble and loudly called for Bhimasena and

Dhrshtaduumna. Drona slew Kshatradharman (Dhrshtadyumna's son), and caused Cokitans to be carried away by his steeds. Drupada (censuring Duryodhana) (placing the Parthas at his head) & Drona (then 85 years of age, with white locks, but behaving like a youth of 16) (VII, 125). Yudhishthira was anxious at not having obtained any intelligence of Arjuna and Sātyaki, and thought of sending Bhīma after Sātyaki, asking him to send him a message by uttering a leonine roar (VII. 126). Bhima requested Dhrshtadyumna to protect Yudhishthira, and prepared to set out (description) after Satuaki and Arjuna; the fierce blasts of Pancajanya were heard, filling Yudhishthira with fear. Bhīma (with his charioteer Vicoka) broke through the head of the Kuru array; the Pañodlas and Somakas followed him behind; the brothers Duhçala, etc. (vv), (with celestial weapons) he passed. and rushed against Drona's division; Drona & Bhimasena; Bhima's mace pressed Drona's chariot down into the earth; Drona, who had previously alighted, was saved; Bhima slew eleven sons of Dhrtarashtra: Kundabhedin, etc. (FF); Dhrtaräshtra's sons and the soldiers fled away. Bhīmasena then passed towards the division of Drona (VII, 127). Bhima & Drona; Bhima passing through the Bhoja, etc. (vo), division and beholding Satyaki, proceeded with great speed and sighted Arjuna, to whom he made his presence known by a roar; Arjuna and Krshna uttered loud roars in return; Yudhishthira understood that all was safe, and thought of Arjuna's feats (ππ) (VII, 128). Karna & Bhimasona; Karna mounted the chariot of Vrshasena; Bhīma uttered a loud roar that gratified Yudhishthira. Arjuna stretched Gandiva and Krshna blow Pāñcajanya (VII, 129). Duryodhana saw Drona, and affectionately chided him for his having allowed Satyaki and Bhima to penetrate the Kuru host and approach to the aid of Drona counselled Duruodhana to make effective arrangements for the protection of Jayadratha. While going back towards Jayadratha, Duryodhana encountered the two brothers, the Pancala princes, Yudhamanyu and Uttamaujas, the protectors of the wheels of Arjuna's chariot, who had formerly, while Arjuna penetrated the Kuru host, been checked in their progress by Krtavarman, and were now proceeding towards Arjuna by the flank of the Kuru army. Uttamaujas ascended the chariot of Yudhamanyu, which Duryodhana pressed down into the earth with his mace, and then Duryodhana ascended the chariot of the Madra king; Yudhamanyu and Uttamaujas, ascending two other chariots, proceeded towards Arjuna (VII, 130). Karna proceeded against Bhima. Dhṛtarāshṭra inquired about the battle (pp). Sanjaya related: Bhīma desired to avoid Karna and to proceed towards Arjuna; Karna insultingly challenged Bhima, who turned back and encountered Karna; a fierce battle ensued between Bhima and Karna, whom Bhima deprived of his steeds and chariot. Karna mounted another chariot (VII, Continuation of the battle between Karna and Bhima, who recollected the woes in Virata's city, etc.  $(\sigma\sigma)$ . Bhīma's horses of the hue of bears and Karna's of the hue of swans mingled together; Krshna and Arjuna became anxious for Bhima; a great carnage took place (VII, 132). Dhṛtarāshṭra's eulogy on Bhīma (77); Karṇa was capable of encountering D., As., and men. Sanjaya continued: Bhima aguin deprived Karna of his steeds and driver. Duryodhana dispatched his brother Durjaya to rescue Karna; Bhima slew Duriaya; Karna wept (VII, 133). Riding upon another chariot Karna again encountered Bhima, who again deprived him of his chariot. Duryodhana dispatched his brother

Durmukha to rescue Karna; Bhīma slew Durmukha, upon whose chariot Karna mounted, weeping; Karna fled, carried away by his steeds (VII, 134). Dhṛtarāshṭra's observations on Bhima's victory over Karna (vv); "I think Destiny reigns Sanjava called Dhrtarashtra "the root of this destruction of the world": then he related: five brothers of Duryodhana (φφ) + Karna & Bhīmasena, who slew the five brothers, resisting Karna the while (VII, 135). Karna became despondent of his life; Bhima again deprived Karna of his steeds, driver, and bow; Karna once more fled on foot; Duryodhana dispatched other brothers of his against Bhima, who slew them all  $(\chi\chi)$ . Karna wept, recollecting the words of Vidura; then, riding upon another chariot he encountered Bhima (description), who gladdened Arjuna, etc. ( \( \psi \psi \)) (VII, Karna sorrowfully surveyed the slain brothers of Duryodhana, and was hard pressed by Bhima, who was applauded by Ca., Bhūricravas, etc. (ww); Duryodhana dispatched seven of his brothers to the rescue of Karna; they were all slain by Bhima (acc); Bhima lamented the death of Vikarna, who was dear to him. Then he with a shout gladdened Yudhishthira, who rushed against Drona. Beholding the slaughter of thirty-one of his brothers by Bhima, Duryodhana recollected the words of Vidura (BBB) (VII, 137). Bhīma & Karņa; a great carnage was caused by both (Sindhus, Sauviras, Kauravas); Ca. and Si. were amazed (VII, 138). Continuation: D-r., Si., G., and Vd. applauded the two combatants. Pierced by Karna, Bhīma's driver sought refuge in Satyaki's chariot; Karna cut off Bhima's weapons; Bhīma leaped into the sky in order to snatch Karna off his chariot; Karna concealed himself on his vehicle; the Kurus and Ca. applauded Bhima; Bhima's weapons being exhausted he fled away from Karna and defended himself with the bodies of the elephants slain by Arjuna; but, recollecting Arjuna's vow, he did not take the life of Karna; and Karna, recollecting his promise to Kunti, did not take the life of Bhima, whom he touched with the end of his bow and insulted with his speech. Arjuna then forced Karna to fly, and speeded a terrible shaft after him when he was retreating, which was cut off by Acvatthaman, whom Arjuna then forced to flee away (VII, 139). Dhrtarashtra lamented (777). Sanjaya related: Sūtyaki followed Bhīma; Alambusha (rājavaro, v. †5828) & Satyaki, who slew him (!), and then proceeded, with his steeds of the Sindhu breed, towards Arjuna; Duhçasana and the Dhartarashtras & Satyaki, who slew the steeds of Duhçasana, gladdening Arjuna and Krshna (VII, 140). Fifty Trigarta princes & Satyaki, who made them flee away, and then, passing through the Curasenas and Kalingas. approached Arjuna, and was culogized (δδδ) by Krehna. Arjuna was not pleased with the arrival of Satyaki on account of his anxiety for Yudhishthira (cee) (VII, 141). Bhūricravas & Sātyaki; they mutually addressed (555) and challenged each other, whereafter the fight began; each deprived the other of his chariot, then they fought with swords, then with fists and hands (descriptions); Krshna urged Arjuna to protect the tired Satyaki against Bhuricravas, who was fresh; Sātyaki succumbed to Bhūrigravas; Arjuna cut off one of the arms of Bhūrigravas (VII, 142). Bhūrigravas rebuked Arjuna for his unrighteous feat (1717); Arjuna justified his conduct (000). Bhurigravas (b), abandoning Yuyudhana, desired to die in praya (description); he acknowledged the justice of Arjuna's plea, and was blessed by Arjuna and Krshna (111). Though forbidden by Krshna, etc. (KKK), Sātyaki slew Bhūrigravas sitting in prāya. The

warriors did not applaud Satyaki; Si., Ca., men, and D. applauded Bhurigravas; the soldiers thought that it had been ordained by the Creator that it should be so. Satyaki justified his conduct (λλλ), quoting Valmīki (VII, 143). Dhṛtarāshṭra asked Sanjaya how Satyaki could be humiliated by Bhuricravas. Sanjaya related the history of Cini (e) and of Somadatta, and praised the Vrshni heroes, vanquishers of the very D., Da., G., As., Y., U., and Ra. (VII, 144). Arjuna proceeded to Jayadratha's chariot. Duryodhana, etc. (μμμ) & Arjuna (μμμ). Duryodhana prevailed upon Karna to protect Jayadratha (vvv); Karna promised to do his best (EEE); Duryodhana, etc. (000) (also Açvatthāman) (f) & Arjuna (+ Bhīmasena and Yuyudhāna); Si., Cā., and Pn. applauded Karna and Arjuna. Arjuna deprived Karna of his steeds, chariot, and driver. Açvatthaman made Karna ride on his chariot. Arjuna invoked the Varuna weapon; he caused a great carnage (VII, 145). Arjuna employed the Aindra weapon, etc. (description). Arjuna & Jayadratha (+ 000); Arjuna cut off Jayadratha's standard and slew his driver; Jayadratha was placed by six chariot warriors in their midst. Krshna covered the sun by means of his yoga power, so that all, except Arjuna, thought the sun to have set, and he urged Arjuna to cut off Jayadratha's head without delay; Arjuna caused such a carnage that the warriors abandoned Jayadratha in fear and fled away; Krshna again urged Arjuna to cut off Jayadratha's head without delay, telling him of Jayadratha's father Frddhakshatra (g), who was still engaged in penances outside Samantapañcaka; Arjuna should make the head fall upon the lap of Vrddhakshatra himself, lest his own head should crack in 100 pieces; this Arjuna did, and as the head fell down from Vrddhakshatra's lap the latter's head split into 100 pieces. Krshna then withdrew the darkness created by him; Krehna and Arjuna blew their conches, and Bhima, by a tremendous shout, communicated to Yudhishthira the message of victory. Yudhishthira & Drona, after the sun had set; and Arjuna fought with many mighty chariot warriors (VII, 146). Kṛpa + Açvatthāman & Arjuna; Kṛpa was carried away by his driver, and Acvatthaman fled. Arjuna, grieved at Krpa's death-like swoon  $(\pi\pi\pi)$ , Karna & Arjuna + Sātyaki + the two Pancala princes (Arjuna's wheel protectors). Krshna told Arjuna to avoid Karna because the latter had yet the lanco that Indra had given him. Karna & Sātyaki (upon Kṛshṇa's chariot with Dāruka and the horses Caibya, etc.  $(\rho\rho\rho)$ , Krshna having known before the encounter that Satyaki would be deprived of his chariot by Bhuricravas, and having therefore ordered Daruka to let his chariot be equipped the next day, and now calling Daruka by blowing his conch in the Rehabha note; neither D., G., Y., U., Ra., nor men could conquer the two Krshnas; D. with Brahman and Si. knew their prowess); Yudhamanyu and Uttamaujas (abandoning Arjuna's chariot) & Karna; such a battle had never been heard of even between D., G., As., U., or Ra.; D., G., and Dā. looked at; Sātyaki slew Karņa's charioteer and steeds. Vyshasena, etc. (σσσ), & Sātyaki. Karņa ascended the chariot of Duryodhana. Satyaki did not slay the Dhartarāshtras (Duhçāsana, etc.) on account of the vow of Bhīmassna. Açvatthaman, Krtavarman, otc., were all vanquished by Satyaki with only one bow; "in this world there are only three mighty bowmen: Krshna, Arjuna, and Satyaki," said Sanjaya. The younger brother of Daruka soon brought another chariot (description) to Sātyaki; Sātyaki ascended it, and Daruka went to Krehna. A new chariot was brought for Karna also. Sanjaya told Dhytarashtra that thirty-one of his

sons had been slain by Bhimatona, etc. (777) (VII, 147). Insulted by Karna, Bhima addressed Arjuna in order to induce the latter to permit him to slay Karna; Arjuna rebuked Karna (vvv), and vowed to slay his son Vrshasena in his presence. Krshna congratulated Arjuna (φφφ), who attributed the victory to Krehna; Krehna pointed out to Arjuna the results of that day's battle; then he blew Pancajanya and went and informed Yudhishthira (VII, 148). Krshna congratulated Yudhishthira, who attributed the success to Krshna's grace  $(\chi \chi \chi)$ ; Krshna and Arjuna once more congratulated him (ψψψ); then Bhīma and Sātyaki, whom Yudhishthira congratulated (www) and embraced (VII, 149). Duryodhana's despondency (a') and cheerless address to Drona (B'), whom he censured for treating Arjuna leniently; "it seems that Karna only now wishes us victory" (VII, 150). Drona's reply to Duryodhana  $(\gamma')$ ; he vowed to slay all the Pañcalas before doffing his armour; he asked Duryodhana to tell Acvatthaman to avenge himself on the Somakas, etc., even at the risk of his life. Then he proceeded against the Pandavas Duryodhana communicated to Karna his (VII, 151). suspicions about Drona's sincerity (ô'); Karna removed Duryodhana's suspicions of Drona (e'), and attributed the ill-success of the Aurus to destiny. Meanwhile the Pandava divisions appeared for battle, and a fierce battle ensued (VII, **152**).

Jayadrathavimokshana(m) ("the setting free of Jayadratha"). § 10 (Parvasangr.): I, 2, 325 (i.e. Jayadrathavimokshanaparvan).

[Jayadrathavimokshanaparvan] ("the setting free of Jayadratha," the 47th of the minor parvans of Mhbhr.). (Cf. Jayadrathavimokshana.) § 523 (cf. Draupadibar.): Bhīma seized Jayadratha by the hair, and holding him high up in the air thrust him on the ground, etc., and regretted that Yudhishthira had forbidden to kill him. He then with his arrow shaved Jayadratha's head, leaving only five tufts of hair, and made him promise to say in public assemblies, "I am the slave of the Pandavas." They then bound him and thrust him into the chariot; then they drove towards the hermitage and presented him to Yudhishthira. Yudhishthira and Draupadi set him free with his army. § 524 : Jayadratha went to Gangadvara, and pleased Civa so that he deigned to accept his offerings in person and granted him a boon. Jayadratha asked that he might be able to defeat in buttle all the five Pandavas on their chariots. This Civa declared to be impossible, as Arjuna (b) was invincible, and was protected by Krshna, who was Vishnu (c). Civa then briefly reminded Javadratha of four incarnations of Vishnu (d). "Thou shalt, however, be able to vanquish for a single day only the rest of Yudhishthira's forces and the four Pandavas, but not Arjuna." Then Civa vanished with Uma, Jayadratha returned home, and the Pandavas continued to dwell in Kāmyaka (III, 272).

Jayajayau = Civa (1000 names 1).

Jayanīka<sup>1</sup>, a Pūṇḍava warrior. § 600 (Ghatotkacavadhap.): VII, 156 v, 5911 (is slain by Açvatthūman).

Jayānīka<sup>2</sup>, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158χ, 7011 (brother of Virāṭa?).

Jayanta<sup>1</sup>, son of Indra and Çacī. § 177 (Pāṇḍudigvijaya):
I, 114, 4472 (°m iva Paulomī parishvajya).—§ 253 (Haraṇāharaṇap.): I, 221, 8025 (°m iva Paulomī, sc. ajījanat).

Jayanta (one of the occult names which Yudhishthira gave to the Pāṇḍavas). § 549 (Pāṇḍavapr.): IV, 5, 176.—§ 551 (Kīcakavadhap.): IV, 23a, 804.

Jayanta, a Pañcala prince. § 572 (Rathātirathas.): V. 171, 5903 (a mahāratha in the army of Yudhishthira).

Jayanta 4, a Rudra. § 665 (Mokshadh.): XII, 2086, 7586. Jayanta 4 - Vishnu (1000 names).

Jayanta , one of the Adityas. § 770 (Anuçüsunik.): XIII, 1517, 7093.

Jayantī, a river (?). § 362 (Tīrthayātrāp.): III, 83, 5089 (°yām . . . Somatīrtham sanuīviest).

Jayapriya, a Pandava warrior. § 600 (Ghatotkacavadhap.): VII, 158x, 7011 (brother of Virāta?).

Jayapriyā, a mātr. § 615u (Skanda): 1X, 460, 2630.

Jayarāta, a Kuru warrior. § 600 (Ghatotkacavadhap.): VII, 155, 6710 (is slain by Bhīmasena).

Jayasena¹, a Māgadha prince. § 264 (Sabhākriyāp.): 11, 4β, 121 (Māgadhaḥ, waited upon Yudhishthira). Cf. Jayatsena¹.

Jayasena<sup>2</sup>, a son of Dhrtarüshtra. § 583 (Bhīshmavadhap.): VI, 77κ, 3343 (attacked Bhīmasena). Cf. Jayatsena<sup>4</sup>.

Jayatmaja ("the son of Jaya, i.e. Arjuna") = Abhimanyu: 11I, †10270.

Jayatsena', a Māgadha king, the son of Jarāsandha. § 130 (Amçavat.): I, 67, 2684 (incarnation of the eldest of the Kūlukeyas).—§ 232 (Svayamvarap.): I, 186, 6988 (Sahadeva-Joan, present at the syamwara of Draupadi). - § 290 (Çiçupālavadhap.): II, 44, 1538 (Magadham). — § 554 (Sainyodyogap.): V, 47, 71, 82.- § 555 (do.): V, 197, 577 (Magadhah . . . Jūrāsandhih (C. Jao), came with one akshauhini of troops to Yudhishthira) .- § 561 (Yanasandhip.): V, 50n, 2014 (Jūrāsandhih Sahadevo Joac ca tav ubhau, had sided with Yudhishthira); 66 ec, 2503 (pārthiram, the same?, among the allies of Duryodhana).- § 573 (Ambopākhyānap.): V, 196, 7637 (in the army of Yudhishthira). - § 576 (Bhagavadgītāp.): VI, 16a, 623 (pārthivaķ, the same?, with one akshauhini of troops in the army of Duryodhana). - § 587 (Bhishmavadhap.): VI, 108a, 5007 (Magadhan, in the army of Duryodhana); 114, 5319 (fought with Bhimasena).- § 592 (Samcaptakavadhap.): VII, 25, 1109 (fought with a son of Dhrtarashtra).—§ 604 (Karnap.): VIII, 5ζ, 120 (Jārāsandhih . . . Magadhah, had been slain by Abhimanyu).- § 608 (do.): VIII, 73, 3657 (Magadhanam adhipatih, had seven days before been slain by Abhimanyu).--§ 610 (Calyap.): IX, 65, 294 (the same?).—§ 619 (Strivilapap.): XI, 25 k, 712 (Magadhanam adhipatim, had been slain).- § 795 (Svargarohanap.): XVIII, 5λ, 149. Cf. Jūrāsandhi, Māgadha.

Jayatsena<sup>2</sup>, son of Sarvabhauma and Sunandā Kaikeyī. § 156 (Pūruvaṃç.): I, **95**, ††3769, ††3770 (married to Suçravā Vaidarbhī and father of Avacīna).

Jayatsena<sup>3</sup>, one of the occult names which Yudhishthira gave to the Pāṇḍavas. § 549 (Pūṇḍavapr.): IV, 5, 176.— § 551 (Kīcakavadhap.): IV, 23a, 804.

Jayatsena<sup>4</sup>, a son of Dhṛtarūshṭra. § 583 (Bhīshmavadhap.):
VI, 79<sup>13</sup>, 3487 (sutaṃ tava, i.e. Dhṛtarūshṭra's), 3491, 3492 (fought with Çrutakīrti and Çutānīka).—§ 587 (do.): VI,
116, 5400 (tanayas tava, rescued Paurava).—§ 611 (Çalyap.):
IX, 26ρ, 1405 (among eleven sons of Dhṛtarūshṭra who attacked Bhīmasena), 1411 (slain by Bhīmasena). Cf. Kaurava.

Jayatsenā, a mātr. § 615u (Skanda): IX, 460, 2624.

Jayāvatī, a mātr. § 615u (Skanda): IX, 460, 2622.

Jayin = Vishnu (1000 names).

Jetā ripūņām - Skanda: 111, 14644.

Jetr - Vishnu (1000 names).

Jharjharin - Çiva (1000 names 1).

Jhillin, a Vrshui prince. § 232 (Svayamvarap.): I, 186. 7000 (present at the svayamvara of Draupadi). - § 253 (Haranaharanap.): I, 221, 7992 (came to the nuptials of Arjuna and Subhadra).- 589 (Dronubhishekap.): VII, 11 £, 409. **Jillika**  $(Jh^{\circ}, B.)$ , pl.  $({}^{\circ}ah)$ , a people. § 574 (Jambūkh.): VI,  $9\nu$ , 367 (in the south).  $Jimūta^1 = Sūrya$  (the Sun): III, 152. Jimuta<sup>2</sup>, name of an athlete. § 550 (Samayapālanap.): IV, 13, 347 (mallam), 362 (vanquished and slain by Bhīmasena). Jīmūta', a rshi. § 565 (Gālavacarita): V, 111, 3843 (viprarsheh, a gold-mine of Himavat presented itself to J., after whom gold is named jaimūta). Jirnadamshtra = Civa (1000 names 1). Jishnu 1 = Arjuna, q.v. Jishnu' = Vishnu (Kṛshṇa): V, 2571 (= Kṛshṇa, etymology); VI, 2074 (or Varrabhrteva, sc. uktah, only C.; B. hus Vio); VII, 2963 (Vishno, = Krshna); VIII, †4060 (Vishnoh, = Kṛshna); XII, 1503 (Vishno, = Kṛshna), 1602 (Vishnum, = Krshna); XIII, 7106 (Vishnuh); XIV, 1085 (Vishnuh, = mahān ātmā). Jishņu, a Pāndava warrior. § 608 (Karnap.): VIII, 56 vv. 2739 (slain by Karna). Jishnukarman, a Pandava warrior. § 608 (Karnap.): VIII, 56 νν, 2739 (slain by Karna). **Jita** 1 = Civa (1000 names 2). Jita = Vishņu (1000 names). Jitakāma = Civa (1000 names 2). Jitakrodha = Vishnu (1000 names). Jitamanyu - Vishnu (1000 names). Jitāmitra = Vishņu (1000 names). Jitari, son of Avikshit and grandson of Kuru. § 154 (Pūruvame ): I, 94, 3741 (the eighth son of Avikshit). Jitatman, a Viçvadeva. § 749 (Anuçasanik.): XIII, 91. 4356 (enumeration). Jitavatī. § 164 (Āpavop.): I, 99, 3940 (daughter of Uçınara and friend of the wife of the Vasu Dyaus). Jitendriya = Civa (1000 names 2). Jiva 1 = Civa (1000 names 1). Jīva<sup>2</sup> = Vishnu (1000 names). Jīvala, a charioteer of King Rtuparna. § 349 (Nalopākhyānap.): III, 67, 2640, 2641, 2644. Jīvana 1 = Sūrya (the Sun): III, 152. **Jivana**<sup>2</sup> = Civa (1000 names <sup>2</sup>). Jivana = Vishnu (1000 names). Jñanagamya - Vishnu (1000 names). Jñāna(m) uttama(m) = Vishnu (1000 names). Jñanapavana, a tirtha. § 370 (Tirthayatrap.): III, 84, 7081. Jnanatman = Kṛshṇa: XII, 1666. Jňeyatman = Krshna: XII, 1629. Jrmbhaka, pl. (°āħ), a kind of being. § 506 (Skandayuddha): III, 231, 14548 (followed Rudra, grahaviçeshaih, Nīl.). Jṛmbhikā ("yawning," personif.). § 555 (Indravijaya): V, 9, 282 (Vrtranāçinīm, created by Indra), 283 (tatah prabhṛti lokasya Joa praṇasamçrita).

Jrmbhita = Civa (1000 names 1).

Matinara).

orror oam).

Jvala, daughter of Takshaka. § 156 (Pūruvaṃç.): I, 95, ††8778 (Takshakaduhitaram, wife of Riksha and mother of

Jväläjihva, a companion of Skanda. § 615u (Skanda):

IX, 45, 2535 (given to Skanda by Agni; C. has by

Jvalana - Agni. o.v. Jvalanastra ("the weapon of Fire"). § 608 (Karnap.): VIII, 89, 4542 (employed by Arjuna). Cf. Agneya 2. Jvalanasunu = Skanda: IX, 2554. Jvalanātmaja = Skanda: IX, 2459; XIII, 4202. Jvalin = Çiva (1000 names 2). Jvara ("fever"). § 694b (Jvarotpatti): XII, 284, 10255, 10259, 10262, foll. [Jvarotpatti(h)] ("the origin of fever"). § 694b (Mokshadh.): Bhishma said: In days of yore there was a summit of Meru, named Jyotishka, belonging to Savitr (Savitram). There Cira used to sit with Parvati, waited upon by D., V., etc. (a). After some time the Prajapati Daksha commenced to perform a sacrifice, whither all the gods headed by Indra, with the permission of Civa, repaired mounted on their chariots, proceeding to that spot whence the Ganaā is said to issue. Pārvatī asked why Civa did not himself proceed thither, and was told that in days of yore the deities made an arrangement in consequence of which no share was assigned to Civa of offerings in sacrifices. He was filled with grief. Cipa ordered Nandin to wait there, and summoring all his yoga force, he, with all his terrible followers, came and destroyed that sacrifice (description); it assumed the form of a deer and tried to fly away through the skies, pursued by Civa with bow and arrow. A drop of sweat fell from his forehead down on the earth; there appeared a terrible fire, whence issued a dreadful being of very short stature, etc. (description), who consumed the embodied form of sacrifice and then attacked D. and R., who fled in all directions. The earth began to tremble, etc. Brahmán appeased Civa by promising him a share of the sacrificial offerings; the being that had sprung from his sweat should be distributed among all creatures as fever (description of the distribution). Blessing upon the reader (XII, 284). Jyaishtha, name of a month. § 759 (Anuçüsanik.): XIII, 109, 5378. Jyeshtha ', a brahman. § 717b (Narayaniya): XII, 349, 1), 13593 (samavedagatam dvijam Jonamabhirikhyatam, obtained the cult of Nūrāyana from the Barhishads and communicated it to King Avikalpana). Jyeshtha 2 = Civa (1000 names 1). Jyeshtha = Vishnu (1000 names). Jyeshthā, a nakshatra (v. Su. Si.). § 569 (Bhagavadyānap.): V. 143 θ, 4841 (krtvā cāngārakam vakram J°āyām, omens).— § 574 (Jambūkh.): VI, 3, 83 (çveto grahah prajvalitah sadhuma iva pāvakah | Aindram tejasvi nakshatram Joam ākramya tishthati, omens). - § 746 (Anuçasanik.): XIII, 64, 3274 (result of making gifts under the constellation of J.).—§ 749 (do.): XIII, 88a, 4263 (result of performing a craddha under the constellation of J.).—§ 752b (Chattropānahotpatti): XIII, 95, 4609 (madhyāhnam ārūdhe Jomūle divākare).-§ 759 (Anuçasanik.): XIII, 106β, 5156 (°mūlam . . . masam, i.e. the month of Jyaishtha); 110, 5393 (description of the candravrata). Cf. Aindra.

Jyeshthapushkara, a tirtha. § 471 (Markandeyas.):

Jyeshthasaman, name of a saman. § 717b (Nara-

yaniya): XII, 349, VI), 13593 (°vrato Harih).- § 730g

(Upamanyu): XIII, 14φ, 876 (sung by Nārāyaṇa).—§ 749

kapilā deyā Kaumudyām Joe). Cf. Pushkara.

(Ānuçāsanik.): XIII, 90, 4296 (°gaķ).

III, 200, 13415 (kapilāyām dattāyām yat phalam J°s).— § 766 (Anuçāsanik.): XIII, 130, 6107, 6132 (tasmāt tu Jyeshthasthāna, a tīrtha. § 372 (Tīrthayātrāp.): III, 85. 8204.

Jyeshthila, a tīrtha. § 370 (Tīrthayātrāp): III, 84, 8112.

Jyeshthilä, a river. § 268 (Varuṇasabhāv.): II, 9, 373 (among the rivers present in the palace of Varuṇa).

Jyotika, a serpent. § 47 (Sarpanamak.): I, 35, 1558 (enumeration). Cf. Jyotishka.

Jyotirathā, a river. § 574 (Jambūkh.): VI, 9λ, 334 (in Bhāratavarsha). Cf. next.

Jyotirathyā, a river. § 370 (Tīrthayātrāp.): III, 85, 8150 (Çonasya Joyāyāh sangame). Cf. the prec.

Jyotis' ("Light"), son of the Vasu Ahas. § 116 (Vasu, pl.): I, 66, 2587.

Jyotis<sup>2</sup>, a companion of Skanda. § 615 α (Skanda): IX, 45, 2535 (given to Skanda by Agni).

Jyotis 3 - Krshna: XII, 1643. Do. 4 - Vishnu (1000 names).

\*jyotis, pl. (cimshi) (the heavenly bodies), selected passages: 111, 13085 (cimshi pratikulāni); VI, 1225 (cshām ravir amçumān, se. asmi says Krshņa); IX, 2133 (cshām vyatikramah), 2513 (came to the investiture of Skanda), 2847 (cshām ādhipatyam, se. the Sun's); XII, 4514, 4515, 13536 (cshām ayanam); XIII, 4730 (cshām caiva sālokyam); XIV, 1177 (cshām Induh, se. rājā).

Jyotisham ayana(m) = Civa (1000 names 2).

Jyotisham nidhih = Civa (1000 names 1).

Jyotishka', a serpent. § 564 (Mātalīyop.): V, 103γ, 3631 (enumeration). Cf. Jyotika.

Jyotishka<sup>2</sup>, a weapon. § 592 (Samçaptakavadhap.): VII, 30, 1315 (ultamāstrs, Arjuna dispelled the darkness by means of J.).

Jyotishka<sup>3</sup>, a summit of Meru. § 694b (Jvarotpatti): XII, 284, 10212 (Merok Çringam Sāvitram).

Jyotsnākālī, a daughter of Soma. § 564 (Mātalīyop.):
V, 98, 3534 (wife of Pushkara, the son of Varuna). Cf. Somaputrī.

## K

Ka' ("who") = Brahmán. § 3 (Anukram.): I, 1, 32 (issued from the primordial egg).

**Ka**<sup>2</sup> = Daksha: XII, 7573.

Ka 3 = Vishņu (1000 names).

Kabandha', a Rākshasa. § 530 (Viçvāvasumokshana): III, 279, 16072, 16083 (slain by Rāma and Lakshmana; from his body then issued the Gandharva Viçvāvasu, who on account of a curse had become a Rākshasa).

\*Kabandha 1, the trunk of Rāhu: III, 13087 (°āntarhito Bhānuḥ); V, 3811 (°aḥ . . . Svarbhānoḥ).

Kaca, a brahman, the son of Brhaspati. § 145 (Sambhavap.):

Janamejaya suid: How did Yayāti get Devayānī? Vaiçampāyana related: In the many battles between the gods and the
Asuras, the gods had for their purchita Brhaspati Āngirasa,
and the Asuras Uçanas Kāvya (i.e. Çukra). As Uçanas, by
his science Sañjīvinī, restored the fallen Dānavas to life, and
Brhaspati was unable to revive the fallen gods, the gods
prevailed upon Brhaspati's son Kaca to repair to Uçanas
and conciliate him and his daughter Devayānī and learn the
Sañjīvinī. K. then repaired to the capital of Vrshaparcan,
the king of the Dānavas, and promising to practise brahmacarya for 1,000 years he was accepted by Uçanas as his

pupil. Young as he was he, by singing and dancing and playing on instruments, etc., soon gratified Devayani. After 500 years the Danavas, having discovered who he was, slew him, and one time hacked his body to pieces and gave it to wolves and jackals, another time they pounded it into paste and mixed it with the waters of the ocean, but both times Devayant prevailed upon Uçanas to restore K. to life by the Sanjivini, summoning him and saying, "Come." Then slaying him for the third time they burned the body and mixed the ashes with the wine (surā) which Uçanas drank. As Devayānī again asked her father to revive K.. Uçanas said: "It is of no use, as he is always killed again; thou art always worshipped by the Brahman (i.e. the Veda, Nil.), the brahmans, the gods including Indra, the Vasus, the Acrins, the enemies of the gods and the whole world, therefore do not grieve for a mortal." As Devayani said she would starve. Cukra imparted the Sanitvini to K., who, though reduced to powder, remembered everything. K. then came out, ripping open the stomach of Cukra and then revived Cukra by the Sanjivini. Uçanas declared that henceforth that brahman who would drink wine should be reckoned to have committed the sin of slaying a brahman. K. stayed with Cukra for 1,000 years (I, 76). When K. was about to return to the gods Devayani asked him to become her husband, and as he refused (saying that she was a sister to him) she cursed him, saying that his science should bear no fruit. K. again cursed Derayani, saying that no rshi's son should take her hand, and that his science should bear fruit, if not to himself, at least to him to whom he might impart it. Then he went to the abode of Indra, and the gods declared that he should become a sharer with them in sacrificial offerings (I, 77): I, 76. 3199 (jyeshtham putram Brhaspateh), 3199 (Brhaspatisutah), 3201 (reher Angirasah pautram putram sakshad Brhaspateh), 3203, 3204, 3209, 3212, 3213, 3214, 3215, 3216, 3219 (Brhaspatisutah), 3223, 3226, 3227, 3228 (Brhaspatch sutah), †3232, (†3237), †3239, †3240, †3241, †3244, †3245, **†3248**, †3253, 3255; **77**, (3261), 3265, (3267), 3271, (8272), 3276, 3277.—§ 146 (Devayānī): I, **78**, 3279; **80**, 3335 (Angirasam, all. to § 145).-§ 637 (Rajadh.): XII, 477, 1596 (among the rshis who surrounded Bhishma.)- § 734 (Anuçasanik.): XIII, 26a, 1765 (do.). Cf. Angirasah pautra(h), Angirasa, Brhaspatisuta.

**Kaccha**, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, **9**μ, 364 (only B., C. has *Kakshāḥ*).

Kacchapa, a serpent. § 191 (Arjuna): I, 123a, 4828 (present at the birth of Arjuna).

kāçakuçādayah ("kūça-grass, kuça-grass, etc.," personif.): II, 336 (in the palace of Yama), 343 (do.).

Kāçapauṇḍra, pl. (°aḥ), a people. § 607 (Karṇap.): VIII, 45μ, 2084.

Kaçeraka, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 10, 397 (in the palace of Kubera).

**Kāçeyī** ("the daughter of the Kūçi king")  $\simeq$  Sunandā: 1, ††3875 (S°).

**Kāçi**, pl. (°ayaḥ), a people. § 177 (Pāṇḍu): I, **113**, 4456 (vanquished by Pāṇḍu).—§ 190d (Arjuna): I, **123**, 4796 (it is prophesied that Arjuna shall vanquish the Æ, etc.).—§ 561s (Bhīmasena): V, **50**, 1986 (had been vanquished by Bhīmasena).—§ 561g (Sahadeva): V, **50**, 1997 (had been vanquished by Sahadeva).—§ 561 (Yānasandhip.): V, **57**s, 2264 (among the allies of Yudhishṭhira).—§ 562 (Bhagavadyānap.): V, **72a**, 2594 (do.).—§ 565 (Gālavacarita): V, **117**, 3960 (°īnām īçraraḥ, sc. Divodāsa).—§ 573 (Ambopākhyānap.):

Kāçīça—Kāçmîra.

V. 176, 6033 ("nagaram, i.e. Vārāņasī); 196, 7623 (Cedi-Kaci-Karushanam netaram . . . Dhrehtaketum). - § 574 (Jambükh.): VI, 9 µ, 347 (° Koçalāh, only C., B. has Kanti-Kosalāķ), 349 (Kāçayo 'para-Kāçayaḥ).—§ 576 (Bhagavadgītāp.): VI, 13, 500 (opuryām, i.e. Vārānasī).—\$ 578 (Bhishmavadhap.): VI, 47825, 1811 (Cedi-Ko-Karusheshu, in the army of Yudhishthira, attacked by Bhīshma).- § 580 (do.): VI, 56 y, 2415 (Cedi-Ko-Karushaih, followed Dhrshtaketu).- § 586 (do.): VI, 106v, 4819 (Codi-Ko-Karūshāņām sahasrāņi caturdaça, are slein by Bhishma).-§ 587 (do.): VI, 116 m, 5446 (do.). - § 588 (do.): VI, 122, 5832 (°puram, i.e. Vārānasī).—§ 589 (Dronābhishekap.): VII, 11 v, 397 (°-Kauçakîn, had been vanquished by Krshna). -§ 599 (Jayadrathavadhap.): VII, 125 μμ, 5069 (° Koçalāḥ, attacked Drona).- \$ 604 (Karnap.): VIII, 8 7, 236 (o-Koçalān, vanquished by Karna and caused to pay tribute to Duryodhana).- § 608 (do.): VIII, 73, 3662 (Codi-Ko-Pancalan, had been vanquished by Bhishma in the great battle). - § 722 (Anuçasanik.): XIII, 5. 265 (vishaye Kordjanya).- § 736b (Vitahavyop.): XIII, 30, 1949 (ruled by Haryaçva, then by Sudeva, then by Divodasa), 1990 (rishayah Kolnam).- § 738 (Anuçasanik.): XIII, 32, 2052 (orajyam, ruled by Vrshadarbha Uçinara), 2080 (oinam içvarah, i.e. Vṛshadarbha Uçīnara).—§ 744 (do.): XIII, 446, 2441 (had been defeated by Bhīshma at the svayamvara of Ambā, etc.).—§ 777 (do): XIII, 169, 7785 (°puryām, i.e. Vārānasī, do.).—§ 785 (Anugītāp.): XIV, 83, 2469 (the sacrificial horse proceeded to the K., etc.). Cf. Kāçika, pl.,

Kāçīça ' ("the king of the Kūçis"), contemporary with the great battle. § 609 (Çalyap.): IX, 2, 73 (among the allies of Duryodhana).

Kāçīçà  $^{2}$  (do.) = Divodūsa: XIII, 1954 ( $D^{\circ}$ ).

**Kāçīçvarasya tīrtha(m)** (B. °dni). § 364 (Tīrtha-yātrāp.): III, **83**, 6027.

Kāçika ("the Kāçi prince"?). § 572 (Rathātirathasankhyānap.): V, 171, 5907 (a ratha in the army of Yudhishthira).

Kāçika, pl., a people = Kāçi, pl. § 592 (Samçaptakavadhap.):
VII, 24 σ, 1052 (only B., C. has Koçikāh, among the allies of Duryodhana).—§ 604 (Karnap.):
VIII, 6, 173 (followed Abhibhū).

Kāçikanyā ("the daughter of the Kūçi king") = Ambā: V, 2000 (re-born as Çikhaṇḍin), 7030, 7043, 7179, 7352, 7356, 7364.

Kāçikarūsharāja ("the king of the Kāçis and the Karūshas") = Alarka: III, †957 (\$\mathcal{A}^{\circ}\$).

Kāçin, a son of Kavi. § 747b (Suvarnotpatti): XIII, 85., 4150 (the seventh son of Kavi).

Kāçinagara ("the city of the Kāçis") = Vārāṇasī: V, 6033. Kāçinandana ("the son of the Kāçi king") = Sudeva: XIII, 1953.

Kāçipa ("the king of the Kāçis") = Suvarṇanāman: I, †1809 (S., father of Vapushṭamā, the wife of Junamejaya Pārikshita).

Kācipati 1 (do.), the father of Ambā, Ambikā, and Ambālikā. § 167 (Vicitravīryop.): I, 102, 4083 (°eḥ kanyāḥ, robbed by Bhīshma and given in marriage to Vicitravīrya), 4132 (°eḥ sutā jyeshṭhā, i.e. Ambā), 4136 (jyeshṭhām Ambām K°eḥ sutāṃ).—§ 171 (Vicitravīryusutotp.): I, 106, 4298 (°eḥ sutā, i.e. Ambikā).—§ 573 (Ambopākhyānap.): V, 173, 5963 (°eḥ purīṃ, i.e. Vārāṇasī); 174, 5967 (°eḥ kanyāḥ, robbed by Bhīshma), 5969 (jyeshṭhā K°eḥ sutā, i.e. Ambā); 175, 5994 (°eḥ sutāṃ, - do.), 5996 (jyeshṭhā K°eḥ sutā,

do.); 186, 7367 (°ch sutā, = do.); 192, 7551 (jysehthā K°ch kanyā Ambā). Cf. Kāçirāja.

Kāçipati<sup>3</sup> (do.), contemporary of the great battle. § 561 (Yānasandhip.): V, 50η, 2007 (Vārāṇasyāṃ, has sided with Yudhishṭhira, C. has by error Kāçī°).—§ 589 (Droṇūbhishekap.): VII, 8θ, †248 (Çaibyātmajaḥ?, attacked Droṇa). Cf. Kāçirāja<sup>5</sup>, Kāçya<sup>2</sup>.

**Kācipati**<sup>3</sup> (do.) = Pratardana: XII, 8594 ( $P^{\circ}$ ); XIII, 6249 ( $P^{\circ}$ ).

Kācipura ("the city of the Kācis") = Vārāṇasī: V1,

Kācipurī (do.) - Vārāņasī: VI, 500; XIII, 7785.

Kāçirāja 1 ("the king of the Kūçis"), one or more princes. § 130 (Amçāvat.): I, 67, 2676 (incarnation of the Asura Dīrghajihva). — § 589 (Dronābhishekap.): VII, 10, 364 (yaḥ — i.e. Dhrshṭadyumna — putram K°sya Vārāṇasyām mahāratham | samare strīshu grdhyantam bhallenāpāharad rathāt).— § 793 (Mausalap.): XVI, 6x, 159 (had been slain by Kṛshṇa).

Kāçirāja 2 (do.), the father of Ambā, Ambikā, and Ambālikā. § 167 (Vicitravīryop.): I, 102, 4093 (held a svayamvara, at which Bhīshma robbed his three daughters).—§ 572 (Rathātirathasankhyānap.): V, 168, 5842 (\*svayamvaro, all. to § 167). Cf. Kāçipati 1.

Kāçirāja (do.), the father of the two wives of Bṛhadratha.
§ 275 (Rājasūyārambhap.): II, 17, 692 (°sya suto yamajo, mothers of Jarāsandha).

Kāçirāja (do.) = Subāhu: 1I, 1080 (So, vanquished by Bhīmasena on his digvijaya).

Kācirāja. (do.), contemporary of the great battle. § 553 (Vaivāhikap.): IV, 72, 2351 (came to Yudhishṭhira with one akshauhinī of troops; C. has by error Kūçī°).—§ 562 (Bhagavadyānap.): V, 80 ε, 2857 (among the allies of Yudhishṭhira); 83θ, 2950.—§ 576 (Bhagavadgītāp.): VI, 25θ, 834 (in the army of Yudhishṭhira).—§ 578 (Bhīshmavadhap.): VI, 50π, 2088 (in the krauūcavyūha of Yudhishṭhira); 51aa, 2117.—§ 582 (do.): VI, 71, 3138 (fights with Āvantya).—§ 589 (Droṇabhishekap.): VII, 8θ, †251.—§ 604 (Karṇap.): VIII, 6, 173 (Abhibhāṭ?, has been slain by the son of Vasudāna). Cf. Abhibhū, Kācipati², Kācya².

**Kācirāja** (do.) = Sudeva : XIII, 1952 ( $S^{\circ}$ ).

Kāçirājaduhitarau ("the two daughters of the Kāçi king") = Ambikā and Ambālikā: I, ††3804 (Ambikāmbālike).
Kāçirājan = Kāçirāja ¹(?): V, 6040.

**Kācirājasutā** ("the daughter of the Kāci king") = Ambā: V, 6067, 7004, 7054, 7118.

Kāçirājasutāḥ ("the daughters of the Kāçi king") = Ambā, Ambikā, and Ambālikā: V, 5950.

Kaçirājasute¹ ("the two daughters of the Kāçi king")— Ambikā and Ambālikā: I, 4154.

Kāçirājasute 2 (do.) = the wives of Brhadratha: II, 726.

Kācisuta ("the daughter of the Kūci king") - Ambū: V, 7345, 7388 (jysekthā).

Kāçisute ("the two daughters of the Kāçi king") = Ambikā and Ambālikā: I, 4360.

Kāçmīra, pl. (°āḥ), a people (the inhabitants of Kashmir). § 295 (Dyūtap.): II, **52**, 1870 (brought tribute to Yudhishṭhira). — § 358 (Tirthayūtrāp.): III, **82**, 5032 (°eshv eva nāgasya bhavanam Takshakasya ca | Vitastākhyam iti khyātam sarvapāpapramocanam). — § 574 (Jambūkh.): VI, **9**μ, 361 (ο) 375.—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, **70**β, 2435 (°-Daradān, had been vanquished by Rāma Jāmadagnya). Cf. Kāçmīraka, pl.

Kāçmīra, adj. ("belonging to the Kāçmīras"): § 549 (Pāndavapravecap.): IV, 9, 254 (oivs turangami).

Kāçmīraka, adj. (do.). § 279 (Arjuna): II, 27, 1025 (°an vīrān kshatriyān, vanquished by Arjuna on his digvijaya).— § 287 (Rājasūyikap.): II, 34, 1271 (rājā, came to the rājasūya of Yudhishṭhira).

Kāçmīraka, pl. (°āh), a people, — Kūçmīra, pl. § 342 (Indralokābhigamanap.): III, 51, 1991 (had been present at the rajasūya of Yudhishthira).—§ 589 (Dronābhishekap.): VII, 11, 397 (had been vanquished by Krshna).

Kācmīramandala ("the region of the Kācmīras"). § 410 (Plakshāvataranagamana): III, 130, 10545 (g: Hore took place a conference between Agni and Kācyapa, and between Nahusha's son and the rshis of the north).—§ 733b (Candrabhāgā): XIII, 25, 1695 (with many rivers, which fall into the Indus).

Kāçya¹ ("the king of the Kūçis"), the father of Ambā, Ambikā, and Ambālikā. § 167 (Vicitravīryop.): I, 102, 4128 ("sya sutāḥ, i.e. Ambā, etc.).—§ 573 (Ambopākhyānap.):
V, 178, 7067 (sutāṃ K°sya, i.e. Ambā). Cf. Kūçipati, Kūçirāja.

Kācya<sup>2</sup> (do.), the Kāçi king at the time of Yudhishthira. § 296 (Dyūtap.): II, 53, 1916 (waited upon Yudhishthira at the rājasūya).—§ 299 (Dyūtap.): II, 68, 2252.—§ 554 (Sainyodyogap.): V, 47, 82 (among the princes to whom the l'andavas ought to send messengers).- § 570 (Sainyaniryāṇap.): V, 151 ô, 5160 (putrah Kosya vā Vibhuh (cābhibhuh, B.)). - § 572 (Rathātirathasankhyānap.): V, 171, 5915 (a ratha in the army of Yudhishthira) .- § 573 (Ambopākhyānap.): V, 196μ, 7650 (putrah Kosya vā vibhuh (so also B.)).—§576 (Bhagavadgītāp.): VI, 25c, 846 (in the army of Yudhishthira).- § 578 (Bhishmavadhap.): VI, 51 w, 2110 (putrah Kosya vā Vibhuḥ (cābhibhūḥ, B.)).--§ 585 (do.): VI, 93ψ, 4151 (do. (do.)).- § 592 (Samçaptakavadhap.): VII, 230, 976 (°syābhimukham-B. °bhuvah-putram, description of his horses), 990 (°sya putrah me Vibhuh (oabhibhah, B.), followed 1)hrshtaketu); 25, 1109 (three sons of Dhrtarashtra resisted Nīla-Ko-Jayatsenān). — § 599 (Jayadrathavadhap.): VII, 850. 3049 (putrah Kosya va Vibhuh (oabhibhuh, B.)); 95. 3528 (°ayābhibhuraḥ putram, attacked by Çaibya Govāsana); 96, 3552 (°putram, do.). Cf. Abhibhū, Kaçipati , Kaçirāja . Kācya = Babhru (v. Additions): V, †806 ( $B^{\circ}$ ).

Kāçya<sup>4</sup>, a ṛshi. § 637 (Rājadh.): XII,  $47\eta$ , 1597 (among the ṛshis who surrounded Bhīshma).—§ 730 (Ānuçāsanik.): XIII,  $14\beta\beta$ , 991.

**Kāçya**, pl. (°āḥ), a poople, = Kāçi, pl. § 608 (Karṇap.): V111, **47a**, 2226 (°-*Matsyaiḥ*).

**Kāçyā** ' ("daughter of the Kāçi king") = Balandharā, the wife of Bhīmasena: I,  $\dagger\dagger$ 3829 ( $B^{\circ}$ ).

Kācyā 2 (do.) - Ambā: V, 7026, 7188, 7362.

Kaçyapa, a rshi and prajāpati, son of Marīci. § 27 (cf. Āstīkap.): Sauti related: Kadrū and Vinatā, the daughters of Prajāpati, obtained from their husband K. the boon that Kadrū would have 1,000 snakes as her offspring, and Vinatā two sons, who would surpass the 1,000 sons of Kadrū. Then K. went to the forest. After a long time Kadrū brought forth 1,000 eggs and Vinatā two. After 500 years the 1,000 eggs of Kadrū burst, but the twins of Vinatā did not yet appear. Vinatā then broke one of the eggs, and out came Aruņa (who afterwards became the charioteer of the Sun (Sūrya)). His lower extremities were yet undeveloped, and he cursed his mother, saying that she should serve as a slave, but be delivered by her other son, if she would wait 500 years

patiently without breaking the egg. After the expiration of the 500 years Garuda came out of the egg (I, 16): I, 16. 1074 (Projapatisamah), 1075, 1078, 1081.- § 29 (Kadrū): I, 20, 1202, 1204 (Prajapatim, received from Brahman the knowledge of neutralizing poisons-vishaharim vidyam, cf. Kāçyapa 1).— § 33 (Garuda): I, 23, 1257 (rsheh sutah . . . Kosya, i.e. Garuda).- \$ 35 (Aruna): I, 24, 1275 (osya sulo dhiman Arunety abhivicrutah) .- § 41 (Garuda): I, 29. (1347) (mahān rehiķ), (1352) (told Garuda of Supratīka and Vibhavasu).- § 43 (do.): I, 30, 1393, 1397, (1398), 1399, (1400), 1402, 1404 (propitiated the Valukhilyas for Garuda). —§ 44 (do.): I, **30,** 1425 (°eya muneḥ putraḥ, i.e. Garuḍa).— § 45 (Valakhilya, pl.): I, 31, 1437, 1440 (Prajapatek), 1441, 1450, 1451 (Prajūpatiķ), 1452 (do.), 1456, 1460, 1463 (at the sacrifice which K. performed in order to have a son, Indra disregarded the Valakhilyas, who cursed him saying that there should arise another Indra: according to this K. begat on Vinata an Indra of the winged creatures (viz. Garuda) and Aruna).- § 48 (Cesha): I, 36, 1574 (varadānāt . . . Kosya). - § 49 (Vüsuki): I, 37, 1619 (prasadanam . . . K°sya) .- § 86 (Amçavat.): I, 65, 2519 (Mariceh K°h putrah, progenitor of the creatures).- § 115 (do.): I, 66. 2577 (married thirteen daughters of Daksha).—§ 118 (do.): I, 66, 2598 (Mariceh Koh putrah, from him the gods and Asuras were born).—§ 138 (Daksha Prācetasa): I, 75, 3134 (married thirteen daughters of Daksha). - § 139 (Manu Vaivasvata): I, 75, 3135 (upon the best of the daughters of Daksha (i.e. on Aditi) K. begat the Adityas). - § 164 (Apavop.): I, 99, 3927 (had begotten [ Nandinī] the homa cow of Vasishtha with Surabhi).—§ 191 (Arjuna): 1, 123, 4807 (among the seven maharshis, present at the birth of Arjuna).-§ 201 (Dropa): I, 130, 5128 (Rāma Jāmadagnya gave the whole earth to K., cf. § 398).—§ 270 (Brahmasabhäv.): II, 11, 436 (among the prajanam patayan in the palace of Brahmán).- § 300 (Prahlada): II, 68, 2320, (2323), 2334 (answered a question put by Prahlada).—§ 3176 (Kṛshṇa): III, 12, 512 (worshipped Krshna). - § 327 (Draupadīparitapav.): III, 31, 1199 (rehift).- § 376 (Tirthayatrap.): III, 85, 8262 (among the rshis who expect Yudhishthira on his tīrthayātrā).—§ 392s (Svayambhuvo vanam): III, 114, 10112, 10115 (Brahmán gave the earth to K. as dakshinā; resenting this, the earth sank to Rasatala, but was appeared by K.).- § 398 (Paracu-Rāma): III, 117, 10207, 10208, 10209 (Rāma gave to K. the earth, etc.).—§ 459 (Mārkandeyas.): III, 189, 12955 (Prajūpatih, identif. with Närāyana).—§ 491 (Āngirasa): III, 220, 14164 (name of a fire, but read with B. Kāçyapasya).—§ 524d (Vishņu): III, 272, 15839 (begat upon Aditi the dwarf incarnation of Vishņu).- § 564 (Mātalīyop.): V, 101, 3589 (through Vinatā the progenitor of the Suparnas (through Garuda)); 103, 3633 (progenitor of the serpents); 105, 3683 (Garuda and Indra are both sons of K. and a daughter of Daksha).- § 565 (Galavac.): V, 108, 3766 (the children of K. first multiplied (pravrddhah) in the east); 110, 3803 (bhagavan devah, anointed Varuna as king [of the west]-read with B. Varuņam smābhyasecayat), 3819 (maharsheh Kosyātra—i.e. in the west-Marioasya niveçanam); 117, 3971 (reme . . . Adityām K°o yathā). — § 574 (Jambūkh.): VI, 6, 215 (Prajapatih, repairs to Meru on the parvans). - § 595 (Shodaçarāj., v. Rāma Jāmadagnya): V11, 70, 2442, 2443 (C. by error Kao), 2446 (K. received from Rama Jamadagnya a golden altar, eighteen nalas high, and the carth; moreover, at his horse-sacrifice 100,000 elephants; K. then ordered Rama

to go out of the earth).- § 599 (Jayadrathavadhap.): VII, 94 c, 3453 (mentioned in a blessing to Duryodhana).—§ 602 (Dronābhishekap.): VII, 190 v, 8727.—§ 615# (Skanda): IX. 457, 2512 (came to the investiture of Skanda), 2525 (anointed Skanda).- 6 615bb (Ramatirtha): IX, 49, 2837 (munisattamam, assisted Rāma Jāmadagnya at his sacrifices and received as dakshina the earth with her oceans).-§ 638 (Râmopākhyānap.): XII, 49, 1779, 1782, 1787, 1789, 1803 (when Rāma Jāmadagnya had given the earth to K. as dakshina K. ordered Rama to quit his territory and repair to the bank of the southern ocean, where Rama took up his abode in Çürpāraku. K. gave the earth to the brahmans; when the earth had sunk to Rasatala, K. held her on his lap (ūrunā), therefore she was called Urvī; the earth begged of K. a king; K. then sought out those kshatriyas who had been preserved, and installed them as kings).—§ 641 (Rājadh.): XII, 73, 2780 (Aila-K° samvādam), (†2782), †2792, (†2793), (†2795), (†2797), (†2799) (discourse between Aila and K.).— § 658b (Krtaghnop.): XII, 169, 6336 (°syātmasambhavah, sc. Rājadharman (Nādījangha), the king of the cranes); 170, 6343 (°eya putro 'ham mātā Dākehāyanī ca me, says Rājudharman). - § 659 (Mokshadh.): XII, 180, 6728 (read Kācyapa with B.).-§ 664 (do.): XII, 207, 7535 (son of Marici, C. has Kao); 7538 (Maricah, married thirteen daughters of Daksha, among whom Diti was the eldest; his progeny, C. has Kā°). - § 665 (do.): XII, 208a, 7574 (son of Marici; some call him K., others Arishtanemi),  $(\beta)$ , 7582 (father of the twelve Adityas (enumerated)).-§ 666 (do.): XII, 209, 7609 (maharshinā, narrated the history of the boar incarnation of Vishnu).—§ 702 (do.): XII, 297δ, 10874 (among the rshis who have obtained their positions by way of penances, but B. has Kāo (= Rshyaçriga?)), 10877 (originally only four gotras arose: Angiras, K., Vasishtha, and Bhrgu; C., however, has Kā°). - § 707 (do.): XII, 319 \( \beta \), 11785 (pituh, sc. Viçvāvasu's, had instructed Viçvavasu). — § 717b (Narayaniya): XII, 340, 12945 (Nārāyaṇa says that he will take birth as the twelfth Aditya, son of Kacyapa and Aditi); 343, XI), †13219 (married thirteen daughters of Daksha), 13248 (Prajapatih, called Krshna Vrshakapi). - § 7286 (Bhangasvanop.): XIII, 12, 556 (°sya — BC. putrāḥ — surāsurāḥ), 557 (°sya surāç caira Asurāç ca sutās tathā).—§ 730 (Ānuçāsunik.): XIII, 14 ββ, 991 (praised Civa). - § 744 (do.): XIII, 47, 2561 (maharshir api caitad vai Mārīcah Koo-B. Kūo-bravīt).-§ 746 (do.): XIII, 66, 3318 (maharsheh, sesame seeds sprung from the limbs of K.). - § 747b (Suvarnotpatti): XIII, 85, 4124 (Maricah) .-- § 749 (Anuçasanik.): XIII, 928, 4392 (mahan rship, among the masters of yoga).—§ 750b (Bisastainyop.): XIII, 93a, 4416,  $(\beta)$ , (4440),  $(\gamma)$ , (4465),  $(\delta)$ , (4486), 4486 (etymology of his name), (e), (4517).—§ 751b (Capathavidhi): XIII, 94a, †4550, (β), (4564).-- § 768b (Umū-Mahegyarasamv.): XIII, 1467, 6752 (husband of Aditi).— § 7680 (Baluramu): XIII, 148, 6864 (Suparnah . . . Kosyātmajaķ, i.e. Garuda). — § 770 (Ānuçāsanik.): XIII, 161., 7116 (among the seven gurus of Dhanequara in the north). - § 772c (Pavanārjunasamv.): Vāyu said: The earth vying with the Anga king abandoned her character as carth (tyaktvā mahītram) und disappeared (? nāçam jagāma). K. then paralysed her (XIII, 154). Vayu repeated: Onco a king named Anga wished to give away the whole earth as dakshinā to the brahmans. The goddess of the earth, Braliman's daughter,' then left this king and his kingdom to meet with destruction, and departed for the region of Brahmán Leaving his body by way of yoga (samāhitaķ), K. then entered the earth, which penetrated by K. (Kāçyapī) grew in prosperity and righteousness for 30,000 celestial years, then the goddess came to K. and became his daughter (Kāçyapī): XIII, 154, 7214; 155, 7235, 7238, 7239.—§ 775 (Ānuçāsanik.): XIII, 166a, 7643 (Mārīcaḥ).—§ 782g (Guruçishyasaṃv.): XIV, 35ê, 961. Cf. Devarshi, Kāçyapa, Maharshi, Mārīca, Prajūpati.

Kacyapa<sup>1</sup>, one or more brahmarshis of Kacyapa's race. § 17 (Uttanka): I, 3, 844 (all. to § 51).—§ 51 (Parikshit): I, 42, 1757 (dvijasattamah), 1760, (1762), (1765); 43. 1766, (1768), 1769, 1771, 1772, 1774 (drijasattamah), 1781, 1783, 1784, 1785 (K. was going to Hüstinapura to cure Parikshit from the bite of Takshaka; on the way he met with Takshaka, to whom he showed his power by reviving a banyantree which was bit by Takshaka. Then Takshaka gave K. much wealth and prevailed upon him to return home).- § 56 (do.): I, **50**, 1979 (Brahmarshih), (1980), 1983, 1984, 1987 (repetition of § 51).- § 57 (Janamejaya): I, 50, 1994, 1998 (samrādam pannagendrasya Koeya ca), 2010, 2011, 2012 (drijasattamam, repetition from § 51).-- § 324 (Dvaitavanapr.): III, 26a, 986 (among the brahmans who waited upon Yudhishthira). - § 327 (Draupadīparitāpav.): III. 29, 1099 (some gāthās (vv. 1100-8) of his are quoted), 1109.—§ 410g (Kācmīramandala): III, 130, 10546 (Agneh samvādam Kosya, in the country of the Kaçmīras). - § 455 (Brāhmanamāhātmyak.): 111, 185, 12697.—§ 459 (Mārkaņdeyas.): III, 189, 12955 (read with B. Kao, q.v.).-§ 595 (Shodaçarāj., v. Rāma Jāmadagnya): VII, 70, 2443 (read with B. Kao, q.v.).— § 637 (Rajadh.): XII, 47, 1597 (among the rshis who surrounded Bhishma) .- § 659 (Mokshadh.): XII, 180, 6693 (Indra-Ko-samvadam), 6694 (rehieutam), 6698, 6708, 6721, 6728 (C. by error Kao), 6741, 6743 (discourse between K. and Indra in the shape of a jackal).- § 664 (Mokshadh.): XII, 207, 7535 (read with B. Kuo, q.v.), 7538 (do.).—§ 665 (do.): XII, 208, 7598 (among the rshis of the north).-§ 702 (do.): XII, 297, 10874 (only B., C. has Kao, q.v.), 10877 (only C., but read with B. Ka°, q.v.).-§ 732 (Anuçasanik.): XIII, 22a, 1540, (1542), 1545 (discourse between the Earth, Agni, K., and Markandeya).- § 733 (do.): XIII, 25, 1755 (had discoursed to Angirus about the tirthus). -§ 734 (do.): XIII, **26a**, 1762 (among the rshis who came to see Bhishma).—§ 744 (do.): XIII, 47, 2561 (only B., C. has Kao, q.v.).—§ 746 (do.): XIII, 62, 3136 (Rāma Jāmadagnya had given the earth to K. as dakshinā, cf. Kaçyapa).- § 747 (do.): XIII, 84 \(\beta\), 3968 (questioned by Rāma Jāmadagnya; is not Kao to be read?).—§ 768 (do.): XIII, 139a, 6298 (came to see the penances of Kṛshṇa).— § 770 (do.): XIII, 151 v, 7157.- § 775 (do.): XIII, 166 e, 7668 (one of the rehis of the west).- § 782 (Anugitap.): XIV, 16, 425, 429, 432, 453; 17, (455) (instructed by an ascetic). Cf. Kaçyapa and the following headings.

Kāçyapa <sup>2</sup> (" son or descendant of Kaçyapa") = Kaṇva: I, 2870, 2874 (maharshim K°m . . . Kaṇvaṃ), 2876 (muniṃ), 2893, †2894, 2975.

Kāçyapa 3 (do.) = Vibhāṇḍaka: III, 9990 (āçramaḥ... K°sya), 9992 (°sya sutaḥ, i.e. Rshyaçrnga), 10001, 10030 (°āçramāt), 10031, †10047 (V°), †10075, †10077 (°syaikaputraṃ, i.e. Rshyaçrnga), †10085.

Kāçyapa (do.) = Rājadharman (Nādījangha): XII, 6350, 6352, 6374.

Kāçyapa \* (do.) = Viçvāvasu: XII, 11777, 11802, 11805. Kāçyapa \* (do.) = Indra (?): XIII, 624. **Kācyapa**<sup>7</sup>, name of a fire. § 491 (Ångirasa): III, 220, 14156 (— Üktha, Nil.), 14164 (C. by error Ka°).

Kācyapa, dual ("au) ("descendants of Kacyapa"), = Yaja and Upayaja: I, 6363 (gotratah K"au).

Kāçyapa, pl. (°āḥ) (do.). § 324 (Dvaitavanapr.): III, 26, 970 (accompany Yudhishthira).—§ 393 (Tīrthayātrāp.): III, 115, 10126.—§ 656b (Khadgotpattik.): XII, 166β, 6142.

Kaçyapadvīpa (B. Ka°). § 574 (Jambūkh.): VI, 6, 251 (K. and Nāgadvīpa are the two ears [of the harc-shaped Jambudvīpa]).

Kāçyapanandana, pl.  $(^{\circ}dh)$  = the gods: XIII, 3330.

Kaçyapaputra ("the son of Küçyapa [i.e. Vibhandaka]")
- Rshyaçriga: III, †10037.

Kācyapātmaja (do.) - Rshyaçriga: III, 9994 (Ro).

Kacyapeya' ("the son of Kacyapa") - Garuda: I, 1247.

Kāçyapeya ("descendant of Kaçyapa") = Dāruka : VII, 6352.

Kāçyapeya, pl. (°dk) ("the sons of Kuçyapa") = the Ādityas: XIII, 7094 (\$\mathscr{A}^{\circ}\$).

Kāçyapi ("the son of Kaçyapa") = Rājadharman (Nāḍījangha): XII, 6346.

Kāçyapī ("the daughter of Kaçyapa") = the Earth: XIII, 3164, 4350 (Vaishnavī Koi), 7237 (Bhūmih), 7238.

Kādraveya, pl. ("āḥ) ("sons or descendants of Kadrū") = the serpents. § 49 (Vāsuki): I, 37, 1597 (held a consultation about the means of being delivered from death at the snake-sacrifice).—§ 100 (Aṃçāvat.): I, 65, 2549 (six K.s enumerated).—§ 191 (Arjuna): I, 123, 4806 (present at the birth of Arjuna).—§ 608 (Kurṇap.): VIII, 87x, 4415 (sided with Arjuna). Cf. Kadrūja, pl., Kadrūputra, pl., Nāga, pl., Sarpa, pl.

**Kadru** = Civa (1000 names 1).

Kadrū, daughter of Daksha, wife of Kacyapa, and mother of the serpents. § 27 (Kacyapa): I, 16, 1074 (daughter of Prajāpati (i.e. Daksha), married to Kaçyapa), 1076 (chose to have 1,000 nagas as her sons), 1080.-\$ 27b (do.): After a long time K. brought forth 1,000 eggs, which burst after 500 years: I, 16, 1082.- § 29 (cf. Astīkap.): Once K. and Vinata bet about the colour of Uccaibcravas, and she who lost should become the other's slave, Vinata asserting that he was all white, K. that he was black in his tail. K. ordered her sons to transform themselves into black hair and cover the horse's tail. When they refused she cursed them, saying that the Fire (Pāvaka) should consume them at the snakesacrifice of Janamejaya. Seeing that the snakes had multiplied exceedingly, Brahmán, with all the gods, sanctioned this curse, which had been "indicated in the Puranas" (so PCR., drshtam purātanam, v. 1204), and propitiated Kuçyapa by bestowing upon him the knowledge of neutralizing poisons: I, 20, 1190, (1192), 1194, 1197, 1201.- 30 (do.): In the morning K. and Vinata went to inspect Uccaihcravas. Description of Samudra (the Ocean) (b); 1, 21, 1205.—§ 31 (do.): The Nagas (serponts), notwithstanding their refusal, went and became hairs in the horse's tail. Second description of the Ocean, v. Samudradarçana (b): I, 22, 1227 (K°c ca Vinatā caiva Dākshāyanyau).- § 32 (do.): Vinatā, having lost the wager, became the slave of K. [but was afterwards released by ] Garuda (b): I, 23, 1235, 1237.—§ 36 (do): Some time afterwards K. ordered Vinata to carry her to a remote place, inhabited by the Nagas, in the midst of the Ocean; the snakes which were carried by Garuda (b) became scorched by the rays of the sun: I, 25, 1281.—§ 37 (Indra): I, 25, 1285 (K. then praised Indra).—§ 38 (cf. Åstīkap.); Indra then caused a downpour of rain, and the snakes with their mother reached Rāmanīyaka: I, 26, 1296.—§ 47 (Sarpanāmak.): I, 35, 15-17 (enumeration of the principal sons of K.).—§ 48 (Çosha): I, 36, 1566 (Çesha left his mother K.).—§ 49 (Vāsuki): I, 38, 1628 (all. to § 29).—§ 60 (Sarpasattra): I, 54, 2071 (Pannagānām . . . mātā, repetition from § 29).—§ 87 (Amçāvat.): I, 65, 2521 (Dakshakanyā, wife of Kaçyapa).—§ 129 (do.): I, 66, 2634 (Surasā gave birth to the Nāgas, Kadrū to the Pannagas).—§ 270 (Brahmasabhūv.): II, 11, 457 (°uh, in the palace of Brahmán).—§ 502 (Manushyagrahak.): III, 230, 14471 (K. introduces herself in a subtle form into the body of a pregnant woman and causes the destruction of the fœtus, and the mother is caused to give birth to a nāga (serpent)).

Kadrūja, pl. (°āḥ) ("the sons of Kadrū") = the scrpents. § 775 (Ānuçāsanik.): XIII, 166a, 7644 (pannagāḥ). Cf. Kādraveya, pl., Kadruputra, pl.

Kadrūputra, pl. (°aḥ) (do.) = the serpents. § 27 (Kaçyapa): I, 16, 1077 (°ādhikau bale, sc. Garuḍa and Aruṇa), 1084.— § 39 (Rāmaṇīyaka): I, 27, 1312.— § 46 (Garuḍa): I, 34, 1531. Cf. Kādraveya, pl., Kadrūja, pl.

Kāhali - Çiva (1000 names 2).

Kahoda, a brahman, father of Ashtāvakra. § 412 (Ashtāvakrīya): III, 132, †10603 (disciple of Uddālaka, whose daughter Sujātā he married; on her he begot Ashtāvakra), †10612 (went to the sacrifice of Janaka, where he was vanquished by Bandin in a controversy, and drowned); 134, †10681 (when Bandin had been vanquished by Ashtāvakra K. arcse from the water), (10683).

**Kahodasūnu** ("the son of Kahoda") = Ashṭāvakra: III,  $\dagger 10599 \ (A^{\circ})$ .

Kaiçika, pl. (°āḥ), a people. § 273 (Rājasūyarāmbhap.): II, 14, 585 (Pāṇḍya-Kratha-K°ān, had been vanquished by Bhīshmuku).

Kaikaya (B., probably more correctly Kekaya), pl. (odh). name of a people (- Kekaya, pl.), especially five brothers who joined Yudhishthira (the rest followed Duryodhana). § 130 (Amçavat.): I, 67, 2647 (five Asuras were re-born among the K.).-§ 295 (Dyūtap.): 11, 52, 1870 (Madrahoah, among the peoples who brought tribute to Yudhishthira).- § 556 (Sanjayayanap.): V, 22, †664 (v. Kaikeya, pl.). - § 561 (Yanasandhip.): V, 575, 2248 (bhratarah pañca, have chosen the Kaikeyūḥ (Kekayūḥ, B.) in Duryodhana's army as their share); 61 \psi, 2406 (among the allies of Yudhishthira; the five brothers?). - § 562 (Bhagavadyānap.): V, 83θ, 2951 (worshipped Kṛshṇa; the five brothers?).- § 569 (do.): V, 144λ, 4887 (among the allies of Yudhishthira).- § 576 (Bhagavadgitap.): VI, 182, 688 (in the army of Duryodhana); 20, †752 (bhrātaraḥ, do.).— § 581 (Bhīshmavadhap.): VI, 61  $^3$   $\delta$ , 2691 (attacked Arjuna), (e), 2695 (attacked by Dhrshtadyumna).—§ 582 (do.): VI, 727, 3169 (attacked by Sütyaki, etc.); 752, 3309 (vanquished by Drona and Bhīshma).—§ 585 (do.): VI, 97λλ, 4443 (Bhīshma had promised to slay the K., etc.).—§ 587 (do.): VI. 117p, 5485 (attacked Arjuna); 119 aa, 5649 (abandoned Bhīshma).—§ 589 (Dronābhishekap.): VII, 80, †247 (°anam pravaramç ca pañca, in Yudhishthira's army).—§ 590 (do.): VII, 16, 629 (in Yudhishthira's army).—§ 592 (Samçaptakavadhap.): VII, 207, 799 (in the army of Duryodhana): 21, 883 (defeated by Drona) (\lambda), 915 (do.), 919 (do.); 230, 963 (followed Virāţa), 966 (bhrātarah pañca, description of their horses); 25, 1085 (yuddham . . . Matsyanam Koaih

Kaikaya—Kaikeya.

sardham), 1105 (bhraifin panca, fought with Karna).- \$ 593 (Abhimanyuvadhap.): VII, 35 &, 1511 (proceeded against Drona); 400, 1695 (in the army of Yudhishthira); 42 m, 1743 (do.); 43ρ, 1770 (do.), (σ), 1780 (do.); 49, 1934 (°ānām rathan sapta, slain by Abhimanyu). - § 596 (Pratijñāp.): VII, 78., 2744 (in Yudhishthira's army).- § 597 (do.): VII, 83, 2950 (sa-Kom, do.). \$ 598 (Jayadrathavadhap.): VII, 85 &, 3049 (in Yudhishthira's army). - § 599 (do.): VII, 91 &, 3255 (in Duryodhana's army); 98 k, 3661 (sa-Koh, proceeded against Drona); 106, 3971 (Brhatkshattrah Kodnam maharathah, proceeded against Drona); 1100, 4165 (defeated by Drona); 111v, 4283 (bhrātaraḥ pañca, protect Yudhishthira); 114w, 4539 (vanquished by Krtavarman); 125, 5021 (Brhatkshattrah Kounum maharathah, attacks Drona), 5040 (are slain by Drona). - § 600 (Ghatotkacavadhap.): VII, 154 $\beta$ , 6650 (sa- $K^{\circ}h$ , proceeded against Drona); 155 $\gamma$ , 6696 (are slain by Drona), (e), †6726 (Drupada-Virāţa- $K^{\circ}(\bar{a}h)$ ; 156, 6779 (followed Bhīmasena); 157 $\sigma$ , 6967 (followed Bhimasena and Arjuna); 159, 7135 (in Yudhishthira's army); 160 δδ, 7155 (do.).-§ 601 (Dronavadhap.): VII, 184a, 8368 (do., shall proceed against Drona).—§ 603 (Nārāyanāstram.): VII, 1938, 8934 (defeated by Drona); 1951, 9018 (in Yudhishthira's army).- 604 (Karnap.): VIII, 3ô, 70 (do., defeated by Karna); 8, 235 (in C. is printed Kakaiyah, probably for Kaikayaih, had formerly been vanquished by Karna); 9, 283 (oaih).-§ 605 (do.): VIII, 12ββ, 459 (in Yudhishthira's army); 30ξξ, 1231 (attacked Karna).-§ 608 (do.): VIII, 46, 2143 (protected Duryodhana); 47 k, 2226 (in Yudhishthira's army, attacked by Krpa, etc.); 49v, 2309 (checked Karna); 54u, 2625 (resisted by Karna); **56**, 2695 (are slain by Karna),  $(\rho\rho)$ , 2762 (fought with Bhīmasena); 63, 3176 (attacked by Karna); 73, 3662 (had been slain by Bhishma), 3668 (do.). Cf. Kaikeya pl., Kekaya pl.

Kaikaya = Brhatkshattra: VII, 4013 (B°, but B. has Kaikeyah), 4015 (B. has Kaikeyasya); VIII, 117 (B°, but B. has Kekayah).

Kaikava<sup>2</sup> - Vinda: VIII, 521 (B. has Kekayah).

Kaikaya . § 590 (Dronabhishekap.): VII, 14a, 577 (read for Kaikayo Kaikeya(h), B. has Kekaya(h)).—§ 599 (Jayadrathavadhap.): VII, 106, 3983 (read Kaunteyena with B.).

Kaikaya, a king of the Kekayas. § 641 (Rājadh.): XII,
77, 2912 (seized by a Rākshasa). Cf. Kaikeya, Kaikeyarāja.
Kaikaya, dual (°au) = Yinda and Anuvinda: VIII, 497 (only C., B. has Kaikeyau).

Kaikayarājaputra (B. Ke<sup>o</sup>) ("the son of the king of the Kekayas"). § 604 (Karṇap.): VIII, 7, †202 (in Duryodhana's army).

Kaikayarājaputra (B. Ko°), pl. (°āḥ) ("the sons of the king of the Kekayas"). § 342 (Indralokābh.): III, 51, 2009 (will join the Pāṇḍavas).

Kaikeya (B. mostly Kekaya), pl. (°āḥ), in most passages denoting five brothers, sons of the king of the Kekayas, but sometimes the people (= Kekaya, pl.). § 264 (Sabhākriyāp.):

II, 4β, 126 (among the princes who waited upon Yudhishthira).—§ 317 (Arjunābhigamanap.): III, 12, 462 (bhrātaraḥ, came to the Pāṇḍavas in the wood).—§ 321 (Saubhavadhop.): III, 22, 899 (= do., took leave of the Pāṇḍavas).—§ 327 (Draupadīparitāpav.): III, 33, 1352 (also B., will assist the Pāṇḍavas).—§ 342 (Indralokābhigamanap.): III, 51, 1983 (all. to § 317), 1991 (had been present at the rājasūya of Yudhishthira).—§ 522

(Draupadiharanap.): III, 268, †13654 (will assist the Pandavas).- § 554 (Sainvodvogap.): V, 47, 71 (among the princes to whom the Pandavas ought to send messengers.) — § 555 (do.): V, 19a, 594 (sodaryāḥ pañca, came to Duryodhana with one akshauhini of troops).- § 556 (Sanjayayūnap.): V, 22, †664 (five brothers had been expelled (avaruddhah) from the K.; in order to recover the kingdom they joined the Pandavas). - § 561 (Yanasandhip.): V. 575, 2240 (bhrātarah pañea, joined the Pandavas with one akshauhinī of troops), 2248 (chosen by the five Kaikeya (B. Kekaya) brothers as their share in the battle).- § 570 (Sainyaniryanap.): V, 151 &, 5160 (followed Yudhishthira; the five brothers?); 153, 5189 (do., do.).- § 571 (Ulūkadūtagamanap.): V, 162, 5591 (bhratarah panca, in Yudhishthira's army).- § 572 (Rathātirathasankhyanap.): V. 171. 5906 (pañca . . . bhrātarah, among the rathas of the Pandavas).—§ 573 (Ambopākhyānap.): V, 1958, 7606 (in the army of Duryodhana).- § 576 (Bhagavadgītāp.): VI, 16a, 622 (also B., in the army of Duryodhana).- § 578 (Bhishmavadhap.): VI, 452,1744 (bhrātarah pañca, fought with five Gandhara princes); 48 x 34, 1964 (rescued Cvota, the five brothers; B., however, has Kaikeyo = Dhrshtaketu?). -§ 580 (do.): VI, 56a, 2405 (also B., in the army of Duryodhana),  $(\theta)$ , 2418 (followed Bhimasena, the five brothers?).-§ 583 (do.): VI, 75a, 3285 (bhrātarah pañca. in the left wing of the Pandavas' makaravyūha); 77λ°. 3394 (the five brothers?); 78, 3437 (pañca, fought with Duhçasana).- § 585 (do.): V1, 89 v, 3948 (proceeded against Bhishma, the five brothers?); 995, 4512 (bhrūtarah, in the army of Yudhishthira); 103v, 4694 (bhratarah pañca, rushed towards Bhishma). - § 587 (do.): VI, 108, 5002 (bhrātarah pañoa, in the rear of the Pandava army); 118 v. 5553 (pañca, rescued by Arjuna).- § 589 (Dronabhishekap.): VII, 8, 227 (in Yudhishthira's army); 9, 288 (do., surround Drona); 10, 360 (e: the five K. brothers, resembling the insects called indragopakas, with red coats of mail, red weapons, and red banners, the maternal cousins of the Pandavas); 16δ, 650 (surrounded Drona).—§ 598 (Jayadrathavadhap.): VII, 85a, 3025 (in Yudhishthira's army). -§ 599 (do.): VII, 110, 4164 (odnam çatam, are slain by Drona); 125, 5039 (Brhatkshattre hate . . . Koanam maharathe) .- § 600 (Ghatotkacavadhap.): VII, 153u, 6628 (the five brothers?, pierced by Duryodhana); 1587, 6972 (only B., C. has Kekayaih, in the army of Yudhishthira); 160, 7161 (also, B., attack Açvatthaman); 169 u, 7459 (proceeded against Drona). - § 502 (Dronavadhap.): VII, 186, 8490 (also B., vanquished by Drona), 8499 (sc. hateshu).- § 604 (Karnap.): VIII, 5 , 136 (havo been slain by Arjuna); 6, 168 (Vrkodarasamo yuddhe vrtah Ko yodhibhih | Kaikeyena oa vikramya bhrātā bhrātrā nipātitah).—§ 605 (do.): VIII. 13, 511 (°ānām mahārathah, i.e. Vinda), 524 (defeated by Satyaki).- § 608 (do.): VIII, 48f, 2254 (attack Karna); 49χ, 2334 (attack Vasushena); 56μμ, 2692 (attack Karna), (ππ), 2751 (also B., are slain by Karna); 62, 3173 (catāh saptadaça, checked the Dhartarashtras); 82, †4183 (oscnapatih, named Ugrakarman?, attucked Prasena). - § 611 (Calyap.): IX, 21 cc, 1126 (attacked by Duryodhana). Cf. Kaikaya pl., Kekaya pl.

Kaikeya, duul (°au) = Vinda and Anuvinda: VIII, 492 (Vindanuvindau), 497 (B. two times, C. in the latter passage has Kaikayau).

Kaikeya = Brhatkshattra: VI, 1720  $(B^{\circ}h)$ ; VII, 972  $(B^{\circ}m)$ , 4013  $(B^{\circ}$ , only B., C. has Kaikayah), 4015 (only B., C.

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C. has Kaikayaeya); VII, 5029, 5032, 5033, 5035. Cf. Kaikaya.

Kaikeya 2 - Vinda: VIII, 513, 518, 519. Cf. Kaikaya.

Kaikeya' - Kaikaya': XII, 2911.

Kaikeya, one or more Kekaya princes. § 576 (Bhagavadgītāp.): VI, 19, 715 (Dhrshfakstuḥ?, but is not Kaikeyāḥ to be read? cf. V, 5160; VI, 3948).—§ 578 (Bhishmavadhap.): VI, 47e, 1837 (only C., B. has Kekayāḥ), 1866 (= Brhatkshatra?); 48a , 1964 (only B., but C. seems to be right in reading Kaikeyāḥ, cf. VI, 715), 1972 (both C. and B., is not Kaikeyāḥ to be read with PCR.?).—§ 579 (do.): VII, 52a, 2128 (= Brhatkshattra?).—§ 582 (do.): VI, 69a, 3066 (akshauhinīpatiḥ = do.?).—§ 583 (do.): VI, 77, 3401 (= do.?).—§ 604 (Karnap.): VIII, 6, 169 (Koena ca vikramya bhrāta bhrātra nipātitaḥ).

Kaikeyaputra ("son of the Kekaya king") = Viçoka: VIII, †4182.

Kaikeyarāja = Kaikaya : XII, 2888.

Kaikeyī¹ ("daughter of the Kekaya king") = Sunandā, the wife of Sarvabhauma: I, ††3769 (So, mother of Jayatsena).

Kaikeyī' (do.), wife of Ajamīdha. § 156 (Pūruvamç.); I, 95, ††3790.

**Kaikeyi**  $^{2}$  (do.) = Kumārī, the wife of Bhīmasena Pārikshita: I,  $\dagger 3796$  ( $K^{\circ}$ , mother of Pratigravas).

Kaikeyī (do.), wife of Daçaratha. § 525 (Rāmopākhyānap.): III, 274, 15879 (mother of Bharata); 277, 15960, 15961, 15975, 15980 (prevailed upon Daçaratha to banish Rāma and install Bharata as heir apparent. Bharata, however, would only keep the realm for Rāma).

Kaikeyī = Sudeshnā, the wife of Virāta. IV, 249 (Virāta-bhāryā), 432, 562, 563, 661, 669.

Kaikeyī (do.) = Sumanā: XIII, 5859.

Kaikeyīnandivardhana ("the son of Kaikeyī") = Uttara: 1V, 2231.

Kailasa, a mountain, the abode of Kubera and Civa. § 11 (Parvasangr.): I, 2, 457 (°arohanam).—§ 213 (Jatugrhap.): I, 146, 5779 (°m iva Guhyakāḥ, sc. viviçuḥ; C. has °āça°). — § 231 (Svayamvarap.): 1, 185, 6963 (°çikharaprakhyaih, sc. prāsādaiķ; C. has oāçao). — § 252 (Subhadrāharaņap.): 1, 220, 7950 (°cikharopamaḥ, sc. Balarāma, C. has °āça°).— § 255 (Agniparābhava): I, 223, 8117 (Çvetaki performed austerities on K. in order to gratify Civa; C. has odçao).— § 263 (Sabhākrivāp.): II, 3, 59 (uttareņa tu Kom Mainākam parvatam prati, there Maya had gathered a bhanda of jewels), 66 (uttarena tu Kom Mainakam parvatam prati, Hiranyaçringa, etc., is situated there). - § 265 (Lokapālasabhākhyānap.): II, 6, 275 (onilayasya, i.e. Kubera).—§ 269 (Vaicravanasabhāv.): II, 10, 384 (cikharopama, sc. the palace of Kubera), 412 (among the mountains present in the palace of Kubera).-§ 287 (Rājasūyikap.): II, **34,** 1279 (°*çikharaprakhyün*, sc. āvasathan).—§ 293 (Dyūtup.): II, 46, 1643 (°kūtapratimam, sc. Civam), 1645 (parvatam), 1646 (do., Vyāsa went to K.).— § 295 (do.): II, **52**, 1862 (uttarad api Koad oshadhih).— § 317b (Krshna Vasudeva): III, 12, 503 (obhavane, Krshna had dwelt on K.). - § 334 (Kairātap.): III, 41, 1697 (onilayo Dhanadhyakshah, i.e. Kubera).—§ 335 (Indralokabhigamanap.): III, 42, 1753 (°m iva çringinam).—§ 387 (Sagara): III, 106, 8834 (girim, Sagara went to K. to gratify Civa).—§ 389 (Gangavatarana): III, 108, 9944 (parvatam, Bhagiratha went to K. to gratify Civa); 109, 9963 (the abode of Qiva).- § 418d (Tirthayatrap.): The mountain K. is six yojanas high, there the gods assemble, there is Viçala (i.e. Badari, Nil.), there live innumerable

Yakshas, Rakshasas, Kinnaras, Nagas, Suparnas, and Gandharvas, near the abode of Kubera; III, 139, 10830.-§ 419 (Gandhamādanapr.): III, 140, 10842.—§ 422 (do.): III, 142, 10913 (ocikharopamam, sc. the bones of Naraka).-§ 423 (do.): III, 145, 11031 (parvatottamam, with Badari, etc., reached by the Pandavas). - § 432 (Saugandhikaharana): III, 153, 11351 (°cikharābhyāse, there the lotus-lake of Kubera is situated); 154, 11389 (the abode of Kubera, to whom the Krodhavaças repaired, having been defeated by Bhimasena).-§ 436 (Yakshayuddhap.): III, 158, 11540 (seen by the Pandavas on their journey to the hermitage of Vrshaparvan). -§ 436d (do.): Beyond K. is the path of the all-perfect (paramasiddhānām) Devarshis, if anyone goes beyond this the Rakshasas slay him with iron darts and other weapons; III, 159, 11651.- § 449 (Ajagarap.): III, 177, †12340 (Kuberakantam, on their way from the hermitage of Arshtishena the Pandavas saw K.), †12344.- § 555 (Indravijaya): V, 11a, 353.- § 562 (Bhagavadyanap.): V, 94, 3360 (rathāt . . . Ko çikharopamāt). - § 565 (Galavacarita): V, 111, 3830 (on K. Kubera was installed into the sovereignty of Rakshasas, Yukshas, and Gandharvas), 3840 (ethanam Ailavilasya, i.e. Kubera's). - § 570 (Sainyaniryanap.): V, 157, 5332 (°çikharopamah, sc. Balarama).—§ 574 (Jambükh.): VI, 3, 104 ('Mandarabhyan tu tatha Himavato gireh saharraco mahūçabdah khacarāni patanti ca, omens); 6, 236( - Hemakūţa, inhabited by Kubera with the Guhyakas), 237 (abhyuttarena Kom Mainakam parvatam prati, there Hiranyaçringa, etc., is situated).- § 581 (Bhishmavadhap.): VI, 62, 2748 (om ira cringinam, sc. Bhimasena).- § 585 (do.): VI, 94, 4204 (do., do.) .- § 589 (Drouubhishekap.): VII, 11, 412 (°cikharopamah. sc. Balarāma). - § 611 (Calyap.): IX, 11, 583 (yayā-so B., sc. yadaya; C. has yatha - K'bhavane Maheçvarasakham i.e. Kubera—bali | ākvayām āsa Kaunteyaḥ—i.e. Bhīmasena samkruddham Alakudhipam, all. to Yakshayuddhaparvan); 12, 594 (saçrigam iva Kom, sc. Calya). - § 613 (Gadayuddhap.): IX, 33, 1927 (om iva gringinam, sc. Duryodhana), 1929 (do., do.). - § 615u (Skanda): IX, 45, 2534 (°crigasankāçau, sc. Maņi and Sumaņi).—§ 615 (Gadāyuddhap.): IX, 56, 3156 (°m iva çringinam, sc. Duryodhana).—§ 637 (Rajadh.): XII, 44, 1528 (mumude tad labdhva Kom Dhanado—i.e. Kubera—yatha). — § 660b (Bhrgu-Bharadvajasamv.): XII, 182, 6770 (°cikhare, there Bhrgu was sitting). - § 694b (Jvarotpatti): XII, 284, 10216 (Vaigravanah . . . Konilayah). - § 716 (Çukābhipatana): XII, 332, 12576 (oprshtham, Cuka proceeded to K.); 333, 12586 (oprshthat, from K. Cuka soared into the sky).- § 731b (Ashtavakra-Diksamv.): XIII, 19, 1411 (the abode of Kubera), 1434 (crossed by Ashtāvakra).—§ 746 (Anuçasanik.): XIII, 83, 3907 ("cikhare deva-Gandharvasevite, there Surabhi performed austerities). - § 772b (Vasishtha): XIII, 156, 7287 (°m prasthitan caiva nadim Gangam) .- § 785 (Anugītap.): XIV. 77, 2236 (mahagireh, trembled).—§ 795c (Mahabharata): XVIII, 6, 241 (°çikharākāram, sc. vimānam, so B.).

Kailāsa, pl. (VIII, 110), v. Kosala, pl.

Kailāsagirivāsin - Çiva (1000 names 2).

Kailāsaka, a serpent. § 564 (Mātalīyop.): V, 103γ, 3627.
 Kailāsanilaya = Kubera: II, 275; 11I, 1697; XII, 10216.
 Kailātaka, adja: VII, 4353 (madhu, B. has kairātakam), 5157 (do., do.).

Kairāta, adj. ("belonging to a Kirūta"). § 10 (Parvasangt.): I, 2, 320 (parva K°sanjnitam, i.e. Kairūtaparvan). — § 331 (Kairātap.): III, 39, 1552 (°m veçam dethāya, sc. Çiva). — § 340 (Indralokābhigamanap.): III,

49, 1936 (do., all. to § 331).—§ 442 (Nivātakavacayuddhap.): III, 167, 11954 (bhūlam mahat K°samsthilam, i.e. Çiva, repetition of § 331).—§ 573 (Ambopākhyānap.): V, 194, 7592 (°c dvandvayuddhe, all. to Kairātaparvan).—§ 731b (Ashtāvakra-Diksamv.): XIII, 19, 1434 (°m sthānam, i.e. the abode of Çiva).

Kairāta, pl. ("āk), a people, = Kirāta, pl. § 295 (Dyūtap.): 11, 52, 1869 (brought tribute to Yudhishthira).

Kairātaka, adj. ("belonging to the Kirātas"). § 295 (Dyūtap.): II, **52**, 1867 ("inām ayutam dāsīnam, brought as tribute). Cf. also Kailātaka.

Kairātaparvan ("the section treating of the Kirāta"), the 33rd of the minor parvane of Mhbhr., forming an episode to Arjuna's journey to the abode of Indra (cf. Kairūta). § 331. It is anew related how Arjuna set out from the Kamuaka wood towards the north; he entered a terrible forest (description), resorted to by Siddhas and Caranas, and then proceeded to the Himavat (description). For four months he practised austerities (specified), until the rshis made representations about it to Civa, who dismissed them after having removed their fears (III, 38). Then Civa with his bow and arrows, in the guise of a Kirāta, accompanied by Umā in the guise of a Kirāta woman, by merry spirits (bhūtaih), and thousands of women, approached Arjuna as he was about to kill Mūka, a son of Danu, who in the form of a boar would have killed Arjuna. Arjuna and Civa at the same time pierced Maka with their arrows, and killed him; when dying he again assumed his rakshasa form; then they fought against each other, first with arrows, then with the very bows, then with swords, then with trees and stones, then with the fists, and then by clasping each other; at last Arjuna lost his senses, and was almost reduced to a ball of flesh; when he regained consciousness he made a clay image of Cira, which he worshipped with a garland, which then appeared on the head of the Kirāta; he thus learned that it was Civa, and prostrated himself at his feet. Civa declared that Arjuna's prowess was equal to his own, promised to give him his weapon, and gave him 'eye' (cakshus), so that he behold him in his true form, together with Uma. - § 332: Arjuna then fell on his knees and worshipped him, saying: "O Kapardin! etc." (v. Mahadevastava) (III, 39).- § 333: Civa said that Arjuna (b) was in a former life Nara, etc. When granted a boon, Arjuna asked Civa to give him the Paçupata weapon named Brahmaçiras (c). Having purified himself he was instructed in its use on the condition that he should not hurl it against a human being, for then it would destroy the universe. The earth trembled, etc. The gods and Danavas beheld the weapon in its bodily shape standing by the side of Arjuna. When Arjuna had been touched by Civa, all that was evil in his body was dispelled. Having said to Arjuna, "Go thou into heaven," Civa went up into the skies accompanied by Umā (III, 40).- § 334: Then Arjuna was on the Himavat visited by the Lokapalas, viz., Varuna (blue as lapis lazuli), together with rivers, Nagas, Daityas, and Sadhyas; Kubera, who dwells on Kailasa, golden-coloured (jambanadavapuh), accompanied by Yakshas; Yama, with staff in hand (dandapanih), illuminating the three worlds, and the Guhyakas, Gandharvas, and Nagūs, accompanied by those lords of the creation (lokabhāvanaih) the Pitrs; further Cakra, with Mahendrani, mounted on the neck of Airavata, and surrounded by the gods, and eulogized by Gandharvas and rehis. Each of them occupied a particular summit of Himavat (Yama to the south, Varuna to the west). They granted him 'sight' (archie), that he might see them. Yama said that Arjuna would defeat the Nivatakavacas, etc., and gave him his irresistible staff (danda) as a weapon. Varuna (b) gave him his irresistible nooses. Kubera said that in bygone kalpas Arjuna had always gone through ascetic austerities along with them, and gave him his favourite weapon Antardhana (o). Indra said he would descend to earth in his chariot with Malali as his charioteer, and taking him to heaven grant him all his celestial weapons (III, 41).

Kaitabha, a Dānava. § 317b (Kṛshṇa Vūsudeva): III, 12, 498 (Danavau Madhu-Koau, tried to slay Brahman, of. § 477).-\$ 476 (Dhundhumārop.): III, 202, 13532 (Madhu-Koyoh putro Dhundhuh).- § 477 (do.): 111, 203, 13562 (Madhuç ca K°aç ca), 13565 (Madhu-K°yoh), (13573) (Madhu-Koau), 13580 (Madhu-Koyoh; when Vishnu during the cataclysm slept on the hood of Cesha, Madhu and K. terrified Brahmán, Vishnu awoke, and obtained from them the boon that he should become their slayer, then Vishnu on his thighs cut off their heads).- § 478 (do.): III, 204, 13590 (Madhu-Koyoh putro Dhundhuh), 13623 (Dhundhur nāma . . . Madhu - Koyoh putrah). - § 567 (Bhagavadyanap.): V, 130, 4414 (ekarnave ca evapata-sc. Krshna (Vishnu) - nihatau Madhu-Koau, cf. § 477). - § 615ee (Adityatīrtha): IX, 49, 2850 (Asurau Madhu-Koau, had been slain by Vishnu, cf. § 477).—§ 615 (Gadāyuddhap.): IX, 55, 3106 (sadrçau tau, sc. Bhīmasena and Duryodhana Madhu-Koyor yudhi).- § 673b (Bali-Vasavasamv.): XII, 227a, 8265 (Danavah, among the ancient rulers of the earth).- § 717b (Nārayaṇīya): X11, 348, 13475 (originated from rajas and arose from a drop in the primeval lotus, K. and Madhu robbed the Vedas from Brahmán), 13509 (Madhu-K'au . . . Danavau), 13519 (rajastamovishtatanu . . . Madhu-Koau, are slain by Nūrāyana (Vishnu)). Cf. Asura, Danava (dual).

Kaitabhanāçinī ("destroyer of K.") = Durgā (Umā): VI, 801.

Kaitava = Uluka, q.v.

Kaitava, pl. ('āħ) a people. § 576 (Bhagavadgītāp.): VI, 18δ, 689 (in the army of Duryodhana). Cf. Kaitavya, pl.

Kaitavya = Ulūka, q.v.

Kaitavya, pl. (°āḥ), a people. § 604 (Karṇap.): VIII, 7, †208 (°ānām adhipatiḥ, i.e. Ulūka?, in the army of Duryodhana).

\*kaivarta, pl. (°āh) ("fishermen"), name of a caste: XIII, 2655, 2672, 2702.

Kāka, pl. (°āh), a people. § 574 (Jambūkh.): VI, 9 v, 372 (only B., C. has Kāntīkāh).

Kākī¹ ("female crow"). § 126 (Amçāvat.): I, 66, 2620 (daughter of Tāmrā), 2621 (mother of the owls).

Kākī<sup>2</sup>, one of the mothers of Çiçu. § 500 (Skandopākh.): III, **228a**, 14396 (enumeration).

Kaksha, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, Θμ, 356, 364 (only C., B. has Kacchāḥ).

Kakshaka, a serpent. § 63 (Sarpasattra): I, 57, 2147 (of Vāsuki's race).

Kakshasena, name of one or more princes. § 154 (Pūruvamç.): I, 94, 3743 (son of the elder Parikshit).—§ 264 (Sabhākriyāp.): II, 4β, 117 (waited upon Yudhishthira).—§ 267 (Yamasabhāv.): II, 8, 329 (in the palace of Yama).—§ 377 (Dhaumyatīrthak.): III, 89, 8365 (āçramaḥ K°sya, in the west).—§ 767 (Ānuçāsanik.): XIII, 137a, 6259 % rājarshiḥ Vaçishthāya mahātmans nyāsam yathāvat saṃnyasya jagāma sumahāyaçāḥ).—§ 775 (do.): XIII, 166η, 7685

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(rajarshih, enumeration).—§ 786 (Anugitāp.): XIV, 91a, 2843 (had attained to high success by way of gifts).

Kaksheyu, a prince. § 150 (Pūruvaṃç.): I, 94, 3700 (son of Raudrāçva and Ghṛtācī).—§ 775 (Ānuçāsanik.): XIII, 166, 7682 (the same?).

Kākshīva - Kākshīvat. § 277 (Jarūsandhavadhap.): II, 21, 802 (çūdrāyām Gautamo yatra—i.e. at Rājagyha—mahātmā samçitavratah | Auçīnaryām ajanayat K°ādyān sulān munih, cf. 1, 4213).

Kakshīvat, a ṛshi. § 770 (Ānuçāsanik.): XIII, 151, 7108
(Aushijaḥ (B. Auç°), among the Mahondraguravaḥ in the east).
—§ 775 (do.): XIII, 166γ, 7663 (Aushijaḥ (B. Auç°), among the ṛshis of the east). Cf. next and prec.

Kākshīvat — Kakshīvat. § 5 (Anukram.): I, 1, 224 (in Nārada's enumeration of ancient kings (!), B. has Auçijam for Mahādyutim, which follows in C.).—§ 170 (Dīrghatamas): I, 104, 4213 (°ādayaḥ, K., etc., were begotten by Dīrghatamas on a çūdrā), 4215.—§ 264 (Sabhākriyāp): II, 4a, 112 (Aushijaḥ (B. Auç°) waited upon Yudhishthira).—§ 266 (Çakrasabhāv.): II, 7, 299 (Gautamaḥ? in the palace of Indra).—§ 275 (Rājasūyārambhap.): II, 17, 698 (°taḥ putram Gautamasya... Canḍakauçikaṃ).—§ 370 (Tīrthayūtrāp.): 111, 84, 8083 (°ān ira modate, sc. by bathing at Rājagṛha).—§ 665 (Mokshadh.): XII, 208c, 7593 (Aushijaḥ (B. Auç°), among the ṛshis of the east).—§ 702 (do.): XII, 293a, 10761 (had obtained great success by adoring Vishṇu); 297ô, 10874 (°Kamathādayaḥ, among those ṛshis who had obtained their position by way of penances). Cf. the prec.

Kākshīvatī ("a female descendant of Kakshīvat") = Bhadrā: I, 4695.

Kakubha = Civa (1000 names<sup>2</sup>).

Kākudika, name of a weapon. § 563 (Bhagavadyānap.): V, 96φ, 3490 (will be employed by Arjuna).

Kakutstha, an ancient king in Ayodhyā. § 6 (Anukram.): I, 1a, 226 (in Sañjaya's enumeration of departed kings).— § 475 (Dhundhumārop.): III, 202, 13516 (son of Çaçāda and father of Anenas).

Kākutstha¹("son of Kakutstha") = Anenas: III, 13516(A°).
Kākutstha²("descendant of Kakutstha") = Rāma, the son of Daçaratha: III, 16013, 16063, 16068, 16079, 16106, 16130, 16221, 16312, 16323, 16510, 16514, 16523, 16537, 16558, 16560.

Kākutstha 3 (do.) = Lakshmaṇa, the son of Daçaratha: III, 16207.

\*Kāla (Time, Death, personif.): I, 223 (°vaçam gatah), 240-4(?) 299, 984 ('dandopamam), 1335 ('a ivantako 'parah), 2542 (°kalpāḥ), 2585 (son of Dhruva), 5470 (°rūpadhrk), 7669 (iva), 8264 (°dandam Yamah, sc. jagrāha), 8293 (°vat), 8313 (°hatā iva); II, 295 (in the palace of Indra), 340 (in the palace of Yoma), 1485 (°syeva jighatsatah), 1651 (°ena nirmitah), 2682 (dandam udyamya); III, 481 (identified with Krihna), 879 (cakram Kountaka-Yamopamam), 1013 (ountaka-Yamopamah), 1376 (Antukena), 1377, 8286 (nierehța iva Koena yugunte jvalanah), 10783 (°antaka-Yamopamam), 11494 (?), 11500 (°antakopamah), 11783 (ona . . . hatāh), 12107 (orūpāh), 12389 (°antaka - Yamopamam), 15864, 17314 (°antaka - Yamat), 17403 (?); IV, 1090 (odntaka-Yamopamam), 1726 (Arjunarūpena samharantum iva prajūh), 2015 (nadīm . . . yugūnte Konirmitam); V, 57 (Yama-Kopamadyuti), 59 (ovajranalopamān), †1868 (vyāttānanaķ Koa iva), 2082 (ovaçangatāķ), 4037 (yuyuje Kodharmana) 7185 (osammitam), †7205 (ostershtam prajvalitām ivolkām), 7276 (°antakopamam): VI, 119 (?), 122, 306 (?), 567, 802 (°pāçena), 1234 (°ḥ kālayatām aham, sc. asmi,

says Krshna), 1677 (°dandopamam), 1701 (°dandam ivāparam), 1943 (°dandopamam), 2280 (°antaka - Yamopamah), 2338, 2396 (oantaka- Yamopamam), 2426 (oenera yugakehaye), 2705 (°otershfam ivantakam), 2792 (yuganto Kovat), 2799 (iva), 2831 (°Mrtyusamaprabham), 2858 (°otershta ivantakah), 2874 (°Mrtyusamaprabhau), †3374 (gadāhastam K°m irāntakālo). 3714 (ryāttānano yathā Koh), 3772 (yathā), 3801 (°sammitam), 3956 (kruddhah Kca ivāparah), 4071 (cantaka-Yamopamah), 4087 (°srshtam ivāntakam), 4202 (°āntaka-Yamopamah), 4203 (°dandopamām), 4351 (iva), 4656 (Cencra yugakshaye), 4732 (do.), 5034 (°srshtham ivantakam), 5067 (°vat), 5254 (°antakasamadyutih); VII, 238 (°vat), 2641 (°ena balinā hatāh), 2717 (°nirmitā), 2825, 2866 ('kopam), 3035, 3135 (Mrtyuk Koena coditah), 3379 (okalpāh), 3514, 4341 (okalpaih), 4668 (°sannibhā), 4726 (°āntaka-Yamopamam), 4853 (°vat), 5196 ('dandam ivantakah'), 5274 (read 'syeva), 5278 (iva), 5475 (°caktim ivāparām), 5543 (Yama-Koantakopamam), 5556 (ira), 7090 (°āntaka - Yamopamam), 7112 (rikramam . . . Konyera yugakshaye), 7926 (odandogradharinam), †8154, 8356, 8655, 9195 (Ourshta itantakah), 9240 (Orat), 9441, 19467 (identif. with (iva), 9596 (do.); VIII, 270, 596 (antaka-Yamopamau), 1692 ('vaktravat), 848 ('dandair iva), 909 (Mrtyu - Koantakopamam), 1022 (Odandopamam), 1135 1196 (°dandaḥ), 1501, 2214 (°o vigrahavān iva), 2459 (°antaka-Yamopamam), 2708 (do.), 2933 (iva), 2967 (°sammitam; odandam iraparam), †3828 (oa irattadandah), †3829, 3888 (°syeva yugakshaye), 3995 (°antakarapuḥ), 3996 (yathā), 4153 (°dandodyatam Yamam), 4265 (iva), †4279 (°m ivattadandam), 4390 (Yama-Koantakopamau), 4469 (opaçopamau); IX, 17, 38 (°ena nihatam), 352 (°h kruddhah . . . ira), 555 (°erehta ivantakah), 570 (°o dandam ivodyamya), 574 (do.), 2519 (°o Yamaç ca Mrtyuç ca), 2532 (°opamau), 3108 (°sya samau), 3454 (dandina), 3547 (opasyshlena), 3590, 3591; X, 315, 326 (°vat), 360 (°srshta ivantakah), 365 (°vat), 395 (°srshta ivantakah), 500, 501, 669 (°antaka-Yamopamah); XI, 50, etc., 68, etc., 91, 114, 156, 174, 258, etc., 649 (yugānta iva Koena patitam sūryam); XII, 440 (hantā), 445 (yathogatah), 1132 (°dharmam upeyivān), 1702 (āpānabhūmiņ Kosya), 2674(?), 2675 (°srshtam), 4264 (°a ivantakah), 4501 (sarveçam), 4520, 5468 (°sammitah), 5469 (do.), 5686 (°dharmam upagatah), 5717 (°raçam yūti), 5718, 6164 (°o 'ntaka ivodyatah), 6755, 7156, 7195, 7198, etc., 7496, 7497, 7499, 8058 (°daṇḍa°), 8106, etc., 8241, etc., 8570, 9877, 9878, 9879 (°shashtān, the great elements), 9882, 10060 (?), 10497, 10502, 11227, 11960, 12119, †12135, 12148, 13300 (= Rudra); XIII, 7 (° manyuraçum gatuh), 16, 50, 51, etc. (70), 184 (°antakopamuh), 907 (odandadharava, sc. Civa), 6908, 6909 (lohitaraktakshah, identif. with Krshna), 7098, 7111 (one of the seven dharanidharāh), 7497 (= Rudra), 7768 (samayujyata Koena); XIV, 1584 (odharmana), 1840 (do.), 2167 (odntaka-Yamopamam); XVI, 88 (°dharmana), 142 (°paçagraham Vaitaranim), 287, otc.; XVII, 3 (°pāçam). Cf. Antaka, Mrtyu, Yama.

Kāla<sup>2</sup> = Sūrya (the Sun): III, 146. — Do.<sup>3</sup> = Çiva (1000 names 1-2). — Do.<sup>4</sup> = Vishņu (1000 names).

Kālā, daughter of Daksha and wife of Kaçyapa. § 87 (Amçāvat.): I, 65, 2520 (enumeration of the daughters of Daksha, who were married to Kaçyapa). — § 97 (do.): I, 65, 2542 (her offspring were the Kālakeyāḥ, only four are enumerated; read with B. Krodhaçatruḥ instead of Krodhaḥ ζ°).

Kala, pl. (ah), a class of pitrs. § 270 (Brahma-sabhā-vaṇṇana): II, 11, 463.

Kalā = Sūrya (the Sun): III, 150 (read kalākāshthā(ħ) in one word?).

- **Kalā**, pl.  $(\bar{a}h)$  ("minutes," personif.): IX, 2517.—Do.<sup>3</sup> = Çiva (1000 names <sup>1-2</sup>).
- Kālacakra(h) = Sūrya (the Sun): III, 151.
- Kalaça, a scrpent. § 564 (Mātalīyop.): V, 103γ, 3627 (enumeration).
- Kālaçaila, a mountain. § 418 (Tīrthayātrāp.): III, 139, 10820, 10823 (passed by Yudhishthira, etc., on their way to Gandhamādana). Cf. Kālaparvata.
- Kalaçapotaka, a serpent. § 47 (Sarpanāmuk.): I, 35, 1552 (enumeration).
- Kalaçi, a tirtha. § 364 (Tirthayatrap.): III, 83, 6050.
- Kalaçodara, a warrior of Skanda. § 615u (Skanda): IX, 45q, 2574 (C. has Kalaso°).
- Kalada, pl. (āḥ), a people. § 574 (Jambūkh.): VI, 9ν, 370 (only B., C. has Kalavāḥ).
- Kāladantaka, a serpent. § 63 (Sarpasattra): I, 57, 2147 (of Vāsuki's race).
- Kālādhyaksha = Sūrya (the Sun): III, 152.
- Kālaghata, a brahman. § 59 (Sarpasattra): 1, 53, 2048 (dvyah, among the sadasyas at the snake sacrifice of Janamejaya).
- kālāgni ("the fire that is to destroy the world"): I, 2091 ("samatejasam); III, 10393 ("sannibham), 14434 (ira), 15809 (yagāntakālo samprāpto k"r dahate jagat); IV, 1702 (ira); V, 2931 (ira), 6048 ("samatejasam); VI, 281 (nāmnā Samrattakah), 520 (ira), 4110 ("samatejasam); VII, 586 (ira), 1686 ("agnyanilavarcasam), 3518 (ira), 9574 (çaram k"samyaktam); XII, 6170 ("samavarcasam), 10150 ("sadrçopamah), 10320 ("sadrçopamah), 11597; XIII, 7271 (ira), 7488 ("samatejasā").
- kalahamsa, pl. ("āḥ) (probably "whistling swans"). § 126 (Amçāvat.): 1, 65, 2622 (the offspring of Dhṛtarāshṭrī).
- kālajnāna ("knowledge of time"): 1X, 2133, 2135.
- Kālajoshaka, pl. (°āh), a people. § 574 (Jambūkh.): VI, 9a, 354 (only C., B. has Kālatoyakāḥ).
- kālajvalana kālāgni: VII, 3672 (°sannibhāh), 7127 (sannibhath).
- Kālakā, a temale Asura. § 445 (Nivātakavacayuddhap.): 111, 173, 12203 (mahāsurī, mother of the Kālakeyas). Cf. Kālā.
- Kālakāksha<sup>1</sup>, a Daitya. § 564 (Mātalīyop.): V, 1052, 3085 (had been slain by Garuḍa).
- **Kālakāksha**<sup>2</sup>, a warrior of Skanda. § 615*u* (Skanda): 1X, **45**η, 2571.
- Kalakala Civa (1000 names 1).
- Kālakanja or Kālakhanja, pl. (°āḥ), a tribe of Asuras. § 268 Varuņasablav.): 11, 9, 365 (Dānarāḥ, in the palace of Varuņa; °kh both B. and C.).—§ 445 (Nivātakavacayuddhap.): 111, 173, 12198 (m Hiraņyapura; °kº both B. and C.), 12208 (the offspring of Kālakā?; °kº both B. and C.).—§ 550 (Samayapālanap.): IV, 13, 340 (°ā ivāsurāḥ; °kh° both B. and C.).—§ 552 (Goharaṇap.): IV, 49c, 1539 (Dānavaḥ, hall cen vanquished by Arjuna; °kh° B, °kº C.).—§ 552d (Arjuna): IV, 61, 1976 (had been vanquished by Arjuna; °kh° B, °k° C.).—§ 561d (Nara-Nārāyaṇau): V, 49, 1930 (had been vanquished by Nara (i.e. Arjuna); °kh° B., °k° C.).—§ 564 (Mātalīyop.): V. 100, 3571 (Asurāḥ Irishṇnpadodbharāḥ, in Hiraṇyapura; °kh° B., k° C.).—§ 664 (Kālakeya, pl.
- Kālakantha, a warrior of Skanda. § 615u (Skanda): IX, 45y, 2571.
- Kālakatankata = Çiva (1000 names 2).

- Kālakavrkshīya, a muni. § 266 (Çakrasabhāv.): II, 7, 299 (muniķ, in the palace of Indra).—§ 641 (Rājadh.): XII, 82, 3059 (muniķ, instructed Kshemadarçin), 3060, 3118, 3123 (became the purokita of Kshemadarçin); 104, 3849, 3858 (instructed Kshemadarçin).
- Kālakeya, pl. (°āḥ), a tribe of Asuras. § 4 (Anukram.): I, 1. †162.—§ 11 (Parvasaigr.): I, 2, 460).—§ 97 (Amçavat.): I, 63, 2543 (the offspring of Kālā, four are enumerated).-§ 264 (Subhakriyap.): II, 4. 118 (yathasuran Koan devo Vajradharah, sc. kampayam āsa).—§364(Agastyop.): III,100. 8691, (followed Vrtra); 101, 8715 (do.). - § 445 (Nivātakavacayuddhap.): III, 173, 12207, 12209 (in Hiranyapura, cf. Kalakanja, pl.) .- § 570 (Sainyaniryanap.): V,158, 5379 (Danavaih, had been vanquished by Arjuna, cf. § 445).-§ 593 (Abhimanyuvadhap.): VII, 51, 1997 (had been slain by Arjuna).-§ 599 (Jayadrathavadhap.): VII, 128ππ, 5260 (°sahasrāni caturdaça, do.).—§ 608 (Karnap.): VIII, 79. †4054 (had been slain by Arjuna), †4056 (sa-Kodn Asuran, do.): 89ae', 14561 (pūrvam devair ajitam Koaih, sc. Arjuna). -\$ 778b (Samvartta-Maruttīva): XIV. 9, 248 (pravrājayeyam Koan prthivyam, says Indra). Cf. Kalakanja, pl.
- Kālākhya Civa: XIII, 1053.
- Kālakhanja, pl., v. Kālakanja, pl.
- Kālakīrti, a prince. § 130 (Amgāvat.): I, 67, 2673 (incurnation of the Asura Suparna).
- Kālakoți, a tīrtha. § 379 (Tīrthayūtrāp.): III, 95, 8513 (visited by Yudhishthira on his tīrthayūtrā).
- Kālakūta<sup>1</sup>, a poison. § 28 (Amrtamanthana): I, 18, 1152 (produced by the churning of the ocean, but swallowed up by Çiva).—§ 317 (Arjunābhigamanap.): III, 12, 540 (bhojane Bhīmasenasya pāpaḥ—i.e. Duryodhana—prakshepayad visham K°m, cf. Kālakūṭaka).—§ 599 (Jayadrathavadhap.): VII, 135, 5561 (pītvā K°m). Cf. Kālakūṭaka.
- Kālakūṭa², a mountain. § 184 (Pāṇḍa): I, 119, 4637, (crossed by Pāṇḍa on his way to (ataçriga).—§ 276 (Jarāsandhavadhap.): If, 20, 793 (passed by Kṛshṇa, etc., on their way from Indraprashtha to Girivraja (Rājagrha)).—§ 555 (Sainyodyogap.): V, 19, 599 (among the regions which were occupied by Duryodhana's army).
- Kālakūṭa, pl. (°āḥ), a people, the inhabitants of Kālakūṭa.
  § 279 (Arjuna): 11, 26, 997 (in the north, vanquished by Arjuna on his digvijaya).
- Kālakūtaka, a poison = Kālakūta. § 197 (Bhīmasenarasapāna): I, 128, 5008 (visham), 5019 (do., Duryodhana poured A', into the food of Bhīmasena).
- Kālāmra, a tree in the varsha Bhadrāçva. § 574h (Bhadrāçva): V1, 7, 268 (mahādrumah), 272 (description).
- Kālamukha, pl. (°āḥ), a people. § 284 (Sahadeva): II, 31, 1171 (nara-Rākshasayonayaḥ, in the south, vanquished by Sahadeva on his digvijaya).
- kālānala kālūgni: I, 2163 (°cishāḥ, sc. sarpāḥ); III, 10959 (ira), 13604 (°samadyutiḥ), 14384 (°samadyutiṃ); V, 7245 (°opamaṃ); VI, †1271 (°sannibhāni), 3612 (°samaprabhaṃ), 4582 (°samau); VII, †4697 (°sannibhena, C. has by error kālānila°), 5755 (°dyutiḥ), †5831 (°sannibhena), £116 (°samaṃ), 9396 (°samaprakhyaṃ); XII, 10247 (°opamaḥ); XIII, 851 (°samadyutiḥ).
- Kālanātha = (liva (1000 names 1).
- Kālanemi, an Asura. § 130 (Amçāvat.): I, 67, 2703 (Dinavānām mahābalah, incarnate as Kansa).
- Kalanemihan = Vishnu (1000 names).
- Kālanjara, a mountain. § 372 (Tīrthayātrāp.): III, 85, 8198 (parvatam). 8199 (with the tīrtha Devahrada).—§ 377

(Dhaumyatīrthak.): III, 87, 8317 (Hiranyabinduh kathito girau Koe mahān, in the east).—§ 677 (Mokshadh.): XII, 247, 8959 (comparison). — § 733p (Gangā - Yamunayos tīrtham); XIII, 25, 1721 (girau, a tīrtha).

Kalāpa, a muni. § 264 (Sabhākriyāp.): II, 4a, 113 (in the palace of Yudhishthira).

Kalapagrama, a city (?). § 793 (Mausalap.): XVI, 7, 251 (crossing Himavat the widows of Krshna retired to K.).

Kālaparvata, a mountain. § 528 (Rūvaṇāgamanap.): III, 277, 15998 (starting from Lankā, Rāvaṇa crossed Trikūṭa and K., and then came to the ocean).—§ 596 (Pratijnāp.): VII. 80, 2850 (crossed by Kṛshṇa and Arjuna on their way to the abode of Civa). Cf. Kālaçaila.

**Kälapatha**, a son of Viçvāmitra. § 721 (Viçvāmitrop.): XIII,  $4\beta$ , 249 (onumeration).

Kālepṛshṭha, a serpent. § 606 (Tripurākhyāna): VIII, 38, 1483 (among the serpents who became the vālabandhauāḥ of Civa's horses).

Kālapūjita = Civa (1000 names 2).

Kālapushpaphalaprada(h) = Çiva (1000 names 1) (B. kūlah puo ah).

Kālarātrī ("the night of destruction"): VI, 4762 ("ir yathā); VII, 5018 ("im ivodyatām), 7585 ("nibhā), 8301 ("im ivodyatām); VIII, 1502, 4147 ("im ivātyugrām), 4151 ("iva durdrçā); IX, 578 ("im ivodyatām), 906 ("im iva pāçahastām), 1539 ("im ivodyatām); X, 388 (description), 402; XII, 13502 (gunottarā); XIII, 1401, 4454 ("iva).

Kālārka = Kālasūrya: V, †7206 (°dīptām).

Kālasāhvaya, a hell. § 744 (Ānuçāsanikap.): XIII, 44, 2479.

Kalasodara, v. Kalaçodara.

Kālasūrya ("the sun at the end of the world"): V, 278 (iva); VII, †252 (do.), 633 (do.), 3769 (°av iva), 4683 (iva); VIII, 938 (°av iva); 1X, 3115 (do.); XIII, 863 (iva).

Kālatīrtha, a tirtha. § 370 (Tirthayātrāp.): III, 85, 8153. Kālātman = Kṛshna: XII, 1655.

Kālatoyaka, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, Θμ, 354 (so B., C. has Kālajoshakāḥ).

Kālava, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9ν, 370 (only C., B. has Kāladāḥ).

kālavahni = kālāgni: XII, 8293.

Kālavega, a serpent. § 63 (Sarpasattra): I, 57, 2147 (of Vāsuki's race).

Kālavinka, a tīrtha. § 733 (Ānuçāsanik.): XIII, 25, 1729. Kālayavana, a prince. § 717b (Nārāyeṇīya): XII, 340, 12959 (yaḥ Koḥ khyāto Gārgyatrjobhisambhrtaḥ, will be slain by Nārāyaṇa incarnate as Kṛshṇa, cf. Hariyaṃça, v. 6425 foll.).

Kalayogin = Civa (1000 names2).

Kālehikā, a matr. § 615u (Skanda): IX, 460, 2641.

Kāleya, pl. (°āḥ), a tribe of Asuras. § 130 (Amgāvat.): I, 67, 2683 (°ānān tu ye putrāḥ, eight became incarnate), 2684 (ashṭānāṃ), 2691.—§ 270 (Brahmasabhāv.): II, 11, 472 (the same ?, in the palace of Brahmán).—§ 384 (Agastyep.): III, 101, 8719 (hemakavacāḥ, — the Kālakeyas, defeated the gods), 8722 (only B.); 102, 8737 (in the ocean; slew the munis), 8743 (Kālopasrshṭāḥ), 8748; 103, 8769 (°aḥ . . . gaṇaḥ).—§ 386 (do.): III, 104, 8796, †8798 (°saṇjūān); 105, 8816, 8818 (when Agastya drank up the ocean the K. were destroyed except a few, who sought refuge in Pātāla).—§ 459 (Mārkaṇḍeyas.): III. 188, 12925 (scen by Mārkaṇḍeya in the stomach of Nārāyaṇa). Cf. Asura, Kālakeya, pl.

Kali , name of the fourth yuga. § 8 (Parvasangr.): I, 2,

282 (antare K°-Dvdparayoh, the great battle took place).— § 458b (Kaliyuga): III, 188, 12837 (°au yuge). — § 567 (Bhagavadyānap.): V, 132, 4477 (och pravartanāt).—§ 641 (Rajadh.): XII, 69, 2686 (dandanitim parityajya yada kārtenyena bhumipah | prajāh klicnāty ayogena, pravarteta tadā Koh), 2687, 2695 (och pravartanat); 91, 3408 (Krlam Treta Deaparan ca Koç ca . . . rajavettani), †3430. — § 649 (Apaddh.): XII, 141, 5328 (Krtam Treta Draparan ca K°ç ca rājamūlāni).—§ 677 (Mokshadh.): XII, 232, 8496, 8505; 239, 8719 (°jāḥ sasamçayāh), 8727 (dreyanto nāpi drevants Koer ante punah, sc. the Vedas).- § 683 (do.); XII, 268, 9564 (°au yuge).- § 717b (Nārāyaņiya): XII, 340, 12953 (Draparasya Koc caiva sandhau, Krshna will be born).- § 773b (Krshna); XII, 159, 7363 (in the K. yuga Kṛshṇa is adharma; read with B. Kalūv adho, instead of Kalavadho, C.). Cf. Kaliyuga.

Kali 2, a term of dice (also personif.) and name of 'ill luck' in general. § 130 (Amçavat.): I, 67, 2722 (Duryodhana was born from a portion of K.), 2723 ("pūrushah, i.e. Duryodhana).- § 294 (Dyūtap.): II, 49, 1777 (°drāram) --§ 346 (Nalopākhyānap.): 111, 58, 2239, 2240, 2241, 2243, 2245, 2249, 2250, 2251, 2252; 59, 2254, 2255, 2256, 2259, 2262, 2270 (possessed Nala, who was then defeated in gambling).—§ 347 (do.): III, 62, 2346, 2347, 2357, 2358, 2360, 2361.-§ 352 (do.): III, 72, 2837, 2838, 2839, 2840. 2846, 2847, 2849, 2851 (when Nala had acquired the science of dice, K. left him).- § 353 (do.): III, 76, 2967, 2969.- \$ 354 (do.): III, 78, 3051.- \$ 355 (do.): III, 79. 3073 (ondçanam).- § 378 (Tirthayatrap.): 111, 94, 8497 (possessed the Asuras). - § 446 (Nivātakavacayuddhap.): 111, 174, 12282 (dyūtajam Kom).—§ 562 (Bhagavadyānap.): V, 72, 2629 (yuddhe . . . Kor nityam); 74, 2728 (paryavakāle dharmanya prāpte Kalir ajāyata). - § 568 (Vidulāputraçasana): V, 133, 4523 (°m putrapravadena . ajtjanam, savs Vidula).- § 570 (Sainyaniryanap.): V. 154. 5136 (°r mahān). — § 618 (Jalapradānikap.): XI, 85, 222 (Duryodhana was born from a portion of K.). - § 623 (Rajudh.): XII, 12, 361 (açaranyah prajunum yah sa raju Kor ucyate), 363 (pl., rajakalayah).- § 732 (Anuçasanik.): XIII, 23, 1575 (°pūrvam).—§ 746 (do.): XIII, 77, †3728 (rimucyaie K'kalnshena).- § 766 (do.): XIII, 127, 6071 (bhinnabhāṇḍe Kom prāhuḥ). - § 789 (Putradarçanap.): XV, 317, 852 (incarnate as Duryodhana). Cf. Kali '.

Kali<sup>3</sup>, a Devagandharva. § 101 (Amçāvat.): I, 65, 2552 (the 15th in the enumeration of the Devagandharvas, sons of Muni).—§ 191 (Arjuna): I, 123, 4813 (the 15th in the enumeration of the Devagandharvas who were present at the birth of Arjuna).

Kali', = Sūrya (the Sun): III, 150 (sarvamalāçrayaḥ, i.c. Kaliyuga).

**Kali**<sup>5</sup>, = Civa (1000 names 1-2).

Kālī = Satyavatī, the wife of Çāntanu. I, 2209 (janayām āsa yam K°ī Çaktreḥ putrāt Parāgarāt, sc. Vyāsa), 4244; V, 4975. 4987, 5976 (Gandharatī); VI, 5601.

Kālī<sup>2</sup> = Durgā (Umā): IV, 195; VI, 796; X, 387.

Kālikā', a goddess. § 270 (Brahmasubhāv.): 11, 11, 457 (among the goddesses in the palace of Brahmán).

Kālikā", a river (?). § 370 (Tirthayātrāp.): III, 84, 8134 (\*sangame snātrā Kauçīkāruņayor gateķ").

Kālikā, a mātr. § 6154 (Skanda): 1X, 460, 2632.

Kālikāçrama, a tīrtha. § 733 (Ānuçāsənik.): XIII, 25a, 1710 (on the river Vipāçā).

Kālikāsangama, v. Kābkā?.

Kālikeya, a Kuru warrior, son of Subala. § 593 (Abhimanyuvadhap.): VII, 49, 1933 (Subaladāyadam, defeated by Abhimanyu).

Kalinda, a warrior of Skanda. § 615u (Skanda): ΙΧ, 45η, 2566 (only C., B. has Kalingaḥ).

Kalinda, pl. (XIII, 2104) v. Kalinga, pl.

Kālindī = Yamunā. 11, 371; 1V, 141.

Kalinga. § 170 (Dirghatamas): I, 104, 4219 (son of Dirghatamas on Sudeshnā the wife of King Bali), 4/220 (Kalinyarishayaç caica Kosya ca sa smṛtah).

Kalinga <sup>2</sup> (B. often  $K\bar{a}^\circ$ ), the king of the Kalingas at the time of Yudhishthira. § 232 (Svayamvarap.): I, 186, 6993 (also B., present at the svayamvara of Draupadi).—§ 562 (Bhagavadyānap.): V, 95r, 3403 (also B., in the army of Duryodhana).—§ 579 (Bhīshmavadhap.): VI, 54 $^\circ$ , 2235 (B.,  $K\bar{a}^\circ$ ), 2252 (do.), ( $^{12}$ ), 2301 (do.), 2302 (do., named Crutāyus), 2307 (do.).—§ 589 (Droṇābhishekap.): VII,  $7\gamma$ , 179 (also B., on the right wing of Droṇa's array).—§ 596 (Pratijñāp.): VII,  $74\beta$ , 2629 (udāyudhāh, will protect Jayadratha; B. has  $K\bar{a}^\circ$ ).—§ 599 (Jayadrathavadhap.): VII, 93, 3369 ( $^\circ$ pramukhā nrpāh, attacked Arjuna). —§ 600 (Ghatotkacavadhap.): VII, 155, 6703 ( $^\circ$ sya sutah, fought with Bhīmasena; B. has  $K\bar{a}^\circ$ ).—§ 604 (Karṇap.): VIII, 5, 123 ( $^\circ$ -Vṛshakau bhrātarau (?)). Cf. Kālinga.

**Kalinga**, a warrior of Skanda § 615*u* (Skanda): IX, **45**<sub>\eta</sub>, 2566 (so B., C. has *Kalindah*).

Kalinga, pl. ( $\tilde{a}h$ ), a people. § 130 (Amçāvat.): I, 67. 2701 (°cshu narādhipah, named Kuhara (?), among the incarnations from the Krodhavaça gana). - § 170 (Dîrghatamas): 1. 104, 4220 ("vishayaç caira Kalingasya ca sa smrtah).- § 249 (Arjunavanavāsap.): I, 215, 7820 (Anga-Vanga-Koeshu yāni tirthani kanicit, visited by Arjuna), 7821 ("rashtradvareshu), 7823.- § 284 (Sahadeva): 11, 31, 1175 (vanquished by Sahadeva on his digvijaya). - § 295 (Dyūtap.): II, 52, 1874 (among the peoples who brought tribute to Yudhishthira.)-§ 392 (Tirthayatrap.): 111, 114, 10097 (on his tirthayatra Yudhishthira came to the country of the K.), 10098,- § 515 (Karnadigvijaya): III, 254, 15243 (vanquished by Karna on his digvijaya). - § 554 (Suinyodyogap.): V, 47, 87 (°ānām icearah, among the princes to whom the Pandavas ought to send messengers). - § 556d (Sahadeva): V, 23, †708 (Sahadeva had vanquished the K. in Dantakura.).- § 561c (Krshna Vāsudeva): V, 48, †1883 (Kṛshna had destroyed the A. in Dantakūra).- § 561e (Bhīmasena): V, 50, 1986 (had been vanquished by Bhīmasena). - § 561g (Sahadeva): V, 50, 1997 (had been vanquished by Sahadeva).- § 561 (Yānasandhip.): V, 50, 2002 (had been vanquished by Cikhandin) .- § 574 (Jambukh.): VI, 9µ, 347 (only C., B. has Pulindah), 349 (only B., C. has Bhujingah), 353, (a), 376 (in the north-east (!) of Bharatavarsha). - § 576 (Bhagavadgītāp.): VI, 17, 668 ( patih sarva - Koanam, in Duryodhana's army). - § 579 (Bhīshmavadhap.): VI, 53°, 2231 (senā Koānām, attacked Bhīmasena), (9), 2234 (fought with Bhīmasena); 54, 2238 (°anam mahacamum), 2239, 2241 (°anam janadhipah, i.e. Crutāyus), 2249, (10), 2250, 2252, 2259 (°ānām mahārathah, i.e. Crutayus), (11), 2270 (°ānām varūthinīm), (12), 2299 (senā Kodnam), 2300 (Sainyanam), 2302, 2311, 2312, 2314, 2315 (13), 2329, 2336, 2337 (headed by Crutayus the K. fought with Bhimasena who slew them) .-- § 580 (do.): VI. 568. 2409 (in Bhīshma's gārudavyūha).—§ 585 (do.): VI, 878. 3854 (followed Bhagadatta).—§ 587 (do.): VI, 117ρ, 5483 (attacked Arjuna).- § 589 (Dronābhishekap.): VII, 46, 122 (oundhrah, had formerly been vanquished by Karna); 11,

397 (had formerly been vauquished by Krshna).- § 592 (Samcaptakavadhap.): VII, 207, 798 (in the neck of Drona's gūrudavyūha), (ζ), 802 (in the back of do.).-§ 595 (Shodaçarāj., v. Rāma Jāmudagnya); VII, 70\(\beta\), 2436 (Anga-Vanga-Koan, have been vanquished by Rama Jamadagnya) .--§ 599 (Jayadrathavadhap.): VII, 141, 5851 (fought with Satyaki), 5852. - § 600 (Ghatotkacavadhap.): VII, 155, 6703 (°anañ ca sainyena), 6705 (Bhimasena fought with the K., headed by the son of their sluin king, and slew also the latter).—§ 603 (Näräyanästramokshap.): VII, 1938, 8905 (°aratta-Bahlikash, followed Krtavarman).-§ 604 (Karnap.): VIII, 5ζ, 127 (Çibayaḥ . . . K°sahilāḥ, have been vanquished in the battle); 8n, 237 (had formerly been vanquished by Karna). - § 605 (do.): VIII, 17, 671 (°-Vanga-Nishādavīrāh attack Arjuna); 2255, 864 (attack Dhrshtadyumna) (00), 882 (attack Nakula).- § 608 (do.): VIII, 68 λλλ, †3390 (it had been prophesied that Ariuna would subjugate the K., etc.);  $70\pi\pi\pi$ , 3500 (slain by Bhīmasena).—§ 613 (Gadāyuddhap.): 1X, 33, 1913 (had been slain in the buttle).—§ 621 (Rājadh.): XII, 4, 109 (°rishaye, ruled by Citrangada).—§ 739 (Anuçãsanik.): XIII, 33a, 2104 (among the kshatriyas who have been degraded to cudras). Cf. Kalinga, pl.

Kālinga¹ ("the king of the Kalingas," named Crutāyudha or Crutāyus). § 264 (Sabhākriyāp.): II, 4β, 121 (Crutāyudhaḥ, in the palace of Yudhishṭhira).—§ 290 (Çiçupālavadhap.): II, 44, 1540.—§ 561 (Yānasandhip.): V, 62ββ, 2426 (Āvantya-K-Jayadratheshu).—§ 576 (Bhagavadgītāp.): VI, 16a, 623 (Crutāyudhaḥ, commanded one akshauhinī of Duryodhana's army); 17, 662 (Paurava-Koāḥ, in the van of Duryodhana's army).—§ 579 (Bhīshmavadhap.): VI, 53°, 2230; 54°, 2236 (i.e. Crutāyus, proceeded against Bhīmasena), 2254, 2258 (osya sutaḥ, i.e. Çakradeva), 2262, 2265, (c), 2305, 2308 (is slain by Bhīmasena), 2309 (the protectors of his wheels are slain).—§ 619 (Strīvilāpap.): XI, 25κ, 711 (mentioned among the slain). Cf. Kalinga, Kalingādhipa, Kulingādhipati, Kulingaka, Kūlingaka, Kulingarāja.

**Kāliṅga**<sup>2</sup> ("son of the king of the Kaliṅgas") = Çakradeva: V1, 2354 (C).

Kālinga, pl. (°āh), a people = Kalinga, pl. § 579 (Bhishmavallap): VI, **54**<sup>12</sup>, 2319 (sarrā-K°sainyānām), 2324 (sarra-K°yodheshu) (13), 2332, 2333, 2338 (14), 2351 (sarva-K°ān hatvā, se. Bhīmasona), 2354.—§ 582 (do.): VI, **70**°, 3117 (follow Duryodhana); **71**γ¹°, 3132 (sarva-K°mukhyaih, supported Çakuni).—§ 593 (Abhimanyuvadhap.): VII, **46**ν, 1854 (attacked Abhimanyu).—§ 607 (Karnap.): VIII, **44**κ, 2066 (among the peoples who have no religion—durdharmān), **45**μ, 2084 (know the eternal religion—dharmām).—§ 793 (Mausalap.): XVI, **6**κ, 159 (had been destroyed by Krsha).

Kalingādhipa ("king of the Kalingas"). § 233 (Svayamvarap.): I, 187, †7020 ("-Vangādhipa-Pāndya-Paundrāh, present at the svayamvara of Draupadi). Cf. Kālinga.

Kalingādhipati (do.). § 582 (Bhīshmavadhap.): VI, 71γ, 3132 (supported Çakuni). Cf. Kūlinga.

Kalingaka (do.). § 576 (Bhagavadgītāp.): VI, 17, 670 (= Crutāyudha?). Cf. Kālinga.

Kālingaka (do.). § 287 (Rājasūyikap.): II, 34, 1270 (came to the rājasūya of Yudhishthira). Cr. Kālinga.

Kalingarāja (do.). § 579 (Bhīshmavadhap.): VI, **54**, 2354 (i.e. Crutāyus, slain by Bhīmasena). Cf. Kālinga.

Karambhā: I, ††3775 (K°, wife of Akrodhana).

Kālingī<sup>2</sup> (do.). § 156 (Pūruvamç.): I, 95, 3780 (wife of Tamsu and mother of Ilina).

Kāliya—Kalmāshī.

Käliya, a serpent. § 47 (Sarpanämak.): I, 35, 1551 (enumeration).—§ 564 (Mātalīyop.): V, 103γ, 3625 (do.).

Käliyaka, a serpent. § 47 (Sarpanamak.): I, 35, 1555 (enumeration).

Kaliyuga, the fourth yuga. § 375 (Tīrthayātrāp.): III. 85. 8233 (in the K. the Ganga is sacred). § 429 (cf. Hanumad-Bhīmasamvāda). In the K. only a quarter of virtue (dharma) abides, Nārāyana is black, etc.: III, 149, 11257 (tāmasam yugam), 11261.-§ 458 (Markandeyas.): III, 188, 12829 (comprises 1,000 [colestial] years), 12831 (b: description of K. (many Mleccha, Andhra, Caka, Pulinda, Yavana, Kāmboja, Bāhlika, Çūra, and Ābhīra kings will then rule, etc.)).-§ 459 (do.): III, 189, 12981 (in the K. Narayana becomes black (krshna)).-§ 460 (do.): III, 190, 13011 [13019 (tamasam yugam)] (b: description of the K.: at the end of the yuga the best robes will be made of flux (vastrāṇām pravara cani, v. 13027) and koradushakah (the fruits of Paepalum frumentaceum) will be the best grains, men will live on fish and milk, goats and sheep, for the cows will be extinct (cf. v. 13035: "they will employ cows and calves that are only one year old to draw the plough"); men will resort to those countries where wheat and barley form the staple food (v. 13052); the highest lifetime will become sixteen years; renouncing the gods men will worship bones (i.e. relics: edūkān. v. 13074); in the hermitages of the great rshis and the schools and colleges of brahmans, and in places sacred to the gods, and in the sacrificial compounds (caityeshu), and in the dwellings of the nagas (i.e. the sacred tanks), the earth will be dotted with edūkāh, and not graced with temples of the gods (devagrha); at last seven suns will appear).-§ 581 (Bhishmavadhap.): VI, 66, 3012 (Dvaparasya yugasyante adau Kosya ca, then Krshna is hymned).—§ 615 (Gadāyuddhap.): IX, 60, 3364 (prāptam Kom viddhi). -§ 664 (Mokshadh.): XII, 207, 7557 (°s . . . dvandvam āpedire janāh).-- § 677 (do.): XII, 232, 8504 (anyesc. dharmāḥ — Kos); 233, 8543 (Dvāpare viplavaņ yanti yajñah Koe tatha), 8546 (drçyante na ea drçyante Vedāķ K°e 'khilāķ); 239, 8727 (Dvāpare viplavam yanti Vedāķ K°e tathā).—3 679 (do.): XII, 261, 9264 (anye Kos dharmāh).-§ 683 (do.): XII, 268a, 9593.-§ 766 (Anuçasanik.); XIII, 129, 6095 (imam Kom prapya). Cf. Kali1.

Kalkala, pl. (āḥ), a people. § 574 (Jambūkh.): VI, 9ν, 369 (in the south; only C., B. has Valkalāḥ).

Kalkin, a brahman. § 460 (Mārkandeyas.): When the Sun, the Moon, and Brhaspati (i.e. the planet Jupiter) simultaneously enter the constellation of Pushya, the Krta age will begin again (v. 13099), and commissioned by Time a brahman named Kalkin Vishņuyaças (cf. the note of PCR.), born in Sambhalagrāma, in the house of a brahman, will, surrounded by brahmans, exterminate all the Mleccha crowds (III, 190). Having exterminated the thieves and the robbers, K. will, at a great horse sacrifice, duly give away this earth to the brahmans and then enter a delightful forest, and the Krtayuga will be re-established. This is said in the Purāna (praised by the rshis) which is narrated by Vāyu: III, 190, 13101 (°I Vishnuyaçā nāma); 191, 13111 (°I B., C. has °ià).—§ 717b (Nārāyanīya): XII, 340, 12968 (the tenth avatāra of Vishņu).

Kalmāsha, a serpent. § 47 (Sarpanāmak.): I, 35, 1552 (°Cabalau, enumeration).

Kalmāshapāda, Saudāsa (also named Mitrasaha), king of Ayodhyā and husband of Madayantī. § 188 (Madayantī):

I, 122, 4737 (being himself unable to beget children K. urged Madayanti to go to Vasishtha, who begat Açmaka on her, cf. § 225). — § 224 (Vāsishtha): The rājarshi of the race of Ikshvāku Kalmāshapāda (whose sacrifices Viçvāmitra had desired to perform) once when hunting met the viprarshi Caktri, the cldest of Vasishtha's 100 sons, and ordered him to stand out of his way, and as Caktri did not yield K. struck him with his whip. Caktri then cursed him, saying: "From this day thou shalt be a rakshasa, cating human flesh." The king began humbly to propitiate the rshi, but Viccamitra (between whom and Vasishtha there was a dispute about K., whom they both wanted as their yajya) passed before them without being seen, and caused a rakshasa named Kinkara to enter the king. Vicvāmitra then went away. At this time a hungry brahman beheld in the wood K., who was terribly afflicted by the rakshasa, and asked the king for some food with meat. K. asked him to stay there for a moment, and having roved for some time at pleasure at last entered his inner apartments. When waking at midnight and remembering his promise, he summoned his cook, and as the cook did not find any meat K. said: "Feed him with human flesh." The cook then took human flesh from the place where the executioners were, and offered it to the hungry brahman. Seeing with his spiritual power of vision (siddha-cakshusha) what kind of food it was, the brahman in anger said that the king himself should take a fancy to such food and wander over all the earth alarming all creatures. The curse on the king, being thus repeated a second time, became very strong, and possessed by the rakshasa the king lost all his senses. A while after K., beholding Caktri, in order to revenge himself for the curse slew him and ate him up. And Vicramitra caused that rakshasa also to devour the other sons of Vasishtha: I, 176, 6696 (Ikshvakuvamçajah), [6720 (Mitrasahah B., C. has mitrasaham as adj. to dvijam)] .- § 225 (Väsishtha): I, 177. 6761, 6768 (Vasishtha delivered K. from the curse of Caktri, and then at the request of K. begat Acmaka on Madayanti, the queen of K.).- § 228 (Aurvop.): 1, 181, 6881 (attained to heaven). - § 229 (Vasishthop.): I, 182, 6888, 6904 (rajarshim, it is related why K. caused Vasishtha to beget a son on his wife).-[§ 480 (Pativratop., Brahmanavyadhasamv.): 111, 208, 13817 (Saudāsena, all. to § 224).]— § 607 (Karnap.): VIII, 45, 2092 (Rakshasah, a sentence of his is quoted; read with B. Koah sarasi, instead of Koasarasi). -[§ 638b (Rāmopākhyāna): XII, 49, 1792 (dāyādaļ Saudāsasya . . . Sarvakarmā, had been protected by Parūçara).]-[§ 723 (Anuçasanik.): XIII, Ga. 326 (Koçaladhipah . . . Saudāsah, had become a Rākshasa through a curse, all. to § 224).] - [§ 677 (Mokshadh.): XII, 235, 8604 (raja Mitrasahaç capi Vasishthaya mahatmane Madayantim (Damao, C.) priyam dattva taya saha divam gatah, cf. § 225).]-[§ 746 (do.): XIII, 78, 3732 (Ikshvākuvamçajo rājā Saudāsaļi), (3734) (Saudāsah, questioned Vasishtha about kine).]-§ 767 (Ānuçāsanik.): XIII, 137a, 6262 (rājā Mitrasahah).]— § 784b (Uttanka): XIV, 56, 1654 (Saudasapatnio), 1656 Saudāsam purushādam); **57,** (1672) (Saudāsah), (1674) (do.), (1679) (do.), 1681 (Saudasa°); 58, 1690 (Mitrasaham), (1691) (Saudāsah), (1694) (do.), (1700) (do.), (1704) (do.) (caused Madayanti to give Uttanka her ear-rings). ] Cf. Ikshvākuvara, Koçalādhipa, Mitrasaha, Rākshasa, Saudāsa.

Kalmāshapadasaras (VIII, 2092), v. Kalmāshapāda.
Kalmāshī, a river (= Yamunā, Nīl.). § 218 (Draupadīsambhava): I, 167, 6360 (abhitaḥ so 'tha Koim Gangākale paribhraman, sc. Drupada).—§ 305 (Anudyūtap.): II, 78,

2575 ("tīrasamsthasya gatas tram — sc. Yudhishthira—çishya-tam Bhraoh).

Kālodaka, a tīrtha. § 652b (Indrota-Pārīkshitīya): XII, 152 $\beta$ , 5647.—§ 733i (Ānuçāsanik.): By bathing in K. and Nandikuṇḍa and Uttaramānusa, etc., one is cleansed from the sin of footicide; XIII, 25, 1746 (°m . . . abhyetya yojanaçatāt).

\*kalpa (u period of time): II, 136 (purāk°viçeshavid, sc. Nārada); III, 1699 (purāk°eshu); V, 1352 (purāk°e); VI, 2953 (°sankshepatatpara, sc. Kṛshṇu); VII, 892 (°ānte); IX, 2732 (pūrvak°e); XII, 11227 (yugam dvādaçasāhasram kalpam viddhi caturyugam | daçakalpaçatāvṛttam ahas tad Brāhmam ucyate), 12752 (atīte mahāk°e), 12925 (°ādau), 12939 (°ādishu), 12980 (mahāk°sahasrāņi mahāk°çatūni ca samatītūni), 13034 (°ādau), 13074 (yāvat k°kshayāt), 13319 (°ānte); XIII, 3230 (purāk°e), 5281 (mahākalpam); XIV, 876 (purāk°vidaḥ), 958 (purāk°m, adj.).

**Kalpa** = Civa (1000 names  $^{1-2}$ ).

kalpavrksha ("wishing-tree"): III, 16170 (°sadrçah); VII, 7529 (°āv iva), 7564 (do.); VIII, 4938; XIV, 1756 (pl.). Kalyānī, a mātr. § 615u (Skanda): IX, 46e, 2625.

\*Kāma1 ("love," personif.). § 117 (Amçavat.): I, 66, 2596 (son of Dharma), 2597 (husband of Rati). - § 130 (do.): I, 67, 2708 (Acvatthāman sprung from Mahādeva, Antaka, Kāma, and Krodha). - § 223 (Vāsishtha): I, 174, 6639 (°-Krodhau, used to shampoo the feet of Vasishtha) .-- § 436 (Yakshayuddhap.): III, 158, 11590 (°syeva çarotkarān).— § 531 (Rāmopākhyānap.): III, 280, 16095 (°bāṇābhisantaptah).- § 533 (Sītā-Rāvanasamv.): III, 281, 16167 (°bāṇārttaḥ).—§ 565 (Gālavac.): V, 111, 3830 (atra—i.e. in the north—Kāmaç ca Roshaç ca Çuilaç comā sambabhuh).— § 660b (Bhrgu-Bharadvajasamv.): XII, 190, ††6977 (Viçvecvara Umāpatih Kom abhivartamanam anangatvena çamam anayat). - § 662b (Jāpakop.): XII, 199, 7316 (Kāma-Krodhau - Virupa and Vikrta), 7317 (do.).- § 743 (Anuçãsanik.): XIII, 40, 2256 (Krodham Kosya Deveçah sahayañ cusrjat prabhuh), 2257 (°-Krodhavaçangatāh). — § 747b (Suvarnotpatti): X111, 85, 4025 (sanatano hi samkalpah Koa ily abhidhiyate | Rudraeya retah praekannam agnau).-§ 770 (Anucrsanik.): XIII, 151, 7119 (a muni, one of the seven dharanidharah).- § 779 (Açvamedhikap.): XIV, 13, 342 (gāthāḥ K° gītāḥ, quoted).

Cf. also the following synonyms:-

\*Ananga ("bodyless"): III, 11591 ("çarākarān): IV, 389 ("vihārinī); V, 5985 ("çarapīditā); XII, ††6977 ("tvena, origin of the name); XIII, 808 ("h kena nirjitah, sc. as by Civa), 2314.

Jagatpati, q.v.

\*Kandarpa: I, †7009 (°bāṇa°), †7016 (do.), 7794 III, 2086 (iva), 16168; VI, 1232 (Kṛshṇa identif. with K.).

Makaradhvaja, q.v.

\*Manmatha: I, †2935, 6014 (°ena vaçanuga), 6555 (iva), 6611; III, 1818, 1826, 2131 (iva), 2665 (°eya Ratim iva), 11588 (iva); IV, 398 (°eya çarotkaran), 418.

\*Manobhava: I, 7143.

\*Samkalpaja: I, †7007.

**\*Smara:** VII, †8410.

Kāma<sup>2</sup>, name of a fire. § 490 (Ängirasa): III, 219, 14153. Kāma<sup>3</sup>, a companion of Skardu. § 615u (Skarda): IX, 45, 2528 (given to Skarda by Sthānu).

**Kāma** = Civa (1000 names  $^{1-2}$ ).

Kāma - Vishnu (1000 names).

Kāmā, daughter of Prthuçravas and wife of Ayutanāyin. § 156 (Pūruvaṃç.): I, 95, ††3774 (mother of Akrodhana).

Kāmacarī, a mātr. § 615u (Skanda): IX, 480, 2641.

kāmaçāstra ("treatise on love"): I, 646 (i.e. Mhbhr); XII, 9123.

Kāmada 1 - Sūrya (the Sun): III, 154.

Kāniada: = Skanda: III, 14631.

Kāmada = Civa (1000 names  $^1$ ).

Kāmadā, a matr. § 615u (Skanda): IX, 460, 2645.

Kāmadeva = Vishnu (1000 names).

\*kāmadugha ("milking desires"): III, 15460 (lokāḥ); VII, 2397 (gāvaḥ); IX, 2445 (lokāḥ); XI, 60 (do.); XIII, 3165 (sarvak°ām dhenum, i.e. the earth).

\*kāmaduh (do).: I, 3928 (sarvak hām varā), 3933 (sarvak hōguttamām, sc. Nandinīm), 6657 (dhonur Vasishthasya); III, 2121; VI, 379 (dhonuh, i.e. the earth), 1232 (dhonūnum asmi kok, says Kṛshṇu); VII, 2397; XIII, 2700 (gāvaḥ); XIV, 642.

\*kāmaduha (do.): III, 12725 (gauh); XIII, 2953 (do.).

Kāmaghna - Çiva (1000 names 1).

Kāmahan = Vishnu (1000 names).

Kāmajit = Skanda: III, 14631.

Kāmākhya, a tīrtha. § 360 (Tīrthayātrāp.): III, 82, 5047 (Rudrasya tīrtham).

Kāmakrodhau - Çiva (1000 names 1).

Kāmakrt - Vishņu (1000 names).

Kamalā, a mātr. § 615u (Skanda): 1X, 460, 2627.

Kamalāksha ', a Kuru warrior. § 600 (Ghatotkacavadhap.): VII, 156k, 6852.

Kamalāksha<sup>2</sup>, an Asura. § 603d (Tripura): VII, 202, 9556 (lord of the gold city, one of the three cities of the Asuras).—§ 606 (Tripurākhyāna): VIII, 33, 1395 (second son of Tāraka), 1412 (lord of the silver city).

Kamalākshī, a mātr. § 615u (Skanda): IX, 460, 2624.

Kāmanāçaka — Çiva (1000 names 2).

Kāmanda, a rshi. § 641 (Rājadh.): XII, 123, 4535 (rshim), (4538) (discourse between K. and Angarishtha).

Kāmaṇḍaka = Kāmaṇḍa: XII, 4534 (°sya samvādam Angarishṭhasya ca).

Kamandaludhara = Çiva (1000 names 2).

Kamandalunishanga 1 = Krshna: XII, 1668. — Do. 2 - Civa (1000 nemes 1).

Kāmānganāça - Çiva (q.v. p. 206): XIII, 907.

Kāmapāla - Vishņu (1000 names).

Kāmaprada - Vishņu (1000 names).

Kāmaratha, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158<sub>X</sub>, 7012 (brother of Virāṭa ?).

Kāmāri = Civa (1000 names 2).

Kamatha<sup>1</sup>, a king. § 264 (Sabhākriyāp.): II, 4β, 117 (Kambojarājah? in the palace of Yudhishthira).

Kamatha, a rshi. § 702 (Mokshadh.): XII, 297, 10874 (Kākshīvat-K°ādayaḥ, among the rshis who had obtained their position by way of tapas).

Kāmathaka, a serpent. § 67 (Sarpasattra): I, 57, 2157 (of Dhrtarāshtra's race).

Kāmātman - Krehna: XII, 1640.

Kambala, a serpent. § 47 (Sarpanāmak.): I, 35, 1555 (°āçvatarau, enumeration).—§ 268 (Varunasabhāv.): II, 9, 361 (do., in the palace of Varuna).—§ 564 (Mātalīyop.): V, 103, 3625 (do., enumeratiou).

Kambala<sup>2</sup>, a tīrtha. § 373 (Prayūga): III, 85, 82:9 (°acvatarau). Cf. the prec.

879 Kambala—Kaṃsa.

Kambala<sup>3</sup>, a varsha on Kuçadvīpa. § 575 (Bhūmip.): VI, 127, 454 (the fourth varsha on Kuçadvīpa).

Kāmboja, pl. (°aḥ), a people. § 130 (Amçāvat.): I, 67, 2668 (Candravarma . . . Koanam naradhipah). - § 279 (Arjuna): II, 27, 1031 (together with the Daradas the K. are vanquished by Arjuna), 1033 (parama - Koun, vanquished by Arjuna). - § 296 (Dyūtap.): II, 53, 1912 (°jair hayaih).- § 458b (Kaliyuga): III, 188, 12840 (among the barbarous people who will obtain sovereignty in Kaliyuga). -- \$ 554 (Sainyodyogap.): V, 47, 81.- \$ 571 (Ulūkudūtāgamanap.): V, 160<sub>\gamma</sub>, 5510 (in the army of Duryodhana); 161, 5555 (do.).—§ 572 (Rathātirathas.): V, 166, 5750 (ruled by Sudakshina).—§ 574 (Jambūkh.): VI, 9£, 373 (in the north). — § 576 (Bhagavadgītāp.): VI, 17, 662 (oāh sa-Sudakshinah, in Duryodhana's van). - § 578 (Bhishmavadhap.): VI, 451, 1734 (Sudakshinam . . . Koānāņ maharatham), 1736 (°anam maharatham, i.e. Sudakshina).-§ 580 (do.): VI, 567, 2408 (in the tail of Bhīshma's gārudavyūha). - \$ 583 (do.): VI, 757, 3293 (°vara-Bahlīkāh, in Bhīshma's array).—§ 585 (do.): V1, 87%, 3856 (followed the Trigarta king). - § 589 (Dronabhishekap.): VII, 4, 119 (going to Rajapura Karna vanquished the K.); 7e, 182 (Sudakshinapurahsarāh, in Drona's array); 11e, 398 (had formerly been vanquished by Krshna). - § 592 (Samçaptakavadhap.): VII, 20γ, 798 (Yavana - Koūḥ, in the neck of Drona's gāruḍavyūna); 230, 992 (Prabhadrakūḥ, follow Dhrshtadyumna).- § 599 (Jayadrathavadhap.): VII, 91. 3255 (°ānām . . . ganāh, attack Arjuna); 92. 3286 (°anam anikinim, their king Sudakshina is slain); 112, 4333 (Durvārayo (B. onā) nāma), 4338; 113, 4432 (oānām mahācamum, attacked by Satyaki); 119, 4715, 4721, 4728 ( $\gamma\gamma$ ), 4747 (Sātyaki slew thousands of K., etc.), 4754 (°sainyam); 120. 4758 (jitvā Yavona-Koan, sc. Satyaki), 4766 (anan ca vāhinīm); 121 ee, 4818 (Caka-Ko-Bāhlīkāh, attack Sātyuki), 12800, 5242 (°ānāñ ca vāhinīm).—§ 604 (Karņap.): VIII, 7, †200 (Nadi-K°-Vanāyujaih, sc. açvaih); 8, 235 (have formerly been vanquished by Karna and caused to pay tribute to Duryodhana); 9θ, 283 (do.).-§ 608 (Karņap.): VIII, 46e, 2137 (in Karna's array); 56, 2798 (°rakshitam, sc. pratyaksham), (u), 2807 (the younger brother of Sudakshina is slain);  $69\pi\pi\pi$ , †3495 (adj.?, sc. horses?); 79, 4040 (have formerly been vanquished by Karna); 88aB, 14506 (°varaih, attacked Arjuna).-§ 609 (Calyap.): IX, 17, 27 (have been slain); 82, 393 (in the rear of Calya's array, followed Acvatthaman).- § 619 (Strivilapap.): XI, 22, 627 (Yavana-Kostriyah, wait upon the dead Jayadratha).- § 641 (Rājadh.): XII, 650, 2430 (enumeration of barburous or low peoples); 101 m, 3737 (Yavana-Ko-ah, skilled in fighting with the bare arms).—§ 664 (Mokshadh.): XII, 2070, 7560 (Yauna-Ko-Gandharah, among the barbarous peoples of the north).- § 739 (Anuçûsanik.): XIII, 33a, 2103 (Yauna- $K^{\circ}ah$ , have been degraded to cudras).

Kāmboja¹ ("king of the Kāmbojas") = Sudakshina: I, 6995 (S°); II, 1747 (gave Yudhishthira tribute of skins and blankets), i823 (do.); V, 590 (S°), 2304, 3403 (S°), 5274 (do.), 5529 ("vadavāmukham, sc. puroshodadhim, i.e. the army of Duryodhana), 5574 (do.), 5748 (S°); VI, 622 (do.), 2108 (do.), 2928 (do.), 4501 (do.), 4666 (do.), 5051 (do.), 5108 (do.); VII, 801 (do.), 2628 (do.), 3112 (C. by error "m instead of "o), 3253, 3277 (S°), 3330 (do.), 3337 (do., is slain by Arjuna), 6515 (nihatam); VIII, 3612 (S°); İX, 74 (do., had joined Duryodhana), 1300 (S°e, sc. nihate); XI, 601 (S°, mentioned among the slain), 706. Cf. Kāmbojarāja.

Kāmboja<sup>2</sup> (do.) - the father of Sudakshina. § 599 (Jayadrathavadhap.): VII, **94**, 3410 (\*sya dāyāde hate . . . Sudakshine). Cf. Kāmbojarāja.

Kāmboja <sup>3</sup> ("son of the Kāmboja king") = the younger brother of Sudakshina. § 608 (Karnap.): VIII, 56, 2804 (Sudakshinād avarajam, is slain by Arjuna).

Kāmboja, an ancient king. § 656 (Khadgotpattik.): XII, 166, 6196 (received the sword from Dhundhumāra, from K, it passed over to Mucukunda).

Kāmboja, adj. ("belonging to or originating from [the country of] the Kūmbojāḥ"). § 582 (Bhīshmavadhap.): VI, 71, 3131 (açraiḥ).—§ 585 (do.): VI, 90, 3973 ("mukhyānāṃ... rājināṃ).—§ 592 (Samçaptakavadhap.): VII, 23 o, 956 (sc. açvāḥ, bore Nakula), 972 (çubalair açraiḥ, sc. Dhṛshṭaketu's); 991 (yuktaiḥ parama-K"aiḥ, sc. açraiḥ).—§ 593 (Abhimanyuvadhap.): VII, 36η, 1574 (sc. açrāih).—§ 599 (Jayadrathavadhap.): VII, 92, 3333 ("āstaraņocutaḥ, sc. Sudakshiṇa); 121ηη, 4831 (hayavarān); 125, 5041 (javanair hayaiḥ).—§ 607 (Karṇap.): VIII, 38, 1776 (yuktaṃ parama-K"aiḥ, sc. açvaiḥ).—§ 617 (Aishikup.): X, 13, 648 (yuktaṃ parama-K"aiḥ sc. açvaiḥ).—§ 617 (Aishikup.): X, 13, 648 (yuktaṃ parama-K"ai turagaiḥ, sc. the chariot of Kṛshṇa)—§ 619 (Strīvilāpap.): XI, 25κ, 706 (Kāmbojaṃ... K"āstaraņocitaṃ, i.e. Sudakshiṇa).—§ 635 (Rājadh.): XII, 35, 1254 (sc. açvān).

**Kāmbojarāja** ' ("king of the Kāmbojas" = Kamatha?). § 264 (Sabhākriyāp.): II,  $4\beta$ , 117 (B. has  $Ka^{\circ}$ ).

Kāmbojarāja (do.) = Sudakshina. VI, 5007 (S°), 5158. Kāmbojarāja (do.) = the father of Sudakshina. § 599 (Jayadrathavadhap.): VII, 92, 3327 (°sya putrah . . . . Sudakshinah), 3335 (putrah K°sya, i.e. Sudakshina).

Kāmin = Vishnu (1000 names).

Kampa¹, a Vṛshṇi prince. § 795 (Svargārohaṇap.): XVIII, 5μ, 162 (among the Vṛshṇi heroes who after death entered the deities; read Kankaḥ?).

 $\mathbf{Kampa}^2 = \text{Civa } (1000 \text{ names}^1).$ 

Kampana, a king. § 264 (Sabhākriyāp.): II, 4β, 117 (satatam kampayām āsa Yavanān eka sva yaḥ, in the palace of Yudhishthira).

Kampanā, a river. § 370 (Tīrthayātrāp.): III, 84, 8094 (nadīm Siddhanishevitām, a tīrtha).—§ 574 (Jambūkh.): VI, 9λ, 303 (in Bhāratavarsha).

Kāmpilya, the capital of the Pāncālas. § 209 (Drupudaçāsana): 1, 138, 5512 (purottamam, the residence of Drupada).

— § 573 (Ambopākhyānap.): V, 189, 7422 (the residence of Drupada); 192, 7500 (do.).— § 647b (Brahmadatta-Pūjanīsemv.): XII, 139, 5137 (the residence of Brahmadatta).

Kamsa, son of Ugrasena, king of Mathura, enemy of Krshna. § 10 (Anukram.): I, 2, 357 (°vadhaḥ, related in Harivamça). § 130 (Amçavat.): I, 67, 2703 (Ugrasenasutah, incarnation of the Asura Kalanemi). - § 273 (Rajasūyarambhap.): II, 14, 594 (married Asti and Prapti, the daughters of Jara sandha), 598 (Kamsa and [his brother] Sunāman were slain by Krshna and Balarama), 610 (obharya, the widow of K. urged Jarasandha to attack Mathura).- § ?75 (do.): 11, 19, 761 (nihate Vasudevena tada Koe) .- § 276 (do.): II, 20, 768 (hatah).- § 290 (Cicupālavadhap.): II, 41, 1443 (yasya canena-i.e. by Krshna-dharmajaa bhuktain annam baliyasah su cunena hatah Koh).—§ 298 (Dyūtap.): 11, 62, 2100 (the Andhakas, the Yadavas, and the Bhojas abandoned K., who was then slain by Krshna).- § 549f (Durgā): IV, 6, 180 (°vidravanakarim, sc. Durgu) .- § 561 (Yanasandhip.): V, 68χ, 2526 (all. to his slaughter).—§ 567 (Bhagavady anan.): V, 128, 4296 (Ugrasencsutah K h parityaktah svabandharaih ... mayā—i.e. by Kṛshṇa—hataḥ), 4298; 130ξ, 4411 (nihataḥ).—§ 571 (Ulūkadūtāgamanap.): V, 160, 5470 (°bhṛtye, sc. Kṛshṇa).—§ 580 (Bhīshmavadhap.): VI, 59, †2609 (tyaktas tu K°o Yadubhiḥ).—§ 589 (Dronābhishekap.): VII, 11, 387 (Jarāsandhena pālitaḥ... Kṛshṇena pātitaḥ), 388 (Sunāmā... bhrātā K°sya).—§ 615 (Gadāyuddhap.): IX, 61, 3414 (°dāsadāyāda, sc. Kṛshṇa).—§ 717b (Nārāyaṇīya): XII, 340, 12954 (Nārāyaṇa will be incarnate as Kṛshṇa in order to slay K.).—§ 768 (Ānuçāsanik.): XIII, 148, 6926 (kadanaṃ cakāra K°sya... Puṇḍarīkākshaḥ, i.o. Kṛshṇa).—§ 785 (Anugītāp.): XIV, 69, 2031 (nihato mayā, i.e. by Kṛshṇa).—§ 793 (Mausalap.): XVI, 6κ, 158 (°ñ ca vikramya, sc. Kṛshṇa).—§ 795 (Svargārohaṇap.): XVIII, 5μ, 163 (among those who after death entered the deities). Cf. Bhojarāja, Ugrasenasuta.

Kamsa-Keçinis $\bar{\mathbf{u}}$ dana = Kṛshṇa: III, 623. Kamsanis $\bar{\mathbf{u}}$ dana = Kṛshṇa: III, 15528 ( $K^{\circ}$ ).

Kāmya = Çiva: VII, 9522.

Kāmyā, an Apsaras. § 191 (Arjuna): I, 123, 4820 (among the Apsarases who danced at the birth of Arjuna).

Kāmyaka<sup>1</sup>, name of a forest. § 11 (Parvasungr.): I, 2, 432, 464 (°agamanam), 472 (kananacreshthe). - § 310 (Åranyakap.): III, 3, 218 (vanam).- § 312 (do.): III, 5, 242 (°m nama vanam), 244 (vanam), †245). — § 313 (do.): III, 6, 272. - § 316 (Kirmīravadhap.): III, 11, 387 (°m nāma tad vanam), 407.—§ 321 (Saubhavadhop.): III, 22, 901. — § 329 (Kāmyakavanapraveça): III, 36, 1451 (°m nāma tad vanam), 1453. - § 399 (Indralokābhigamanap.): 111, 47, 1902, 1912 (vanam). - § 341 (do.): III, 50, †1966. - § 342 (do.): III, 51, †1982. - § 343 (Nalopākhyanap.): III, 52, 2014. - § 356 (Tirthayatrap.): III, 80, 3090, 3093, 4004, 4011, 4016.—§377 (Dhaumyatīrthak.): III, 86, 8293, †8296 (vane).- § 378 (Tīrthayātrāp.): III, 92, 8457; 93, 8476.- § 424 (Bhīmakadalīkhandapr.): III, 146, 11074 (āgrame), 11075 (āgramam).—§ 440 (Yakshayuddhap.): III, 164, †11897. - § 441 (Nivatakavacayuddhap.): III, 166, 11930 (acramam).—§ 442 (do.): III, 167, 11945. — § 451 (Märkändeyas.): III, 182, 12556 (vanam); 183, 12557.- § 518 (Mrgasvapnodbhavap.): III, 258, 15365 (kānanottamam), 15368. — § 522 (Draupadīharanap.): III, 264, 15571, 15577; 268, †15660; 269, 15671.- § 524 (Jayadrathavimokshanap.): III, 272, 15858. —§ 545 (Pativratāmāhātmyap.): III, 299, 16917.—§ 547 (Karna): III, 310, 17219 (acramat).—§ 548 (Āraņeyap.): III, 311, 17222.- 600 (Ghatotkacavadhap.): VII, 183,

Kāmyaka 2, a luke. § 295 (Dyūtap.): II, 52, 1877 (sarah). [Kāmyakavanapraveça(h)] ("proceeding to the Kāmyaka-wood," cf. Arjunabhigamanap.). § 328: As Yudhishthira declared that Bhūrigravas, Çala, Jalasandha, etc., and Karņa (master of all weapons, etc.), and the Dhartarashtras, together with the kings who had been injured by the Pandavas, could not now be vanquished, that all the Kaurava soldiers and their families had been honoured with wealth and luxuries by Duryodhana, and would sacrifice their lives for him, and that, although Bhishma, Drona, and Krpa, all knowing celestial weapons and being invincible, behaved equally towards both parties, they would certainly, to pay off the royal favours they enjoyed, lay down their very lives in battle, Bhima remained silent.—§ 329: While they were conversing thus Vyāsa appeared, and, taking Yudhishthira into a corner, taught him, after he had purified himself (quddhaye), the science of Pratismyti, by means of which Arjuna (b) should proceed to Mahendra, Rudra, Varuna, Kubera, and Yama, to receive weapons from them. He also advised him to go to some other forest in order not to cause uneasiness to the ascetics and exterminate the deer and destroy the plants. Then Vydsa disappeared. The Pandavas went to the forest of Kamyaka on the banks of the Sarasvatī, followed by numerous brahmans versed in cikshā and akshara (see § 322), and lived there devoted to the Dhanurveda, and sacrificing to the Pitrs, the gods, and the brahmans (III, 36).

Kanaka = Civa (1000 names<sup>2</sup>).

Kanakadhvaja, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4553.—§ 232 (Svayaṃvarap.): I, 186, 6983 (present at the svayaṃvara of Draupadī).—§ 585 (Bhīshmavadhap.): VI, 96, 4349 (is slain by Bhīmasena).

Kanakāksha, a warrior of Skanda. § 615u (Skanda): IX, 45<sub>7</sub>, 2576.

Kanakāngada, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, 67, 2740 (enumeration). Cf. Kanakadhvaja.

Kanakāngadin = Vishnu (1000 names).

kanakaparvata ("the golden mountain"), said of Mahāmeru: XII, 2240.

Kanakāpīda, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2568.

Kanakāvatī, a mūtr. § 615*u* (Skanda): IX, **46**0, 2626. Kanakāyu(s), a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2734. Cf. Karakāyu.

Kanakhala, name of a tīrtha. § 370 (Tīrthayūtrāp.): III, 84, 8008.—§ 375 (do.): III, 85, 8231.—§ 377 (Dhaumyatīrthak.): III, 90, 8393 (in the north).—§ 733f (Gangūdvāra): X11I, 25, 1700. Cf. the next.

Kanakhala, pl. (°āḥ), a range of mountains. § 413 (Tīrtha-yātrāp.): 111, **135**, 10696 (etc K°ā, rājan, rshīnām dayitā nagāḥ). Cf. the prec.

\*kānana, pl. (°āni) ("forests," personif.): XII, 12606.

Kāncana, a companion of Skanda. § 615u (Skanda): IX, 45, 2549 (given to Skanda by Meru).

Kāncanacchavis = Çiva (1000 names²).

Kāncanāksha, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2559.

Kāncanākshī, one of the seven Sarasvatīs. § 615i (Saptasürasvata): IX, 38a, 2189, 2204 (the River Sarasvatī appeared at Naimisha as K.).

Kāncanashthīvin = Suvarņashthīvin: XII, 1043, 1045, 1111.

Kāncanavarman - Hiranyavarman: V, 7429, 7506.

Kāńci, pl. (°ayaḥ), a people. § 223 (Vāsishṭha): I, 175, 6684 (sprung from the urine of Vasishṭha's cow). Cf. the next.

Kāncya, pl. (°āḥ), a people. § 571 (Ulūkadūtāgamanap.):
 V. 160γ, 5510 (Dravidāndhra-°K°āḥ, in the army of Duryodhana);
 161, 5555 (do.).—§ 605 (Karnap.):
 VIII, 12ββ, 459 (in the army of Yudhishthira).

Kandarā, a mātr. § 615u (Skanda): IX, 460, 2627.

Kandarīka, a brahman. § 717b (Nārāyanīya): XII, 343, 13264 (°o'tha rāja ca Brahmadattaḥ pratāpavān | jātīmaranajam duḥkham smṛtvā smṛtvā punaḥ punaḥ | sapta jātishu mukhyatvād yogānām sampadam gataḥ, cf. Harivamça, v. 1256 foll.).

Kandarpa - Kāma, q.v.

Kandūti, a mātr. § 615u (Skanda): IX, 460, 2632.

Kanika, the minister of Dhrtarāshtra. § 212 (Kanikavākya): I, 140, 5544, 5545, (5547), (5567), (5590), 5634.—§ 213 (Jatugrhap.): I, 142, 5673.

Kanikavākya(m) ("the speech of Kanika"). § 212

(Sambhavap.). Dhrtarashtra consulted the minister Kanika, who, after having expounded some very Machiavellian principles of policy, and told the fable of the jackal, the tiger, the mouse, the wolf, and the mongoose, concluded by advising him to destroy the Pandavas (I, 140).

[Kanikopadeça(h)] ("the teachings of Kanika"). § 648b (Åpaddh.): The Sauvīra king Catruñjaya questioned R. Bhāradvāja about the acquisition of profit, etc., and was taught by him; the king should have the rod of chastisement always uplifted in his hands; the different other duties of the king. Catruñjaya obeyed these instructions and obtained prosperity (XII, 140).

Kanishtha = Qiva (1000 names 2).

Kanka ', an ancient king. § 6 (Anukram.): I, 1a, 227 (in Sanjaya's enumeration of departed kings).

Kańka<sup>3</sup>, a Vṛshṇi prince. § 232 (Svayaṃvarap.): I, 186, 6999 (present at the svayaṃvara of Draupadī).— § 273 (Rājasūyārambhap.): II, 14, 623 (among the seven mahārathas of the Vṛshṇis).—§ 287 (Rājasūyikap.): II, 34, 1274 (came to the rājasūya of Yudhishthira). Cf. Kampa ¹.

Kanka<sup>3</sup>, the name which Yudhishthira assumed when he lived disguised as a brahman in the palace of Virāţa. § 549 (Pāṇḍavapraveçap.): IV, 1, 23; 7, †224 (Vaiyāghrapadyal.), †227.—§ 551 (Kīcakavadhap.): IV, 18, 548 (devitā rājñah);
21, 674, 675.—§ 552 (Goharaṇap.): IV, 31, 1020; 68, 2191, (2195), 2220, 2229.—§ 553 (Vaivāhikap.): IV, 70, 2265. Cf. Vaiyāghrapadya.

Kanka ("heron"). § 127 (Amçāvat.): I, 66, 2633 (son of Surasā).

Kańka, pl. (°ah), a people. § 295 (Dyūtap.): II, 51, 1850 (brought tribute to Yudhishthira). § 641 (Rājadh.): XII, 650, 2429 (enumeration of barbarous or low peoples).

Kankanā, a mātr. § 615u (Skanda): IX, 460, 2634.

Kānta = Skanda: III, 14631.

Kānta 2 - Çiva (1000 names 2).

Kanta = Vishnu (1000 names).

Kantakinī, a mātr. § 615u (Skanda): IX, 460, 2634.

Kāntāraka, pl. (°āḥ), a people. § 281 (Sahadeva): II, 31, 1117.

Kānti, pl. (°ayaħ), a people. § 574 (Jambūkh.): VI, θμ, 347 (only B.: °-Kosalāḥ, C. has Kāçi-Koçalāḥ).

Kāntika, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9ν, 372 (only C., B. has Kākāḥ).

Kanya, a rshi. § 11 (Parvasaigr.): I, 2, 370 (maharsher āçramapade K°sya). — § 133 (Dushyanta): 1, 70, 2874 (maharshim Kūçyapam); 71, 2902 (rshim), 2909 (°syūham bhagavato . . . duhitā matā, says Çakuntalā, whom Dushyanta sees in the hermitage of K.).—§ 134 (Vicvāmitra): I, 71, (2914); 72, (2937) (told a brahman the story of the birth of Cakuntala, whom he had adopted), 2953 (sutam Kosya mām viddhi, sc. Çakuntalā), 2954.—§ 135 (Çakuntalop.): I, 73, 2977, 2978, (2986); 74, 2992 (°acramapadam prati), 2994 (°āçramanivāsinah), 2997, 3005 (°ūçramapadam prati), 3122 (when Cakuntalā had born Bharata, K. sent them to Dushyanta; K. afterwards became the priest of Bharata, who gave him 1,000 padmas (coins of gold) as dakshina).--§ 564 (Mātalīyop.): V, 97, 3501 (rshih), (3502) (reluted to Duryodhana the Mataliyopakhyana), (3518); 98, (3522); **103**, (3634), (3638); **104**, (3653), (3661); **105**, (3674), (3691), (3706), 3712 (rehin).- § 576 (Bhagavadgītāp.): VI, 23, 819 (all. to § 564).—§ 595 (Shodaçarāj., v. Bharata): VII, 68, 2387 (Bharata gave K. 1,000 padmas as dakshinā).-§ 604 (Karpap.): VIII,  $2\gamma$ , 31 (all. to § 564).—§ 621

(Rājadh.): XII, 16, 4 (among the rshis who came to see Yudhishthira).—§ 632b (Shodaçarāj., v. Bharata, cf. § 595): XII, 29, 942 (repetition from § 595).—§ 665 (Mokshadh.): XII, 208e, 7593 (rshir Medhātitheh putrah?, among the rshis of the east, cf. Barhishad²).—§ 717o (Uparicara): XII, 337e, 12760 (among the sadasyas of Vasu Uparicara).—§ 734 (Ānuçāsanik.): XIII, 28a, 1764 (among the rshis who came to see Bhīshma).—§ 746 (do.): XIII, 66ζ, 3332.—§ 770 (do.): XIII, 151ζ, 7109 (rshir Medhātithih (°eḥ, B.) putrah?, among the rshis of the east, cf. Barhishad²).—§ 775 (do.): XIII, 166a, 7664 (among the rshis of the east).—§ 793 (Mausalap.): XVI, 1, 15 (the Vrshnis attempted to deceive Viçvāmitra, K., and Nārada, who then pronounced a curse on Çāmba, etc.). Cf. Kāçyapa.

Kanvaçrama ("the hermitage of Kanva"), a tirtha. § 358 (Tirthayātrāp.): III, 82, 4087.—§ 377 (Dhaumyatīrthak.): III, 88, 8337 (in the south).

Kanyā, a tīrtha. § 370 (Tīrthayātrāp.): 111, 84, 8115 (= Kanyāsamvedya?).

Kanyābhartr = Skanda: III, 14633.

Kanyāçrama, a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7059.

Kanyāhrada, a tīrtha. § 733 (Ānuçāsanik.): XIII, 25, 1739.

**Kanyakāguņa**, pl. ( ${}^{\circ}ab$ ), a people. § 574 (Jambūkh.): VI,  $\mathbf{9}_{\mu}$ , 360 (in Bhāratavarsha).

Kānyakubja, a city, the present Kanauj. § 223 (Vāsishṭhu):

1, 175, 6651 (the capital of Gādhi).—§ 377 (Dhaumyatīrthak.): III, 87, 8313 (at K. Kauçika, i.e. Viçvāmitra, drank soma together with Indra).—§ 395 (Jamadagni): III, 115, 10144 (the capital of Gādhi), 10153 (on the Gaṅgā).—§ 565 (Gālavacarita): V, 119, 4005 (the capital of Gādhi).—§ 721b (Viçvāmitrop.): XIII, 4, 216 (adūro Koṣya . . . Acvatīrtham).

Kanyākūpa, a tīrtha. § 733Å (Ānuçāsanik.): By bathing in K. and Balākā one acquires great fame among the gods: XIII, 25, 1706.

Kanyāsamvedya, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8114. Cf. Kanyā.

Kanyātīrtha, one or more tīrthas. § 364 (Tīrthayātrāp.):
 III, 83, 6082.—§ 370 (do.): III, 85, 8165 (tīre samudrasya).
 —§ 379 (do.): III, 95, 8512 (visited by Yudhishṭhira on his tīrthayātrā).

Kapa, pl. (°aħ), a class of demons. § 772p (Pavanārjunasaṃv.): Vāyu said: When the gods with Indra were in the mouth of Mada, Cyavana took away from them the carth, and they had been deprived of the heaven by the K. Brahmán told the gods to seek the protection of the brahmans. The brahmans commenced a rite for the destruction of the K. The K. then sent Dhanin, who told the brahmans to desist, as the K. were equal to M.-r. and very pious in all respects (enumeration). As the brahmans refused, the K. attacked them, but the brahmans destroyed them by creating blazing fires. The gods having slain many Dā. in battle did not know that the K. had been slain by the brahmans, but were informed by Nārada; then their energy increased and they obtained immortality: XIII, 158, 7329, 7331-4, 7339, 7341-6.

Kapālahasta - Civa (1000 names 1).

Kapālamālin - Çiva: X, 249; XIV, 202.

Kapālamocana, a tīrtha. § 366 (Tīrthayātrāp.): III, 83, 7007.—§ 615 (Baladevatīrthayātrā): IX, 39, 2248, 2254.—§ 615k (Mahodara): IX, 39, 2264 (origin of the name).

Kapālavat = Çiva (1000 names).

Kāpālī = Durgā (Umā): VI, 796.

Kapāli(n) - Çiva, q.v.

Kapālin, name of a Rudra. § 108 (Amçāvat.): I, 66, 2567 (enumeration of the Rudras, the sons of Sthānu).—§ 191 (Arjuna): I, 123a, 4826 (among the Rudras present at the birth of Arjuna).

Kāpālin - Çiva, q.v.

Kapardin 1 = Civa, q.v.—Do.2 = Vishņu: XII, 13114.

Kapardin, pl. (onah) = the Rudras: XII, 10292.

Kapardisutā - Sinīvalī: III, 14126.

Kapata, an Asura. § 92 (Amcavat.): I, 65, 2534 (son of Danu).

Kapi = Vishnu (1000 names).

Kāpī, a river. § 574 (Jambūkh.): VI, 9λ, 331 (in Bhārata-varsha).

Kapiça = Çiva (1000 names 1).

Kapidhvaja, Kapiketana = Arjuna, q.v.

Kapila 1, a rshi (Prajapati), promulgator of the Sankhya system and identified with Vishnu (Krshna). § 339 (Indralokābh.): III, 47, 1896 (°o nāma . . Harih | yena pūrvam mahatmanah khanamana Rasatalam | darçanad ova nihatah Sagarasyūtmajūķ, all. to § 387).—§ 387 (Sagara): III, 107, 8877, 8879, 8880 (munisatlamah | Vāsudeveti yam āhuh, A. burnt the sons of Sugara to ashes, as they on their search for the sacrificial horse of Sagara did not heed K. in Patala).— § 389 (Gangavatarana): III, 107, 9900, 9901, 9903 (munipungarah), 9908 (returned the horse to Amcumat and granted him that the slain sons of Sagara should be purified when Ganga was brought down from heaven); 108, 9921, 9935, 9937 (devam, all. to § 387).- § 478 (Dhundhumarop.): III, 204. 13608 (all. to § 387).—§ 493 (Angirasa): III, 221, 14197 ("m paramarshiñ ca yam prühur yatayah sada | agnih sa Kapilo nāma Sānkhyayogapravartakah, in the enumeration of fires).-§ 565 (Gālavacarita): V, 109, 3976 (atra-i.e. in the north-Cakradhanur nama Suryaj jato mahan rehih | vidur yam K'm deram yenarttah Sagaratmajah, all. to § 387).-§ 576 (Bhagavadgītāp.): VI, 34, 1230 (siddhanam Koo munih, sc. asmi, says Krshna).- § 637 (Rajadh.): XII, 43, 1510 (Krshna is identified with K.);  $47\eta$ , 1595 (among the rshis who surround Bhishma) .- § 668b (Pancacikhavākya): XII, 218, 7889 (yam ahur Kom Sankhyah paramarshim Prajūpatim, sc. Pancucikha); 219, †7983 (i.e. Pancacikha).-§ 684 (Mokshadh.): XII, 269, 9600 (°sya goç ca samvādam), 9602, (9607); **270**, (9636), (9655), (9685); **271**, (9707), (9742), (9745) (discourse between K. and a cow about sacrifices). - § 704 (do.): XII, 302, 11100 (sūkshmam Sankhyanam . . . vihitam yatibhih sarvaih Koadibhih).-§ 707 (do.): XII, 319\$, 11783 (had instructed Viçvavasu).— § 7170 (Uparicara): XII, 336e, 12759 (rehicreshthac ca Koh Calibotrapita smrtah, among the sadasyus at the sacrifice of Vasu Uparicara). - § 717b (Nārāyanīya): XII, 340, 12932 (vidyāsahāyavantañ ca ādityastham samāhitam Kom prāhur ācāryāh Sānkhyaniçcitiniçcayāh, sc. Nārāyana); 341 o, 13078 (among the seven mind-born sons of Brahmán); 343¢. 13254 (vidyāsahāyavantam mām ādityastham sanātanam Kom prahur açaryah Sankhya niçcitiniçcayah, says Krshna); 350, 13703 (Sankhyasya vakta Koh paramarshih sa ucyate), 13718 (rehibhih Kodibhih).- § 721b (Vicvamitrop.): XIII, 48, 255 (mahān rshih, among the sons of Viçvāmitra).—§ 730g (Upamanyu): XIII, 14, 916 (Sankhyanam Koo hy asi, sc. Civa).—§ 730 (Anuçasanik.): XIII, 18u, 1299 (Sānkhyarshih).—§ 770 (do.): XIII, 151x, 7119 (among the seven upholders of the earth—dherantdhardh).—[§ 772f (Pavanārjunasamv.): Vāyu said: Behold the great ones—i.e. the sons of Sagara, Nīl.—who adored (?ye hāsanta, so Nīl.) the ocean, pulverized, being cursed by the brahman of golden complexion (?suvarṇadhāriṇā, so Nīl.), i.e. Kapila: XIII, 154, 7221.]

Kapila<sup>2</sup>, a serpent king. § 370 (Tirthayātrāp.): III, 84, 8010 (nagarājasya . . . K<sup>o</sup>sya tīrtham).

Kapila' =: Sūrya: III, 154.

Kapila 4 = Civa (1000 names 1-3).

Kapila 5 - Vishnu (1000 names). Cf. Kapila 1.

Kapilā', daughter of Daksha and wife of Kaçyapa. § 87 (Amçāvat.): I, 65, 2520 (enumeration of Daksha's daughters).

—§ 105 (do.): I, 65, 2560 (her offspring were the amṛta, the brahmans, the kine, the Gandharvas, and the Apsarases, as recorded in the Purāna).

Kapilā<sup>2</sup>, a river. § 494 (Ångirasa): III, 222, 14233 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9λ, 335 (among the rivers of Bhāratavarsha).

Kapila = Durga (Umā): VI, 796.

Kapilā , a brahman woman, wife of Asuri. § 668b (Pañcaçikhavākya): XII, 218, 7895 (Pañcaçikha sucked K., thence he was named Kāpileya).

Kāpila, a varsha in Kuçadvīpa. § 575 (Bhūmip.): VI, 125, 455 (the seventh varsha in Kuçadvīpa).

Kāpila, adj. ("belonging to or relating to Kapila"). § 387 (Sagara): III, 107, 8885 (tojas).—§ 668b (Pañcaçikhavākya): XII, 218, 7891 (mandalam, i.e. a concourse of munis who followed the system of Kapila).—§ 713 (Çukakṛti): XII, 326, 12218 (sc. cāstram).—§ 717b (Nārāyaṇīya): XII, 343, 13253 (°m jñānacintakaiḥ).

Kāpila, pl. ("followers of the system of Kapila") = the Sānkhyas: XII, 11151 (Sānkhyāḥ), 11182.

Kapilācārya = Vishņu (1000 names).

Kapilāçva, a king. § 478 (Dhundhumārop.): III, 204, 13621 (the second son of Kuvalāçva Dhundhumāra).—§ 673 (Bali-Vāsavasamv.): XII, 227a, 8263 (among the ancient rulers of the world, the same?).

Kapilāhrada, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 9056.

Kapilasya kedāra(h), a tīctha. § 364 (Tīrthayātrāp.): III, 83, 6042 (kedāre . . . Kapilasya), 6044 (Kapilasya ca kedāram, so C., but B. has Kapishthalasya kedāram).

Kapilātīrtha, a tīrtha. § 364 (Tīrthayātrāp.): 111, 83, 6017.

Kapilavaţa, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8009.

Kāpileya ("the son of Kapilā") = Pañcaçikha: XII, 7886 (P°), 7896 (P. is named so because he sucked Kapilā), 7897, 7899

Kapindra = Vishņu (1000 names).

Kapindraputri ("the daughter of the monkey king") = Jāmbavatī: XIII, †629.

Kapinjalā, a river. § 574 (Jambūkh.): Vl, 9λ, 334.

Kapipravaraketana = Arjuna, q.v.

Kapirājaketu ("having an ape in his banner") = Arjuna: VI, †2657, †2670, †2677, †2678.

Kapishtalasya kedāra(h), a tīrtha. § 364 (Tirthayātrāp.): III, 83, 6044 (only B., C. has Kapilasya es kedāram).

Kapiyaradhvaja - Arjuna, q.v.

Kapota<sup>1</sup>, a Suparna, son of Garuda. § 564 (Mātalīyop.): V, 101β, 3598 (enumeration). Kapota = Civa (1000 names 1).

[Kapota-lubdhaka-samvāda(h)] ("the conversation between the dove and the fowler"). § 651b (Apaddh.): Bhargava related: A cruel fowler (description) was surprised in the forest by a great storm (description); the paths of the forest were all submerged; he caught a she-pigeon and immured her in a cage; when the sky cleared he passed the night under a tree, having bowed down to the deities that had this tree for their resort (XII, 143). In one of the branches of that tree the male pigeon lamented the loss of his wife (XII, 144). The she-pigeon answered him from within the hunter's cage, telling him to do the duties of hospitality to the fowler (XII, 145). The male pigeon welcomed the fowler, who was stiff with cold, by igniting a fire; as the fowler was hungry, the pigeon (quoting R., D., and P.) himself entered the fire, at which the fowler became terrified, thinking of his own cruel life (XII, 146), expressed his repentance, and set at liberty the she-pigeon, etc. (XII, 147). The she-pigeon lamented for the death of her spouse; then she threw herself into the blazing fire; the couple of pigeons ascended to heaven (XII, 148). The fowler took to rigid penances, perished in a forest conflagration, and beheld himself in heaven in splendour like Indra among Y. and G. and Si. (XII, 149).

Kapotaroman, one or more princes. § 267 (Yamasabhāv.):
II, 8, 328 (in the palace of Yama).—§ 466 (Çibi): III,
197, ††13299 (son of Çibi Auçīnara), ††13300 (°ānam
çibinaudbhidam prāpsyati (°si, B.), sc. Çibi).—§ 621 (Rājadh.):
XII, 4c, 113 (came to the svayamvara of the daughter of the
Kalinga king Citrāngada).

Kāpoti, a brahman. § 786b (Nakulākhyāna): XIV, 90, 2712 (? Nīl. takes it as an appellative: yaḥ kapotarad ekaikam kaṇam ādatte, observed the unchavṛtti vow).

Karabha, a king. § 273 (Rūjasūyārambhap.): II, 14, 577 (among the allies of Jarāsandha).

Karabhañjaka, pl. (°āh), a people. § 574 (Jambūkh.): VI, 90, 377 (in the north-east of Bhāratavarsha).

Karahātaka, a country (?). § 284 (Sahadeva): II, 31, 1173 (pāshandam?, in the south, conquered by Sahadeva on his digvijaya).

Karaka, pl. (°ah), a people. § 574 (Jambūkh.): VI, 9ν, 368 (in the south of Bhūratavarsha).

Karakāksha, a Kuru warrior. § 592 (Samçaptakavadhap.): VII, 20γ, 797 (in the neck of Drona's gārudavyūha).

Karakarsha, a Pāṇḍava warrior. § 561 (Yānasandhip.): V, 50<sub>7</sub>, 2014 (followed Çarabha, the brother of the Cedi king (Dhṛshṭaketu)). — § 584 (Bhīshmavadhap.): VI, 84, 3727 (rescued Cekitāna).

Karakāyu(s), a son of Dhṛtarāshṭra. § 232(Svayamvarap.):

 1, 186, 6982 (among the sons of Dhṛtarāshṭra who were present at the svayamvara of Draupadī). Cf. Kanakāyu(s).

Karāla¹, a Devagandharva. § 191 (Arjuna): I, 123, 4813 (present at the birth of Arjuna).

Karāla 2 = Çiva: VII, 9521; XIV, 192.

Karāla = Kṛshṇa (Vishṇu): XIII, 7367.

Karāla ' - Karālajanaka: XII, †11504.

Karāladanta, a rshi. § 266 (Çakrasabhāv.): II, 7, 296 (in the palace of Indra).

Karālajanaka, a king. § 705 (Mokshadh.): XII, 803, 11220 (Vasishthasya samvādam K°sya sa), 11223. Cf. Janaka, Karāla <sup>4</sup>.

Karālāksha, a warrior of Skanda. § 615u (Skanda): IX, 45, 2663.

Karālī - Durgā (Umā): VI, 798.

Karambhā, daughter of the Kalinga king and wife of Akrodhana. § 156 (Pūruvamç.): I, 95, ††3775 (Kalingim, mother of Devātithi).

**Karana** ("a man of a certain mixed caste") = Yuyutsu: I, 2446 ( $Y^{\circ}$ ), 4521 ( $Y^{\circ}$ ).

\*Karana, pl. (°ah), name of a caste. § 702 (Mokshadh.): XII, 2977, 10869 (among the castes who sprang from the intermixture of the four original castes).

Karana(m) = Çiva (1000 names 1).—Do. 2 = Vishnu (1000 names).

 $Karana(m) = Civa (1000 names^1). -Do.^2 = Vishnu (1000 names).$ 

Karandhama, an ancient king (—Suvarcas), graudfather of Murutta. § 267 (Yamasabhāv.): II, 8, 327 (in the palace of Yama).—§ 677 (Mokshadh.): XII, 235, 8602 (°sya putrah (!) . . . Marutah (!)).—§ 767 (Anuçāsanik.): XIII, 137, 6260 (°sya pautras tu Marutto Vikshitah (read 'vikshitah) sutah).—§ 778b (Samvartta-Maruttīya): XIV, 4, 79 (—Suvarcas, origin of the name K.); 5, 99 (had Angiras for his purohita; read pūrvam with B. instead of putram); 6, 122 (°sutātmajah, i.e. Marutta).

Kārandhama<sup>1</sup>, a tīrtha. § 250 (Arjunavanavāsap.): I, 216, 7841 (one of the five Nārītīrthāni, visited by Arjuna).

Kārandhama' ("the son of Karandhama") = Avikshit: XIV, 63, 80 (born at the beginning of the Tretā yuga), 214 ("atmajah, i.e. Marutta).

Kārapavana, a tīrtha. § 615 (Baladevatīrthayātrā): IX, 54, 3046 (tīrtham, visited by Balarāma), 3049 (on Yamunā?).

Kāraskara, pl. (°aḥ), a people. § 294 (Dyūtap.): II, 50, 1804 (among the peoples who live in the palace of Yudhishthira as his bondsmen).—§ 607 (Karņap.): VIII, 44κ, 2066 (among the peoples who have no religion—durdharmān).

Karata, pl. (°āk), a people. § 574 (Jambūkh.): VI, 9 $\nu$ , 370 (in the south of Bhāratavarsha).

Karatoyā, a river. § 268 (Varuṇasabhāv.): II, 9, 374 (among the rivers present in the palace of Varuṇa).—§ 370 (Tīrthayātrāp.): III, 85, 8145 (a tīrtha).—§ 574 (Jambūkh.): VI, 9\(\rightarrow\), 343 (among the rivers of Bhāratavarsha).—§ 733\(\epsilon\) (Indratoyā): XIII, 25, 1699 (a tīrtha, Kurange?).—§ 775 (Ānuçāsanik.): XIII, 166a, 7646 (enumeration). Cf. next.

Karatoyinī, a river = Karatoyā. § 757m (Goloka): XIII, 102a, 4887.

Kārāvara, name of a caste: XIII, 2588.

Karasthālin = Çiva (1000 names 2).

Karavīra, a serpent. § 47 (Sarpanāmak.): I, 35, 1557 (enumeration).—§ 564 (Mātalīyop.): V, 103γ, 3630.

Karavīrapura, a city. § 733t (Viçālā): XIII, 25, 1730 (a tīrtha, on the Viçālā?).

Kardama<sup>1</sup>, a serpent. § 47 (Sarpanāmak.): I. **35**, 1561 (enumeration).

Kardama¹, a Prajāpati. § 270 (Brahmasabhāv.): II, 11, 437 (in the palace of Brahmán).—§ 641 (Rājadh.): XII, 59, 2211 (son of Kīrtimat), 2212 (Prajāpatch, father of Ananga). — § 717b (Nārāyanīya): XII, 335a, 12686 (enumeration of twenty-one Prajāpatis).

Kardamila, a sacred place. § 413 (Tirthayātrāp.): III, 135. 10692 (Bharatasyābhisheoanam?).

Karenumatī, daughter of the Cedi king and wife of Nakula Pāṇḍava. § 159 (Pūruvamç.): I, 95, ††3831 (Caidyām, mother of Niramitra). Karīshaka, pl. (°āḥ), a poople. § 574 (Jambūkh.): VI, 9µ, 363 (in Bhāratavarsha).

Kārīshi, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4B. 254 (enumeration).

Karīshinī, a river. § 574 (Jambūkh.): VI, 9a, 325, 330 (in Bhāratavarsha).

Karīti, pl. (°ayah), a people. § 574 (Jambūkh.): VI, 9μ, 351 (in Bhāratavarsha).

Karkakhanda, pl. (°ah), a people. § 515 (Karnadigvijaya):
III, 254, 15244 (in the east, vanquished by Karna on his digvijaya).

Karkara, a serpent. § 47 (Sarpanāmak.): I, 35, 1561 (°ākarkarau, enumeration).

Karkotaka, a serpent. § 47 (Sarpanāmak.): I, 35, 1550 (°-Dhanañjayau, enumeration).—§ 191 (Arjuna): I, 123, 4828 (sarpah, present at the birth of Arjuna).—§ 268 (Varunasabhāv.): II, 9, 361 (°Dhanañjayau, in the palace of Varuna).—§ 348 (Nalopākhyānāp.): III, 66, 2611 (nāgam), 2617 (nāgah), 2621 (do., Nala is bitten by K.).—§ 352 (do.): III, 72, 2838 (°visham; Kali, who had possessed Nala, vomited the poison of K.).—§ 355 (do.): III, 79, 3072 (nāgasya).—§ 564 (Mātalīyop.): III, 1037, 3625 (°Dhanañjayau, enumeration).—§ 606 (Tripurākhyāna): VIII, 34, 1483 (do., among the serpents who became the vālabandhanāh of Çiva's horses).—§ 793 (Mausalap.): XVI, 49, †119.

Karkotaka, pl. (°āḥ), a people. § 607 (Karnap.): VIII, 44κ, 2066 (among the peoples who have no religion durdharmān).

Karmakālavid - Çiva (1000 names 2).

Karman = Çiva (1000 names 2).

Karmin, a son of Çukra (so PCR.). § 98 (Amçāvat.): I, 65, 2545 (? dvāv anyau Raudrakarminau, enumeration of the sons of Cukra).

Karna 1, son of Sürya with Kuntī, adopted by the Süta Adhiratha and his wife Rādhā, and the counsellor of Duryodhana. § 4 (Anukram.): I, 1, †108, 139, †165, †174, †177, †195, †196, †198, †203. -- § 9 (Parvasangr.): I, 2, 301 (ahani yuyudhe dve tu Koh, sc. as leader of Duryodhana's army) .--§ 10 (do.): 1, 2, 334 (vivādaparrātra K°sya, cf. V, 62 or 168).--§ 11 (do.): 1, 2, 389, 422, 441, 476, 510, 511, 543, 545, 548, 589.—§ 71 (Adivamçavataranap.): I, 61, 2238 (counsellor of Duryodhana). - § 81b (do.): K. was born of Kuntī and Sūrya, with his armour and ear-rings: I, 63, 2427.- § 131b (Kuntī): When Kuntī had thrown her child into the water, it was taken up by the husband of Rādhā and called Vasushena. He grew very strong and soon mastered the vedangas; there was nothing he would not give to the brahmans. In order to benefit Arjuna, Indra in the guise of a bruhman obtained his ear-rings and armour, and in return gave him a lance with which he could slay any one amongst gods, Asuras, men, Gandharvas, and Rākshasas. Because he took off (utkrtya) his natural armour and ear-rings he was called Vaikartana Karna. He was the friend and counsellor of Duryodhana: 1, 66, [2776 (Vasusheneti . . . vicrutam), 2780, 2782 (Vaikartanah), 2783.- § 175 (Karnasambhava): I, 111, 4399, 4408, 4411 (Vaikartanah; repetition of § 131).-§ 197 (Bhīmasena-rasapāna): I, 129, 5068.-[§ 203 (Drona): I, 132, 5221 (Sataputrac ca Radheyah. became the disciple of Dropa in the Dhanurveda). ]- § 2080 (Astradarcana): When the exhibition had nearly ended there was heard proceeding from the gate the slapping of arms like to the roar of thunder. Then K. (the son of Prtha and the

Sun) proceeded with his natural mail and ear-ring and bowed to Drong and Krps. Having spoken disdainfully to Ariung. at which Duryodhana was filled with delight, he then, with the permission of Drona, did all that Arjuna had done before. Duryodhana and his brothers in joy embraced K. K. asked for a single combat with Arjuna, who rebuked him. Drong gave his consent to the encounter. Indra covered Arjuna with clouds, while the Sun dispersed the clouds from K., who remained visible, surrounded by the rays of the Sun. When Krps asked K. to tell his lineage ("sons of kings never fight with men of inferior lineage, v. 5411) K. was ashamed, but Duryodhana (saying, "The origin of kings is, according to the castras, threefold-persons of noble blood, heroes, and those who lead an army," v. 5413) immediately installed K. king of the Angas (I, 136). Then Adhiratha entered the lists and embraced K. as his son Bhimasena, seeing this, scoffed at K. as the son of a charioteer (sūla), but was reprimended by Duryodhana ("the origin, of heroes and rivers is always unknown," examples: the fire that rises from the water; the thunderbolt (vajra) that was made from the bones of Dadhīca; Guha, i.e. Skanda, is named the son of Agni or of the Krttikah or of Rudra or of Ganga; Victamitra and other kshatriyas who became brahmans; Drona and Krpa). When the sun went down Duryodhana led K. out of the arena. Kunti had recognized K. as her son and was pleased at his success. Duryodhana banished his fear of Arjuna when he had obtained Karna's friendship (I, 137): I, 136, 5379, 5381, 5390, 5391, (5393), 5395, 5396, (5397), 5400, 5403, 5404, 5412, 5415, 5418; 137. 5420, 5426, 5438, 5440, 5442, 5443.—§ 209 (Drupadaçāsana): I, 138, 5449, 5463 (assisted by his pupils, and among those by K., Drona vanquished Drupada).—§ 213 (Jatugrhap.): I, 141, 5635, 5655 (Vaikartanah), 5674; 149, 5849; 151, 5920.- § 214 (Hidimbavadhap.): I, 155, 6083 (Ghatotkaca was destined to become the antagonist of K. and to be killed with his dart (cakti), which could only slay one person, so that Arjuna might be saved).- § 231 (Svayamvarap.): I, 185, 6957 (Duryodhana-purogamāç ca sa-Koāh Kuravah, came to the svayamvara of Draupadi).- § 232 (do.): I, 186, 6984.—§ 233 (do.): I, 187, †7019, †7025, [†7026 (Arkaputram)], †7027 (rejected by Draupadi); [188, 7051 (Rādhoya)]. — § 234 (do.): I, 190, 7089, 7091, 7094 (Vaikartanam), 7098 (Vaikartanah), (7100), 7104, 7106 (Radheyah), 7113, †7155 (encounter with the Pandavas at the syayamvara of Draupadi). - § 241 (Viduragamanap.): I, 200, 7373; 202, (7416).—§ 242 (do., Ambuvica): I, 204, (7472).—§ 243 (Vidurāgamanap.): I, 204, 7486; 205, 7490, 7516.—§ 280 (Bhimasena): II, 30, 1092, 1093, 1094 (vanquished by Bhimasena on his digvijava).- § 287 (Rājasūyikap.): II, 34, 1266 (came to the rājasūya of Yudhishthira).—§ 289 (Arghāharaṇap.): II, 37, 1353.— § 290 (Çiçupālavadhap.): II, 44, 1527 (c: the ruler of the country of the Vangas and the Angas (Vangangavishayadhyaksham), with natural ear-rings and armour, by whom Jarasandha was vanquished and mangled (? dehabhedam lambhitah) in a wrestling encounter).—[§ 294 (Dyūtap.): II, 48, 1712 (Sūtaputraç ca Rādheyaḥ, among the allies of Duryodhana).] - \$ 298 (do.): II, 58, 2014 (present at the game); 65, 2184.-§ 299 (do.): II, 67, †2241; 68, (2277) (declared Draupadi to be forfeited).—§ 301 (do.): II, 68, 2338 (declared Drzupadi to be a dasi and ordered Duhçasana to drag her away); 71, (2379) (told Draupadi to select another husband); 72, 2416.—§ 302 (Anudyūtap.): II, 74, 2456.—§ 304 (do.): II, 77, 2539 (Arjuna will slay K.), 2544, 2545, 2546.— § 306 (do.): II, 80, 2655, 2656.- § 307 (do.): II, 81, 2688.—§ 308 (Āraņyakap.): III, 1, 14.—[§ 311 (do.): III, 4, †233 (Sataputrah).]-§ 313 (do.): 111, 7, 288, (298), 300, 301 (K. suggested the slaving of the Pandavas; he and Duryodhana, etc., set out, but on their way they were warned by Vyasa).- § 317 (Arjunabhigamanap.): III, 12, 465, 586, 595. — § 322 (Dvaitavanapr.): III, 23, †912. — § 325 (Draupadīparitāpav.): III, 27, 996. - § 328 (Kāmyakavanapr.): III, 36, 1419, 1428.- § 330 (Indradarçana): III, 37, 1459.- § 333c (Brahmaçiras): 1II, 40, 1645.- § 334 (Kairātap.): III, 41, 1685 (Arjuna shall slay K.).-§ 340 (Indralokābhigamanap.): III, **48**, 1922, 1923; **49**, 1934, 1945, 1948 (°-Saubalakādayaḥ).—§ 342 (do.): III, 51, 1995.—§ 343 (Nalopākhyānap.): III, 52, 2024, 2030.—§ 377 (Dhaumyatirthak.): III, 86, 8285 (Sūtaputrah), 8288 (opārakam, 80. Arjunodīrito meghaķ çamayishyuti).—§ 378 (Tīrthayātrāp.): III, 91, 8426, 8429.- § 402 (do.): III, 120, †10269.-§ 446 (Nivātakavacayuddhap.): 111, 174, 12276.—§ 512 (Ghoshayātrāp.): III, 236, †14771; 237, 14772, 14795; 238, 14796, 14797, 14805, 14812, 14813; 239, 14842; 240, 14851; 241, 14898, 14906 (Vaikartanah); 242, 14913; **245**, 14981; **246**, 15012; **247**, 15043, 15052; **249.** 15081, 15092, 15105; **250.** (15111), 15123; **251.** 15125, 15135 (at the ghoshayatra K. fled, vanquished by the Gandharvas; when Duryodhana, etc., had been set free with the assistance of the Pandavas, K., etc., repreached Duryodhana for his intention to leave the world). - § 513 (do.): III, 252. 15174 (hatasya Narakasyatma Komurtim upacritah), 15177 (Indra will take away his car-rings and coat of mail, cf. § 547), 15187, 15189 (āvishţacittātmā Narakasyantaratmanā), 15192 (Vaikartanah, possessed by Naraka, K. was desirous of slaying Arjuna).- § 514 (do.): III, 252, 15204 (promised to slay Arjuna).- § 515 (Karnadigvijaya): III, 253, 15209, 15215 (Sūtaputrasya), 15216, 15219, (15223), 15231, 15234; **254.** 15237, 15247, 15251, 15260, 15262, 15264, 15267, 15272 (K. subdued the earth for Duryodhana). - § 516 (Duryodhanayajūa): III, 255, (15274), 15276, 15279, 15283, 15294; **256**, 15302, 15324; **257**, 15337, 15340, 15342 (advised Duryodhana to perform the rajasūya, swears that he will slay Arjuna). - § 517 (Ghoshayatrap.): 111, 257, 15347, 15350 (Sūtaputrona). — § 521 (Draupadiharanap.): III, **262**, 15495, 15497, 15509, 15516, 15517, (15517).— § 546 (Kundalaharanap.): III, 300, 16921, 16923, 16924, 16927, 16936, 16938, (16939), (16941); **301**, 16958, 16973, 16976; 302, (16977), 16980, 16992, 16994, 16996 (Sürya appeared to K. in a dream and dissuaded him from giving away his car-rings and coat of mail; when K. refused to break his vow, Sürya advised him to ask Indra for the dart Amoghā). - § 547 (cf. Kundalāharanap.): Asked by Janamejaya, Vaiçampāyana related the secret which was not revealed to K. by Surya. Prtha (i.e. Kunti), the sister of Vasudeva and the daughter of the Vrehni Cara and adopted by King Kuntibhoja, was ordered by Kuntibhoja to wait upon a brahman of fierce energy (III, 303, 304). After a year the brahman gave her a mantra (Atharvaçirasi crutam), by which she might invoke the gods (III, 305). When she at the time of her seasons saw the sun's orbit she became possessed of celestial power of vision, and beheld Surya with his coat of mail and his ear-rings and invoked him. By way of yoga he divided himself into two, one of whom appeared before Kunii. At first Kunii was frightened (III, 306), but Surys reassured her, saying: "Thou shalt remain a virgin

after having gratified mc, and thy son shall have the ear-rings and the coat of mail, made of amrta, that have been given to me by Aditi," etc.; then he entered her by virtue of yoga (III, 307). This happened in the bright fortnight of the tenth month (cukle dacottare pakehe). Except her nurse nobody else knew about the matter: when the child was born she consulted with her nurse and placed it in a box on the river Acvanadi, imploring protection from Varuna, Surya, A., V., R., S., V.-D., M., diçah, digiçvarah, I., etc.; from Açvanadi the basket floated to the river Carmanvati, thence to the Yamuna, and so on to the Ganga, to the town of Campa, in the country of the Angas (III, 308), ruled by the suta Adhiratha (the husband of Radha), who was childless. They adopted the child and called him Vasushena and Vreha (only afterwards he was named K.). After having adopted K., Adhiratha had other sons begotten by himself. When K. had grown up he was sent to Hustinapura, and acquired the four kinds of weapons from Drona, Krpa, and Rama, and became the friend of Duryodhana, but was intent on injuring the Pandavas, especially Arjuna. Yudhishthira was afraid of him. When K. after rising from the water at noon worshipped Sarya, brahmans used to solicit him for wealth, and there was nothing that he would not give away to the brahmans (III, 309). Indra in the guise of a brahman appeared before him, asked him for his coat of mail, and gave him, instead a dart ( Vasavi), which could not be buffled and which, in the hands of Indra, destroyed the Dailyas and then returned to him. "This dart can only slay one powerful enemy of thine and then it will return to me, but it will not be that one which thou seekest to slay, for he is protected by Krshna." K. cut the coat of mail and ear-rings off his person, Indra having granted him that his body thus disfigured should not become unsightly. Gods and men and Danavas raised a loonine roar. For this feat he was called Karna. The Dhartarashtras became distressed and the Pandavas were filled with joy. Having rescued Krshna from Jayadratha and listened to the ancient stories recited by Markandeya, the Pandavas returned from Kamyaka to Dvaitavana (III, 310): III, 303, 16998; 309, 17172, 17173 (Sūryaeambhavah), 17175; **310**, (17183), 17184, 17190, 17196, 17197, (17198), 17199, 17200, (17203), (17206), 17208, 17209, (17211), †17213, †17214, †17215, †17216, †17217.- § 548 (Araneyap.): III, 315, 17453.-§ 551 (Kicakavadhap.): IV, 21, 646.—§ 552 (Goharanap.): IV, 25, 867; 26, 890, 897 (recommended to inquire about the Pandavas); 30, 973, 977, 984, 990 (Vaikartanasya, recommended to undertake the expedition for ravishing the cattle of Virāţa); 35a, 1150; 36, 1176 (Vaikartanam); **38.** 1238, 1243; **39.** (1299); **47.** 1472; **48.** (1507) (promised to slay Arjuna); 49, 1540, 1547, 1551; 50, 1554; 51, 1583, 1587, 1599; 52, 1624, 1629 (Sūtaputraļi, in the van of Duryodhana's array); 53, 1643; 54, †1666, †1682, †1685, †1687, †1689 (Vaikartanam), †1690, †1692, †1693 (is defeated by Arjuna); 55, 1734, 1735, 1750 ( Vaikartanah, on the top of his standard there was the device of an elephant's rope, nagakaksha); 59, 1908, 1917, 1919, 1921 (Arjuna rushed towards K.); 60, 1923, 1924, 1930, (1931), 1939, 1940, 1943, 1944, 1946, 1947 (is defeated by Arjuna); 63, 2021, 2024; 66, †2107, †2117 (stupefied by Arjuna, who caused Uttara to bring K.'s yellow robes away); 68, 2168, 2232 (padam padasahasrena yaç caran nüparüdhnuyat) .- § 553b (Yudhishthira): IV, 70, 2286.- § 554 (Sainyodyogap.): V, [2, †31 (sa-Sataputram)]; 3, 60; [4, 65 (Radheya-Saubalau)].- § 555 (do.): V, 8, 214 (Çalya

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promises Yudhishthira to weaken the energy of K., when he becomes his charioteer in the encounter between K. and Arjuna); 18, 557, 567 (do.).-§ 556 (Sanjayayanap.): V, 21, 631; 22, †651; 23ô, †697; [250, †733 (Rādheyaguptān)]; 26, †758, †759; **27**, †791; **29**, †852, †860; [**30**, †896 (Vaikartunah). - § 557 (Prajagarap.): V, 33, 989 .- § 558 (do.): V, 35, 1258.-\$ 559 (do.): V, 37, 1377.-\$ 561 (Yanasandhip.): V, 47a, 1799; 48, [†1812 (Sataputrasya)], †1904 (Dhartarashtran sa-Koan); 49, 1944 (Sulaputrasya, has been cursed by Rama, cf. § 621), (1946), 1951; 52, 2088, 2089; 55 $\lambda$ , 2185, ( $\mu$ ), 2196 ( $\nu$ ), 2206 (Vaikartana $\hbar$ ); **57** $\zeta$ , 2246 (Varkartanah),  $(\pi)$ , 2268,  $(\rho)$ , 2281,  $[(\sigma)$ , 2290 (Sūtaputram); 58, 2303, (v), 2306, 2309; 59, 2333; 62, †2411, †2417, †2420, †2421, (†2422), †2428 (had been cursed by Rama Jamadaguya, from whom he acquired the Brahmastra (cf. § 621), possessed the dart which had been given to him by Indra, and a shaft which he worshipped with flower garlands; disregarded by Bhīshma, he vowed not to fight until Bhishmu had been quieted); 63, 2433 (Vaikartunah); 66, 2501.- § 562 (Bhagavadyanap.): V, 79v, 2829 (Sutaputrah)]; 83, 2932; 90, 3211 (all. to Dyūtap.); 91, 3240, 3248; **92**<sub>7</sub>, 3284, 3285, 3287, †3302; **93**, 3316; **94**, 3363, 3378; 95υ, 3402.--§ 567 (do.): V, 124γ, 4167, (δ), 4170; 127, 4246; 128, 4270, (x), 4306; 130v, 4366, 4397.-\$ 569 (do.): V, 137, 4669, 4672; 138, 4684; 140, 4728, 4732, 4734, [4752 (Vasushenasya)]; 141, (4755), [4764 (nāma vai Vasusheneti); 142, 4813, †4814, 4828; 143, 4833, 4878, 4880, 4882 (discourse between Krshna and K., who knows that he is a son of Kuntī, but nevertheless he wants to fight with the Pandavas); 144, 4890, 4899, 4902, 4913; 145, (4917), 4917 (Radheyo 'ham Adhirathih, says K.), 4918 (Kaunteyas tvam na Rādheyah, says Kuntī to K.), 4920, 4925 (° Ārjunasamagamam), 4926, 4927 (Kuntī discloses to K. that he is her son); 146, 4929, 4930, 4931, 4951, 4952, 4953, 4955 (promises to Kuntī to save the Pandavas except Arjuna); [150, 5088 (Rādhoyam)].—§ 570 (Sainyaniryānap.): V, 158, 5195; 154, 5218, 5224, 5227; 1550, 5275; 156, 5301 (Sataputrah), (5302), 5311; 158, 5372. - § 571 (Ulūkadūtāgamanap.): V, 160a, 5410, 5411, [5502 (Sūtaputram)], 5529 (° Culyajhashāvartam, sc. purushodadhim, i.e. the army of Duryodhana); 161, [5547 (Sūtaputram)], 5574 (= v. 5529); [162, 5599 (Sūtaputrasya)]; 163, [5663 (Sūlaputre)], 5698, 5700, 5701; [164, 5706 (Sūlaputrāya, is pitted against Arjuna)]. - § 572 (Rathātirathasankhyānap.): V, 168, 5811 (Vaikartanah), 5812 (Bhishma estimates K. to be only a half ratha, incensed at this K. will not fight as long as Bhīshma lives).-- § 573 (Ambopākhyānap.): V, 193a. 7563, 7577 (Sūtaputrasya, pledged himself to annihilate the Pandava army in five nights); 194, 7586 (do.).- \$ 576 (Bhagavadgitap.): VI, 14, 576; 17, 648 (Vaikartanah, did not fight from hatred of Bhishma); 25, 837; 35, [†1272 (Sūtaputrah)], 1280.- § 577 (Bhīshmavadhap.): VI, 43. (1614 (Sūtaputrasya, Çalya promises Yudhishthira to weaken the energy of K.)], 1618, (1620) (Krshna in vain exhorts K. to join the Pandavas).- § 578 (do.): VI, 49, 1996 (°sya matam).- § 579 (do.): VI, 52, 2157 (did not fight, nyastaçastrah) — § 580 (do.): VI, 58, 2500.— § 583 (do.): VI, 79, 3155 (°aya malam). - § 585 (do.): VI, 96, 4329 (°durmantritena); 97, 4408, (4411), 4417, 4419, 4445 (will not fight until Bhīshma has retired from the battle); 98, [4455 (Sulaputre Radheye, all. to § 512)], 4459 (all. to § 552).-§ 587 (do.): VI, 120, 5710.-§ 588 (do.): VI, 122, 5825, [5826 (Kaunteyah)], 5833 (had in Kācipura crushed the assembled kings in order to procure a bride for the Kuru king, and had vanquished Jarasandha), (5840) (Kaunteyah), 5851, 5855 (when Bhishma had become quiet K. obtained his forgiveness). - § 589 (Dronabhishekap.): VII, 1, 32, 33, 35, 36, 41, 43, 44, 45, 47, 48 (Vaikartanam), 49 (only C.), 51 (K. had not fought for ten days; after Bhishma had been slain the Kurus set their hopes on K.); 2, †53, (†55), †59, †87 (started for the battle); 3, 98 (visits Bhishma); 4, 119, 121, 123, 129 (Vaikartanak), 132 (Bhīshma enumerates K.'s feats, etc.); 5, 134, (136), 139, 140 (only C.), 141, 146 (suggests to elect Drong to be leader of the army); 6, 155; 7, 185 (Vaikartanah, at the head of the rearguard of Duryodhana's army), 187, 188, 189 (cakto jetum devān sa-Vūsavān), 190, 199. 200.—§ 590 (do.): VII, 12, 438; [14, 532 (Vaikartanam), 533 (Sūtaputraeya, resisted by Virāta)]; 16\$, 633.—§ 592 (Samçaptakavadhap.): VII, 20, 803 (Vaikartanah . . . saputrajhatibandhavah, in the tail of Drona's gārudavyūha); 22, 929, 935 (937); 230, 1017 (astraih samatvam samprapya Rukmi-Koarjunācyutaih, sc. the Pandya king); 25, 1105, 1107 (fought with the Kaikayas); 27, 1210: 32, 1373,  $(\chi)$ , 1375, 1377 (encounter with Bhīmasena), (w); 1410, 1422, 1427, 1431, 1432 (his younger brother is slain), 1435, 1436, 1438, 1440, 1442 (encounter with Arjuna, etc.; K. is rescued by Duryodhana, etc.).-§ 593 (Abhimanyuvadhap.): VII, 34\$, 1501; 370, 1589, (x), 1609, 1612, 1614, 1615 (encounter with Abhimanyu); **39** $\mu$ , 1650, ( $\xi$ ), 1660 (do.); **40**, 1701, 1705, 1708, 1710, 1711, 1712 (do.); 41, 1718 (his younger brother is slain by Abhimanyu), 1719, 1721 (do.); 467, 1838 (v), 1851 (do.); **47** $\phi$ , 1864, 1870, 1878 (do.); **48**, 1885, 1887, 1889, 1902 (Vaikartanah), 1909, 1911, 1916 (Vaikartanah) (do.); 49, 1948 (Drona-Komukhaih shadbhir Dhartarashtrair maharathaih).- § 596 (Pratijnāp.): VII, 72, 2525; 73, 2575; 74a, 2619, (B), 2627 (Vaikartanah); 75y, 2673; 79, 2803.- § 598 (Jayadrathavadhap.): VII, 85, 3034 (°sya matam), (e), 3052 ( $\zeta$ ), 3060; **86**, 3072 ( ${}^{\circ}$ sya . . . matam); 870, 3098 (1), 3112 (in the array of Drona).—§ 599 (do.): VII, 91, 3256 (had formerly vanquished the Abhishāhas, etc.) [95, 3539 (Sūtaputraḥ, one of the cakrarakshau of Jayadratha)]; **96.** 3563; **104** $\mu$ , 3894, 3915, 3917, 3920 (encounter with Arjuna); 105v, [3937 (Adhiratheh)], 3938 (K.'s standard bore the mark of an elephant-rope, made of gold; it seemed in battle to fill the whole welkin, it was adorned with gold and floral garlands and moved by the wind);  $111\tau$ , 4267 (°mukhāḥ); 112, 4301, 4313, 4314, ( $\phi$ ), 4329; 113x, 4409, [4412 (Dakshinatyah . . . Sataputrapurogamāh) |, 4414, 4416; 114, 4454 (°candrodayoddhatam, sc. sainyārnavam, i.e the army of Duryodhana); 129, 5281, 5282, 5284, 5285, 5290, 5291, 5392, 5293, 5294, 5295, 5298, 5300, 5302, 5305, 5306 (fought with Bhimasena and was deprived of his chariot); 131, 5357, 5358, 5360, 5362, 5365 (his promise to Kuntī, cf. § 569), 5366, (5276), 5378, 5380, 5383, 5385, 5388, 5389, 5390, 5391, 5392, 5393, 5394, 5395, 5400, 5402 (Vaikartanah), 5404, 5406, 5407, 5409, 5410, 5111 (fought with Bhimasena and was again deprived of his chariot); 132, 5414, 5416, 5426, 5429 (all. to Dyūtaparvan), 5432, 5433, 5437, 5439, 5440, 5443 (K. again fought with Bhīmasena); 133, 5455, 5456 (tridaçan api codyuktān sarvaçastradharān yudhi | vārayed yo raņe Koh sa-Yakshasuramanacan), 5459, 5460, 5461, 5462, 5469, 5470, 5478, 5481, 5490 (Vaikartanah), 5492, 5493, 5497, 5499 (continuation of the encounter between K. and Bhimasena, K. is once more deprived of his chariot); 134, 5500, 5502, 387 Karna.

5504, 5513, 5517, 5518, 5522, 5532 (is vanquished by Bhimasena); 135vv, 5586, 5539, 5541, 5544, 5545, 5551, 5553, 5563, 5569, 5574; **136,** 5575, 5577, 5579, 5581, 5582, 5584, 5587, 5591, 5597, 5603, 5610, 5611, 5612, 5613 (continuation of the encounter between K. and Bhimasena): 137, 5618, 5619, 5620, 5621, 5625, 5626, 5627, 5632, 5656 (all. to Dyūtaparvan) (do.); 138, 5670, 5671, 5672, 5677, 5678, 5679, 5685, 5695 (do.); 139, 5696, 5698, 5699, 5704, 5705, 5706, 5709, 5721, 5727, 5729, 5731, 5735, 5740, 5745, 5748, 5752, 5754, 5757, 5758, 5760, 5762, 5764, 5765, 5766, 5769, 5773, 5777, 5778, 5779, 5781, 5783 (Kuniya vacah smaran, all. to § 569), 5784, 5797, 5800, 5801, 5804, 5806. 5807, 5809, 5810 (end of the encounter between R. and Bhīmasena, whom he vanquished but did not slay); 140 yyy, 5818, 5825 (Vaikartana°); 143κκκ, 6005; 145μμμ, 6062, 6065, 6066 (Vaikartana), 6070, 6072, 6077, 6087 (see), 6096, 6109, 6116, 6117, 6118, 6119 (Vaikartanam), 6126, 6128, 6130, 6135 (fought with Arjuna); 146, 6206, 6227, 6247, 6250 (do.); 147, 6329, 6330, 6332, 6334, 6353 (°Caineyayor ranam), 6354, 6355, 6356, 6359, 6362, 6365, 6367, 6370, 6375, 6382, 6384 (assisted by his son Vrshasena K. fought with Satyaki); 148, 6389, 6391, 6394, 6395 (Sutaputra); 6417 (Arjuna rebukes K. and vows to slay Vrshasena); 149 www, 6488; 150 a, 6501 (nirjitah), 6502 (do.),  $(\beta')$ , 6523; **151** $\gamma'$ , 6548, 6550; **152**, 6571, 6583.— § 600 (Ghatotkacavadhap.): VII, 155, 6707 (attacked Bhīmasena), 6711, 6712,  $(\delta)$ , 6720; **156** $\eta$ , 6746, 6799 (fled), (x), 6849; 157, 6941 (°sya dayitam putram Vrshasenam), 6942 (Vrkaratho nāma bhrātā Kosya); 158, 6970, 6971, (6974), 6981, 6982, 6983, 6985, 6986, 6988, 6989, 6992, 6994, 7004, 7017, 7019 (Radhoyah, promised to slay Arjuna with the dart which had been given to him by Indra); 159, 7043, 7050, (7052), 7055, 7061, 7062, 7064, 7074, 7078, 7080, 7082, 7083, 7084, 7085, 7089, 7090 (Vaikartanah), 7092 (do.), 7093, 7094, 7095, 7102, 7103 (fought with Arjuna, who vanquished him);  $160\gamma\gamma$ , 7146, 7151;  $163\eta\eta$ , 7281; 164, 7346; 165, 7362 (Vuikartanah, resisted Sahadeva); 167. 7462 (do.), 7464, 7465, 7466, 7469, 7470, 7471, 7475, 7480, 7482 (fought with Sahadeva); 170 \lambda, 7621, 7623, 7627, 7634, 7636, 7641, 7642, 7644, 7645, 7646, 7647, 7649, 7650, 7651, 7669 ("sya matam) (K. fought with Dhrshtadyumna and Sātyaki); 171, 7733; 172, 7736, (ππ), 7746, 7756 (Drong-K°au),  $(\sigma\sigma)$ , 7758 (do.), 7763 (do.), 7765 (do.), 7766; **173.** 7774, 7775, 7777, 7780, 7782, 7785, 7787, 7790, 7794, 7795, 7796 (defeated Dhrshtadyumna and the Pancalas), 7798, 7799, 7802, 7803, 7805, 7807, 7809, 7815, 7822, 7823, 7831, 7833, 7836, 7837, 7838, 7841, 7843 (urged by Arjuna Ghatotkaca advanced towards K.); 174, 7844, 7845, 7846, 7847 (Vaikartanah), 7848, 7853, 7856, 7863, 7887, 7888 (assisted by Alambusha K. fought with Ghatotkaca); 175, 7890, 7909, 7913, 7914 (sannipātah Ko-Rākshasayoh), 7921 (°-Rākshasayor mṛdhs), 7923, 7931, 7933, 7937, 7938, 7940, 7942, 7943, 7946, 7947, 7956, 7959, 7960, 7961, 7963, 7964 7966 (Vaikartano Vrehah), 7967, 7972, 7974, 7975, 7986, 7988, 7989, 7991, 7994, 7996, 7998, 8000, 8002 ( Vaikartanah, encounter with Ghatotkaca); 176, 8004 ( Rakshasayor mrdhe); 177, 8029 (yuddhe . . . Ko-Rākshasayoḥ), 8032, 8034 (Vaikartanah), 8037 (Vaikartanam), 8039, 8041 (is supported by Alayudha), 8060, 8063 (Vaikartanam); 178, 8076, 8077, 8082, 8083, 8085; 179, 8117, †8127 (Vaikartanam), 8132, †8136, †8143, †8157, †8159, †8162, †8164, †8165, **†**8170, †8177 (slew Ghatotkaca with the dart which Indra had given him); 180888, 8190, 8191, 8193, 8194, 8197 (Vaikartanah,

all. to § 547), 8198, 8199, 8202 (Vrshah), 8206; 181888. 8237, 8242 (Vaikartanam); 182ecc, †8255 (Vaikartanah), 8257, 8259, 8264 (555), 8267, 8272, 8277, 8279, 8280 (Sataputrena), 8281, 8282, 8285, 8292; 183555, 8294, (606). 8296, 8298, 8299, 8300, 8301, 8304,  $(\eta\eta\eta)$ , 8309, 8312, 8316, 8328 (Drona-Koau), 8331, 8336, 8340 (Drona-Koau), 8344, 8352.- 601 (Dronavadhap.): VII, 184, 8362, 8391; 1858, 8441, 8451, 8452.- 602 (do.): VII, 186, 8463 (Drona-K°au), 8468 (°Drogau), (ζ), 8470, (θ), 8504; 187ι, 8543, (x), 8551 (engaged in battle with Bhimasena); 188, 8582, 8583, 8584, 6587, 8590, 8591, 8592, 8594 (fought with Bhimasena; 189, 8676, 8677, 8679, 8681 (do.); 191, 8800, 8801; 192, 8810, 8812, 8851.—§ 603 (Nārāyanāstramokshap.): VII, 193, 8924 (°prabhrtayah); 200au, 9307, 9308; 202, 9514 (Draumi-Ko-Krpaguptam, sc. senam).-§ 604 (Karnap.): VIII, 1, 11, 15 (sonapatau), 19 (nihatam), 21; 2, 25 (hate), 45; 3, 60 (Vaikartanam), 68 (had been made generalissimo of Duryodhana's army), 69; 5, 95 (Vaikartano hatah), 113 (his son Vrshasena had been slain), 143 (°arjunasamagams), 147; [7. 199 (tojovadham Sūtaputrasya sankhye praticrutya, sc. Qalya, cf. § 555)]; 81, 218 (halam), 220 (°aya nidhanam), 224 (°aya vadham), 231, 289 (Vaikartano Vrshah), 240 (Vrshah), 242, 244; 90, 252, 256, 257, 258, 262, 267, 285, 291, 294, 301, 319, 326, 329, 330, 331, 333, 336, 337, 341, 343. - § 605 (do.): ViII, 10, 359, 361, 362, 365, 381, 382, (383),  $(\lambda)$ , 386 (is installed as commander of Duryodhana's army), 398, 399; 11, 400 ( Vaikartanah), 402, 410, 412, 413 (μ), 414, 421, 422 (arrayed the army of Duryodhana in a makaravyūha), 432, 436, 438 (read with B. Karna-Pandavau instead of Kuru-P°); 13. 487, 488, 490 (attacked by Nakula); 17, †683 (°eya balam), †684; 19, 733; 20<sub>77</sub>, 772, 775, 806; 21, 821, 825, 830, 838, 839, 840, 844, 845; 22, 892; 24, 915 (Vaikartanah), 916, 924, 926, 927, 929, 929 bis (Vaikartanak), 931, 933, 939, 942, 947, 951, 957, 961, 967, 986, 987 (fought with Nakula, etc.); 28μμ, 1126, 1166; 30, 1205, (νν), 1227, 1228, 1229, 1230, 1233, 1234, 1235, 1236, 1237; 31, 1256, 1262, 1263, (ππ), 1265 (Vaikartanam), 1267 (Vaikartanam), 1268, 1269, 1271, 1272, 1275, 1283, (1285), 1320, 1321, 1322 (Karna piedges either to slay Arjuna or to be slain highself, and asks for Calya as his charioteer); 3200, 1326, 1329, 1330, 1332, 1339, 1340, 1342, 1346, 1347, 1348, 1350, 1351, (77), 1357, 1379, 1384, 1385, 1386, 1390 (Çalya makes it a condition that he may in K.'s presence utter whatever he desires).—§ 606 (do.): VIII, 34, 1576, 1578, 1580, 1613, 1614, 1615, 1616 (Sūtakulodbhavah), 1619 (Vaikartano Vrshah); 35, 1622, 1633 (Vaikartanah), 1645, 1651, 1652, 1653, 1654, 1657, 1658, 1664, 1665 (Calya becomes the charioteer of K.).-§ 607 (do.): VIII, 36, 1670, 1674, 1675, 1677, 1679, 1680, 1683, 1684 (proceeds against Arjuna); 37, 1704, 1706, 1710, †1739, (†1748), 1749; 38, 1752, 1774; 39, 1791, 1793, †1797, 1800, 1802, 1803, 1805, 1807, 1808, 1811 (in order to weaken the energy of K. Calya praises Arjuna); 40, (1817) (describes the bad practices of the Madrakas), 1871; 41, 1873, 1877, 1882, 1922 (Çalya related the Hamsakakiyopakhyana to K.), 1945, 1946, 1950, 1951, 1952, 1957; [42, 1962 (Adhirathih) (K. tells how he had been cursed by Rāma Jāmadagnya and by a brahman, cf. § 621 below)]; 43, 2019; 44, 2024 (°sahasrena), 2025, (2026) (describes the bad practices of the Bahikas, the Madras, etc.); 45. (2071) (do.), 2112, 2114, 2118, 2119 (Radheyam), 2120. -6 608 (do ): VIII. 46, 2122, 2129, 2139 (with his sons in the centre of Duryodhana's army), 2151, 2152, 2164.

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2166, 2167, 2169, 2170, 2173, 2175, 2177, 2178, 2192, 2196 (in order to weaken the energy of K. Qalya praises Arjuna); 47, 2210, 2230 (attacks Yudhishthira); 48, 2234, 2235, 2236, 2242, 2243, 2247 (Vaikartano Vrehah), 2250, 2251 (father of Sushena and Satyasona), 2252 (father of Vrshasena), 2259 (father of Bhanusena), 2264, 2266, 2268, 2283, 2285, 2289, 2297 (accompanied by his sons K. attacks the Pandavas); 49, 2301, 2304, 2305, 2307 (Varkartanam), 2310, 2311, 2314, 2321, 2323, 2329, 2332, 2335, 2337, 2339, 2341, 2346, 2347, 2350 (c: on K.'s hand were the auspicious signs of a thunderbolt, an umbrella, a hook, a fish, a flag, a tortoise, and a conch-shell), 2353, 2360, 2363 (vanquishes and disparages Yudhishthira): 50, 2394, 2395, 2397, 2401, 2405, 2406, 2408, 2420, 2423, 2425, 2426 (Vaikartano Vrshah), 2428, 2429, 2432, 2435, 2436, 2438, 2439 (vanquished by Bhimasena); 51, 2440, 2441, 2462, 2464, 2466, 2468, 2471, 2472, 2473, 2474, 2475, 2476, 2478, 2481, 2498, 2502, 2503, 2507 (fights with Yudhishthira and Bhimasena, whom he vanquishes); 54 [00, 2610 (Sūtaputrah)), 2625 (Vaikartanah); 56, 2693, 2694, 2696, 2728, 2731, 2732, 2734, 2737, 2742, 2743, 2748, 2749, 2750, 2751, 2752, 2754, 2757, 2759, 2776 (e: K.'s standard bears the device of an elephant's rope), 2777, 2778 (K. slew the Pancalas, etc.); 57, 2840, 2841; 58, 2857, 2859, 2901, 2903; 59, 2910, 2912, 2913, 2914, 2920, 2922, 2924, 2927, 2969 (fights with Dhrshtadyumna, etc.); 60ωω, 2989, 2990, 2994, 2997, 3001, 3003, 3005, 3006, 3010, 3012, 3016, 3018, 3021, 3024, 3031, 3049; **61,** 3071, 3077, 3082, 3083, 3085, 3086, 3087, 3088, 3089 (fights with Cikhandin), 3090; 62, 3150 (Vaikartanuh), 3160, 3162, 3163, 3164, 3168, 3170 (fights with Yudhishthira); 63, 3176, 3177, 3178, 3179, 3183, 3193, 3195, 3199, 3207 (fights with Yudhishthira and the twins, but leaves them in order to rescue Duryodhana); **64**000, 3249, 3253, 3254, 3266, 3267, 3273, 3277, 3279, 3280, 3281 (K. slays the Pancalas, etc., with the Bhargava weapon); 65, †3288, †3289, †3291, 3305; 66m, 3310, 3316, 3320, 3325, 3326, 3327, 3329, 3331, 3335, 3336, †3338, †3345, †3346 (all. to Dyūtaparvan), †3347, †3350, †3351, †3355; 67 KKK, †3368, †3369, †3370, †3372, †3373, †3376, †3377; **68,** †3380, †3381, †3383, †3384, †3397, †3398; **69**000, †3479, †3480, †3481, †3482, †3491; **70.** †3527, †3528 (Arjuna promises to slay K.); 71, 3560, 3568, 3573, 3575, 3576, 3577, 3579, 3583, 3588, 3589, 3590, 3592 (do.); 72, 3601, 3602 (Arjuna advances towards K.), 3607, 3619, 3621, †3627, 3632, 3633 (Vaikartanam); 73, 3634, 3688, 3696, 3698, 3699, 3700, 3701, 3702, 3703, 3704, 3710, 3713, 3715, 3716 (all. to Dyūtaparvan), 3719, 3722, 3724, 3725, 3730, 3732, 3733, 3738, 3740, 3741, 3743, 3744, 3745, 3746, 3749, 3750 (Krshna exhorts Arjuna to slay K.); 74.  $3752 (\phi \phi \phi)$ , 3754, 3755, 3756, 3757, 5758, 3761, 3762, 3764, 3766, 3770, 3772, 3774, 3775, 3777, 3778, 3780, 3782, 3784, 3787, 3793, 3795, 3797, †3803 (Arjuna promises to slay K.); 75, †3804, †3812 (°sya putram Sushenam), †3814 (attacked by Dhrshtadyumna), †3817 (his son Sushena is slain by Uttamaujas); 77, †3869, 3936, 3938; 78, 3941, 3943 (Rādheyaḥ), 3945, 3947, 3948, 3953, 3956, 3958, 3966, 3969, 3971, 3972, 3973, 3974, 3975, 3977, 3978, 3981, 3984, 3987, 3996, 3998; **79**, 4011, 4012, 4015, 4017, 4021, 4022, 4024, 4031, 4036, (4043), †4047, (†4048), †4049, †4064, †4068; 81, 4125, 4126 (is protected by the Samcaptakas), 4165, 4167, 4169, 4170, 4172, 4173, 4174, 4175, 4177, 4178; 82, †4180, †4184 (slew the Kaikayas Viçoka and Ugrakarman), †4186 (his son Prasena is slain), †4187, †4189,

†4193, †4195, †4196 (Vaikartanam), †4202, †4203, †4204; 83µ, 4231, †4247; 84, 4267, 4269, †4280 (°sya putram, i.e. Vrshasena), †4283 (°sya putrah = do.); †4284 (°sya sutah = do.), †4298; **85**, †4337, †4338, †4346 (K.'s son Vrshasena is slain by Arjuna); 86, 4350, 4352 (°sya nagakakeham), 4353, 4356, 4359, 4363, 4365, 4366, †4371; **87** $\phi$ <sup>1</sup>, 4373, 4378, 4381, 4383, 4395, 4400, 4202, 4408, 4409, 4412, 4416, 4419, 4422, 4425, 4429, 4430, 4431, 4433, 4434, 4437, 4442, 4454, 4461, 4462, 4465, 4467, 4473, 4475, 4477, 4478, 4480, 4484, 4486, 4487 (the encounter between K. and Arjuna begins; the gods, etc., side some with K., others with Arjuna; Brahman declares that K. will be vanquished, but obtain the same worlds as the Vasus or the Maruts); 88, †4501, †4516, †4521, †4522; **89.** †4531, †4533, †4534, †4535, †4538, 14539, 14540, 14542, 14545, 14548, 14549, 14550, 14553, 14555, 14556, 14557, 14558, 14563, 14566, 14567, 14568, †4575, †4579, †4585, †4586, †4588, †4590, †**4**591, †4597, †4603, †4604, †4605, †4606, †4607, †4608, **†**4610, **†**4611, †4613, †4615, †4616, †4617, †4620, †4621; **90**, †4623, †4625, †4627, †4632, †4635, †4636, †4637, **†**4642, **†**4643, †4644, †4648, †4649, †4651, †4654, †4670, †4671, **†**4672, †4673, (†4675), †4676, †4677, †4684, †4686, †4688, †4690, †4694, †4695, †4696, †4700, †4701, †4702, †4704, **†**4705, †4707, †4709, †4713, 4719, 4722, 4723, 4725, 4727, 4728, 4729, 4731, 4735 (the serpent Açvasena became the arrow of K.; K. forgot the Brahmustra in consequence of the curse of Rāma Jāmadagnya, and his chariot wheel sank into the earth in accordance with the curse of a brahman, cf. § 612); **91**  $a\kappa^{1}$ , 4749, 4751, 4754, 4757, 4763, 4768, 4770, 4771, †4777, †4787, †4794, †4795, †4796, †4802, †4803 (the head of K. is struck off by Arjuna), †4804 (nihate), †4807, †4808, 4810, 4811, 4812, 4814, †4815, †4816; 92, †4818 (nihate), †4819, †4821, †4823, †4824 (hate), †4826 (hatah), †4829; 93, 4834, 4836 (hate), 4837 (do.), 4852; 94, 14905, 14918, †4921, †4923, 4934, 4936 (saputrah), 4938 (hato Vaikartanah Koh saputrah), †4943 (hate), †4946 (do.), †4947, †4948, †4960, †4962; 95av1, 4965 (nihatam), 4976 (nipātitam), 4977, 4979 (hate); 96 μφ¹, 4982 (nipātite), 4983 (hataḥ), 4984, 4986 (vadham K° sya), 4987, 4997 (°sya nidhanam), 5013, 5014 (hate), 5017, 5018, 5020, 5023 (hate), 5028 (nihatam), 5036 (°sya nidhanam).-- § 609 (Calyap.): 1X, 1a, 1 (nipātite), 4 (hate), 5, 24 (°eya nidhanam); 2, 82, 114 (hatah Koh Sutaputrah), 119 (niputite). - § 610 (do.): IX, 3n, 128 (hate), 130 (do.), (0), 144;  $4\mu$ , 197 (hate), 225;  $5\nu$ , **278**; **6**, 295 (hate); **7**, 341,  $(\phi)$ , 349, 360, 365.—§ 611 (do.): IX, 8, 386 (hate), (θ), 402 (do.); 16σ, 811; 19δδ, 1023; [24vv, 1295 (nihate . . . Radheye)]; 27rr, 1456 (°o Vaikartano hatah).- § 612 (Hradupraveçap.): IX, 31, 1772, (θ), 1789 (nihato).- § 613 (Gadāyuddhap.): IX, 32β, 1836; 33., 1934 (hatah). - § 615 (Baladevatīrthayūtrā): IX, 54v, 3060 (hato Vaikartanah hoh putrāç cāsya).- § 615 (Gadāyuddhap.): IX, 58p, 3162 (hatah); [60, 3384 (Radheyah, had been slain)]; 61, 3422, 3424 (patite cakre, all. to § 608), 3428 (nihatah), (x), 3447; 62 \psi, 3472 (Drona-Koabhyam), 3488 (pramuktam Drona-Koabhyam Brahmastram); 64ee, 3588, 3593, 3612; 65nn, 3640. - § 616 (Sauptikap.): X, 3\beta, 137; 5e, 195 ( patite cakre . . . hatah Gundīvudhanvanā, all. to § 608); 9v, 533.- § 617 (Aishīkap.): X, 10β, 558.- § 618 (Jalapradanikap.): XI, 1β, 17 (°sya viparyayam), [(4), 28 (Radheyah, counsellor of Duryodhana)]; 87, 223 (paramah sakha, sc. Duryodhana's); 145, 375.— § 619 (Strīvilāp.): XI, 16a, 447, 454; 18y, 539; 20c, 585; 21, 604 (Vaikartanam), 612 (°eya patnim Vrehasenasya

Karna.

mataram), 614 (father of Sushena), 616 (lamented for as dead); 25x, 735 (Vaikartanāt).—\$ 620 (Crāddhap.): XI, 268, 791 (Vaikartanam, his corpse is burnt); 278, 813, 819 (Kuntisutat), 821, 823, 826 (Kunti discloses that K. was her son). - § 621 (Rajadh.): XII, 1, 34 (hate), 38, 39, 40, 42; 28, 47, 54, 57, 62, 66, 74 (when Dropa refused to teach K. the Bral mastra K. repaired to Rama Jamadagnya, and told him that he was a brahman; when K. from inadvertence slew the home cow of a brahman, the brahman imprecated a curse on him in consequence of which the wheel of his chariot would sink into the earth when he fought with Arjuna); 3, 75, 77, 78, 79, 80, 83, 86, 98, 100, 101 (Radheyah, K. learnt the Brahmustra from Rama, but having discovered that K. was not a brahman, Rama imprecated a curse on him in consequence of which he would forget it at the time of his death); 4, 108, 111, 121, 123, 124, 126, 128 (accompanied and assisted Duryodhana at the svayamvara of the Kalinga king's daughter); 5, 129, 132, 133, 134 (K. vanquished Jarusandha (? bibheda sandhim dehasya Jaraya çleshitasya), who gave him the town Mālinī (- Campā); K., the king of the Angas, then ruled in Campa agreeably to the wishes of Duryodhana), 142 (hato Vaikartanah Koh), 7, 157.- § 623 (do.): XII, 14a, 403.—§ 630 (do.): XII, 27β, 817 (aghūtayaṃ yat Kom . . . jyeshtham bhrataram, says Yudhishthira).—§ 637 (do.): XII, 427, 1488 (Yudhishthira gave much wealth away for the sake of K., etc.).-§ 641 (do.): XII, 124, 4555 (°sahitam Duryodhanam).- § 768 (Auuçasanik.): XIII, 148-; 6930.-§ 778 (Açvamedhikap.): XIV, 1, 13; 2, 32 (pātayitvā . . . Kom).-§ 780 (do.): XIV, 14, 369 (aurdhvadehikam . . . Bhīshma-Kopurogamānām Kurūnām). — § 783 (Anugītāp.): XIV, 52, 1497 (°vadhopāyaḥ).—§ 785 (do.): XIV, 59a, 1775, 1791, 1794 (all. to the great battle); 60, 1821, 1822, 1825, 1830 (do.).-§ 787 (Ācramavāsap.): XV, 3, 65; 10, 329, 332, 336; 11, 373; 16, 451, [452 (Saryajam), 453 (Suryajah), 454 (Suryajasya)].—§ 788 (do.): XV, 21, 587.— § 789 (Putradarçanap.): XV, 30, 833 (the birth of K. related, cf. § 547);  $31\zeta$ , 844, (1), 855 (was a portion of Aditya, i.e. the Sun), 320, 876 (among the dead warriors who, summoned by Vyasa, arose from the Ganga); 33c, 892, 893.- § 795 (Svargarohanap.): XVIII, 18, 23 (Kaunteyam): **2**,  $[27 \ (R\bar{a}dheyam)]$ , 32, 34 ( $\epsilon$ ), 66 ( $\zeta$ ), 69; **3**, 99, 118 (in heaven); 4, 130, [140 (Kauntsyah . . . Süryaputrah . . . Radheyah)]; 5, 167 (after death he entered the Sun (Ravim)).

Cf. also the following synonyms:-

Adhirathi, q.v.

Adityanandana ("the son of the Sun"): VI, 5838.

Adityatanaya (do.): 111, 8428; XVIII, 100.

Angarajan ("king of the Angas"): III, 15052.

Angecvara (do.): 1, 5441.

Arkaputra ("the son of the Sun"): I, †7026.

Bharatarshabha: VIII, 1690 (error in C. for purusharshabha, B.).

Goputra, q.v.

Kaunteya, Kuntisuta, q.v.

Kurūdvaha (only C.), Kurupṛtanāpati, Kuruvīra, Kuruyodha, q.v.

Pārtha, q.v.

Püshātmaja ("the son of Püshan [i.e. the Sun]"): VIII, †4600.

**Rādhāsuta** ("the son of Rādhā"): I, 7115 (K°), 7490 (do.); VIII, 4851.

Rādhātmaja (do.): VIII, 5024.

Rādheva (do.): I, 5221 (Sūtaputrah), 7051, 7095, 7106, 7391, 7398, 7408, 7412, 7415, 7437; II, 1712 (Salaputrah), 2276, 2391; III, 14822, 14827, 14891, 14892, 15053, 15241, 16968, 16997, 17177, 17186; IV, 1300, 1530, 1696, 1750. 1918, 1926, 1928, 1937, 1945; V, 65, 639, 641, †733 (°guptān), 4673, 4727, 4730, 4731, 4883, 4917 (Ādhīrathiḥ), 4918 (Kaunteyas tvam na Rādheyaḥ), 5088, 5817, 7579; VI, 1617, 1618, 1619, 4455 (Sūtaputre), 5819, 5822, 5826, 5856; VII, 34, 48 (Sūtaputram), 60, 191, 930, 948, 1428, 1432, 1441, 1698, 1703, 1707, 1886, 1914, 1923, 5310, 5356, 5358, 5373, 5374, 5384, 5396, 5399, 5418, 5475, 5476, 5493, 5513, 5515, 5527, 5567, 5578, 5579, 5593, 5615, 5633, 5648, 5717, 5751, 5756, 5767, 5775, 5785, 6025, 6064, 6073, 6078, 6134, 6324, 6325, 6346, 6347, 6396, 6398, 6498, 6573, 6982, 6990, 7019 (K°), 7056, 7065, 7073, 7078, 7108, 7463, 7476, 7633, 7639, 7786, 7803, 7814, 7912, 8286, 8553, 8585, 8588, 8595; VIII, 65, 136 (Sūtaputrah), 192, 238, 364, 368, 391, 393, 396, 397, 841, 958, 1226, 1266, 1320, 1329, 1331, 1357, 1383, 1388, 1576, 1624, 1649, 1660, 1674, 1686, 1689, 1690, 1693, 1699, 1779, 1782, 1809, 1816, 1871, 1906, 2014, 2119, 2121, 2126, 2131, 2156, 2174, 2194, 2254, 2292, 2294, 2296, 2297, 2325, 2350, 2400, 2408, 2409, 2417, 2442, 2443, (Sutaputram), 2444, 2497, 2501, 2738, 2755, 2761, 2915, 2945, 2991, 3008, 3013, 3020, 3026, 3072, 3108, 3152, 3153, 3156, 3178, 3182, 3184, 3186, 3190, 3193, 3197, 3202, 3204, 3256, 3334, 13398, 3545, 3587, 3625, 3739, 3747, 3773, 3785, 3943, (K°), 3945 (Adhirathih K°h), 3956, 3959, 3961, 3975, 3984, 3986, 3991, 4016, 4024, 4034, 4041, 4254, 4269, 4276, 4355, 4420, 4483 (obhāryāṇām), 4724, 4730, 4733, 4734, 4736, †4748, 4753, 4755, 4757, 4772, 4927, 4995 (nihatam), 5023; IX, 380, 1295, 3384; XI, 28, 807; XII, 23 (Sutaputram), 101 (Ko); XVIII, 27, 140 (Kaunteyah . . . Sûryapulrah).

Ravisūnu ("the son of the Sun"): VII, 8131 (Ravi-Bhīmasūnvoh, i.e. Karņa and Ghatotkaca); VIII, †4676 (°sattamah).

Sauti, q.v.

Sāvitra, Sāvitrin, Sūryaja, Sūryaputra, Sūryasambhava ("the son of the Sua"), q.v.

Sūta, Sūtanandana, Sūtaputra, Sūtasūnu, Sūtasuta, Sūtatanaya, Sūtātmaja, q.v.

Vaikartana: 1, 2782 (Ko, origin of the name), 4411 (do., origin of the name), 5655 (Ko.), 7094 (do.), 7098 (do.); III, 14899, 14906 (do.), 15192 (do.), 15209 (do.); IV, 990 (do.), 1176 (do.), †1677 (obhrātuh, i.e. Sungrāmajit), †1678 (Sūtaputrah), †1679, †1680, †1686, †1687, †1688, †1695, 1750 (K°); 1950, 2203; V, †896, 2206 (do.), 2246 (do.), †2427, 2433 (do.), 4282, 4916 (Vrshah), 5811 (Aro); VI, 648 (do.), 2143; VII, 48 (do.), 129 (do.), 185 (do.), 532, 803 (do.), 1902 (do.), 1916 (do.), 2627 (do.), 5283, 5402 (do.), 5419, 5471, 5472, 5474, 5490 (do.), †5825, 6066, 6119 (do.), 7090 (do.), 7092 (do.), 7094 (only B.), 7362 (K°.), 7462 (do.), 7468, 7847 (do.), 7890 (do.), 7966 (Karno Vo Vrehah), 8002 (K°), 8034 (do.), 8037 (do.), 8063 (do.), 8123, †8124, †8125, †8127 (do.), †8168, 8197 (do., origin of the name), 8242 (K°.), †8255, 8797; V111, 60 (do.), 87 (hatah), 91 (hatam), 95 (Karno Voo hatah), 239 (Karno Voo Vrohah), 320 (hatam), 327 (do.), 333 (do.), 335, 400 (K°), 915 (do.), 929 bis (do.), 1265 (do.), 1267 (do.), 1351 (do.), 1389, 1619 Karno V°o Vyshah), 1633 (K°), 1650, †1715, 2247, (Karno Voo Vrshah), 2307 (Ko), 2426 (Karno Voo Vrshah), 2625 (K°), 2692, 3150 (K°), 3633 (do.), 3646, 3774 (hate V°e Kurne), †4196 (K°), 4454 (do.), †4524 (Sataputrak), †4588, †4799, 4932 (hatak), 4938 (hato V°ah Karnak), 4964 (hate), 5001 (hate V°h Sūtaputrak); IX, 1456 (Karno V°o hatak), 3060 (hato V°ah Karnak); XI, 603, 604 (K°), 735 (do.), 791 (do.); XII, 142 (hato V°ah Karnak).

Vaivasvata, q.v.

Vasushena, the original name of Karna: I, 2776, 2782 (Vaikartanah Karnah); III, 17165, 17166; V, 4752, 4764; VII, 5482, 5538; VIII, +1215, 2335, 2837; XII, 800.

Vṛsha: 1, 2247, 5416; III, 16995, 17166 (Vasushonah); V. 4916; VI, 5821; VII, 5666, 5794, 6134, 6328, 7966 (Karno Vaikartanah), 8200, 8202 (K°, origin of the name), 8250; VIII, 16, 240 (?°h Karno nareshv api), 245, 1619 (Karno Vaikartanah), 1875, 2247 (Karno Vaikartanah), 2265, 2302, 2426 (Karno Vaikartanah), 4176 (Ādhirathih), †4661, †4687, 4727, †4781, 4939 (hatah), 5019; XIV, 1786.

Karņa<sup>2</sup>, son of Dhṛtarāshṭra. § 130 (Amçāvat.): I. 67, 2730 (enumeration of the sons of Dhṛtarāshṭra).—§ 182 (Dhṛtarāshṭraputranāmak.): I. 117, 4542 (do.).—§ 583 (Bhīshmavadhap.): VI, 77x, 3344 (among other sons of Dhṛtarāshṭra, who are attacked by Bhīmasena).

Karnacravas, a brahman. § 324 (Dvaitavanapraveça): III, 26a, 986 (among the brahmans who waited upon Yudhishthira).

[Karna-digvijaya(h)] ("subjection of the earth by Karna"). § 515 (Ghoshay.). When Duryodhana had come to Hastinapura, Bhishma said to him that, as he had told him before, this journey did not please him, and advised him to make peace with the Pandavas. Duryodhana laughed and sallied out with Cakuni, followed by Karna and Duhçasana. When Bhishma, ashamed, had gone away, they returned and began to consult. Karna complained of the partiality of Bhishma for the Pandavas, and promised to conquer the world for Duryodhana. Duryodhana gladly accepted his offer, and on an auspicious lunar day, etc., Karna set out (III, 253). Karna, surrounded by a large army, first made Drupada and the princes that were under him pay tribute. He then successively conquered the north (Bhagadatta, the kings inhabiting the Himavat), the cust (the Angas, Vangas, Kalingas, Mandikas (B. Cundika), Mithilas, Magadhas, Karkakhandas, Avaçiras, Yodhyas, Ahikshattra, Vatsabhumi, Kevali, Mrttikūvati, Mohana, Pattana, Tripurā, Koçalā), the south (Rukmin, the Pandya mountain, Keralu, Nila, the son of Venudari, Caicupala, the Avantyas, the Vrshnis, etc.), and the west (Yaranas, Barbaras, etc.), with the Mlecchas, the mountaineers, Bhadras, Rohitakas, Agneyas, Malavas, Caçakas, Nagnajit, etc. Having returned to Hastinapura, he was highly praised by Duryodhana and Dhrtarashtra, who sat with Gandhari (III, 254).

Karnanirvāka, a muni. § 677 (Mokshadh.): XII, 245β, 8901.

Karnaparvan ("the section relating to Karna," the 8th of the greater and the 79th of the minor parvans of Mhbhr.). § 4 (Anukram.): I, 1, 90 ("sitaih pushpaih).—§ 10 (Parvas.): I, 2, 346.—§ 11 (do.): I, 2, 542, 549.—§ 604: The night after Drona's death, and the sixteenth morning, and brief account of the sixteenth and seventeenth days. After Drona's death the Kuru warriors in grief, with Duryodhana at their head, repaired to Accatthaman. When night came (!) they proceeded to their tents, but could not sleep (a); they (a) passed that night together in Duryodhana's tent, reflecting (β). When morning came they

rose and performed their customary rites. Arranging their troops they proceeded to battle, making Karna their leader. The Pandavas also proceeded to battle. Karna fought for two days and was then slain by Arjuna. Sanjaya repaired to Hastinapura and informed Dhrtarashtra of Karna's fall. Janamejaya inquired about Dhytarashira and the details of the battle (VIII, 1). Vaiçampüyana said: After the fall of Kurna, Sanjaya set out that night for Hüstinapura and spoke with Dhytarushtra (7) (VIII, 2). Sanjuya related the discouragement of the Kuru army after the fall of Drona: Duryodhana's spirited address; Karna was made generalissimo but slain by Arjuna on the second day ( $\delta$ ) (VIII, 3). Hearing of Karna's fall in battle, Dhrtarashtra swooned away; he and the ladies were restored to their senses; Dhrtardshtra inquired whether Duryodhana was still alive; Sanjaya informed him of Duhçasana's slaughter (e) (VIII, 4). Requested by Dhrtarashtra. Sanjava recounted the names of those that had fallen and those that were still alive; Dhrtarashtra once more swooned away (5) (VIII, 5-7). Dhṛtarāshṭra's lamont for Karņa (1) (VIII, 8); Sanjaya endeavoured to comfort him; continuation of Dhytarashtra's lament (0) (VIII, 9) .- \$ 605. THE SIXTEENTH DAY: After Drona's fall the Kruravas, having fled and been rallied by Duryodhana, fought for a long time with the Pandavas (Arjuna). On the approach of the evening twilight (!) the Kauravas retired to their encampment; they held a consultation in the night; Duryodhana inquired of his counsellors as to what should next be done. Accatthaman suggested the installation of Karna as generalissimo (1). Duryodhana offered Karna the command, which Karna accepted, promising to slay the Pandaras (a). Karna was installed in the command and blessed by the brahmans, and ordered the troops to be arrayed at the rise of the sun  $(\lambda)$ (VIII, 10). Beholding Karna, none recked the loss of Bhishma or Drong, etc. He formed a makara array: the tip  $(\mu)$ , the two eyes  $(\nu)$ , the head  $(\xi)$ , the neck (a), the middle  $(\pi)$ , the left foot  $(\rho)$ , the right foot  $(\sigma)$ , the left hind-foot (7), the right hind-foot (v), the tail ( $\phi$ ). Yudhishthira asked Arjuna to array the Pandara army and slay Karna ("incapable of being vanquished by . . . D., As., G., K., and M.-U."). The Pandara troops were arrayed in the shape of the half-moon; the left side  $(\chi)$ , the right side  $(\psi)$ , the middle (w), the rear (aa); Yudhāranyu and Uttamaujas became the protectors of Arjuna's chariot wheels, and did not quit him for a moment. Then commenced the battle (VIII, 11). A fierce slaughter on both sides (description). Dhrehtadyumna, etc. (BB), headed by Bhimasona & Kshomadhurti (Kulutudhipatih), who was slain by Bhimasena. The Kurus fled away (VIII. 12). Nakula & Karna; Bhimasena & Acvatthaman; Salyaki & the Kaikaya princes (brothers) Vinda and Anuvinda; King Citrasena & Crutakarman; Prativindhya & Citra; Duryodhana & Yudhishthira; Arjuna & the Samçaplakas; Dhrehtadyumna & Krpa; Çikhandin & Krtavarman; Çrutakīrti & Çalya; Sahadeva & Duhçāsana. Anuvinda was slain by Satyaki, and so was Vinda; Satyaki got upon the chariot of Yudhamanyu, then upon another chariot; the Kaikeyas fled (VIII, 13). Crutakurman & the Abhisara king Citrasena, whom he slew and then he pursued his flying troops. Prativindhya & Citra, whom he slew. The Kurus fled; only Acvatthaman & Bhimasena (VIII, 14); Si., Ca., D., and M.-r. applauded them; both were borne away insensible by their drivers (VIII, 16). Arjuna & the Samçaptakas; Si., D.-r., and Ca. applauded him, etc. Acrathaman & Arjuna (+ Krehna), who fought

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also the Samcaptakas (VIII, 16); the Kalinga, Vange, and Nishada heroes attacked Arjuna with a division of elephants, which was broken; Krehna urged Arjuna not to spare Acvatthaman, who at last was borne away by his steeds and entered the army of Karna; Krehna and Arjuna proceeded towards the Samçaptakas (VIII, 17). The Magadha chief (lord of Girivraja) Dandadhara massacred the Pandava army. Ariung (urged by Krshna) & Dandadhara (on an elephant), whom he slew; his brother Dands & Arjuna (+ Krshna), who slew him; the hostile force broke up; Arjuna proceeded once more against the Samçaptakas (VIII, 18), whom he slaughtered; Ugrāyudha's son & Arjuna, who slew him; urged by Krshna, Arjuna smote the remnant of the Samçaptakas, hastening in order to kill Karna; Krehna described the dismal sights of the field of battle "for the sake of Duryodhana alone". The army of Duryodhana was defeated by Pandya (VIII, 19), who regarded himself as superior to Bhishma, etc.  $(\gamma\gamma)$ , and was slaughtering the army of Karna, the Pulindas, etc. (δδ); Acvathaman & Pandya (b), who employed the Vayavya weapon; meanwhile Karna began to rout the elephant force of the Pandavas; Pandys ascended a riderless elephant and split Acvathaman's diadem; then Açvatthāman slew him, who had given numerous steeds, men, and elephants as food to the Ra. Duryodhana and his brothers worshipped Karna (VIII, 20). Krshna said to Arjuna that he did not see Yudhishthira; the Pandavas had retreated, and Karna was slaying the Srnjayas. The Kurus (headed by Karna) & the Pandavas (headed by Bhimasona); Karna caused a great carnage among the Pandavas, Srajayas, and Pancalas. The Pancala chief, etc. (ee). & Karna (VIII, 21); Dhrshtadyumna & the Angas, etc. (55); the Pandavas and the Pañcalas come to the aid of Dhrshtadyumna: Nakula. etc.  $(\eta\eta)$ , overloaded the elephants with their weapons; Salyaki killed the elephant of the Vanga king and felled the rider; Sahadeva & Pundra, whose elephant he slew, and then proceeded towards the Anga chief; Nakula & the Anga king (Mleccha king), whom he slew; the elephant-men of the Angas + Mekalas, etc. (00), & Nakula; then the Pandavas, etc. (11), rushed to the rescue of Nakula; Sahadeva slew eight elephants and Nakulu many; Dhrehfadyumna, etc. (xx), overloaded the elephants with arrows; the hostile army fled away and the Pandava warriors rushed against Karna (VIII, 22). Sahadeva & Duḥçāsana, who was taken away by his charioteer; Sahadera crushed Duryodhana's division (VIII, 23). Karna & Nakula; both the Somakas and Kurus were greatly afflicted; Nakula fled on foot; Karna pursued him and placed his stringed bow around his neck, but let him escape, recollecting the words of Kunti; Nakula in great shame proceeded towards Yudhishthira's churiot, which he ascended. Karna at noon made a great slaughter among the Pançalas and the Srnjayas, and pursued them (VIII, 24). Uluka & Yuyutsu, who was vanquished and mounted another chariot. Uluka slaughtered the Pañcalas and the Srnjayas. Crutakarman (Dhartarashtra) & Çatanıka; both were deprived of their chariots and retired; Crutakarman mounted the chariot of Vivinça, Catanika that of Prativindhya. Cakuni & Sulasoma, who was deprived of his chariot, but contended on foot with Cakuni, who fought from his chariot; the Si., etc., were highly pleased; Sulasoma went to the chariot of Crutakirti; Cakuni slew many of the Pandava army (VIII, 25). Krpa & Dhrehtadyumna, who got bewildered and let his charioteer carry him to Bhimasena, pursued by Krpa. Krtavarman (the Bhoja king) & Çikhandin, who fell into a swoon, and was borne

away by his charioteer; the Pandava army fled (VIII, 26). Arjuna & the Trigartas, etc. (λλ); Arjuna slew king Çatruñjaya, and Sucruta's son, and Candradeva; King Satyasena wounded Ryshaa and was slain by Arjuna, who then slew Citravarman and the Samcaptakas in hundreds and thousands, and Mitrasena, and wounded Suçarman; all the Samçaptakas attacked Arjuna, who invoked the Aindra weapon (description); the hostile army fled away almost entirely (VIII; 27). Duryodhana & Yudhishthira, who deprived him of his chariot; Karna, etc.  $(\mu\mu)$ , rushed to his aid; the other sons of Pandu surrounded Yudhishthira; the Pañcalas & the Kauravas (description); Karna slaughtered the Pancellas, Arjuna the Trigartas, Bhimasena the Kurus and their elephant division, when the sun had passed the meridian (VIII, 28); Duryodhana (on another chariot) & Yudhishthira; Duryodhana swooned away; Bhimasena prevented Yudhishthira from slaying Duryodhana: Krtararman & Bhimasena in the afternoon (VIII, 29). The Kurus (placing Karna at their van) & the Pandava army (and Satyaki); Karna & Satyaki; many Kurus came to rescue Karna, but fled away before the Pandavas, who were headed by the sons of Drupada; Arjuna and Krshas (having said their duily prayers and worshipped Bhava) destroyed the Kurus; Duryodhana & Arjuna; Arjuna & Açvalthaman + Krpa, etc. (vv); Satyaki, etc. (FF), & Karna, who vanquished them; Arjuna & Karna; many Kurus fled away. At the close of the day both armies withdrew; Ra. and Pc., etc., appeared (VIII, 30). Dhrtarashtra exalted the prowess of Arjuna (oo). The Kurus, in grief, took counsel of one another; Karna assured Duryodhana that he would slay Arjuna on the morrow. On the morrow they beheld an invincible array formed by Yudhishthira according to the rules of Brhaspati and Ucanas. Duryodhana and his troops put confidence in Karna. Dhrtarāshtra's grief (ππ); Sanjaya rebuked him by reminding him of his evil acts  $(\rho\rho)$ . At dawn Karna repeated before Duryodhana his pledge to slaughter Arjuna; "my bow Vijaya (c) is the foremost of all weapons; . . . Arjuna is superior to me only by having Krshna ('the Creator of the Universe') for his charioteer, the chariot given him by Agni, his steed, and his standard with the Ape." He desired to have Calya ("who is superior to Krehna") to drive his chariot; Duryodhana solicited Calya (VIII, 31) to comply with Karna's wishes (σσ); Calya took offence at the proposal (77); Duryodhana repeated his request in honorific words (vv), and Calya accepted on the condition that he might, in Karna's presence, utter whatever he desired  $(\phi\phi)$  (VIII, 32). § 606: Duryodhana related to Calya Tripurākhyāna (q.v.), which the great R. Markandeya had narrated to his father. "As Brahmán, . . . the Supreme Deity acted as the driver of Rudra, so do thou restrain the steeds of Karna" (VIII, 33). He then related a story of Paraçu-Rāma (b), which a virtuous brahman had recited in the presence of his father. Rama gave the Dhanurveda to Karna, "whom I do not think to have been born in the Sata order, but to be the son of a god, born in the Kehatriya order and abandoned in infancy" (VIII, 34). Duryodhana said: "So did Brahman act as Rudra's driver; the driver should be superior to the warrior; thou art selected by us as superior to Karna." Calya said that many a time he had heard this history recited to him, and Krshna, knowing the same, had become the charioteer of Arjuna, and would fight if Arjuna were slain. Duryodhana eulogized Karna (a) and then Calya (etymology) as superior to Krehna. repeated his promise and condition. Duryodhana embraced

Karna, and, requested by him, once more obtained the promise of Calya, who embraced Duryodhana and asked their forgiveness for the words he might speak to Karna for his good: "what I shall say, in order to inspire thee confidence, is fraught with self-adulation; I am a driver like Matali himself" (VIII, 35). - § 607: Duryodhana said to Karna: "Calya, who is superior to Krahna, will act as a driver, like Matali to Indra." When the morning came, Duryodhana again successfully asked Calya to become Karna's charioteer. Karna having worshipped the chariot (which had in days of old been sanctified by a priest). they both ascended it. Duryodhana once more addressed Karna (a). Karna told Calya to urgo the steeds that he might slay Arjuna, etc. (B); Calya endeavoured to inspire Karna with fear by eulogizing the Pandavas (VIII, 36). When Karna set out there appeared ill omens. The Kuru army, however, was filled with joy. Karna reflected and boasted ( $\gamma$ ). Calya ridiculed him and praised Arjuna ( $\delta$ ). Karna proceeded on his chariot with white steeds and tiger-skins, slaying large numbers in battle along his way, and inquired after Arjuna (VIII, 37), promising every Pandara soldier that he met that unto him who pointed out Arjuna to him he would give whatever wealth he desired. Duryodhana and the troops rejoiced; Calya scornfully laughed, and said (VIII, 38) that Karna would get to see Arjuna without the trouble of seeking him, and asked him to abandon his desire for a single combat with Arjuna. Karna repeated his resolution, and Calya insulted him in a long speech (VIII, 39). Karna replied angrily, describing the disreputable practices of the Madrakas (and the Gandharakas and Sindhu-Sauviras) (VIII, 40). Calya answered by praising himself and his accomplishments as a charioteer (description). and by reciting the story of the crow and the swan (Hamsakākīyopākhyāna, q.v.): "Even as that crow, fed upon the remains of the dinners of the Vaiçya children, disregarded his equals and superiors, so dost thou, that art fed by the sons of Dhrtarashtra upon the remains of their dishes, disregard all," etc. ( $\epsilon$ ) (VIII, 41). Karna said that Krohna and Arjuna were well known to him, but did not make him afraid. The curse, however, of [Paraçu-]Rāma pained him greatly. He dwelt, disguised as a brahman, with Rama in former days, desirous of obtaining celestial weapons from him. Indra, as a worm, began to pierce his thigh, on which was lying the head of the sleeping Rama; therefore he did not move. But Rama, witnessing his patience, discovered that he was not a brahman, and cursed him, saying that this weapon would nover, in the time of need, when the hour of his death came. occur to his memory. He had forgotten the weapon, but would, act with standing, slay Arjuna; he suspected Calya of secret friendship with the Pandaras; he would employ the Brahma weapon, which Arjuna would never be able to escape, if only the wheels of Karna's chariot did not sink into the earth that day; he would not take fright at Yama himself with his rod. or Varuna with his noose, or Kubera with his mace, or Indra with the thunderbolt. "Once upon a time, while wandering for the sake of practising with my bow Vijaya, I had heedlessly struck the calf of a brahman's home cow; the brahman cursed me, saying that my wheel would sink into the earth in a battle when I was in great danger. The kings of the Lunar race offered to give that brahman 1,000 kine and 600 bulls, but in vain," etc. (VIII, 42). Karna said that it was in vain that Calya tried to frighten him (ζ) (VIII, 43). Karna said that in Dhrtarashtra's abode the brahmans used to give accounts of various delightful

regions and many kings of ancient times: an old brahman had said, blaming the Madrakas and the Bahikas, that they should be avoided as being out of the pale of virtue and living away from Himarat, etc. (1), but between Sindhu and its tributary rivers. On some very secret mission Karna had to live among the Bahikas, and therefore their conduct was well known to him; "there is a town Cakala, a river Apaga, and a Bahika clan Jarttikas; the practices of these people are very censurable" (description; an example is cited of a Bāhīka who happened to live for some days in Kurujāngala, and a Rá. woman in Çākala; the rivers Çatadru, etc. (0), in the countries of the Arattas, regions without virtue and religion). "D., P., and brahmans never accept gifts from those that are fullen, or those that are begotten by Cūdras on the girls of other castes, or the Bahikas, who never perform sacrifices and are exceedingly irreligious." He mentioned three impure places (1) (v. the note of PCR., p. 155). There were two Piçacas in the river Vipāçā, named Bahi and Hika; the Bāhīkas are the offspring of those two Pc.; they are not creatures created by the Creator. The Kūrashkaras, etc. (x), and other peoples of no religion one should always avoid; even thus did a Ra. woman speak to a brahman who went to that country for bathing in sacred water and passed a single night there. The regions are called Arattah, the water Bahika; the lowest brahmans have resided there from very remote times (brūhmanāpasadā yatra tulyakālāh Prajāpateh), without the Vedas, etc. The Prasthalas, etc. ( $\lambda$ ), are almost as blamcable in their practices (VIII, 44). Karna continued his description of the Bahikas (and Gandharas and Madrakas). The Arattas had been cursed by a chaste woman. The Kauravas, etc. (μ), know what the eternal religion is. Brahmán, even in the Krta age, had censured the practices of the country of the five rivers. K. quoted a saying of the Ra. Kalmāshapāda, declared by the Rakshasa to be the formula for curing a person possessed by a Ra. or killed by poison. Remarks on the Pāncālas, etc. (v), on Agni, etc. (f). Calya spoke in disparagement of the Angas (o). Duryodhana restored peace between Karna and Calya (VIII, 45) .- § 608: THE SEVEN-TRENTH DAY'S BATTLE. Beholding the array of the Parthas made by Dhrshtadyumna, Karna proceeded to battle and assailed Yudhishthira. Dhrtarashtra inquired about the disposition of the Kuru forces (a). Sanjaya described the Kaurava array: right wing  $(\beta)$ ; on the right of these  $(\gamma)$ ; the left side  $(\delta)$ ; on their left  $(\epsilon)$ ; in the centre at the head Karna with his sons; in the rear Duhçasana; and behind him Duryodhana and his brothers, protected by the united Madrakas und Kekayas; Açvatthaman, etc., with Mlecchas on elephants followed behind. The array was formed according to the plan of Brhaspati. Yudhishthira, beholding Karna, spoke to Arjuna of the hostile array: Arjuna should proceed against Karna; Bhīmasena against Duryodhana; Nakula against Vrehasena; Sahadeva againet Çakuni; Çatanika against Duhçasana; Satyaki against Krtavarman; Pandya against Acvatthaman; Yudhishthira against Krpa; the Draupadeyas with Cikhandin against the rest of the Dhartarashtras, etc. Calya pointed out to Karna the chariot of Arjuna (b) and various omens, etc. (1); how the Sumcaptakas threatened to slay Arjuna and the other heroes of the Pandava army (1), and he dissuaded him from trying to slay Arjuna. Meanwhile the two armies mingled fiercely in battle (VIII, 46). Dartarashtra usked Sanjaya about Arjuna, the Samcaptakas, and Karna. Sanjaya related: Arjuna arrayed his

troops, headed by Dhrshladyumna (with stoods white as pigeons); by the side of Dhrehfadyumna the Draupadeyas. Arjuna & the Samçaptakas. The Pañoalas, etc. ( $\theta$ ), & the Kurus; Krpa, etc. (1), & the Koçalas, etc. (x); the battle became conducive to fame, heaven, and virtue for the kshatriya, vaiçya, and çūdra heroes that engaged in it. Duryodhana, etc.  $(\lambda)$  + Karna & the Pandavas, etc.  $(\mu)$ ; Kurna harassed Yudhishthira; fierce battle between the Kurus and the Srnjayas (VIII, 47). Dhrtarashtra inquired about the particulars of Karna's encounter with Yudhishthira. Sanjaya related: Karna attacked the Pancalas (and Prabhadrakas and Cedis) and made a great slaughter; among others he slew the five Pancalas Bhanudeva, etc. (v). The protectors of Karna's chariot-wheels were his sons Sushena and Satyasena, and his eldest son Vrehasena protected his rear. Dhrehtadyumna, etc. (f), & Karna + Karna's sons; Sushena & Bhimasena, who pierced him with seventy arrows and then slew Kurna's son Bhanusena; Bhimasena & Krpa, etc. (o); Bhimasena & Sushena + Karna; Sushena & Nakula + Sahadeva; Salyaki & Vrehasena, who was taken up by Duhçasana on the latter's chariot, borne away, and caused to ride in another chariot; Vrshasena & the Draupadeyas, etc. (π); Yuyudhāna & Duhçasana, whom he deprived of his chariot, etc., but who got another chariot and fought from within the division of Karna; Karna & Dhrshtadyumna, etc. (ρ); at last Karna's assailants gave way; Karna & Yudhishthira + the Cedis, etc. (a) (VIII, 48); the Dravidas, etc. (7), & Karna, who crushed them; Karna & Yudhishthira, etc. (v); Yudhishthira addressed Karna in rage  $(\phi)$ ; Karna swooned away, but recovered and slew Yudhishthira's wheel-protectors, the Pañcala princes Candradeva and Dandadhara; Yudhishthira struck Sushena and Satyanena, etc.; Satyaki, etc.  $(\chi)$ , & Karna, who invoked the Brāhma weapon; Karna doprived Yudhishthira of his chariot; Yudhishthira fled, riding in another chariot with the white steeds with black hair on their tails that used to bear him, pursued by Karna (c), who touched him with his hand, but remembered the words of Kunti and was withheld by Calya, but insulted Yudhishthira (4) and let him escape. The Cedis, etc.  $(\omega)$ , followed Yudhishthira; Karna made a great slaughter of the Pandava forces; Yudhishthira urged his forces to proceed against Karna, which they did, headed by Bhimasena (+ Sātyaki) (description); the Kurus broke and fled away (VIII, 49). Duryodhana in vain tried to stop the flying troops. Then Cakuni, etc. + Karna & Bhimasena, who let Sātyaki and Dhrshfadyumna protect Yudhishthira; Çalya pointed out Bhīma to Karņa (aa); Karņa replied (ββ); Karna swooned and was brought away by Calya (VIII, 50). Requested by Dhrtarachtra (77), Sanjaya related: Urged by Duryodhana, several Kuru leaders (δδ) assailed Bhima, who slew, among others, six sons of *Dhytarūshtra* ( $\epsilon\epsilon$ ). The other sons of Dhrtarashtra fled away. Karna & Bhimasena, whom he deprived of his chariot, but who then with his mace killed elephants and men by hundreds, among others fifty-two elephants belonging to Cakuni; next 3,000 horsemen dispatched by Cakuni, then he mounted another chariot and proceeded against Karna. Karna & Yudhishthira, whom he pursued as he was flying away; Bhimasena & Karna; Satyaki & Karna. Beholding Cakuni, etc. (55), the Kurus rallied when the sun had reached the meridian. Fierce battle (VIII, 51); (description) (VIII, 52). Arjuna & the Samçaptakas, etc. (171); Arjuna (+ Krshna) & Suçarman; Arjuna repeatedly invoked the Naga weapon, paralysing the legs (encircled with snakes) of the Samçaptakas; Suçarman

invoked the Sauparna weapon; birds came down and devoured the snakes; Arjuna sat down, recovered, and invoked the Aindra weapon; the battle became awful (VIII. 53). Krtavarman, etc. (00), began a fierce battle; Krpa & Cikhandin (+ the Srnjayas); Cikhandin was deprived of his chariot and made inactive; Dhrshfadyumna proceeded against Krpa; Krtavarman & Dhrshtadyumna; Açvatthaman & Yudhishthira (proceeding towards the chariot of Krpa): Duryodhana & Nakula and Sahadeva; Karna & Bhimasena, etc. (u); Krpa & Çikhandin; Suketu (the son of Citraketu) & Krpa; Cikhandin retreated; Krpa slew Sukelu, whose troops fled away; Krtavarman & Dhrshtadyumna, who made him driverless and was assailed by the Kurus (VIII, 54). Acratthaman & Yudhishthira, etc. (KK) (description); Prativindhya, etc. (λλ), & Açvatthāman; Sūtyaki had his driver slain; Yudhishthira went away, leaving his division, against the Kurus; Acratthaman also left the spot (VIII, 55). Karna & Bhimasena, etc.  $(\mu\mu)$ , who, avoiding Karna, proceeded against the Kurus; Arjuna & the Samçaptakas; Bhimasena & the Kauravas; Karna & the Parcalas; Duryodhana & Nakula and Sahadeva; Dhrehtadyumna (in order to rescue Nakula and Sahadeva) & Duryodhana (d), who was rescued by his brothers and borne away by Dandadhara upon the latter's chariot. Karna (having vanquished Sātvaki and desirous of rescuing Duryodhana) & Dhrehtaduumna + Sātyaki (pursuing Karna from behind) + the Pañcalas; a fierce battle between the two armies when the sun had ascended the meridian; Karna & Vyāghraketu, etc. (vv) (description) (oo). Yudhishthira, etc. (ππ), & Karņa. Bhīmasena slow the Kurus: Bühlikas, etc.  $(\rho\rho)$  (description)  $(\sigma\sigma)$ . Arjuns addressed Krehna upon beholding Karna's (s) prowess, and seeing that the Samcaptakas were broken. Arjuna (and Krshna) broke through the Kuru host. Duryodhana once more urged the Samcaptakas against him. Having slain 10,000 kshatriyas, Arjuna came to the further wing of the Samcaptakas, which was protected by the Kambojas; the younger brother of the Kamboja chief Sudakshina was killed by Arjuna; the Kambojas, etc. (77), were slain. Acvatthaman & Arjung (+ Krshna); Si. and Ca. came; Krehna urged Arjuna not to spare Acvatthaman, who swooned and was carried away by his driver; Arjuna slew the Kuru troops. Arjuna had routed the Samçaptakas, Bhimasena the Kurus, Karna the l'ancalas. Yudhishthira, pained by his wounds, had retreated a kroça (VIII, 56). Duryodhana addressed the Kuru leaders (vv). Acvatthuman swore to slay Dhrshtadyumna or not to doff his armour  $(\phi\phi)$ . A fierce battle commenced. D., Aps., etc., came; Aps. rained flowers, etc., on the combatants (VIII, 57). Arjuna pointed out to Krshna that the Pandava army was flying away, Karna slaying their warriors, and Yudhishthira nowhere to be seen; "the third-part of the day still remains." Arjuna proceeded to Yudhishthira (+ Srnjayas); Krehna described the field of battle to Arjuna  $(\chi\chi)$ . A terrible battle commenced (VIII, 58). The Kurus (headed by Karna) & the Srijayas (Parthas, headed by Yudhishthira); a remnant only of the Samçaptakas were left alive. Dhrehtadyumna + the Pandavas (and all the kings on their side) & Karņa; Sūtyaki & Karņa; Açvatthāman & Dhrshţadyumna; Karna & the Pañealas, etc. (ψψ); Dhrshfadyumna was worsted by Acvatthaman and rescued by Arjuna; Arjuna & Acratthaman (abandoning Dhrehtadyumna); Dhrehtadyumna was brought away by Sahadeva on the latter's chariot; Acvatthaman swooned on his chariot and was carried away by his driver. Arjuna proceeded towards the Samcaptakas (VIII, 59).

Frehng pointed out to Arjuna that Yudhishthirs was being pursued by many Dhartarashiras, headed by Duryodhana. while the Pancalas were following in order to rescue him. and that he was in great danger, though the Kurus had been checked by Satyaki and Bhima, because Duryodhana, etc. (ww), would break down the very mountains; "Yudhishthirs is exceedingly emaciated in consequence of his fastings; he is endued with Brahma force, but not with much of kshatriya might"; he was surrounded by the Dhartarashira warms with the weapons Sthundkarna, etc. (aaa); in the very light of the twins, etc.  $(\beta\beta\beta)$ , Karna was destroying the Pāṇḍava division, and rushing against Bhīmasena; having vanquished the Pancalas, etc. (yyy), he would soon come against Arjuna, and he was protected by Duryodhana; he should be slain; Karna was rushing against Dhrehtadyumna in order to exterminate the Pancalas; however, Yudhishthira was living; Bhima ( + Srnjavas and Satvaki) and the Pañoalas were now conquering the Kauravas, who were flying away, Krpa and Karna, etc., resisting the Pañoalas (headed by Dhrshtadyumna); the Nishada prince (coming on his elephant against Yudhishthira) was slain by Bhima, who had checked three akshauhinis of Duryodhana's soldiers. Arjuna then destroyed the remnant of his foes; the Samçaptakas fled (VIII, 60). Requested by Dhrtarashtra (888), Sanjaya related: Karna, etc., & Bhimasena + the Pundavas, etc. (eee); Cikhandin & Karna; Dhrshtadyumna & Duhçasana; Nakula & Vrshasena (at the side of his father); Yudhishthira & Citrasona; Sahadova & Ulūka; Satycki & Cakuni; the Draupadeyas & the other Kauravas; Açvatthaman & Arjuna; Krpa & Yudhamanyu; Krtavarman & Uttamaujas; Cikhandin was deprived of his chariot by Karna and retreated; Dhrshfadyumna (+ many Pancalas) & Duhçasana: Si. and Aps., etc., wondered. Karna endeavours to rally the retreating troops of the Dhartarashiras. After Karna had gone away, Nakula proceeded against the Kauravas; Karna's son, avoiding Nakula, went to Karna in order to protect his chariot-wheel. Uluka was made driverless by Sahadeva and entered the division of the Trigartas. Cakuni ascended the chariot of Uluka, who took him away from Satyaki, who then routed the Kuru army. Duryodhana & Bhimasona, who deprived him of his chariot and bow and made him fly away; the whole Kuru army attacked Bhimasena, who Yudhamanyu retreated on his chariot, scattered them. driving it himself. Uttamaujas sat down and was taken away by his driver. The whole Kuru army attacked Bhimasena; Duhçasana and Cakuni (with an elephant force) & Bhimasena, who made Duryodhana fly away, invoked his celestial weapons, and scattered and destroyed them (description) (VIII, 61). Arjuna (with Krehna) appeared. Duryodhana (with half histroops in order to seize Yudhiehthira) & Yudhishthira, whose warriors (\( \sum\_{\substack} \sum\_{\substack} \) then came to rescue him with an akshauhini; Karna checked them all; Sahadeva (invoking a celestial weapon) & Duryodhana; Karna began an onelaught on the troops of Yudhiehthira and Dhrehtadyumna; they fled away; Karna & Yudhishthira, who sat down and ordered his driver to retreat; Duryodhana and the Dhartarashtras pursued him; but 1,700 Kskaya troops and a body of Păncăla troops checked them. Duryodhana & Bhima (VIII, 62). Karna & the Kaikayas, who fled to Bhimasena. Karna & Yudhishthira (who was proceeding slowly towards the Pandava encampment with Nakula and Sahadeva, the protectors of his chariot-wheels, on his two sides); Nakula and Sahadeva & Karna, who slew the steeds both of Yudhishthira and Nakula, who both ascended the chariot of Sahadeva; Calya, in order to rescue them, exhorted Karna to fight with Arjuna, but in vain; Yudhishthira turned from the battle; Calya ouce more reminded Karna of Arjuna, etc. (ηηη), and that Duryodhana was in danger from Bhimasena. Karna then left Yudhishthira and the twins and rushed to the rescue of Duryodhana. Yudhishthira in shame retreated with the steeds of Sahadeva, with the twins, whom he then dispatched to Bhima (VIII, 63). Accepthaman & Arjuna; Acvatthaman employed the Aindra weapon, which Arjuna baffled with a powerful weapon created by Indra; Acvatthaman, having had his driver slain, himself guided his steeds while he fought with Arjuna; then he was brought away by his steeds. The Pandavas, repeatedly charging the Kauravas, broke their ranks and caused them to fly away in the very sight of *Dhṛtarāshṭra's* sons, etc. (000). Duryodhana caused Karna to rally the troops; Karna, employing the Bhargava weapon, harassed the Pancalas, who, with the Codis, began to lose their senses. The Srnjayas called upon Arjuna and Vasudeva. Arjuna spoke to Krshna about Karna: Krehna reminded him first to seek Yudhishthira (VIII, 64). Ariuna met with Bhīma and asked him to bring intelligence of Yudhishthira; Bhīma feared to incur the reproach of cowardice by leaving the battle; Arjuna went to Yudhishthira in the Pandava camp upon Bhima agreeing to resist the Samcaptakas. Arjuna and Krehna found Yudhishthira lying on his bed; thinking that Kerna had been slain (VIII, 65), Yudhishthira congratulated them (111) (VIII, 66). Arjuna told Yudhishthira the real motive of his arrival in camp (KKK), and swore to slay Karna and all the foes that very day (VIII, 67). Yudhishthira consured Arjuna, thinking that he had run away from the battle, leaving Bhima unsupported (\lambda\lambda\lambda), several times invoking him to give up Gandiva to somebody else (VIII, 68). Arjuna drew his sword in order to strike off Yudhishthira's head in fulfilment of his vow about the person who would tell him to give up Gandiva (μμμ); Krshna addressed Arjuna on the nature of truth (vvv), relating the story of Balaka (f) and of Kaucika (g); Arjuna said he must keep his vow (FFF); Krshna suggested that Arjuna by insulting Yudhishthira, by addressing him as "thou," would be regarded as having slain him (ooo) (VIII, 69). Urged by Krshna, Arjuna insulted Yudhishthira in a long speech  $(\pi\pi\pi)$ ; then he became despondent and desired to strike off his own head; Krehna urged him to utter his own praises, as selfpraise is equal to self-destruction. Arjuna praised himself (ppp), and hegged for Yudhishthira's forgiveness, promising to slay Karna and rescue Bhima. Yudhishthira grieved, saying that Bhimasena, not he, ought to be king. Krehna comforted Yudhishthira and induced him to forgive both himself and Arjuna (σσσ) (VIII, 70). Speeches of Krshna, Arjuna, and Yudhishthira on the same topic (777) (VIII, 71). Arjuna proceeded to slay Karna, having obtained Yudhishthira's leave; commanded by Krehna, Daruka had equipped the chariot. Auspicious omens. Krshņa addressed Arjuna in order to raise his spirits (vvv) (VIII, 72); continuation (vvv) (VIII, Arjuna's cheerful reply to Krshna (φφφ) (VIII, **73**). **74**). Requested by *Dhṛtarāshṭra*  $(\chi \chi \chi)$ , *Sañjaya* related: Description of the battle; Arjuna slew many. Krpa & Cikhandin; Satyaki & Duryodhana; Crutaçravas & Açvatthaman; Yudhamanyu & Citrasena; the Spnjaya Uttamaujas & Karna's son Sushena; Sahadeva & the Gandhara king Cakuni; Nakula's son Catanika & Karna's son Vrshasena; Nakula & Krtavarman; the Pañcala king Dhrshtadyumna & Karna; Duhcasana (with the Samcaptakas in the Bharata army) & Bhima. Uttamaujas slew Sushena. Karna & Uttamaujas.

who had his steeds slain, slew the steeds of Krps, etc., and ascended the chariot of Cikhandin. Cikhandin did not wish to strike Krpa while the latter had no chariot: Acvatthaman rescued Krpa. Bhima scorched the Kuru troops with his arrows (VIII, 75). The Bharata host fled before Bhima, who said to his charioteer Viçoka that he was anxious about Ariuna and Yudhishthira; requested by Bhima, Vicoka took an estimate of his weapons. Bhima once more addressed Vicoka, saying that he would that day slay all the Kurus or himself succumb, etc. (\psi \psi \psi). Viçoka pointed out to Bhīma that Arjuna was returning to battle (www). Bhima promised to give Viçoka fourteen villages, 100 female slaves, and twenty chariots for this agreeable intelligence (VIII, 76). Arjuna and Bhima attacked the Kaurava army with great vigour (description). Duryodhana told his troops to slay Bhīma, who made a formidable carnage among them (description). Cakuni (urged by Duryodhana) + his brothers & Bhima; Cakuni was brought away by Duryodhana, who retreated; the troops fled away to Karna (VIII, 77). Requested by Dhrtarushtra (a'), Sanjaya related: In the afternoon Karna assailed the Somakas, and Bhima the Dhartarashtra troops. Karna assailed the Pañoalas, etc. (B'); the Pandavas encompassed him on all sides; Cikhandin, etc. (7'), & Karna, who vanquished them. Cedis and Mateyas & Karna, who checked them; D., Si., and Cā. were gratified; the Pāṇḍava troops fled, and were attacked by the Dhartarashtra archers. Duryodhana rejoiced; Duryodhana, etc. ( $\delta$ ), slew the Pandava warriors; similarly the Pandava heroes Dhrehtadyumna, etc. (e'), made an onslaught on the Kurus (VIII, 78). Arjuna produced a river of blood (description), Requested by Arjuna (7), Krshna took him to Karna, whom Calya informed  $(\eta')$ , and who answered Calya  $(\eta')$ . Requested by Karna, Duryodhana, etc. (6'), in order to open up a path for Karna to Arjuna, speedily proceeded and attacked Arjuna, who caused a great onslaught; Acvatthaman & Krpa and Ertavarman & Arjuna, who vanquished them. Cikhandin, etc. (i'), proceeding towards Arjuna, checked the foes; the Kurus and Srnjayas slew one another (VIII, 79). Arjuna (avoiding Karna) proceeded to the rescue of Bhima and slew the assailants of Bhima; the Kurus fled; Arjuna informed Bhīma that Yudhishihira was well, and then proceeded; he was surrounded by ten sons of Dhrtardshtra (who were all Duḥçāsana's juniors in age), whom he slew (VIII, 80). Arjuna was assailed by ninety Samcaptakas as he was proceeding towards Karna's chariot; he slew them. Many Kauravas attacked him, whom he destroyed. Then he was attacked by a force of Mlecchas, riding 1,300 elephants. commanded by Duryodhana. Arjuna made a heavy onslaught. Abandoning the small remnant of Kauravas, Bhimasena rushed towards Arjuna and also destroyed this remnant; then he followed Arjuna in his rear; Karna was deserted by his troops; the sons of Dhrtarashtra repaired to Karna. Karna attacked the Pañcalas (VIII, 81); Karna felled Janamejaya's driver and steeds, and cut off the bows of Catanika and Sutasoma; Karņa & Dhrehfadyumna, etc. (k'); Ugrakarman (the commander of the Keikeya division) & Karna's son Prasena; Karņa slew Ugrakarman; Prasena & Sātyaki, who slew him; Karna & Satyaki + Çikhandin; Karna elew Dhrehfadyumna'e son and attacked Sutasoma. Krshna urged Arjuna to elay Karna; Arjuna proceeded with Bhimasena; Uttamaujas, etc. (λ'), & Karna (grinding the Somakas), who vanquished them: they were rescued by the Draupadeyas; Satyaki & Duryodhana +  $K_{rpa}$ , etc. ( $\mu'$ ); Duhçasana & Bhima (VIII, 82).

Bhīma (addressing Karna, etc.) (µ') slew Duḥçāsana and drank his blood in the very sight of Duryodhana and Kurna; the bystanders, with Karna's brother Citrasena, fled away, thinking Bhīma to be a Rā.; Yudhāmanyu, etc., pursued Citrasena; Citrasena (turning back) was slain by him; Karna (putting the Pandava host to flight) & Nakula; Bhimasena took up a little of Buhcasana's blood and drank it (v'), addressing Krehna and Arjuna and vowing soon to slay Duryodhana (VIII, 83). Ten of Dhytarashtra's sons (f) & lihima, who slew them. Karna was afraid, but was encouraged by Calya (o'). Karna's son Vrshasena & Bhima + Nakula, who had his white steeds of the Vandyu breed slain by him, and sprang upon Bhima's chariot in the sight of Arjuna; urged by Bhima and Nakula, Arjuna proceeded towards Vrshaeena (VIII, 84). Eleven warriors  $(\pi')$  + the Kulindas (upon elephants, born in Himalayan regions) & Krtavarman, etc. (p'); the Kulinda prince & Arpa, who slew him; the younger brother of the Kulinda prince & Krpa + the Gandhara king, who slew the Kulinda; the Kurus & the Pandus & Strijayas; the Bhoja chief Kriavarman & Catanika; Accatthaman slew three elephants; the third brother of the Kulinda chief & Duryodhana; the Kulinda, mounting another elophant, & Kratha, who was slain; Vrka & the same Kulinda, whose elephant crushed him; the son of Babhru & the same elephant + Sahadeva's son; Babhru fell down; the same Kulinda & Çakuni (the Gandhara chief), who slew him; Nakula's son Catinika (who slew elephants, etc.) & a Kulinda warrior [on the Kaurava side], who was slain by him; Karņa's son Vrshasena & Çatānīka + Arjuna, etc. (σ'); Arjuna, informing Karna and all the other Kurus headed by Duryodhana and Acvatthaman that he would slav Vrshasena and then Karna, as Bhima would slay Duryodhana, slew Vrehasena; Karna & Arjuna (+ Krehna) (VIII, 85); Krehna addressed Arjuna ( $\tau'$ ); Arjuna's reply ( $\upsilon'$ ) (VIII, 86); description of Arjuna and Karna ( $\phi'$ ); all the inhabitants of the world were heard to differ amongst themselves: D., Da., G., Pç., the Snakes, Ra.; As., Yatudhanas, Gh., etc., sided with Karna; the Vedas, etc.  $(\chi')$ , with Arjuna; the smaller snakes all sided with Karna; V., M., Sa., R., V.-D., A., Agni, etc.  $(\chi')$ , sided with Arjuna, while all  $\bar{\Lambda}$ . sided with Karna; the Vaiçyas, etc.  $(\psi')$ , sided with Karna; P., etc.  $(\chi')$ , with Arjuna; the Protac, Pg., Ra., etc., with Karna; D.-r., B.-r., R.-r. with Arjuna, as also G. headed by Tumburu. With the Pradheyas and Mauneyas, G. and Aps., and many wise sages, having for their vehicles wolves, etc., came in order to witness the encounter that was also witnessed by D., Då., G., N., Y., etc., M.-r., P. (subsisting upon svadhā), etc., and Brahmán with B.-r. and Prajapatis and Bhava. Indra wished that Arjuna should vanquish Karna; Surva that Karna should vanquish Arjuna. The gods urged Brahman that the success of both should be equal, Indra that Arjung and Krehng should win; Brahman and Içang (i.e. Civa) said that the victory of Arjuna was certain (ω'); "let Karna obtain identity with V. or M.; let him with Drona and Bhishma be worshipped in heaven." Inara acquiesced in their words. Description of Karna's and Arjuna's chariots. The ape on Arjuna's banner attacked the elephant's rope on Karna's banner. Krshna und Calya cast keen glances at each other, and so did Arjuna and Karna. Karna asked Calya what he would do if he was slain; Calya said that then he would slay both Krshna and Arjuna; similarly asked by Arjuna, Krehna said that Karna could not slay Arjuna; if so, the destruction of the universe would be

at hand, and he would himself slay Karns and Calys, Arjuna said that that very day the wives of Karna would become widows (ad') (VIII, 87). In the welkin D., N., As., Si., Y., G., Ra., Aps., B.-r., etc., looked on. The battle commenced. Duryodhana, etc. (αβ'), & Arjuna (+ Kṛshna); Arjuna defeated all of them; floral showers fell, etc.; Acrathaman told Duryodhana to make peace (ay'), but in vain (ab'); Duryodhana urged his troops (VIII, 88); description of the battle between Arjuna and Karna; Arjuna employed an Agneya weapon, which was quenched by Karna with a Varuna weapon by means of clouds, which Arjuna dispelled by a Vayavya weapon; Arjuna employed the Aindra weapon (?astram dayitam devarājnah), Karna the Bhargava wenpon. The Pañcalas and Somakas & Karna, who slew them. Seeing Arjuna's weapons buffled by Karna, Bhima urged Arjuna to put forth his strength (as'), and so did Krshna (at'). Arjuna bowed to Brahmán and invoked the Brāhma weapon, which could be applied by the wind alone; Karna baffled it; urged by Bhīma, Arjuna applied a second Brāhma weapon, which caused a great carnage among the Kaurava troops (description). Karna & Bhimasena, etc. (an'). Arjuna shot at Karna and Calva, and slew Sabhāpati, etc. The Kauravas urged Karna to slay Arjuna. Yudhishthira appeared in order to witness the encounter. Arjuna's bowstring broke; Karna took advantage of the interval to hit Arjuna, etc. (a6'). Karna employed as arrows five snakes that had sided with Takshaka's son [i.e. Açvasena, at Khandava]; they penetrated Krehna's body, entered the earth, and, having bathed [in Bhogavati], returned to Karna, but were cut off by Arjuna, who then covered Karna's chariot with showers of arrows and slew 2,000 Kurus, who had been urged by Duryodhana to fight. The Kurus fled, leaving Karna to fight singly with Arjuna (VIII, 89). Karna baffled Arjuna's weapon; Karna and Arjuna shot at each other dense showers of arrows. The snake Açvasena, who was hostile to Arjuna, was passing his time in the nether region, having escaped from the conflagration at Khandava; recollecting the death of his mother he now soared up and entered into Karna's quiver in the shape of an arrow. Karna and Arjuna were fanned and sprinkled with fragrant sandal water by many Aps. staying in the welkin, and Cakra and Surya with their hands gently brushed their faces. Karna aimed that arrow, born in Airavata's race (i.e. the snake in the shape of an arrow), which he had long kept for Arjuna's destruction, and which lay singly in a golden quiver amid sandal dust; omens appeared, and the Lokapālas with Çakra raised loud wails. Karna did not know that the snake Açvasona had entered his arrow by the aid of his yoga powers. Calya in vain exhorted Karna to take another arrow; Karna said: "Karna never aims an arrow twice; persons like us never become crooked warriors." Krshņa with his feet pressed Arjuna's chariot about a cubit into the earth, and the snake-arrow, failing to strike off Arjuna's head, broke his diadem (made by Svayambhū for Indra > Arjuna), incapable of being crushed by Rudra, etc. (at'). Colestial flowers were showered upon Krehna, etc. Acrasena appeared to Karna and asked him to shoot the same weapon again; Karna refused to avail himself of another's help or shoot the same shaft twice. Acrasena then, of his own accord, rushed on Arjuna in the shape of an arrow; Krshna informed Arjuna that it was Acvasena, who, as an unborn child, was saved with his mother at Khandava. Arjuna cut the snake into pieces, and Krehna with his arms raised the chariot from the earth. Once, when Karna was stupefied and stood inactive, Arjuna was disinclined to slay him in such distress, but he was taught by Krehna never to spare an enemy, however weak. At that time, when the hour of Karna's death had come, Kala, approaching invisibly, in consequence of the brahman's wrath, said "the earth is swallowing up thy wheel," and the weapon that Rama had given him escaped from his memory, and the earth engulfed his left wheel. Karna began to rail at righteousness as not always protecting its worshippers. Karna invoked the Brahma weapon, and Arjuna the Aindra weapon, which was buffled by Karna; urged by Krshna to "shoot high weapons," Arjuna shot the Brahma weapon. Karna cut off, one after another, eleven bowstrings of Arjuna's, not knowing that Arjuna had one hundred strings to his bow; urged by Krshna to strike Karna with "superior weapons," Arjuna then consecrated another celestial weapon with mantras, uniting the Raudra weapon with it. At that time the earth swallowed up one of Karna's wheels. Quickly alighting, Karna seized his sunken wheel with his two arms and endeavoured to lift it up; the earth rese up to the height of four fingers breadth, with her seven islands, etc.; Karna shed tears from wrath and asked Arjuna to wait for a moment till he had lifted his sunken wheel (VIII, 90). Krehna taunted Karna for appealing to virtue and the rules of fair fight by reminding him of all the wrongs done to the Pandavas by himself and Duryodhana acting according to his counsels (ak'). Karna dropped his head in shame and gave no answer, and continued to fight. Krehna urged Arjuna to pierce Karna with a celestial weapon; Arjuna, remembering the incidents alluded to by Krshna, blazed up with fury; blazing flames of fire seemed to emanate from all the porcs of his body, a sight that appeared exceedingly wonderful. Both Karna and Arjuna invoked the Brahma weapon, and Karna once more made an effort to extricate his chariot. Arjuna shot an Agni weapon, quenched by Karna with a Varuna weapon, covering all the points of the compass with darkness, which Arjuna dispelled with the Vayavya weapon. Pierced by a shaft of Karna's, while the earth trembled, etc., Arjuna began to reel, the Gandiva dropped from his hand, etc. At the interval Karna fruitlessly endeavoured to extricate his chariot. Recovering his senses, Arjuna took up an anjalika weapon. Urged by Krahna to cut off the head of Kurna, Arjuna cut off his standard, and then, with an anjalika weapon (the R. loudly crying out "peace be to the universe"), struck off Karna's head before Karna could mount his chariot. A light issued from Karna's body and entered the Sun. The Pandavas rejoiced  $(a\lambda')$ (VIII, 91). Duryodhana, etc., grieved; Bhima, uttering loud roars, frightened the Kauravas, etc. (au'). Calya informed Duryodhana of Karna's death (av'). Duryodhana became almost deprived of his senses (VIII, 92). Requested by Dhytardehtra, Sanjaya related the state of the Kaurava army after Karna's fall (af'). Duryodhana resolved to make a final stand (ao'). Bhimasena and Dhrehtadyumna (+ four kinds of forces) & Duryodhana (+ 25,000 warriors on foot, who were slain); Arjuna & the chariot force of the Kauravas; Nakula, etc. (απ'), & Çakuni; the Kurus fled away; Cekilāna, etc. (ap'), blew their conches. Duryodhana challenged all the Pandavas and fought with them with great valour; he rallied the remnants of his troops and exhorted them to fight  $(a\sigma')$ ; they fied away heedless of his words (VIII, 93). Calya described to Duryodhana the carnage on the field (ar'), and urged the withdrawal of the troops to their nightly quarters.

Having repeatedly comforted Duryodhana, they retired headed by Acvatthaman. Karna did not lose his splendour. D., R., etc., retired. The portents that were seen at Karna's fall. Arjuna and Krehna blew their conches, at which the Kauravas left the field, deserting Çalya and Duryodhana. D., G., men, Ca., M.-r., Y., and M.-U. congratulated Krehna and Arjuna (VIII, 94). Enumeration of the Kauravas retiring from the field (av'). Urged by Krshna (a\phi'), who told *Dhrshtadyumna*, etc.  $(a\chi')$ , to stand there with care, Arjuna presented himself to Yudhishthira, who, rising from his bed, greeted Arjuna and Krshna; Krshna congratulated Yudhishthira (a\psi'), who ascribed his success to Krshna's influence  $(a\omega')$ . Yudhishthira, with Krehna and Arjuna, came back to the field to have a look at Karna's body. The kings, filled with joy, approached Yudhishthira and gladdened him greatly; so Nakula, etc. (βa'). Dhrtarashtra and Gandhari swooned away and were comforted by Vidura, Sanjaya, and the Kuru ladies. The fruits of reciting the Karnaparvan, as also of hearing it recited (VIII, 96): VIII, 96, 5046.- § 7950 (Mahabharata): XVIII, 6, 273.

Karnaprāvarana, pl. (°aħ), a people. § 284 (Sahadeva): II, 31, 1170 (in the south, vanquished by Sahadeva on his digvijaya).—§ 295 (Dyūtap.): II, 52, 1875 (brought tribute to Yudhishthira).—§ 578 (Bhīshmavadhap.): VI, 51τ, 2103 (in the army of Duryodhana).

Karnaprāvaraņā, a mātr. § 615u (Skanda): IX, 460, 2643.

Karnaputra 1 ("the son of Karna") = Vṛshasena: V, 5792 ( $V^{\circ}$ ); VII, 7527, 7531, 7542; VIII, 2282(?), 3107, †3813 ( $V^{\circ}$ ), †4290, †4294, †4302, †4305, †4333; IX, 32 ( $V^{\circ}$ ). Cf. Karnasuta, Karnātmaja, Kārni.

Karnaputra<sup>2</sup> (do.) = Bhānusena: VIII, 2260 (Bh<sup>o</sup>). Cf. Karnasuta.

Karnaputra<sup>3</sup> (do.) - Prasena: VIII, †4185 (P°). Cf. Karnatmaja.

Karnaputra (do.) = Sushena: 1X, 502, 508, 511 (°vadham). Cf. Karnūtmaja.

Kārṇaputra, dual. (°au) and pl. (°āḥ). § 608 (Karṇap.): VIII, 48, 2256 (°āḥ); 78, 4000 (°au).—§ 611 (Çalyap.): IX, 8, 391 (°āḥ); 10, 481 (°au . . . Susheṇaḥ Satyasenaç ca).—§ 795 (Svargārohanap.): XVIII, 5λ, 150 (°āḥ, in heaven).

[Karṇasambhava] ("the origin of Karṇa"). § 175 (Sambhavap.): Karṇa's birth, etc. Indra's asking for his natural armour (repetition from §§ 131 (v. Kuntī) and 131b (v. Karṇa); cf. also § 547) (I, 111).

Karnasuta ("the son of Karna") = Vrshasena: VII, 6363
 (V°), 6408, 7540; VIII, †4329, †4843. Cf. Karnaputra, Karnātmaja, Kārni.

Karnasuta (do.) = Bhānusena: VIII, 2262. Cf. Karnaputra. Karnasuta, dual. (°au). § 604 (Karnap.): VIII, 7, †211. Karnāta: JII, 16352 (read with B. karnātta.).

Karnātaka, pl. (°dė), a peeple. § 574 (Jambūkh.): VI, 9», 366 (in the south).

Karnātmaja¹ ("the son of Karna") - Vṛshasena: VII, 626, 627; VIII, †4281, †4282, †4292, †4386. Cf. Karnaputra, Karnasuta, Kārni.

Karnātmaja' (do.) - Satyasandha: VIII, †210 (8°).

Karnātmaja\* (do.) = Sushena: VIII, †3816. Cf. Karnaputra.
 Karnātmaja\* (do.) = Prasena: VIII, †4183 (P°). Cf.
 Karnaputra.

Karnaveshta, a prince. § 130 (Amçavat.): I, 67, 2696 (among the incarnations from the Krodhavaça gana).—§ 554

(Sainyodyogap.): V,  $4\gamma$ , 78 (among the princes to whom the Pandavas ought to send messengers).

Kārni ("the son of Karņa") - Vṛshasena: VIII, †4302. Cf. Karṇaputra, Karṇasuta, Karṇātmaja.

Karnikā, un Apsaras. § 191 (Arjuna): I, 123, 4820 (among the Apsarases who sang at the birth of Arjuna).

Karnikāradhvaja ("having a Karnikāra flower in his banner") - Abhimanyu: VI, 5365 (Saubhadram).

Karnikāramahāsragvin - Civa (1000 names\*).

Karnikārasrajapriya = Civa (1000 names1).

Karotaka, a serpent. § 47 (Sarpanāmak.): I, 35, 1553 (enumeration).

Karpata, v. Pancakarpata.

Kārshṇa, adj. ("composed by Kṛshṇa, i.e. Vyāsa"). § 7 (Anukram.): I, 1, 261 ("m vodam, i.e. the Mahābhārata).— § 72 (Ādivaṃçāvatāraṇap.): I, 62, 2300 (do.).—§ 795 (Svargārohaṇap.): XVIII, 5, 188 (do.).

Kārshni', a Devagandharva. § 191 (Arjuna): I, 123, 4812 (among the Devagandharvas who sang at the birth of Arjuna).

Kārshni<sup>2</sup> ("the son of Kṛshna [Vāsudeva]") - Pradyumna: 111, †10233, †10270; V, †668 ("pratimam, sc. Sātyaki); VII, 4263 (Makaradhvajah).

Kārshņi ("the son of Kṛshṇa [i.e. Arjuna]") = Abhimanyu: VI, 1822, 1826, 1827, †2674, 2682, 2690, 2729, 2763, 3436, 3437, 4552, 4559, 4595, 4596, 4602 (Mahondrapratimam), 5379, 5380; VII, 558, 559, 569, 573, 1096 (Kṛshṇasamah), 1498, 1637, 1716, 1844, 1894, 1929, 1964 (Kṛshṇārjunasamah), 1988 (slain); XI, 570 (Abhimanyoh), 716 (had fought with [and slain] Bṛhadbala).

Kārshni '(" the son of Kṛshṇa [i.e. Vyūsa]") = Çuka: XII, 12258, 12264.

Kārtasvara, a Daitya (?). § 673b (Bali-Vāsavasamv.): XII, 227a, 8264 (among the ancient rulers of the earth).

Kartavirya ("the son of Krtavirya") = Arjuna, the Haihaya king: I, 444 (°vadhah), 4794 (°samah, sc. Arjuna Pāṇḍava); II, 321 (in the palace of Yama), 649 (became emperor (samrāj) by the energy of his asceticism), 877 (among the kings who met with destruction, having disregarded their superiors); III, 141 (had delivered his people by means of tapas), 492 (°samaḥ, sc. Bhoja), 8273 (°arjuno yathā), 8465 (°sya, sc. lokan), 10134 (Haihayadhipateh), 10142, 10189, 10193, 19197, 10201, 10202 bis, 10889 (°samam yudhe . . . Phālgunam); V, 2377 (sadrçam būhuvīryena Kosya Pāndavam, i.e. Arjuna), 3157 (ishvastre sadrco rajnah Kosya, sc. Arjuna Pāndava); VII, 2429 (is slain by Rāma Jāmadagnya), 3648, 6032 (°samo yudhi, sc. Cura), 8971 (°samo virye, sc. Acvatthaman); VIII, 144 (K°c ca Rumena Bhargavena yatha hatah), 1263 (°eamam virye Karnam), 4397 (°eamau, sc. Karna and Arjuna Pandava), 4743 (°samo yudhi, sc. Arjuna Pandava); XII, 1755, 1757, 1762 (Haihayendrena), 1767 (is slain by Rāma Jāmadagnya), 13879 (°sutā hatāh), 13880; XIII, 865 (hato . . . cakravarti), 5662 (among the kings who abstained from meat during the month of Karttika), 7187 (Sahaerabhujabhrt . . . Mahishmatyam); XIV, 817 (°sya samvadam samudrasya), 818.

Kārtayuga, adj. ("relating to Kṛtayuga"). § 149 (Yayāti):
I, 90, †3600 ("pradhāna, sc. Yayāti).—§ 641 (Rājadh.):
XII, 69, 2681 (dharmān).—§ 717b (Nārāyaṇīya): XII,
341, 13062 ("dharma").

Kartr¹, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4360 (enumeration).

**Kartr** = Civa (1000 names 1).

Kartr' - Vishnu: XIII, 6983 (1000 names), 6990 (do.); 7639.

Kārttika, name of a month. § 277 (Jarāsandhavadhap.):
II, 21, 918 (°sya tu mūsasya . . . prathams 'hani).—§ 574
(Jambūkh.): VI, 2, 57 (paurņamūsyām K°s).—§ 759
(Ānuçūsanik.): XIII, 106, 5161 (māsam); 109, 5383
(dvādaçyām K°s māsi).—§ 766 (do.): XIII, 132, 6162
(māsi). Cf. Kaumuda.

Karttikeya = Skanda, q.v.

[Kärttikeyastava] ("the hymn in praise of Kärttikeya" [i.e. Skanda]). § 508 (cf. Märkandeyas.): At the request of Yudhishthira, Märkandeya enumerated the names of Skanda (q.v.). Blessing to the reader.—§ 509 (do): Märkandeya praised Skanda (q.v.). Blessing to the reader, etc. (III, 232).

Kārttikī, the day of full moon in the month of Kārttika. § 357 (Pushkara): III, 82, 4073, 4079.—§ 360 (Tīrtha-yūtrāp.): III, 82, 5057.—§ 451 (Mārkaṇḍeyas.): III, 182, 12554.—§ 658b (Kṛtaghnop.): XII, 171, 6376, 6385.—§ 787 (Āçramavāsap.): XV, 11, 358; 13, 409; 15, 429. Cf. Kaumudī.

Karunanvita = Sürya (the Sun): III, 157.

Karūsha, pl. (°āh), a people. § 190d (Arjuna): I, 123. 4796 (Arjuna shall subjugato Cedi-Kāçi-Karūshūn).—§ 323b (Alarka): III, 25, †957 (Alarkam . . . Kūçi-Korājam).-§ 561 (Yanasandhip.): V, 62a, †2415 (among the allies of Yudhishthira). - § 573 (Ambopakhyanap.): V, 196n, 7623 (Codi-Kāçi-Kodnām notāram, i.e. Dhrshtaketu). — § 574 (Jambūkh.): VI, 9μ, 348 (Codi-Mateya-K°aḥ). — § 578 (Bhishmavadhap.): VI, 476, 1811 (Codi-Kagi-Kochu).-§ 579 (do.): VI, 540, 2242 ( Cedi-Mateya-K'as tu Bhimasenapurogamah). - § 580 (do.): VI, 56n, 2415 (Codi-Kaçi-Koaih, follow Dhrshtaketu); 595, †2640 (Cedi-Pañcala-Ko-Mateyah). -- § 585 (do.): VI, 97λλ, 4443.-- § 586 (do.): VI, 106ν, 4819 (Cedi - Kāçi - Koānām sahasrāni caturdace, slain by Bhīshma).—§ 587 (do.) · VI, 116 \*, 5446 (do., do.).—§ 589 (Dronabhishekap.): VII, 111, 396 (Vatsya-Gargya-K.ºan, had formerly been vanquished by Krshna). - § 608 (Karnap.): VIII, 54u, 2625 (resisted by Karna); 73, 3662 (had been slain by Bhishma in the great battle). Cf. Kārūsha, pi.

Karūsha¹. § 273 (Rājasūyārambhap.): II, 14, 577 (Danta-vakraḥ? BR. proposes to read Kāºḥ ("the king of the Karūshas")).

Karūsha<sup>2</sup>, an ancient king. § 761 (Ânuçāsanik.): XIII, 116δ, 5666 (among the kings who abstained from meat during the month of Kārttika). Cf. Kārūsha<sup>1</sup>.

Kārūsha<sup>1</sup>, son of Manu Vaivasvata. § 139 (Manu Vaivasvata): I, 75, 3141 (the sixth son of Manu; read Ka<sup>o</sup>?).

Kārūsha<sup>2</sup> ("the king of the Karūshas"). § 291 (Çiçupālavadhap.): II, **45**, 1540 (Bhadrā Vaiçālī was robbed by Çiçupūla for the sake of K.).

Kārūsha, the country of the Karūshas. § 295 (Dyūtap.): II, 52, 1864 (samudrānts?).

Kārūsha, pl. (°aḥ), a poeple — Karūsha, pl. § 580 (Bhīshmavadhap.): VI, 56e, 2410 (in Bhīshma's (!) array).—§ 589 (Droṇābhishekap.): VII, 9, 288 (Cedi-K°aiḥ, encompassed Droṇa).—§ 592 (Saṃçaptakavadhap.): VII, 21θ, 877 (Cedi-K°-Koçalāḥ), (ι), 883 (vanquished by Droṇa).—§ 600 (Ghaṭotkacavadhap.): VII, 156ι, 6779 (Cedi-K°-Koçalāḥ, follow Arjuna and Bhīmasena).—§ 605 (Karṇap.): VIII, 12ββ, 459; 30ξξ, 1231 (Cedi-K°-Matsyānāṃ, encompassed Karṇa).—§ 608 (do.): VIII, 47κ, 2226; 49χ, 2334 (assailed Vasusheṇa); 56μμ, 2693 (Karṇa slew many Cedi-K°ān); 73, 3639; 78β', 3949.

Karūshādhipati ("the king of the Karūshas"). § 264 (Sabhākriyāp.): II, 4\(\theta\), 124 (waited upon Yudhishthira).—

§ 273 (Rājasūyārambhap.): II, 14, 576 (Vakraķ?, had joined Jarāsandha). Çf next.

Kārūshādhipati (do.). § 232 (Svayamvarap.): I, 186, 6996 (present at the svayamvara of Draupadī). Cf. the prec.

Karūshaka, adj. ("belonging to the Karūshas"). § 556 (Sañjayayānap.): V, 22, †669 (Codi-Koaḥ . . . bhūmipālāḥ, had joined Yudhishṭhira). Cf. next.

Kārūshaka, adj. (do.). § 130 (Amçāvat.): I, 67, 2700 (rājānah, among the incarnations of the Krodhavaça gaṇa).—§ 554 (Sainyodyogap.): V, 4γ, 81 (do., among the princes to whom the Pāṇḍavas ought to send messengers).

Karūsharāja ("the king of the Karūshas"). § 556 (Sañjayayānap.): V, 22, †671 ("pramukhāḥ, had honoured

Çiçupāla).

Karvata, pl. (°ab), a people. § 280 (Bhimasena): II, 30, 1098 (°adhipatim, in the east, vanquished by Bhimasena on his digvijaya).

Karya(m) = Qiva (1000 names 1).

Karyatman - Krshna: XII, 1652.

Kaserumat, a Yavana king. § 317b (Kṛshṇa Vāsudeva): III, 12, 491 (Yavanaḥ, had been slain by Kṛshṇa).

Kāshtha. § 269 (Vaiçravanasabhāv.): II, 10, 415 (a follower of Çiva?. in the palace of Kubera).

\*kāshṭhāh¹, pl. ("small divisions of time," personif.).
§ 615μ (Skanda): 1X, 45γ, 2517 (came to the investiture of Skanda).

kāshthāh<sup>2</sup> = Sūrya (the Sun): III, 150.—Do.<sup>2</sup> = Çiva (1000 names <sup>1-2</sup>).

Katakata = Çiva (1000 names 1).

Katankata - Civa (1000 names 1).

Katha, a rshi. § 22 (Pramadvarā): I, 8a, 962.—§ 264 (Sabhākriyāp.): II, 4a, 113.—§ 717c (Uparicara): XII, 337c, 12760 (ādyaḥ, among the sadasyas at the sacrifice of Vasu Uparicara).

Kathaka, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2569.

Kathita = Vishnu (1000 names).

Katirā, a mātr. § 615u (Skanda): IX, 460, 2632.

Kātyāyanī - Durgā (Umā): VI, 798.

Kaubera, adj. ("relating to or belonging to Kubera").
§ 305 (Anudyūtap.): II, 78, 2578 (visarge).—§ 334
(Kairātap.): III, 41, 1705 (astram, obtained by Arjuna).—
§ 552 (Goharaṇap.): V, 64, 2058 (°m, sc. astram).—§ 572
(Rathātirathasankhyānap.): V, 169, 5870 (astragrāmaḥ, sc. Arjuna's).—§ 615u (Skanda): IX, 46ι, 2654 (°yaḥ, sc. mātaraḥ).—§ 615x (Kubera): IX, 47, 2752 (tīrtham), 2755 (kānanottame).—§ 731b (Ashṭāvakra-Diksaṃv.): XIII, 19, 1421 (°a Yaksha-Gandharva-Kinnarāḥ).—§ 746 (Ānuçāsanik.): XIII, 79κ, 3773 (lokaṃ).—§ 789 (Putradarçanap.): XV, 33κ, 903 (do.).

Kauberya, adj. (do.). § 592 (Samçaptakavadhap.): VII, 23ρ, 1041 (sc. dhanuh, among the bows of the Draupadeyas).

Kauçala (III, 2897), v. Kosala.

Kauçala, pl. (°āḥ), (VII, 397), v. Kosala, pl.

Kauçalya, Kauçalya, pl., Kauçalyā, Kauçalyānandavardhana, Kauçalyānandivardhana, Kauçalyāmatr, Kauçalyātmajā, v. Kaus°.

Kaucija, pl. (°dħ), a people. § 574 (Jambūkh.): VI, 9μ, 349 (in Bhāratavarsha).

Kauçika 1 ("descendant of Kuçika") - Viçvāmitra: I, 2936, 6695; III, 8120, 8121 (V°), 8311 (V°), 8313; V, 3722, 3728, 3972 (reme . . . yathā . . . Haimavatyāň ca K°aḥ), 4021, 7354 (°syāgrame); IX, 2295, 2384 (rehisattamara);

XII, 1594 (?), 5352, 5353, 5367, 5410, 7599,  $\dagger\dagger$ 13205 (?); XIII, 1350, 2897 (dvijah), 7116 ( $V^{\circ}$ ).

Kaucika  $^{3}$  (do.) = Ashtaka: V, 4089 ( $A^{\circ}$ ).

Kauçika<sup>2</sup> ("the son of Kuçika") = Gādhi . IX, 2297; XIII, 2897.

Kaucika - Candakauçika: II, 760.

Kauçika = Indra: III, 331, 10312, 10711; XII, 1720 (Gadhir nāma . . . Pākaçāsanah, incarnate as Gādhi); XIII, 829, 877 (Devarājah), 3590, 3600 (read K°a with B.), 6950 (°eya Çacī).

Kauçika, various brahmans, descendants of Kuçika. § 264 (Sabhakriyap.): II, 4a, 107.—§ 277 (Jarasandhavadhap.): II, 21, 807 (°o Manimanc oa, had favoured the country of the Magadhas, = Candakauçika?, = Viçvamitra?). - § 479 (Pativratop.): III, 206, 13652, 13700.—§ 608g (Karnap.): An ascetic K. lived near a village where many rivers met. He made a vow always to speak the truth, and became celebrated as a speaker of truth From fear of robbers, certain persons entered that wood. The robbers came and asked K. by which path the men had gone, and he told them the truth; the robbers finding out the persons slew them all. K. fell into a grievous hell: VIII, 69, 3439, 3446, 3448, 3449, 3451, 3452, 3454,—§ 641 (Rājadh.): XII, 109, 4030 (? Nil. and PCR, take kaucikah in the sense of 'an owl'. but this vorse seems to allude to VIII, 69, although the text is in disorder) .- § 662b (Japakop.): XII, 199, 7201 (Paippaladih sa-Kaucikah).

Kauçika<sup>1</sup>, the sonapati of Jarasandha. § 277 (Jarasandhavadhap.): II, 22, 885 (formerly named Hamsa).

Kaucika (III, 8134), v. Kaucikī.

Kauçika, adj. ("relating to Kuçika or Kauçika"). § 435 (Jaṭāsuravadhap.): III, 157, 11461 (khadgam). — § 593 (Abhimanyuvadhap.): VII, 48, 1920 (mārgaiķ Koādyaiķ).— § 602 (Dronavadhap.): VII, 191, 8793 (sampātam?).— § 615 (Gadāyuddhap.): IX, 57, 3223 (mārgān).— § 745b (Cyavanop.): XIII, 52, 2719 (vamçāt).

Kauçika, pl. (°āħ) (the descendants of Kuçika or Kauçika). § 225 (Vāsishṭha): I, 176, 6739.

Kauçikācārya = Akṛti: II, 1165 (ð; read Kaiç°?).

Kauciki 1, a river. § 134 (Vicvāmitra): I, 71, 2924 (created by Viçvāmitra, who named it Pārā).—§ 249 (Arjunavanavāsap.): 1, 215, 7818 (visited by Arjuna). — § 280 (Bhīmasena): II, 30, 1096 (onilayam rajanam Mahaujasam). § 364 (Tīrthayātrāp.): III, 83, 6065 ( yāh . . . sangams . . . Drehadvatyāḥ). — § 370 (do.): III, 84, 8110, 8121, 8134 (Kalikasangame . . . Koy-Arunayor gatah, C. has Kauçikarunayoh).- § 377 (Dhaumyatirthak.): III, 87, 8309 (there Viçvamitra attained to the state of a brahman).- § 390 (Tīrthayātrāp.): III, 110, 9987 (e: on K. Viçvāmitra practised austerities), 9989.- § 392 (Tirthayatrap.): III, 114, 10095.—§ 459 (Markandeyas.): III, 188a, 12907 (seen by Markandeya in the stomach of Narayana).- § 494 (Angirasa): III, 222, 14231 (among the rivers who are mothers of/fires).—§ 574 (Jambūkh.): VI, Θλ. 326, 337.— § 594 (Mrtyu): VII, 54, 2094.—§ 6800 (Mrtyu-Prajapatisamv.): XII, 259, 9207.—§ 721 (Anuçasanik.): XIII, 3, 190.—§ 733 (do.): XIII, 25a, 1717 (a tīrtha).—§ 751b (Capathavidhi): XIII, 94, †4552 (punyatirtham).—§ 757m (Goloka): XIII, 101a, 4889.—§ 768b(Umā-Mahecvarasamv.): XIII, 146 &, 6764.—§ 775 (Anuçasanik.): XIII, 166a, 7653 (enumeration). Cf. Pārā.

Kauciki' - Durgā (Umā): VI, 800.

Kaukulikā, a mātr. § 615u (Skanda): IX, 460, 2633.

Kaukura, pl. (°dħ), a people = Kukura, pl. § 294 (Dyūtap.):

II, 50, 1804 (Nīpa-Citraka-K°dħ, are living us bondsmen in
the palace of Yudhishṭhira).—§ 295 (do.): II, 51, 1871
(bring tribute to Yudhishṭhira).—§ 793 (Mausalap.): XVI.
5, 134 (Vārshņeyān sa-Bhojāndhaka-K°ān).

Kaukuttaka, pl. (°ah), a people. § 574 (Jambūkh.): VI,

 $9\nu$ , 367 (in the south).

Kaumāra, adj. ("belonging to Kumāra [i.e. Skanda]"). § 358 (Tīrthavātrāp.): III, 82, 4086 (by living on vegetables or fruits at Āgastyam sarah one attains to Kom padam).—§ 497 (Skandotpatti): III, 226, 14351 (mangalāni . . . Koāņi trayodaça).—§ 615u (Skanda): IX, 46, 2655 (oyaḥ, so. mātaraḥ).

Kaumāra, name of a varsha in Çākadvīpa. § 575b (Qākadvīpa): VI, 11β, 426.

Kaumodaki, name of the mace of Kṛshṇa. § 257 (Khāndavadahanap.): I, 225, 8200 (s: capable of slaying every Daitya (Daityāntakaranīm), given to Kṛshṇa by Varuna).— § 596 (Pratijñāp.): VII, 79, 2809.

Kaumuda, name of a month = Kārttika. § 562 (Bhagavadyānap.): V, 83, 2926 (°s mdsi).—§ 746 (Ānuçāsanik.): XII, 66, 3370 (°s çuklapakshs).—§ 761 (do.): XIII, 115, 5656 (°s . . . çuklapakshs), 5660 (°m paksham), 5670 (mdsam).

Kaumudī, the day of full moon in the month of Kaumuda [i.e. Kārttika]. § 766 (Ānuçāsanik.): XIII, 130, 6132.

Kaunakutsya, a rshi. § 22 (Pramadvarā): I, 8a, 962.

Kaunapa ', a serpent. § 63 (Sarpasattra): I, 57, 2147 (of Vāsuki's race).—Do.<sup>2</sup> pl. = Rūkshasa, pl.: I, 6450.

Kaunapāçana, a serpent. § 47 (Sarpanāmak.): I, 35, 1559 (enumeration).

Kaundinya, a muni. § 264 (Sabhākriyāp.): II, 4a, 111 (in the palace of Yudhishthira).

Kaundīvṛsha, pl. (°āḥ), a people. § 580 (Bhīshmavadhap.): VI, 56e, 2410 (in the gāruḍavyāha of Bhishma, only C., P. has Ku°).

Kauńkana, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 9ν, 367 (in the south, only C., B. has Κοή°).—§ 608 (Karnap.): VIII, 73, 3652 (only C., B. has Tanganāḥ).

Kaunteya' ("the son of Kunti") = Arjuna: I, 2275 (Bibhateuh), 5234, 5257 (Ao), 5456, 5468, 5479, 5494, 5741 (Dhanañjayah), 6504, 6527, 6537, 6796, 6953, 7756, 7783, 7786, 7791, 7806, 7808, 7813, 7821, 7849, 7888, 7897, 7901, 7937, 7967, 7975, 7978, 8195; II, 2, 1012, 1018, 1026, 1049; III, 1476, 1477, 1478, 1480, 1486, 1514, 1531, 1568, 1600. 1687, 1693, 1733 (A°), 1774, 1792, 1793, 3088, 8421 (Bibhateuh), 11981, 12064, 12074, 12272, 12292, 12296, 17265, 17268; IV, 8, 39 (Dhananjayah), 1260, 1428, 1441 (Bibhateuh), 1445, 1513, 1523, 1588, 1698 (Hibhateuh . . . Cvetavāhanah), 1808, 1840, 1884, 1922, 1936, 1947, 1993, 1997 (Kiritamali), 2029 (do.), 2039, 2043, 2068 (Kiritamali), 2070, 2258, 2368 (Dhanañjayah); V, 134 (do.), 2216 (Bibhateuh), 2824, 3195 (Dhanañjayah), 4812, 5375, 5502, 5522, 5567, 5875; VI, 518, 812, 857, 892, 915, 938, 989, 1057, 1099, 1119, 1147, 1157, 1176, 1179, 1193, 1197, 1201, 1323, 1352, 1359, 1362, 1424, 1502, 1504, 1514, 1999 (Dhanafijayah), 2002, 2552, 3212 (Çvetavāhanah), 3568, 3740 (Cvetavahanah), 3742, 3744, 4641, 4837, 5431, 5496 (Cvetavahanah), 5512, 5514 (Çvetavahanah), 5618 (only B.); VII, 292 (only C.), 660, 664, 678, 1196, 1989, 2670, 3127 (read Kaunteye with B.), 3161, 3276 (Kirifamali), 3284, 3365, 3409, 3416, 3442, 3445, 3669, 3726, 3729, 3758, 3831, 3902. 3959 (Krehnaedrathih), 5813 (Dhananjayah), 5862, 5867.

Kaunteya—Kaurava. 400

5954, 6068, 6139, 6199, 6200, 6205, 6206, 6231 (Pakaçasanih), 6305, 6392, 7088 (Bibhatsuh), 7759, 7809, 8262, 8275 (A°), 8431 (do.), 8447, 9083 (A°), 9087, 9399, 9520, 9529, 9644; VIII, 1579, 1629, 2164, 2791, 2798, 2824, 2836, 3026, 3029, 3035, 3037, 3282, 3283, 3326, 3331, 3336, 8403 (Çvotavāhanah), 3406, 3408, 3409, 3487, 3701, 4023, 4358, 4739, 4770, 4850, 4985; IX, 142 (Dhanañjayah), 1029 (do.), 3478, 3480; X, 442; XII, 579, 600, 793, 1912, 13155, 13161, 13165, 13234, 13298, 13300; XIV, 591, 1468, 2123, 2140, 2227, 2234, 2255, 2323, 2431, 2453, 2470, 2474, 2484, 2577 (Jishnum); XVI, 227 (A°); XVII, 4.

Kaunteya <sup>2</sup> (do.) = Bhimasena: I, 2242, 5021, 5061 (Bhimasenah), 7406; II, 921, 922, 1067, 1084, 1089, 1090, 1103; III, 543 (Bhimasenah), 545, 2051, 10841 (Vrkodara), 10842, 11189, 11257, 11301, 11325, 11360, 11362, 11422, 11424, 11624, 11731, 17280; IV, †236, 518, 528, 602, 631, 632, 633, 640, 720, 746; V, 2022, 2485 (Bhimasenam), 2974, 4746, 5473; VI, 2304, 2799, 3305 (Bhimasenam), 3429, 4343 5708 (Bhimasenam); VII, 940, 3525 (Bhimasenam), 5140, 5155, 5180 (Bhimasenam), 5210, 5213, 5214, 5228, 5244 (Bhimasenam), 5385, 5592, 5601, 5635, 5637, 5759, 5773, 5791, 8046, 8054, 9187, 9271, 9272, 9274; VIII, 2488, 3855, 3944, 4091; IX, 150, 583, 1439 (Bhimasenamh), 1914, 1943, 3213, 3218; X, 601 (Bhimasenamh), 658, 662; XI, 336; XII, 1377 (Bhimamh), 1475 (Bhimasenamh); XIV, 2102 (Bhimasenamh), 2525.

Kaunteya ' (do.) - Karna: V, 4736, 4753, 4918; VI, 5826, 5840; XVIII, 23 (K°), 140 (Rādheyaḥ).

Kaunteya (do.) - Yudhishthira: I, 5284, 5820 (Yo), 5849, 6045 (Y°), 7226, 7245, 7249, 7271, 7553, 7568; II, 501, 1211, 1301, 1356, 1429, 1632, 1689, 1720, 1739, 1740, 1764, 1802, 1930, 2141, 2167, 2389, 2581, 2621 (Dharmaputro Yudhishthirah); 111, 128, 211, 677, 750, 801, 815, 817, 843, 874, 899, †919 (Y°), 968 (Y°), 972, 1225, 1328, 1349, 1352, †1363, 1378, 1399, 1445, 1913 (Dharmarājam), 2088, 2130, 2773, 3030, 3081, 8318, 8338, 8340, 8383, 8405, 8411, 8438, 8444, 8458, 8498, 8540, 8630, 8662, 8686, 9968, 9981, 9983, 9986, 10098, 10113, 10123, †10247, 10309, 10311, 10422, 10469, 10516, 10534, 10549, 10588, †10601, †10691, 10698, 10699, 10772, 10793, 10820, 10823, 10829, 10831, 10862, 10863, 10994, 11444, 11445, 11524, 11553, 11739 (Ajālacatruh), 11930, 11946, 12435 (Yo), 12444, 12630, 12763, 12796, 13002, 13009 (Y°), 13041, 13213 (Y°), 14694, 14838 (Y°), 15354 (Y°), 15356, 15488, 17235 (Y°), 17316, 17327, 17431, 17434; IV, 57, 150, 642, 2225, 2348; V, 48, 53, 126, 1972, 2214 (Y°), 2288 (Y°), 2484 (Y°), 2955, 5240, 5415, 5416, 5547, 7581, 7622 (Y°); VI, 696, 1574, 1588, 1616, 3698, 3798, 4654, 5189 (Y°); VII, 317 (rājānam; PCR. wrongly = Bhīmasena), 2923, 2932, 2936, 2946, 3529 (Ajataçatrum), 3983 (only B., C. has Kaikeyena), 4174 (Ajātaçatruķ), 4331, 6484, 6963, 7273, 8317, 9231; VIII, 2356, 2976 (Dharmarajam Yudhishthiram), 2986. 3187, 3207 (Y°), 3308, 5031; IX, 557 (Ajātaçatrum Yudhishthiram), 844, 851, 1012, 1188, 1718 (Ajātaçatruķ), 1759, 1783; X, 551; XI, 230; XII, 384 (Dharmaraje Yudhiehthire), 452, 476, 606, 620, 627, 651 (Pandarah), 663, 698 (Ajātaçatrum), 703, 732. (Y°), 832, 1150, 1158, 1207, 1213, 1225, 1228, 1360, 1409, 1419, 1715, 1729, 1753, 2455, 2458, 2460, 2471 (Y°), 2478 (do.), 2480, 2482, 2745, 2857, 3127, 3193, 3229, 3339, 4621, 4714, 4815, 4891, 5420, 5908, 6332, 7558, 9465, 9854, 10085, 10205, 11052, 11070, 11092, 11138, 11172, 11196, 11197, 11203, 12856, 13179; XIII, 17, 979, 1306, 1313, 1862, 1874, 2043, 2254, 2552, 3014, 3056, 3312, 3314, 3364, 3381, 3392, 4620, 4908 (Y°), 5117, 5139, 5151, 5175, †5203, 5681, 6219, 6280, 6923, 6927 (Y°), 7455, 7703, 7713, 7731 (Y°); XIV, 7, 17, 61, 321, 329, 2085, 2560 (Dharmajah), 2562, 2570, 2614, 2638; XV, 55, 122, 134, 165, 178, 217, 220, 261, 762; XVII; 57 (Y°); XVIII, 51, 128.

Kaunteya, pl. (°āḥ) and dual (°au) ("the sons of Kuntī"):

I, 185, 2250, 5066, 5647, 5688, 5770, 6410, 6517, 7369
[7411 (ekaikaḥ . . . Kaunteyaḥ)], 7419, 7424, 7461, 7465,
7544, 7552; II, 1362, 2646; III, 19, 8437, 11066, 11552,
14933; IV, 1131, 1612; V, 51, 195, 569, 597, 4152, 4268,
4678; VI, 535, 2931, 5298 (°au, i.e. Arjuna and Bhīmasena),
5301 (do.); VII, 292 (only B., C. has Kaunteyāt), 6854,
7673; VIII, 38 (°ṛājaputrāḥ), 311, 343, 1338, 1349, 2850;
XI, 374.

Kaurava, adj. ("belonging to Kuru or to the Kurus (Kauravas)"): I, 5457 ("im camūm); III, 1421 ("am paksham, i.e. the party of Duryodhana); V, 4992 (vamçam), 5020 (vamçam), 5072 (kulasya); VI, 1558 (sainyam, i.e. the army of Duryodhana), 2480 ("im senām, do.), 2488 (sainyam, do.); VII, 5677 (sainyam Sindhu-Sauvira-K"am, do.), 7147 ("im senām, do.), 7350 (sainyam, do.), 7728 ("im senām, do.); VIII, 914 ("i senā, do.), 2562 ("i senā, do.), 2694 (sainyam, do.), 3641 (balam, do.), 3845 ("i senā, do.); IX, 521 ("im senām, do.), 525 ("i ... camūh, do.), 537 ("i ... prtanā, do.), 1009 (sainyam, do.), 1764 (vamçe).

Kaurava, pl. (°āḥ) (the descendants of Kuru or name of a people (= Kuru, pl.); very often it designs only the sons of Dhrtarashtra and their adherents, in opposition to the sons of Pandu and their adherents): I, 116, 299, 499, 561 (muninā Koānām yaçobhrtā, i.e. Vyūsa), 584 (oāyodhanam), 1664 (°vamçajah), 3126, 4378, 4449 (°ānām yacobhrtā . . . Panduna), 4466, 4958, 5034, 5097, 5099, 5212 (the sons of Dhrtarashtra and the sous of Pandu), 5214 (do.), 5239 (do.), 5452, 5453, 5457, 5458, 5465, 5524 (°samsadi), 5712, 5790, 5860, †7084 (Ougrain, i.e. the sons of Pandu), †7337 (Orajaputrāh, = do.), †7341 (°vamçavardhanāh = do.), 7531, 7535, 7537, 7556, 7776 (°āṇām yaçaskaram, i.e. Arjuna), 7961; II, 2022, 2062 (°anam kulakaram jyoshtham Pandavam acyutam, i.e. Yudhishthira), †2117 (samsadi Koanam), 2211, 2212, †2213, 2255, 2269, 2292, 2293 (°arņavamagnām mām, sc. Draupadi), 2306, 2350, 2351, 2352, †2368, †2379 (°anām guruh, i.e. Drona?), 2538, 2653, 2666; 111, †220, †252, †255, 311, 598, †962, 1423 (°sainyasya), 8513 (i.e. the. Pandavas), 13006 (°arshabhāh, i.e. the Pandavas), 14880, 14887, 14889, 14935, 14952, 14954, 14956, 14961, 15011, 15027, 15318 (°sarva°), 15338; IV, 206 (°vāhinīm), 867, 977, 981, 992, 999, 1297, 1428, 1528, 1626 (canam raja, i.e. Duryodhana), 1630, 1708, 1998, 2234; V, †39, 128, 602, †701, †765, 825, 827, 843, 948 (°anam raja, i.e. Yudhishthira), †1332 (medhibhutah Koanam tvam, sc. Dhrtarashtra), †1383, 1806, †1835, †1847 (°anam pravire, i.e. Bhīshma), 2284, †2411 (samsadi Koāņām), †2505, 2525, †2577, 2623, 2670, 2711, 3273, 3331, 4181, 4281, 4443, 4851, 4953, 4966 (omukhyayoh, i.e. Bhishma and Dhrtarashtra), 5081, 5230, 5269 (the army of Duryodhana consisting of eleven akshauhinīs), 5376, 5717 (oāņām saināpatyam prāpya Gängeyah, i.e. Bhishma), 5938 (Citrangadam Koanam adhipatye 'bhyashecayam, sc. Bhīshma); VI, 4, 26, 28, 126, 635, 1556, 1568, 1584, 1599, 1610, 1613, 2067, 2139 / (oantkam), 2143 (oanam pitamahah, i.e. Bhishma), 2179, 2432, 2577, 2593, 2620 (canam adhipah, i.e. Duryodhana), 2883, 2890, 3290, 3299, 3313, 3850, 3921, 3942, 3950, 3951, 4206,

4225, 4319, 4326, 4430 (°āṇām rājā, i.e. Duryodhana), 4727, 5310, 5330, 5710 (°anam pitamahah, i.e. Bhīshma); VII, 23, 50 (Bhīshme Koanam upāgraye), 118, 124, 210, 416, 436, 928, 1330, 2000, 2645, 2654, 3078, 3082, 3085, 3735, 3737 (°endrānām), 4133, 4173, 4192, 4202, 4481, 4729, 4730 (°rainyarya), 4734, 4738, 4988, 5259, 5461, 5657, 5856, 5862, 6021, 6104 (°croshthah), 6160, 6477, 6481, 6606, 6659, 6986, 7180, 7274, 7296, 7325 (°anām anīkinīm), 7350, 7352, 7655, 7747 (°samkrande), 7755, 7773, 8358, 8541, 8841, 8900, 8958. 9053 (only in B), 9054, 9170, 9188, 9204, 9234, 9273 (onandanah), 9392 (only in B., C. has Pauravaih), 9492, 9495; VIII. 244 (Yādava-Koān), 342, 345, 349, 411, 412, 1077, 1139, 1244, 1255, 1712, 1714, 1947, 2518, 2650, 2685, 2696, 2780, 2903, 3014, 3034, 3079, 3107, †3342, †3348 (samāgame Srnjaya-Koanam), †3352, †3360, †3510, 3637, 3640, 3660, 3749, 3792, 3798, †3846, †3859, †4070, 4121, 4259, 4607, 4893, 4956; 1X, 182, 288, 378, 548, 932, 1060, †1076, 1687 (Pāṇḍu-K°sammardāt), 1700 (°āṇām mahārathān, i.e. Açvatthāman, Krpa, and Krtavarman), 3504, 3626 (oanam maharathah, i.e. Açvatthāman, Krpa, and Krtavarman); X, 714; XI, 230, 234 (avigrahe Koāṇāṃ), 821 (vaiçasaṃ . . . Koāntakaraṃ); XII, 1495, 1575 (Bhīshme Koanam dhurandhare), 1816, 1875 (°āṇāṃ dhurandhare, i.e. Bhīshma), 1928 (Bhīshme K°āṇāṃ dhurandhare); X111, 6275 (°anam dhurandhara, sc. Yudhishthira), 7689. (Bhīshme Koanam dhurandhare), 7781; XIV, 1548, 1550, 1780 (°endranam), 2203 (°anam maharatham, i.e. Arjuna), 2336 (°anam dhurandhare, i.e. Arjuna), 2590 (do.); XV, 76, 77 (°ānām ādhipatye), †431 (striyah K°-Pāndavānām . . . K°rājavamcyāh), †439, 872, 1007 (°yoshitah).

Kaurava 1 = Arjuna : I, 5409, 6535 ; III, 1709 ; VII,

Kaurava<sup>2</sup> = Babhruvāhana: XIV, 2386.

Kaurava 3 = Bhīmasena: III, 11169 (Somavamçīyah), 15782; VII, 5660 (only C., B. has Pāṇḍavaḥ).

Kaurava = Bhishma: I, 4120, 4121; II, 1373; III, 8046; V, 5485 (Gangeyah), 5728, 5823, 5849, 5972, 7139, 7261; V1, 2495, 3799, 3808, 4933, 5843; VII, 39; XII, 1581, 1949, 1990, 8478, 11178; XIII, 196, 3313, 7741, 7770.

Kaurava = Bhūri: VII, 7361 (Bho), 7399, 7403.

Kaurava = Bhūricravas: VI, 2814; VII, 5896, 5947, 5953,

Kaurava = Çatānīka : I, 8044 (rājarsheh).

Kaurava = Çantanu: XIII, 2443.

Kaurava = Dhṛtarāshṭra: I, 2744, 7371 (Dho); II, 1971; III, 454, 600, 14823; V, 112, 4122; VI, 2926; VII, 7; VIII, 80; IX, 235, 3574; XI, 347; XII, 1447 (Dh<sup>o</sup>); XV, 61, 89, 122, 365, 373, 385, 734, 801 (osya vadhūnām), 969, 1079 (rajarsheh).

Kaurava 10 = Duhçüsana : VI, 5714; VII, 4877, 4938; VIII, 901.

**Kaurava** 11 = Durmukha: V, 2503 ( $D^{\circ}$ ); VII, 4036.

Kaurava 12 = Duryodhana: I, 5416, 5732, 7451; III, 14878 (raja), 15125, 15180, 15223 ( $D^{\circ}$ ), 15274, 15308, 15338, 15517; IV, 1617; V, †1835, 2832, 3037 (rājā), 3245 (?), 3248, 3510, 4678, 5228, 5311, 5632, 5671, 5860, 7189, 7198, 7400, 7488, 7621  $(r\bar{u}j\bar{a})$ ; V1, 1570, 1585, 1586, 2932, 4117, 4195, 4204, 4241; VII, 1587, 3485, 6535, 6983, 7120, 7123, 7144, 7151, 7445, .451, 8432, 8928, 8995; VIII, 1387; IX, 2, 340, 812(?), 1277, 1699, 1740, 3062, 3100, †3242, †3244, 3265 (rājā Dhārtarāshtrah), 3336, 3663.

Kaurava 13 = Janamejaya: I, 4081, 5076; II, 513; III, 14865; XIV, 2514; XV, 12.

**Kaurava**  $^{14}$  = Pāṇḍu: I, 4445 ( $r\bar{u}j\bar{u}$ ), 4787 (do.), 4943, †7191.

**Kaurava**  $^{15}$  = Somadatta: I, 5707 ( $S^{\circ}$ ); VII, 6740, 6744, 6926, 7249.

**Kaurava** 16 = Suhotra : III, 13251.

Kaurava 17 = Vicitravīrya : I, 4125 (rājā).

**Kaurava** 18 = Vidura: V, 3046.

Kaurava 19 = Yudhishthira: I, 7581 (osya nivecanam): III. 600, 631, 655, 667, 892, 972 (Kaunteya), 2633, 13491, 13600; 1V, 1364 (Dharmarājasya); V, 7602; VII, 4316; XI, 2 (rājā Dharmaputrah), 247 (do.); XII, 1496 (rājā); XIV, 2092, 2532; XV, 292 (rājā Kuntīputrah), 734 (rājā); XVII, 2 (rājā); XVIII, 102.

**Kaurava** 20 = Yuyutsu : XI, 780 (Y°).

Kauravacārdūla = Janamejaya: III, 1524.

Kauravācāryamukhya = Drona: f, 6379 (Bhāradvājasya).

Kauravaçreshtha = Arjuna: XIV, 2252.

Kauravaçreshtha 2 = Bhīmasena : III, 12412.

Kauravacreshtha = Creminat: V, 5919 (so C., but read with B. Kotha, i.e. Duryodhana).

Kauravaçreshtha ' = Dhṛtarāshtra: VI, 481.

Kauravacreshtha = Duryodhana: III, 15286; V, 5919 (only B., C. has by error  $K^{\circ}$  than = Creminat); VII, 7442.

Kauravacreshtha = Yudhishthira: III, 615, 716, 1963 (Dharmarajo Yudhishthirah), 13546.

Kauravadāyāda = Bhūricravas: VI, 3253; VIII, 106 (Bho).

Kauravādhama = Bāhlīka : VII, 7225 ( $B^{\circ}$ ).

Kauravādhama<sup>2</sup> = Bhīshma: II, 1447.

Kauravāgrya = Bhīshma: XIII, 7710.

Kauravagrya = Yudhishthira: X, †573.

Kauravanandana = Arjuna: I, 6747; VI, 5791; XIV. 2173, 2246.

Kauravanandana<sup>2</sup> = Bhīmasena: III, 11270.

Kauravanandana' = Bhīshma: XII, 1964.

Kauravanandana = Dhrtarāshtra: XII, 4614; XV, 531 (rājā), 785, 962 (Dh°).

Kauravanandana = Duryodhana: V, 7290, 7554; IX, 1804.

Kauravanandana = Janamejaya: III, 8407.

Kauravanandana = Pāṇḍu: 1, 4424 ( $P^{\circ}$ ), 4628 ( $rāj\bar{a}$ ).

Kauravanandana = Yudhishthira: II, 501; III, 8543; V, 555; XII, 3343, 4349; XIII, 2402, 5689, 5699, 6910 XVI, 1 (Y°).

**Kauravanandana**, pl.  $(\hat{a}h)$  = the sons of Pāṇḍu: II, 2021 (Pāṇḍavāḥ), III, 10869; IV, 1613.

Kauravanātha = Yudhishthira: XIII, 7773 (?).

Kauravarāja = Dhrtarāshtra (?): XV, †431 (striyah . . .  $K^{\circ}$ vamçyāh).

Kauravarājapatnī = Draupadī: I, †7211.

Kauravarājaputra = Arjuna: VIII, †4049.

Kauravarshabha' = Arjuna: III, 1937.

Kauravarshabha² = Pāṇḍu: I, 4440.

Kauravarshabha' = Yudhishthira: XIV, 2567.

Kauravasattama 1 = Arjuna: VI, †2615.

Kauravasattama - Yudhishthira: VI, †2661 (Dharmarajñā).

Kauravātmaja = Duryodhana: IV, 2246.

Kauravavamçabhrt = Dhrtarāshtra: XV, 640.

Kauravavamçavardhana = Yudhishthira: IV, †215.

Kauravendra = Bāhlīka: VIII, 180 ( $B^{\circ}$ ).

Kauravendra = Dhrtarashtra: V, †968; VI, 423; VII, †252, †8139; VIII, †4557; XV, 22, 141, †440, †558, 576.

Kauravendra = Duryodhana: V, †5934, †7233, †7515; VI, 5208 (?), †5799 (Duryodhanah), †5813; IX, 3145 (Suyodhane), 3311, 3394; XIV, 1785, 1806 (Suyodhane).

Kauravendra = Janamejaya: XVIII, 110 (according to C.). Kauravendra = Yudhishthira: III, †12651; VI, 3801; VII, 7025; XII, 11512; XIII, †4588, †7359; XVIII, 110 (according to B.,  $Y^{\circ}m$ ).

Kauraveya, pl. = Kaurava, pl.: I, 5217, 5689, 5690; II. 2349, †2366; III, 313, †14744 (i.e. the Pandavas); IV, 1136 (do.); V, 126, 601, †1873, 3095, 5407; VI, 2429, 2659, 3956; VII, 3084, 3573, 3835, 5214, †7203, †8176, 8547, 8692; VIII, 48, 2098, 2468; IX, 1190, 1515.

Kauraveya 1 = Arjuna: VII, 5962.

**Kauraveva**<sup>2</sup> = Bhūricravas: VII, 5892, 6006, 6026 ( $Bh^{\circ}$ ), Kauraveya = Duryodhana: III, 15034, 15194; V, 5268;

VII, 7034; IX, 1303, 1764.

Kauraveya = Somadatta: VII, 6739.

Kauraveya, adj. (= Kaurava, adj.): VII, 4857 (sainyam, i.e. the army of Duryodhana), 7029 (sarvasainyāni = do.).

Kauravī ("daughter of Kauravya") = Ulūpī: XV, 437.

Kauravya, a serpent. § 47 (Sarpanāmak.): 1, 35, 1558 (enumeration).- § 66 (Sarpasattra): 1, 57, 2153 (°kulajān nagan), 2155 (okulajah, enumeration of the scrpents of K.'s race who fell into the fire).- § 248 (Arjunavanavāsap.): I, 214, 7789 (°sya nagasya bhavane), 7793 (Airavatakule jatah Koo nama pannagah, father of Ulupi), 7809 (osya nireçanat). -§ 564 (Mataliyop.): V, 1037, 3631 (enumeration), 3635 (°syāryakasya). — § 785 (Anugītāp.): XIV, 88, 2604 (°syātmajā, i.e. Ulūpī).

Kauravya, pl. (°āḥ) = Kaurava, pl.: I, 94 (i.e. Dhṛtarāshṭra, Pandu, and Vidura), 4914, 5464, 5892 (i.e. the sons of Pāṇḍu); II, 1435; III, 2 (i.e. the Pāṇḍavas); 345, 348, 14705 (i.e. the Pandavas), 14901, 14903, 15369 (i.e. the Påndavas); IV, 93 (do.); V, 5348; VI, 362 (so C., but B. has Kauravya = Dhrtarashtra), 1569, 1628 (sutams tava, i.e. Dhrtarūshtra's), 5155 (i.e. the brothers of Duryodhana); VII, 933, 1237, 1549, 5866, 8245, 9110; VIII, 1170, 3012, 3147; XI, 377; XIV, 1794.

Kauravya = Arjuna: I, 6503, 6531; V, 130 (Kuntīputro Dhananjayah); VII, 6321; VIII, 2904; XIV, 391, 398, 2258, 2408; XVI, 139, 205, 244 (Dhanañjayah).

Kauravya 2 = Bhimasena: IV, 718; XIV, 2521; XV, 59. Kauravya 3 = Bhishma: I, 4094, 5176, 5187; II, 1478; III, 8249, 8251; V, †692 (Bh°), 7067, 7093, 7097, 7256, 7264, 7293, 7366; VI, 2562, 4847, 5318(?), 5339; VII, 38: XII, 806, 6028, 12045; XIII, 5148, 7721 (Pitamaham), 7769; XIV, 1780 (Bh°).

Kauravya = Bhūricravas: VII, 5880, 6355.

Kauravya 5 = Brhadbala: VI, 623 (read Kausalyah with B.).

**Kauravya** = Çāntanu : I, 4126 (ǰ), 4148 (ǰ).

**Kauravya**<sup>7</sup> = Dhrtarashtra: I, 4446 ( $Dh^{\circ}$ ), 5634 ( $Dh^{\circ}$ ), 5636 (Dho), 5649, 5740 (Dho); II, 1882; III, †224, 339, 851; V, 644, 2459, 2965 (Dho), 3392, 3394, 3396; VI, 321, 362 (only B., C. has Kauravyāh), 417, 425, 427, 433, 442, 451, 472, 474, 490, 5062; VII, 5, 6, 5006, 5050, 5238, 5248, 5428, 5559, 7834, 8791; VIII, 20, 2362; IX, 70, 779 (so B., C. has Kauravyo = Çalya), 1243; X, 36, 363; XI, 339; XV, 34 (Dh°), 347, 426 (rājā), 737 (do.), 1004.

Kauravya = Duḥçāsana: III, 15105 (°au, i.e. Duḥçāsana and Duryodhana); VII, 1685; VIII, 913.

Kauravya = Duryodhana: II, 1721; III, 14867, 14932, 15105 (°au, i.e. Duryodhana and Duhçāsana), 15112; IV, 867 (rājūnam Dhrtarūshtrajam), 882, 946; V, 591, 592, 595, 603 (?), 2469, 5222, 5260, 5679 (Dhartarashtram Suyodhanam), 5680, 5998, 7181, 7243, 7355, 7357, 7557 (raja Duryodhanah), 7616; VI, 3467 (D°), 5318 (?); VII, 3441, 3860, 6084, 6550, 6559, 6979, 7121 (pārthivaķ), 7126, 8430, 8992, 9008; VIII, 1360; IX, 1275, 1403 (D°), 1841, 1951 (D°), 3216; X, 506; XII, 119 (D°); XIV, 1495 (Dhrtarāshtrajah).

Kauravya 10 = Janamejaya: I, 2675, 2697, 4636, 4875, 5842, 8429; II, 840; III, 12315, 12557, 14872; IV, 511; VIII, 4; IX, 2201, 2382, 2627, 2639; XIII, 7723, 7759; XIV, 1731, 1903, 2072, 2199, 2231, 2383, 2450, 2484 (read Kauravya with B.); XV, 302, 634; XVII, 27, 29; XVIII, 81, 157.

Kauravya 11 = Jayatsena 4: IX, 1412.

**Kauravva** 12 = Pāndu: I, 4578, 4782 ( $P^{\circ}$ ): V, 5006.

Kauravya 13 = Sahadeva : II, 1106, 1158.

**Kauravya**<sup>14</sup> = Somadatta : I, 6994 ( $S^{\circ}$ ); II, 1267 ( $S^{\circ}$ ).

Kauravya 15 = Suhotra: 111, 13251, ††13255.

Kauravya 16 = Vicitravirya: I, 4143.

Kauravya " = Yudhishthira: I, 5871 (Y°); II, 283, 1298, 1338(?); III, 606, 610, 629, 630, 650, 665, 687, 704, 712, 727, 1320, 1993, 2220, 8311, 8318, 8393, 8595, 8616, 13600, 14241, 14485, 15622 (rājā Kuntīputro Yudhishthirah); IV, 491, 587 (Ajātaçatrum), 1368 (Y°), 2230, 2289 (Y°); VI, 13, 3794 (Y°), 3835 (Y°), 5756; VII, 815, 4276; XII, 498, 651, 2009, 2163, 2472, 2650, 2700, 4416, 4441, 5425, 5892, 5897, 5942, 6102, 9552, 10109, 10153, 10161, 10204, 12197, 12199; XIII, 2140, 2247, 2346, 2371, 2375, 3017, 3051, 3429, 3887, 4219, 4329, 6931, 7715, 7737; XIV, 113, 359, 1528 (Dharmarāje Yudhishthire), 2103; XV, 46, 236, 244, 769 (Y°), 1002; XVII, 19 (rājā K°o Dharmaputro Yudhishthirah); XVIII, 61 (rājā), 86 (do).

**Kauravya** 18 = Yuyutsu: VII, 2951 ( $Y^{\circ}$ ); XIV, 1805 ( $Y^{\circ}$ ), 1894 (Yuyutsum Dhrtarashtrajam).

Kauravyadāyāda = Pāṇḍu: I, 4918 (Po).

Kauravyaduhitr ("the daughter of Kauravya [the serpent]") = Ulupi: XIV, 2425 (? PCR. translates "the daughter(-in-law) of Kuru's house "= Citrangada).

Kauravyakulanandinī (do.) = Ulūpī: X1V, 2402 (PCR. translates "the daughter-in-law of Kuru's race").

Kauravyamukhya = Bhūricravas: VII, 5875.

Kauravyapatni = Kunti: V, 4914 (Varshneyi).

Kausalya (C. 'Kauç') ("the king of the Kosalus") = Brhadbala: V, 5765 (Bo); VI, 623 (Bo, only in B., C. has by error Kauravyah), 3534  $(B^{\circ})$ , 3855  $(B^{\circ})$ , 5325  $(B^{\circ})$ , 5408; VII, 1964 (has been slain by Abhimanyu), 2575 (all. to his encounter with Abhimanyu); XI, 790 (his corpse is burnt).

Kausalya<sup>2</sup> (C. Kauç<sup>o</sup>) (do.) = Bṛhadratha: V, 7612 (Brhadrathan; read Brhadbalan?).

Kausalya  $^{3}$  (C. Kauç°) (do.) = Vasumanas: XII, 2537 ( $V^{\circ}$ ), 2541, 2595.

Kausalya (C. Kauço) (do.) = Kshomadarçin: XII, 3059, 3066, 3123, 3124, 3858, 3874, 3876, 3887, 3922, 3951, 3955.

Kausalya, pl. (C. Kauç°) (°āḥ), a people = Kosala, pl. § 608 (Karnap.): VIII, 47k, 2226.

Kausalyā (C. Kauço), wife of Pūru. § 156 (Pūruvamç.): I, 95, ††3764 (mother of Janamejaya 6).

Kausalyā<sup>2</sup> (C. Kauç<sup>o</sup>) - Ambikā: I, 4266, 4267, 4269, 4275, 4286.

Kausalyā (C. Kauço) = Ambālikā: I, 4471, 4472, 4614, 4912, 4955, 4974.

Kausalyā (C. Kauço), wife of Daçaratha and mother of Rāma. § 525 (Rāmopākhyānap.): III, 274, 15879 (Rāmasya mātā).—§ 527 (do.): III, 277, 15962, 15980.

Kausalyā (C. Kauço), wife of Janaka. § 624 (Rājadh.): XII, 18, 546.

Kausalyāmātr (C. Kauç°) (do.) - Rāma Dāçarathi: III, 16302, 16572.

Kausalyānandavardhana (C. Kauç<sup>o</sup>) ("the son of Kausalyā" [i.e. Ambālikā]) = Pāndu: I, 4466.

Kausalyānandivardhana (C. Kauç°) ("the son of Kausalyā") = Rāma Dāçarathi: III, 15957.

Kausalyātmajā (C. Kauço), dual (o) = Ambikā and Ambālikā: I, 3804.

Kaushika = Mahāpurusha (Mahāpurushastava).

Kaustubha, the jewel of Kṛshṇa (Vishṇu). § 28 (Amṛtamanthana): I, 18, 1147 (maṇir divyaḥ, emerged when the gods churned the milky ocean).—§ 521 (Draupadīharaṇap.): III, 263, 15533 (°bhūshana, sc. Kṛshṇa).—§ 562 (Bhagavadyānap.): V, 94, 3343 (maṇim, worn by Kṛshṇa).—§ 564 (Mātalīyop.): V, 102, 3613 (maṇiratnam, arose at the churning of the [milky] ocean).—§ 608 (Karṇap.): VIII, 46, 2181 (atyartham bhrājate Kṛshṇe K°s tu manis tataḥ); 76, †3855 (urasi—sc. Kṛshṇa's—K°ñ ca jājvalyamānam).—§ 637 (Rūjadh.): XII, 45e, 1546 (°enorasisthena maninābhirājitam, sc. Kṛshṇa). Cf. Kirīta-Kaustubhadhara.

Kautsa, a brahman. § 59 (Sarpasattra): I, 53, 2046 (= Jaimini?, among the priests at the snake-sacrifice of Janamejaya).—§ 767 (Anuçāsanik.): XIII, 137, 6270 (Bhagiratha attained to heaven by giving his daughter Hamsī to K.).

Kavacin, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): 1, 67, 2738.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4550.— § 608 (Karṇap.): VIII, 51 δδ, 2446 (attacked Bhīmasena); 84ξ¹, 4262 (do., is slain by Bhīmasena).

Kavasha, a rshi. § 665 (Mokshadh.): XII, 208η, 7596 (one of the rshis of the west).

Kāverakā, a river in Çākadvīpa. § 575b (Çākadvīpa): VI, 11<sub>7</sub>, 432.

Kāverī, a river. § 268 (Varuṇasabhāv.): II, 9, 372 (among the rivers present in the palace of Varuṇa).—§ 370 (Tīrthayūtrāp.): III, 85, 8164 (a tīrtha).—§ 459 (Mārkāṇḍeyas.): III, 188a, 12910 (among the rivers seen by Mārkāṇḍeya in the stomach of Nārāyaṇa).—§ 494 (Āṅgirasa): III, 222, 14232 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9λ, 328 (in Bhāratavarsha).—§ 775 (Ānuçāsanik.): XIII, 166a, 7646, 7648.

Kavi', a rshi. § 121 (Amçāvat.): I, 66, 2606 (son of Bhrgu and father of Uçanas (Çukra), cf. Nil. ad. I, 3204).— § 747b (Suvarnotpatti): XIII, 85, 4123 (sprang together with Bhrgu and Angiras from the sacrificial fire (viz. from the extinguished coals) into which the seed of Brahmán had fallen), 4142 (was adopted by Brahmán), 4149 (had eight sons named Vāruṇāḥ), 4151 (°sutāḥ), 4152, 4153 (adopted by Çiva in the shape of Varuṇā.).— § 751b (Çapathavidhi): XIII, 94a, †4550, (4578).

Kavi = Cukra (Uçanas): I, 3196 (?).

Kavi<sup>3</sup>, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4361 (enumeration).

Kavi 4, a son of Kavi 1. § 7476 (Suvarnotpatti): XIII, 854, 4150 (first son of Kavi).

Kavi '= Vishņu (1000 names).

Kavi - Agni: XIII, 7220 (cursed by Angiras).

Kaviputra ("the son of Kavi") = Çukra (Uçanas): I, 3204.

Kavisuta (do.) = Cukra (Uçanas): I, 2606 (grahah).

Kāvya<sup>1</sup>, a son of Kavi<sup>1</sup>. § 747b (Suvarnotpatti): XIII, 85i, 4150 (second son of Kavi<sup>1</sup> = Çukra?). — Do.<sup>2</sup> = Çukra, q.v.

Kāyaçodhana, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6012.

Kāyavya, name of a robber. § 643b (Kāyavyacarita): XII, 135, 4854 (Naishādih), (4864), 4874, 4875, 4876 (°oaritam).

[Kāyavya-carita(m)] ("the history of Kāyavya"): § 643b (Āpaddh.): There was a robber Kāyavya, born of a Kshatriya father and a Nishāda mother. K. was a practiser of kshatriya duties, conversant with the scriptures, free from cruelty, devoted to the brahmans, etc. Morning and evening he went decr-hunting; he was well conversant with all the practices of the Nishādas, and of all animals living in the forest, etc. Alone he could vanquish many hundreds of soldiers. He worshipped his old, blind, and deaf parents in the forest every day, etc. One day many thousands of robbers made him their leader, promising not to slay women, brahmans, etc. By abstaining from sin they obtained great prosperity. Kayavya, though a robber, still succeeded in winning felicity in heaven \* (XII, 135).

Keçarin 1, name of a monkey, v. Kesarin.

Keçarin<sup>2</sup>, a mountain in Çākadvīpa. § 575b (Çākadvīpa): VI, 11, 424 (only C., B. has *Kosarah*, q.v.).

Keçava = Kṛshṇa (Vishṇu), q.v.

Keçavāgraja ("the elder brother of Keçava" [i.e. Kṛshṇa]) = Balarāma: IX, 2062, 3135.

Keçavanandana ("the son of Keçava" [i.e. Kṛshṇa]) = Pradyumna: 111, 723, 754.

Keçavapürvaja ("the elder brother of Keçava" [i.e. Kṛshṇa]) = Balarama: 1X, 1965, 2978.

Keçayantrī, a mātr. § 615u (Skanda): IX, 460, 2635.

Keçihan, Keçihantr - Krshna (Vishnu), q.v.

Keçin¹, an Asura. § 92 (Amçāvat.): I, 65, 2531 (son of Danu).—§ 495 (Skandotpatti): III, 223, 14248, (14251), 14252, 14253, 14254; 224, 14257, 14259 (mahāsuraḥ; K. had ravished Daityasenā, but was defeated by Indra when he tried to ravish Devasenā).—§ 785 (Anugītāp.): XIV, 69, 2031 (had been slain by Kṛshṇa).—§ 793 (Mausalap.): XVI, 6κ, 158 (do.).

Keçin <sup>3</sup>. § 412 (Ashţāvakrīya): III, **134**, 10670 (?, trayodaçāhāni sasāra Keçī; agnir vāyuḥ sūryaç ca keçinaḥ iti vaidikaprasiddheḥ, Nīl.).

Keçinī<sup>1</sup>, an Apsaras. § 103(Aṃçāvat.): I, **65**, 2558 (daughter of Prādhā and Kaçyapa).

Keçinī<sup>2</sup>, wife of Ajamīdha. § 152 (Pūruvamç.): I, **94**, 3722 (mother of Jahnu, Vrajana, and Rūpin).

Keçinī<sup>3</sup>, the maidservant of Damayantī. § 353 (Nalopākhyānap.): III, **74**, 2890, (2895), (2899), (2902), 2906, 2912, 2920; **75**, 2921, 2922, 2924, 2926, (2928), 2943, 2945, 2948; **76**, 2951, 2952.

Keçinî . § 506 (Skandayuddha): III, 231, 14562 (followed Pärvatī, i.e. Umā).

**Keçini\*.** § 558 (Virocana): V, **35**, 1185, 1186, 1187, (1188), 1189, (1190), 1193, 1194 (the dispute of Virocana and Sudhanvan on account of K.).

Keçinishūdana, Keçisūdana = Kṛshṇa, q.v.

Kedāra¹, a mountain in Çākadvīpa. § 575b (Çākadvīpa):
VI, 11, 427 (= Keçarin, v. 424?, B. reads Kosara in both passages).

Kedāra(h) Kapilasya, v. Kapilasya kedāra(h).

Kedāra(h) Kapishthalasya, v. Kapishthalasya kedāra(h).

Kedāra(h) Matangasya, v. Matanga.

Kekaya, pl. (°āħ), a people, especially five brothers, princes of the Kekayas, who joined Yudhishthira (the rest followed Duryodhana). § 402 (Tīrthayātrāp.): III, 120, †10284

(? sa-Koc Cedipatih). - \$ 556 (Sanjayayanap.): V. 30. †889 (in the army of Duryodhana).- § 561 (Yānasandhip.): V, 507, 1973 (have joined Yudhishthira), 2004 (bhrātarah pañca); 530, 2107 (in the army of Yudhishthira); 54, 2137 ( Pāncālāç ca sa-K°āḥ); 55κ, 2145.—§ 569 (Bhagavadyānap.): V, 1417, 4780 (bhrātarah, had joined Yudhishthira).- § 572 (Rathatirathasankhyanap.): V, 160, 5417 (Somakaih sa-Koaih, follow Yudhishthira).- § 574 (Jambūkh.): VI, 9μ, 356 (among the peoples in Bharatavarsha).—§ 578 (Bhīshmavadhap.): VI, 47e, 1837 (only B., = the five brothers?, C. has by error Kaikayah); 49µ, 2022 (are slain by Bhīshma); 50, 2088 (followed Virata).- § 579 (do.): VI, 52γ, 2141 (Prācya-Saurīra-Koāh, followed Bhīshma).—§ 582 (do.): VI, 74, 3271 (dhanurvedaviçaradah, = the five brothers?, support Arjuna).- § 583 (do.): VI, 76δ, 3295 (Madra-Saucira-Koah, in the kraunca array of Bhishma); 79v, 3470, 3501 (pañca sodarah), 3503 (bhratarah).- § 585 (do.): VI, **95**ec, 4271 (the five brothers?), 4308 (do.),  $(\zeta\zeta)$ , 4321 (do.). - § 590 (Dronabhishekap.): VII, 1a, 577 (the five brothers?, C. has Kaikeyah) .- § 592 (Samçaptakavadhap.): VII, 200, 877 (attack Drona); 22 v, 926 (defeated by Drona), (E), 942 (follow Bhimasena); 240, 1052 (had sided with Yudhishthira). - § 593 (Abhimanyuvadhap.); VII, 35 5, 1528 (follow Abhimanyu); 400, 1691 (applaud Abhimanyu).- § 599 (Jayadrathavadhap.): VII, 95, 3498 (resisted by Drona). - § 600 (Ghatotkaçavadhap.): VII, 1587, 6972 (only C., B. has Kaikeyaih), 6980.—§ 603 (Nārāyaṇāstramokshap.): VII, 1937, 8919 (fought with Acvatthaman). - § 605 (Karnap.): VIII, 13, 508 (the Kekaya princes Vinda and Anuvinda are slain by Satyaki).—§ 608 (do.): VIII, 68λλλ, 3390 (jetā Madra Kalinga-Kodn, said of Arjuna in a prophecy).- § 615 (Gadāyuddhap.): IX, 55, 3122. - § 619 (Strīvilāpap.): XI, 22, 628 (followed Javadratha, when he robbed Draupadi; all. to § 522); 25κ, 720 (bhrātarah pañca, had been slain by Drena).—§ 620 (Craddhup.): X1, 26\$, 791 (i.e. the five brothers?, their corpses are burnt). — § 641 (Rājadh.): XII, 77, 2889 (°anam adhipatim = Kaikaya').- § 787b (Çatayupa): XV, 19, 529 (ruled by Catayūpa). Cf. the numerous passages, where B. has Kekaya instead of the reading of C.: Kaikaya (q.v.) or Kaikeya (q.v.).

Kekayādhipati - Sahasracitya: XV, 543 (So).

Kekayarājaputra, v. Kaikayarājaputra.

Kelikala = Çiva (1000 names').

Keraka, pl. ("āḥ), a people. § 284 (Sahadeva): II, 31, 1173 (only C., B. has Keralān, q.v.).

Kerala, pl. (°āħ), a people. § 223 (Vāsishtha): I, 175, 6685 (Hūṇān sa-K°ān, among the peoples who sprang from the froth of Vasishtha's cow).—§ 284 (Sahadeva): II, 31, 1173 (in the south, vanquished by Sahadeva; only B., C. has Korakān), 1174 (Dravidāng caiva sahitāng codra-K°aiħ, vanquished by Sahadeva).—§ 574 (Jambūkh.): VI, 9, [352 (°aṃ, error in C. for kevalaṃ, B.)], (ν), 366 (in the south).—§ 605 (Karnap.): VIII, 12ββ, 455 (Colāḥ sa-K°āḥ, in the army of Yudhishthira).—§ 607 (do.): VIII, 44κ, 2066.

Kerala, sg. ("the king of the Keralas"). § 515 (Karnadigvijaya): III, 254, 15250 (caused by Karna to pay tribute to Duryodhana).

Kesara, a mountain in Çākadvīpa. § 575b (Çākadvīpa): VI, 11, 424 (only B., C. has Keçarī), 427 (only B., C. has Kedārasya).

**Kesarin** ( $Ke_{\mathbf{C}}^{\circ}$ , C.), name of a monkey. § 425 (Hanūmad-Bhīmasenasaṃv.): III, **147**, 11193 (Hanūmat was begotten

by Vayu with the wife of K.).—§ 608 (Karnap.): VIII, 68, †3402 (\*nah sutasya, i.e. Hanumat, on the banner of Arjuna).

Ketu', name of a certain demon (or planet), originally the tail or body of Rāhu. § 608 (Karnap.): VIII, 87, 4464 (Rāhu-K°ā yathā).

Ketu<sup>2</sup> = Civa (1000 names <sup>2</sup>).

Ketu, pl. (°avah), a kind of rshis. § 630 (Rājadh.): XII, 26a, 774 (have attained to heaven by means of study).

Ketuçringa, an ancient king. § 6 (Anukram.): I, 1a, 230 (in Sanjaya's enumeration of departed kings).

Ketudharman, the younger brother of the Trigarta king Süryavarman. § 785 (Anugītāp.): XIV, 74, 2154, 2155, 2156 (is slain by Arjuna).

Ketumāla, a varsha. § 574 (Jambūkh.): VI, 68, 207, 226 (d: On the western side of Meru is K., there is also Jambūkhanda. There the duration of human life is 100,000 years; the men are all of golden complexion, and the women are like Apsarases; all the residents are without sickness or sorrow).

Ketumālā, a tīrtha. § 377 (Dhaumyatīrthak.): III, 89, 8368 (among the sacred places of the west).

Ketumālin = Civa (1000 names 1).

Ketumat<sup>1</sup>, an Asura. § 92 (Amçāvat.): I, **65**, 2532 (son of Danu).—§ 130 (do.): I, **67**, 2646 (incarnate as king Amitaujas).

Ketumat², various princes. § 264 (Sabhūkriyūp.): II, 4β, 122 (waited upon Yudhishthira), 127 (the same?, do.).— § 576 (Bhagavadgītāp.): VI, 17, 668 (followed the Kalinga king), 671, 673 (in the army of Duryodhana).— § 578 (BhIshmavadhap.): VI, 51, 2110 (do.).— § 579 (do.): VI, 54, 2239 (Naishādam, followed Çrutāyus, the Kalinga king), 2240, 2310 (is slain by Bhīmasena), 2354.— § 589 (Dronābhishekap.): VII, 10, 349 (d: yo'vadhīt K°ān vīro rājaputram durāsadam | apakrāntam giridvārs (aparāntagi°, B.); proceeded against Drona).

Kevalī, a city? § 515 (Karņadigvijaya): III, 254, 15245 (conquered by Karna on his digvijaya).

Kha(m) = Sūrya (the Sun): III, 147. — Do.<sup>2</sup> = Kṛshṇa: III, 481.—Do.<sup>3</sup> = Çiva (1000 names<sup>1</sup>).

Khacara = Çiva (1000 names 3).

Khacārin = Skanda: III, 14635.

Khaça or Khasa, pl. (°āḥ), a barbarous people. § 223 (Vāsishṭha): I, 175, 6684 (only B.: Khasān instead of Vaçān, C., arose from the froth of Vasishṭha's cow).—§ 295 (Dyūtap.): II, 52, 1859 (°s°, brought tribute to Yudhishṭhira).—§ 571 (Ulūkadūtāgamanap.): V, 160γ, 5510 (°ç°, in the army of Duryodhana); 161, 5555 (do., do.).—§ 589 (Droṇābhishekap.): VII, 11ν, 399 (°s°, C.; °ç°, B., had formerly been vanquished by Kṛshṇa).—§ 599 (Jayadrathavadhap): VII, 121θθ, 4847 (°ç°, C.; °s°, B., fought with Sātyaki).—§ 605 (Karṇap.): VIII, 20, 779 (°s°, mangled by the Pāṇḍya king).—§ 607 (do.): VIII, 44λ, 2070 (°ς°).
—§ 608 (do.): VIII, 73, 3652 (°ç°, had been vanquished by Arjuna).

Khaçira (Khā°, B.), pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 90, 375.

Khadga, a warrior of Skanda. § 615u (Skanda): ΙΧ, 45η, 2569.

Khadgajihva = Çiva (1000 names 1).

Khadgin = Civa (1000 names 2).

[Khadgotpattikathana(m)] (the narrative of the origin of the sword). § 656 (cf. Apaddh.): Nakula (b) questioned Bhishma as to which (the sword or the bow) is really the

foremost of weapons, and how the sword was first created and for what purpose, and who was the first instructor in the use of that weapon. Bhishma related that in ancient times the universe was one vast expanse of water, enveloped in darkness, etc. There Pitāmaha (i.e. Brahmán) took his birth, he then created wind, fire, etc., and then assuming a visible form he begot Marici, etc. (a) [and Pracetas; the last begot ] Daksha (c). When Sarvalokapitāmaha (i.e. Brahmán) had called into existence all creatures he promulgated the eternal religion laid down in the Vedas. That religion was accepted by the gods with their preceptors and priests, and by A., V., R., S., M., A., Bhrgu, Atri, Angiras, Si., the Kacyapas, Vasishtha, etc. (3); all of them lived in obedience to Brahmán. But the foremost of the Danavas, Hiranyakaçipu, etc. (7), and many other Daityas and Danavas, filled with wrath and covetousness, took delight in all kinds of wicked acts, etc. wielding only the rod of chastisement; those foremost of Asuras forsook every kindly intercourse with other creatures. Then Brahmán with the Brahmarshis proceeded to a delightful summit of Himavat, and after 1,000 years he arranged a sacrifice. From the sacrificial five arose Asi ("the sword") (d), which Brahmán gave to Rudra (i.e. Civa) in order to enable him to put down irreligion. Rudra (description) with the sword destroyed and dispersed the Asuras (Danavas); some of them penetrated into the bowels of the earth, others got under the cover of the mountains, some went upwards, others entered the depths of the sen. Rudra then gave the sword to Vishnu, Vishnu to Marici, Marici to the maharshis, the maharshis to Vāsava (i.e. Indra), Mahendra (i.e. Indra) to the lokapālas, the lokapalas to Manu (e) the son of Surya. He gave it to his son Kshupa. Thence it passed successively to Ikshvāku. etc. (8), from Drong to Krpa, from Krpa to thee (Nakula) and thy brothers. Krttikah is the nakshatra of the sword, Agni its deity, Robini its gotra, Rudra its high preceptor. Its eight mysterious names are Asi, etc. ( $\epsilon$ ). Of all weapons the sword is the foremost; the Puranas truly declare that it was first wielded by Maheçvara (i.e. Civa). Prthu (Vainya) (f) created the first bow. Persons skilled in weapons should always worship the sword. Blessing to the reader (XII, 166).

Khaga , a serpent. § 564 (Mātalīyop.): V,  $103\gamma$ , 3626.

Khaga 2 = Civa (1000 names 2).

Khagama, a brahman. § 25 (Sahasrapād): I, 11, 995 (cursed Sahasrapād to become a dundubha).

Khagarāj = Garuda: IX, 922.

Khagecvara = do.: I, †1255.

Khalin = Çiva (1000 names 2).

Khalin, pl. (°āḥ), a gaṇa of Dānavas. § 772l (Vasishṭha): XIII, 156, 728l (Dānarāḥ), 7286, 7288 (hatāç ca Khoo yatra sa deçaḥ khalino 'bhavat).

\*khanaka ("miner"): I, 5798, 5813, 5817 (°sattamāt).

Khandakhanda, a mātr. § 615u (Skanda): IX, 460, 2638.

Khandaparaçu - Vishnu (Kṛshṇa): XII, 13276 (etymo-

logy), XIII, 7010 (1000 names).

Khāndava, name of a forest. § 4 (Ānukram.): I, 1, 150 (all. to Khāndavadahanaparvan).—§ 11 (Parvasangr.): I, 2, 363 (dahanam Kh°sya, do.), 403 (°sya dāhanam, do.).—§ 17 (Uttanka): I, 3, 802 (Takshaka had formerly dwelt in Kurukshetra and Kh°).—§ 71 (Ādivamçāvatāraṇap.): I, 61, 2275 (all. to Khāndavadahanaparvan).—§ 190d (Ārjuna): I, 123, 4797 (do., in a prophecy).—§ 254 (Khāndavadahanap.): I, 223, 8083, 8088 (the abode of Takshaka, and therefore

protected by Indra), 8092 (Agni wished to consume Kh.).— § 255 (Agniparābhava): I, 223, 8094, 8095, 8096, 8097, 8148 (vanam), 8151, 8152 (Agni seven times in vain tried to consume Kh.).—§ 256 (do.): I, 224, 8159, 8161, 8162 (Brahmán advises Agni to apply to Arjuna and Kṛshṇa).-§ 256b (Khāndavadahanap.): 1, 224, 8166.—§ 257 (do.): I, 225, 8208 (dāvam, Agni began to consume Kh.).—§ 258 (do.): I, 226, 8212 (pakshinah Khodlayah), 8214, 8222, 8227, 8229; 227, 8234 (vanam), 8284 (praninah Khoalayah); 228, 8285 (°ālayāh), 8300, 8305, 8310 (°ālayāh) (Krshna and Ariuna prevented the residents of Kh. from escaping; Indra and the gods engaged in battle with them, but were vanquished: Açvasena, the son of Takshaka, escaped, and the Asura Maya was spared).- \$ 259 (Çārngakop.): I, 229, 8349, 8350, 8362 (dāvam), 8363; 231, 8401; 232, 8428 (dāvam) (the story of the carngakas who dwelt in Kh.).- § 260 (Khandavadahanap.): I, 234, 8465 .- § 331 (Kairātap.): III, 39. 1596 (all. to Khāndavadahanap.).- § 340 (Indralokābhigamanap.): III, 48, 1927 (do.); 49, 1953 (do.).- § 437 (Yakshayuddhap.): 111, 160, 11682 (do.). - § 5490 (Arjuna): IV, 2, 38 (do.).—§ 551 (Kicakavadhap.): IV, 19, 571 (do.). -§ 552 (Goharanap.): IV, 36, 1188 (do.); 37, 1211 (do.), †1229 (do.); 45, 1431 (do.).- § 556 (Sanjayayanap.): V, 22, †657 (do.). - § 561 (Yanasandhip.): V, 52, 2094 (thirty-three years had passed since Arjuna gratified Agni in Kh.); 60, 2366 (all. to Khandavadahanaparvan); 62, †2418 (do.).-§ 5706 (Gāṇḍīva): V, 158, 5356 (do.).-§ 570 (Sainyaniryanap.): V, 158, 5375 (do.).-§ 585 (Bhīshmavadhap.): VI, 98μμ, 4453 (do.).-§ 589 (Dronābhishekap.): VII, 11, 402 (do.).-§ 601 (Dronavadhap.): VII, 1857, 8433 (do.).- § 607 (Karnap.): VIII, 42, †1985 (do.).-§ 608 (Karnap.): VIII, 46a, 2130 (do.); 68λλλ, †3390 (do.); 79, (4052) (do.); (4441) (do.); (4564)(do.); 90, †4634 (°dāhamuktaḥ, sc. Açvasena, all. to § 258). †4680 (all. to Khandavadahanap.). - § 613 (Gadayuddhap.): IX, 34, 1921 (° Agnim warjunah, do.). - § 615 (do.): IX, **56**ρ, 3145 (°e Pāvako yathā, do.). — § 773b (Kṛshṇa Vāsudeva): XIII, 159, †7378 (all. to Khandavadahanaparvan).- § 792 (Naradagamanap.): XV, 38a, 1067 (do.).- § 794 (Mahaprasthānikap.): XVII, 1, 38 (do.).

Khāndavadāha ("the burning of the Khāndava forest"): § 10 (Parvasangr.): I, 2, 316 ("ākhyam parva, i.e. Khāndavadahanaparvan).

[Khandavadahanaparvan(°va)], the 19th of the minor parvans, in C., including also Mayadarçanaparvan, in all I, 222-34 (cf. Khāṇḍavadāha). § 254: At the instance of Dhrtarashtra and Bhishma the Pandavas at Indraprastha began to bring other kings under their sway. All the subjects lived happily. Once, in the summer, Arjuna and Krshna sported on the banks of the Yamuna with Draupadi and Subhadra, etc. They were then approached by a brahman. whose complexion was like molten gold (I, 222). It was Agni. He asked them to help him to consume the forest of Khandava and the creatures therein; for Indra always prevented him from consuming it, because he was a friend of the Naga Takshaka, who dwelt there with his followers and family.- §§ 255-6, a (Agniparābhava, q.v.): the antecedents of the Khandavad. (I, 223, 224).-§ 256, b: Arjuna said that he wanted a stronger bow and inexhaustible arrows, and a resplendent chariot to ride in, and that Krshna needed a weapon with which he could slay Nagas and Piçacas (I, 224). - § 257: Then Agni thought of Varuna (b), who presented Arjuna with: (1) the Gandiva bow (c); (2) two inexhaustible

quivers: (3) a chariot voked with horses. Then Agni gave to Krshna: (1) a discus (Sudarçana) (d). Varuna, after this, gave to Kṛshṇa: (2) the mace Kaumodakī (e). They were then ready to fight, and Agni began to consume the forest (I, 225).-§ 258: Arjuna and Krshna prevented the creatures from escaping. Even the gods became afraid and applied to Indra. Indra poured down showers of rain, that were at first dried up in the sky by the heat of the fire (I, 226). When more rain was poured down, Arjuna dispelled it with a shower of his weapons. Takshaka was not present, having gone to Kurukshetra. But his son Açvasena was there; his mother, a she-snake, attempted to swallow him, but had her head cut off by Arjuna; Indra, raising a violent wind, for a moment deprived Arjuna of his consciousness, during which time Acvasona effected his escape, being cursed by Krshna, Arjuna, and Agni ("never shalt thou be famous"). Indra assailed Arjuna with clouds, which were dispersed by the Vayavya weapon, and with a shower of stones, and with a peak from the Mandara, but in vain. Garutmat (Garuda) and other birds, and Nagas, who also assailed Krshna and Arjuna, were vanquished; and As., G., Y., Ra., and Nagus were defeated by Arjuna, as were the Dai. and Da. by Krshna with his discus. They were also attacked by Yama with his death-dealing mace, Kubera with his spiked club, Varuna with his noose and beautiful missile, Skauda with his long lance, the Acvins with resplendent plants, Dhatr with his bow, Jaya with a thick club, Tvashtr with a huge mountain, Sūrya with a bright çakti, Mṛtyu with a battleaxe, Aryaman with a bludgeon furnished with sharp spikes, Mitra with a discus sharp as a razor, Pūshan, Bhaga, Savitr, R., V., M., V.-D., and S. (I, 227). With his discus Krshna slaughtered Pc., N., Ra., Da., As., etc. The gods retired from the scene. Indra became filled with joy and applauded Krshna and Arjuna. An incorporeal voice addressed him, saying that Takshaka was in Kurukshetra, and that Krshna and Arjuna, being the old rshis and gods Nara and Nārāyana, were invincible, and that the destruction of the forest of Khandava had been ordained by fate. Then also Indra went back to heaven. The Vidyadharas, etc., dwelling in that forest, all became frightened. Agni, drinking the nectarlike stream of animal fat, became filled with joy. When the Asura Maya, the brother of Namuci, was about to be slain by Krshna and burnt by Agni, Arjuna rescued him. Agni burnt the forest for fifteen days, sparing only six of its dwellers: Açvasena, Maya, and four çārngakas (a sort of birds, Nīl.) (I, 228).- § 259 (Çārngakopākhyāna, q.v.): I. 229, 1-234, 4, (8331-8464). - § 260: When Agni had consumed fat, marrow, and flesh in abundance, and burnt the forest for fifteen days, he became gratified and extinguished himself. Indra, with M., appeared before Krshna and Arjuna, and granted them a boon. Arjuna asked him to give him all his weapons (both the Agneya and the Vayavya), and Indra promised to give them when Mahadeva had been pleased with him. To Krshna he granted that his friendship with Arjuna should be eternal. Then he ascended to heaven with the celestials. Arjuna, Vasudeva, and the Danava Maya. having wandered a little, sat down on the bank of a river (I, **234**).

Khāndavaprastha - Indraprastha, q.v.

Khāndavāyana, pl. (°āḥ), a family (?) of brahmans. § 398 (Paraçurāma): III, 117, 10208 (tām—sc. vedīm—Kaçyapasyānumate brāhmanāḥ khandaças tadā | vyabhajans te tadā rājan prakhyātāḥ Khoāḥ).

Khaninetra, a king, son of Vivinga and father of Suvareas. § 778c (Samvartta-Maruttīya). King Vivinga had fifteen sons, all powerful archers, revering brahmans, etc.; the eldest brother Kh. oppressed them all, but having conquered the entire kingdom he could not retain it, as the people were not pleased with him; they dethroned him and installed his son Suvareas as king, and then they rejoiced: XIV, 4, 70, 71.

Khara, a Rākshasa, son of Viçravas. § 526 (Rāmopākhyānap.): III, 275, 15896 (Rākā bore Kh. and Çūrpaṇakhā from Viçravas), 15900 (proficient in archery and hostile to the brahmans), 15907 (Kh. and Çūrpaṇakhā attended on Rāvaṇa and Vibhīshaṇa while they were practising austerities).— § 528 (do.): III, 277, 15986 (his hostilities with Rāma Dāçarathi on account of Çūrpaṇakhā), 15988 (Rāma slew Kh. and Dūshaṇa), 15996.—§ 537 (Rāma-Rūvaṇayuddha): III, 285a, 16365 (the same (?), in the army of Rāvaṇa).—§ 599 (Jayadrathavadhap.): VII, 107, 4040 (yathā Dūçarathī Rāmaḥ Khom hatvā mahābalam, cf. § 528).

Kharajanghā, a mātr. § 615u (Skanda): IX, 460, 2640. Kharakarnī, a mātr. § 615u (Skanda): IX, 460, 2644.

Kharī, a matr. § 615u (Skanda): IX, 460, 2624.

Khattānga, v. Khatvānga.

Khatvanga', an ancient king. § 61 (Sarpasattra): I. 55, 2109 (°-Nūbhaga-Dilīpakalpa, sc. Janamejaya, C. has Khaṭṭ°).

Khatvanga = Dilīpa: VII, 2269 (C. Khatto).

Khatvāngadhārin = Çiva: X, 254.

Khatvangin = Civa (1000 names 1).

\*khecara ("moving in the air") said of the devadūta: I, 972, 974.

Khyātā, a mātr. § 615u (Skanda): IX, 46e, 2638.

Kīcaka, the senāpati and brother-in-law of Virāta. § 11 (Purvasangr.): I, 2, 483 (dushtatmano vadho yatra Kosya Vrkodarāt, cf. § 551).-\$ 551 (Kīcakavadhap.): IV, 14, 376 (senāpatir Virātasya), 377, †383, (384), 416, 424, [429, †430]; **15**, 431, (432), 439, 440, 444, 447, 448; **16**, (452), (456), 1458, 460, 461, 462, 464, 465, 483, 484, 487, 500, 501; 18, 527, 529 (Virātasya . . . senānīh . . . cyālah); 21, 643, 644, 662, 663, 665, 668, 670, 672, 676 (Virātanya . . . sārathih), 684, 687, 689, 692; 22, 694, 700, 705, (707), 711, 712, 716, 718, 719, 720, 725, 727, 730, 731, 733, 734, 735, 739, 754, 758, 762, 763, 766, 770, 775, †777, 782, 784, 785, 786, 787, 789 (vinipātitam); 23, 793, 794, 797 (hatah), 799 (do., the slaughter of K. and his relatives by Bhīmasena on account of Draupadi) .- § 552 (Goharanap.): IV. 25, 861. 862, 864, 880 (b: K. had rematedly vanquished and slain the Trigartas); 30, 972 (had several times vanquished the Trigarta king Suça. ... 1002 (hatah).- § 555 (Sainyodyogap.): V, 8, 223 (all. to § 551).- § 562 (Bhagavadyanap.): V, 90 o, 3151 ( sya . . . hanta, i.e. Bhimasena, cf. § 551).- § 599 (Jayadrathavadhap.): VII, 139, 5799 o nihato yatha, all. to § 551).—§ 608 (Karnap.): VIII, 50. 2413 (sagano hatah, do.).-§ 617 (Aishikap.): X, 11, 598 (Viratanagare Kona bhrçarditam, sc. Krshna, do.).-§ 623 (Rājadh.): XII, 16, 502 (°ena padā vadham, do.).—§ 779 (Açvamedhikap.): XIV, 12a, 325 (ona pada vadhah, do.). Cf. Sūtaputra.

Kīcaka, pl. (°āḥ), a tribe or family. § 10 (Parvasangr.):

I, 2, 328 (°ānām vadhaḥ parva, i.e. Kīcakavadhaparvan).—
§ 214 (Hidimbavadhap.): I, 156, 6085 (Matsyāms Trigartān Pāñoālān K°ān antarona, the Pāṇḍavas went to Ekacakrā).—
§ 551 (Kīcakavadhap.): IV, 22, 751 (°ānām mukhyasya, i.e. Kīcaka), 774 (°ādhamam, i.e. Kīcaka); 23, 801, 811, 827 (105 Kīcakas are slain by Bhīmasena); 24, 835.—§ 552

(Goharaṇap.): IV, 44, 1372 (had been slain for the sake of Draupadī).—§ 553 (Vaivāhikap.): IV, 71, 2293 (hantā Koānām, i.e. Bhīmasena), 2296 (hatāḥ). Cf. Sūta, pl., Sūtaputra, pl.

[Kicakavadhaparvan] ("the slaughter of the Kicakas"), the 54th of the minor parvans of Mhbhr. § 551: The Pandavas thus passed ten months in Matsya's city. As the year was about to expire, Kicaka, the senapati and brotherin-law of Virāta, became enamoured of Krshnā, who rebuked him and warned him of the Gandharvas, her husbands (IV, 14). Then he caused Sudeshnū (Kaikeuī) to send Krshnā to him to fetch wine. Kṛshnā adored the Sun, who commanded a Rākshasa to protect her invisibly (IV, 15). As Kīcaka seized her, she dashed him to the ground and rushed to Yudhishthira, followed by Kicaka, who brought her down and seized her by the hair, but the Rakshasa gave him a push, so that he fell down senseless. Yudhishthira, apprehensive of discovery, commanded Bhimasena to forbear. Kṛshnā rebuked Virāta and was praised by the courtiers, but sent back to Sudeshna by Yudhishthira: "the Gandharyas will surely dispel thy woe." Sudeshnā said: "I shall cause Kīcaka to be slain, if thou wishest it." Kṛshṇā answered: "Even others will slay him" (IV, 16). Krshnā rose up at night and proceeded to Bhīmasena (IV, 17), and complained of their plight and especially that of Sahadeva (b) (IV, 18-21). Bhimasena exhorted her to endure a little longer, reminding her of Sukanyā, Indrasenā (c), Sītā, Lopāmudrā, and Sāvitrī (IV, 21), and said: "To-morrow evening you should manage to have a meeting with Kīcaka in the dancing hall, but so that others may not espy thee." Kicaka came to the rendezvous and was slain by Bhīmasena, and Kṛshṇā said to the keepers of the dancing-hall: "Kicaka has been slain by my Gandharva husbands" (IV, 22). Kicaka's relatives obtained permission from Virața to cremate Kṛshṇā with him, and carried her towards the burning-place. She cried "Jaya", etc. (a). Bhimasena hearing it, came and slew 105 of them with a tree (IV, 23). Virāta got afraid and caused Sudeshņā to ask Kṛshnā to leave the country, but she obtained permission to remain for thirteen days (IV, 24).

Kilakila = Civa (1000 names 1).

Kim = Vishnu (1000 names).

Kimjapya, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6049.

Kimpunā, a river. § 268 (Varuņasabhāv.): II, 9, 373 (among the rivers present in the palace of Varuņa).—§ 459 (Mārkaņḍeyas.): III, 188a, 12910 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).

Kimpurusha, pl. (°āḥ), a class of beings. § 113 (Amçāvat.): 1, 66, 2572 (among the offspring of Pulaha). - § 279 (Arjuna): II, 28, 1038 (deçam Kouvanam Drumaputrena rakshitam, in the north conquered by Arjuna on his digvijaya). - § 386 (Agustyop.): III, 104, 8801 (came to see the exploits of Agastya).—§ 418c (Mandara): III, 139, 10825 (attended upon Māṇibhadra).—§ 423 (Gandhamādanapr.): III, 145, 11027 (in the north).—§ 432 (Saugandhikāh.): III, 153, 11359 (at the lotus lake of Kubera). - § 436 (Yakshayuddhap.): III, 158, 11561 (°ūvāsam . . . Gandhamādanam), 11620; 159, 11644 (kāminah saha kāntābhih).--§ 526 (Rāmopākhyānap.): III, 275, 15921 (followed Kubera when he settled at Gandhamadana).- § 533 (Sītā-Ravanas.): III, 281, 16168 (dera - Danava - Gandharva -Yaksha - Koaih). - § 603 (Nārāyanāstramokshap.): VII, 199, 9196.—§ 638b (Krtaghnop.): XII, 169, 6321 (sg.

o yathā).—§ 664 (Mokshadh.): XII, 207e, 7542 (born from a wife of Kaçyapa).—§ 785 (Anugītāp.): XIV, 88, 2639 (sankīrnah, sc. the acyamedha of Yudhishthira).

Kimpurushācārya ("leader of the Kimpurushas") = Druma: II, 1350 (D°), 1534 (D°).

Kimpurushasimha (do.) = Druma: V, 5352.

Kimpurusheça (do.) = Druma: 11, 410.

Kindama, a muni. § 183 (Pāṇḍu): I, 118, 4585 (was slain by Pāṇḍu while he in the shape of a deer had sexual intercourse, therefore he cursed Pāṇḍu).

Kindāna, a tīrtha. § 364 (Tīrthayātrāp.): III, 83 6049.

Kindatta, a tīrtha. § 364 (Tīrthayātrāp.): 111, 83, 6068 (kāpam, C. odalam).

Kinkara 1, a Rākshasa. § 224 (Kalmāshapāda): I, 176, 6716 (entered Kalmāshapāda).

Kińkara<sup>2</sup>, the rod of Mrtyu or Yama. § 345 (Pativratāmāhātmyap.): III, 298, 16895 (Yamah... sa-K°aḥ).— § 608 (Karṇap.): VIII, 50ββ, 2414 (°odyatadandena Mrtyunā); 56, 2812 (yathā kruddho Mrtyuh K°-daṇḍabhrt).— § 613 (Gadāyuddhap.): IX, 32, 1866 (Vaivasvatam iva K°odyatapāṇim).—§ 746 (Ānuçāsanik.): XIII, 62a, 3129 (mrtyur [read: Mrtyor?] vai K°o daṇḍaḥ).

Kinkara, pl. (°āḥ), a tribe of Rākshasas. § 11 (Parvasangr.): I, 2, 407 (°āṇām darçanam). — § 263 (Sabhākriyāp.): II, 3, 76, 86 (°ā nāma Rākshasāḥ, guarded the palace of Yudhishṭhira).—§ 291 (Dyūtap.): II, 48, 1710 (Mayenoktāḥ K°ā nāma Rākshasāḥ vahanti tāṃ sabhām, sc. Yudhishṭhira's, cf. § 263).—§ 785 (Anugītāp.): XIV, 65, 1918 (Yudhishṭhira offered bali to the K.).

Kinkinikāçrama, a tīrtha. § 733k (Vaimānikā): XIII, 25, 1709.

**Kinnara**, pl.  $(\bar{a}h)$ , a class of beings. § 28 (Amrtamanthana): 1, 18, 1113 ('air Apsarobhic ca devair api sevitam, sc. Mandara).- § 112 (Amçavat.): I, 66, 2571 (among the offspring of Pulastya).- § 133 (Dushyanta): I, 70, 2858 (matta-vānara-Kom, sc. vanam), 2868 (nadim . . . sa-Koganāvāsam). § 222 (Tapatyup.): 1, 172, 6569 (odgitabhashini). - § 258 (Khandavadahanap.): I, 228, 8304 (Yaksha - Rūkshasa - Gandharra-Nara-Ko-pannagaih, worship Kṛshṇa and Arjuna).- § 264 (Sabhākriyāp.): II, 4, 132 (kṛtaniçramāh, sing in the palace of Yudhishthira).- § 269 (Vaigrāvanasabhāv.): II, 10, 396 (°ā nāma Gandharvāḥ, in the palace of Kubera), 409 (cataçah, do.).—§ 359 (Vadavā): III, 82, 5036 (at Vadavā).—§ 370 (Tīrthayātrāp.): III, 84, 7083 (at Saugandhikavana); 85, 8168 (at Gokarna).-§ 377 (Dhaumyatīrthak.): III, 90, 8391 (Kirāta-Koārāsam çailam, at Gangādvāra).- § 389 (Gangāvataraņa); 111, 108, 9929 (on Himavat).- § 418d (Kailasa): III, 139, 10831 (Yaksha-Rūkshasa-Koāh, on Kailusa).- § 423 (Gundhamādanapr.): III, 143, 10968 (°caritam girim, i.e. Gandhamadana); 145, 11027 (vānara-Koaiķ).—§ 424 (Bhīmakadalīkh.): III, 146, 11083 (girim . . . K°caritam, i.e. Gundhamadana). -§ 432 (Saugandhikāh.): III, 153, 11359 (at Kubera's lotus lake).- § 436 (Yakshayuddhap.): III, 158, 11622 (°sevitām, 8c. Mahagangām). - § 437 (do.): 111, 160, 11696. -§ 438 (do.): III, 162, 11813 (followers of Kubera).-§ 439 (Ajagarap.): III, 177, †12339 (nagottamam prasravanair upetam . . . Kopakshibhih). - § 474 (Murkandeyas.): III, 201, 13485 (kathām . . , Koapsarasam). - § 495 (Skandotpatti): III, 224, 14264 (deva-Danava-Yakshanam Koraga - rakshasam jeta, i.e. Skanda). - § 526 (Ramopakhyanap.): III, 275, 15913 (sarpa-Kc-Bhatebhyah). -

§ 542 (Ravanavadha): III, 290, 16525 (dova-Danava-Koah). - \$ 553b (Yudhishthira): IV, 70, 2271 (Gandharva-Yukshapravarāh sa-Komahoragāh). — § 555 (Indravijaya): V, 12, 369 (jagat . . . sa-Komahoragam); 15, 464 (oraga-Rākshasāh).- § 596 (Pratijnap.): VII, 80, 2848 (Gangām . . . Kogitanāditām), 2852 (Maha-Mandaram . . . Koaiç caiva cobhitam). - § 599 (Jayadrathavadhap.): VII, 111, 4269 (prthivi . . . sa-Komahoraga) - § 600 (Ghatotkacavadhap.): VII, 163, †7293.-\$ 615u (Skanda): IX, 46, 2706.-§ 658b (Krtaghnop.): XII, 169, 6323 (Yaksha-Kosevitam, sc. vanam). - § 674b (Çrī-Vāsavas.): XII, 229, †8425 (°-Yaksha-Rākshasāh). — § 677 (Mokshadh.): XII, 233, 8524 (nara-Ko-Rakshāmsi).—§ 705 (do.): XII, 303, 11244 (trailokye . . . sa-Komahorage). - § 714b (Himavat): XII, 328, 12315 (on Himavat).- § 717b (Narayaniya): XII, 335, 12665 (sa- K° mahoragāh).—§ 730g (Upamanyu): XIII, 14, †643 (gitaih . . . Koanam, at the hermitage of Upamanyu).-- § 7316 (Ashtāvakra-Diks.): XIII, 19, 1421 (in the palace of Kubera).—§ 746 (Anuçasanik.): XIII, 58, 2998 (°oraga-Rakshāṃsi'); 83, 3886 (°oraga-Rākshasāḥ).— § 749 (do.): XIII, 87, 4224 (Picaca-Koanam). - § 757f (Nandana): XIII, 102, | 4865 (°rājajushtam . . . Nandanam Nāradasya). — § 768b (Umā-Maheçvaras.): XIII, 140a, 6344.- § 782g (Guruçishyas.): XIV, 43, 1183 (nara-Ko-Yakshāṇām . . . içvaraḥ); 44, 1226 (nara-Ko-Yakshāṇāṃ . . . prabhuh).- § 785 (Anugitap.): XIV, 63, 1885; 88, 2639 (present at the agramedha of Yudhishthira).- § 786e (Agastya): XIV, 92, 2870 (Gandharvāç ca sa-Koāh).

Kinnarī (female Kinnara), sg. and pl. § 416 (Yavakrītop.):

III, 136, 10753 (°īm iva, sc. the daughter-in-law of Raibhya).

— § 436 (Yakshayuddhap.): III, 158, 11562 (pl., on Gandhamādana).—§ 519 (Pāṇḍavapr.): IV, 9, 258 (Kṛshṇā is questioned if she is a K., etc.).—§ 757e (Meru): XIII, 102, †4862 (vanaṃ K° gītajushtaṃ).

Kirāta, pl. (°āḥ), a barbarous people ("hunters"). § 223 (Vasishtha): I, 175, 6684 (among the peoples who sprang from the cow of Vasishtha) .- § 273 (Rājasūyārambhap.): II, 14, 584 (Vanga-Pundra-Koeshu).- § 279 (Arjuna): II, 26, 1002 (followed Bhagadatta).- § 280 (Bhīmasena): II, 30. 1085 (in the east, seven kings of the K. vanquished by Bhīmasena).- § 285 (Nakula): II, 32, 1199 (in the west, vanquished by Nakula) .- § 295 (Dyūtap.): II, 52, 1865 (carmarasasah, brought tribute to Yudhishthira). - § 342 (Indralokābhigamanap.): III, 51, 1990 (present at the rājasūya of Yudhishthira).—§ 377 (Dhaumyatīrthak.): III, 90. 8391 (° Kinnarāvāsam çailam, at Gangadvara).- § 419 (Gandhamādanapr.): III, 140, 10864 (Subāhuvishayam . . . Ko-Tanganakirnam).- § 555 (Sainyodyogap.): V, 19, 584 (in the akshauhini of Bhagadatta). - § 561 (Yanasandhip.): V, 64, 2470, 2475.—§ 573 (Ambopākhyānap.): V, 195e, 7609 (in the army of Duryodhana).—§ 574 (Jambūkh.): VI, 9μ, 358, 364, (v), 376 (in the north-east). - \$576 (Bhagavadgītāp.): VI, 20, †753 (followed Krpa).—§ 578 (Bhīshmavadhap.): VI, 50π, 2080 (in the army of Yudhishthira). - § 589 (Dronabhishekap.): VII, 4β, 121 (Himavaddurganilayāḥ, had been vanquished by Karna for Duryodhana).- § 599 (Jayadrathavadhap.): VII, 112, 4318, 4320, 4322 (c · the K. have elephants sprung from the race of Anjana, with impenetrable skins, well trained . . . adorned with armour of solid gold, and resembling Airavata and coming from the northern hills, ridden by fierce robbers of strong limbs, the foremost of warriors, cased in steel coats of mail; among them are persons born of the cow, or of the ape, or of various other creatures, and also born of men. That division of the assembled *Mlecohas*, who are all sinful and come from the fastnesses of Himavat, seem at a distance to be of a smoky colour), 4339 (vishakalpaiḥ prahāribhiḥ); 119 $\beta\beta$ , 4716 (Sātyaki has vanquished many Çakas, K., etc.), ( $\gamma\gamma$ ), 4747 (thousands of K., etc., have been slain by Sātyaki).—§ 608 (Karnap.): VIII, 73, 3653 (have been vanquished by Arjuna).—§ 641 (Rājadh.): XII, 650, 2429 (enumeration of barbarous peoples).—§ 664 (Mokshadh.): XII, 2070, 7560 (among the barbarous peoples of the north).—§ 730g (Upamanyu): XIII, 14 $\eta$ , 732 (°-Çabarāṇāṃ, Çiva assumes their form).—§ 739 (Ānuçāsanik.): XIII, 35c, 2159 (have been degraded to çūdras).—§ 785 (Anugītāp.): XIV, 73, 2136 (vanquished by Arjuna, whon he followed the sacrificial horse); 83, 2469 (Koçalān K°ān atha Tanganān).

Kirāta, sg. — Çiva in the shape of a K., when he fought with Arjuna (v. Kairātaparvan): I, †160 (Devadevam K °rūpam), 433 (°vapushā, sc. Mahādevena); III, 1555 (°veçasamchannah, sc. Çiva), 1561, 1563, 1567, 1572, (1578), 1582, 1586, 1604 (°rūpī, sc. Çiva), 1605 (°samarūpini, sc. Çiva), 1606, 1607, 1609, 1616, 11956, 11977 (°rūpam); IV, 1536 (°rūpēna sthitam Rudram); VIII, 1251 (°rūpēna sthitam Carvam).

Kirātarāja (the king of the Kirātas). § 264 (Sabhākriyāp.):
II, 4β, †119 (Pulindaḥ?, waited upon Yudhishthira), 120 (Sumanāḥ?, do.).—§ 599 (Jayadrathavadhap.):
VII, 112, 4320 (had given elephants to Arjuna).

**Kirātarājan** (do.)  $\Rightarrow$  Subāhu: III, †12349 ( $S^{\circ}$ ).

Kirītabhṛt, Kirītamālin, Kirītavat = Arjuna, q.v.

Kirītakaustubhadhara = Kṛshṇa (Vishṇu Nūrāyaṇa): III, 13563; VI, 2994.

Kirītin ' (" having a diadem ") = Arjuna, q.v.

**Kirītin**<sup>2</sup> = Nara: I, 1188.

Kirīţin<sup>3</sup> = Indra: I, 1525 (derendrah); II, 287; XIII, 765 (Civa in the shape of India), 2276.

Kirītin' = Çiva: XIII, †981.

Kiritin', a warrior of Skanda. § 615u (Skanda): 1X, 45y,

Kirīţitanayātmaja ("the grandson of Kirīţin [i.e. Arjuna]") = Parikshit: XIV, 1975.

Kirmīra, a Rūkshasa. § 11 (Parvasangr.): I, 11. 425 (°sya vadhaḥ cātra, cf. § 316).—§ 315 (Maitreyaçūpa): 111, 10, 368 (Rakshasaḥ, had been slain by Bhīmasena), 382, 384 (°vadha°). — § 316 (Kirmīravadhap.): 111, 11, 385 (°sya vadhaḥ), 407 (aham Bakasya vai bhrātā K°a iti viçrutaḥ), 412, 431, 454 (is slain by Bhīmasena), 460 (Rakshasām varam).—§ 600 (Ghaṭ.:ˈkacavadhap.): VII, 176, 8007 (kinsman of Alūyudha), oc:0 (Hidimba-Baka-K°ā nihatā mama bāndhavāḥ, says Alūyudha); 180δδδ, †8211 (Rūkshasendrā Hidimba-K°-Bakapradhānāḥ); 181, 8235 (Hidimba-Baka-K°ā Bhīmasenena pātītāḥ).

Kirmîravadha ("the killing of Kirmīra"). § 10 (Parvasangr.): I, 2, 319 (i.e. Kirmīravadhaparvan).

Kirmīravadhaparvan(°va) ("the section relating to the killing of Kirmīra," the 31st of the minor parvans of Mhbhr.; cf. Kirmīravadha). § 316: Vidura had heard it from the Pāndavas and now related it to Dhrtarāshtra. Departing from Hāstinapura and travelling for three days and nights the Pāndavas reached the Kāmyaka wood. At midnight a man-cating rākshasa, Kirmīra, brother of Baka and friend of Hīdimba, obstructed their path with a lighted brand, and would avenge himself on Bhīma. Kṛshnā was afraid. Dhaumya destroyed his illusion by rākshasa destroying

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mantras. Arjuna stringed his bow Gāndīva; but Bhīma, making him desist, fought with trees, etc., against Kirmīra, as the brothers Vāli and Sugrīva had done of yore for the sake of the same woman. At last Bhīma seized him with his arms and whirled him about and killed him. Then placing Krshnā in their front they set out for Dvaitavana. Having cleared the forest of its pest they began to live there. "Passing through the forest, I saw the body of the rākshasa, and heard the story from the brahmans" (III, 11).

Kīrti ("fame," personif.), a goddess. § 115 (Amçāvat.): I, 66, 2578 (daughter of Daksha and wife of Dharma).—§ 270 (Brahmasabhāv.): II, 11, 458 (in the palace of Brahmán).— § 336 (Indradarçana): III, 37, 1488.

Kīrtimat'. § 641 (Rājadh.): XII, 59, 2211 (son of Virajas and father of Kurdama).

Kirtimat<sup>2</sup>, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4356 (enumeration).

Kirtivarman, a Pandava warrior. § 600 (Ghutotkacavadhap.): VII, 158x, 7009.

Kirtyāvāsa = Mahāpurusha (Mahāpurushastava).

Kishkindhā, a city. § 281 (Sahadeva): II, 31, 1122 (at K. Sahadeva fought with the monkey-kings Dvivida and Mainda).—§ 531 (Rāmopākhyānap.): III, 280, 16107 (C. °dhyām), 16108 (do.), 16131 (do., the capital of Sugrīva and Vālin).—§ 534 (Hanūmatpratyāgamana): III, 282, 16201, 16203, 16209.—§ 543 (Rāmābhisheka): III, 291, 16587, 16588.

Kishkindhyā, v. Kishkindhā.

Kīta ("the worm"). § 762b (Kītop.): XIII, 117-19, 5728 (Draipāyanasya samvādam kīṭasya), 5729, 5730, (5732), 5735, etc.

Kītaka, a prince. § 130 (Amçūvat.): I, 67, 2696 (among the incarnations from the Krodhavaça gana).

Kitava 1 = Çakuni: I, 412 (ǰ); VII, 1504 (Gändhärarājaḥ).

Kitava 2 - Duhcāsana: I, †156.

Kitava<sup>3</sup> = Ulūka: V, 5694 (the cloka is wanting in B.).

Kitava, pl. (°āħ), a people. § 295 (Dyūtap.): II, 51, 1832 (brought tribute to Yudhishthira).—§ 586 (Bhīshmavadhap.): V1, 106 τ, 4808 (protect Bhīshma).—§ 587 (do.): VI, 119aa, 5648 (abandon Bhīshma).—§ 589 (Droṇābhishekap.): VII, 7ζ, 184 (in the army of Duryodhana).

[Kītopākhyāna] ("the episode relating to the worm"). § 762b (Ānuçūsanik.). Bhīshma said: In days of old, when the emancipated (Brahmabhūtah) brahman Vyāsa roamed over the world, he saw a worm speedily moving on a chariot-road. Asked by Vyāsa, who was omniscient and knew the language of every animal, the worm said that it was running away from a large cart, lest it should be killed; every creature, in whatever situation it may be placed, becomes attached to it; "in even this order of being I am happy, I think, and wish to live"; in his former life he was a cruel Cudra, a usurer, etc., never dedicating food to D. and P., etc. (description); he now was filled with repentance and grief; he had, however, worshipped his old mother, and once showed hospitality to a brahman; in consequence thereof the memory had not forsaken him, and he thought he should once more regain happiness (XIII, 117). Vydsa said: "It is the consequence of a meritorious act of mine that thou art not stupefied; in consequence of my penances I am able to rescue a being of demerit by the simply granting him sight of my person; there is no stronger power than that of penances. Thou mayst again attain to righteousness and merit; the state of a worm is really fraught with great misery. The superior brahman

worships the Sun and the Moon uttering mantras; when thou hast attained to that state, I shall impart to thee Brahman." The worm remained and was killed by the cart. He was reborn in diverse orders of being, such as a porcupine, Iguana, boar, deer, bird, Candala, Cudra, and Vaiçya. Born at last as a Kshatriya (with Kamboja steeds, Satas and Magadhas, etc.; description) through the grace of Vyāsa, he came and worshipped him. Vyāsa said that the sin of his former life had yet not been destroyed; he should become a brahman by giving up his life on the field of battle for the sake of cows or brahmans; performing many sacrifices he should attain to heaven, and after emancipation (Brahma-bhūtah) he should enjoy eternal happiness. The ascending order of transmigration is: († v. 5774) animal > Çūdra > Vaiçya > Kshatriya > Brahman > Svarga (XIII, 118). He betook himself to severe austerities; Vyāsa went to him and said that the penances of the Kshatriyas consist in the protection of all creatures; thereby he should attain to the state of a brahman. Then he protected his subjects rightcously, and after death became a brahman. Vydsa came and told him not to fear death, but only the loss of righteousness. He caused the earth to be marked with 100 sucrificial stakes, and then obtained a residence in the egion of Brahmán himself, and obtained the eternal Bráhman by his own acts, according to the words of Vyāsa. Also the Kshatriyas, who have been slain on the field of Kurukshetra], have attained to a meritorious end (gatim punyam); therefore, do not mourn on their account" (XIII, 119).

Koçā, a river. § 574 (Jambūkh.): VI, 9λ, 342 (so C., B. has Konhām).

Koçala, Koçala, Koçalarāja, Koçalādhipa, Koçalādhipati, Koçaleçvara, Koçalendra, v. Kos°.

Koçika, pl. (°āḥ) (VII, 1052), v. Kaçika, pl.

Kohala, a rshi. § 59 (Sarpasattra): I, 53, 2049 (among the sadasyas at the snake sacrifice of Janamejaya).—
§ 767 (Anuçāsanik.): XIII, 137a, 6271 (Bhagiratha attained to blessing by giving a hundred thousand kine to K.).—§ 775 (do.): XIII, 166 ζ, 7671 (one of the rshis of the north).

Kokamukhā = Durgā (Umū): VI, 800.

Kokāmukha, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8136.—§ 733x (Cāṇḍālikūçrama): XIII, 25, 1738.

Kokanada, pl. (°ah), a people. § 279 (Arjuna): II, 27, 1026 (in the north, vanquished by Arjuna on his digvijaya).

Kokanada, various warriors of Skanda. § 615u (Skanda): IX, 457, 2562, 2563, 2576.

Kokaraka, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, Θν, 369 (in the south, only C., B. has Kokabakāḥ).

Kokila, name of a mouse. § 571 (Ulükadütägamanap.): V, 160, 5444.

Kokilaka, a warrior of Skanda. § 615u (Skanda): IX, 457, 2575.

Kolagiri, a mountain. § 284 (Sahadeva): II, 31, 1171 (in the south, conquered by Sahadeva on his digvijaya).

Kolāhala, a mountain (personif.). § 75 (Vasu): I, 63, 2367 (C. has by error Kolalāhalaḥ), 2368 (when he attacked the River Cuktimatī, Vasu struck him with his foot).

Kolisarpa, pl. (°āḥ), a poople. § 739 (Ānuçāsanik.): XIII, 33a, 2104 (have been degraded to cūdras).

Kolvagireya, pl. (°āḥ), a people. § 785 (Anugītāp.): XIV, 83, 2476 (so C., B. has Kolla°, vanquished by Arjuna when he followed the sacrificial horse).

Konkana, pl., v. Kaunkana, pl.

Konvaçira, pl. (°āḥ), a people. § 739 (Ānuçāsanik.): XIII, 35., 2158 (have been degraded to çūdras).

Kopavega, a muni. § 264 (Sabhākriyāp.): II, 4a, 111 (waited upon Yudhishthira).

Kosala (('. Koço), pl. (āh), a people. § 273 (Rājasūyārambhap.): II, 14, 591 (pārrāh, fled before Jarāsandha).— § 276 (Jarasandhavadhap): II, 20, 795 (pūrrāmç ca Koçalan, only B., C. has purram ca Koçalam). - § 280 (Bhīmasena): 11, 30, 1077 (uttarān, vanquished by Bhīmasena on his digvijaya) - \$ 281 (Sahadeva): II, 31, 1117 (prāk-Koān nrpān, so C., B. has Prākotakān nrpān, vanquished by Sahadeva on his digvijaya). - § 347 (Nalopākhyānap.): III, 61, 2319 (only B., C. has Koçalām).- § 574 (Jambūkh.) : VI,  $9\mu$ , 347.—§ 578 (Bhīshmavadhap.): VI,  $51\nu$ , 2105 (in the army of Duryodhana).- § 589 (Dronābhishekap ): VII, 11 v, 397 (Kāçi-Koān, have formerly been vanquished by Kṛshṇa, C. has - Kaug"). - § 592 (Samcaptakavadhap.): VII, 210, 877 (Matsya-Karūsha-Koāh, attack Drona); 240, 1052 (have sided with Yudhishthira) .- § 593 (Abhimanyuvadhap.): VII, 47, 1879 (°ānām adhipah, i.e. Brhadbala), 1881 (°ānām bhartāram-B. adhipam-rajaputram Brhadbalam).- § 599 (Jayadrathavadhap ): VII, 125 nu, 5069 (Kāçi-K'āḥ, attack Drona).-§ 600 (Ghatotkacayadhap.): VII, 156, 6779 (Cedi-Karūsha-Koāh, follow Arjuna against Drona).—§ 604 (Karnap.): VIII, 5 ζ, 110 (°ānām adhipatih, i.e. Brhadbala has been slain by Abhimanyu, C. has by error Kailasanam); 8, 236 (Kāçi-K'an, had been vanquished by Karna for Duryodhana).-§ 605 (do.): VIII, 12\beta\beta, 459 (in the army of Yudhishthira); 22 ζζ, 864 (attack Dhrshtadyumna).- § 607 (do.): VIII, 44  $\mu$ , 2084 (know the eternal religion, dharmam); 45  $\nu$ , 2105 (prekshitajnah).- § 608 (do.): VIII, 49x, 2334 (Kagi-Koāh, attack Karna); 5444, 2564 (are slain by Arjuna).-§ 619 (Strīvilāpap.): X1, 25k, 715 (°ānām adhipatim Brhadbalam). - § 641 (Rājadh.): XII, 82, 3060 (°ānām ādhipatyam, ruled by Kshemadarçin) § 744 (Ānuçāsanik.): XIII, 44β, 2441 (had been vanquished by Bhishma at the avayamvara of Ambä, etc ). - § 785 (Anugitap.): XIV, 82, 2164 (Pundran sa- Koan); 83. 2469 (vanquished by Arjuna when he followed the sacrificial horse). Cf. Kausalya, pl.

Kosala = Rtuparna: III, 2897 (so B., C. has Kauçalah).

Kosalā (C. Koç<sup>o</sup>) = Ayodhyā. § 276 (Jarāsandhavadhap.): II, 20, 795 (v. Kosala, pl.).—§ 347 (Nalopākhyānap.): III, 61, 2319 (v. Kosala, pl.).—§ 353 (do.): III, 76, 2978 (the residence of king Rtuparna).—§ 370 (Tīrthayātrāp.): III, 85, 8152 (Rshabham tīrtham āsādya Koāyām), 8153 (oān tu samāsādya Kālatīrtham upasprçet).—§ 515 (Karnadigvijaya): III, 254, 15246 (conquered by Karna on his digvijaya).—§ 530 (Viçvāvasumokshana): III, 279, 16077 (ogatam, sc. Rāma Dāçarathi).—§ 615i (Suptasārasvata): IX, 38, 2208 (uttars Kobhage, there Uddālaka performed a sacrifice, at which the River Sarasvatī appeared as Manoramā).

Kosalādhipa (C. Koço) ("the king of the Kosalas") = Kshemadarçin: XII, 3879.

Kosalādhipa<sup>2</sup> (do.) (do.) = Saudāsa (Kalmāshapāda): XIII, 326 (S<sup>o</sup>).

Kosalādhipati¹ (do.) (do.), the king of the Kosalas at the time of Yudhishthira. § 232 (Svayamvarap.): I, 186, 7002 (present at the svayamvara of Draupadī).—§ 280 (Bhīmasena): II, 30, 1075 (Brhadbalam, vanquished by Bhīmasena on his digvijaya).—§ 281 (Sahadeva): II, 31, 1117 (the same?, vanquished by Sahadeva on his digvijaya).—§ 592 (Samçaptakavadhap.): VII, 230, 1004 (°ch putram Sukshatram). Cf. Brhadbala.

Kosalādhipati 2 (do.) (do.) = Rtuparņa: III, 2877.

Kosalaka (C. Koç°), adj. ("belonging to the Kosalas"). § 578 (Bhishmavadhap.): VI, 44, 1684 (rājā, i.e. Brhadbalu).

Kosalarāja (C. Koç°) ("the king of the Kosalas") = Brhadbala: VII, 1880.

Kosalecvara (do.) (do.) = Sudāsa: XIII, 7682.

Kosalendra 1 (do.) (do.) = Rāma Dāçarathi: III, 16332,

Kosalendra<sup>2</sup> (do.) (do.) = Brhadbala: VI, 5406, 5407.

Koshā, a river. § 574 (Jambūkh.): VI, 9λ, 342 (only B., C. has Kocā).

Koshthavat, a mountain. § 782g (Guruçishyas.): XIV, 43n, 1174 (among the principal mountains).

Kotarā, a mātr. § 615u (Skanda): IX, 460, 2635.

Kotaraka, a serpent. § 564 (Mātaliyop.): V, 103γ, 3628 (enumeration).

Kotiça, a serpent. § 63 (Sarpasattra): I, 57, 2146 (of Vāsuki's race).

Kotika = Kotikāsya: III, 15586, (15615).

Kotikāsya, a prince, follower of Jayadratha. § 522 (Draupadiharanap.): 111, 264, 15582 (rājānaņ), 15587; 265, (†15588), †15593 (Surathasya putraḥ); 266, 15605 (Surathasya putraṃ); 267, 15612; 271, 15720, 15739 (is slain by Bhīmasena). Cf. Kotika.

Kotitīrtha, name of various tīrthus. § 358 (Tīrthayūtrāp.):

III, 82, 4091 (Mahākālam tato gacohen niyato niyatūçanah |

K°m upasprçya hayamedhaphalam labhet). — § 362 (do.):

III, 83, 5087 (tataḥ Paūcanadam gatvā niyataḥ niyatūçanaḥ |

K'm upasprçya hayamedhaphalam labhet). — § 368 (do.): III,

83, 7071 (abhirādya tato Yaksham dvārapālam Macakrukam |

K°m upasprçya labhed bahusuvarnakam). — § 370 (do.): III,

84, 8005 (tatrābhishekam kurvīta—i.e. ut (lungādvāra—K°e samāhitaḥ | pundarīkam avāpnoti kulañ caiva samudhāret),

8055 (°e naraḥ snātvā arcayitvā Guham nrpa | gosahasraphalam vindyāt tejasvī ca bhaven naraḥ). — § 372 (do.): III, 85, 8204

(°e naraḥ snātvā gosahasraphalam labhet).

krama (a certain method of reciting the Vedas): XII, 13261 ("āksharavit), 13262 ("pāragah), 13263; XIII, 4107 (pada-k"vibhūshitah, sc. rgvedah).

Krama = Çiva (1000 names²). Do.² = Vishņu (1000 names).
Kramajit, a prince. § 264 (Sabhākriyāp.): 11, 4β, 123
(waited upon Yudhishthira).

Krami, pl. (V, 2729), v. Krmi, pl.

Kratha<sup>1</sup>, an Asura. § 130 (Amçāvat.): I, 67, 2665 (mahāsuraḥ, incarnate as king Parvatīya; only C., B. has Kapaṭaḥ).

Kratha<sup>3</sup>, a king. § 130 (Amçāvat.): 1, 67, 2697 (among the incarnations from the Krodhavaça gaṇa).

Kratha<sup>3</sup>, a king. § 280 (Bhīmasena): II, 30, 1081 (Supārçvam abhitaḥ, vanquished by Bhīmasena on his digvijaya). Cf. Kratha<sup>2</sup>.

Kratha , a rshi. § 562 (Bhagavadyānap.): V, 83η, 2946 (worshipped Kṛshṇa).

Kratha<sup>5</sup>, a Kuru warrior. § 599 (Jayadrathavadhap.): VII, 120δδ, 4768.

Kratha , a warrior of Skanda. § 615u (Skanda): IX, 45; 2572.

Kratha', pl. (°āḥ), a people. § 273 (Rājasūyārambhap.):
II, 14, 585 (vidyābalād yo vyajayat Pāṇḍya-K°-Kaiçikān,
sc. Bhīshmaka).

Krātha 1, son of the elder Dhṛtarāshṭra. § 154 (Pūruvaṃç.): I, 94, 3747.

Krātha' ("the king of the Krathas"?), various princes.

411 Krātha Krodhana.

§ 130 (Amçāvat.): I, 67, 2676 (incarnation of Rāhu).—§ 233 (Svayamvarap.): I, 187,  $\dagger$ 7019 (present at the svayamvara of Draupadī).—§ 317b (Kṛshṇa Vāsudeva): III, 12, 489 (had been slain by Kṛshṇa at Jārūthī).—§ 592 (Samçaptakavadhap.): VII, 20 $\eta$ , 804 (in the army of Duryodhana).—§ 593 (Abhimanyuvadhap.): VII, 37 $\kappa$ , 1609 (attacked Abhimanyu); 46 $\nu$ , 1856 (= Krāthaputra, is slain by Abhimanyu).—§ 608 (Karṇap.): VIII, 85 $\rho$ ,  $\dagger$ 4307 (°Dovāvṛdhau),  $\dagger$ 4319 (is slain by the Kulinda king). Cf. Krāthādhipa, Krāthaputra.

**Krātha**, a monkey. § 535 (Setubandhana): III,  $283\beta$ , 16287.

Krātha 4, son of Dhṛtarāshṭra. § 608 (Karṇap.): VIII, 51 δδ, 2446, (εε), 2455 (is slain by Bhīmasena). Cf. Krathana 3. Krātha 5 = Civa, VIII, 1418.

Krātha , a warrior of Skanda. § 615# (Skanda): IX, 45,

Krātha, a serpent. § 793 (Mausulap.): XVI, 4, †120.

Krāthādhipa = Krātha<sup>2</sup>: VIII, †4320 (is slain by the Kulinda king).

Krathana ', a Nāga (?) (accord. to Nīl., a Yaksha). § 46 (Garuda): I, 32a, 1488 (had an encounter with Garuda).

Krathana<sup>2</sup>, an Asura. § 130 (Amçāvat.): I, **67**, 2693 (mahāsuraḥ, incarnate as king Sūryāksha).—§ 268 (Varuṇasabhāv.): II, **9**, 366 (among the Asuras in the palace of Varuna).

Krathana, son of Dhrtarashtra. § 182 (Dhrtarashtra-putranamak.): I, 117, 4550.

Krathana = Civa: VIII, 1448.

Krāthaputra, a prince. § 554 (Sainyodyogap.): V, 4γ, 82 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 593 (Abhimanyuvadhap.): VII, 46ν, 1854, 1857 (is slain by Abhimanyu). Cf. Krātha².

Kratu 1, a rehi, son of Brahmán. § 86 (Amçavat.): I, 65. 2518 (the sixth of Brahmán's spiritual sons).- § 109 (do.): I, 66, 2568 (do.).-§ 114 (do.): I, 66, 2573 (his sons were the patangasahacarinah ("companions of the sun"), i.e. the Válakhilyas, Nīl.).—§ 191 (Arjuna): I, 123, 4808 (present at the birth of Arjuna) .- § 228 (Aurvop.): I, 181, 6873 (mahākratuh, came to the Rākshasa sacrifice of Parāçara to save the Rākshasas). - § 266 (Çakrasabhāv.): II, 7, 298 (in the palace of Indra).- § 270 (Brahmasabhāv.): II, 11, 437 (in the palace of Brahman).- § 615u (Skanda): IX, 45v. 2512 (came to the investiture of Skanda). - § 637 (Rājadh.): XII, 47, 1597 (among the rehis who surrounded Bhishma). -§ 656 (Khadgotpattik.): XII, 166a, 6135 (among the sons of Brahmán).—§ 664 (Mokshadh.): XII, 207δ, 7534 (do.). - § 665 (do.): XII, 208a, 7570 (do.). - § 680b (Tuladhara-Jajalis.): XII, 263a, 9380 (among the deities who dwell in the living creatures).—§ 717b (Nārāyanīya): XII, 335a, 12685 (among the twenty-one Prajapatis).— § 717c (Uparicara): XII, 336\$, 12724 (one of the seven rshis).—§ 717b (Nārāyaņīya): XII, 341v, 13040 (among the eight prakrtis), (f), 13075 (one of the seven rshis).— § 730 (Anuçüsanik.): XIII, 14ββ, 990. — § 734 (do.): XIII, 26a, 1761 (came to see Bhīshma).—§ 749 (do.): XIII, 92 δ, 4392 (among the masters of yoga).

Kratu<sup>3</sup> = Kṛshṇa: XII, 1512.—Do.<sup>3</sup> = Vishṇu (1000 names).
Kraunca<sup>1</sup>, a mountain. § 496 (Skandotpatti): III, 225,
14331 (Himavatah sutam, pierced by Skanda).— § 587
(Bhīshmavadhap.): VI, 111, 5186 (Skandaçaktyā yathā
Koh).— § 599 (Jayadrathavadhap.): VII, 139, 5804
(? haṃsāh Kom ivāviçan).— § 600 (Ghatotkacavadhap.):

VII, 156, 6821 (°m Agnisulo yathā, sc. nihanishyāmi).— § 608 (Karņap.): VIII, 90, †4696 (°m ivādrim Agnijah, sc. parābhinat).—§ 611 (Çalyap.): IX, 17, 914 (°o yathā Skandahato mahādrih).—§ 615u (Skanda): IX, 46, 2701, 2702 (origin of the name: krauncanādanāditam), 2709, 2712 (the Asura Bāṇa sought refuge at K., then Skanda cleft the mountain in twain). Cl. Krauncaparvata.

**Krauñca**<sup>2</sup>, a mountain on Krauñcadvīpa. § 575 (Bhūmip.): VII, **12**η, 458, 459, (θ), 462.

krauñea, a kind of battle array. § 578 (Bhīshmavadhap.): VI, 51, 2091 (i.e. the krauñeāruna vyūha formed by Dhṛshṭadyumna).—§ 583 (do.): VI, 75, 3291 (formed by Bhīshma).—§ 589 (Droṇābhishekap.): VII, 7, 192 (formed by Yudhishṭhira).

Krauñcadvīpa, name of a dvīpa. § 575 (Bhūmip.): VI, 11a, 403; 12, 448 (with the mountain Mahākrauñca), 458 (with the mountain Krauñca).—§ 623 (Rājadh.): XII, 14, 405 (adharena Mahāmeroh, ruled by Yudhishthira), 406.

Krauñcanisūdaka (B. onishūdana), "Krauñca-splitter," i.e. Skanda. § 370 (Tirthayātrāp.): 111, 84, 8138 (?it seems to be impossible to take this as a name of Skanda, because it is adj. to Rshabhadvīpan).

Krauncapadī, a tīrtha. § 733s (Açmaprehtha): XIII, 25, 1728 (C. by error Kroo).

Krauncaparvata - Kraunca 1: 1X, 2700.

Krauncāruna, a kind of battle array. § 578 (Bhīshmavadhap.): V1, 50, 2072 (formed by Dhṛshṭadyunna).

\*kravyāda, pl. = Rūkshasa, pl. : 11, 401; VII, 1576, 2694, 2711, 9032; VIII, 4422; X, 458; X111, 5620.

\*kravyāda, pl., one of the three classes of Pitrs. § 684 (Mokshadh.): XII, 270a, 9650.

Kriyā<sup>1</sup>, daughter of Daksha and wife of Dharma. § 115 (Amçavat.): I, 66, 2578.

Kriyā 2 - Çiva (1000 names 1).

Kriyāvastha = Çiva (1000 names 2).

Kroçanā, a mātr. § 615u (Skanda): ΙΧ, 46θ, 2635.

Krodha'("Wrath," "Anger," personif.). § 130 (Amçāvat.):

I, 67, 2708 (Açvathāman was produced by a union of Mahādeva, Antaka. Kāma, and K.).—§ 223 (Vāsishṭha):

I, 174, 6639 (Kāma-K'oau, used to shampoo the feet of Vasishṭha).—§ 498 (Skandotpatti): III. 226, 14363 (ndrī K'osambhavā).—§ 662b (Jāpakop.): XII, 199, 7316 (Kāma-K'oau, in the shape of Virūpa and Vikṛta).—§ 717b (Nārā-yanīya): XII, 335a, 12686 (among the twenty-one Prajāpatis).—§ 743 (Ānuçāsanik.): XIII, 40, 2256 (Kāmasya...sahāyam, created by Brahmán).—§ 786f (Jamadagni): XIV, 92, 2888, 2890, 2894, 2899 (Dharma assumed the shape of K.).

Krodha<sup>2</sup>, an Asura. § 97 (Amçāvat.): I, **65**, 2543 (son of Kālā).

Krodhā, daughter of Daksha. § 87 (Amçāvat.): I, 65, 2520 (= Krūrā, v. 2540, or perhaps = Krodhavaçā, v. 2624).

Krodhaçatru, an Asura. § 97 (Amçāvat.): I, 65, 2543 (son of Kālā; C. prints by error Krodhaḥ Çatruḥ).

Krodhahan - Vishnu (1000 names).

Krodhahantr', au Asura. § 97 (Amçāvat.): I, 65, 2543 (son of Kālā).—§ 130 (do.): I, 67, 2681 (Asuraḥ, younger brother of the Asura Vṛṭra; incarnate as king Daṇḍa).

Krodhahantr' = Benābindu: V, 5912 (S°).

Krodhaja - Civa: XII, 12737 (Rudrah), 13300, 13302.

Krodhakrt = Vishnu (1000 names).

Krodhana<sup>1</sup>, a rshi. § 266 (Çakrasabhāv.): II, 7, 293 (in the palace of Indra).

Krodhana—Krpa. 412

Krodhana = Civa: XIV, 203.

Krodhanā, a mātr. § 615u (Skanda): IX, 460, 2624.

Krodhavaça, pl. (°āh), a class of Rākshasas. § 432 (Saugandhikāharaṇa): III, 153, 11361 (°ā nāma Rākshasāḥ); 154, †11385, 11392 (sought in vain to prevent Bhīmasena from gathering saugandhikas, but 100 of them were slain).— § 553 (Vaivāhikap.): IV, 71, 2292 (°ān hatvā parvate Gandhamādans, sc. Bhīmasena, all. to § 432).— § 561e (Bhīmasena): V, 50, 1990 (Krshnāyāç caratā prītim yena—i.e. Bhīmasena—K°ā hatāḥ, all. to § 432).—§ 562 (Bhagavadyānap.): V, 900, 3151 (hantā . . . K°ānām, i.e. Bhīmasena, all. to § 432).—§ 794 (Mahāprasthānikap.): XVII, 3, †82 (scarge loks çravatām nāsti dhishnyam ishtapūrtam K°ā haranti), †85 (çunā drshtam K°ā haranti).

Krodhavaça, a Rākshasa. § 537 (Rāma-Rāvaṇayuddha): 111, 285a, 16365 (followed Rāvaṇa).

Krodhavaçā (?). § 127 (Amçāvat.): I, 66, 2624 (mother of nine daughters produced from wrath (krodhasambhavāḥ) (?), PCR. takes krodhavaçā(ḥ) as an adjective to nārīḥ; enumeration of her nine daughters and their offspring).

Krodhavaça(h) gaṇa(h). § 95 (Amçāvat.): I, 65, 2540 (the offspring of Krūrā).—§ 130 (do.): I, 67, 2695 (re-born as the kings Madraka, etc.), 2702.

Krodhavardhana, an Asura. § 130 (Amçāvat.): I, 67, 2682 (incarnate as king Dandadhāra).

Kroncapadi, v. Krauncapadi.

Kroryātman = Kṛshṇa: XII, 1653.

Kroshtr, a prince, one of the ancestors of Krshna. § 768b (Krshna Vāsudeva): XIII, 147, 6833 (son of Mahāsattva and father of Vrjinīvat).

Krūrā. § 95 (Amçāvat.): 1, 65, 2540 (= Krodhā, v. 2520 (?), her offspring was the Krodhavaça(h) gana(h)).

Kṛcchra = Mahāpurusha (Mahāpurushastava).

Kṛça<sup>1</sup>, a son of a ṛshi. § 51 (Parikshit): I, **40**, 1682 (*ṛshiputreṇa*), (1683); **41**, 1691, (1692), (1696).

Krça , a serpent. § 63 (Surpasattra): 1, 57, 2152 (of Airāvata's race).

Kṛça<sup>3</sup>, a ṛshi. § 734 (Ānuçāsanik.): XIII, **26a**, 1764 (among the ṛshis who came to see Bhīshma).

Krça 4 = Çiva: XII, 10365 (1000 names 1), 10387 (do.); XIV, 194.—Do. 4 = Vishnu (1000 names).

Krçāçva, an ancient king. § 267 (Yamasabhāv.): II, 8, 328 (in the palace of Yama).—§ 552 (Goharaṇap.): IV, 56ζ, 1769 (among the kings who came in the chariot of Indra to see the encounter).—§ 775 (Ānuçāsanik.): XIII, 166η, 7675 (enumeration).

Krçaka, a serpent. § 564 (Mātalīyop.): V, 103γ, 3631 (enumeration).

Krçanāça, Krçānga = Çiva (1000 names 1).

Krçanu = Agni: VIII, 13402.

Krkaneyu, son of Raudrāçva. § 150 (Pūruvamç.): I, 94, 3700 (third son of Raudrāçva and Micrakeçī).

Kṛmi, pl. (°ayaḥ), a people. § 562 (Bhagavadyānap.): V, 74γ, 2729 (ruled by Vasu; C. has Kram°).

Kṛmi, a river. § 574 (Jambūkh.): VI, 9λ, 324 (only B., cf. Ikshumālavī).

Krpa, a brahman, son of Caradyat and brother of Krpī. § 4 (Anukram.): I, 1, 138, †196.—§ 11 (Parvasangr.): I, 2, 562 (cf. § 616), 570 (do.).—§ 83 (Ādivāmçāvatāraņa): I, 63, 2436 (K. and Krpī (Açvathāmnaç ca jananī) were born in a clump of reeds (çarastambāt) from the seed of Gautama, i.e. Çaradvat, cf. § 198).—§ 130 (Amcāvat.): I, 67, 2712 (Brahmarshih, born from the gana of the Rudras).—[§ 197

(Bhīmasenarasapāna): I, 129, 5070 (Gaulame, is appointed by Bhishma as preceptor of the young princes). ]-§ 198 (Caradvat): I, 130, 5071 (K. and Krpī were born from the seed of Caradvat, which had fallen in a clump of reeds (carastambe), they were reared by Cantanu; K. acquired the Dhanurveda from Caradvat and then taught it to the sons of Pandu, those of Dhrtarashtra, the Yadavas, etc.).-§ 202 (Drona): I, 131, 5148, 5159.- § 208 (Astradargana): I, 134, 5313, 5324 (ācāryasattamam); 136, 5384, 5404, 5408 (Caradvatah); 137, 5439 (Pandavah saha-Koah). - § 213 (Jatugrhap.): I, 142, 5692 (Çaradvatah); 143, 5708; 145, 5735; 150, 5860.—§ 234 (Svayamvarap.): I, 190, 7116 (Caradvatah).- § 241 (Viduragumanap.): I, 200, 7373.-§ 244 (Rājyalābhap.): I, 207, 7557 (Gautamam).—§ 286 (Rājasūyikap.): 11, 33, 1259.—§ 287 (do.): 11, 34, 1267 (came to the rajasuya of Yudhishthira).- § 288 (do.): II, 35. 1292 (appointed to look after the wealth and to distribute dakshinās).- § 289 (Arghāharanap.): II, 37, 1349 (Bhāratācāryah).- \$ 290 (Cicupālavadhap.): II, 44, 1535 (Bharatacaryam Çaradratam).- § 298 (Dyūtap.): II, 58. 2014; 60, 2052; 65, 2181.-- \$ 299 (do.): II, 68, 2264.-§ 305 (Anudyūtap.): II, 78, 2561; 79, 2609 (Bhīshma-Drona-K adishu). - § 307 (do.): II, 81, 2697. - § 313 (Åranyakap): III, **8,** 316.—§ 318 (Arjunābhigamanap.): III, 13, 599.- § 327 (Draupadīparitāpav.): III, 29, 1111. -- § 328 (Kāmyakavanapr.): III, 36, 1425.-- § 330 (Indradurçana): III, 37, 1459 (Bhīshme Drone Koe Karņe Dronaputre ca, Bharata, Dhanurvedah catushpada eteshv adya pratishthitah).- § 333c (Brahmagiras): III, 40, 1645, 1648.—§ 377 (Dhaumyatirthak.): III, 86, 8283.—§ 401 (Balarama): III, 119, †10245 - § 402 (Tirthayatrap.): III, 120, †10269. - § 446 (Nivatakavacayuddhap.): III, 174, 12276.- \$ 512 (Ghoshayātrāp.): III, 249, 15084.-§ 513 (do.): III, 252, 15165 (Bhishma-Drona-Koadime ca, possessed by the Asuras), 15191 (Bhīshma-Drona-Koādyāc ca, do.).-§ 515 (Karnadigvijaya): III, 253, 15209; 254, 15261. — § 516 (Duryodhanayajña): III, 256, 15302; 257, 15332.—§ 517 (Ghoshayātrāp.): 111, 257, 15350.— § 547 (Karna): III, 307, 17170 (Dronat Koac ca Ramac ca so 'stragramam caturvidham labdhva, sc. Karna).-§ 552 (Goharanap.): 1V, 25, 867; 29, 947 (Çaradvatah); 30, 986; **35a**, 1150; **36**, 1176; **38**, 1238, 1243; **39**, 1302; **45**δ, 1434; **47**, 1471, 1488; **49**, 1530; **51**, 1583, 1588, 1599; **52**, 1628 (Caradvatah); **53**, 1643, 1649; **54**, †1688; 55, 1733 (Cāradvatam), 1739 (lohitāçvam vaiyāghram nīlam patākam ācritya), 1758; 56, 1764 (°ārjunasamāgame); 57. 1780 (Cāradvatah), 1785, 1789 (Cāradvatah), 1795, 1797, 1802, 1812, 1817, 1818, 1821 (is vanquished by Arjuna); **58.** 1823; **59.** 1908; **63.** 2021, 2024; **66.** †2109, †2131; 68, 2167, 2203, 2237.—§ 554 (Sainyodyogap.): V, 28, †31; 5. 95 (ācāryayoh sakhāsī - sc. Drupada - Dronasya ca Kosya ca); 6, 118.—§ 556 (Sanjayayanap.): V, 22, †668 (Satyaki had obtained weapons from Krpa, etc.); 23δ, †694, †703; 25θ, †733; 27, †791; 30ξ, 880 — § 561 (Yānasandhip.): V, 47, 1796; 48, †1916; 51, 2062 (Çaradvatah); 55, 2149, 2159, ( $\lambda$ ), 2185, 2189, ( $\mu$ ), 2192 (ācāryamukhaḥ, son of Gautama, i.e. Caradvat), 2196, 2201 ( $\nu$ ), 2205;  $57\pi$ , 2268,  $(\rho)$ , 2281; **58**, 2301,  $(\nu)$ , 2304; **60**, 2368  $(\gamma)$ , 2375; **61** $\omega$ , 2409; 62, 2432; 65 δδ, 2493; 66 εε, 2501. - § 562 (Bhagavadyānap.): V, 73, 2681; 83ι, 2966; 89λ, 3103, 3114,  $(\mu)$ , 3117;  $90\rho$ , 3180;  $91\sigma$ , 3271;  $92\tau$ , 3284;  $95\nu$ , 3402.—§ 567 (do.): V, 124 $\beta$ , 4138, ( $\delta$ ), 4170; 127, 4246; 128 $\theta$ , 4284; 129 $\lambda$ , 4329, ( $\mu$ ), 4358, 4360; 131 $\pi$ , 4453, ( $\rho$ ),

4457.- § 569 (do.): V. 141. 4795 (Dronacishyāc ca Kosya Caradvatah); 142ε, 4821, (ζ), 4828; 143, 4874 — \$ 570 (Sainyaniryāņap.): V, 1550, 5274; 158μ, 5372, (ν), 5382. – § 571 (Ulūkadūtāgamanap.): V, 160, 5458. — § 572 (Rathātirathasankhyānap.): V, 165, 5734 (Dronagishyāg ca Kosya Çaradvatah); 166, 5767 (Çaradvatah . . . Gautamasya maharsher ya acaryasya Caradratah Karttikeya ivajeyah carastambūt suto 'bharat, among the rathas in the army of Duryodhana); 171, 5914.- § 573 (Ambopākhyānap.): V, 193a, 7562, 7576 (Caradvatah).—§ 576 (Bhagavadgītāp.): VI, 14, 526; 17, 664, 675 (in the array of Duryodhana); 25, 837.- 577 (Bhishmavadhap.): VI, 43, 1596, (1598), 1804.- § 578 (do.): VI, 451, 1720 (Caradvatah, attacked Brhatkshattra), 1721; 4725 7, 1809, (21), 1820, 1826. (27), 1841; **48** $\theta$ , 1925, ( $\kappa$ ), 1963; **49**, 1993; **50** $\theta$ , 2070; **51** $\rho$ , 2092, (v), 2109 (in the rear of Duryodhana's army). --§ 579 (do.): VI, **52**  $\beta$ , 2134, ( $\delta$ ), 2144, 2147; **55**  $\kappa$ , 2360, (16  $\lambda$ ), 2364, ( $\mu$ ), 2365.—§ 580 (do.): VI, **56a**, 2405 (in the head of Bhīshma's gārudavyūha); 58°λ, 2496, 2497, 2500 (only B.);  $\mathbf{59}\mu$ , †2583, ( $\rho$ ), †2648.—§ 581 (do.): VI,  $\mathbf{60}\beta$ ,  $\{2672; 65, 2910, (\nu), 2928. - \S 582 (do): V1, 71\epsilon, 3141$ (attacked Dhrshtadyumna); 72 5, 3163.- § 583 (do.): VI, **75,** 3292 (in the krauñcavyūha of Bhīshma), (0), 3304; 76, 3329; 7912, 3467.-- 584 (do.): VI, 811, 3562 (attacked by Cekitana); 84, 3716 (Caradratah, fought with Cekitāna); 85 ·, †3768; 86 ζ, 3835.—§ 585 (do.): VI, 87. 3859 ( $(\bar{u}radvatah)$ ; **89**, 3931, ( $\lambda$ ), 3933, ( $\pi$ ), 3970; **92** $\chi$ , 4118, 4129;  $94\omega$ , 4194;  $95\gamma\gamma$ , 4244;  $96\eta\eta$ , 4339;  $97\kappa\kappa$ , 4407;  $98 \nu \nu$ , 4189.—§ 586 (do.): VI, 99a, 4501 (in Bhīshma's sarvatobhadra array); 100 η, 4545; 102 ι, 4665; 103 $\xi$ , 4724.-- $\S$  587 (do.): VI, 108, 5006, ( $\delta$ ), 5050; 110, 5105 (Cāradvatah, fought with Sabadeva); 111, 5167 (do., do.), 5168; 1131, 5239, 5243, 5248, 5260, 5270, 5278;  $114\kappa$ , 5292, 5296, 5309;  $117\sigma$ , 5496, 5497 (deprived by Arjuna of his chariot); 1187, 5519; 119, 5678. - § 589 (Dronabhishekap.): VII, 7ô, 181 (in the left wing of Drona's array).-§ 590 (do.): VII, 14, 527, 528 (fights with Dhṛshtaketu); 16β, 633.—§ 592 (Saṃçaptakavadhap.): VII, 230, 1017 (the Pandya king Sarangadhvaja had obtained weapons from Krpa, etc.); 25, 1114 (Caradvatah) 1115 (fights with Vardhakshemi); 32w, 1410. - § 593 (Abhimanyuvadhap.): VII, 34β, 1501; 370, 1589, (1), 1600 (Caradvatah), (κ), 1609; **39** μ, 1650, 1654; **46** τ, 1838, (v), 1851;  $47\phi$ , 1864, 1868, 1871, 1878 (Caradvatah); 48, 1901.—§ 596 (Pratijūāp ): VII, 72, 2525; 73, 2575, 2589; 74a, 2619; 75γ, 2673.—§ 598 (Jayadrathavadhap.): VII,  $85\beta$ , 3037 (had not approved of the gambling), ( $\gamma$ ), 3043; **87** $\theta$ , 3098.—§ 599 (do.): VII, **95**, 3538 ( $\eta$ ), 3540; **104** $\mu$ , 3894, 3917; 105 v, 3940 (the standard of K. had for its mark a bull); 112, 4301 (protects Jayadratha), (φ), 4329; 119 $\beta\beta$ , 4720; 135 $\nu\nu$ , 5541; 137 $\nu\omega$ , 5629; 143 $\eta\eta\eta$ , 5956,  $(\kappa\kappa\kappa)$ , 6004; **145** $\mu\mu\mu$ , 6063, 6074, (000), 6097; **146**, 6206, 6227, 6247; 147, 6298 (Çāradvataḥ), 6307 (Çāradvats), 6320 (pierced by Arjuna, K. swoons away); 150, 6498;  $151\gamma'$ . 6550, 6558.- § 600 (Ghatotkacavadhap.): VII, 1558, 6720; **156** $\kappa$ , 6849; **158** $\phi$ , 6981 (Caradvatah), (7003), 7019 (Çāradvatam); 159, 7051 (read Krpaç with B.), 7055, 7058,  $(7059), (\beta\beta), 7087, 7106, 7107; 160\gamma\gamma, 7146; 163\eta\eta,$ 7281; 165, 7365 (Çāradvataķ); 169, 7579 (do.), 7586, 7590 (Cāradvataḥ, defeats Çikhandin); 177φφ, 8031; 183ηηη, 8309.—§ 602 (Dronavadhap.): VII, 187ι, 8545; 191, 8801; 192, 8810, 8851.—§ 603 (Nārāyaņāstramokshap.): VII 1938, (8930); 200aa, 9308 (Caradvatah),

9316; 202nn, 9514.- 604 (Karnap.): VIII, 2v. 45; 9θ, 330 (Çaradvatah).-\$ 605 (do.): VIII, 13, 495 (fights with Dhrshtadyumna); 20 77, 772; 26, 1037, 1046 (Caradvatah, fights with Dhrshtadyumna); 28 μμ, 1126; 30, 1225; 32 σσ, 1332.—§ 607 (do.): VIII, 41ε, 1947.— § 608 (do.): VIII, 46B, 2133 (Çaradratak), 2157 (Yudhishthira will fight with Krpa); 47, 2225; 480, 2262; **51**ζζ, 2507; **54**00, 2610, 2613, 2615, 2616, 2617, 2621. 2626 (Caradvalah), 2629 (defeats Cikhandin); 60, 3049; **61,** 3121; **66,** 3330; **73,** 3646, 3688, 3693; **75**<sub>XX</sub>, 13811, †3818, †3819; **78,** 3941. (à), 3998 ([aradratah]; **79**5, 4012, 4035 (samānah . . . Krpena, sc. Karna), †4065, †4073,  $\dagger 4080$ ,  $\dagger 4081$ ,  $\dagger 4082$ ;  $82\mu'$ ,  $\dagger 4201$ ;  $83\mu'$ ,  $\dagger 4231$ ;  $84\alpha'$ . 4272; 85ρ', †4307 (°-Πrdikasutau), †4310; 88aβ', †4503; 95av', 4970 (Caradvatah); 96, 5013.-- 609 (Calyop.): 1X, 1δ, 36 (one of the three only remnants of Duryodhana's army); 2ζ, 72, 124. - § 610 (do.): IX, 4, 191, 237 (Caradvatah, advises Duryodhana to make peace); 5, 240 (Caradratam); 65, 293.- § 611 (do.): IX, 8a, 373; 11µ, 563; **12**, 617,  $(\xi)$ , 626; **16**, 799,  $(\phi)$ , 840; **17**, †887, 941 (Caradvatah); 21, 1121 (rescues Krtavarman); 25ππ, 1377, 1384, 1398; 27 σσ, 1447, (w), 1459. - § 612 (Hradapraveçap.): IX, 29a, 1603, 1622 (Çāradvatam), 1630; 30 8, 1674, (a), 1681, 1734, 1737, 1741.- § 615 (Baladevatīrthayātrā): IX, 54ζ, 3064 (only three of Duryodhana's army are alive, viz. K., Krtavarman, and Aqvatthaman), 3065. — § 615 (Gadāyuddhap.): ΙΧ, 61, 3407; 63 ββ, 3548; 64 ec, 3610 (Caradratah); 65, 3627, 3635, 3647, 3663, 3668 (Caradratah, installed Acvatthaman as generalissimo). - § 616 (Sauptikap.): X, 1a, 16, 28, 31, 57 (°-Bhaujau, read -Bhojau with B.); 2, (70); 3, 105; 4, (141), 148; **5**, (176), 213; **6**, 216, 217, 234; **8**, 319, 323, 425, 427 (participates in the nightly encounter); 9, 485, (489), 513, 515, (λ), 528 (Caradvatah), (ν), 533.-- § 617 (Aishīkap.): X, 10, 545 (Gautamena); 16, 735 (Çāradvatāt, shall become the preceptor of Parikshit). - § 618 (Jalapradanikap.): XI, 1, 2 (oprabhrtayah . . . trayah, i.e. K., Krtavarman, and Açvatthāman), (γ), 30 (Çaradvatah); 9η, 247 (°prabhṛtayaḥ . . . trayaḥ); 11, 289 (Çūradvataṃ), (1), 293 (Çāradvalaķ), 306, 309 (Çāradvalaķ, went to Hastinapura). - § 619 (Strīvilapap.): XI, 20ε, 585; 28κ, 735. - § 621 (Rajadh.): XII, 5 , 141. - § 623 (do.): XII, **14** $\alpha$ , 403.—§ 637 (do.): XII, **45** $\epsilon$ , 1539; **47**, 1695.— § 638 (do.): XII, 48a, 1698.- § 639 (do.): XII, 52e, 1889 (Caradratah).- § 640 (do.): X11, 58 7, 2116, 2120.-§ 656 (Khadgotpattik.): XII, 166 ô, 6200 (received the sword from Drona, from him it passed over to the Pandavas). - § 702 (Mokshadh.): XII, 297δ, 10874 (among those who attained to their position by means of penances).- § 785 (Anugītāp.): XIV, 60a, 1775, (B), 1786, 1805 (°-Bhojābhyām, all. to the great battle);  $61\gamma$ , 1821 (all. to the battle).- § 787 (Āçramavāsap.): XV, 1, 13 (çyālo Dronasya);  $3\gamma$ , 79, 119;  $4\eta$ , 167;  $5\eta$ , 172 (Çāradvataḥ);  $10\nu$ , 332; 16, 445 (did not follow I)hrtarashtra, etc., to the forest).-§ 788 (do.): XV, 23, 623 (Gautamah).-- § 794 (Mahāprasthanikap.): XVII, 1, 14 (became the preceptor of Parikshit), 27.

Cf. also the following synonyms:-

Acārya, Ācāryasattama, q.v. Bhāratācārya, q.v. Brahmarshi, q.v. Krpa-Krshna.

**Çaradvat**: I, 7116  $(K^{\circ})$ ; V, 4795  $(K^{\circ})$ , 5731  $(K^{\circ})$ ; XI. 30  $(K^{\circ})$ .

Caradvata ("son of Caradvat"): I, 138 (K°), 1945 (preceptor of Parikshit), 5408 (K°), 5692 (do.); II, 1535 (do.); IV, 947 (do.), 986 (do.), 1624, 1628 (K°), 1733 (do.), 1780 (do.), 1789 (do.), 1793, 1809, 1819, †2117 (Acarya-Coyoh, i.e. Drona and Krpa), 2244; V, †880, [1897, 2062]  $(K^{\circ})$ , 5528 ("mahūmīnam, sc. purushodadhim, i.e. the army of Duryodhana), 5573 (do.), 5767 (K°), 7576 (do.); VI, 1753 (Gautamah), 1595, 1720 (Ko), 2697, 3716 (Ko), 3859 (do.), 4158, 4622, 5105 (A<sup>ro</sup>), 5167 (do.), 5172; VII, 1114 ( $K^{\circ}$ ), 1600 (do.), 1878 (do.), 6107, 6140, 6143, 6252, 6298 (K"), 6303 (C. has So), 6305, 6307 (K"), 6308, 6981  $(K^{\circ})$ , 6993, 7019  $(K^{\circ})$ , 7117, 7365  $(K^{\circ})$ , 7579 (do.), 7590 (do.), 8797, 8904 (fled), 8927, 8928, 9308 (K°, C. has S°); VIII, [201 (Gautamak), 330 (Ko, C. has So), 1041, 1046  $(K^{\circ})$ , 2133, 2623 ("ratham), 2624 (do.), 2626 ( $K^{\circ}$ ), 2630, 2989 (C. has  $S^{\circ}$ ), 3998 ( $K^{\circ}$ ), 4970 (do.); 1X, 237 (do.), 240 (do.), 941 (do.), 951, 1185, 1186 (fights with Yudhishthira), 1389, 1622 (K°), 3610 (do., C. has S°), 3668  $(K^{\circ})$ ; X, 206, 528  $(K^{\circ})$ , C. has  $S^{\circ}$ ), 735  $(K^{\circ})$ ; XI, 289 (do.), 293 (do.), 309 (do.); X11, 1813, 1889 (A'o); XV, 172 (do.).

Çaradvatsuta (do.): VIII, †4310. Gautama, q.v.

Krpa<sup>2</sup>, an ancient king (?). § 761 (Ånuçāsanik.): XIII, 115 ?, 5666 (only C., B. has Kshupa, q v.).

Kṛpī, sister of Kṛpa, wife of Droṇa, and mother of Açvatthāman. [§ 83 (Ādivaṃcāvatāraṇa): I, 63, 2436 (Açratthāmnaç ca jananī, with Kṛpa she was born in a clump of reeds from the seed of Çaradvat). ]—[§ 198 (Çaradvat): I, 130 (the birth of Kṛpa and K. in a clump of reeds from the seed of Çaradvat; Çāntanu reared them and gave them names (ctymology, v. 5089)).]—§ 201 (Droṇa): I, 130, 5114 (Çāradvatīṃ, married to Droṇa and mother of Açvatthāman).—§ 619 (Strīvilāpap.): XI, 23, 668, 671, 676. Cf. Çāradvatī, Gautamī.

Krshībala, a rshi. § 266 (Çukrasubhāv.): II, 7, 295 (in the palace of Indra).

Krshna' (Vasudeva), son of Vasudeva and Devaki, husband of Rukmiņi, etc., and father of Pradyumna, Çāmba, etc., a prince of the Dāçārhas (Vṛshṇis, Madhavas, Yādavas), considered as an avatara of Vishnu (Narayana), the supreme god. [§ 2 (Anukram.): 1, 1, 24 (Vishnum . . . . !!rshīkeçam).] -- § 4 (do.): I, 1, †109 (mūlam Krshno Brahma brāhmanāç ca), 172 (°ārjunau, identified with Nārāyana and Nara), 173, 179, 194 (-Parthau), 205.- § 10 (Parvasangr.): I, 2, 333 (°sya sabhāpraveçah, ef. § 562).-\$ 11 (do.): I, 2, 390 (Rāma-Koau), 399, 401 (Devakinandane), 409, 427, 428, 494, 496, 506, 507, 510, 511, 523, 524, 538 (°-Parthayoh), 571, 576, 582, 587, 606. - § 61 (Surpasattra): I, 55, †2111, (°o yathà sarvagunotpannah). - § 71 (Adivamçavataranap.): I, 61. [2273 (anujām Vāsudevasya Subhadrām, ravished by Arjuna, cf. § 252)], 2274 (Çrīḥ Koeneva, Bc. yuyuje).—[§ 82 (cf. Adivamçavatarana): Vishņu was begotten [as Kṛshṇa] by Vasudeva on Devaki among the Andhakas and the Vrshnis: I, 63, 2428 (Vishnuh).] - [§ 83 (Adivamçavatarana): I, 63, 2449 (Abhimanyuḥ . . . svasrīyo Vāsudevasya).]--[§ 84 (Adivamçavataranap.): I, 64 (the gods prevailed upon Nārāyana (v. 2505) to become incarnate [as Kṛshṇa]).]-[6 130g (Abhimanyu): I, 67, 2751 (Narayanah), 2754 (Nara - Narayanabhyam, i.e. Arjuna and K.).] — [§ 132

(Amçavat.): I, 67, 2785 (Vasudevah, born from a portion of Nārāyaṇa).] — [§ 159 (Pūruvamç.): I, 95, ††3830 (bhaginim Vāsudevasya Subhadrām, Abhimanyum . . . dayitam Vasudevasya). ] - [§ 160 (do.): I, 95, ††3835 (Purushottamasya Vāsuderasya), | 3836 (Vāsudevena, revived Parikshit, cf. § 785).]-[§ 232 (Svayamvarap.): I, 186, 6997 (Vāsuderah, present at the svayamvara of Draupadi). ] - § 233 (do.): I, 187, †7012 (Janardanah), †7013 (Yaduviramukhyah, recognized the Pāṇḍavas); 188, 7051 (°ñ ca manasā kṛtvā jagrhe curjuno dhanuh); [189, †7079 (Damodarah)].- § 234 (do.): I, 190, 7116 (Devakiputrāt), 7121.- § 235 (do.): I, 191, †7149, †7150, †7152 (visits the Pandavas).—§ 238 (Pancendrop.): I, 197, †7308 (Keçavah, born from the black hair of Vishņu).- § 240 (Vaivāhikap.): I, 199, 7362 (gave precious gifts to the Pandavas).- § 241 (Viduragamanap.): I, 202, 7431.- § 243 (do.): I, 205, [7507 (Janardanah, counsellor of the Pandavas)], 7513 (yatah Kos tatah sarre yalah Kos tato jayah); [206, 7528 (Vāsudevam)].- § 244 (Rājyalābhap.): I, 207, 7548 (Rāma-Koau), 7554, 7571 (°purogamāh, led the Pandavas to Khandavaprastha), [7595 (Keçavaḥ, returned to Dvārakā)].—§ 251 (Arjunavanavāsap.): I, 218, 7888 (°-Pandavau, K. and Arjuna met in Prabhāsa), [7889 (Nara-Nārāyaṇau = Arjuna und Kṛshṇa)], 7892, 7893, 7905 (°sya bhavane, in Dvārakā). — § 252 (Subhadrāharaṇap.): I, 219, 7920, 7929; 220, 7932 (with the permission of K. Arjuna ravished his sister Subhadrā).-- § 253 (Haranāharanap.): I, 221, 7994 (came to the nuptials of Arjuna and Subhadra), 8006 (gave to the Pandavas a thousand chariots, etc.), 8031 (performed the rites on the birth of Abhimanyu), 8037 ( sya sadrçam çaurye virye rūpe tathūkrtau, sc. Abhimanyu).- § 254 (Khūndavadahanap.): 1. 222, 8063, 8071 (Partha-Koyoh), 8082 (only C., read Krshnau with B.); 223, 8085 (°-Pandavau; Agni asked K. and Arjuna for their assistance when he wished to consume the Khandava forest). - § 256 (Agniparabhava): I, 224, [8161 (Vasudevam, Arjuna and K. are Nara and Nārāyana born on earth)], 8164 (°-Pārthau). — § 256b (Khundavadahanap.): I, 224, 8171.—§ 257 (do.): I, 225, 8196 (obtained a cakra (discus) Vajranābha from Agni).-§ 258 (do.): 1, 227, 8253 (°-Pandavau), 8257 (°-Parthau), 8259, 8269 (°-l'arthau), 8270 (do.); 228, 8288, 8290, 8292, 8294, 8296, [8302 (Nara-Narayanau etau purvadevau vicrutau, i.e. Arjuna and K.)], 8317 (°ārjuna°), 8322, 8329 (°-Parthabhyam, K. and Arjuna slew the inhabitants of the Khandava forest and fought with the gods, etc.).-§ 260 (do.): I, 234, 8473 (asked Indra to establish eternal friendship between himself and Arjuna).- § 261 (Sabhakriyap.): II, 1, 2, 7, 9 (lokanathah Prajapatih), 14, 18 .- § 262 (Bhagadvadyana): II, 2, 24 (Hrshikegah), 29, [35 (Caibya-Sugrīvavāhanah)], 39, 42, 44 (Yādavaçreshtham), 47, 49 (returned to Dvārakā).—[§ 263 (Sabhākriyāp.): II, 3, 73 (Vasudevena, performed sucrifices at Bindusaras), 74 (Keçavah, gave yūpas).]-§ 272 (Rājasūyārambhap.): II, 13, 549 (Janardanam), [550 (sarvalokāt param . . . Harim)], 552 (Bhūlagurave), 553, 559, 561 (advises Yudhishthira to perform the rājasūya).—§ 273 (do.): II, 14, (565) (Cri°, tells Yudhishthira of the might of Jarasandha, etc.).—§ 274 (do.): II, 15, 647, 648 ( $Cri^{\circ}$ ); 16, 660.—§ 275 (do.): II, 17. 686, (687) ( $Cri^{\circ}$ ), (703) (do.), 726 (do.); 18, (737) (do.); 19, (741) (do., tells the history of Jarasandha), 761, 763 (the enmity between Jarasundha and K.). - § 276 (Jarasandhavadhap.): II, 20, 786, 787 (K., Arjuna, and Bhīmasena go to Girivraja). — § 277 (do.): II, 21, 823 (°-Bhima-Dhananjayah), 830, 846, (848) (Crio); 22, (860) (do.), 681, 882; 23, (891) (Crt°), 898, 923; 24, 925, 926, 927, 935, 936 (when Jarasandha had been slain by Bhimasena K. set the confined kings free and with Arjuna and Bhimasena left Girivraja in the chariot of Jarasandha), 937 ("earathib, sc. the chariot of Jarasandha, differently Nil. and PCR.), 938 (°sārathih . . . rathavaryah = do.), 939, 942, 943, 945 (Garuda came to K. and took his seat on his flagstaff), 964, 965, 967, 971, 979, 980 (Devakinandane).-[§ 281 (Sahadeva): II, 31, 1111 (Jambhakasyātmajam . . . Vāsudevena çeshitam pūrvavairinā).] -[§ 284 (do.): II, 31, 1168 (pritipūrvam . . . Vāsudevam avekshya, sc. Bhishmaka).]-[§ 285 (Nakula): II, 32, 1183 (Vasudevajitam açam, i.e. the west). ]- § 286 (Rajasuyikap.): II, 33, [1213 (Harih, etc.), 1214 (Keçarah Keçisüdanah)], 1219, 1221, 1226, 1229, 1230 (came to the rajasūya of Yudhishthira).- § 288 (do.): II, 35, 1295 (washed the feet of the brahmans). — § 289 (Arghaharanap.): II, 36, [1318 (Pundarikaksham . . . Harim, has become incarnate [as K.], cf. § 84)], 1332 (Varshneyam), 1334, 1336 (Bhishma orders Sahadeva to give the argha to K.); 37, 1343, 1345, 1346, 1347, 1348, 1349, 1351, 1353, 1358, 1361 (Çiçupāla could not bear this and depreciated K.); 38, 1372, 1373, 1374 (lokavrddhatame), 1378 (has vanquished many kshatriyas), 1379, [1385 (Harih)], 1391, 1393, 1394, 1397, 1399 (Bhīshma praises K. and declares him to be the supreme god (v. 1391 foll.)); 39, 1402, 1408 (kamalapatrāksham), 1410, 1417.— § 290 (Cicupālavadhap.): II, 41, 1452; 42, 1476, 1478 (all. to § 277); 43, 1512, 1513 (Cicupala's mother was the sister of Krshna's father), 1515, (1515) (K. has promised the mother of Çiçupüla to pardon him 100 times); 44, 1519 (jagadbhartuh), [1521 (Hareh)], 1560 (Yadavasya devasya); 45, 1563, 1564, 1565 (enumerates the evil deeds of Cicupala), 1577, 1579, 1586 (kamalapatraksham, cut off the head of Cicupala with his discus (cakra)), 1589, 1593.-§ 291 (Rājasūyikap.): II, 45, 1625 (°-Pāndavau, i.e. K. and Yudhishthira), 1626 (Sālvalapravare, returned to Dvārakā).— § 294 (Dyūtap.): II, [47, 1688 (Vāsudeva); 48, 1705 (do.), 1716 (do.); **49**, 1752 (do.)]; **50**, 1814.—§ 295 (do.): II, 52, 1889, 1890 (friend of Arjuna), 1891. — § 296 (do.): II, 53, 1923 (at the end of the rajasuya K. had bathed Yudhishthira), [1926 (Keçavah)].- § 298 (do.): II, 62, 2101 (had slain Kamsa).—§ 299 (do.): II, 67, †2229 (Kon ca Jishnun ca Harim Naran ca); 68, 2291 (Harib, invoked by Krehna Draupadi by the names Govinda, Dodrakavasin, etc.), [2292 (Ramanatha Vrajanatha)], 2293 (Janardana), 2294 (came from I)varaka to protect Draupadi), 2295 (Kon ca Vishnun Harim ca Naran ca).-[§ 301 (do.): II, 69, 2349 (Vāsudevasya sakhī, i.e. Draupadī).]-§ 305 (Anudyūtap.): II, 79, 2606 (Dvārakāvāsin . . . Sankarshananuja).-[§ 307 (do.): II, 81, 2702 (Vasudevena).]-317b (Arjunabhigamanap.): Arjuna enumerates the feats of K.: (1) K. wandered for 10,000-years on Gandhamādana as a muni, who had his home where he happened to be when evening fell; (2) he dwelt for 11,000 years at Pushkars, subsisting on water alone; (3) he stood for 100 years at Badari on one leg with arms uplifted, subsisting on air; (4) he performed atwelve years' sattra on the banks of the Sarasvati, emaciated and without upper garments; (5) he stood for 100 divine years on one leg at the tirtha Prabhasa; (6) Vyasa had told that K. was the cause of the creation, etc.; (7) he slew Naraka Bhaums and took his ear-rings, and then let loose the first sacrificial horse; (8) he slew all the Dailyss and Danses and bestowed on Indra the sovereignty of the universe; (9) he took birth

among men; (10) having been Nardyana, he became Hari, Brahmán, Sürya, Dharma, Dhāle, Yama, Anala, Vüyu, Vaigravana, Rudra, Kūla, the firmament (kham), the earth, and the ten directions, etc.; (11) in the forest of Caitraratha he gratified the highest god with sacrifices and at each sacrifice he offered gold by hundreds of thousands; (12) becoming Vishne, the son of Aditi, and the younger brother of Indra, he, even while a child, pervaded, in three steps, the heaven, the firmament, and the carth, and, standing in the abode of the Sun (Adityasadane, B. however has Adityasyandane, i.e. in the chariot of the Sun), outshone him by his splendour; (13) in thousands of incarnations (pradurbhaveshu) he slew sinful Asuras by hundreds; (14) he cut the bonds of Muru (v. BR. s.v. Maurava), killed Nisunda and Naraka, and again rendered safe the road of Pragjyotisha; (15) he slew Aherts at Jarathi (a river, BR.; a city, Nil.), and also Kratha, Cicupala with his adherents, Jardsandha, Caibya, and Catadhanvan; (16) on his chariot, roaring like clouds, he conquered his queen, the daughter of the Bhoja king (Bhojyam) by defeating in battle Rukmin; (17) he slew Indradyumna and the Yarana Kaçerumat; (18) he slew Calva, the lord of Saubha, and destroyed Saubha; (19) at Iravati he slew Bhoja, who was equal to Kartavirya in battle; (20) he slew Gopati and Talaketu; (21) he had appropriated to himself the wealthy (bhogavatīm) and holy Drārakā, beloved by the rshis (so PCR., who has read rshikantam instead of rshikam tam) and will again submerge it within the ocean; (22) at the end of the yuga he had contracted all beings and withdrawn the whole universe into his own self; (23) in the beginning of the yuga Brahman sprung from the lotus of his navel; (24) when the Danavas Madhu and Kaifabha were bent upon slaying Brahmán, there sprang from his (i.e. K.'s) forehead Cambhu (i.e. Civa), the holder of the trident (Culapanih) with three eyes (Trilocanah); thus these two foremost deities (i.e. Brahmán and Çiva) had sprung from his body to do his work; this Nārada had told; (25) the deeds he performed when a boy, assisted by Baladeva, never had been done nor would be done by others; (26) he dwelt on Kailāsa together with brahmans.—K. said to Arjuna: "Thou art mine and I am thine, those who are mine are also thine, he who hates thee hates me, and he who follows thee follows me; thou art Nara and I am Hari Narayana; we are the rshis Nara and Narayana born in the world [of men] in time (i.e. for a special purpose, PCR.); thou art the same as I and I am the same as thou; there is no difference between us." -Draupadī said: "(1) They say that in the creation of beings thou art the one Prajapati; (2) Asita Devala called thee the creator of all worlds; (3) Jāmadagnya (so B.) said that thou art Vishnu, the sacrifice, the sacrificer, and he to whom the sacrifice is performed; (4) the rshis call thee Forgiveness and Truth; (5) Kacyapa said that thou art sacrifice sprung from truth; (6) Nareds called thee the lord of the lords of the Sadhyas, gods and cives, the creator and the lord of all things; thou sportest with the hosts of the gods, including Brahmán, Çankara, and Çakra, etc., even as a child with his toys; the firmament is covered by thy head and the earth by thy feet, these worlds are thy womb, thou art the eternal Purusha; thou art the best of the rshis, sanctified with Vedic lore, etc. . . the refuge of the rajarshis . . . the supreme Lord of all creatures celestial and human": III, 12, 471, 472, 474, 475, 477, 482, 485, 487, 501.- \$ 317 (Arjunabhigamanap.): III, 12, 503, 521, 525, 534 (father of Pradyumna), 538, 542, 544, 575, 577,

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581, 587, 588, 595 (Rāma-Koak).—§ 319 (Saubhavadhop.): III, 13, 614, (615).-- § 320 (do.): III, 16, (659); 19, 773 (Devakinandanah), 22, 869 (K. relates the encounters with Calva (ch. 15-22), whom he slew). - § 321 (do.): III, 22, 895, 896 (returned to Dvaraka).- § 327 (Draupadiparitapav.): III, 29, 1110 (Derakiputrah); 33, 1275.—§ 333b (Arjuna): III, 40, [1637 (Viehnau . . . Purushottame)], 1638 (Cakrabhisheke sumahad dhanur jaladanihavanam pragrhya Danavah çantās tvayā-i.e. by Arjuna-Koena ca).-[§ 339 (Indralokābhigamanap.): III, 47, 1888 (Nara-Nārāyanau identified with IIrshikeça - Dhananjayau, i.e. K. and Arjuna), 1896 (bhūmigato Vishņur Madhusūdanah; c: under the name of Kapila K. by his glance slone had destroyed the sons of Sagara). ]-[§ 340 (do.): III, 49, 1951 (Janardanah, Hares Trailukyanathah, friend of Arjuna).]-§ 342 (do.): III, 51, 1977 (Rama - Ko - pranitanam Vrekninam), 1986, 2009.- § 343 (Nalopākhyānap.): III, 52, 2024 will assist the Pandavas). - [§ 356 (Tirthayatrap.): III, 80, 4018 (Vāsudevanya).] — § 370 (do.): III, 83, 7098 (Vishnuh, worshipped Civa at Suvarna). - § 377 (Dhaumyatirthak.): III, 86, 8287 (°aniloddhūtah . . . Arjunodirito meghah); 88, 8351 (Govindah, etc., resided in Dvaraka, identified with the supreme god (Devadevah, Harth, Madhundanah)).-[§ 387 (Sagara): III, 107, 8880 (Vāsudera, identified with Kapila).] -[§ 400 (Tirthayatrap.): III, 118, †10231 (Janardanah, came to the Pandavas in the tIrtha Prabhasa). ] - § 401 (Balarāma): III, 119, †10241. — § 402 (Tirthayūtrāp.): III, 120, †10275, †10285, †10289 (returned home).— § 406 (do.): III, 125, 10417 (engaged in penances on the Yamuna). -\$ ·448 (Ajagarap.): III, 176, †12330 (Suparnaketuh).-§ 452 (Markandeyas.): III, 183, 12564 (came to the Pandavas in the Kamyaka forest), 12567 ( sya mahishi, i.e. Satyabhāmā), †12588.—§ 453 (do.): III, 183, 12600, (12601). - [§ 458 (do.): III, 188, 12822 (Pitarūsū Janardanah, identical with Narayana (Vishnu)). ] - § 459 (do.): III, 189, 13003 (Varshneyah, identical with Narayana (Vishnu)).-[§ 460 (do.): III, 190, 13014 (Vrshnigardalam); 191, 13140 (Çarngadhanrana).] - § 468 (Indradyumnop.): III, 199, ††13348 (Devakiputreņāpi Koena Narake majjamāno rājarshir Nygas tasmāt kycchrāt punaķ samuddhytaķ evargam prāpitaķ, cf. § 746).—§ 510 (Draupadī-Satyabhāmāsamv.): III, 233, 14651 (°sya mahishī priyū, i.e. Satyabhāmā), 14656, 14659 (°sya mahishi priyā, i.e. Satyabhāmā); 234, †14713, †14716; 235, 14738 (°mahishī, i.e. Satyabhāmā, K., and Satyabhāmā returned home).—[§ 513 (Ghoshayatrap.): III, 252, 15175 (Keçararjunau).]-- § 521 (Draupadiharanap.): III, 263, 15528 (Kamsanisadanam, prayed to by Draupadi, who praised K. with the hymn v. 15528b foll.), 15540, 15546, 15562, (15562) (Crio) (K. came to Draupadi's assistance when Durvasas, etc., visited the Pandavas).- § 524d (Vishnu): III, 272, 15849 (Vishnuh), 15850 (Çankhacakragadadharam), 15851.—§ 547 (Karna): III, 310, 17205 (identical with Nārāyana, yam abur vedavidvameo Varaham aparojitam).-[§ 549f (Durga): IV, 6, 181 (Vaeudevaeya bhagini, i.e. Durga).] - § 549 (Pandavapraveçap.): IV, 9, 262 (Satyabhamam Koeya mahishim priyam).- 5 552 (Goharanap.): IV, 45 &, 1434 (Madhacam); 48, 1536 (all. to Subhadraharanaparvan); 53. 1651 (Derakiputrāt); 64, 2056 (do.). - [§ 553 (Vaivāhikap.): 1V, 72, 2343 (evaeriyo Vāeuderaeya, i.e. Abhimanyu), 2350 (Janardanam, came to the wedding of Abhimanyu and Uttera). ]- § 554 (Sainyodyogap.): V, 1, †8 (†10) (Cri°); 5, 101 (returned to Dvaraka); 7, 131, 135.

136, 137, 139, (144), 150, [15] (Narayanam amitrachnam kāmāj jūtam Ajam nrehu)], 153, 162, 165 (pitāmbaradharo jagateraehta Janardanah), 171 (Duryodhana obtained from K. the Nārāyanas as his allies, Arjuna that K. became his charioteer). - § 556 (Sanjayayanap.): V, 20, 622 (Oaya buddhyā yudhyeta ko narah); [21, 625 (Dāmodarena)]; 22. †670, †672 (has slain Çiçupāla), †673, [†674 ( Vishnoh), †677 Vrshniviraç ca Vishnuk)], †682; [257, †724 (Vasudevam ca Caurim)]: 28, †803, †805 (Vrshny-Andhaka hy Ugrasenadayo vai Kopranitah), †806; 29, (†809) (Vasuderah). - § 561 (Yanssandhip.): V, 48, †1840 (°samah, sc. Abhimanyu), †1876 (Vasuderah . . . Sugrivayuktena ruthena), †1878.-§ 561c (do.): K. having mowed down in battle all the royal warriors of the Bhoja race, had in a single chariot carried off Rukmini in order to make her his wife; she afterwards bore him Pradyumna. Having smashed the Gandharas and vanquished the sons of Nagnajit he forcibly liberated king Sudarçana from confinement. He slew the Pandya king by striking his breast (kapūfena (?), v. the note of PCR., p. 174) and moved down the Kalingas in buttle. The city of Varanasi was burned by K. and remained for many years without a king. Ekalarya, the king of the Nishadas, who could not be defeated by others, always used to challenge K. to battle, but slain by him he lay dead like the Asura Jambha violently thrashed on a hillock. Having Baladeva for his second he slew Ugrasena's wicked son (i.e. Kamsa) scated in court in the midst of the Vrshnis and the Andhakas, and then gave the kingdom to Ugrasena. He fought with Calva, and at the gate of Saubha he with his hands caught the fierce cataghat. The Asuras had a city named Pragjyotisha, which was formidable, inaccessible, etc. It was there that Naraka Bhauma kept the ear-rings of Aditi, which he had stolen; the gods with Cakra (i.e. Indra) at their head were incapable of conquering him, and therefore employed K. to destroy these Asuras. At the city of Nirmocana K. slew 6,000 Asuras, and having cut their paçah kehurantah, he slew Muru and crowds of Rakshasas (ogharakshah, which by Nil. is taken as a Rakshasa named Ogha), and then he entered that city. It was there that an encounter took place between Naraka and Vishnu (i.e. Krshna); slain by K., Naraka lay lifeless like a karnikara-tree uprooted by the wind. When he had slain Naraka and Muru and recovered the ear-rings, K. came back and the gods granted him boons: "fatigue will never be thing in fight; neither the firmament nor the waters shall stop thy course, nor shall weapons penetrate thy body ": V, 48, †1884, †1889, †1891 ( Vishnoh), †1892, †1894. -§-561 (do.): V, 48, [†1895 (Vishnum)], †1896 (friend of the Pandavas).—§ 561d (Nara-Nārāyanau): V, 49, 1936 (K. is identical with Narayana, Arjuna with Nara).—§ 561 (Yanasandhip.): V, [49, 1939 (Çankhacakragadahastam . . . Keçavam)]; 50, 1992 (odvitiyo vikramya tushtyartham Jataredassa, ec. Arjuna; all. to Khandavadahanaparvan), 2009 ( sadrço virye, sc. Abhimanyu); [52, 2095 (Hrahikeçah, charioteer of Arjuna)]; 53, 2108 (creshtho jagatah); 55. 2147 (°pradhūnāḥ, sc. mahārathāḥ); 57ξ, 2233 (mukhyam Andhaka-Vrshninam, among the allies of Yudhishthira); 59, 2324 (°-Dhanañjayau) 2342; 62, †2418 (°dvitīyena Dhanañjayona); 65γγ, 2489 (Puṇḍarīkākshaṃ); 68, [2528 (Vasudevak; m: K. and Arjuna are perfectly equal to each other as to their godlike nature, and they have both taken their births of their own wish. The discus of K. occupies a space full 6 cubits in diameter, is capable of being hurled at the foe according to the wish of the wielder himself, and depends

on illusion, it is invisible to the Kurus, etc.), 2526 (Madhavah, has slain Naraka, Cambara, Kamsa, and Cicupala)], 2531 (yatah Koe tato jayah), [2536 (Harih)]; 69, [2540 (triyugam Madhusudanam kartaram akrtam devam)], 2549; 70, [2562 (Vishnuh)], 2563 (etymology), [2564 (Vishnuh)], 2570, [2571 (Vishnuh)] (Sunjaya explained the names of K.: Väsudeva, etc.); [71, †2574 (Väsudevam, praised by Dhrtarashtra as rehim sanatanam, etc. (vv. 2578-80)).]-§ 562 (Bhagavadyanap.): V, 72, 2586, 2590, 2600, 2609, 2614, 2624, 2629, 2634, 2636, 2644, 2652, 2656, 2659, 2663, 2664, 2670, 2673 (K. promised to go to Hastinapura and try to obtain peace); 74, 2721, 2736; [75, 2740 (Keçavah), 2741 (Rāmānujah Çaurih Çārngadhanvā)]; 76, 2769; 78, 2807, 2812, 2817; **80**, 2850; **81**, 2864, 2865; **82**, 2879, 2880, 2883, 2885, 2889, 2891, 2893, 2900, 2901, 2902, 2905, 2907; 83, 2939, 2947 (Yadusukhāvaham Vāsavānujam, worshipped by the rshis), 2948, [2954 (Keçavah / içverah earvabhūtānām Devadevah)], (1), 2962, 2965, 2968 (K. set out for Hastinapura); [84, 2995 (Dāçārhaḥ Madhusūdanaḥ, description of his journey from Upaplavya to Vrkasthala)]; 85, [3027 (bhūtānām içvaraḥ)], 3029; [86, 3040 (Janārdanaḥ), 3041 (Ahukānām adhipatiķ . . . Janūrdanaķ), 3042 (ephītaeya Vrehņirāshtrasya bhartā goptā oa Mādhavah / trayāṇām api lokanam bhagavan prapitamahah]: 87, 3066, 3067, 3072; 88, 3078, 3082, 3093 (Duryodhana wished to imprison K.), 3098; 89, 3101, 3106, [3124 (antarātmā 'ei dehinām, says Vidura to K.)] (K. the next day set out from Vrkasthala and came to Hästinapura, where he stopped in the house of Vidura); 90, 3129, 3131, 3149, 3156, 3164, 3168, 3182, 3189, 3193, 3196 (Dharmaya Vedhase?), 3197, 3231, 3232 (discourse with Kunti); 91, 3217, 3276 (K. came as an envoy to the palace of Duryodhana, but would not eat there, and took his meal in the house of Vidura); 92, 3293, 3294, †3302, [3307 (antarātmā 'si dehinām)] (discourse with Vidura); 93, 3323 (do.); 94, 3332, 3336 (Dāçārham), 3337, 3344, 3346, 3347, 3349, 3352, 3358, 3359, 3363 ( Vāsudevaeya), 3367, 3376 (came to the conclave in the palace of Dhrtarashtra); 95, 3384 (his discourse to Dhrtarashtra).—[§ 563 (do.): V, 96, 3448 (Keçavah), 3494 (Nārāyanah, friend of Arjuna), 3495 (Janardanah), 3496 (Arjuna and K. (Keçava) are identical with Nara-Nārāyanau). ] - [§ 564 (Mātalīyop.): V, 105, 3710 (Cakragadādharah, identified with Vishnu).]-§ 565 (Galavacarita): V, 107, 3755 (vibudhagreshtham tribhuvaneçvaram Vishnum), 3756; 111, 3824 (Narayanah Koo Jishnuç caiva narottamah, in Badari); [117, 3976 (reme . . . yathā . . . Rukminyām Janārdanah)].—§ 567 '(Bhagavadyānap.): V, 124, 4122 (Keçara), 4123 (spoke to Duryodhana about making peace); 125, 4187, 4197 (°-Bhishmau), 4200 (°-Bhishmayoh), 4201 (Devakiputro devair api suduḥsahaḥ), 4210; 127, 4242, 4245; [128, 4259 (Dāçārhaḥ, spoke to Duryodhana)]; 129, 4309, 4311, 4346 (°-Pāndavau), 4347 (Keçavah); 130, 4375, [4383 (Vasavānujam)], 4416 (Duryodhana wished to seize K., Vidura enumerated the deeds of K. (v. 4407 foll.)); 131, 4427, 4428 (showed his divine form); [132, (4460) (Vāsudevah, discourse with Kunti)].- \$ 569 (do.): V, 137, 4651, 4655 (Madhava), 4668 (Kunti had asked K. to bring word to the Pāṇḍavas); 138, 4677; [139, 4713 (Vāsudovaķ), 4722 (mantri Janardano yasya, i.e. Yudhishthira's)]; 140, 4728 (K.'s conversation with Karna); 141, 4756, 4758, 4765, 4767, 4769, 4770, 4782, 4784, 4799, 4800, 4801 (do.); [142, 4818 (Keçavaḥ)] (do.); 143, 4838 (Madhueudanam), 4836, 4842, 4848, 4864, 4870, 4878, 4880, 4881 (do.); 144, 4885, 4887; 146, 4937 (ona sahitat Dhananjayat); 147, 4959 (Daçarham), 4969 (returning to Upaplavya K. represented to the Pandavas what had happened (ch. 146-50)).- § 570 (Sainyaniryānap.): V, 151, 5131 (Daçarhah), 5133 (do.), 5134, 5147 (proposed Dhrshtadyumna as generalissimo); [152, 5174 (Keçarah, arranged the camp of the Pandavas); 154, 5221, (5222) (Crio); 157, 5318, (5322) (Cri°), 5345.—§ 570f (Cárnga): V, 158, 5355 (held the bow Carnga).- § 570d (Rukmin): V, 158. 5364 (ravished Rukmin I and vanquished Rukmin).- § 571 (Ulūkadūtāgamanap.): V, 160, 5455, 5468; 161, 5538; 162, 5585, 5587, 5590, (5636) (Crio); [163, 5644 (Koçaram)].-[§ 572 (Rathātirathasankhyānap.): V, 165, 5715 (Vāsudevasahāyena Parthena); 169, 5865 (Gudākeço Nardyanasahayaran).] - [§ 573 (Ambopakhyanap.): V, 193, 7579 (Partham Vasudevasamayuktam); 194, 7588 (Vāsudevam), 7590 (Vāsudevasahāyavān, sc. Arjuna); 196, 7639 (Vānudeva-I)hananjayau). ]-[§ 574 (Jambūkh.): VI, 1. 17 (Vāsudevah), 18 (Vāsudera - Dhananjayau).] -- § 576 (Bhagavadgitap.): VI, 21, 771 (yatah Kos tato jayah), 772, 773 (yatah Koh tato joyah), [774 (Harih)], 775; [22, †786 (Keçava°, charioteer of Arjuna)]; 23, 793, 813 (°arjunau skarathau), [818 (Nara-Nārāyaṇau, identical with Arjuna and K.)], 821 (yato dharmas tato Koh yatah Kos tato jayah); **25**, 859, 862, 871; **29**, 1036; **30**, 1098, 110f, 1103; **35**, †1281, †1287; 41, 1427; 42, 1529 (yogeçrarāt), 1532 (yogeçvarah) (when Arjuna became despondent K. expounded to him the eternal religion (i.e. Bhagavadgītā, ch. 25-42). declaring himself to be the supreme Lord). - § 577 (Bhīshmavadhap.): VI, 43, 1551, 1560 (°arjunau), 1588 (= 821), 1621 .- § 578 (do.): VI, 49, 1998 ( sahitah Parthah); 50, 2036, 2042 (f), 2067.- § 579 (do.): VI, 52, 2155 (°ma sahitah, sc. Arjuna); 55, 2374 ('tulyaparākramah, sc. Abhimanyu), 2895. - § 580 (do.): VI, 5910, 2549, 2572, (11), †2597, [†2598 (Mahendravarajah)], †2600, [†2601 (Mahendravarajam), †2604 (Deveça jagannıvasa . . . Carngagadanipane)], †2605, †2606, [†2610 (Harih), †2611 (Vishnuh)], †2613 (K. wished to slay Bhishma, but was restrained by Arjuna) .- § 581 (do.): VI, 65 F, 2962, 2967 (erahtra-C. drehtea - Sankarehanam devam evayam atmanam atmana, Koa, tvam atmanaerakehih (C. oah sakehi) Pradyumnam ca (C. hy) ātmasambhavam) (in days of yore Bruhmán praised the supreme Lord with the hymn vv. 2944-72, asking him to be born on earth [as K.]); 66, 3007 (= 821) (the god consented; asked by the gods Brahmán expounded to them the nature of Vasudeva (vv. 2978-95); Bhīshma praised Vāsudeva (vv. 2996-3013)); 67, 3033, 3034 (Bhīshma described the glory of Vāsudeva ( $\pi$ ) (vv. 3015-36)); 68. 3052 (Bhishma quoted a hymn sung by Brahmán in honour of Vasudeva (vv. 3038 foll.)).- § 582 (do.): VI, 73, 3203.- § 584 (do.): VI, 82, 3587.- § 585 (do.): VI, 96. 4328; [98. 4461 (jagadgoptā Çankhacakragadādharaḥ), 4462 ( Vāsudevo 'nantaçaktih erehțisamhārakārakah / sarveçvaro Devadevah Paramatma sanatanah)] .- § 586 (do.): VI, 106, 4858, [4864 (Devadeva)], 4866 (K. wished again to slav Bhishma, but was restrained by Arjuna); 107, 4898, 4903, 4904, 4910, 4934, 4971, 4981.—§ 587 (do.): VI, 120, 5759. - § 588 (do.): VI, 121, 5803 (Devakiputrah), 5806; 122, 5833 (sadrçah Kona, sc. Karna).—§ 589 (Dronabhishekap.): VII, [2, †82 (Vāsudovaķ, in the army of Yudhishthira)]; 3, 107 (yathā Vāyur . . . tathā Koh); [10, 380 (Nārāyaṇah)]; 11. 387 (enumeration of the feats of K.), 404, 406 (Içvaram), 419 (Arjunah Keçavasyatma Koo 'py atma Kirifinah), 421

(Keçaram), 422 (Dāçārham; Nara - Nārāyanau - Arjuna and K.). - § 591 (Samcaptakavadhap.): VII. 17, 676 (°-Pandaran).- § 592 (do.): VII, 18, 725; 19, 756, 760, 773; 23 a, 983 (yam ahur adhyardhegunam Koat Parthae ca sampuge Abhimanyum), [1016 (Keçavena, had slain the father of the Pandya king)]; 25, 1096 ( camah, so. Abhimanyu); 27, 1196, 1203, 1213 (Janardanah), 1225; 28, 1226, 1228, 1251; [29, 1278 (Vāsudevah, baffled the Vaishnavāstra hurled by Bhagadatta, and then having described his fourfold form, told Arjuna how he formerly had bestowed that weapon on Naraka)] .- § 593 (Abhimanyuvadhap.): VII, [33, 1464 (Vicraset . . . Govindah)]; 34a, 1482 (sa-Koah Pandavah), 1490; 35 c. 1521 (knows how to pierce the cakravyūha); [36, 1544 (Vishņum mātulam, sc. Abhimanyu's)]; 49, [1927 (Vishnoh svasur nandakarah, i.e. Abhimanyu)], 1964 (°arjunasamah, sc. Abhimanyu).- § 596 (Pratijñap.): VII, 72, 2486, 2536, 2540, 2543, 2551 (comforted Arjuna); 73, 2587 (purushottamam); [75, 2648 (Vāsudevah)]; 76, 2685, 2697, 2705; 77, [2707 (Nara-Narayanau = Arjuna and K.)], 2714 (comforted Subhadra, etc.); 78, 2768, 2774 (do.); [79, 2772 (Govindah), 2783 (Vishnuh) (ordered Daruka to equip his chariot)]; 80, [2821 (Garuḍadhvajaḥ)], 2822, 2824, 2832, 2833, 2836, 2841, 2853, 2855, 2866, [2869 (Nara-Nūrūyaņau - Arjuna and K.)], (2874) (°arjunau) (K. appeared in a dream to Arjuna, then they repaired to the abode of Civa, whom they praised); 81, 2888, [2894 (Nara-Nārāyaṇau = Arjuna and K.)], 2897 (when Arjuna had obtained the Paçupata weapon from Civa, he and K. returned to the camp).- § 597 (do.): VII, 82, 2911; 83, 2953, 2956, 2960, 2963 (Devadeveça . . Vishno Jishno Hare Koa Vaikuntha Purushottama) (praised by Yudhishthira), (2966) (promised victory to Arjuna); [84, 2978 (Keçavanya pranadajam, all. to ch. 80-81), 2984 (Hrshikecah, equipped the chariot of Arjuna, who then having K. for his charioteer proceeded to slay Jayadratha)].—§ 598 (Javadrathavadhap.): VII, 85, 3045; 86, 3074, 3075, 3082 (°arjunau); 88, 3141. - § 599 (do.): VII, 89, 3154 (°-Dhanañjayau); 91, 3218, 3220 (°samaḥ, sc. Dronu), 3227 (°-Pāṇḍavau), 3247; **92,** 3285, 3313 (Çauriṃ); **93,** 3353, 3394; 94, 3428, 3445; [98, 3644 (Dāçārhaḥ)]; 99, 3702; 100, 3740, 3745, 3748 (groomed the horses of Arjuna and caused them to drink); 101, 3777 (°-Dhananjayau), 3794 (do.), 3800 (°-Parthau), 3804; 102, 3837 (°-Pandavau); 103, 3847, 3853, 3854, 3856, 3858, 3868 (°-Pandavau), 3889 (°-Dhanañjayau); [104, 3901 (Vūsudeva-Dhanañjayau), 3923 (Hareh)]: 110, 4179 (°tulyaparākramah, sc. Sātyuki), 4186, [4222 (Daçarham goptaram jugatah patim)]; 111, 4298 (°-Pandarau); 114, 4460 (do.), 4470 (Daçarham), 4480 (°-Dhananjayau), 4489; [117, 4653 (Daçarhah); 118, †4685 (Keçava-Phā/gunābhyām)]; 12200, 4883; 126, 5138; 127, 5189; [128, 5248 (Vasudevah)]; 129, 5279, 5308; 130, 5324 (°-Dhananjayau); 131, 5373 (do.); 132 oo, 5451 (do.); 135, 5554; [136ww, 5629 (Keçavarjunau); 139, 5802 (Vrehnieimhaeya)]; 140 yyy, 5819 (°- khimabhyam), 5841; 141. 5869; 142555, 5889, 5931; 143, 5964 (°sakhuh), 5987 (°-Dhanañjayau), (111), 5998 (ordered Bhūricravas to go to his (K.'s) world and become equal to K.,  $(\kappa\kappa\kappa)$ , 6004; 145, 6057, 6060, 6141 (°-Parthau); 146, 6220 (yoginām Içvaro Harih), 6221, 6223 (created darkness; when Arjuna was about to slay Jayadratha K. caused him to throw the head of Jayadratha on the lap of Vrddhakshatra); 147, 6317, 6337; 148, 6421, (6423), 6450; 149, 6453, 6456 (only B., C. has Krshnau), 6463 (Yudhishthira praised K. with

the hymn vv. 64556-74a); 152 8, 6571 (°sahāuena Pāndavena). 6586. \$ 600 (Ghatotkacavadhap.): VII, 1567, 6747 (cape 'ham Kocaranaih), [6775 (Govindam)]; 158 \, 6987, 6998, 7000 (°-Pandavau), 7001, 7005 (°-Pandavau), 7023; 159aa, 7048; [162, 7269 (Vasuderah); 167, 7497 (Vasudeva-Dhananjayau); 171, 7724 (do.); 172, 7757 (Janardanah)]; 173. 7802. 7817 (despatched Ghatotkaca against Karna); 177, 8062; [178, 8064 (Vasudevah); 180, 8179 (do.); 181 δδδ. (8214) (do.)]; 182 ecc, 8259, 8261, 8262, (ζζζ), 8268, (Varshneyah), 8269, 8270, 8271, 8277 (Purushottamah), 8279; 183 ece, 8300 (Dorakīsutam), 8302 (Dovakīputro), 8317, 8319, 8320, 8323, 8333, 8334, 8338.—§ 602 (Dronavadhap.): VII, 186, 8464; 190, 8748 (proposed to tell Drona that Açvatthaman was slain); 191, 8804 (Keçava); [192, 8866 (Vasuderaç ca Varshneyah)].—§ 603 (Narayanastramokshap.): VII, [1950, 9007 (Janardanah, does not know the Nārāyanāstra)]; 198, 9133, (\sigma), 9180; 200, [9270 (Nara-Narayanau = Arjuna and K.), 9275; 201, 9405.—[§ 603b](Nūrūyana): VII, 201, †9459 (Vāsudevah - Nārāyana), 9471 (Vasudevāya = do.), 9478 (Çaurinā = do.).] - § 603 (Nārāyaņāstramokshap.): VII, 201, 9488 (sanātanah); 202, 9637 ("ena darcitah, sc. Civa, all. to chap. 80-1).- \$ 604 (Karnap.): VIII, 55, 144 (yatha Koena Narako Murac ca nihato rane). - § 605 (do.): VIII, 16, [629 (Nara-Narayanau = Arjuna and K.)], 635; [17, †665 (Vasudeve); 18, 688 (Keçavah), 701 (Indrānuja)]; 19, 734, 763, 765; 21, 824; 24, 963 (°-Phālgunau); 27, 1091, 1094; 30, [†1217 (Arjuna-Keçavau), (10), 1227 (pierced by Karna)]; 31, 1307 (srashtā jagatah), 1311, 1314; 32 oo, 1342, 1341, 1345, 1385 (abhyadhikah Koad açrajaane, sc. Calva). - § 606 (do.): VIII, 34, 1576 (°at . . . ricishtah, sc. Calva); 35, 1627, 1628, 1629, (a), 1644, 1645, 1659  $(yath\bar{a})$ .—§ 607 (do.): VIII, 36, 1670 (oad abhyadhikah, sc. Calya); 40, 1819, 1824 (Devakiputrāt), 1826, 1829 (armed with the cakra) .- § 608 (do.): VIII, 46e, 2137, 2181 (etac cakram gadā çārngam çankham K°sya); 53, 2582, 2584; 56, 2776, 2779, 2781 (°-Pāṇḍarau), 2815 (°-Dhanaŭjayau), 2824, 2826, 2830; 58, 2859, [2863 (Harih)], 2898, 2900; 59, 2960 (°-Dhanañjayau), 2974; 60, 2976; [62, 3142 (Nārāyaṇa°)]; 64, †3240, †3274, 3275, 3278; [65, †3296 (Nārāyaṇaṃ)]; **66**  $\mu$ , 3347; **69**  $\mu\mu\mu$ , 3410, (3419) (told Arjuna the tales of Kaucika and of Bulaka), (EFF), 3471 (paramā gatiķ); 70. †3514, †3520, †3526, 3547 (Hrshikecam); 71, 3553, 3575; 72, 3597, 3598; [73, 3634 (Keçavah)]; 74 000, 3754. 3756, 3758, 3761, 3763, 3781, 3787, 3791, 3793; **76** ωωω. †3855; 797, 4010, 4014, [4018 (Harih)], †4047, †4052 (all. to Khandavadahanaparvan), †4058, [†4059 (Keçavena Narayanena), †4060 (Çankhacakrasipaner Vishnor Jishnor Vasudevātmajasya), †4061 (Narayaņah)]; 81, 4125; 82. 4189; [83, 4257 (Keçavārjunau)]; [84, †4304 (Keçava<sup>o</sup>)]; 85, †4331, †4335, †4347; 86, 4364 (Madhusudana), 4368, 4369; 87 $\phi'$ , 4387, [4451 (Nara-Narayanau = Arjuna and K.)], 4476 (Govindam), 4479, 4481; [88, †4511 (Janardanah)]; 89an', †4584, (a0'), †4601, †4615; 90, †4678, (4680), †4707, 4717, 4731 (K. rescued Arjuna from Acvasena by making the chariot sink down into the earth); 91, †4805 (Karna was alain by Arjuna); [94, 4956 (Mādhavasya)]; 96ad', 4990, 4998, 5009 (Nara-Narayanau = Arjuna and K.)], 5011, 5016.—[§ 609 (Çalyap.): IX, 18, 36 (Vāsudevaļ, among the seven Pandava warriors who were still alive after the battle). ]-§ 610 (do.): IX, 3, 159 (°earathim . . . ratham, i.e. the chariot of Arjuna); 4μ, 201 (onelrak, sc. Arjunak), 207, 235; 5v, 246, 248; [7, 347 (Vacudevah, advised

419 Kṛshṇa.

Yudhishthira to slay Calya)].—§ 611 (do.): IX, [11. 567 (Keçavarjunau)]; [13, 693 (Madhavavacah, all. to chap. 7)]; 16, 798 (°-Parthayoh), 811 (Madhavam); [17, †900 (Govindavākyam, all. to chap. 7), †901 (uktam Indravarajasya, do.)]; 19, 1014, 1022 (jagato nathah Ko Janardanah); **24**<sub>νν</sub>, 1301; **27**, 1455, (ττ), 1456, 1457, 1462, 1466, 1467. -[§ 612 (Hradapraveçap.): IX, 30, 1719 (Janardanam); 81, 1744 (Vasudevam).]-§ 613 (Gadayuddhap.): IX, 33. [1889 (Vasudevah)] (censured Yudhishthira for his having given Duryodhana a chance of victory by proposing a single encounter about the kingdom), ( $\zeta$ ), 1906, 1909.—§ 614 (do.): IX, 34, 1951.—§ 615 (do.): IX, 35, 1976 (Purushasattamah), 1977, 1979, 1980 (when Balarama could not induce K. to join the Kurus he became enraged and set out on a tīrthayātrā, cf. § 570).- § 61500 (Adityatīrtha): IX, 49, 2848 (Madhueudanah, present in the Adityatirtha). - § 615 (Baladevatīrthayātrā): IX, 54, 3066 (Balarāma returned).—§ 615 (Gadayuddhap.): IX, 550, 3121; [58, 3246 (Vasuderam, K. advised Bhimasona to vanquish Duryodhana by means of deception; Bhimasena then fractured the thighs of Duryodhana)]; 60, (3363) (Crio) (exculpated Bhimasena), 3374, 3386; 61, 3390, (\$\phi\$), 3410, 3448 (\$K\$. and Duryodhana upbraided one another);  $62 \psi$ , 3470 (when K. descended from the chariot of Arjuna it was reduced to ashes) ( $\omega$ ), 3483, 3486, 3491 (yato dharmas tato Koo yatah Koas tato jayah); 63aa, 3504, 3506, 3523, 3525 (after the death of Duryodhana, K. went to Hästinapura to comfort Gändhäri and Dhrtarashtra); 65 77, 3654.- § 616 (Sauptikap.): X, 8, 313 (had adored Civa), [472 (asannidhyat . . . Keçavasya)]; 9, 503, 509 (Vārshņeyam), (λ) [528 (Vāsudevah)].—[§ 617 (Aishīkap.): X, 12, 606 (Pundarīkākshah).] - § 6176 (Brahmaçiras): X, 12, 618, 641.—§ 617 (Aishīkap.): X, [13. 647 (sarva-Yadavanandanah, description of his churiot)]; 14, 670 (Dāçārhaḥ); 16, 728 (promised to revive the feetus in Uttara's womb (i.e. Parikshit) after it had been slain by Açvatthāman with the Brahmaçiras weapon), 759; 17, 761.—§ 618 (Jalapradānikap.): XI, 1β, 15, (γ), 30; [12, 328 (Harih), 329 (Harih) (substituted an iron statue for Bhīmasena when Dhṛtarāshṭra embraced him)]; 13, 354 (Devakiputram), 356; 15, 424.- § 619 (Strivilapap.): XI, [16, 443 (Pundarikakeham . . . Puruehottamam, Gandhari in her grief upbraided K.)]; 17β, 503 (Bhārata (!)), 508, 511; 187, 528, 541; 198, 554, 555, 559, 563; 20e, 570, 572, 576; 22η, 621, 629 (only B., C. has Kṛshṇū), 631; 23θ, 639, 649; 241, 702; 25 k, 735, 739, 744 (Gändhäri cursed K., declaring that after the slaughter of all his kinsmen he should perish in the wilderness; K. declared this to be the will of fate, cf. Mausalaparvan).-[§ 620 (Qrāddhap.): XI, 26, 761 (Vāsudsvasya, K. consured Gandhari).]-§ 621 (Rājadh.): XII, 1γ, 13, 16 (Harin); 7η, 187.-§ 630 (do.): XII, 27β, 820 (Pundarikāksham). — [§ 632 (do.): XII, 29, (900) (Vasudevah, comforted Yudhishthira by telling him Shodacarājopākhyāna).]—§ 633 (do.): XII, 30, (1046) (Crto, told the story of Narada and Parvata).—§ 635 (do.): XII, 37, 1369, 1382 (ratham . . . Caibya-Sugrivayojitam ... samasthaya).-§ 637 (do.): XII, [39, 1430 (Devaktputrah . . . Jandrdanah, told the story of Carvaka)]; 40a, 1458; 43, 1500, 1503, 1509, 1514, 1515 (praised by Yudhishthira as Vishnu (Nārāyana) with the hymn vv. 1500-14); 45 c, 1544; 46, [1562 (Vāsavānujaķ), 1579 (karta lokanam)], 1584 (Keçarasya); 47, 1601, [1602 (yogocvaram Padmanabham Vishnum Jishnum Jagatpatim)], 1604, 1680, 1681, 1683, 1689, [1690 (Harik)] (Bhishma

praised K. as Vishnu (Nārāyaņa) with the hymn vv. 1604-88; K. bestowed divine knowledge on Bhishma). - § 638 (do.): XII, 48, 1712 (Vāsavānuja); [49, (1715) (Vāsuderah, told the story of Rāma Jāmadāgnya)].- § 639 (do.): XII, 50 A. 1813; 518, 1845 (Hrshikeça, proised by Bhishma with the hymn vv. 1845-52); 52, 1862, [1863 (Lokanatha Mahabaho Civa Narayanācyula)], 1874, 1883; 53, [1898 (Viçvakarmāņam Vasudevam Prajapatim)], 1904, 1906, 1908, 1914, 1915.-§ 640 (do.): XII, 54a, 1929 (through the favour of K. Bhishma had become competent to discourse on dharma); 55, 1978; 56, 1996 (Vedhase); [587, 2116 (Vasuderali)]. - § 641 (do.): XII, 60, 2273 (Vedhase); 81, 3036 (Vārshņeya), 3040, 3050 (discourse between A. and Nārada); [110, 4077 (Pitavāṣaḥ . . . Acyutaḥ), 4078 (Govindaḥ Purushottamah, identified with Narayana (Hari))].- § 664 (Mokshadh.): XII, 207, 7548 (- Vishnu (Narayana), performed the creation, etc.), 7565. - § 666 (do.): XII, 209, 7004 (avyayam içraram), 7636 (= Vishnu (Narayana)). -[§ 667 (do.): XII, 210, 7650 (Vasudevah = Vishnu (Nārāyana)), 7654 (Vārshņeyam, adj.).] - [§ 676 (do.): XII, 231, 8455 (Kegavah), (8457) (Vāsuderah) (discourse between K. and Ugrasena). ]-[§ 692 (do.): XII, 281, 10086 (Janardanah, identified with the supreme Lord), 10088 (Keçaram Acyutam, the eighth part of the supreme Lord). ]-§ 717b (Nārāyanīya): XII, 335, 12658 (one of the forms of Nārāyana born as son of Dharma), 12667 (do.); [340, 12968 (Sātrataķ, ninth avatāra of Vishņu); [342 (K. -Vishnu (Nārāyaṇa) explained his names to Arjuna)]; 343φ, 13238 (etymology) (do., K. expounded the power of Agni and Soma; K. has been born from Dharma as the rshis Nara and Nārdyaņa); 347, 13443 (grņvatoh Ko-Bhishmayoh, Nārada had recited the Nārāyanīya (?)); 349, 13557 (do., Nārada discoursed on the dharma of Nārāyana), 13611 (do., Vyāsa repeated the discourse of Nūrada), 13636 (lokūnām bhāvanah). - § 725 (Ānuçāsanik.): XIII, 9, 421 (°aya . . . kathām) (? - Vyāsa, Nīl.).-[§ 727 (do.): XIII, 11, †508 (Devakiputrasannidhau), †511 (Garudadhvajasya, the discourse between Rukminī and Crī). ]-§ 730 (do.): XIII, 14. 597 (had in Badarī gratified Çiva), 600 (gratifies Çiva in every yuga), [602 (Harir Acyutah), 606 (Surāsuraguro deva Vishno)], 658, 678 (in order to get a son by the favour of Civa K. set out and came to the hermitage of Upamanyu) .-§ 730g (Upamanyu): XIII, 14, 721, 768, 863, 929, 957 (Upamanyu told K. about his relations to Civa).—§ 730 (Anuçasanik.): XIII, 14, 958, [(971), (Çri-Vishnuh)], 999, [(1002) (Vishnuh)], 1023, 1024 (Yūdavaçārdūla); 16, (1025) (Gri°); [16, 1110 (Yādaveçvara)]; 17, 1126, 1131 (Civa granted K. the boon that he should get a son), 1283 (read Koa with B., C. by error Koah); 18 kk, 1327, 1357, 1367, [(†1368) (Vishnuh)].- § 737 (do.): XIII, 31, 2032 (discourse between K. and Nārada).-[§ 739 (do.): XIII, 34, 2129 foll. (discourse between K. and the Earth).]-§ 746 (do.): XIII, 70, 3457, 3461, 3479, 3480 (rescued Nrga, who in consequence of a curse had been transformed into a lizard); 72, 3544 (do.).—§ 753 (do.): XIII, 97, 4671 (discourse between K. and the Earth).—[§ 759 (do.): XIII, 109 (the twelve names under which K. (Vishņu) is to be worshipped). ] - § 768 (do.): XIII, 139, 6297, 6303, 6332 (K. (Vishņu, Nārāyaṇa, Hari) observed a vrata for twelve years; then fire issued from his mouth; it was his soul that repaired to Brahman and obtained the boon that a half of Civa should be born as the son of K.).—§ 768b (do.): Civa said: Hari has ten arms, a curl of hair on his breast,

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curly locks. Brahman has risen from his abdomen. I (Civa) from his head, the gods and Asuras from the hairs of his body, the rshis, etc., from his body; assuming a human form, he will cause all the kings on earth to be slain in battle in order to achieve the purposes of the gods; he is identical with Brahman (brahmabhūtasya satatam) and the refuge of the Devarshis, and the abode of Brahmán, Civa, and of all the gods; he is armed with the cakra and the cankha, has Garuda for his standard, his illusive power depends upon yoga, and he has a thousand eyes; he will take birth in the race of Prajapati Manu as Krshna (Vāsudeva). The stem of genealogy will be the following: Manu > Anga > Antardhaman > Havirdhaman (Prajūpatir aninditah) > Prācīnabarhis > Pracetas (+ nine other sons) > Dakeha Prajapati > Dakehayani > Aditya > Manu > Ila (= Sudyumna) - Budha > Puraravas > Ayu > Nahusha > Yayati > Yadu > Kroshtr > Vrjinivat > Rehadgu (B. Ushangu) > -Citraratha > Çura (younger son) > Vasudova Anakadundubhi > [Kṛshṇa] Vāsudeva. K. will have four arms, love and be beloved by the brahmans; he will liberate the kings confined by the Magadha king Jardsandha; he will be the king of all kings on earth; grown up among the Curasenas and residing at Dvaraka he will conquer and protect the whole earth, conversant [as he is] with policy (nayavit sadā); he who wishes to see me (Çiva) or Brahmán should first see Vasudova; then we are seen; that person with whom the lotus-eyed Vasudova becomes gratified, with him all the gods, headed by Brahmán, become gratified; he will be an instructor in dharmas; he, for the sake of righteousness, created millions of rshis, who are now headed by Sanatkumūra, residing on Gandhamādana, engaged in penances; in him [are] the three [great gods] (trtayam); his elder brother will be Balarama (c), the bearer of the plough (hali), capable of lifting the whole earth (XIII, 147); XIII, 147, 6807 (Harih).- § 768b (Umā-Maheçvarasamv.): XIII, 148, 6876.—§ 768 (Anuçasanik.): XIII, 148, 6978 (Devakinandanah), 6879, 6885, [6888 (Nārūyaṇah), 6892 (Vishnuh), 6896 (Narayanah)], 6897, [6898 (Hari-Gandivivigraham)], 6903, 6904, 6912, 6932.—§ 769b (Vishņu's 1000 names): XIII, 149, 6956, 7008.—§ 769 (Anuçasanik): XIII, 149, 7071 (- Vishņu).—§ 773b (do.): Bhīshma praised K. as the supreme god, mentioning his incarnation as a boar, and that Brahmán sprang from the lotus which appeared in his navel; he existed in the Krta age in the form of Righteousness, in the Trota in that of Knowledge, in the Deapara in that of Might, in the Kali in that of Unrighteousness; he slow the Daityas, he ruled [as Bali] the Asuras; he is always accompanied by hundreds of Gandharvas and Apearases, and hymned by the very Rakshasas; he is praised by the Saman singers by reciting the Rathantara; he was hymned by the gods [when he lifted up the Govardhana mountain in order to protect the cowherds [of Vrndavana] (? tam ghosharthe girbhir Indrah stuvanti, v. 7370, 159, v. 18); he lifted up the earth, agitating all the Danavas and Asuras; he caused the seed of the [two] gods [Mitra and Varuna] to fall into a jur, whence they say that the Rehi Vasishtha has arisen; he is Matariçvan, etc.; he [is the soul] of gcds, men, and Pitre; vanquishing the Rakshasas and Uragas; he offers everything up in Agni, who (so C., B. has sa) was gratified in the Khandava forest; he gave white horses to [Arjuna] Partha; he crossed the streams to slay Indra and paralysed him when he was about to hurl the vajra; he is Mahendra who is praised by the brahmans in great sacrifices with 1,000 old Re verses; he alone could keep Durvases as

a guest in his house; he is the one ancient Rehi: the Rudrae. the Adilyas, the Vasus, the Acrins, the Sadhyas, the Vicredevas, the Marute, Prajapati, the mother of the gods, Diti and the seven Rshis [have] all [sprung] from K.; when he becomes jiva he is called Sankarshana; then he becomes Pradyumna, and then Aniruddha; in this way he displays himself in fourfold form; he created the gods, the Asuras, men, the worlds, the Rshis, etc.; he is Narayana (XIII, 159): XIII, 159, †7358, †7359, †7360, †7363, †7365, †7377, †7387, †7397, [†7400 (Narayanah)].-- \$ 7730 (Durvasas): XIII, 160, 7422, 7447 (had 16,000 wives, Rukmini being the first) (Durvasas put K, and Rukmini to the test, and granted him that he should be invulnerable except on the soles of his feet).-[§ 773 (Anucasanik.): XIII, 161-2 (recited the Catarudriya to Yudhishthira). ]- § 774 (do.): XIII, 163. 7532 (Devakinandane). - § 776 (do.): XIII, 167, 7695. § 777 (Svargarohanik. p.): XIII, 168, [7742 (Devadeveça, etc.), 7743 (Vāsudevo hiraņyālmā Purushaḥ, etc.)], 7745, 7746 (yato Kos tato dharmo yato dharmas tato jayah), [7750 (Nara-Narayanau - Arjuna and K.), 7751 (granted Bhishma leave to quit his body and promised him that he would attain to the status of the Vasus); 169\$, 7778, 7795, 7796 ("mukhāḥ).— [§ 778 (Açvamedhikap.): XIV, 2, 20 (Keçavaḥ, consoled Yudhishthira).]-[§ 779 (do.): XIV, 11-13 (discoursed on the encounter between Indra and Vrtra, etc.). ]-§ 780 (do.): XIV, 14, 366 (°-Phalgunau).-- § 781 (do.): XIV, 15, 376 (°-Pandavau).- § 782 (Anugītāp.): XIV, 16, 408, 410, 414, 423; 18, 584; 34, 932; 51, 1470 (requested by Arjuna K. recited the Anugita (ch. 16-51), identifying himself with Kshetrajña (v. 934)), 1476.—§ 783 (do.): XIV, 52, 1478, 1481 (°-Pāṇḍavau), [1491 (Ātmā ca Paramūtmā ca, praised by Arjuna)], 1511, 1512.—§ 784 (do.): XIV, 53, 1538 (returned to Dvārakā).—§ 784b (Uttanka): XIV, 53, 1554, 1556 (Uttanka wished to curse Krshna); [54, (K. expounded his divine nature to Uttanka)]; 55, [1591 (Vishnoh) (Uttanka saw the divine form of K.), 1592 (Parameçvaram), 1593 (Viçvakarman, etc.)], 1597, 1598, 1609, 1623 (K. granted Uttanka the boon ever to have water); [56, 1625 ( Fishnave)]. — § 785 (Anugîtāp.): XIV, 59, 1765; [60, (1778) (Vāsudevaķ) (returning to Dvārakā K. recounted the events of the battle)]; 61, 1812, 1814, 1820 (related the fall of Abhimanyu); 62, 1853 (performed the obsequial rites for Abhimanyu), 1865 (Vrshnivirena); 66, 1942 (came to Hastinapura), 1946, 1949, 1957; 67, 1971, 1972, 1973, 1982; 68, 1994, 2002, 2003, 2004, 2007; 69, 2024; 70, 2033, 2042 (K. gave life to the stillborn Parikshit); 71, 2064 (Devakinandanam), 2069; 72, 2083; 86, 2566 (came to the acvamedha of Yudhishthira); 87, 2574, 2578, 2583, 2584, 2597 (Yadunandanah); 88, 2610, 2611; [89, 2661 (Vaeudevah), 2680 (Govindam, returned to Dvaraka)].- § 787 (Acramavasap.): XV, 7, 255; [16, 462 (Vasudevat, all. to § 568); 17, 49, (Vasudevam, do.)].-- § 788 (do.): XV, 25%, 667 (paspardha Kosna sadā yo nrpah, sc. the father-in-law of Bhīmasena).—§ 789 (Putradarçanap.): XV, 29, 784 (Subhadra Kobhagini), 807 (osya bhagini, i.e. Subhadra); [317, 854 (Hrehikecam, identical with Narayana)].- § 793 (Mausalap.): XVI, 1, 21 (Jarā Kom mahātmānam çayānam bhuvi bhetayati, cf. ch. 4); [2 (observed the bad omens and remembered the curse of Gandhari, then he caused the Vrshnis to go to Prabhāsa)]; 3, 60, [68 (Harih)], 72, 91, 93 (caused the destruction of the Vrshnis in Prabhasa); 4, †106, †110, †114, †125, [†130 (Narayanah)], †131 (having been pierced at the heel by Jaras, K. ascended to heaven and attained to

his own region); 5, 139, 142, 144 (left 16,000 widows); 6, 156, 175; 7, 214 (his grandson Vajra was installed as king in Indraprastha), 250 (some of his widows ascended his funeral pyre), [251 (Hari-)]; 8\nu, 261, 266, 268, [277 (Vishnum)], (E), 280, 283.—§ 794 (Mahāprasthānikap.): XVII, 1, 1 (divan gate), [12 (Harim)], (a) 40 (his cakra had disappeared).—[§ 795 (Svargārohaṇap.): XVIII, 4, 126 (Gorindam Brāhmeṇa vapushā sthitam, in heaven); 5, 171 (Vāsudevaḥ, was a portion of Nārāyaṇa, into whom he entered, his 16,000 wives were incarnate Apsarases).]

Cf. Kṛshṇa (dual.), Nārāyaṇa, Vishṇu, and the following synonyms:—

Acyuta, Adhideva, Adhokshaja, Ādideva, q.v. Āhukānām adhipati(ḥ) ("the king of the Āhukas"): V, 3041.

**Aja,** q.v.

Amadhya, Anādi, Anādimadhyaparyanta, Anādinidhana, Anādya, Ananta, v. Vishņu.

Andhaka-Vṛshṇinātha ("the lord of the Andhakas and the Vṛshṇis"): VI, 2606.

Asita ("the black one"): IX, 3351 (pilāsitau Yaduvarau, i.e. Balarāma and Kṛshṇa).

Atman, Avyakta, Avyaya, q.v.

Bhojarajanyavardhana ("enhancing the glory of the Bhoja princes"): XIV, 2581.

Bhūtānām īçvara(ḥ), Bhūtapati, Bhūtātman, Bhūteça, q.v.

Cakradhara ("discus-bearer"): I, 6257 (i.e. Vishnu?); VII, †5833 (°prabhāvaḥ, sc. Sātyaki).

Cakradhārin (do.): XIII, 6868.

Cakragadābhrt ("bearing discus and mace"): V, 2933.

**Cakragadādhara** (do.): II, 1560 ( $K^{\circ}$ ); V, 3251, 3710; XI, 747; XIV, 30, 2610; XVI, 282.

Cakragadāpāni (do.): I, 2506 (i.e. Vishņu).

Cakrapāṇi ("discus-handed"): VI, 1900 (or ivāsurān, i.e. Vishnu).

Cakrāyudha ("whose weapon is a discus"): I, 1163 (i.e. Vishņu); V, 56; XV, †665.

Çaibya-Sugrīvavāhana ("having Çaibya and Sugrīva for his horses"), q.v.

Cambhu, q.v.

**Qankhacakragadādhara** ("bearing conch, discus, and mace"): III, 743, 12989 (i.e. Nārāyaṇa (Vishṇu)), 15850 (K°); VI, 4461; VII, 2962; XIII, 7742; XIV, 1609; XVI, 273.

Çankhacakragadāhasta (do.): V, 1939.

Çankhacakragadāpāni (do.): VIII, 1630.

Çankhacakrāsipāni ("holding conch, discus, and sword"): VIII, †4060.

Çārngacakragadādhara ("bearing bow, discus, and mace"): II, 1599; VI, 2986; XVI, 102.

Çārninacakrāsipāni ("holding bow, discus, and sword"): XII, 1514.

Çārngadhanurdhara ("bearing the bow Çārnga"): VI, 2947.

Çārṅgadhanvan (do.): III, 178, 10264, 13140; V, 2741, 4675; VI, 2937; VII, 379; VIII, 233; X, 653, 656; XII, 7523; XIII, 7056 (Vishņu's 1000 names); XIV, 1541; XVI, 10, 268.

Çārngagadāpāņi ("holding bow and mace"): VIII, 2182.

Çārngagadāsipāņi ("holding bow, mace, and sword"): VI, †2604.

Çārngiņ ("having the bow Çārnga"): VII, 2964; XVII, 13.

Cauri ("descendant of Çüra"): I, 7989; II, 48, 50, 622 (Çāmbaḥ Çosamaḥ), 781, 878 (Hrshīkeçaḥ), 887, 1380, 1599; III, 12559, 14739; V, †724 (Vāsudevaṃ), 2741, 2940, 3220, 3236, 3344, 3351, 3360, 3380, 4209, 4408, 4414, 4421, 4444, 4448, 4456, 4957; VI, 2137, †2616; VII, 3313, 3743, 3795, 7016, 7018, 9478 (= Nārāyaṇa); VIII, 1308 (sadrçaḥ Çosḥ, sc. Çalya), †1963, 3216; XI, 743; XII, 898, 1530; XIV, 380 (Janārdanaḥ), 1545.

Çülabhrt, Çülin, q.v.

Dācārha: I, 7551, 8012 (Janārdanah), 8207, 8328; II, 961, 1223, 1225, 1342; III, 494, 897, 12566; IV, 38 (all. to Khandavadahanap.); V. 2582, 2628, 2765, 2863, 2871, 2876, 2879, 2886, 2889, 2969, 2985, 2995, 3019, 3026, 3029, 3039, 3044, 3053, 3066, 3076, 3113, 3123, 3127, 3241, 3256, 3259, 3274, 3334, 3336, 3340, 3345, 3350, 3353, 3365, 3370, 3371, 3381, 4259, 4280, 4291 (Pushkarekshaṇaḥ), 4650, 4670, 4693 (°pramukhā nrpāḥ), 4959 (K°), 5131 (K°), 5133 (K°), 5195, 5197, 5582; VI, 3456 (all. to Bhagavadyānap.); VII, 422 (K°), 1231, 1257 (°-Pāndavau, i.e. K. and Arjuna), 3033, 3149, 3644, 3671, 3700, 3749, 3757, 3834, 4222, 4470  $(K^{\circ})$ , 4489, 4653, 6776, 7819, 8272, 9231; VIII, 1305, 1312, 2813, 2860, 2975, †3475, 3702 (Vāsudevam), 4349, 4982, 5005; IX, 1322, 1325, 1469; X, 619 (C. °s°), 653, 654, 670, 745, 760; XI, 315, 568, 755; XII, 1454, 1457, 1499 (Pundarikāksham), 1902 (Acyutah); XIV, 1855 (Vāsudevah), 1955, 1958, 2025 (Acyutah), 2076; XVI, 103.

Daçārhabhartr: III, †12579. Daçārhādhipati: III, †903.

Dāçārhakulavardhana: XII, 1870.

Dāçārhanandana: I, 8076 (Kuru-Doau, i.e. Arjuna and K.).

Daçārhanātha: VIII, †679. Daçārhasimha: III, †12578.

Dāçārhavīra: V, †8303.

**Dāmodara** ("having a rope round his waist"): I, †7079; II, 1510; III, 1953; V, 625, 2566 (etymology); XII, 1505, 13172 (etymology); XIII, 5383, 6989 (Vishņu's 1000 names), 7788.

Devadeva, Devadeveça, Devadeveçvara, q.v. Devakīmātr ("the son of Devakī"): VII, 726; VIII, 3309; XIV, 411.

**Devakinandana** (do.): I, 401 ( $K^{\circ}$ ); II, 954, 980 (K.); III, 773 ( $K^{\circ}$ ); VII, 8293; VIII, 5006; XIII, 6878, 7532 ( $K^{\circ}$ ); XIV, 1498, 2064 ( $K^{\circ}$ ).

**Devakinandana** (do.): 11I, 15528 ( $K^{\circ}$ ).

**Devakīputra** (do.): I, 7116 ( $K^{\circ}$ ); III, 1110 ( $K^{\circ}$ ), 12563, 12612, ††13348 ( $K^{\circ}$ ); V, 2545, 4201 ( $K^{\circ}$ ), 5239; VI, 5548, 5803; VII, 1259, 1260, 6326, 8302 ( $K^{\circ}$ ); VIII, 1387, 1648, 1824 ( $K^{\circ}$ ); 1X, 1286, 1444; X, 740; XI, 354 ( $K^{\circ}$ ); XII, 1430 (Jandrdanah), 1936; XIII, 508, †7384.

**Devakīsuta** (do.): II, 50 (Çauri), 1222; IV, 1651 (K°), 2056 (K°); VII, 68, 2946, 8296, 8300; XIII, 6856, 6949 (Vishņu's 1000 names).

Devakitanaya (do.): XIII, 6300.

Gada "); III, 733, †12570; VI, 1617, 4979; XII, 1713; XIV, †1530, †1531; XV. 82.

Gadapūrvaja (do.): V, †27.

Garudadhvaja, q.v.

Gopāla ("cowherd"): III, 15530.

Gopendra ("chief herdsman"): VI, 799.

Gopijanapriya ("dear to the cowherdesses"): II, 2291.

Govinda: 1, 1216 (gam vindatā bhugavatā Goena . . . varāharūpiņā, i c. Vishņu), 1945 (\*sya priyaḥ, sc. Parikshit), 7363, 7960, 8001, 8066; II, 40, 43, 48, 777, 785, 961, 1224, 1386, 1518, 1559, 1613, 2291, 2293; III, 8351, 13004 (identified with Nārāyaṇa (Vishņu)), 13567 (i.e. Vishņu after the cataclysm), 13679 (do., slew Madhu and Kaitabha), 15666; V, 136, 2349 (all. to Dyūtaparvan), 2531, 2571, 2572 (etymology), 2896, 2952, 2970, 2984, 2990, 3120, 3125, 3130, 3183, 3200, 3235, 3236, 3245, 3250, 3252, 3258, 3338, 3383, 4115, 4727, 4766, 4792, 4968; VI, 773, 809, 863, 887, 2041, 2056, 2058, 3004, 3016, 4864, 4866, 4928; VII, 46 (ica), 382, 765, 1270, 1464 (Vigeasti), 2479, 2779, 2823, 2992, 3095, 3725, 3736, 3855, 3876, 5459, 5536, 6210, 6458, 6775, 8739, 8746, 9391; VIII, 392, 736, 737, 1302, 2780, 2781, 2865, 2899, 3411, 3413, 3418, 3549, 3552, 3593, 3596, 3753, 3764, 3789, 3861, 3862, 4366, 4476, 4486, 4851, 4991, 4993, 5014, 5022, 5025; IX, 143, 233, †900, 1324, 3362, 3475, 3517; X, 643, 726 (Satvatām pravaram), 748, 751; XI, 536, 748; XII, 896, 897, 1556, 1618, 1678, 1683, 1815, 1819, 1868, 1921, 1965, 4078 (purushottamah), 7519 (Nūrāyanam Hrshīkeçam), 7521 (= do.), 7524 (= do.), 7548 ( sa do.), 10440 (i.e. Vishnu), 13229 (nashtam ca dharanim purram arindam (no B., C. oan), guhugatam | Goa iti tenaham dergir vägbhir abhishtutah, says Krahna), 13410 (imam hi dharanim purram nashtum sugaramekhalum Goa ujjahuruçu varaham rupam asthitah, i.e. Vishnu); XIII. 722, 848, 855, 861, 864, 866, 2012, 5375, 6814, 6828, 6969 (Vishnu's 1000 names), 7007 (do.), 7438; XIV, 28, 29, 382, 1538, 1596, 1751, 1752, 1767, 1819, 1823, 1876, 1995, 2001, 2037, 2556, 2611, 2680; XVI, 147, 161, 281; XVIII, 126.

Haladharānuja ("the younger brother of Haladhara [i.e. Balarāma]"): II, 889.

Hamsa, q.v.

Hari, v. Vishņu.

Hayaciras, q.v.

Hiranyagarbha, q.v.

Hrshīkeça: I, 24 (Vishņuh), 2272 (in Dvārakā), 2507 (i.e. Vishnu, "the mover of everyone's faculties," PCR.), 8004, 8203; II, 24, 878 (Caurir asmi Hoh, says Krshna), 958, 1229, 1390; III, 1888 (°-Dhananjayau identified with Nara-Narayanau), 12984 (i.e. Narayana (Vishnu), "the Lord of the senses," PCR.), 13504 (do., do.), 13569 (i.e. Vishņu, after the cataclysm); V, 158, 2095 (charioteer of Arjuna), 2357, 2544 (Janardanam), 2550, 2554, 2568 (etymology), 2633, 3018, 3095, 3104, 3108, 4125, 4368, 4772, 4777, 4868, 4869, 4962, 5358 (obtained Caringa after he had slain Naraka), 5600 (all. to Bhagavadyanap.); VI, 844 (blew his conch Pāncajanya), 850, 854, 887, 888, 1455, 2115 (blew Pāncajanya), 2991, 3032, 3740, 4840, 4870; VII, 401 (obtained Pāñcajanya after he had slain Pañcajanya), 407, 417, 728, 754, 1990 (°-Dhananjayau), 2698, 2704, 2943, 2984, 3150, 3675, 3738, 3798 (°-Dhanañjayau), 3828 (Arjuna - H°au), 5968, 6410, 6461, 6464, 6469, 8072, 8274, 8349; VIII, 827, 828, 3298, 3300, 3547, 4365, 4369; IX, 234, 247, 1024; X, 652, 722; XI, 491, 728, 730; XII, 893, 1505, 1533 (trailokaeya paro guruḥ), 1675, 1698, 1845, 1936, 1987, 7519 (Nārāyaṇam Hom Govindam), 12795 (i.e. Nārāyaņa (Vishņu)), 13226 (etymology); XIII, 5381, 6336, 6808 (Crīvatadnkah), 6813 (Paramatma), 6867 (identical with Balarama), 6955 (Vishnu's 1000 names), †7380; XIV, 1991, 2575, 2580, 2585; XV, 854 (identical with Nārāyaṇa); XVI, 24, 50, 85, 173.

Īca, Īcah paçūnām, Īçāna, Īçvara, q.v. Indrānuja, Indrāvaraja, v. Vishnu.

Jagatah prabhuh, Jagannatha, Jagatpati, q.v. Janardana: I, †7012, †7014, 7507 (yeeham-i.e. the Pāṇḍavas'—mantrī Joh), 7925, 7951, 7955, 8007, 8011, 8012 (Daçarhah), 8064, 8204, 8317  $(K^{\circ})$ ; II, 21, 27 (Varshneyah), 28, 56, 549 ( $K^{\circ}$ ), 555, 640, 661, 664, 920, 975, 1363, 1365, 1382, 1449, 1508 (Sankarehana-Joau), 1525, 1562, 1590, 1599 (Caurik), 1612, 2293; III, 468, 483, 493, 504, 527, 532, 541, 627, 831, 1951 (Haris trailokyanāthah), 1998, 2028, 8102 (worshipped by Brahman, etc., at Narayanasya sthdnam; = Vishnu), †10231, †10233, †10262 (Rama-Jau). †10265, 12822, 13001, 13007, 14722, †15654 (sandhaka-Vrehnivirah); IV, 2350, 2370; V, †3 (Rama-Joau), †4, †25, 142, 165 (jagateraehta), †681, †683, †723, †783, †868, †1907, 2152, 2529, 2530, 2532, 2542, 2543, 2544, 2555, 2564 (etymology), 2592, 2593, 2637, 2655, 2660, 2776, 2802, 2810, 2852, 2861, 2875, 2888, 2890, 2899, 2928, 2930, 2957, 2972, 2976, 2977, 2980, 2987, 3040, 3041 ( $ar{A}$ hukānām adhipatih), 3055, 3073, 3074, 3078, 3079, 3085, 3088, 3090, 3092, 3114, 3117, 3119, 3123, 3128, 3142, 3154, 3171, 3186, 3201, 3230, 3237, 3244, 3249, 3255, 3259, 3279, 3280, 3285, 3297, 3334, 3339, 3343, 3354, 3364, 3369, 3381, 3382, 3495, 3976 (reme . . . yathā . . . Rukminyān ca Joh), 4127, 4248, 4255, 4256, 4284, 4290, 4367, 4384, 4432, 4436, 4449, 4667, 4722, 4757, 4763, 4765, 4771, 4782, 4784, 4792, 4803, 4806, 4810, 4864, 4873, 4876, 4926 (yathā Rāma-Joau), 4965, 5097, 5329 (Sankarshananujah), 5361, 5628, 5637 (became the charioteer of Arjuna); VI, 790, 866, 870, 874, 951, 1222, 1297, 2034, 2134, 2135, 2419 (sarvasya jagato gopta), †2615, †2642, 3027 (Madhusūdanam), 3035, 3567, 4861, 4934, 5758, 5761, 5797; VII, 393, 412, 1213 (K°), 1214, 1253, 1927 (°a ivūparah), 2487, 2610 (blew Pāñoajanya), 2700, 2794, 2946, 2961, 2977, 2983, 2991, 3030, 3083, 3296, 3312, 3669, 3683, 3719, 3860, 3866, 3914, 5132, 6214, 6256, 6327, 6338, 6445, 7757, 7762, 8185, 8188, 8213, 8258, 8260, 8278, 8322, 8326, 8332, 8349, 9000, 9007, 9644; VIII, 314 (sa°), 383 (sa°), 633, †695, †697, 772, 2000, 2105 (Vishnuh), 2569. 2774, 2861, †3361, 3415, †3492, 3755, †3852, †3853, 4011, 4016, †4329, 4480, 4488, †4511, †4572, †4584, †4688, †4701, †4959, 5027; IX, 1022 (K°), 1288, 1298, 1307, 1308, 1316, 1458, 1719, 1908, 1962, 3247, 3487, 3507, 3538, 3569, 3577; X, 442, 664; XI, 328 (Harih), 451, 464, 483, 530, 539, 625, 628, 678, 696, 712, 713, 741, 744; XII, 895, 1430 (Devaktputrah), 1576, 1687, 1806, 1888, 1907, 1944, 1946, 1947, 10086 (identified with Vishnu), 12716 (devadevam, i.e. Nārāyana (Vishnu)), 12997 (brahmanyadevam = do.), 13277, 13325 (i.e. Nārāyaņa (Vishņu)); XIII, 660, 694, 1292, 3456. 3476 (Vāsudevah), 3480, 6332, 6350, 6877, 6916, 6928, 6963 (Vishņu's 1000 names), 7075, 7089 (sahasranāmāya, i.e. Vishnu), 7441, 7442, 7715; XIV, 32, 380 (Çaurik), †406, 435, 1470, 1494, 1500, 1510, †1532, †1534, †1535, 1563, 1586 (jagatah kartaram), 1588, 1611, 1956, 1964, 1972, 1996, 2002, 2037, 2040, 2043, 2577; XV, 82 (Gadagrajah); XVI, 20 (Rāma-Joau), 29, 43 (Rāma-Joau), 52 (Keçieudanah), †62 (Rāmā-Joabhyām), 80, 87, 111, 277 (Vishņum).

Jishnu, q.v.

Kamsa-Keçinisūdana ("the destroyer of Kamsa and Keçin"): III, 623.

Kamsanisūdana ("the destroyer of Kamsa"): III, 15528.

Kapila, q.v.

Kaustubhabhūshaņa ("adorned with the Kaustubha"): III, 15533.

Kecava: I. +174, +175, +213, 393, 621 (Rāma-Koau), 2276, 2315, †7308, 7532, 7553, 7595, 7959, 7986, 7998. 8000, 8025 (°aya priyā svasā, i.e. Subhadrā), 8290, 8298 (°arjunau), 8309 (do.), 8467; II, 23, 39, 43, 47, 54, 74. 644 1214 (Keçisüdanah), 1387, 1396, 1402 (Keçihantaram), 1437, 1447, 1475, 1509 (Rama-Koau), 1524, 1536, 1537, 1540, 1543, 1592, 1598, 1618, 1926, 2292; III, 464, 469, 476, 479, 507, 587, 596, 734 (°syāgrajaķ . . . Baladevaķ), 830, 870, 1999, 2001, 5038 (Vishnoh, worshipped at Vadavā), 5039 (= do.), 5067 (worshipped at Sarasvatī on the fourteenth day of the bright fortnight of Caitra), 8038 (na derah Koat parah), 10286, 11257 (i.e. Vishnu, becomes black-krshnahin the Kaliyuga), 12562, †12593, †12594, †12595, †12596, 12601, 13567 (i.e. Vishnu), 13575 (= do., slew Madhu and Kaitabha), 14723, 14735, 15175 (°arjunau), 15538, 15544, 15565; IV, 918 (°anugatah, sc. the Pandavas), 1403 (°enapi sanarame . . . samam, sc. Arjuna); V, 150, 159, †653, †654, †672, †674, †732, †804, †808, **†1810, †1859, †1888, 1939**, 2132 (creshthah . . . sarrabhūtānām), 2329, 2341, 2358, †2419, 2437, 2491, †2519 (°-Parthayoh), 2537, 2540, 2544, 2545, 2559, 2561, 2643, 2674, 2740, 2848, 2855, 2878, 2890, 2894, 2898, 2914, 2921, 2933, 2954, 2964, 2968, 2976, 2979, 2987, 3012, 3021, 3037, 3049, 3050, 3054, 3075, 3080, 3085, 3112, 3135, 3137, 3156, 3242, 3247, 3275, 3278, 3288, 3333, 3357, 3418, 3196 (°arjunau), 4122, 4186, 4188, 4189, 4192, 4195, 4211, 4213, 4234, 4238, 4254, 4257, 4258, 4347, 4371, 4376, 4386, 4402, 4403, 4406, 4418, 4421, 4430, 4450, 4451, 4463, 4644, 4670, 4755, 4805, 4808, 4812, 4813, 4833, 4846, 4849, 4873, 4882, 4884, 4892, 4956, 4967, 5097, 5098, 5130, 5174, 5177, 5178, 5333, 5346, 5374, 5500, 5525, 5545, 5569, 5581, 5584, 5644, 5697 (°arjunayoh); VI, 446 (i e. Narayana), †759, †786, 932, 951, 1218, †1281, 1322, 1530 (°arjunayoh), 1558, 1620, 2041, 2046, 2575, †2613, †2614, 3031, 3033, 3036, 3047, 3048, 3049, 3566, 4322 (°ārjunau), 4335, 4867, 4872, 4873, 4909, 5759; VII, 343, 411, 419, 420, 421, 671, 736, 770, 1016, 1273, 1274, 1292, 1456 (°ārjunayoḥ), 2480, 2501, 2502, 2510, 2537 (°arjunayoh), 2686, 2693, 2704, 2732, 2750, 2830, 2834, 2842, 2844, 2909 (Arjuna-K°au), 2978, 3032, 3151, 3247, 3317, 3349, 3357, 3400, 3401, 3678, 3685, 3704, 3705, 3841, 3856, 3866, 3881, 3902, 3908, 4179, 4193, †4685 (°-Phālgunābhyām), 5557, 5613, 5629 (°ārjunau), 5803, 5854, 5867, 5868, 5873, 5876, 5883 (°arjunau), 5930 (°arjunayoh), 6219, 6226, 6287, 6328, 6343, 6381, 6401, 6419, 6474, 7760 (°ārjunau), 7834, 8182, 8275, 8298, 8303, 8468, 8702, 8804, 9396 (saha°), 9429 (°ārjunau), 9430, 9433 (°ārjunau), 9444 (do.), 9186 (Rudrasambharah), 9490; VIII, 30 (all. to Bhagavadyanaparvan), 157, 627 (°arjunayoh), 628 (°arjunau), 636, 639, 641 (Arjuna-K°au), †666, 686 (°ārjunau), 688, †1217 (°ārjunau), 1271 (Pārthān . . . eaha-Koan), 1630, 1665, 1774 (oarjunau), 1952 (prabhavah . . . paurāņaķ Kosya), 1960 (Arjuna-Koau), 2016 (Pārthān sa-K°ān), 2111 (°ārjunau), 2138, 2161 (°ārjunau), 2577, 2578, 2581, 2782, 2784 (°arjunau), 2959, 3282, 3298, 3307 (°drjunau), †3397, †3398, 3404, †3476, †3477, †3515, 3576, 3634, 3751, 3752, 3766, 3783, 3786, 3791, †3853, 4017, †4059, †4085, 4257 (°arjunan), †4304, †4572, †4951 (°-Pandunandanau), 4963 (i.e. Vishnu; iva Sureça Koau), 4989, 5005, 5008 (°arjunau); IX, 250, 362, 363, 567 (°arjunau), †1564, 1661, 1862, 1949, 1969, 1970, 3266, †3318, 3350, 3352, 3365, 8467, 8479, 8583, 3534, 3535, 3539, 3568,

3569, 3571, 3573, 3576 (Keciaudanam); X, 472, 643, 673, 727, 747 (saha°); XI, 357, 360 (saha°), 469, 484, 485, 504, 568, 650, 666, 670, 688, 733; XII, 30 (sahao), 897, 1090, 1133, 1513, 1584, 1692 (Purushottomam), 1694, 1817, 1889, 1891, 1938 (Aoyutah), 1945, 1980, †2120, 3048, 4491 (i.e. Vishnu), 7519 (i.e. Vishnu (Nārāyaņa)), 7522 (- do.), 7549 (= do.), 7566 (= do.), 7656 (= do.), 8455, 10088 (Acyutum, is the eighth part of the Supreme god), 13132, 13135, 13177 (etymology), 13184, 13185, 13542 (i.e. Vishnu); XIII, 665, 669, 690, 879, 1361 (°tvam, sc. Rudrah prayaochati), 1365, 2010, 2029, 5372, 6846, 6952 (Vishnu's 1000 names), 7018 (do.), 7059 (i.e. Vishnu), 7356, †7359, †7389, †7397, †7399, †7400, 7447, 7448, 7449, 7704; XVI, 20, 379, 407 (°arjunau), 412, 1522, 1527, 1546, 1548, 1563, 1821, 1951, 1968, 1980, 2002, 2006, 2034, 2598; XVI, 23, 56, 78, 80, 84, 92, †105, †108, †109, †115, †116, †126, 135, 190 (°sya niveçane); XVIII, 299.

Keçihan ("the slayer of Keçin"): XII, †1697; XIII, 7018; XIV, 1984, 2585.

Kecihantr (do.): II, 1402 (Keçavam).

Keçinishudana ("the destroyer of Keçin"): VI, 1455. Keçisüdana (do.): II, 1214 (Keçavah); IX, 3576 (Keçavam); XVI, 52.

Kirīta-Kaustubhadhara, q.v.

Kshetrajňa, q.v.

Lokabhāvana, Lokakartr, Lokakrt, Lokanātha, Lokasākshin, Lokayoni, q.v.

Mādhava, Mādhavarshabha, q.v.

Madhughātin, Madhu-(Kaiṭabha)han, Madhunihan, Madhupravīra, Madhusūdana, q.v.

Mahābāhu: V, 2567 (etymology); X11, 1863.

**Mahāvarāha**, q.v.

Maheçvara, q.v.

Mahendrāvaraja, v. Vishņu.

Padmanābha, q.v.

Paramātman, Parameçvara, Parameshthin, q.v.

Pinākaçūlahasta, q.v.

Pītavāsas ("dressed in yellow"): I, 2506 (i.e. Vishņu); III, 12882, 12900 (i.e. Nārāyaṇa), 12934 (do.), 13005 (Vishnum); V, 3382; XII, 4077.

Prabhu, q.v.

Prajāpati, Prajāpatipati, q.v.

Pundarikaksha, Pundarikekshana, q.v.

Purusha, Purushaçreshtha, Purushasattama, Purushottama, q.v.

Pushkarāksha, Pushkarekshana, q.v.

Ramanatha ("the husband of Rama"): 11, 2292.

Rāmānuja ("the younger brother of [Bala]rāma"): V, 2741.

Sanātana, q.v.

Sankarshanānuja ("the younger brother of Sankarshana [i.e. Balarāma]"): II, 2606; V, 5329.

Sarva, Sarvabhūtādi, Sarvabhūtapitāmaha, Sarvabhūtātman, Sarvabhūteça, Sarvabhūteçvara, q.v.

Sarvadāçārhabhartr ("the Lord of all the Dāçārhas"): VI, †2591.

Sarvajna, q.v.

Sarvalokaguru, Sarvalokakrt, Sarvalokapitāmaha, Sarvalokeçvara, q.v.

Sarvanagaripudhvaja ("having the enemy of all the screents [i.e. Garuda] on his standard") XIII 6820.

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Sarvātman, Sarvavid, q.v.

Sarvayādavanandana: X, 647; XII, 1704.

Sātvata, Sātvataçreshtha, Sātvatamukhya, Sātvatapravara, Sātvatīputra, q.v.

Satya: V, 2571 (origin of the name): XII, 1507, 1614. Suparnaketu ("having Suparna [i.e. Garuda] on his standard"): 111, †12330.

Surarāja, Surāsuraguru, Surottama, q.v. Tārkshyadhvaja ("having Tārkshya [i.e. Garuḍa] on his standard"): VIII, 1829.

Tārkshyalakshana (do.): XII, 1512.

Trailokyanātha ("lord of the three worlds"): III, 1951.

Tribhuvanecvara, q.v.

Tridaçeça, Tridaçeçvara, Tridaçeçvaranātha,

Triyuga ("appearing in the three first yugas"): V, 2541, 2542; XII, 1504; XIII, 6925 (dual, Vasudera-Dhananjayau).

Vaikuntha, q.v.

Vāmana, Varāha, Vārāha, q.v.

Vārshneya, q.v.

Vāsavānantaraja, Vāsavānuja, Vāsavāvaraja, v. Vishņu.

Vāsudeva ("the son of Vasudeva"): I, 100 ("aya māhātmyam), 129, 134, 136, †171 (Mādhavam), †176, †178 (°ārjunau), †192, †208, †209, 249, 400, 427, 465, 493, 502, 505, 521, 624, 2273, 2275, 2449 (svasriyo V°sya, i.e. Abhimanyu), 2785 (Narayanah), 2787, 2789 (°parigrahah, 16,000 in number, incarnations of Apsarases), ††3830 (bhaginīm V°sya Subhadram), ††3835, ††3836, 6997, 7080, †7150, †7152, †7153, 7528, 7550, 7552, 7890, 7894, 7918, 7923 (°eya evasa, i.e. Subhadiā), (7926), 7932, 7955, 7963, 7974, 8023, 8030, (8065), 8079 (°-Dhananjayau), 8082, 8083 (Satvatam), 8161, 8178, 8243, 8301 (°arjunau), 8308 (do.), 8325, 8473, 8478; II, 1, 8, 73, (676), 761 (nihate Voena . . . Kamse), (768), (798) (Crio), 963 (nrnām deram), 1111 (had spared Jambhaka's son), 1168, 1183 ("jitim āçām, i.e. the west), 1195, 1203 (praticim Voena nirjitam, sc. diçam), 1336, 1337, 1344, 1367, 1414, 1561, 1575, 1611, 1622, 1688, 1705, 1716, 1752, 1888 (Varshneyah), †2349 (°sya sakhi, i.e. Draupadi), 2702; III, 371, 464, (465), (588), 596, (597), 621 (Vasudevasutah), 636, (637), (692), (717), (727), (750), (756), (777), (818), (849),1954 (Satrate), 1976, 2001, 2008, 2019, 2023, 4018, 8278 (iva), 8280 (o-Dhanañjayau), 8880 (identified with Kapila). †10274, (†10281), 10889 (°samam, sc. Arjuna), 10890, †14717, 14738 (°ratham), 15529, 15539, 15555 (°parāyanāh); IV, 46, 181 (°sya bhaginī, sc. Durgā), 1412 (Dāruko V°sya yathā, sc. sarathye), 1573 (°samam yuddhe Partham), 2343 (scasriyo Voxya, i.e. Abhimanyu), 2348, 2361 (Vrshnicardulam); V, (90), 160, (170), 213 (osamo yudhi, sc. Calya), 218 (oena . . . samam, sc. Calya), 621, †668 (Sātyaki had obtained weapons from V., etc.), †673, †678, †682, †724, †735, †736, †785 (°ārjunābhyān), †804, †805, †807, (†809), †1811, †1816, †1872 (with the conch Pancajanya), †1876 ( $K^{\circ}$ ), †1878, †1880, †1889, †1894, †1901, 1935 (°arjunau, identified with Nara-Nārāyaṇau), 2013, 2055 (osahāyena, sc. Bhīma, all. to Jarasandhavadhaparvan), 2150, 2182 (°ārjunau), 2324 (°-Dhanañjayau), (2345), 2406, †2421, 2491, 2499, 2500, †2508, †2522, 2523, 2524 (cakram tad V°sya), 2561, 2562 (etymology), †2574, 2737, 2763, 2943, 2978 (hayā V°sya Dārukeņa pracoditāķ), 3087, 3107, 3110 (°eya vājinak), 3203, (3221), 3270, 3363, 3709, 4199 (°ārjunau), 4212, 4233, 4437,

(4460), 4647, 4678, 4681, 4713, (4731), (4961), (4970), (5002), (5018), (5040), (5077), 5165 (°-Dhanahjayau), 5167 (do.), 5188, 5192, 5197, 5199, 5216, 5218, 5231, 5237, 5241, 5319, 5336 (°purogāḥ), 5338, 5341, 5345, 5360 (ravished Rukmini), 5368, 5375, 5376, 5413, 5415, 5458, 5459, 5487, 5515, 5524, 5526 (°sahaeram), 5560, 5569, 5571 (°sahaeram), 5619, 5620, 5662 (°dvillye, sc. Arjuna), 5670, 5696, 5715, 5740, 5868, 5875, 5880 (samah . . . Voena, sc. Abhimanyu), 5913 (samo Voena, sc. Senābindu), 5928 (opurogamāh), 5935, 7579, 7588, 7590 (°sahāyarān, sc. Arjuna), 7639 (°-Dhanañjayau); VI, 17, 18 (°-Dhanañjayau), (791), 795, 1130, 1241 (Vrehninam Voo 'emi, says Krshna), †1296, 1528, 1542, 1548, 1617, 1625, 1993 (Varshneyah), 2064, 2065, 2136, 2171, 2393, 2542, 2554, 2560, 2567, 2568, †2586 (Arjuna-Voau), †2602, 2944 (= Viehņu), 2966 (do.), 2969 (do., omayah), 2980 (do.), 2985 (do.), 2990 (do.), 2992 (do.), 2995 (do.), 2998, 3000, 3001, 3002, 3010, 3013 (only B.), 3014, 3015, 3202, 3539 (°sahāyāḥ, sc. the Pāṇḍavas), 3740, 4285 (yathā), 4324, 4462, 4616 (sadrço Vosya, sc. Abhimanyu), 4780, 4838, 4845, 4851, 4853, 4860, 4897, 4941, 4978, (4982), 5124, 5228 (Varshneyah), 5230, 5316, 5792 (°sahayah, 80. Arjuna), 5846; VII, †82, 197 (bhūtānām, sc. croshthah), 340 (°samam yuddhe V°ad anantaram, sc. Satyuki), 353 (°samam, sc. Abhimanyu), 382, 413, 753, 1205 (°sya canugah), 1234, 1265, 1278, 1519 (°ad anavaram, sc. Abhimanyu), 1637 (°ad upāttam yad astram . . . adarçayat, sc. Abhimunyu), †1925, (2483), 2485, 2530 (svasrīys V sya, i.e. Abhimanyu), 2542, 2563, 2648, 2667 (°sahāyasya, sc. Arjuna), 2670, 2706 (°-Dhananjayau), 2716, (2717), 2746 (svasrīyam V°sya, i.e. Abhimanyu), 2829, 2862, 2872 (°ārjunau), 2885, 2887, 2889 (°ārjunau), 2948, 3005 (°samam, sc. Sātyaki), 3007, 3031, 3241, 3244 (°-Dhanañjayau), 3245, 3246, 3273, 3280 (Madharam), 3324, 3354 (Varshneyam), 3405, 3442, 3668, 3727. 3735. 3763 (°-Dhanañjayau), (3805), 3833, 3844, 3886 (°-Dhananjayau), 3901 (do.), 3903, 3913, 4170, 4234, 4235, 4247, 4248, 4314, 4492 (sarvalekasya tattvajnah sarvalokeçvarah prabhuh), 5119, 5131, 5248, 5256 (°-Dhananjayau), 5265, 5926, 5934, 5941, 5944, 5947, 5949, 5963, (5999), 6056, 6103, 6140, 6283, 6284, 6285, 6375, 6455, 7269, 7275, 7497 (°-Dhananjayau), 7724 (do.), (7809), (7820), 8012 (Kuntīsutān Vopurogamān), 8074, 8179, (8189), (8214), 8252, †8254, (8281), 8347, 8866 (Varshņeyah?), 9098, 9175, 9192, 9221, 9237, 9267, 9272, 9285, †9337, †9459, 9471; VIII, 319 (all. to Bhagavadyanaparvan), 639, 641, †665, †674 (Arjuna-V°au), 733, 774 (°arjunabhyam), 826, 1093, 1330 (°samam, sc. Calya), 1384, 1386, 1646, †1728, 1825 (°-Dhanañjayau), 1834 (°eahaeran), 1955, 1957 (°-Dhanañjayau), †1962 (Arjuna-Voau), †1995 (Pandava-Voau), 2165, 2182, 2193 (°ārjunau), 2774, 2858, 2906, 2958, 2974. 3217. 3222, 3272, 3273, †3365, (3441), (†3479), †3529, 3554, (3610), 3702 (Dāçārham), 4009, 4041 (Vārshņeyam), †4061 (Pandara-Voau), †4062 (Phalguna-Voau), 4462 (oarjunau), 4472, †4565, †4600, 4745, †4748, 4763, 4765, †4780, 4996 (°arjunau); IX, 36, 83, 119, 258 (°sahodarā, i.e. Subhadrā), 335, 847, 731, 1480, 1744, (1748), 1758, 1830, 1889, 1910, 1983, 3106 (sadrçau . . . Vosya), 3246, (3248), 3359, 3371, (3372), 3378, 3379, 3412, 3414, (3427), 3445, 3457, (3477), 3496, 3498, 3500, 3503, 3516, 3567, 3578, 3579, 3661; X. 171 (°arjunābhyām), 528, 750 (all. to Bhagavadyanap.); XI, 334 (varah pumsam), 378, 412, 436, 534, 695, 752, 761; XII. 52 (sakhyañ on Voena balye Gandivadhanvanah), 138, 140 (onayona), 510, (900), (1087), (1364), (1431), 1444, 1534, 1543, 1563, 1576, 1603, (1715), (1744), (1803), 1844,

495 Kṛshṇa--Kṛshṇā.

(1853), (1875), 1898 (Vicvakarmanam . . . Prajūpatim), 1907, 1917, 1918 (hava Voeva Darukena pracoditak), (1939), (1949), (1975), 1995, 2116, 3025 (sameddam V eya surarsher Naradasya ca), (3026), (3043), 7650 (param idam viçvasya Brahmano mukham, i.e. Vishqu), (8457), ††12864 (= Mahāpurusha), 12889 (paramūtmā, i.e. Vishnu), 12896 (ekam Purusham Vom sanātanam, do.), 12897 (sarvabhūtātmabhūtah, do.), 12904 (Kehetrajñah, do.), 12990 (a - V°bhaktaya, do.), 13169 (etymology), 13323 (osahāyaḥ, i.e. Arjuna), 13388 (Kshetrajñan, i.e. Vishnu), 13389 (= do.), 13544 (earvabhutakrtuvasah. = do.); XIII, 605, (610), (614), (961), (1033), (Crt°), (1114), 1325, (1358), 2009 (Naradasya ca samvadam V°sya cobhayoh), 2129 (samvadam Vosya Prthyaç ca), (2130), †3458, 3476, 3481 (a cloka of his is quoted), 4652 (osya samvādum Prthivyaç caiva), 4653, (4654), 4675, (6317), 6806, 6838 (caturbahuh), 6844, 6923, 6925 (triyugau pundarikakshau Vo-Dhananjayau), 6985 (Vishnu's 1000 names), 7023 (do.), 7025 (do.), 7061 (i.e. Vishuu), 7066 (do.), 7067 (obhaktan, do.), 7070 ( = do.), 7072 (°ātmakāni = do.), †7392 (viçvāvāsam), (7402), (7460), (7502), 7726, 7741, 7743, 7747, (7752), 7763 (opurogamāḥ); XIV, 293, (296), (314), (331), 372 (°-Dhanañjayau), 373 (do.), (383), (415), (454), (586), (599), (935), (946), (1468), (1471), 1482, 1528 (varaḥ puṃsāṃ), (1564), (1599), (1778), 1809, 1840, 1851, 1855 (Dāçārhaḥ), 1861, 1936, 1947, 1950, 1963 (svasrtyo Vosya, i.e. Abhimanyu), 2032, 2055, 2063, 2073, (2078), 2661; XV, 78, 462 (all to § 568), 491 (do.), 990 ("parigrahāt); XVI, 8, 10, 12, 19 (°sya dāyādaḥ Çambaḥ), 55, †121, 138 (shoḍaçastrīsahasrūņi V°parigrahah), 207, 214 (°avarodhanam), 282 (purāņarshih . . . caturbhujah); XVII, 10; XVIII, 171 (shodaçastrisahasrani Voparigrahah), 173.

Vasudevaputra (do.): VI, †2596.

Vasudevasuta (do.): III, 621; VI, 5842.

Vasudevātmaja (do.): VIII, †4060 (Vishnoh).

Vedhas, Vibhu, q.v.

Viçva, Viçvakarman, Viçvakrt, Viçvaksena, Viçvarüpa, Viçvasambhava, Viçvasrj, Viçvātman, Viçvāvāsa, Viçvāvasu, Viçvayoni, Viçveça, Viçveçvara, q.v.

Virāj, Virinci, q.v.

Vishvaksena, q.v.

Vrajanātha ("lord of the herds"): II, 2292.

Vṛṣha, Vṛshabha, Vṛshadarbha, Vṛshākapi,

Vrshniçārdūla, Vrshniçreshtha, Vrshnikulodvaha, Vrshninandana, Vrshnipati, Vrshnipavara, Vrshnipavīra, Vrshnipungava, Vrshnisattama, Vrshnisimha, Vrshnivīra, Vrshnyandhakapati, Vrshnyandhakottama, q.v.

Yādava, Yādavaçārdūla, Yādavaçreshtha, Yādavāgrya, Yādavanandana, Yādaveçvara, o.v.

Yaduçārdūla, Yaduçreshtha, Yadūdvaha, Yadukulaçrestha, Yadukulanandana, Yadukulanandana, Yadupavīra, Yadupungava, Yadusukhāvaha, Yadūttama, Yaduvamçavivardhana, Yaduvara (dual), Yaduvīra, Yaduvīramukhya, q.v.

Yogecvara, Yogica, Yogicvara, Yogin, q.v. [Remarks.—Besides the above synonyms numerous epithets of Krahna of minor importance are found in hymns or descriptions of him scattered about in the Mhbhr., of.

especially the following passages: I, 22-4, 2429-32; II, 1213-15, 2291-3; III, 470, 510-20, 8350-3, 12821-4, 13001-6, 15528-35; V, 2560-80; VI, 2914-72, 2978-95, 2996-3013, 3015-36, 3038-44; VII, 6457-74; XII, 1502-14, 1604-88, 1845-52, 1863-74, 13129 foll., 13224 foll.; XIII, 6807 foll., 7359-400; XIV, 1485-94, 1563 foll., 1593-4.]

Kṛshṇa. = Vyāsa: I, 60, 614 (ṛsheḥ), †2103 (Satyavatyāḥ sutasya), 2220 (pitāmahāya), 2324, 4234, 4365, 7252, 7264; II, 1633, 2573 (Dvaipāyanena); VII, 8881 (Satyavatyāḥ sutasya); IX, 3531 (pitāmahāḥ), 3538; XI, 429 (maharsheḥ); XII, 12182, 12573; XIII, 421 (ṛso Nīl.), 1338, 5797, 5798; XIV, 355 (Dvaipāyanena), 1875 (Vyāsaḥ), 2659 (Dvaipāyanaḥ); XVIII, 183.

Krshna, a screent. § 268 (Varunasabhāv.): II, 9, 860 (among the screents in the palace of Varuna).

**Kṛshṇa** - Arjuna Pāṇḍava : 11, 1814 (? so PCR.); 1V, 1376 (enumeration of the ten names of Arjuna), 1378, 1389 (etymology); X1V, 2228.

Krshna, a mountain. § 575 (Bhūmip.): VI, 12, 415 (in the western dvīpa, dear to Nārāyana).

**Kṛshṇa**, a warrior of Skanda. § 615*u* (Skanda); 1X, **45**<sub>4</sub>, 2559.

Kṛshṇa<sup>7</sup>, a ṛshi. § 637 (Rājadh.): XII, **47**<sub>4</sub>, 1599 (among the ṛshis who surrounded Bhīshma on his arrow-bed).

**Kṛshṇa** • Çiva: XII, 10409 (1000 names 1); XIII, 1158 (1000 names 1); XIV, 203.

Krshna, dual (oau) = Krshna Vasudeva and Arjuna Pandava. § 11 (Parvasangr.): I, 2, 402.- § 251 (Khandavadahanap.): I, 222, 8077, 8082 (only B., C. has Krshnah). -§ 258 (do.): 1, 227, 8252; 228, 8287.-§ 260 (do.): 1, 234, 8465.- § 276 (Jarasandhavadhap.): 11, 20, 781. 791.- § 377 (Dhaumyatirthak.): 111, 86; 8279.- § 522 (Draupadtharar.sp.): 111, 268, †15652 .- § 556 (Sanjayayanap.): V, 22, 1675 (ekaratho samotau).- § 561 (Yanasandhip.): V, 49, 1940 (ekarathe sthitau); 52, 2096 (ekarathe); 59, 2326.- § 567 (Bhagavadyanap.): V, 126. 4215.- § 580 (Bhishmavadhap.): VI, 59, 2570.- § 582 (do.): VI, 73, 3208.—§ 584 (do.): VI, 81, 3570, 3571.— § 592 (Samçaptakavadhap.): VII, 19, 771; 29, 1258; 30. 1316 .- § 593 (Abhimanyuvadhap.): VII, 38, 1637; 39, 1669.- § 596 (Pratijūāp.): VII, 81, 2892.- § 599 (Jayadrathavadhap.); VII, 100, 3762; 101, 3768, 3774, 3779. 3780, 3787, 3791, 3802; 102, 3838; 103, 3867, 3890; 111, 4270; 126, 5143; 127, 5144; 139, 5796; 143, 5988; 147, 6340, 6373 ( ayoh sadrço virye Satyakih); 149, 6154, 6456 (only C., B. has Krehna) - \$ 600 (Chatotkacavadhap.): VII, 158, 7003; 170, 7672.- § 603 (Nārāyanāstramokshap.): VII, 200, 9269; 201, 9441.—§ 605 (Karnap.): VIII, 16, 630; 17, 664.-§ 607 (do.): VIII, 38, 1773; 39, 1785, 1810; 40, 1833, 1834, 1871; 41, 1953; 42, †1964.-\$ 608 (do.): VIII, 56, 2819; 63, 3197; 64, 3218, 3243; 65, 3303; 79, 4034, 4045, †4060, †4061; †4064; 87, 4439 (pārvam bhagaratā proktam Krayor vijayo dhruvah, 4450 (srashtārau jagatah), 4151; 89, †1557, †4606; 92, †4829; 93ao', 4887; 96, 5033.-\$ 610 (Calyap.): IX,  $3\lambda$ , 177;  $4\mu$ , 212;  $5\nu$ , 249;  $7\nu$ , 322.— § 611 (do.): IX, 14, 710; 19, 1054.—§ 614 (Gudāyuddhap.): IX, **34**, 1955.

Kṛshṇa, dual - Nakula and Sahadeva (?): V, 199 (Bhīmār-junau Koan svanīyau ca yamāv ubhau).

Krshnā 1 = Draupadi : I, 125, 148, 167, 384, 430, 2259, 2289 (D°), 2438, 6323, 6325, 6402, 6407 (origin of the name),

6434 (Pārshatī), 6942, 6952, 6977, †6979, †7007, †7009, **†7015, †7024, †7059, 7125, †7132, 7142, †7164, †7167, †7169.** †7171, †7174, †7177, †7179, **†7181, †7182, †7183, †7198**, **+7203, +7205, +7211, 7221, 7227, 7235, 7239, 7243, 7263,** 7326 (Pārshatī), †7331, †7332, †7333, †7334, †7889, 7849, 7384, 7404, 7411, 7422, 7423, 7521, 7541 (Pañcalim), 7544, 7555, 7598, 7599, 7600, 7607, 7611, 7744, 7754, 7979, 7984, 8045; 11, 27, 976, 2172, 2189, 2217, †2220, †2223, †2227, 12229, †2231, †2239, †2240, †2242, 2274, 2278, 2280, 2281, 2337, 2338, 2388, †2405 ( Pancalim), 2417, 2451, 2502, 2584, 2604, 2615, 2626, 2688, 2690, 2698, 2700; 11I, 10, 400, 440, 453, 582, 591, †903, †943, †950, 989, 990, 1078, 1093, 1099, 1105, 1162, 1164, 1182, 1189, 1191, 1199, 1201, 1403, 1479, (1479), 1492, 1933, 1945, 2003, 2014, 2015, 3070, 4021, 8293, 8415, 8481, 8651, †10219, †10229, †10282, 10417, †10837, †10838, 10842, 10849, 10859, 10860, 10869, 10976, 10997, 11004, 11007, 11019, 11021, 11052, 11058, 11067, 11403, 11406, 11412, 11430, 11453, 11494, 11558, 11629, 11679, 11740, 11786, †11907, 11935, 12315, 12557, †12571, †12576, †12578, †12579 (Yājūasenīm), †12580, †12581, †12582, †12584, 14708, 14725, 14730, 14738, †14746, †14751, †14753, 14792, 14803, 15019, 15493, 15521, 15537, 15540, 15541, 15542, 15543, †15606, 15611, 15615 (D°), 15619, 15636, 15637, †15648, †15649, †15663, †15681, †15683, †15697, 15747, 15762, 15766, 15783, 15859, 15860, 16611 (D), 16617, †17219, 17221, 17222, 17224, 17243. 17476; IV, 74 ( $D^{\circ}$ ), 81, 90, 146, 245, 263 (bhāryām Kurāņām), 279, 335, 337, 383, 434, 451, 464, 485, 487, 490, 497, 503, 504, 508, 521, 636, 644, 690, 711, 738, 773, 780, 786, 796, 801, 803, 807, 822, 839, 846, 876, 1182, 1370, 1537, 1566, 1576, 2292, [2305, 2367; V, 201, 222, 689 (D°), 1817, 1849, 1850, 1851, 1928, 1931, 1990, 2326, 2329, 2349, 2871, 2912, 2914, 2919, 3177, 3185, 3211, 3217, 3228, 3442, 4655, 4662, 4665, 4666, 5478, 5489, 5495, 5497, 5519, 5541, 5564; VI, 4090 (Do), 4907; VII, 1684, 3818, 3825, 5425, 5428, 5656, 5658, 6543, 9166, 9226; VIII, 7, 308, 310, †33·16, 3716, 3717, 3770, 4189, †4562, 4754, 4755, 4756, 5002; IX, 248, 255, 257, 259, 3133; X, 577, 579, 582, 589 (Yājūaseni), 594, 746 (D2), 759; XI, 628, 629 (read Kyshna with B.); XII, 499, 1384, 1398, 1456 (Drupadātmajām); XIV, 322, 356, 1505, 2584 (Do), 2604; XV, 1437 (Do), 654, 1664, 806 (D'); XVII, 24, 51, 58, 77, 186; XVIII, 97, 119. Kṛshṇā '= Durgā (Umā): 1V, 184, 187; VI, 801.

Krshna, a river. § 574 (Jambūkh.): VI, 9λ, 340 (in Bharatavarsha).

Krshnā', a mātr. § 615u (Skanda): IX, 460, 2640.

Krshnacchavisamā = Durgā (Umā): IV, 187.

Krshna Dvaipāyana = Vyāsa, q.v.

Krshnā Gangā, a river. § 757m (Goloka): XIII, 102a,

Krshnagati = Agni: IX, 1334.

Kṛshṇājinottarīya = (liva (1000 names 1).

Krshnakeça, a warrior of Skanda. § 615u (Skanda): IX, **46** y, 2563.

Krshnanetra = Civa: X1V, 200.

Krshnānubhautika, a rshi. § 637 (Rājadh.): XII, 47 9, 1598 (among the rshis who surrounded Bhishma).

Kṛshṇapingala - Çiva (1000 names 2).

Krshnapingalā = Durgā (Umā): VI, 796.

Kṛshṇaraktekshaṇa - Çiva (1000 names 1).

Krshnasarathi ("having Krshna for his charioteer") = Arjuna: I, 2292 (Pāndavah); V, 4818 (Cvotācram); VI, 4315 (Pāṇḍavaḥ), 5070 (Çvetāgvaḥ), 5451 (Çvetāgvaṃ), 5470 (Cvetācvāt); VII. 3919 (Cvetācvah), 3959 (Kauntevah), 4712 (Cvetagvam), 5262 (Cvetagvah), 6589 (do.); VIII, 1578 (Cvetaçvam), 2163 (Cvetaçvah), 2192 (Cvetaçvam), 2600 (Cvetāçvah), 4021 (Cvetāçvam), 4022 (Cvetāçvah), 4867; IX, 1364 (Cvetaçvah).

Kṛshṇasya sabhāpraveça(h) ("K.'s arrival at the assembly of the Kurus"). § 10 (Parvasangr.): I. 1. 333 (cf. V, chap. 94).

Krshnātreya, a rshi. § 667 (Mokshadh.): XII, 210, 7663 (cikitsam veda).

Krshnavarna = Civa (1000 names 2).

Krshnavarnā, a mātr. § 615u (Skanda): IX, 460, 2642. Krshnavartman 1 = Agni, q.v. Do. 2 = Krshna: XII, 1509. Kṛshnavenā, a river. § 268 (Varuņasabhāv.): II, 9, 372 (onvā, C., among the rivers in the palace of Varuna).- § 370 (Tirthayatrap.): III, 85, 8180 (Devahrade 'range Kojalodbhave). - § 459 (Markandeyus.): III, 188a, 12909 (seen by Markandeya in the stomach of Narayana).—§ 494 (Angirasa): III, 222, 14233 (among the rivers who are mothers of fires). - § 574 (Jambūkh.): VI, 9λ, 323 (C. oni), 335.- § 775 (Anuçasanik.): XIII, 166a, 7648.

Krshnaveni, Krshnavenvā, v. Krshnavenā.

Krta, a Viçvadova. § 749 (Anuçăsanik.): XIII, 917, 4356. Krta(m), name of a yuga = Krtayuga. § 173 (Pāṇḍurājyābhisheka): I, 109, 4341 (yugam).—§ 310b (Sūrya): III, 3, 150 (among the names of the sun, besides the names of the other yugas).- § 426 (Hanumad-Bhimascnasannv.): 111, 149, 11234 (yugam), 11235.- § 426b (Krtayuga): III, 149, 11242 (guge), 11216 (do.).-§ 458 (Markandeyas.): 111, 188. 12826 (yugam, consists of 4000 [celestial] years), 12831 (yugam, follows each Kaliyaga).- § 460 (do.): III, 190, 13013, 13017; 191, 13109 (will be restored by Kalkin), 13113, 13115 (yuge).- § 567 (Bhagavadyānap.): V, 132, 4176 (the king creates the K., etc.). - § 569 (do.): V, 142, 4819 (na tadā bhavitā Tretā na Kom Doāparam na ca), 4821 (do.), 4823 (do.), 4825 (do.).—§ 574 (Jambūkh.): VI, 10 m, 387 .- § 611 (Rajadh.): XII, 65, 2441 (yuge); 69, 2694; 91μ, 3408.-§ 649 (Apaddharmap.): XII, 141a, 5328.-§ 677 (Mokshadh.): XII, 232, 8496, 8497 (yuyam), 8500 (yuge), 8502; 233, 8512 (yuge), 8517 (do.); 239, 8719 (yuge), 8720. - § 717b (Nūrāyanīya): XII, 335, 12658 (yuge); 340, 12969 (yuge); 349, 13588 (°ādau).-\$ 730 (Anuçasanik ): XIII, 147, 692 (yuge); 16, 1037.- \$ 766 (do.): XIII, 133, 6178 (yuge).- § 770 (do.): XIII, 151. 7128 (do.).—§ 773b (Krshna Vasudeva): X111, 159, 7363 (do.). - § 782y (Guruçishyas.): XIV, 44, 1220 (adir yugānām). Cf. Krtayuga.

Krta(m) 2, a torm of dico. § 552 (Goharanap.): IV, 50, 1578 (nākshān kshipati Gandīvam na Kom Draparam na ca).

Krtabandhu (°v°, C.), an ancient king. § 6 (Anukramanik.): I, 1a, 231 (in Sanjaya's coumeration).

Krtacetas, a brahman. § 324 (Dvaitavanapr.): III, 26a, 985 (among the brahmans who worshipped Yudhishthira).

Krtaçauca, a tirtha. § 362 (Tirthayatrap.): III, 83, 5091 (°m samāsādya tīrthasevī, narādhipa, puņdarīkam avāpnoti krtagauco bhavec ca saḥ).

Krtacrama, a muni. § 264 (Sabhākriyāp.): II, 4a, 109 (among the munis who waited upon Yudhishthira).

Krtagama = Vishnu (1000 names).

[Krtaghnopakhyana(m)] ("the episode about an ungrateful person"). § 658b (Apaddh.): Bhishma related: Gaujama, a brahman, belonging to the middle country, devoid of Wedic learning. entered a village desirous of obtaining

charity. In that village lived a robber (dasyu), possessed of great wealth, devoted to the brahmans, etc. He gave to Gautama a piece of new cloth, a widowed (bhartra virahitam) young woman, and a house. Gautama lived happily in that village of aborigines (cabarulays) for many years, helping the relatives of his wife, the female slave (dasi). He began to practise archery, and went into the woods and killed wild cranes (cakrangan), etc., in abundance, and became like one of the robbers. One day a brahman, devoted to the study of the Vedas, etc., and who did never accept any food if given by a Cadra, came to the house of his ancient friend Gautama. Seeing Gautama, who resembled a cannibal, he exhorted him to abandon his sinful mode of life. Gautama, repenting, agreed to leave this village next morning with his guest, who passed the night there, refraining touching anything (though hungry) (XII. 168). Next morning, when the guest had left the house, Gautama proceeded towards the sea, having met with a caravan of merchants. The caravan was assailed by an infuriated elephant, but Gautama managed to escape, and fled towards the north, not knowing whither he proceeded, wandering alone in the forest like a kimpurusha. At last he reached a delightful forest, resembling the very woods of Nandana, and inhabited by Y. and K., adorned with Calas, etc., with Bharundas (having faces resembling those of human beings), Bhulingas, etc. Under a delightful banyan-tree (description) he fell asleep; when the sun had set, the king of cranes, Nadijangha or Rajadharman, Kacyapa's son, the child of a celestial maiden (devakanyasutah), one of the daughters of Daksha (v. 6343), and possessed of great wisdom and a friend of Brahmán, came home from Brahmaloka. Exhausted with hunger and thirst, Gautama thought of slaving him. Nadijangha welcomed Gautama, and asked him to stay with him till the next morning (XII, 169). He, who equalled Yama himself in his knowledge of duties, made for him a bed of the cala flowers, and offered him large fishes from the Bhagirathi, etc. Learning that he was desirous of going to the sea in order to earn wealth, he, quoting Brhaspati as to the fourfold means of earning wealth, directed him in the morning to his friend, the chief of the Rakshasas, Virapaksha, about 3 yojanas away. Gautama reached the city of Meruvraja (description), and was welcomed by Virapaksha (XII, 170). Though not satisfied with Gautama's antecedents, Virupuksha, because Gautama was a brahman, and for the sake of Rajadharman, entertained him with the 1,000 brahmans that were to be entertained in his house on the day of full moon of the Karttika month (description). Some amongst them were selected to represent the V.-D., P., and the deities of fire. This he did every year on the Ashadhī and Maghī, and especially on the Karttiki, after the expiry of the autumn, giving away gold, jewels, etc.; on this one day there was no fear of  $R\bar{a}$ . Gautama came away with much wealth, and returned to Rajadharman, who welcomed him. Having no food to live on by the way, he thought of slaying Rajadharman (XII, 171). This he did; having plucked off the feathers and the down, he roasted the flesh, and taking it up together with the gold he had brought, he quickly fled from the spot. The next day Virupakeha became anxious because he had not for two mornings and two nights seen Rajadharman, who when returning from Brahmaloka every morning never went home without paying him a visit; he suspected that Gautama had slain him, and sent his son with other Ra. to inquire after him. Gautama was caught and brought to Meruvraja; as the Ra. refused to eat the flesh of that great sinner, he was backed into pieces, which were given away to the robbers. But the very robbers, though cannibals, refused to eat the flesh of that vile man (XII, 172). Virāpāksha caused a funeral pyre, etc., to be made for Rajadharman. At that time the goddess Surabhi, the daughter of Daksha, appeared in the sky above the pyre; from her mouth froth mixed with milk fell upon the funeral pyre, and Rajadharman became revived. Indra came and related that once Rajadharman had absented himself from Brahmaloka and was cursed by Brahman, who said that he should not die soon; "therefore he has come back to life." Asked by Rajadharman on behalf of his "dear friend Gautama", Indra sprinkled ampta over Gautama, and restored him to life. Rajadharman embraced him with great joy. dismissed him with his wealth, and returned home. At the due hour he repaired to Brahmaloka and was honoured by Brahman. Gautama begot many sinful children upon his Cudra wife. According to a heavy curso denounced upon him by the gods, he afterwards had to sink into a terrible hell for many years. "All this was recited to me formerly by Nārada."

Krtajna, Krtakarman, Krtākrta - Vishņu (1000 names).

Krtakshana, a prince. § 264 (Subhākriyāp.): II, 4β, 122 (among the princes who waited upon Yudhishthira).

Krtalakshana = Vishnu (1000 names).

\*krtanta ("destiny, death" (personif. = Yama)): II, 2430 (yugantakale samprapte K syeva rapinah); III, 12635 ("ridhi"); VII, 900 ("rat); IX, 3641; XI, 235; XII, 1174 ("vidhi"), 1206 ("bala"), 5687 ("vihite), 5724, 6542, 7907, 10511 ("vacyani").

Krtantakrt = Vishnu (1000 names).

Krtāstra, a prince. § 264 (Sabhākriyāp.): II, 4β, 127 (among the princes who waited upon Yudhishthira).

Krtavāc, a brah.nan. § 324 (Dvaitavanapr.): III, 26a, 987 (waited upon Yudhishthira).

Krtavandhu, v. Krtabandhu.

Krtavarman, a Vrshni prince, son of Hrdika. § 4 (Anukram.): I, 1, †196, †204.- § 11 (Purvasangr.): I, 2, 562, 570.—§ 83 (Ādivamçāvatāraņa): I, 63, 2433 (Sālyakiķ Kod ca Narayanam anuvratau, son of Hrdika). - § 130 (Amçavat.): I, 67, 2716 (born from the Maruts).—§ 232 (Svayamvarap.): I, 186, 6998 (Hardikyah, came to the svayamvara of Draupadi). - § 253 (Haranaharanap.): I. 221. 7991 (Satvatah, came to the wedding of Arjuna and Subhadra). - § 264 (Sabhākriyāp.): II, 4β, 125 (waited upon Yudhishthira). - § 273 (Rūjasūyārambhap.): II, 14, 623 (one of the seven maharathas of the Vrshnis).- § 320 (Saubhavadhop.): III, 18, 741 (desisted from fighting with Çāl a in order that Krshna might slay the latter).—§ 553 (Vaivāhikap.): IV, 72, 2357 (Hardikyah, came to the wedding of Abhimanyu and Uttara).—§ 554 (Sainyodyogap.): V, 7, 163 (gave one akshauhinī of troops to Duryodhana).—§ 555 (do.): V, 198, 586 (Hardikyah . . . Bhojandha-Kukuraih saha, sided with Duryodhana with one akshauhini of troops).—§ 561 (Yanasandhip.): V, 47a, 1796; 57, 2252 (Bhojam, Satyaki will fight K.).- § 562 (Bhagavadyanap.): V, 94, 3347 (followed Krshns), 3363, 3377.—§ 567 (do.): V, 130. 4374 (arrayed the troops in order to protect Krshna); 131. 4447 (Hardikyah).- § 568 (do.): V, 143, 4874 (Satratah, in the army of Duryodhana).—§ 570 (Sainyaniryānap.): V, 1550, 5274 (commanded one akshauhini of Duryodhana's army).- § 571 (Ulükadütägamanap.): V, 164e, 5707 (Çaibya is pitted against K.).- § 572 (Rathatirathasankhyanap.): V,

165, 5737 (Bhoigh, among the atirathas in Duryodhana's arnıy).- § 573 (Ambopākhyānap.): V, 1957, 7611.- § 576 (Bhagavadgītāp.): VI, 16a, 623 (Sātvatah, commanded one akshauhinī of Duryodhana's army).- § 578 (Bhishmavadhap.): VI. 45<sup>2</sup>, 1680 (fought with Satyaki), 1681; 47<sup>25</sup> γ, 1809 (26), 1817 (pierced by Abhimanyu), 1826, (27), 1841 (26), 1849; 48 34 θ, 1925; 49 34, 2010 (followed Calya); 51 ψ, 2109 (Satratah, in the rear of the army of Duryodhana).-§ 580 (do.): VI, 56 a, 2404 (Sātvataḥ); 59 · μ, †2583.— § 581 (do.): VI, 61a, 2698; 65 v, 2928 (Hardikyah).- § 582 (do.); VI, 71, 3141.- § 583 (do.): VI, 75 7, 3293 (sahitah Kumbojavara-Buhlikaih, in the head of Bhishma's krauncarunavyūha); 76, 3329.— § 584 (do.): VI, 81a, 3532 (Satvatah); 82, 3632 (fought with Bhimasena), 3633; 8613 C. 3838 (Satvalah).--§ 585 (do.): VI, 89π, 3970; 95 γγ, 4214 (Sātvataḥ).—§ 586 (do.): VI, 99a, 4501 (in the sarvatobhadra array of Bhishma); 104, 4744 (pierced by Satyaki), 4755.-- § 587 (do.): VI, 108, 5006; 110, 5102 (resisted Dhrshtadyumna); 113, 5239, 5243, 5247, 5260, 5271, 5273; 114 x, 5293, 5309; 119 \(\psi\), 5583.-\(\hat{\sigma}\) 589 (Dronābhishekap.): VII, 78, 181.- § 590 (do.): VII, 14, 529 (pierced by Sātyaki); 15, 611, 613 (rescued Calya).-- \$ 592 (Samcaptakavadhap.): VII, 20, 797 (in the eye of Drona's gāruḍavyūha); 25, 1073 (fought with Sātyaki), 1074 (read Kahatravarma with B.) .- § 593 (Abhimanyuvadhap.): VII, 370, 1589, 1601 (pierced Abhimanyu), (x), 1616; 467, 1838, (v), 1852 (Hārdikyaḥ); 47φ, 1864 (Hārdikyaḥ), 1868, 1878 (fought with Abhimanyu).- § 596 (Pratijnap.): VII, 73. 2575 (among the six chariot warriors who had surrounded Abhimanyu in order to slay him).—§ 598 (Jayadrathavadhap.): VII, 870, 3111 (at the mouth of Drona's suci array).-§ 599 (do.): VII, 91a, 3253 (Sātvataķ); 92, 3277, 3282, 3284, 3285, 3286, 3288, 3289 (Bhojah), 3293, 3295 (fought with Arjuna, etc.); 97, 3574 (attacked by Yudhishthira); 111v, 4285; 113, 4417, 4419, 4420, 4423, 4425, 4427 (Hārdikyam), 4437 (fought with Sātyaki); 114, 4454 (omahāhradam, sc. the ocean, with which the army of Duryodhana is compared), 4497,  $(\psi)$ , 4500, 4502, 4504, 4508, 4511, 4512, 4522, 4524, 4533, 4538, 4539 (fought with the Pandavas and Cikhandin); 115, 4545, 4546 (Hardikyah), 4547, 4552 (was vanquished by Satyaki); 116, 4627, 4630, 4633, 4640, 4644 (was vanquished by Sātyaki); 121, 4814; 130, 5337; 141 δδδ, 5857; 144, 6025; 147, 6371.—§ 600 (Ghatotkacavadhap.): VII, 156 , 6850; 165, 7360 (Hardikyah, fought with Yudhishthiru), 7378 (do., do.), 7380, 7395, 7396; 171, 7702; 183, 8337 (had slain the steeds of Abhimanyu).—§ 602 (Dronavadhap.): VII, 1871, 8545; 189, 8633 (Hardikyah, assisted by three brothers he opposed Dhrshtadyumna).-§ 603 (Nārāyaņāstramokshap.): VII, 193a, 8905 (Bhojānikena çishtena Kalinguratta-Buhlikaih . . . vrtah); 200aa, 9308.- § 604 (Karnap.): VIII, 27, 45 (Bhojasya); 7, †197 (Anarttavūsī IIrdikātmajah . . . Sūtvatūnum varishthah . . . Bhojaḥ); 9, 326 (Sātvatānām mahārathaḥ).—§ 605 (do.): VIII, 11ρ, 416 (Nārāyaņabalair yukto Gopālaiḥ); 13, 495 (attacked by Cikhandin); 26, 1059, 1064, 1065, 1070 (fought with Cikhandin); 29, 1202, 1203.- 608 (do.): VIII, 46β, 2133 (Sātvataḥ, in the right wing of Drona's array); 47., 2225; 5177, 2507; 5400, 2610, 2622, 2640, 2643, 2646. 2648 (was vanquished by Dhrshtadyumna); 61, 3080 (proceeded against Uttamaujas), 3125 (pierced Uttamaujas); 73, 3646, 3688, 3694; 75, †3814 (attacked by Nakula); 78, 3941 (δ'), 3999; 79ζ', 4012, †4083 (his horses were slain by Arjuna); 80, 4100; 83\(\mu'\), \(\frac{4231}{4231}\); 85, \(\frac{4315}{4315}\); 95, 4968,

Nārāyanāvaçeshaih, sc. vrtah). — \$ 609 (Calvap.): IX, 18, 36 (among the three only remnants of Duryodhana's army); 2, 124 (do.). - § 610 (do.): IX, 65, 293 (Satvatah). - § 611 (do.): IX, 8a, 373, (β), 392 (Traigartaih parivaritah, on the left side of Calya's array); 11µ, 563, 565, 575; 12ξ, 626; 15, 759; 16, 799, (\$\phi\$), 840; 17, 942 (deprived of his chariot by Satyaki), 949; 21, 1094, 1108, 1109, 1112, 1113, 1114. 1118, 1120, 1122 (was vanquished by Satyaki); 22, 1160; **23**, 1185; **25** $\pi\pi$ , 1377 (Sātvataḥ), 1384,  $(\pi\pi)$ , 1398 (Sātvataḥ); 27 ca, 1447, (vv), 1459 (Sātvatah).—§ 612 (Hradapraveçap.): IX, 29a, 1602 (among the three only remnants of Duryodhana's army), 1623 (Bhojam, do.); 30δ, 1674, 1681 (Satvatah), (a), 1734.- § 615 (Baladevatīrthayātrā): IX, 54f, 3064 .-- § 615 (Gadāyuddhap.): IX, 64ee, 3589, 3609 (Sātvataķ); 65, 3627 (do.).—§ 616 (Sauptikap.): X, 1, 16, 28; 47, 143 (Satratah), 148, 152, 157, 158; 5, 213 (Sātvataķ); 6, 217; 8, 323, 425 (took part in the nightly encounter); 9, 485 (Satratah, came to the dying Duryodhana), 513, 528.-§ 617 (Aishīkap.): X, 10, 545, 548.-§ 618 (Jalapradanikap.): XI, 11, 289, 306 (returned to his own country) .- § 619 (StrIvilapap.): X1, 25x, 736.- § 785 (Anugītāp.): XIV, 660, 1938 (accompanied Kṛshṇa); 867, 2557 (do.).—§ 793 (Mausalap.): XVI, 37, 72, 73, 76, 83, 84 (Satyaki slew him); [7, 245 (the son of K. (Hardikyatanayam) was installed as king of Marttikavata)].- § 795 (Svargarohanap.): XVIII, 4, 159 (Hardikyah, after death he entered the gana of the Maruta).

Cf. also the following synonyms:-

Anarttavāsin: VIII, †197. Bhoja. Bhojarāja, q.v.

Hārdikya ("the son of Hṛdika"): I, 302 (Drauni- $H^{\circ}$ -Gautamāḥ, all. to Sauptikaparvan), 6998 ( $K^{\circ}$ ), 7916; III, 781; IV, 2357 ( $K^{\circ}$ ); V, 686 ( $K^{\circ}$ ), 4373, 4441, 4447 ( $K^{\circ}$ ), 5531; VI, 2928 ( $K^{\circ}$ ), 3558, 3972 (Sātvatāḥ), 4340, 4362, 5180, 5181; VII, 549, 1850 ( $K^{\circ}$ ), 1864 (do.), 3287, 3291, 3437 (Bhojaḥ), 3774, 3786, 4427, 4428, 4436, 4498, 4499, 4501, 4503, 4507, 4513, 4515, 4525, 4535, 4536, 4540, 4541, 4542, 4543, 4546, 4647, †4684, 4708, 4766, 5240, 6485, 7087, 7146, 7338, 7360 ( $K^{\circ}$ ), 7378 (do.), 7379, 7381, 7388, 7391, 7394, 7523, 8633 ( $K^{\circ}$ ); VIII, 327 (do.), 1058, 1061, 1074, 1226, 2157, 2262, 2642, 2647, 3123; IX, 216, 398, 934, 935, 938, 940, 948, 950, 1101, 1105, 1129, 1186; X, 427; XI, 309; XVI, 74, 75, 157; XVIII, 159 ( $K^{\circ}$ ).

Hrdikasuta (do.): VIII, |4307.

Hrdikātmaja (do.): III, 742, 779; VII, 4527; VIII, †197, 2642; IX, 1107.

Mādhava, q.v.

Sātvata, q.v.

Vārshņeya, Vṛshņi, Vṛshṇisiṃha, q.v.

Krtavega, an ancient king (?). § 267 (Yamasabhāv.).: II. 8, 320 (in the palace of Yama).

Krtavīrya, an ancient king. § 6 (Anukram.): I, 1a, 221 bis (in Sañjaya's enumeration).—§ 227 (Aurvop.): I, 178, 6802 (was the yājya of the Bhrgus).—§ 267 (Yamasabhāv.): II, 8, 319 (in the palace of Yama).

**Kṛtavīryaduhitṛ** ("the daughter of Kṛtavīrya") = Bhānumatī, the wife of Ahamyāti: I,  $\dagger 3768 \ (Bh^{\circ})$ .

Krtavīryātmaja ("the son of Krtavīrya") = Arjuna Kartavīrya: XII, 1750 (Arjunah . . . Haihayādhipah), XIII, 7190.

Krtayuga, name of the first yuga. § 84 (Adivamçavataranap.): I, 64, 2480 .- § 374 (Tirthayatrap.): III, 85, 8232 (sarvam Kos punyam).—§ 384 (Agastyop.): III, 100, 8691.- § 422 bis (Varāhāvatāra.): III, 142. 10933 (pura K°s).—§ 426 (Hanümad-Bhīmasenas.): III, 149, 11230, 11236, 11237, 11246 (b: In the K. there were no gods, Danavas, Gandharvas, Yakshas, or Pannagas, nor buying or selling, nor Sama-, Rg-, or Yajur-veda, nor castes, nor labour; there was only one Veds and one occupation for the four castes; Nārāyana was white, etc.).- § 438 (Yakshayuddhap.): III. 162, 11804 (d: In the K. men were patient and efficient in their respective occupations, and knew how to display prowess).- § 459 (Markandeyas.): III, 189, 12981 (in the K. Nārāyana is white).—§ 460 (do.): III, 191, 13120.— § 567 (Bhagavadyanap.): V, 132, 4473, 4475 (°erashta, sc. the king).- § 574 (Jambükh.): VI, 10, 388, 389, 393.-§ 594 (Akampana): VII, 52, 2029 (pura Koe).- § 606 (Tripurākhyāna): VIII, 34, 1474 (became the yoke of the chariot of Civa).—§ 615 (Baladevatīrthayātrā): IX, 37, 2159 (°e); 40, 2287.—§ 615v (Varuna): IX, 47, 2732.—§ 636 (Rajadh.): XII, 39, 1432 .- § 641 (do.): XII, 59, 2134; 69, 2675, 2676, 2693.-§ 664 (Mokshadh.): X11, 207, 7562 (°e, then the barbarians did not exist).—§ 677 (do.): XII, 232, 8504 (°e), 8505 (do.).- § 678b (Anukampaka): XII, 257, 9150 (pura Kos).- § 679 (Mokshadh.): XII, 261, 9264.- § 681 (do.): XII, 268a, 9591 (°s).- § 717c (Uparicara): XII, 337, 12769, 12807; 338, 12822. - § 717b (Narayaniya): XII, 341, 13088; 349, 13563, 13575, 13580, 13610 (°prāptih).—§ 730g (Upamanyu): XIII, 14, 701.— § 778b (Sumvartta-Maruttiya): XIV, 4, 65. Cf. Devayuga, Krta(m).

Kṛti<sup>1</sup>, an ancient king (?). § 267 (Yamasabhāv.): II, **8**, 320 (in the palace of Yama).

Krti<sup>2</sup>, a Viçvadova. § 749 (Ānuçāsanik.): XIII, **91**, 4360. Krti<sup>3</sup> = Vishnu (1000 names).

Krtin, a king. § 295 (Dyūtap.): II, 52, 1882 (rājā . . . Cūkarānām, brought tribute to Yudhishthira).

Krtīsuta ("son of Krtī") = Ruciparvan: VII, 1177 (R°).

Kṛttikā, pl. (°āḥ), the six wives of the seven rshis, name of a constellation (the Pleiads). § 116 (Vasu, pl.): I, 66, 2588 (°ābhyupapatteç ca Karttikeya iti emrtah, ec. Skanda) .-- § 370 (Tirthayatrap.) : III, 84, 8029 (°-Maghayoc caiva tirtham).- § 412 (Ashtavakriya): III, 134, †10663 (shat).- § 488 (Angirasa): III, 217, 14103 (Radrão ca sambhūto Gangāyām Koāsu oa, sc. Skanda).—§ 501 (Skandopākhyāna): III, 229, 14429 (Pāvakasyendriyam Çvete Koubhih krtam nage).- § 502 (Manushyagrahak.): 111, 230. 14464 (when Svaha had assumed the forms of the six wives of the suptarshis and cohabited with Agni, and Skanda was born, their husbands divorced them; then they adopted Skanda, rose to the sky, and became a nakshatra—tridivam Koā gatā nakshatram saptaçīrshābham bhāti tad Vahnidaivatam).- § 509 (Kārttikeyastava): III, 232, 14642 (Svaha-Mahi-Kounam, so. sutah, i.e. Skanda). - § 574 (Jambukh.). VI, 3, 96 (ag. odm pidayame tikehnair nakehatram, sc. Rahu, omens).-- § 592 (Samçaptakavadhap.): VII, 20, 809(°yogayuktena paurnamäeyäm ivendunä).—§ 615x (8kanda): IX, 44, 2459, 2462 (reared Skanda); 46, 2717 (°andm, sc. sutah, i.e. Skanda).- § 656 (Khadgotpattik.): XII, 166, 6201 (°ās tasya nakshatram Aser Agniç oa daivatam).—§ 783 f (Mahāgangā): XIII, 25, 1708 (°angārake, name of a tīrtha?, at the conjunction of the Krttikas and Angaraka, i.e. the planet Mars, BR.).—§ 788& (Vaimānika): XIII, 25, 1711 (°anam agrame, a tīrtha).—§ 733u (Punarāvartanandā): XIII, 25, 1732 (°yoge).—§ 746 (Ānuçāsanik.): XIII, 64, 3256 (merit of gifts of food made under the nakshatra K.).—§ 747b (Suvarnotpatti): XIII, 85, 4097 (reared Skanda, who therefore was called Kārttikeya).—§ 748b (Tārakavadhop.): XIII, 86, 4190, 4193, 4195 (reared Skanda), 4198.—§ 749 (Ānuçāsanik.): XIII, 89a, 4256 (°yoge).—§ 759 (do.): XIII, 90, 5390 (description of the candravrata).

Krttikāputra = Skanda: I, 5431; III, 14617.

Krttikāsuta - Skanda: III, 14568.

Krttivāsas = Civa, q.v.

Krtya = Civa (1000 names 1).

Krtyā, a river. § 574 (Jambūkh.): VI, 9 λ, 326 (in Bhāratavarsha).

\*krtyā ("sorcerese"): III, 10704, 15149, 15151, 15183; XII, 13258; XIII, 4453 foll., 4474 foll.

Kshama, Kshama = Vishnu (1000 names).

Kshamākshame = Civa (1000 names 1).

Kshaminam vara(h) = Vishnu (1000 names).

Kshana = Sūrya (the Sun): III, 150.—Do., pl. (°āḥ) = Çiva (1000 names 2).

Kshanabhojin, a prince. § 604 (Kurnap.): VIII, 7, †207 (? among the remnants of Duryodhana's army).

Kshanta = Çiva (1000 names 1).

Kshapā - Sūrya (the Sun): III, 150.—Do., pl. (°dh) = Çiva (1000 names °).

Kshapācara, pl. ("night-walkers") = Rākshasa, pl.: III, 16506.—Do. ag.: 1II, 16497 (= Rāvaṇa); V. 7539 (= Sthūṇa). \*kshapanaka, a religious mendicant: I, ††789. ††790.

Kshara = Vishnu (Kṛshṇa): XII, 13115; XIII, 7000 (1000 names).

Kshatradeva, son of Çikhandin. § 561 (Yānasandhip.): V, 570, 2263 (has joined the Pāndavas).—§ 572 (Rathātirathasankhyānap.): V, 171, 5902 (among the rathas of the army of the Pāndavas).—§ 573 (Ambopākhyānap.): V, 198χ, 7646.—§ 585 (Bhīshmavadhap.): VI, 98ψ, 4152 (followed Bhīmasena); 95 δδ, 4254, (ac), 4271, 4309 (Bhagadatta pierced his right arm).—§ 589 (Droṇābhishekap.): VII, 10λ, 358.—§ 590 (do.): VII, 14, 543 (fought with Lakshmaṇa).—§ 592 (Saṃçaptakavadhap.): VII, 21κ, 904 (fought with Droṇa), 910; 230, 955 (Çaikhaṇḍiḥ, description of his horses), 974 (Çikhaṇḍiṇaḥ putraṃ, description of his horses).—§ 694 (Karṇap.): VIII, 6, 176 (Çikhaṇḍitanayaḥ, has been slain by Lakshmana). Cf. Çaikhanḍi, Çikhaṇḍitanaya.

Kshatradharman, son of Dhrshtadyumna. § 572 (Rathātirathasankhyānap.): V, 171, 5899 (Dhrshtadyumnasys tanayaḥ, is a half ratha).—§ 585 (BhIshmavadhap.): VI, 93ψ, 4152.—§ 592 (Samçaptakavadhap.): VII, 21κ, 903 (attacked Drona); 23ο, 954 (conācvaḥ).—§ 593 (Abhimanyuvadhap.): VII, 35δ, 1509 (proceeded against Drona).—§ 598 (Jayadrathavadhap.): VII, 85δ, 3049 (Saumakiḥ).—§ 599 (do.): VII, 125, 5079, 5082 (is slain by Drona).—§ 604 (Karṇap.): VIII, 6, 175 (had been slain by Drona). Cf. Dhrshṭadyumnasuta, Kshatravarman, Saumaki.

Kshatrahan, a Pāndava warrior. § 573 (Ambopākhyānap.):
V, 196, 7646 (°hā Kshatradevaç ca, C.; but B. has Kshatradeva-Brahmadevau, in the rear of the army of the Pāndavas).

Kshatranjaya, a Pandava warrior. § 589 (Dronabhishekap.): VII, 10λ, 358 (son of Dhrshtadyumna?, attacked Drona).

Kahatravarman – Kshatradharman (?). § 589 (Dronā-bhishekap.): VII, 10λ, 358 (attacked Drona). — § 592 (Samçaptakavadhap.): VII, 25, 1073, 1074 (only B., C. has by error Kriae<sup>o</sup>), 1076 (fought with Jayadratha).

Kshatriyāh (pl.) = Çiva (1000 names 1).

Kshattr - Vidura, q.v.

Kshaudra, name of a caste: XIII, 2584.

Kshaya - Civa: VIII, 1448; XII, 10368 (1000 names 1).

Kshema, a prince. § 130 (Amgāvat.): I, 67, 2701 (among the incarnations from the Krodhavaga gana). — § 592 (Samgaptakavadhap.): VII, 21, 907 (is slain by Drona).

Kshemā, an Apsaras. § 191 (Arjuna): I, 123, 4818 (among the Apsarases who sang at the birth of Arjuna).

Kshemaçarman, a Kuru warrior. § 592 (Samçapta-kavadhap): VII, 20γ, 797 (in the neck of Drona's găruḍavyūha).

Kshemadarçin, king of the Kosalas. § 641 (Rājadh.): XII, 82, 3060 (Kosalānām ādhipatyam samprāptam), 3070 (instructed by Kālakavṛkshīya, whom he then made his purchita); 104, 3849 (do.). Cf. Kausalya, Kosalādhipa.

Kshemadarçīya, adj. ("relating to Kshemadarçin"). § 641 (Rājadh.): XII, 104, 3848 (itihāsak).

Kshemadhanvan, a Kuru warrior. § 576 (Bhagavadgītāp.): V1. 17, 662 (in the van of Duryodhana's army).—§ 620 (('rāddhap.): XI, 26β, 788 (rājūnam, among the fallen warriors whose corpses were cromated).

Kshemadhūrti, one or more princes. § 130 (Aṃçāvat.):

1, 67, 2700 (among the incarnations from the Krodhavaça gaṇa).—§ 554 (Sainyodyogap.): V, 4γ, 81 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 592 (Saṇṣaptakavadhap.): VII, 25, 1110 (°-Bṛhantau bhrātarau, fought with Sātyaki).—§ 599 (Jayadrathavadhap.): VII, 95ζ, 3526 (supported three sons of Dhṛtarāshṭra); 106, 3972 (rushed against Bṛhatkshattra); 107, 4013, 4015, 4017 (Bṛhatkshattra cut off the head of ħ.).—§ 604 (Karṇap.): VIII, 5ζ, 133 (had been slain by Bhīmasena).—§ 605 (do.): VIII, 12, 465, 472, 479, 481, 483 (king of the Kulūtas, slain by Bhīmasena).

Kshemaka 1, a serpent. § 47 (Sarpanāmak.): 1, 35, 1556 (enumeration).

Kshemaka<sup>2</sup>, a prince, § 264 (Sabhākriyāp.): II, 4β, 117 (waited upon Yudhishṭhira).—§ 554 (Sainyodyogap.): V, 4γ, 86 (among the princes to whom the Pāṇḍavas ought to send messengers).

Kshemakīrti, a Kuru warrior. § 611 (Qalyap.): IX, 21, 1100 (slain by Sātyaki).

Kshemakrt = Vishnu (1000 names).

Kshemamurti, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, 67, 2735 (enumeration).

Kshemankara, a Trigarta king, follower of Jayadratha. § 522 (Draupadiharanap.): III, 271, 15731 (°-Mahāmukhau, slain by Nakula). Cf. Traigarta, Trigartarāja.

Kshemavāha, a warrior of Skanda. § 615u (Skanda): IX, 45n, 2568.

Kshemavarman, a Pāṇḍava warrior. § 592 (Saṃçapta-kavadhap.): VII, 21κ, 910 (pierced by Droṇa).

Kshemavrddhi, the generalissimo of Çālva. § 320 (Saubhavadhop.): III, 16, 669 (camūpatim), 671, 672, 674 (defeated by Çāmba he fled).

Kshemi, a Pandava warrior. § 592 (Samçaptakavadhap.):
VII, 23 o, 1005 (yuddhe satyadhrtim K°m, description of his horses; PCR. takes Satyadhrti as the name).

Kshemya = Çiva: XIV, 194.

\*Ksetrajna, the supreme soul in the form of the individual soul, often identified with Kṛshṇa (Vishṇu): I, 3018, †3612, †3653, †3664, †3669; III, 476 (= Kṛshṇa), 8353 (= Kṛshṇa), 13979; V, 1070; VI. 1322, 1323, 1324 (= Kṛshṇa), 1347;

XII, 1641 (keheire kom deinays, i.e. Kṛshṇa), 6923, 8821, 11619, 11649, 12680 (= Purusha), 12691, 12864 (= Mahāpurusha), 12892, 12904 (Vāsudevaḥ), 13081, 13388 (Vāsudevaḥ), 13604 (Hariḥ), 13745 (= Purusha); XIII, 6951 (= Vishṇu, 1000 names); XIV, 933 (= Kṛshṇa), 1205 (= Purusha).

Kshetrātman - Krshņa: XII, 1641.

Kshiranidhi ("the ocean of milk"). § 564 (Mātalīyop.):
V. 102, 3605 (yasyāḥ—i.e. Surubhi's—kshīrasya dhārāyā
nipatantyā mahītals | hradah krtaḥ Koh).

Kshīrapā - Çiva (1000 names 1).

Kshīravatī, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8046. Kshīroda¹ ("the ocean of milk"). § 11 (Parvasangr.): I, 2, 366 ("manthanam, cf. § 28 (Amrtamanthana)).—§ 535 (Setubandhana): III, 283, 16289 (sāgaram).—§ 576 (Bhūmip.): VI, 11, 410 (sāgaraḥ).—§ 7170 (Uparicara): XII, 337, 12774 (Meror uttarabhāge K°syānukūlatuḥ, there Ekata, I)vita, and Trita performed austerities).—§ 717b (Nūrāyanīya): XII, 340, 13001 (amrtāçayam); 341, 13032 ("syānukūlataḥ, there Vyūsa performed austerities), 13051 ("syottaram kūlam).—§ 717d (Brahma-Rudrasamv.): XII, 351, 13721 ("samudrasya madhys, there the mountain Vaijayanta is situated).—§ 730g (Upamanyu): XIII, 14, 832 (sāgaram), 917 (sāgarānāṃ, i.e. Çiva), 951 (sāgaraḥ). Cf. Kshīrodadhi.

Kshiroda 2 - Çiva (1000 names 1).

Kshīrodadhi ("the ocean of milk"). § 717b (Nūrūyunīyu): XII, 336, †12703 ("er uttarato hi dvīpah Çvetah).—§ 717o (Uparicara): XII, 337, 12778 ("er uttarato Çvetadvīpah). Cf. Kshīroda".

\*Kshiti ("Earth," personif.): VII, 1286.

Kshitīca = Vishnu (1000 names).

Kshitikampana, a warrior of Skanda. § 615μ (Skanda): IX, 45η, 2561.

Kshitimukha = Civa: X, 258.

Kshitipati - Civa: XIV, 213.

Kshobhana <sup>1</sup> = Qiva (1000 names <sup>1</sup>).—Do.<sup>2</sup> = Vishnu (1000 names).

Kshubhā. § 310b (Sūryu): III, S, 199 ("ayā sahitā Maitrī; Kshubhā-Maitryau nigrahānugrahakartryau devate, Nīl.).

Kshubdha = Qiva (1000 names 1).

Kshudra 1, name of a caste: XIII, 2587.

Kshudra 2 - Civa (1000 names 1).

Kshudraka, pl. (°āḥ), a people. § 295 (Dyūtap.): II, **52**, 1871 (°-Mālavaiḥ, bring tribute to Yudhishṭhira).—§ 578 (Bhīshmavadhap.): VI, **51**ν, 2106 (do., in the army of Duryodhana).—§ 580 (do.): VI, **59**μ, †2584 (°-Mālavāḥ), †2646 (do., had been slain).—§ 585 (do.): VI, **87**, 3853 (°-Mālavaiḥ, followed Bhīshma).—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, **70**β, 2435 (Kunti-K°-Mālavān, had formerly been slain by Rāma).—§ 604 (Karnap.): VIII, **5**ζ, 137 (had been slain by Arjuna).

Kshudralubdha = Çiva (1000 names 1).

Kshupa, a rshi. § 267 (Yamasabhāv.): II, 8, 323 (in the palace of Yama).—§ 641 (Rājadh.): XII, 102, 4486 (Prajāpatih, son of Brahmán; the fœtus fell from the head of Brahmán when he sneezed—kshuvatah), 4503, 4506 (received the rod of chastisement from the Lokapālus), 4507 (made it over to Manu (Vaivasvata)).—§ 656 (Khadgotpattik.): XII, 1665, 6192 (son of Manu, received the sword), 6193 (gave it to Ikshvāku).—§ 761 (Ānuçāsanik.): XIII, 1155, 5669 (āmong the kings who did not eat meat during the month of Kārttika).—§ 775 (do.): XIII, 1667, 7682 (rājārahīā).—

431 Kshura—Kubera.

§ 778b (Samvartta-Maruttīya): XIV, 4, 66 (son of Prasandhi and father of Ikshvāku). Cf. Prajānām adhipaḥ, Prajāpati. Kshura = Civa (1000 namos 1).

Kshurakarnī, a mātr. § 615u (Skanda): IX, 460, 2643.

Kshuta = Çiva (1000 names 1).

Kubalāçva, v. Kuvalāçva. Kubera, the lord of riches, regent of the northern quarter, king of the Guhyakas, Rakshasas, and Yakshas, husband of Rddhi (Bhadrā). § 155 (Çakuntalop.): I, 74, 3072 (°sya, se. bhavanam).—§ 185 (Pâṇḍu): I, 120, 4650 (udyānāni Kosya, in the north).—§ 221 (Caitrarathap.): I, 170, 6448 (osua privah sakha, i.e. the Gandharva Citraratha) .- § 238 (Pancendrop.): I, 197, 7277.-[§ 258 (Khandavadahanap.): I, 227, 8264 (in the encounter between the gods and Arjuna + Krshna, Vaicravana, i.e. K., hurled his mace against Kṛshṇa).]--§ 265 (Lokapālasabhākhyānap.): II, 6, 281.-§ 268 (Varunasabhāv.): II, 9, 382 (°sya sabhām).- [§ 269 (Vaicravanasabhav.): II, 10 (description of the palace of K., Bhava, i.e. Giva made friendship with Paulastya, i.e. K. (v. 417)). ]-\$ 298 (Dyūtap.): 11, 58, 1994 (°bhavanopamam. sc. the palace (rajagrha) of Yudhishthira). - § 329 (Kamyakavanapr.): III, 36, 1112 (will give weapons to Arjuna).-§ 331 (Kniratap.): III, 41, 1671 (Yakshair anugatah, came to see Arjuna), [1697 (Dhanādhyakshah, gave his weapon Antardhana to Arjuna)] .- § 356 (Tirthayatrap.): III, 80, 3095 (°ena yathā hinam vanam Caitraratham yathā).—§ 377 (Dhaumyatīrthayātrāp.): III, 89, 8358 (jajne Dhanapatir yatra-i.e. on the Narmada-hubero Naravahanah).- § 378 (Tīrthayātrāp.): 111, 91, 8419 (Arjuna had obtained weapons from K.) .- § 418c (Mandara): III, 139, 10824 (Yaksharat, on Mandara).-- § 418 (Tirthayātrāp.): III, 139, 10829 (°sacivāh . . . Rākshasāh).—§ 418d (Kailāsa): III, 139, 10831 ("sadanam, on Kuilāsa).- § 420 (Gandhamādanapr.): 111, 141, 10891 ("nalinīm ramyam Kākshasair abhisevitām).-§ 432 (Saugandhikaharanap.): 111, 153, 11352 (onalinim ... Kobhavanābhyāse jātām parvatanirjhare), 11358 (ākrīdam Rājarājasya Kosya); 154, 11370 (ākrīdo 'yam Kosya), 11378 (bhavanam Konya, Bhimasena slew many of the Krodhavaças, the rest fled to the abode of K.).—§ 433 (do.): 111, 155, 11416 ("sya nalinyāh), 11428 (the Pandavas lived for some time at the lotus-tank of K., with the permission of 1.) .- [§ 4340 (do.): 111, 156, 11441 (Vaigravaņāvāsam, inhabited by Siddhas). ] - § 438 (Yakshayuddhap.): III, 161, 11747 (°sadanam), 11753 (do.), 11769 (Yaksharakshoganavrtam), 11770, 11780 (Bhīmasena slew the Yakshas). - [§ 438c (Agastya): III, 161 (K. had been cursed by Agastya, but was freed by Bhimasena). ]-\$ 138 (Yakshayuddhap.): III, 162, 11830, 11836 ("sadanam prati, the Pandavas lived there for some time). - § 443 (Nivātakavacayuddhap.): III, 168, 12004 (Naravāhanah, repetition of § 334).—§ 448 (Ajagarap.): III, 176, †12328.- § 449 (do.): III, 177, †12340 (Kaildeam ... Kokāntam), †12347 (okāntām nalinīm; o: frequented by gods and Siddhas).- § 512 (Ghoshayātrāp.): III, 240, 14869 (Citrasena came from Kobhavanat).—[§ 525 (Rāmopåkhyanup.): 111, 274, 15883 foll. (Vaigravaņah, son of Pulastya and a cow; he deserted his father, who then assumed the form of Vicravas. Brahmán made K. a god, Dhaneça ("lord of wealth") and one of the Lokapalas, and he obtained the friendship of Civa, a son named Nalakūbara, the vimana Pushpaka, the sovereignty of the Yakshas, and the state of Rajaraja). ]- § 526 (do.): III, 275, 15890 (Rakshasecvaras, resided in Lanka); [276 (Ravana conquered Lanka and the vimana of K. (Pushpaka); K. repaired to the Gandhamādana)].- § 541 (Indrajidvadha): 1II, 289, 16474 (a Guhyaka came to Vibhishana from K. from the mountain Cveta). - [§ 513 (Rāmābhishekap.): 111, 291, 16600 (Vaigravanāya, having vanquished and slain Ravana, Rāma returned the vimana Pushpaka to K.). |- § 552 (Goharanap.): IV, 565, 1770 (came to see the encounter).—§ 555 (Indravijaya): V, 16, †511 (Lokapālah), †515, 518 (g: Indra bestowed the sovereignty of the Yakshas and all the wealth of the world on K.); 18, 545.—§ 556 (Sanjayayanap.): V, 29, †824 (Vaicravanah). - § 561 (Yunasandhip.): V, 64. 2173 (madhupītakamākshikam . . . Kodayitam). - § 569 (Bhagavadyanap.): V, 139, 4718 (°sadanam prapya, sc. the Pandavas, all. to §§ 433 or 438) .- § 570 (Sainyaniryanap.): V, 156, 5289 (°a iva Yakshanam, BC. senapatih). - § 571 (Ulūkadūtāgamanap.): V, 162, 5604.—§ 573 (Ambopākhyānap.): V, 192, 7519 (Naravāhanah, cursed Sthūna).-§ 574 (Jambūkh.): VI, 6, 217 (enjoys only the fourth part of all wealtn).- § 574s (Gandhamadana): VI, 6. 229 (Guhyakādnivah, together with the Rükshasas on Gandhamadana) .-- § 578 (Bhishmavadhap.): VI, 50. 2039 (gadādharaḥ).—§ 589 (Dronābhishekap.): VII, 6, 159 (°a iva Yakshanam, sc. senapatih). - § 595 (Shodaçaraj., v. Rantideva). VII, 67, 2370 (°sadaneshv api). - § 595 (Srijaya): VII, 71, 2459 (clanayopamah, sc. the son of Spijaya). - § 596 (Pratijnap.): VII, 768, 2691; 80, 2846 (°sya vihāre ca nalinīm padmabhūshitām, passed by Krshna and Arjuna on their way to the abode of Civa) .- § 600 (Ghatotkacavadhap.): VII, 180ôô, 8194.- § 607 (Karnap.): VIII, 37, +1737 (Yama-Varuna-Ko-Vasava va yadi).- § 608 (do.): VIII, 92, †1831 ("-Vaivasvata - Vasavanam tulyaprabhāvāh). — § 615x (Baladevatīrthayātrā): In days of yore, Kubera, the chief of the Yakshas, practised austerities there (i.e. in Kaubera-tīrtha) and obtained many boons: the lordship of all treasures, the friendship of Rudra, the state of a god (suratram), the state of a Lokapula, and a son, Nalakubara. The Maruts installed him. He also obtained a colestial chariot, fleet as thought, yoked with hamsas, the vimana Pushpaka, and the lordship of the Nairtas (i.e. Rākshasas): 1X, 47, 2756 (Yaksharājāā).- § 621 (Rājadh.): X11, 55, 141 (Arjuna had obtained weapons from K.). - § 637 (do.): XII, 44, 1525 (obhavanaprakhyam, sc. the palace of Durmarshana). - § 641 (do.): XII, 67, 2521 (°a ira Nairrian, sc. sukhe dhasyati); [74, (discourse with Mucukunda, who had vanquished his troops)]; 122, 4496 (dhananam Rakshasanan ca Kom api ceccaram). - § 647b (Brahmadatta-Pūjanīsamv.): XII, 139, 5239 ("a iva kāmadah). - § 730g (Upamanyu): XIII, 14, 912 (sarvayakshānām, sc. Civa). → [§ 731b (Ashtāvakra-Diksanıv.): XIII, 19 (visited by Ashtavakra). ]- § 746 (Anuçasanik.): XIII, 61. 3101 (om ica Rakshamer). - § 778/ (Munjavat): XIV, 8, 183, 186 (°anucaraih), 190 (°sya sahayaih), 191.—§ 782g (Guruçishyaвату.): XIV, 430, 1180 (sarvaratnānām rājā). — § 785 (Anugītāp.): XIV, 65, 1918 (Yakshendraya). - § 787 (Ägramaväsap.): XV, 20, 570 (after death Dhrtarashtra will go to Kobharanam).- § 795 (Svargarohanap.): XVIII, 5, 175 (°sya bharanan).

Cf. also the following synonyms:-

Alakādhipa, q.v.

Dhanada ("wealth-giving"): II, 395, 401, 405, 415, 466, 986, 1011 (uttarām diçam . . . Dhopālitām); 11I, 11287 (odyānam), 11322, 11445, 11656, 11666, 11773, 11803, 11829, 11888, †12364; V, 3570, 3831 (on the mountain

Kailāsa), 3899, 7532; VII, 1223, 9628; VIII, †678 (°endrakalpau), †3392 (°esya lakshmya, sc. tulyaḥ); IX, 2657 (rddhyā Dh°opamāḥ, sc. mātaraḥ); XII, 1528 (Kailāsaṃ Dh°o yathā, sc. labdhvā), (2816), 10052 (Vishṇu identified with Dh.), 10666 (Yaksharakshodhipaḥ), 10668; XIII, 1396 (?), 1412 (Mandākinīñ ca nalinīm Dh°eya), 1422, 1441.

**Dhanadecvara** ("wealth-giving lord"): II, 410 (C. by error Da").

Dhanādhigoptr ("guardian of treasures"): V, 7521. Dhanādhipa ("lord of treasures"): III, 11766, 11776, 11779; XIII, 1432.

**Dhanādhipati** (do.): III, 11768, 11837, 11838; IX, 2757.

**Dhanādhyaksha** ("overseer of treasures"): 1, 6837, 7581 (Kauravasya niveçanam Dh'kshayopamam); III, 1697, 11831, 16177; X, 498 (Opamam); XIV, 1923.

Dhanānām içvarah ("lord of treasures"): I, 408, 409, 411; II, 1672.

Dhanapati (do.): I, 7853 (ishta Dhoeh, 80. Vargā); II, 417 (oh sakhā, i.o. Çiva), 481, 991 (diçam Dhoeh); III, 8358 (Ko); V, 3898 (?); VIII, 1998 (sagadāt . . . api); XII, 10667.

**Dhaneça** (do.): 111, 14546, 15886 (\*tvam); VII, 2522; XVIII, 160 (\*sya lokān).

Dhaneçvara (do.): I, †7010, 8264 (hurled his mace against Kṛshnu); 11, 407, 417, 418; 111, 770 (devagaṇāḥ . . . saha-Dh'āḥ), 10224, 11372, 11375, 11392, 11394, 11722, 11757, 11761, 11772, 11775, (11792), 11799, 11933 ('gṛha'), †15590, 15920, 15925, 16189; IV, 2281 ('am ivā-marāḥ); V, 545 (K'), 3968 (remo . . . yathā carddhyāṃ Dh'aḥ), 7481 ('syānucaraḥ, sc. Sthūṇa); V1, 4902 (sagadaḥ); V1, 1844 ('sutopamaṃ, sc. Abhimanyu), 5464 (iva); X11, 2819, 7552 (Nidhipaṃ); X111, 1059 (Çiva identified with Dh.), 1431, 7117 ('sya guravaḥ saptaite uttarāṣritāḥ, sc. Atri, etc.), 7637 (saharddhyā ca Dh' aḥ).

Dravinapati ("lord of wealth"): 111, 11702 ("eh puram).

Gadādhara ("bearing a muce"): V1, 2039.

Guhyakādhipa, Guhyakādhipati, q.v.

Kailāsanilaya ("having his abode on the Kailāsa"): II, 275: 111, 1697; XII, 10216.

Naravāhana ("borne by men"): 111, 8358 (K°), 11653, 11781, 12001 (K°), 14546 (rides on Pushpaka), 15902 (Vaiçi araṇaṇ); V, 7519 (K°); X11, 2240 (Yaksha-Rākshasabhartā).

Nidhipa ("guardian of treasures"): XII, 7552.

Paulastya, Rājarāja, Rājarājan, Rākshasādhipati, Rākshaseçvara, q.v.

Vaiçravana ("son of Viçravas"): I, †164, 468 (samāgamah Pāndavānām yatra Vona ca), †2100 (yajāas tathā Vosya rājāah, comparison), 7352 (yathā Vos Bhadrā... bhava bharlīshu, says Kuntī to Draupadī); II, 384 (had obtained his sabhā by means of tapus), 690 ("opamah, sc. the Māgadha king Brhadratha); III, 481 (Krshna identified with V.), 2554 (yathā Yakshādhipah ... Voh), 11359, 11378 (Ko), 11441 ("āvāsam), 11442 ("açramāt), 11653, 11655, 11665, 11697 ("āvāsam), 11720 (sakhā Vosya, i.e. the Rākshasa Maṇimat), 11722 ("āvāsam), 11754 ("ālayam), 11845 (Indra-Voau), 11846 ("sya ... sadma, sc. the mountain Mandara), 11901 ("sya, sc. astram, obtained by Arjuna), †12319, †12332 ("adhivāsam, 12954 (Nārāyana identifies himself with V.), 15883, 15885, 15886, 15889, 15902 (Naravāhanam), 15922, 16600; IV, 363 (pradadau

vittam bahu . . . yatha Voh), 1483, 2274 (dhanaih sancayaik Cakra-Voopamah, sc. Yudhishthira); V, †824 (Ko), 4467-8 (gave the earth to Mucukunda), 5381, 7585, 7542; VI, 236 (together with the Guhyakas on Kailasa), 4703 (rddhya Poz cali), 5741 (dicam Voakrantam, i.e. the north); VII, 346 (Yama-Voaditya-Mahendra-Varunopamam, so. Uttamaujus), 991 (Yama-Vopamāķ), 2417 (when the puņyajanāķ milked the earth, V. acted as their milker), 3676, 9535 (yasya-i.e. Civu's-Voah sakhā); VIII, 241 (rājūām Voo varah), 1782 (yatha), †3498 (Voantakopamah, sc. Bhimasena), 4421 (sided with Arjuna in the encounter between Arjuna and Karna); IX, 3106 ("sya . . . sadrçau, sc. Duryodhana and Bhîmasena); XII, 440 (among those who are slaughterers), 2064 (Yama-V opamah), 2576, 2581, 2810 (Muoukundasya samsadam rājāo V°sya ca), 2812 (rājā), 2815 (do.), 2823, 2827, 5236, 5831, 10216 (°o raja Guhyakair abhisamvrtah Yakshanam icvarah criman Kailasanilayah prabhuh); XIII, 1415 (raja). 1417, 1428 (rajā), 1431, 2803 (yathā), †4860 (Mandākinī V°sya rājūah), 6750 (Rddhir V°sya, 80. sādheī); XIV, 2051 (°syeva nicasah), 2676 (yatha); XV, 334 (do.).

Vittagoptr ("guardian of wealth"): VIII, |4661. Vittānām patih ("lord of riches"): VIII, 1485 (Surāmbupretavittānām patīn).

Vittapati (do.): VII, 8444.

Vitteça (do.): VI, 1227 (°o Yaksha-Rukshasam, sc. asmi, says Kṛshna); VII, 37 (Pitr-Vittambudeveçan); XIV, †289 (iva).

Yakshādhipa, Yakshādhipati, Yakshapati, Yakshapravara, Yaksharāj, Yaksharāja, Yaksharājan, Yaksha - Rākshasabhartr, Yaksharakshodhipa, q.v.

Kubjāmraka, a tīrtha. § 370 (Tīrthayātrāp.): 111, 84, 8018.

Kucīrā, a river. § 574 (Jambūkh.): VI, 9λ, 334 (in Bhāratavarsha).

Kuçabindu (C. °vi°), pl. (°avaḥ), a people. § 574 (Jambūkh.): Vl, 9μ, 363 (among the peoples of Bhāratavarsha).

Kuçacīrā, a river. § 574 (Jambūkh.): VI, 9λ, 330 (in Bhārstavarsha).

Kuçadhārā, a river. § 574 (Jambūkh.): VI, 9λ, 332 (in Bhāratavarsha).

Kuçadvīpa, one of the seven dvīpas. § 575 (Bhūmip.): VI, 11, 402; 12, 447 (with a clump of kuça grass—kuçastamba, so B., C. has \*stambha\*), 450 (with a mountain of the same name(?) and five other mountains).—§ 730s (Vidyutprabha): XIII, 14, 673 (Çiva gave K. to the Dānava Vidyutprabha).

**Kuçādya**, pl. (°ah), a people. § 574 (Jambūkh.): VI,  $9\mu$ , 352 (only B., C. has *Kuladyāh*).

Kuçala<sup>1</sup>, a region in Krauñcadvīpa. § 575 (Bhūmip.): VI, 12θ, 462.

Kuçala<sup>2</sup>, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 359 (in Bhāratavarsha).

**Kuçalya**, pl. (°dħ), a people. § 574 (Jambûkh.): VI,  $9\mu$ , 347 (only B., C. has Sukuṭyāħ).

Kuçānība, son of Vasu Uparicara. § 74 (Vusu): I, 63, 2363 (yam āhur Maņivāhanam).

Kuçaplavana, a tīrtha. § 370 (Tirthayātrāp.): III, 85, 8179.

Kuçastamba, a tīrtha. § 7331 (Çarastamba): XIII, 25, 1/114.

Kuçasthala, a village. § 556 (Sanjayayanap.): V, S1, 934

(B. Avisthalam, one of the five villages for which Yudhishthira asked Duryodhana). Cf. Avisthala.

Kuçasthalī - Dvārakā. § 273 (Rājasūyārambhap.): II, 14, 614 (Raivatenopaçobhitām, the Vrshņis fled from Mathurā and took up their abode in K.).—§ 717b (Nārāyanīya): XII, 340, 12955 (°īm karishyāmi niveçam Dcārakām purīm, says Nārāyana, sc. incarnate as Kṛshṇa), 12957.

Kuçāvarta, a tīrths. § 733 f (Gsingādvāra): XIII, 25, 1700.

Kuçavat, a lake. § 410 (Plakshāvataranag.): III, 180, 10553 (hradaḥ Kodn esha yatra padmam kuçeçayam).

Kuçavatī, a city (?). § 438 (Yakshayuddhap.): III, 161, 11792 (°yāṃ (Kuçasthalīsaiijie deçaviçeshe, Nīl.)).

Kuçavindu, pl., v. Kuçabindu, pl.

Kuçeçaya¹, a mountain in Kuçadvīpa. § 575 (Bhūmip.): VI, 12e, 452.

Kucecaya = Mahāpurusha (Mahāpurushastava).

Kucika, an ancient king. § 22 (Pramadvarā): I, 8a, 961.—
§ 223 (Vāsishṭha): I, 175, 6651 (father of king Gādhi in Kānyakubja and grandfather of Viçvāmitra).—§ 267 (Yamasabhāv.): II, 8, 321 (in the palace of Yama).—§ 370 (Tīrthayātrāp.): III, 84, 8109 (°syāgramam, a tīrtha).—§ 562 (Bhagavadyānap.): V, 83η, 2946 (among the ṛshis who worshipped Kṛshṇa).—§ 574 (Jambūkh.): VI, 9aa, 315.—§ 638b (Rāmopākhyāna): XII, 49, 1717 (son of Balākāçva and father of Gādhi).—§ 721b (Viçvāmitrop.): XIII, 4, 204 (son of Vallabha and grandson of Balākāçva), 205 (father of Gādhi).—§ 745c (Cyavana-Kuçikasaṃv.): XIII, 52, 2722 (Cyavanasya ca samrādam K°sya ca), 2725, (2726), 2728, 2734, 2738, 2741, 2747; 53, 2768, 2769, 2780, 2813, 2818, 2821; 54, 2827, 2848, 2849, (2863); 55, (2868), (2901); 56, 2919 (the relations of Cyavana and K). Cf. Kuçikarshi.

Kuçika, pl. (°āh), a family, the descendants of Kuçika. § 152 (Pūruvaṃc.): I, 94, 3723 (descended from Jahnu).— § 223 (Vāsishtha): I, 174, 6639 (the family of Viçvāmitra). — § 745c (Cyavana-Kuçikasaṃv.): XIII, 52, 2724 (kulaṃ... K°ānāṃ); 55, 2879 (cikirshan K°occhedaṃ, sc. Cyavana); 56, 2924 (Bhṛgūnāṃ K°ānāñ ca abhisambandhakāraṇaṃ).

**Kuçikanandana** ("the son of Kuçika") = Gādhin: XII,  $1745 (G^{\circ})$ .

Kucikarshi = Kuçika (?): XIII, 3323.

Kuçikavamça ("the race of Kuçika"). § 721 (Ānuçāsanik.):
XIII, 3a, 184 (brahmarshiçatasankulah, i.e. the descendants of Viçvāmitra).

Kuçikottama ("the uppermost of the Kuçikas") = Indra: XIII, 800.

Kūçm°, v. Kushm°.

Kuhana. § 522 (Draupadiharanap.): III, 265, †15598 (one of the standard-bearers of Jayadratha).

Kuhara<sup>1</sup>, a king. § 130 (Amçāvat.): I, 67, 2701 (among the incarnations from the Krodhavaça gaṇa).

Kuhara , a serpent. § 564 (Mātalīyop.): V, 103γ, 3631.

Kuhū¹ ("the new moon"). § 489 (Āṅgirasa): III, 218, 14129 (the eighth daughter of Aṅgiras).—§ 615u (Skanda): IX, 45γ, 2515 (came to the investiture of Skanda).

Kuhū - Devasenā: III, 14451.

Kukkura, a muni. § 264 (Sabhākriyāp.): 11, 4a, 113 (waited upon Yudhishthira).

Kukkura, pl. (°aḥ), a people. § 295 (Dyūtap.): II, 52, 1872 (brought tribute to Yudhishthira).—§ 574 (Jumbūkh.): VI, 9 $\nu$ , 368 (°āṅgāramārishāḥ, in the south).—§ 578 (Bhīshmavadhap.): VI, 51a, 2097 (protected Bhīshma). Cf. Kukura, pl.

Kukkutikā, a mātr. § 615u (Skanda): IX, 460, 2633.

Kukshi', a Dānava. § 130 (Amçāvat.): I, 67, 2692 (Dānavānām mahābalah, incarnate as king Parvatīya).

Kukshi . § 717b (Nārāyaṇīya): XII, 349, V), 13589 (dicam pālāya, son of Raibhya).

Kukuna, a serpent. § 564 (Mātalīyop.): V, 1037, 3626.

Kukura<sup>1</sup>, a serpent. § 564 (Mātalīyop.): V, 103γ, 3626.

**Kukura**\*, an ancient king. § 775 (Ānuçāsanik.): XIII, 166, 7679.

Kukura, pl. (°āḥ), a people (a tribe of the Yādavas). § 275 (Rājasūyārambhap.): II, 19, 767 (°āndhakaiḥ). — § 452 (Mārkaṇḍeyas): III, 183, †12588 (°āndhakāḥ). — § 556 (Sainyodyogap.): V, 19, 586 (Bhojāndha-K°āiḥ, followed Kṛtavarman).—§ 556 (Sañjayayānap.): V, 29, 804 (followed Kṛshṇa).—§ 574 (Jambūkh.): VI, 9μ, 350.—§ 641 (Rājadh.): XII, 81λ, 3052.—§ 793 (Mausalap.): XVI, 3, 98 (°āndhakāḥ, wero exterminated). Cf. Kukkura, pl.

Kukurādhipa ("the king of the Kukuras") = Ugrasena: X11, 8457.

Kulādya, pl., v. Kuçādya, pl.

Kulahārin, Kulakartr - (liva (1000 names 2).

Kulampuna, a tīrtha. § 364 (Tīrthuyātrāp.): III, 83, 6074 (o narah snatva punāti svakulam).

Kulampunā, a river. § 775 (Ānuçāsanik.): XIII, 166a,

**Kulattha**, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9f, 373 (in the north).

Kulika, a serpent. § 100 (Amçāvat.): I, 65, 2549 (son of Kadrū).

Kulinda, pl. (°āh), a people. § 273 (Rājasūyārambhap.): II, 14, 590 (fled from fear of Jarāsandha).—§ 279 (Arjuna): II, 26, 996 (in the north, vanquished by Arjuna on his digvijaya), 997.—§ 295 (Dyūtap.): II, 52, 1859 (brought tribute to Yudhishthira).—§ 419 (Gandhamādanapr.): III, 140, 10866 (°ānām īçvarah, i.e. Subāhu).—§ 574 (Jambūkh.): VI, 9\(\nu\), 370 (in the north).—§ 599 (Jayadrathavadhap.): VII, 121 \(\epsilon\), 4819 (followed Duryodhana, only in B., C. has Kulingāh).—§ 604 (Karṇap.): VIII, 8, 236 (had formerly been vanquished by Karṇa).—§ 608 (do.): VIII, 85, †4308, †4312, †4324 (fought with the army of Duryodhana).

Kulinda ("the king of the Kulindas") = Subāhu (?). § 449 (Ājagarap.): III, 177, †12350 (deçān . . . Kosya).

Kulindādhipati (do.). § 419 (Gandhamādanapr.): III, 140, 10868 (= Subāhu).—§ 522 (Draupadīharaṇap.): III, 265, 15594 (putraḥ Kosḥ, followed Jayadratha).

Kulindaja = Kulindaputra<sup>3</sup>: VIII, †4323 (slain by Çakuni). Kulindaputra<sup>1</sup> ("son of the Kulinda king"). § 608 (Karnap.): VIII, 85, †4310 (slain by Krpa), †4311 (°āvarajaķ, slain by Çakuni).

Kulindaputra (do.). § 608 (Karnap.): VIII, 85, †4319 (slain by Çakuni).

Kulindaputra (do.). § 608 (Karnap.): VIII, 85, †4328 (slain by Çatānīka).

Kulindarājāvaraja - Kulindaputra<sup>2</sup>: VIII, †4317.

Kulindopatyaka, pl. (°dħ), a people. § 574 (Jambūkh.): VI, 9μ, 363.

Kulinga, pl., v. Kulinda, pl.

Kulūta, pl. (°āh), a people. § 605 (Karnap.): VIII, 12, 485 (nrpatim . . . Kulūtānām, i.e. Kshemadhūrti, slain by Bhīmasena).

Kulūtādhipati - Kshemadhūrti: VIII, 475.

Kulyā, a tīrtha. § 733y (Ujjānaka): XIII, 25, 1742.

Kumāra 1 = Skanda, q.v.

- **Kumāra**<sup>3</sup>, a prince. § 554 (Sainyodyogap.): V, **4**γ, 87 (among the princes to whom the Pāṇḍavas ought to send messengers).
- Kumāra<sup>3</sup>, a Suparna, son of Garuda. § 564 (Mātalīyop.): V, 101β, 3598 (enumeration).
- Kumāra<sup>4</sup>, a Pāńcāla prince. § 590 (Dronābhishekap.): VII, **16**, 639 (*Pāňcālānāṃ yaçaskarah*, the cakraraksha of Yudhishthira), 640, 641, 642, 643 (slain by Drona).
- Kumāra Sanatkumāra: V, 1566, 1569; XII, 1355 (Pitāmahasutam jyoshtham).
- Kumāra, pl. (°dh), a people. § 280 (Bhīmasena): II, 30, 1075 (°vishays Çrenimantam, vanquished by Bhīmasena on his digvijaya).—§ 295 (Dyūtap.): II, 52, 1870 (brought tribute to Yudhishthira).
- Kumāra', pl. (°aḥ), a class of demons. § 500 (Skandop.): III, 228, 14390 (sons (?) of Skanda).—§ 502 (Manushyagrahak.): III, 230, 14484.
- Kumāradhārā, a tīrtha. § 370 (Tīrthayātiāp.): III, 84, 8127.
- Kumāraka, a serpent. § 65 (Sarpasattra): I, 57, 2154 (of Kauravya's race).
- **Kumāraka**, pl. (°āḥ) = Kumāra ', pl. : III, 14387.
- Kumārakoţi, a tīrtha. § 360 (Tīrthayātrāp.): 111, 82, 5058.
- Kumārapitr<sup>1</sup> = Skanda: III, 14391 (only B., C. has Kumāram pitaram).
- Kumārapitr = Çiva: VIII, 1450; X, 259.
- Kumārasū ("father of Kumāra [i.e. Skanda]") = Agni: II. 1148.
- Kumārī', wife of the older Bhīmasena. § 156 (Pūruvamç.): I, 95, ††3796 (Kaikoyīm, mother of Praticravas).
- Kumārī<sup>2</sup>, wife of Dhananjaya. § 565 (Gālavacarita): V, 117, 3976 (reme . . . yathā . . . K<sup>o</sup>yān ca Dhananjayah).
- Kumārī<sup>3</sup>, a river. § 574 (Jambūkh.): VI, 9λ, 343 (in Bhāratavarsha).
- Kumārī', a river in Çākadvīpa. § 575b (Çākadvīpa): VI, 117, 432.
- Kumārī Durgā (Umā): IV, 184; VI, 796.
- Kumārī , pl. ('yaḥ), name of a tirtha. § 377 (Dhaumya-tirthak.): III, 88, 8339 (in the country of the Pāṇḍyas).
- Kumārī', pl. (°yah), a class of demons. § 502 (Manushyagrahak.): III, 230, 14484.
- Kumārikā, pl. (°aḥ), a country (?). § 358 (Tīrthayātrāp.): III, 82, 5023 (°anām Çakrasya tīrtham).
- Kumbha', an Asura. § 90 (Amçāvat.): I, 65, 2527 (the second son of Prahlāda).
- Kumbha ' = Vishnu (1000 names).
- **Kumbhaka**, a warrior of Skanda. § 615*u* (Skanda): ΙΧ, 45η, 2577.
- Kumbhakarņa¹, a Rākshasa, brother of Rāvaṇa. § 478 (Dhundhumārop.): III, 204, 13610 (°m ivāparam, sc. Dhundhum).—§ 526 (Rāmopākhyānap.): III, 275, 15895 (Pushpotkaṭā bore K. and Daçagrīva (i.e. Rāvaṇa) to Viçravas), 15899 (most powerful in battle and master in illusive power), (β), 15905 (performed austerities with the head downwards, etc.) (γ), 15916 (Brahmán granted him long lasting sleep).—§ 532 (Sītāsāntvana): III, 280, 16157 (°ādayaç ceme nagnāḥ, etc., seen by Trijaṭā).—§ 538 (Kumbhakarṇaraṇagamana): III, 286, 16397, 16398, 16400 (Rāvaṇa awaked the sleeping K.), 16406, 16408 (sent against Rāma).—§ 539 (Kumbhakarṇādivadha): III, 287, 16409, 16414 (Rakshasaḥ), 16416, 16417, 16419, 16421, 16423, 16428 (Vṛtrasankāçaṃ, slain by Lakshmaṇa with the

- Brahmāstra). § 540 (Indrajidvadha): III, **288**, 16438 (*hatam*), 16443. Cf. Rakshas, Rākshaseçvara (dual), Rākshasendra.
- Kumbhakarna = Civa (1000 names 1).
- Kumbhakarnāçrama, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8135.
- [Kumbhakarṇādivadha("the slaughter of Kumbhakarṇa, etc.").] § 539: Kumbhakarṇa ate Bala, Caṇḍabala, Vajrabāhu, and other monkeys, then he fought with Sugrīva and Lakshmaṇa; when his arms were cut off double the number of arms appeared; at last Lakshmaṇa killed him with the Brahmāstra. The Rākshasas fled. Lakshmaṇa fought with Vajravega and Pramāthin; Hanūmat killed Vajravega, and Nala killed Pramāthin (III, 287).
- [Kumbhakarnaranagamana ("the march of Kumbhakarna to battle").] § 538: Prahasta was killed by Vibhīshana and Dhūmrāksha by Hanūmat. The Rākshasas fied and informed Rāvana, who roused Kumbhakarna and sent him out with Vajravega and Pramāthin (III, 286).
- Kumbhandaka, a warrior of Skanda. § 615u (Skanda): IX, 45n, 2571.
- Kumbharetas, a fire. § 490 (Ängirasu): III, 219, 14139 (havishā yo dvitīyena Somena saha yujyate Rathaprabhū Rathādhvānah Kumbharetāh sa uoyate).
- Kumbhasambhava ("born in a water-jar") = Droṇa: VII, 6956, 8823.
- Kumbhavaktra, a warrior of Skanda. § 615u (Skanda): IX, 45n, 2577.
- Kumbhayoni<sup>1</sup>, an Apsaras. § 336 (Indralokābhigamanap.): III, 43a, 1785 (among the Apsarases who danced in the palace of Indra).
- Kumbhayoni<sup>2</sup> ("born in a water-jar") = Agastya: III, 8596; XII, ††13216 (Agastyah . . . Maitrāvaruņih).
- Kumbhayoni (do.) Drona: VII, 6947, 6956, 8364, 8367, 8371, 8820.
- Kumbhikā, a mātr. § 615u (Skanda); IX, 46e, 2633.
- Kumbhīnasi, an Asura (?). § 742 (Ānuçāsanik.): XIII, 39, 2238 (*māyā*... *K°sḥ*).
- Kumbhīnasī, the wife of the Gandharva Citraratha. § 221 (Caitrarathap.): I, 170, 6469, 6470 (Gandharvi, asked Yudhishthira to spare Citraratha).
- **Kumuda**<sup>1</sup>, a serpent. § 47 (Sarpanāmak.): I, 85, 1560 (enumeration).—§ 564 (Mātalīyop.): V,  $103\gamma$ , 3629 (do.).—§ 793 (Mausalap.): XVI,  $4\eta$ , †119.
- Kumuda<sup>3</sup>, a monkey. § 541 (Indrajidvadha): III, 289a, 16468 (follower of Sugrīva).
- Kumuda<sup>3</sup>, an elephant. § 564 (Mātalīyop.): V, 99, 3561 (of Supratīka's race).
- Kumuda , a Suparna, son of Garuda. § 564 (Mātaliyop.): V, 101β, 3597.
- Kumuda , a mountain in Kuçadvîpa. § 575 (Bhūmip.): VI, 12c, 451.
- Kumuda<sup>4</sup>, a companion of Skanda. § 615u (Skanda): ΙΧ, 45ζ, 2541 (given to Skanda by Dhāt<sub>Γ</sub>).
- Kumuda<sup>7</sup>, a warrior of Skanda. § 615u (Skanda): ΙΧ, 45η, 2558.
- Kumuda - Vishņu (1000 names).
- Kumudāksha, a serpent. § 47 (Sarpanāmak.): I, 35, 1560 (enumeration).
- Kumudamālin, a companion of Skanda. § 615s (Skanda): IX, 45, 2527 (given to Skanda by Brahmán).
- Kumudottara, a varsha (?) in Çākadvīpa. § 575b (Çākadvīpa): VI, 11\$\beta\$, 425.

435 Kunādika—Kunti.

- Kunādika, a warrior of Skanda. § 615s (Skanda): IX, 45η, 2560.
- Kunda<sup>1</sup>, a companion of Skanda. § 615μ (Skanda): IX, 45ζ, 2541 (given to Skanda by Dhātr).
- Kunda' = Vishnu (1000 names).
- Kunda<sup>1</sup>, a son of Dhrtarashtra. § 182 (Dhrtarashtraputranamak.): I, 117, 4550 (enumeration).
- Kunda, a serpent. § 191 (Arjuna): I, 123a, 4828 (present at the birth of Arjuna).
- Kunda Civa (1000 names 1).
- Kundabheda, a son of Dhrtarāshtra. § 585 (Bhīshmavadhap.): VI. 9600, 4349 (among other sons of Dhrtarāshtra, who are slain by Bhīmasena). Cf. next.
- Kundabhedin, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, 87, 2739 (enumeration).—§ 182 (Dhṛtarāshṭraputranāmak): I, 117, 4552 (do.).—§ 593 (Abhimanyuvadhap.): VII, 37ε, 1610, 1615 (<sup>2</sup>iṃ, acc., is slain by Abhimanyu).—§ 599 (Jayadrathavadhap.): VII, 127νν, 5176 (attacked Bhīmasena), (ξξ), 5203 (is slain by Bhīmasena).—§ 600 (Ghaṭotkacavadhap.): VII, 156ε, 6850 (the same?).
- Kundaçayın, a son of Dhrtarashtra. § 182 (Dhrtarashtra-putranamak.): I, 117, 4549 (enumeration).
- Kundāçin, a son of Dhrtarāshtra. § 182 (Dhrtarāshtraputranāmak.): I, 117, 4553.
- Kundadhāra<sup>1</sup>, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmsk.): I, 117, 4546, 4550 (the same?).— § 585 (Bhīshmavadhap.): VI, 884, 3901, 3904, 3909 (among seven sons of Dhṛtarāshṭra, who were slain by Bhīmasena).
- Kuṇḍadhāra<sup>2</sup>, name of two serpents. § 268(Varuṇasabhāv.): II, **9.** 361, 362 (in the palace of Varuṇa).
- Kundadhāra<sup>3</sup>, name of a cloud (according to Nil.). § 685 (Mokshadh.): XII, **272**, 9756, 9760 (megham K°m nāmatah, Nil.), 9767, 9771, 9772, (9773), 9774, 9777, (9778), 9782, 9795, 9796, 9797, (9799), (9802), 9806, 9807 (discourse between K. and a brahman).
- Kundadhāra , a rshi. § 702 (Mokshadh.): XII, 293a, 10762 (worshipped Vishnu).
- Kundaja, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2740 (enumeration).
- Kundajathara, a rehi. § 59 (Sarpasattra): I, 53, 2048 (Atreyah (?), among the sadasyas at the snake-sacrifice of Janamejaya; B., however, has Kundajatharau). § 376 (Tīrthayātrāp.): III, 85, 8263 (Atreyah?, among the rehis who expected Yudhishthira on his tīrthayātrā).
- Kundaka, a son of Dhṛtarāshṭra. § 232 (Svayamvarap.):

   1, 186, 6983 (present at the svayamvara of Draupadī). Cf.
   Kunda¹.
- Kundala, a serpent. § 66 (Sarpasattra): I, 57, 2154 (of Kauravya's ruce).
- Kundala, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9ν, 370 (in the south, only B., C. has Kunthakāḥ).
- Kundalā, a river. § 574 (Jambūkh.): VI, 9λ, 329 (only C., B. has Kundalīm).
- Kundalāharana ("the taking away of the ear-rings"). § 10 (Parvasangr.): I, 2, 327 (parva, i.e. Kundalāharanaparvan).
- [Kundalāharanaparvan ("the section relating to the taking awayof the ear-rings")], the fiftieth of the minor parvans of Mhbhr.—§ 546: Asked by Janamejaya, Vaiçampāyana related how Indra removed Yudhishthira's fear of Karna, as he had promised to Yudhishthira through Lomaça: In the thirteenth year of the exile of the Pāṇḍavas, Indra resolved, in the guise of a brahman, to ask Karna for his ear-rings (sprung from amṛta) and mail for the benefit of Arjuna.

Sürya then came to Karna in a dream and dissuaded him from giving them. "There is beside some mystery which you will understand in time." Karna refused to break his vow always to give to brahmans and confided in the weapons which he had obtained from Rāma Jāmadagnya and Droṇa. Sūrya then prevailed upon him to beseech Indra to give him a dart (III, 300-2).—§ 547: Karna (q.v.).

- Kundalī, v. Kundalā.
- Kuṇdalin<sup>1</sup>, a Suparṇa, son of Garuda. § 564 (Mātalīyop.): V. 101 \(\beta\), 3594.
- Kundalin , a son of Dhrtarashtra. § 585 (Bhishmavadhap.): VI, 96 60, 4346 (is slain by Bhimasena).
- Kundalin = Vishnu (1000 names).
- Kundara = Vishnu (1000 names).
- Kundārikā, a mātr. § 615u (Skanda): IX, 460, 2633.
- Kundika, son of Dhṛtarāshṭra. § 154 (Pūruvamç): Ι, 94, 3747 (eldest son of Dhṛtarāshṭra).
- Kundin = Civa (1000 names 3).
- Kundina 1, son of Dhṛtarāshṭra 4. § 154 (Pūruvaṃç.): I, 94, 3747 (fifth son of Dhṛtarāshṭra).
- Kundina<sup>2</sup>, the capital of the Vidarbhas. § 346 (Nalopā-khyānap.): III, 80, 2290.—§ 353 (do.): III, 73, 2853 (puram), 2872; 77, 3029 (nagars).—§ 570 (Sainyaniryāṇap.): V, 158, 5363 (Rukmin being vanquished by Kṛshṇa would not return to his city K., but built Bhojakaṭa).
- Kundīvisha, pl. (°aḥ), a people. § 578 (Bhīshmavadhap): VI, 50π, 2083 (in the krauñcavyūha of Dhṛshṭadyumna).
- Kundivrsha, pl. (°ah) v. Kaundivrsha, pl.
- Kundoda, a mountain. § 377 (Dhaumyatirthak.): 111, 87, 8321 (°ah parvato ramyo bahumulaphalodakah | Naishadas—i.e. Nala, Nil.—trzhito yatra jalam çarma ca labdhavan).
- Kundodara 1, a serpent. § 47 (Sarpanāmak.): I, 35, 1561 (°Mahodarau, enumeration).
- Kundodara<sup>2</sup>, a son of Dhrtarashtra<sup>1</sup>. § 130 (Amçavat.): I, 67, 2732.
- Kundodara<sup>3</sup>, son of Janamejaya<sup>4</sup>. § 154 (Γūruvaiņς.): I, 94, 3746 (sixth son of Janamejaya).
- Kuni = Garga: IX, 2982 (G°), 2983 (G°).
- **Kuńjala**, a warrior of Skanda. § 615u (Skanda): 1X, 45q, 2578.
- Kunjara<sup>1</sup>, a serpent. § 47 (Sarpanamak.): I, 35, 1661 (enumeration).—§ 793 (Mausalap.): XVI, 4η, †119.
- Kunjara, a prince. § 522 (DraupadThuranap.): III, 265, †15597 (one of the standard-bearers of Jayadratha).
- Kunjaraketana ("having an elephant for his device") = Bhoja: VII, 1892 (Bho).
- Kuntala (the king of the Kuntalas). § 287 (Rājasūyikap.): II, 34, 1270 (came to the rājasūya of Yudhishthira).
- Kuntala, pl. (°4ħ), a people. § 569 (Bhagavadyānap.): V, 140β, 4751.—§ 574 (Jambūkh.): VI, θμ, 347 (only C., B. has Kuntayaħ), 359 (ν), 367 (in the south).—§ 578 (Bhīshmavadhap.): VI, 51τ. 2102 (followed Drona) —§ 605 (Karṇap.): VIII, 20 δδ, 779 (followed Karṇa, attacked by the Pāṇḍya king).
- Kunthaka, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9 \(\nu, 370\) (only C., B. has Kunḍalāḥ, in the south).
- Kunti '("the king of the Kuntis"). § 264 (Sabhākriyāp.):

  II, 4β, 119 (waited upon Yudhishthira). Cf. Kuntibhoja.
- Kunti<sup>3</sup>, a Vṛshni. § 273 (Rājasūyārambhap.): II, 14, 623 (one of the seven atirathas of the Vṛshnis).
- Kunti, pl. (°ayaḥ), a people. § 273 (Rūjasūyārambhap.): II. 14, 590 (fled from fear of Jarāsandha).—§ 549 (Pāṇḍavapraveçap.): IV. 1a, 12 (°rāshṭraṃ).—§ 574 (Jambūkh.): VI,

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Θμ, 347 (only B., C. has Kuntalāḥ), 350.—§ 595 (Shoḍaçarāj.,
v. Rāma Jāmadagnya): VII, 70β, 2435 (°-Kshudraka-Mālavān, had been slain by Rāma Jāmadagnya).—§ 604 (Karṇap.): VIII, 6, 152 (slain by Bhīshma in the great battle).

Kuntī ("the daughter of the Kunti king"), daughter of Çūra, adopted by Kuntibhoja, by Surva mother of Karna, wife of Pandu, and mother of Yudhishthira, Bhīmasena, and Arjuna; her proper name was Prtha (P.).—§ 3 (Anukram.): I, 1, 99, 124, 151.—[§ 4 (do.): I, 1, 175 (P.).]—§ 11 (Parvasangr.): 1, 2, 589 (gūdhotpannasya cūkhyānam Karņasya Pythayūtmanah), 612 (P.).- § 131 (cf. Amçavataranap.): Çüra (the Yadu, father of Vasudeva) gave his daughter Prtha as daughter to Kuntibhoja, the son of his paternal aunt, who was without offspring. Durvasas, satisfied with her worshipful attentions, gave her a mantra by which she could summon whatever deity she liked and obtain children. Thus by Arka (the Sun) she brought forth in secrecy a child who was born with ear-rings and a coat of mail. Kuntī (= Prthā) threw him (i.e. Karna (b)) into the water (cf. § 547): I, 67, [2764 (P.)], 2774.- [§ 131b (Kurna): I, 67, 2783 (Prthāyāh prathamah sulah, i.e. Karna).] - § 132 (Amçavat.): I, 67, 2794 (incarnation of the goddess Siddhi).- § 157 (Pūruvamç.): I, 95, ††3811 (Prtha, wife of Pandu), ††3814 (putran utpadayam asa Dharmad Yudhishthiram Marutad Bhimasenam Cakrad Arjunam iti, cf. § 190), ††3816, ††3818, ††3819 (cf. §§ 192 ff.).—[§ 160 (do.): I, 95, †3835 (P., cf. § 785).] -§ 175 (Karnasambhava): I, 111, [4382 (P., daughter of Cūra, adopted by Kuntibhoja), 4388, (4391), [4397 (Kuntirājasutām), 4101 (Vārshņeyī)], 4402 (bore Karna from Sūrya, cf. § 547).—§ 176 (Kuntīvivāha): I, 112, [4412 (Prtha duhita Kuntibhojasya), 4417 (Kuntibhojasuta)], 4418, 4419, 4421, 4424 (married to Pandu).- § 177 (Pandudigvijaya): I, 113, 4444.- § 178 (Pandu): I, 114, 4474, 4477.-.§ 180 (Gändhäriputrotpatti): I, 115, 4484.—§ 184 (do.): I, 119, 4613, 4616 (followed Pandu to the wood).- § 185 (do.): I, 120, 4666, 4667, [4671 (P.), 4675 (P.)], 4677.— § 186 (do.): 1, 121, 4680, (4710).—§ 187 (do.): I, 122, 4717.- § 189 (do.): I, 122, 4746 (told Pandu of the muntra she had acquired (cf. § 131)).—§ 190 (Pāṇḍavotpatti): I, **123,** 4759, 4762, 4765, 4770, 4774, 4782, 4787, 4793, 4794, 4799 (requested by Pandu, she by her mantra summoned Dharma, Vayu, and Indra, by whom she bore Yudhishthira. Bhīmasena, and Arjuna).- § 191 (Arjuna): I, 123, 4803.-§ 191 (Pāṇḍavotpatti): I, 123, 4833 (refused to have more children).-§ 192 (do.): I, 124, 4839, [4840 (Kuntirājasutā), 4841 (Kuntisutām)], 4844, 4859, [4860 (P.)] (communicated the mantra to Madri).— § 193 (Pandu): I, 125, 4880, 4882, (4888), 4893 (l'andu's death).—§ 194 (do.): I, 126, 4921 (Puruhatad ayam jajñe Kuntyam era Dhananjayah).-§ 195 (do.): I, 127, 4934 (Pāṇḍu and Mādrī are cremated), 4957. -§ 196 (Vyūsa): I, 128, 4964.—§ 197 (Bhīmasenarasapāna): I, [128, 5026 (Āryakena . . . Prthāyā aryakena)]; 129, 5038, 5043, 5045, 5051.—§ 208 (Astradarçana): I, 134, 5326; 135, 5359, [5363 (Prtharanteamudbhataih, sc. Bhīmasena and Arjuna)]; 136, [5381 (kanyagarbhah . . . Prthayah, i.e. Karņa)], [5405 (Kuntibhojasutā)], 5406, [5409 (Prthāyās tanayah kaniyan, i.e. Arjuna)]; 137, 5441 (rejoiced at seeing Karna installed as king of the Angas).—§ 213 (Jatugrhap.): I, 141, 5636, 5638, 5639, 5642; 142, 5686; 144, 5727; 145, 5762; 148, 5823, [5824 (Madhavim)]; 150, [5867 (Kuntirājasutām)], 5869, 5872; 151, 5897, 5905 (Kuntirajasutam) (K. and her sons escaped from the lac house).—

§ 214 (Hidimbavadhap.): I, [152, 5941 (P.)]; 154, 6008; 155, 6045; 156, 6086, 6094.- § 215 (Bakavadhap.): I, **157.** 6107, [6110 (P.)], 6111, 6112, [6113 (P.)], 6120; **159.** 6204; **160.** (6205); **161.** (6222), (6283), [6239 (P.)], 6240; 162, (6244), (6252).- § 216 (Caitrarathap.): 1, 165, 6320.- § 219 (do.): I, 168, 6411, (6412), 6419, 6420.-§ 220 (do.): I, 169, 6436.—[§ 234 (Svayamvarap.): I, 189, †7083 (P.), †7084 (P.).]-§ 235 (do.): I, [196, 7129 (P.)]; 191, [†7131 (P.)], †7132, †7133, (†7134), †7136 (when the Pandavas had won Draupadi, K. said: "Enjoy ye all") .--§ 236 (do.): I, 192, †7159, †7164.- § 237 (Vaivāhikap.): I, 194, †7205, †7211; 195, 7227, 7285, 7249; 196, (7269), 7273.—§ 240 (do.): I, 199, 7348, [7350 (P.)].—§ 241 (Vidurāgamanap.): I, 200, 7870; 203, [7453 (P.)], 7455; **204.** 7467.—§ 243 (do.): I, **206.** [7522 (P.)], 7531, [7540 (P.)], 7544.—§ 244 (Rājyalābhap.): I, 207, 7555.—§ 253 (Haranaharanap.): I, 221, 7982 (Prtham), 7986.—[§ 262 (Bhagavadyana): II, 2, 22 (P.).]—§ 275 (Rūjasūyārambhap.): II, 17, 676 (°yāh sutasya).-[§ 277 (Jarasandhavadhap.): II, 24, 976 (P.).]-[§ 292 (Rajusüyikap.): II, 45, 1616 (P.).]-\$ 305 (Anudyūtap.): 11, [78, 2564 (P.)]; 79, [2584 (P.)], 2586, [2593 (P.)], (2596), 2613, 2614.—§ 330 (Indradarçana): 111, 37, 1479.—§ 337 (Indralokābhigamanap.): III, 44, †1799.—§ 338 (do.): III, 46, 1854 (yathā), 1862 (do.), [1871 (P.)]. - § 339 (do.): III, 47, 1886. <math>- § 424(Bhimakadalikhandapr.): III, 147, 11169 (oyā garbhena dhāritah, sc. Bhīmusena).—§ 432 (Saugandhikāharaņa): 111, 154. †11386 (Vatena Koyam balavan sujatah, sc. Bhimasena). - § 452 (Markandeyas.): 111, 183, 12583.- § 510 (Draupadi-Satyabhāmasamv.): III, 233, 14688, [14689 (P.)].—§ 522 (Draupadtharanap.): III, 270, †15713 (°yāh prānair ishtatamah, sc. Sahadeva). - § 547 (Karna): 111, [303, 17007 (P.), 17009 (P.), 17019 (P.), 17024 (P.), 17025 (P.); 304, 17039 (P.), 17046 (P.)]; **305**, [17051 (P.), 17058 (P.)], (17061), [17069 (P.)]; **306**, 17079, (17081), [17094; **307.** (17105), (17114), (17116), (17119), 17120, [17124 (Kuntirājātmajā) ]; 308, [17126 (P.)], 17134, [17147 (P.), 17148 (P.)]; 309, [17167 (P.)], 17173 (Suryasambharah Karnah Koyam) (Prtha (i.e. Kunti), the daughter of Cura, was adopted by Kuntibhoja; she attended on a brahman, who gave her a mantra by which she might summon whatever god she liked. She summoned Sürya (the Sun), who begot Karna on her, the child she threw into the water).—§ 548 (Åraņeyap.): III, **313**, 17295, 17416, 17417. — § 549 (Pāṇḍavapraveçap.): 1V, 4, 134.—§ 551 (Kīcakavadhap.): IV. 19, 581, 596; 20, 634.- § 556 (Sanjayayanap.): V. 31, 931.- § 562 (Bhagavadyanap.): V, 90, [3128 (P.), 3130 (P.), 3220 (P.)], 3230, (3231); [91, 3236 (P.)].— § 567 (do.): V, 132, (4463) (told Kyshna to urge Yudhishthira to battle).- § 568 (Vidulāputraçāsana): V, 138. (4494); 136, (4637) (asked Krshna to tell Yudhishthira Vidulāputraçāsana).— § 569 (do.): V, 137, (4644), 4645 (sent Krshna with a message to the Pandavas); 138, 4676, 4677; 140, 4753; 141, 4768, 4775 (°yūh prathamajam, i.e. Karna); 144, [4885 (P.)], 4894, 4910, [4912 (P.)], [4914 (Kauravyapatnī Vūrshņeyī)], 4915, 4916; 145, (4918); 146, [4930 (P.)], 4952, [4955 (P.)] (Krshna told Karna that he was the son of K., Kunti disclosed to Kurna that she is his mother and solicited him to make peace with the Pandavas. Karna promised to save the Pandavas except Arjuna).—§ 570 (Szinyaniryanap.): V, 154, 5219, 5239.- § 583 (Bhishmavadhap.): VI, 79μ, 3453 (°yāḥ parikleçam).—§ 588 (do.): VI, 122, 5841 (avakirnas tv aham Koya, says Karna).-

§ 599 (Jayadrathavadhap.): VII, 127, 5166; 131, 5364, 5377 (°yāḥ putraeya sadrçam nedam); 132 ac, 5425 (saputrām, all. to § 213); 139, 5783 (°yā vacah smaran, sc. Karna, cf. § 569).-\$ 600 (Ghatotkacavadhap.): VII, 167, 7481 (oyah smrtva vacah, sc. Karna, cf. § 569). - § 605 (Karnap.): VIII, 24, 964 (smrtra Koya cacah, sc. Karna, cf. § 569).—§ 608 (do.): VIII, 49, 2352 (ovakyañ ca so 'smarat, sc. Karna, cf. § 569); 68, [†3382 (Prthāyā garbham), †3389 (read Prthām with B.)], †3393 (a celestial voice came to K. at the birth of Arjuna); [†3400 (garbhe . . . Prthayah)]; 69 vvv, †3433; 70 ppp, †3528; 87, 4488.- 613 (Gadayuddhap.): IX, 33c, 1903 (Pandoh Koyaç ca cantatih).—§ 618 (Jalapradanikap.): XI, 10, 270, 272 (came to see the battle-field); 14. 374 (yathā); [15, 414 (P.), 415 (P.), 419 (P.)].—§ 620 (Oraddhap.): XI, 277, 805 (disclosed to the Pandavas that Karna was her son).- 6 621 (Rājadh.): XII, I, 18. 21 (gudholpannah sutah Koyah, i.e. Karna), 22, 24 (jyeshthaputrah Koyah, sc. Karpa), [26 (P.), 27 (P.), 31 (P.), 35 (P.), 36 (P.), 38 (P.)], 42 (Prthāyāh); 4, 139 (°yūç ca varadānena, Karna was slain on account of the boon he had granted to K., cf. § 569); 5, 146.—§ 635 (do.): XII, 37, 1384.— [§ 637 (do.): XII, 40, 1446 (P.).]-§ 641 (do.): XII, 75, 2853 (na hy stūm āçisham Pandur na ca Koi na tv aydoata), 2854.—[§ 777 (Svargārohaņik. p.): XIII, 168, 7714 (P.).] -[§ 781 (Açvamedhikap.): XIV, 15a, 388 (P.).]-[§ 783 (Anugītāp.): XIV, 527, 1505 (P.), 1507 (P.).]-§ 785 (do.): XIV, 61, [1839 (P.)], 1844, [1846 (Varshneyi)], 1848 (consoled Uttarā); 62, [(1859 (P.); 63ζ, 1893 (P.)]; 66., [1940 (P.)], 1949 (Bhojasuta, prevailed upon Krshna to revive Parikshit), [1962 (P.)], 1964; 67 v, [1965 (P.), 1973 (P.); **69**, 2010; **70**o, 2038; **71** $\pi$ , 2061; **87**, 2602; 88 \( \phi, \ [2604 (P.)], 2607; 89, 2671, \ [2672 (P.)]. - \( \frac{1}{2} \) 787 (Açramavāsap.): XV, 1, [8 (Kuntibhojasutā)], 11 (a), 23;  $3\beta$ , 73, (8), 111, 138;  $5\eta$ , 174;  $10\xi$ , 348;  $11\pi$ , 373;  $15\tau$ , 436; 16, 447, 449 (450), 465, 466; 17, (474); 18, 495, 496, [497 (P.)], 503, 504, 509, 515 (followed Dhrtarashtra and Gandhari to the forest); 19, [525 (Kuntibhojaja, P.)]. 534; 20, 540.- § 788 (do.): XV, 21a, 578 (Prtha), 580; **22**, [596 (P.)], 602, 604, [606 (P.)], 608; **24**, [643 (P.), 646 (P.)], 654; 25 7, 663; 27 8, 731; 28, 746.- § 789 (Putradarçanap.): XV, 29, 766,  $(\beta)$ , 778  $(\gamma)$ , 783, 801, 814, 817; 80, (819), 841; 315, 844, [845 (P.)].-\$ 791 (do.): XV, 36, 983, 995, 998.- § 792 (Nåradagamanap.): XV, 37, [1017 (P.)], 1021, 1024, [1027 (P.)], 1039, [1041 (P.), 1045 (P.), 1054 (P.); 38, 1063 (P.), 1072 (P.); 39, 1090 (P.), 1095 (P.)] (K. was burnt in a forest fire).—§ 795 (Svargärohanap.): XVIII, 5, 144 (together with Pandu in

Kuntibhoja ("the king of the Kuntis (and the Bhojas?)"), name of the adoptive father of Kuntī, and of the [adoptive] brother of Kuntī (=Purujit (?)). § 131 (Kunti): I, 67, 2766 (cousin of Çūra, who gave him his daughter Pṛthā (afterwards named Kuntī) as a daughter).—§ 175 (Karṇasambhava): I, 111, 4383 (repetition of § 131).—§ 176 (Kuntīvivāha): I, 112, 4412 (duhitā K°sya Pṛthā, i.e. Kuntī), 4414, 4420 (°sya duhitrā, i.e. Kuntī), 4421.—§ 281 (Sahadeva): II, 31, 1110 (in the south, vanquished by Sahadeva on his digvijaya).—§ 287 (Rājasūyikap.): II, 34, 1271 (came to the rājasūya of Yudhishthira).—§ 547 (Karṇa): III, 303, 17001, 17003, 17006; 304, 17039; 305, 17057, 17067 (C. by error °tībh°) (K., the adoptive father of Kuntī, ordered her to wait upon a brahman).—§ 562 (Bhagavadyānap.): V, 90, 3191, 3192 (Kuntī was given to K. by Çūra).—§ 569 (do.): V, 141γ,

4781 (mātulah Bhīmasenasya, among the allies of Yudhishthira); 144, 4904 ([adoptive] father of Kunti).—§ 570 (Sainyaniryānap.): V, 151, 5163 (sided with Yudhishthira). - § 572 (Rathatirathasankhyanap.): V, 172, 5922 (matulo Bhimasenasys, in B. his name is Purujit (?=C. ripujit); among the atirathas in Yudhishthira's army) .- § 576 (Bhagavadgitap.): VI, 250, 834 (in Yudhishthira's army).- § 578 (Bhīshmavadhap.): VI, 45", 1740, 1742, 1743 (K. and his son fought with Vinda and Anuvinda); 50, 2079 (K. and Caibya in the eye section of Dhrshtadyumna's krauncavyuha). - § 583 (do.): VI, 75, 3287 (K. and Catanika in the foot section of Dhrshtadyumna's makaravyūha).- § 585 (do.): VI, 89 v, 3948.-§ 586 (do.): VI, 99 ζ, 4511.—§ 587 (do.): VI, 110 ζ, 5098; 118 v, 5554.—§ 592 (Samçaptakavadhap.): VII, 230, 995 (Purujit (C. purajit) mātulah Savyasācinah, description of his horses) .- § 593 (Abhimanyuvadhap.): VII, 358, 1508.-§ 599 (Jayadrathavadhap.): VII, 95, 3537 (fought with Alambusha); 96, 3559, 3560 (do.); 111v, 4284.- § 600 (Ghatotkacavadhap.): VII, 156, 6912 ("sutan, ten of K.'s sons are slain by Acvatthaman); 157, 6922 ("sutan . . . nihatān).—§ 604 (Karņap.): VIII, 6, 172 (Purujit Koaç ca mātulau (!) Savyasācinah, slain by Drona; read mātulah?).-§ 609 (Çalyap.): IX, 25, 79. Cf. Kunti, Kuntirāja, Purujit.

Kuntibhojajā ("the daughter of Kuntibhoja") - Kuntī: XV, 525 (Prthā).

Kuntibhojasutā (do.) = Kunti: I, 4417, 5405; XV, 8.
 Kuntibhojasutāsuta, pl. (°āḥ) ("the grandsons of Kuntibhoja") = Kaunteya, pl.: I, 7454.

Kuntibhojātmajāputra ("the grandson of Kuntibhoja") = Arjuna: I, 7969.

Kuntikanyā ("the daughter of the Kunti king") - Kunti: I, 2427.

Kuntīmātr' ("con of Kuntī") - Arjuna: I, 8065; II, 1009; III, 1707.

Kuntīmātr (do.) = Bhīmasena: III, 12451.

Kuntīnandana 1 (do.) = Arjuna: XIV, 2579.

Kuntīnandana 2 (do.) = Yudhishthira: V, 5852 (rājā).

Kuntīputra¹ (do.) = Arjuna (Dhanañjaya): I, 6518 ( $Dh^\circ$ ), 7763 (do.), 7762 (do.), 7790 (do.), 7822 (do.), 7829 (do.), 7848 (do.), 7851 (do.), 7900; 1I, 1011 ( $Dh^\circ$ ), 2634 ( $A^\circ$ ); 1II, 1710 ( $Dh^\circ$ ), 14972 (do.), 14989 (do.), 14996, 14996; IV, 1211 ( $Dh^\circ$ ), 1571 (do.), 1822 (do.), 2083 (do.), 2345 (do.); V, 130 ( $Dh^\circ$ ), 150 (do.), 2500 (do.), 3496 (do.), 4691 (do.), 5295 (do.), 5370 (do.); VI, 1541 ( $Dh^\circ$ ), 5647 (do.), 5736; VII, 460 ( $Dh^\circ$ ), 760 (do.), 1238, 1322 ( $Dh^\circ$ ), 2820 (do.), 2824, 6142 ( $Dh^\circ$ ), 6234, 6302 ( $Dh^\circ$ ), 8283 (do.), 8471 (do.), 8602, 8706 ( $Dh^\circ$ ), 8873 (do.), 8945 (do.), 9390 (do.), 9495 (do.); VIII, 61 ( $Dh^\circ$ ), 1955, †1976, †1982, 3273 ( $Dh^\circ$ ), 4473 (do.); IX, 1286 ( $Dh^\circ$ ), 1444 (do.), 1477 ( $Partho Dh^\circ h$ ); XI, 647; XII, 1913; XIV, 2123 ( $Dh^\circ$ ).

Kuntīputra<sup>2</sup> (do.) = Bhīmasena (Vṛkodara): I, 4990 (V°), 6280 (do.); III, 11504 (V°, C. has by error Kuntīputrau); IV, 1104 (V°); V, 1988 (V°), 1989 (do.), 2173 (do.), 5595 (do.); VI, 4353; VII, 5764, 9249.

Kuntīputra<sup>3</sup> (do.) — Yudhishthira: I, 5158 (Y°), 5519 (do.), 5804 (do.), 7145 (do.), 7219, 7233, 7234 (Y°), 7401 (do.), 7547 (do.), 8002 (do.), 8029 (do.); II, 128, 1247 (Y°), 1623 (do.), 1746, 1907, 1967 (Y°), 1991 (do.), 2623 (do.); III, 48 (Y°), 131 (do.), 1411 (do.), 1449, 11481 (Y°), 11752 (do.), 11926 (do.), 11932 (do.), 12273 (do.), 14697, 15020 (Y°), 15034 (do.), 15378 (do.), 15622 (do.), 15630 (do.), 17225 (do.), 17250 (do.), 17255 (do.), 17261 (do.), 17274

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(do.); IV, 169 (Y°), 729 (do.), 1077 (do.), 1099 (do.), 2289 (do.), 2314 (do.), 2347 (do.), 2370 (do.); V, 118 (Y°), 114, 186, 566 (Y°), †677 (Ajātaçatruķ), †682, 686 (Y°), 1971 (do.), 2949 (do.), 4281, 4689 (Yo), 4745 (do.), 4820 (do.), 5155 (do.), 5172 (do.), 5702 (do.), 7654; VI, 7 (Y°), 719 (do.), 760 (do.), 845 (do.), 1615 (do.), 1623 (do.), 1698 (do.), 2116 (do.); VII, 647 (Y°), 900 (?), 2003 (Y°), 2022 (do.), 3067 (do.), 4012 (do.), 5125 (do.), 6961 (do.), 7269 (do.), 8736 (do.), 9199 (do.); VIII, 2986 (Y°), 3146 (do.), 3148 (do.),  $3279 \ (rdja)$ ,  $5029 \ (Y^{\circ})$ ; 1X, 549 (Y°), 648 (do.), 802 (do.), 843 (do.), 1191 (do.), 3087 (do.); X, 549 (Y°), 606 (do.); XI, 779 (Y°), 813 (do.); XII, 1374 (Y°), 1457 (do.), 1535 (do.); XIII, 7729; XV, 72 (Y°), 176, 292 (Y°), 323, 344, 380 (Y°), 384 (do.), 419, 737.

Kuntiputra, dual (°au): III, 11504 (read °o Vrkodarah with B.), 17299 (- Bhīmasena and Arjuna).

Kuntīputra, pl. (°āḥ) ("the sons of Kuntī") - Kaunteya, pl.: I, 4836, 4854, 6103, 6104, 7399, 7519; IV, 1002; V, 1979, 1981, 5884 (?); VII, 2801; XV, 350.

Kuntirāja ("the king of the Kuntis") = Kuntibhoja: V, 4919.

Kuntirajasuta ("the daughter of the king of the Kuntis") = Kuntī: I, 4397, 4840, 5867, 5905 (K°).

Kuntirājātmajā (do.) = Kuntī: III, †17124.

Kuntisuta' ("son of Kunti") = Arjuna: I, 5357 (madhyamah Pandavah), 7033, 7059, 7837; III, 1725, †15707; IV, 1802, †2092 (Jishnum); VI, 4849; VII, 1213, 2799 (A°), 2969 (do.); VIII, 2179 (Bibhatsum).

Kuntisuta<sup>2</sup> (do.) = Bhīmasena: III, 11355; VIII, 2202 (Bhimam).

Kuntīsuta' (do.) = Karņa: XI, 819 ( $K^{\circ}$ ).

Kuntisuta (do.) = Yudhishthira: I, 4492, 4497 (jyoshtham), †7150; II, 1697, †2245, †2400 (Dharmarājah); III, 223, 8457, 17282 (rājā); V, †33, †47; VII, 441 (rājā), 445 (do.), 448; VIII, 3764, 3765 (rājā); IX, 893; XII, †892, 1443; XIII, 6910, 7706 (rājā); XIV, 2605; XV, 30 (rājā), 275 (rājnah); XVIII, 41.

Kuntīsuta, dual (°au) i I, 7121 (- Bhīmasena and Arjuna). Kuntīsuta, pl. (°āḥ) ("the sons of Kunti") = Kaunteya, pl.: I, 7217, †7312, 7442, 7563; II, 2305; V, †18, †28, 5941; VII, 8012, 8702.

Kuntisutā ("the daughter of the Kunti king") = Kuntī:

Kuntivardhana ("propagator of the Kuntis") = Purujit: 1I, 581 (P°).

[Kuntīvivāha] ("the marriage of Kunti"). § 176 (cf. Sambhavap.): At her avayamvara Prtha (i.e. Kuntī) chose Pandu for her husband (I, 112).

Kūpa', a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7043.

**Kūpa**<sup>2</sup> = Çiva (1000 names <sup>1</sup>).

Kupata, an Asura. § 92 (Amçavat.): I, 65, 2534 (among the sons of Danu).

Kupatha, an Asura. § 130 (Amçavat.): I, 67, 2664 (mahāsuraḥ, incarnate as king Supārçva).

Kuranga, name of a country (or mountain?). § 7836 (Indratoya): XIII, 25, 1699 (Karatoyam Koe ca triratroposhito narah açvamedham avapnoti).

Kūrcāmukha, a son of Vicvāmitra. § 7216 (Vicvāmitrop.): XIII, 4 B, 252.

Kurma, a serpent. § 100 (Amçavat.): I, 65, 2549 (son of Kadrū).

Kurmarajan ("the king of the tortoises"). § 28 (Amrtamunthana): I, 18, 1122 [1123 (kūrmena)] (held the mountain Mandara on his back, while the gods churned the ocean).

Kuru', an ancient king, the son of Samvarana and the ancestor of the Kurus. § 6 (Anukram.): I, 1a, 225 (in Sanjaya's enumeration of deceased kings) .- § 136 (Yayatyup.): 1, 75, 3126.- § 154 (Pūruvamç.): I. 94, 3738 (son of Samvarama und Tapati).- § 156 (do.): I, 95, ††3791 (do.), ††3792 (married the Daçarha princess Çubhangi). - § 222(Tapatyup.): I, 173, 6633 (son of Samvarana and Tapati). - § 409 (Plakshavataranag.): III, 129, 10535 (Kuror vai yajñaçilasya kehetram stad mahatmanah, sc. Kurukshetra).—§ 615: (Saptusarasvata): IX, 38, 2211 (at the sacrifice of K. in Kurukshetra, the River Sarasvetī appeared there as the River Oghavatī) .-§ 615kk (Kurukshotrak.): IX, 53, †3009 (rajarshivarena), 3010, 3011, 3013, 3021 (tilled Kurukshetra, regarding which he obtained boons from Indra) .- § 637 (Rājadh.): XII, 47, 1595. - § 775 (Anuçasanik.): XIII, 166, 7679. —§ 787 (Ägramuväsap.): XV, 10, 325 (°-Samvaranadinam). Kuru' = Duryodhana: VII, 8647 ( Madhavau, i.e. Duryo-

dhana and Sātyaki).

Kuru' = Karna: VIII, 438 (error in C., B. has Karna'). Kuru, pl. (avah) (the descendants of Kuru or name of a people; very often it denotes only the sons of Dhrtarashtra and their adherents as opposed to the sons of Pandu and their adherents): I, 13, †173, 282 (°-Pāṇḍavasenayoḥ), 298 (do.), 300 (°vāhinīm), 334 (°-Pāndavānām), 349, 487, 488, 552 (°mukhyanam), 1705 (°unam ayaçaskaram, sc. l'arikshit), 1762 (°kulotpannam Parikshitam), 1946 (parikshineshu K°shu sottarayum ajijanat, sc. Parikshit), 1950 (rūjyam Kokulagatam), 2224, 2228, 2230 (?), 2234 (?), 2237, 2283 (Mahābhāratam ākhyānam Kounām caritam), 2312 (ounām vamçam), 2454, 2711 (Bhlshmah Kounam abhayankarah), 2722 (ounam ayucaskarah, sc. Duryodhana), 2800, 3978 (Hästinapure ramye Kounam puțabhedane), 3985 (°paticreshthe, sc. Çantanu), 4078 (°rajye), 4129, 4145 (°pungavāķ), 4276 (do.), 4284 (°ūņām nepatiķ), 4336, 4337, 4346 (uttaraih Kurubhih sardham dakshinah Koas tatha | vispardhamana vyacarams tutha Devarshi-Caranaih), 4347, 4352 (°mukhyānām), 4380, 4446 (°sattamān), 4153, 4455, 4462 (°rashfram; °dhanaai), 4511,4680 (°anam rshabham, sc. Pandu), 4738, 4756, 4796, 4856 (°sattamāh Panduputrāh). 4930, 4959, 4965, 5001, 5006, 5095, 5100, 5176 (°mukhyānām nagaram nagasahvayam, i.e. Hastinapura), 5206, 5209, 5211 (°veçmanı), 5216 (°-Pandavah), 5357, 5500, 5536, 5539 (°rāshtram), 5736, 5738 (°pungarāh), 5791 (do.), 6343 (omukhyanam nagaram nagasahvayam, i.e. Hastinapura; 6500 (Dharmam Vāyuñ ca Çakrañ ca vijanamy Açvinau tatha | Panduñ oa . . . shad etan Kovardhanan), 6515 (ounam vamçavardhana, sc. Arjuna), 6527 (°ūnām vrehabhah . . . Samvaraņah), 6562 (°unam kulakaram, sc. Samvarana), 6611 (do.), 6957, 7127 (opungavah, i.e. the Pandavas), 7135 (ounam rshabha, sc. Yudhishthira), †7148 (opraviran, sc. the Pandavas), †7151 (i.e. the Pandavas), 7164 (°eattamanam, do.), †7165 (°pungavan, do.), †7205 (°pungavāķ, do.), †7206 (°ūttamānām, do.), 7381. 7443, 7444 (°ūttamānām), 7487, 7539, 7511 (°vīrastriyah), 7746, 8019 (°-Vrehny-Andhakottumah, = the Pandavas), 8020 (°-Vrehnayah = do.), 8021 (do.), 8022 (°entlamāh, = the Pāndavas); II, 261 (°aņām rehabhaḥ, i.e. Yudhishthira), 518 (do.), 793, 1007 (ounam rehabhah, i.e. Yudhishthira), 1365, 1632, 1794 (°aṇām pravaraḥ, i.e. Vidura), 1999, 2017 (?). 2027 (°pungavāķ), 2103, †2195, †2197, †2219 ( = the Păndavas ?), †2223, †2235 (°viramadhye), †2236, †2248, 2293, 2,841, 2847, 2356, †2396, †2397, †2398, †2400, †2404 (Opungaranam), 2419 (Omadhye), 2446, 2508, †2525, 2532,

Kuru.

2589, 2616, 2642, 2648 (°orddhanan), 2652, 2688, 2706; III. 143 (°unam rehabhah . . . Yudhishthirah), †227, 347, 355, 365, 522 (°sameadi), 607, †909 (°unam rehabhah, i.e. Yudhishthira), †911 (°anam adhipah, i.e. Yudhishthira). †946 (rehabhah Kounam, i.e. Yudhishthira), 997, 1011, 1063, 1839, †1864 (°samsadi), †1865, †1867, †1872, †2011, 4009. 8259 (Bhishmah Koundm pravarah), †10268, †10269 (oyodhapramukhyān), 10281 (ouņām rehabhah, i.e. Yudhishthira), †11394 (°andm pravaram, sc. Bhīmasena), 11428 (°pungavāh, i.e. the Pandavas), 11681 (ocreshthan, sc. Pandoh putran), 11632 (°anam rehabham Yudhishthiram), 11824 (°unam kirtivardhanah, sc. Arjuna), †11913 (opungavanam, i.e. the Pāndavas), †12327 (rājyam Kopungavānām), †12336 (patih Kounam, i.e. Yudhishthira), †12351 (vrehabhah Kounam, i.e. the Pandavas), †12358 (i.e. the Pandavas), †12563 (°eattaman, do.), †12577, 13127 (°unam pravaro Yudhishthirah), 13136, ††13249, 14651 (kathāḥ Ko-Yadūtthitāḥ), 14729 (°striyah), †14769, 14782, 14885 (°sainikāh), 15029, 15060 (oddreshu), †15660 (opravirail, i.e. the Pandavas), †15674, †15678 (opingavanam, i.e. the Pandavas), †15696 (do.), 17227 ("sattamah, i.e. the Pandavas), 17293 ("unam kirtivardhana, sc. Bhimasenu); IV, 11 (paritah Koun), 212, 263 (Krehnam . . . Kounam ekasundarim), †284 (opungavanam, i.e. the Pandavas), 615, 646, 1029 (opungavah, i.e. the Pāndavas), 1153, 1158, 1162, 1167, 1175, 1178, 1179, 1192, 1203, 1207, 1213, 1224 (Bhishma-Dronamukhan), 1227, 1229, 1230, 1231, 1284, 1240, 1241 (°sainyam), 1245, 1251, 1255, 1256, 1262, 1270, 1281, 1282, 1286, 1399, 1426, 1529, 1535, 1538, 1640, 1647 ("pungarah), †1661 ("pravīrāh), †1668 (°simhavrndam), 1667 (°pungavānām), †1671, †1682, †1686, †1692 (pravarah Kounam, sc. Arjuna), 1726 (osenāçarīrāni), 1728, 1765, 1772, 1779, 1783 (°senāyāķ), 1784, 1787, 1913, 1926 (°madhye), 1930, 1954, 1969, 1972, 1979, 1980, 1985, 2029, 2047, 2054, †2112 (°pungavanam), †2115 (°pravirah), †2116, †2123 (do.), †2126, †2130 (opraviran), †2131, †2134, †2135, 2136, 2137 (°sainikāḥ), †2142, †2148, †2145, †2147, †2149 (°ūttamānām, i.e. the Pāņdavas), †2152, †2159, 2166, 2170, 2176, 2178, 2179, 2180, 2198, 2239, 2243, 2250, 2252, 2275 (°unām rehabho Dharmarājah, i.e. Yudhishthira), 2278, 2280, 2309; V, †1 (°pravīrāḥ, i.e. the Pāndavas), †30 (°-Pāndavānām), 92 (°-Pāndushu), 97 (°-Pāndunām), 103 (°simhānām i.e. the Pandavas), 105 (Pandavakaranat), 108, 583, 614 (°pungavah), 616, 618, 638 (°creshthan), †676, †695, †703, +704, +713 (do.), +725, +730, +731, +733, +736 (°-Srnjayanam), †745, †750, †753, †754, †756 (do.), †759, †760, †768, †839, †840, †844, †845, †846, †856, †857, †882 (praneta Kounam, i.e. Bhishma), †884 (çüratamah Kounam . . . Duhçasanah), †887 (arhattamah Koūnām Saumadattih), †888 (omukhyāh), †893 (vrndarakam . . . Kurumadhyeshu amudham, sc. Yuyutsu), †905, †914, 919, 920, 926 (Viduram . . . Koundm mantradhārinam), 927, 928, 929, 930, 936, 937 (°-Pañoalan), †959 (°kehayah), †960, †966, †969, †970, †1095, 1098, †1331, †1332 °kulam), †1811, †1822, †1903, †1904, †1916, †1941, 1957, 1966, 1976 (°samsadi), 1977 (do.), 1980 (do.), 2003, 2024 (°aṇām rehabho Vrkodaraḥ, i.e. Bhimasena), 2056, 2074, 2082, 2118, 2!27 (sa-Jangalah), 2146, 2152, 2289 (sa-Bahlikan), 2298, 2302, 2322, 2362, 2366, 2379, 2380, 2381, †2424, 2493, 2660 (°samsadam), 2662 (°-Srnjayan), 2663, 2668, 2671, 2686 (°mukhyanam), 2708, 2710, 2717, 2725, 2734, 2737, 2798, 2808, 2809, 2822, 2854 (°madhye), 2863, 2908, 2920, 2924, 2948, 2967 (Viduram . . . Kounam mantradharinam). 2988. 3039 (°eadma, i.e. Hästinapura), 3075, 3120, 3122 (°samsadi), 3149 (çreshfhah K°ushu sarveshu, ac. Ajātaçatru, i.e. Yudhishthira), 3159, 3179, 3180, 3185, 3195, 3212 (°mukhyanam), 3239, 3246, 3247, 3271, 3272, 3274, 3315, 3316, 3323 (°Pāṇḍavān), †3326, †3327, 3328 (°pārthivāḥ), 3337, 3344, 3354 (puram Kounam, i.e. Hastinapura), 3356, 3362, 3369, 3386, 3389, 3391, 3394, 3405 (°-Păṇdavaih), 8414, 3450 (°samsadi), 3501, 3508, 4233 (do.), 4259, 4268 (do.), 4280 (do.), 4292 (°rrddhünam), 4359, 4381 (°eameadi). 4450, 4452, 4454 (do.), 4458, 4459, 4646, 4647, 4666 (°virāṇāṃ), 4669 (°pungavān), 4670, 4725 (°vrddhaye), 4836, 4842, 4885, 4892, 4893, 4925, 4966 (°mukhyayoh, i.e. Bhishma and Dhrtarashtra; "samsadi), 4970, 5004 (rūjā K"anam, sc. Pāndu), 5005 (oundm camçavardhanah, i.e. Pāndu), 5023, 5029, †5033 (rājyam Kounām), †5039 (do.), 5042 (Somah Prajapatih purvam Kounom vamçavardhanah), 5083 (Osameadi), 5095 (do.), 5098 (do.), 5194, 5380, 5391, 5393 (°-Pandavasenayoh), 5414, 5415, 5455 (°samsadi), †5510 (°-Madhyadeçyaih), 5540 (oviranam), †5555 (o-Madhyadeçyaih), 5600, 5610, †5652, 5749, 5821, 5841, 7227, 7586 (\*samsadi); VI. 2 (°-l'andava-Somakah), 3 (do.), 27 (do.), 34 (do.), 46, 49 (°anam prapitamahah, i.e. Vyasa), 79, 91, 120, 130, 346 (°-Pañcalda, among the peoples of Bharatavarsha), 382, 508 (ounam rehabho Bhishmah), 511 (do.), 547, 586 (o-Pandavasenayoh), 600, 611 (do.), 630 (o-Pandarah), 653 (ocamupatih, i.e. Bhishma), 684, 704 (Duryodhanapurogamah), 708, †745 (Dhartarashtrah), †747, 855, 1638, 1662 (°-Pandavasene te), 1671 ('anam Srnjayanan ca), 1759, 1804, 1868, 1892, 1897, 1979, 2074, 2120 (°-Paṇḍaraḥ), 2379, †2592, †2602, †2614, †2617 (°pravirah), †2618, †2639, †2640 (°virayodhan), †2643, †2645, †2650, †2656, †2679 (°-Sphjayah), 2713, 2809 (opungaran), 2889, 3101, 3173, 3176, 3208 (°sattamah), 3237, 3247 (°anam kirtivardhanah, sc. Bhūricravas), 3274, 3276, 3277 (°-Pandarah), †3382, 3444, †3786, 3841, 3847, 3883 (°-Pandavaninikah), 3958, 4325, 4401 (°-Pandavah), 4402 (do.), 4430, 4725, 4743, 4766, 4878, 4894, 5004, 5054, 5336, 5337, 5340, 5376, 5501, 5635 (°vīrāņām), 5646 (°sainyānām), 5651, 5676 (°unām grage Bhishms), 5678, 5681, 5690, 5698 (Qundm samitinjaye, sc. Bhishma), 5700, 5709, 5713, 5716, 5720, 5751, 5767 (°-Pāṇdavāḥ), 5787 (Bhīshmam Kouṇām rehabham), 5789, 5830 (°samsadi'); VII, 10, 11, 13 (Devavrate . . . K°ūnām rehabhe, i.e. Bhishma), 25 (ovahini), 32, †52, †54, †58, †64, †66 (ovrehabhan, i.e. the Pandavas), †73, †86, 100, 101, 102 (°kshayam), 103, 104, 125, 128, 131, 133, 187, 209 (°-Fandavasenānām), 217, 415, 418, 428, 440 (ounām ācāryah, i.e. Drona), 484, 583, 591, 631 (°-Pāṇḍavāḥ), 662, 895 (°-Sṛājayavākinīm), 917, 944 (opungarāh, i.e. the Pandavas), 979 (pure K°ūnām Udayendunāmni), 1349, 1350, 1362 (°vāhinīm), 1417, 1418, 1422, 1872 (°unam kirtirardhanam, sc. Vrkeharakam-Vrndao, B.), 1938 (ounam kirtirardhanah, sc. Dauhedsanih), 2643, 2913, 3011, 3023 (°-Pandava-Satvataih), 3069, 3086, 3117, |3238 (°praviran), 3488, 3542, 3576, 3744 (°balaçreshthüh), 3748, 3836, 3888 (?°- landavayor bale), 3899 (°yodhavarāḥ), 3953, 3962 (°ūṇām rehabhe 'rjune), 3965, 3966, 3968, 4217, 4251 (Dronam Koshu creshthasammatam), 4335 (°vīrābhirakshitāḥ), 4158, 4471, 4492, 4599 (°pungavāḥ), 4600, 4836, 4986, 5166, 5204 (Vrndarakam . . . Kounam kirtivardhanan), 5228, 5328 (°eameadi), 5330, 5551, 5569, 5630 (°-Pāṇḍavapravarāḥ), 5714 (sa-K°-Sauvīra-Sindhuvīrabalakshayam), 5768, †5836, 5863 (°sainyat), 5904 (°-Vrshniyacaskarau, i.e. Bhūricravas and Sātyaki), 5906 (do.), 5924 (°-Sātvatapungavau, = do.), 5945 (°uṇām kīrtivardhanah, so. Bhūricravas). 6059 (°conāmahārathaiḥ), †6145, †6147, †6149 (opraviran), 6191, 6311 (omukhyanan), 6504, 6530, 6547,

6569 (°-Srnjayah), 6612, 6694, 6826 (°unam vipule kule), †6958 (patih Kounam, sc. Drona), 7039, 7233 (\* Frehniyaçaskarau, sc. Somadatta and Satyaki), 7479, 7666 ("pungavāh), 7856 (°sainyam), 7863, 7864, 7951 (°pungarah), 8026, †8135, †8154, †8156, †8162, †8177, 8305, 8374, 8389, **8**457, 8460 (°-Panduyodhah), 8462, 8623, 8691, 8882, 8893, 8912, 8931, 9036, 9039, 9049 (°sāgare), 9051, 9056 (°ūnām abhayankaram, sc. Acvatthaman), 9203 (°Pandavasenayoh), 9206, 9207, 9245; VIII, 14, 15, 92, 308, 829, 846 (-Pāncāla-Pāndushu), 918, 1008 (°ūnām kirtirardhanau, i.e. Crutakarman and Catanika), 1167, 1704, †1722, †1743, 1949 (°vīrāņām), 2054 (°samsadi), 2062 (do.), 2084 (saha-Pañcālāḥ, know the eternal religiondharmam), †2086 (°-Pañeāladeçyāh), †2100, 2106 (°-Pañeālāh), †2144, 2229 (°praviraih), 2233, 2299, 2361, 2393, 2508, 2514, 2772, 2836, †2851 (°-Srnjayanam), 2909 (°-Srnjayah), 3068, 3081, 3218, †3346 (°vīramadhye), †3358 (°sainyeshu), †3361 (Acaryaputrah pravirah Koundm, i.e. Acvatthaman), †3390, †3482, 3654, 3801, †3823, †3841, 3943, 4039, †4088 (°pravirah), 4091, 4094, 4111, 4112, 4123, 4129, 4131, 4163, 4165, 4166, 4170, 4175, †4180, †4300 (°pravīrāh), †4813, †4325, †4330, 4381, †4494 (°-Pāṇḍavānām), †4502, (**°-***Pāṇḍavāçrayāḥ***), †4566, †4590, †4591, †4608, †461**9 (opravīrān; rehabhah Kounām, i.e. Arjuna), †4620, †1621, †**4622**, †**4624**, †**4628**, †**4637**, †**4786**, †**4816**, †**4823**, †**4834** (°-Srhjayanam), †4905, †4921, †4958, 4964, 4976, 4977, 4979; IX, 1, 9 (°-Pandavasenayoh), 34, 42 (°yozhitah), 126, 392 (°pungavaih), 402, 413, 444 (°-Srnjaya°), 466, 798, 825 (opungavah, i.e. the army of Yudhishthira; PCR. seems to read opungaram = Culya), †881 (rahabham Kounam, i.e. Yudhishthira), †904 (pracarah Kounam, i.e. Yudhishthira), †905, †931, 1096, 1192, 1193, 1223 (°-Pandavah), 1441, 1562, 1646, 1656 (°kshaye), 1786 (rājyam K° unām), 1891, 1913, 1978, 1984, 1989, 3056, 3057 (°sankshayam), 3256, 3326 ("anam adhipam, i.e. Duryodhana); X, 29 ("-Pandarayoh kshayam), 391 (°-Pandavasenayoh), 540 (do.), |568 (rājā Kounam, i.e. Yudhishthira), 724 ( parikshineshu); XI, 209 (°ūṇāṃ vaiçase), 275 (°veçmasu), 286 (°sankshaye), 288 (do.), 360 (°-Pandarah, but read pungarah ( = the Pandavas) with PCR.), 375 (°sankshaye), 427 (°ūnām avakartanam), 436 (ostriyah), 441 (Pañcala-Koyoshanam), 443 (ounam raigasam), 452, 470 (catriyah), 471 (cyoshilam), 659, 660 (cūnam dvijasattamam Dronam), 663, 680 (°sankrandanam), 746, 748 (°-Pāṇḍavāḥ), 802 (°striyaḥ), 822; XII, 160, 176, 1382, 1384 (ostriyah), 1967, 2866 (ounăm rajā, i.e. Yudhishthira), 6264 (°unam pritivardhanah, i.e. Bhishma), 8428 (°unam vara, i.e. Yudhishthira), 13554 (°-Pandarayoh), 13680 (Bharatah); XIII, 371 (°pangavah), 2245 (°unam ramcavardhana, i.e. Bhishma), 2929, †3692 (rājyam Koūnām), 6930, 7155, 7777 (°ūdrahāh; °ūttamāh), 7782 (°vrddhānām); XIV, 369 (Bhishma-Karnapuroganam), 1404 (Canam adhipah, i.o. Yudhishthira), 1484 (°sāgaram), 1534 (°rāshfravardhanān), 1545 (°-Pandavasadma), 1556 (°pungavah), 1558 (°greshthah), 1583, 1777 (°vīrānām), 1782, 1834 (°yozhitah), 1866, 1875, 1966 (parikshineshu), 2053 (dakshinottaran), 2079 ("etranam), 2178 (°anam rshabhah, i.e. Arjuna), 2351, 2586, 2600, 2601, 2605 ("yoshitah); XV, 76 ("kshayah), 273, 329, 331, 337 (°creshthah), 485, 489 (only U.), 505 (°striyah), 631 (opungavah, i.e. the Pandavas), 637 (omukhyanam), 659 (°striyah), 873 (°-Pandavasenayoh), 895, 896, 906; XVI, †106, †107, †123 (°kshayam), 133; XVII, 38 (°creshthāḥ, i.e. the Pandavas); XVIII, 125 ("pungavah), 177. Cf. Kaurava, pl., Kurūdvaha, pl., Kurujāngala, pl., Kurukula, Kuruvamça, and Uttarah Kuravah.

Kurubhüta = Civa (1000 names\*).

Kuruçārdūla = Arjuna: I, 6500; VI, 1679 (°au, i.e. Arjuna and Bhīshma); XII, 13266, 13588; XIV, 403; XVI, 156, 279.

Kuruçardula? - Bhimasena: II, 1522.

Kuruçardūla - Bhishma: V, 6089 (Bho); VI, 1679 (ou., i.e. Arjuna and Bhishma); XIII, 4270, 7727, 7792 (Bho).

Kuruçardula - Dauhçasani: V, 5763 (°au, i.e. Dauhçasani and Lakshmana).

Kuruçardula - Dhrturashtra: IX, 3554.

Kuruçardula - Duhçasana: VII, 1666.

Kuruçardula - Janamejaya: XII, 1589.

Kuruçardula = Lakshmana (the son of Duryodhana): V, 5763 (°au, i.e. Dauhçasani and Lakshmana).

Kuruçārdūla = Yudhishthira: II, 617, 1423; III, 645, 827, 8378; V, 219; XII, 10117; XIV, 7; XV, 131.

Kuruçreshtha ' = Arjuna: III, 10879; IV, 2345 (Dhanañjayo); VI, 1223, 5730; VII, 1227, 6271; VIII, 5027 (Arjunam); XIV, 1864, 2121 (Dhanañjayam), 2313, 2481.

Kuruçreshtha<sup>2</sup> = Bhīmasena: I, 7111; III, 11286, 11322; IX, 3115 (°au, i.e. Bhīmasena and Duryodhana).

Kuruçreshtha<sup>3</sup> = Bhīshma: III, 4045, 8160; V, 5727, 5974, 7014 (Bh<sup>o</sup>), 7168; VI, 3581 (Bh<sup>o</sup>), 4843 (only B., C. has <sup>o</sup>tha, i.e. Dhṛtarāshṭra), 5729, 5822; XII, 3463, 4628, 4915; XIII, 2245, 2613, 3430, 7777.

Kurucreshtha 4 - Bhūricravas: VII, 5937.

Kuruçreshtha \* - Dhṛtarāshtra: VI, 484, 2558, 3615, 4813 (only C., B. has \*thah, i.e. Bhīshma), 4891; VIII, 5008; IX, 1743, 3574; XV, 175, 406, 1000.

Kuruçreshtha = Duryodhana: II, †2368; III, 15170, 15280; V, 4142, 7550, 7565; VII, 6086; IX, 3115 (°au, i.e. Bhīmasena and Duryodhana); X, 497, 520.

Kuruçreshtha 1 = Janamejaya: IX, 2175, 2954.

Kurucreshtha \* = Nakula: II, 1200 (N°).

Kuruçreshtha = Parikshit: I, 1980 (raja . . . Parikshin

Kuruçreshtha 10 = Senābindu(!): VIII, 182 (PCR. omits this half-çloku).

Kuruçreshtha" = Yudhishthira: II, 102, 1354; III, 46, 464, 611, 651, 907, 969, 8357, 8370, 9987, 10123, 11006, 11635, 16614; V, †713; VII, 5129; VIII, †3297; X, 616; XII, 1998, 2031, 2180, 4757, 5925, 7562; XIII, 3324, 5678, 7705; XIV, 1926, 2588, 2662; XV, 216, 254, 496.

Kuruçreshthatama = Yudhishthire: III, †15701 (Yudhishthiram Dharmasutam).

**Kurūdvaha** 1 = Arjuna: III, 1844, 12022, 12057; VIII, 3487; XIV, 387.

 $Kurūdvaha^3 = Bāhlīka : XV, 809 (B^\circ).$ 

**Kurūdvaha** = Bhīshma: I, 4429; III, 5078, 6011, 6021, 6069, 6079, 7018, 7036, 8057, 8227, 8230; V, 7114, 7305; XII, 5963.

Kurūdyaha - Bhūricravas: VII, 6007.

**Kurūdvaha** - Dhṛtarāshṭra: I, 5631; VII, 1208, 8259; VIII, 2437 (only B., C. has ovahaḥ - Karṇa); XV, 30, 52, 121, 530, 968, 1017.

Kurūdvaha - Duryodhana: V, 7253, 7272; VII, 6599; XII, 4570.

Kurūdvaha' = Janamejaya: II, 1140, 1678; XV, 797, 939. Kurūdvaha' = Karna: VIII, 2437 (error in C., B. has o'vaha = Dhṛtarāshṭra).

Kurūdvaha · - Pāṇḍu: I, 4692.

Kurydvaha 10 = Yudhishthira: III, 10512; XII, 1994,

2472, 3069, 5888, 6014; XIII, 3452, 3495, 7627 (Y°); XV, 46, 196, 207, 455.

Kurūdvaha, pl. (°aḥ): I, 5013 (Panḍavā Dhārtarāshṭrāç ça); III, 391 (i.e. the Pāṇḍavas), 11066 (do.), 11428 (do.), 11560 (do.), 15206 (i.e. the Dhārtarāshṭras), 17436 (i.e. the Pāṇḍavas); VI, 778 (Pāṇḍavāḥ); XIII, 7777; XIV, 1509, 1878 (only B., = Bhīmasena, Arjuna, Nakula, and Sahadeva, C. has °ha), 1935, 2065.

Kurujāngala, name of a country. § 154 (Pūruvamc.): I. 95, 3739 (named after Kuru).—§ 173 (Pāņdurājyābhisheka): I. 109, 4337, 4360.- § 194 (Pandu): I, 126, 4905.- § 240 (Vaivahikap.): I, 199, 7355 (omukhyeshu rashtreshu). - § 276 (Jarasandhavadhap.): II, 20, 793 (on their way to Girivraja, Krshna, Arjuna, and Bhimasena passed from the Kurus to K.).-§ 315 (Aranyakap.): III, 10, 354 (only C., B. has oan).- § 555 (Sainyodyogap.): V, 19, 598 (covered by the armies).- § 570 (Sainyaniryānap.): V, 153, 5191.- § 574 (Jambūkh.): VI, 4, 160.- § 595 (Shodaçaraj. v. Suhotra): VII, 56, 2192 (Suhotra performed sacrifices in K.).—§ 604 (Karnap.): VIII, 1, 17 (i.e. the battle-field).- § 607 (do.): VIII, 44, 2038, 2040.- 632b (Shodaçarāj. v. Suhotra, cf. § 595): XII, 29, 921 (Subotra performed a sacrifice in K.). -- § 635 (Rājadh.): XII, 37, 1366 (i.e. the kingdom of Yudhishthira).

Kurujāngala, pl. (°āh), the inhabitauts of Kurujāngala.— § 315 (Āraņyakap.): III, 10, 354 (only B., C. has °āt), 356.
— § 322 (Dvaitavanapr.): III, 23, 907, 908.— § 452 (Mārkāndeyas.): III, 183, †12576.— § 777 (Svargārohanik. p.): XIII, 168, 7727.— § 787 (Āçramavāsap.): XIV, 8, 269, 280; 10, 307. Cf. Jāngala, pl., Kuru, pl.

Kurukartr = Civa (1000 names 2).

Kurukshetra ("the country of the Kurus"). § 12 (Paushyap.): I, 3, 661 (Janamejaya performed a sacrifice at K.).-§ 17 (Uttanka): I, 3, 802, 803 (Takshaka lived in K. in Ikshumati).- § 154 (Pūruv.): I, 95, 3739 (°m sa-i.e. Kuru-tapasā puņyam cakre mahātapāh). - § 166 (Citrāngadop.): I, 101, 4074 (in K. Citrangada fought with the Gandharva of the same name).—§ 173 (Pāṇḍurājyābhisheka): I, 109, 4337 (Kurujangalam Kuravo Kom).- § 246 (Sundopasundop.): I, 210, 7678 (Sunda and Upasunda took up their abode in K.).—§ 258 (Khāudavadahanap.): I, 227, 8236 (Takshaka had gone from Khandava to K.); 228, 8300 (do).—§ 312 (Āraņyakap.): III, 5, 240 (the Pāndavas went from the bank of the Gangā to K.).—§ 361 (cf. Tīrthayātrāp.): At the sight of K. (Brahmakshetra, v. 5076) all creatures are freed from sin, as also he who constantly says "I will live in K." has his sins destroyed and goes to Brahmaloka; the mere dust of K. leads even a sinful man to bliss (paramam gatim); it lies to the south of the SarasvatI and to the north of the Drshadvati; there one should reside for a month on the Sarasvati, where the gods headed by Brahmán, the rshie, the Siddhas, the Caranas, the Gandharvas, the Apsarases, the Yakshas, and the Pannagas repair to the highly sacred Brahmakshetra; a visit there ensures the merit of the rajasuya and the horse-sacrifice: III, 83, 5071, 5072, 5073, 5077, 5078. - § 362 (Tirthayātrāp.): III, 83, 5094 (°sya tad dvāram, sc. Yukshini).—§ 364 (do.): III, 83, 6080 (the rshis had gone from the Nuimisha forest to K.).- § 367 (Prthudaka): III, 83, 7015 (punyam). - § 369 (cf. Tirthayatrap.): Naimisha is the foremost tirtha with regard to merit on earth, Pushkara with regard to merit in the firmament, K. with regard to merit in the three worlds (so Nil. and PCR.; Nil. takes K. in this cloke to be another

name of Kaci, cf. also the note of PCR.); the mere dust of K. leads even a sinful man to bliss ( paramam gatim); they who reside in K., which lies to the south of the Sarasvati and to the north of the Drshadvati, really reside in heaven (Tripishtape). He who merely expresses the wish to go to K. becomes cleansed of his sins. K. is the altar of Brahman (Brahmaved?) worshipped by the Brahmarshis; the country between Tarantuka and Arantuka and Rama's lakes and Macakruka, that Kurukshetra-Samantapancaka is styled the northern alter (uttararedih) of Pitamaha: III, 83, 7073, 7074, 7075, 7076, 7077, †7078 (Tarantukarantukayor yad antaram Ramahradanañ ca Macakrukasya oa | etat Kurukshetra-Samantapañoakam Pitamahasyottaravedir uoyate). - § 375 (Tirthayatrap.): III, 85, 8230 (°samā Gangā), 8233 (Dvāpars 'pi, sc. punyam), 8234.- § 407 (Mandhatrup.): III, 126, 10467 (Mandhatr performed a sacrifice, Kosya madhyatak).— § 409 (Plakshāvataraņag.): III, 129, 10523 (dvāram stad . . . Kosya).—§ 520 (Mudgala): 111, 260, 15407 (Mudgala lived in K.). - § 549 (Pandavapravecap.): IV, 5, 161.-§ 569 (Bhagavadyanap.): V, 141, 4808 (puņyatame); 150, 5079, 5095 (the great battle shall be fought in K.).—§ 570 (Sainyaniryanap.): V, 151, 5165, 5166 (the Pandava forces marched to K.); 152, 5176 (saritam punyam Koe Hiranvatim); 153, 5188, 5201; 156, 5311 (the army of Duryodhana marched to K.); 159, 5391.—§ 571 (Ulūkadūtāgamanap.): V, 160, 5500; 161, 5545.-§ 573 (Ambopākhyānap.): V, 178, 7048, 7083, 7085, 7093, 7099, 7106, 7108 (Rama Jāmadagnya challenged Bhīshma to an encounter which took place in K.); 195, 7613.—§ 574 (Jambūkh.): VI, 1, 3 (tapahkshetre), 4, 24 (the battle-field). - § 576 (Bhagavadgitap.): VI, 25, 830 (Dharmakshetre). - § 607 (Karnap.): VIII, 44η, 2029 (bahishkṛtā . . . Sarasvatya Yamunaya Koena, sc. the Bāhīkas).—§ 611 (Calyap.): IX, 23, 1203 (the battle-field).—§ 615 (Gadāyuddhap.): 1X, 35, 2005.—§ 615 (Baladevatīrthay.). IX, 37, 2175.—§ 615 i (Saptasārasvata): IX, 38, 2211, 2213 (the river Sarasvatī appeared in K. as the Oghavatī).- § 615 (Baladevatīrthay.): IX, 52, 3006, 3007. — § 615kk (Kurukshetrakathana): IX, 63, 3009 (named after Kuru, also named Samantapañcaka), 3029 (its sanctity), 3032 (Tarantukarantukayor yad antaram Ramahradanañ oa (C. tu) Macabrukasya (C okrao) oa | etat Kurukehetra-Samantapancakam Prajapater uttaravedir ucyate). - § 615 (Baladevatīrthay.): 1X, 54, 3035 (visited by Balarama).-§ 615 (Gadāyuddhap.): IX, 55, 3083, 3092 (the encounter between Bhimasena and Duryodhana took place in K.).-§ 618 (Jaiapradanikap.): XI, 87, 219 (the battle-field) .--§ 619 (Strīvilāpap.): XI, 16, 437 (do.).—§ 630 (Rājadh.): XII, 27, 806 (in K. Bhishma had encountered Rama Jāmadagnya, cf. § 573).—§ 638 (do.): XII, 48, 1699, 1700, 1703, 1711 (Bhīshma lay on his arrow-bed in K).—§ 639 (do.): XII, 53, 1919 (do.).—§ 641 (do.): XII, 59, 2123 (do.). - § 6526 (Indrota-Parikshitiya); XII, 162a, 5646 (a sacred place).—§ 720b (Sudarçanop.): XIII, 2, 124 (Sudarçana lived with his wife in K.). - § 766 (Anuçasanik.): XIII, 125β, 5967 (a tīrtha).—§ 775 (do.): XIII, 166a. 7650.-§ 777 (Svargārohaņik. p.): XIII, 168, 7717.-§ 7866 (Nakulākhyāna): XIV, 90, 2695 (unchavrtter vadānasya Konivāsinah), 2709 (do.), 2712 (Dharmakshetre).— § 787 (Açramavasap.): XV, 19, 527 (Dhrtarashtra, etc., repaired to K.) .- § 788 (do.): XV, 22, 612 (°agramam); 23, 633; 27, 735 (onicasinah).- § 789 (Putradarçanap.): XV, 31, 849 (the battle-field).- 790 (Nāradāgamanap.): XV, 37, 1020. — § 793 (Mausalap.): XVI, 7, 243.

Cf. Brahmakshetra, Brahmavedī, Dharmakshetra, Samanta-pañcaka.

Kurukshetrakathana(m) ("relation of Kurukshetra") § 615kk (Buladevat.): The R. said to Bala-Rama: This Samantapañcaka is said to be the eternal northern altar of Prajapati; there, in days of yore, the gods performed a great sacrifice. The R.-r. Kuru had cultivated this field for many years; hence it came to be called Kurukesheira ("the field of Kuru"). Requested by Bala-Rama, the R. related: In days of yore Kuru was engaged in perseveringly tilling this field; requested by Indra, he said: "Those that will die upon this plain, shall proceed to regions of bliss after being cleansed of their sins." Cakra, ridiculing this, went back to heaven. This happened repeatedly. Indra summoned the gods, who asked him to stop Kuru by granting him a boon; "if men, by only dying there, were to come to heaven, without having performed sacrifices to us, our very existence would be endangered." Indra then came, and they agreed that Kuru should not toil any more; but those that would die there, having abstained from food, with all their senses awake, and those that would perish there in battle, should go straight to heaven. It was sanctioned by all the principal gods, headed by Brahmán, that on earth there should be no more sacred spot than this; those men that performed austere penances here would all, after laying down their bodies, go to Brahmán's abode; those who gave away their wealth here would soon have their wealth doubled; those who would reside constantly here would never have to behold the region of Yama; those kings that would perform great sacrifices here would reside as long in heaven as carth would last. Indra had himself composed a verse here and sung it: "The very dust of Kurukshetra . . . shall cleanse persons of wicked acts and carry them to heaven." The principal gods, brahmans, kings as Nrga, etc., having performed costly sacrifices here, have, after abandoning their bodies, proceeded to heaven. The space between Tarantuka and Arantuka and the lakes of Rama (Ramahradanam) and Macakruka (C. okrao), this Kurukshetra-Samantapañcaka is called the northern altar of Prajapati. All that Cakra said was approved by Brahman, Vishnu, and Maheçvara (IX, 53).

Kurukula ("the race of Kuru"): I, 1762, 1950 (rājyam K°āgatam); V, †1332; XV, 981.

Kurukulaçreshtha = Arjuna: XIV, 948, 2595.

Kurukulaçreshtha = Bhishma: III, 4042 (Bh), 6051.

Kurukulaçreshtha = Dhrtarāshtra: VII, 8297; XV,

Kurukulaçreshtha' = Duryodhana: IX, 3231.

Kurukulaçreshtha ' = Janamejaya: XV, 950.

Kurukulaçreshtha - Yudhishthira: XIII, 4263, 4393; XV. 359.

Kurukuladhama = Bhishma: II, 1444; III, 15228 ( $Bh^{\circ}$ ).

Kurukuladhama 2 - Duryodhana: IV, 1641; IX, 3146.

Kurukulādhama 3 - Parikshit: I, 1709.

**Kurukulodvaha** 1 = Arjuna: III, 1506; XIV, 1469, 1472, 2287.

Kurukulodvaha 2 - Bhimasena: III, 11232.

Kurukulodvaha - Bhishma: III, 7024; V, 7040 (Bho); VI, 5667 (Bho); XII, 11219; XIII, 1940, 4189, 7773 (Bho).

Kurukulodvaha' - Dhṛturāshṭru: VI, 434, 462; VII. 9439; XV, 43.

Kurukulodvaha = Janamejaya: IX, 2765; XIV, 1880.

Kurukulodvaha ' = Pāndu: I, 4929 (P°).

Kurukulodvaha = Vicitravīrya: V, 4977 (Vo).

**Kurukulodvaha • -** Yudhishthira: II, 1632; III, 700, 851, 13070, 14112; XIV, 2104; XV, 133; XVII, 97.

Kurumukhya 1 - Arjuna: XIV, 2367.

Kurumukhya = Bhīmasena: VI, 1688 (°su = Bhīmasena and Duryodhana); 1X, 3246 (°syoh = do.).

Kurumukhya - Bhishma: I, 4038; V, 2345 (Bho), †5037 (Dovavratah); VI, 4992, 5551 (Canam rehabhuh).

Kurumukhya ' = Citrāngada: I, 4074.

Kurumukhya' - Dhrtarashtra: II, 1724.

Kurumukhya' - Durmukha: VII, 822 (Pañcalya-K°yok, i.e. Dhrshtadyumna and Durmukha).

Kurumukhya' - Duryodhana: VI, 1688 ('au = Bhīmasena and Duryodhana); IX, 3246 ('ayoh = do.).

Kurumukhya = Yudhishthira: VIII, 1261; XIV, 2349.

Kurunandana" - Abhimanyu: VI, 4608.

Kurunandana<sup>2</sup> - Arjuna: I, 6643, 6786, 7156 (°au - Bhīmasena and Arjuna), 7237 (A°), 7795, 7844, 7845, 7978, 8076, 8471 (Kuru-Dāçārhanandanau - Arjuna and Kṛshṇa); II, 62, 1027, 1029 (Kiriţi), 1041; III, 1602, 1640, 1684, 1705 (A°), 1733 (do.), 1744, 1770, 12310, 14995; IV, 39; V, 135 (°au - Arjuna and Duryodhana), 5115; VI, 919, 1107, 1368, 5114 (according to B.); VII, 6232, 6254; VIII, 4131; XIV, 1865, 2335, 2351.

**Kurunandana**<sup>3</sup> = Bhīmasona: I, 5060, 7156 (au = Bhīmasena and Arjuna); II, 924, 1068; III, 11221, 14950.

**Kurunandana**<sup>4</sup> = Bhīshma: II, 1331, 1345, 1346; III, 4063, 5009, 5068, 6046, 8051, 8151, 8159; V, 7067, 7127; XII, 11215; XIII, 2234, 5143, 7794.

**Kurunandana** - Dhṛtarāshṭra: I, 7497; II, 1972; III, 362; V, 3416, 4436, 5299; VI, 188, 408, 409, 485, 1547, 1897, 4532, 5086, 5114 (according to C.); X, 472; XV, 328.

**Kurunandana** • Duryodhana: I, 7457; II, 1663, 2140; III, 14854, 15032, 15047; IV, 900, 1622; V, 135 (\*\*au\*\* Duryodhana and Arjuna), 158, 164, 3024 (?), 3719, 5752, 7188, 7399, 7532; VII, 2663; VIII, 1359; IX, 3390.

**Kurunandana** <sup>1</sup> = Janamejaya: I, 4244, 4245; II, 1318; III, 1690; V, 585; XII, 13609, 13632.

**Kurunandana** = Pāṇḍu: I, 4420, 4443 (*rājā*), 4630, 4683, 4838, 4877 (*P*°), 5744 (do.).

Kurunandana = Parikshit : I, 1747.

Kurunandana 10 - Pratīpa : I, 3881.

**Kurunandana** 11 = Sahadeva: 1I, 1128, 1157 (S<sup>o</sup>); 1V, 282; V. 5104.

Kurunandana 12 = Vidura: III, 278.

**Kurunandana** <sup>13</sup> — Yudhishthira: I, 6414, 7244; II, 633, 1348, 1611; III, 628, 834, 1306, 1343, 2825, 2912, 2943, 8261, 8419, 8440, 8539, 10496, 10520, 11867, 11946, 12221, 12793, 15957, 17240; V, 200; VI, 1569, 1571, 1577 (Y°), 4937; VII, 2523, 2938; IX, 354, †915, 1744, 1786, 3171; XII, 288, 704, 1475, 1722, 2006, 2601, 2620, 2658, 2660, 2738, 4478, 9837, 10157, 10203, 10225, 11830; XIII, 1524, 2347, 2524, 2534, 2547, 2551, 2750, 2768, 2967, 3314, 3481, 3933, 4419, 4630, 5600, 5602, 7403; XIV, 2619; XV, 93, 116, 148, 177, 1020; XVII, 105; XVIII, 130, 133.

**Kurunandana**, pl. (°aḥ) = the sons of Pāṇḍu: IV, 18, 22, 325, 326; V, 626.

Kuru-Pāndavāgrya - Yudhishthira: II, 2247.

Kuru-Pandavasattama = Arjuna: III, 1753.

Kurupati - Bhishma: VI, 1988.

Kurupati - Duryodhana: VI, 3464; VIII, 2726.

Kurupati = Pandu: XV, 657 (oh putran Pandavan).

Kurupati - Yudhishthira: II, 37; XI, 827 (Y°); XIV, 2527, 2630.

Kurupitāmaha — Bhīshma: I, 4372 (Bh°); 11, 1419 (do.), 1422 (do.), 1556 (do.); III, 15220 (do.); V, 3084 (do.); VI, 498, 640, 1867, 2129, 2142, 2403, 2555, 4234 (Bh°), 4841 (do.), 4939, 4944 (Bh°), 4949, 4975 (Bh°), 5536, 5611, (Bh°), 5663 (do.), 5665 (do.), 5696 (do.); VII, 6479 (do.), 9168 (do.); XII, 1349 (do.), 10659; XIII, 5387; XIV, 1492.

Kurupravira = Arjuna: VI, †1294; VIII, †3294, †4786.

Kurupravira = Bhishma: V, †31 (Bho); XII, †1857.

Kurupravīra = Dhrtarāshtra: II, 1933; VIII, †202.

**Kurupravīra' =** Duryodhana: IV, 2099, 2126; VIII, †4065.

**Kurupravīra** = Janamejaya: I,  $\dagger 1807 (J^{\circ}), \dagger 1810.$ 

Kurupravīra - Pāṇḍu (?): I, †7173 (Veoitravīryasya sutasya).

**Kurupravīra** - Purumitra: VIII, †203 ( $P^{\circ}$ ).

Kurupravira = Vikarna: IV, 1668.

Kurupravīra - Yudhishthira: I, †7136, †7152; III, †910, 13210, 14637; V, †35; XII, 6261.

**Kurupravīra**, pl. ( ${}^{\circ}dh$ ) = Kuru, pl. (q.v.).

Kuruprtanāpati ("the commander of the Kurus") = Karna: VIII, 1747.

Kurupungava = Abhimanyu: VI, 2486 (Çaineya-Koau, i.e. Satyaki and Abhimanyu).

Kurupungava = Arjuna: I, 5529; IV, 159, 1919; XIV, 1515 (Varshneya-Koau, i.e. Krshna and Arjuna), 2265 (Ao); XVI, 148, 285.

Kurupungava = Bhimasena: I, 5055.

Kurupungava 4 = Bhishma: II, 1343; VII, †62; XIII, 2970, 3003.

Kurupungava . = Bhūricravas: VII, 5924 (Kuru-Satvala-pungavau), 5934.

Kurupungava = Dhṛtarūshṭra: II, |2224 (vṛddhasya rajūah); VII, 7772.

Kurupungava = Duryodhana: V, 97, 5889, 7547; V1, 5383; VII, 6982, †7294 (?).

Kurupungava \* = Somadatta: VII, 6756, 7230.

Kurupungava = Yudhishthira: II, 1843; VII, 7269; VIII, 5003; IX, †884, 953; XII, 1097; XIII, 5721.

Kurupungava, pl. (°dh) = Kuru, pl. (q.v.).

Kurupungavagraja = Janamejaya: I, †1808.

Kurupungavāgrya = Sātyaki : VII, †4684 (C. °aḥ, but read with B. °a = Dhṛtarāshṭra).

Kururāja  $^1$  = Cāntanu : IX, 3153 (?).

**Kururāja**<sup>2</sup> = Dhṛtarāshṭra: II, †1998; VII, 6054; XV, 307, 561, 771, 1044.

**Kururāja** - Duryodhana: I, 5347, 5348; II, †2367; V, 1799 (D°), 5214 (?); VI, 3215, 5834 (?); VII, 1668, 4613, 4615, 4624, 5338, 5882 (Suyodhanam), 7043; VIII, 212, 4852, 4879; IX, 144, 170, 318, 3090, 3135, 3152, 8442, 3466; X, 494, 535; XI, 516.

Kururāja' = Parikshit: X, 736; XVII, 8.

Kururāja' = Yudhishthira: I, 322 (°tīrthayātrā), 599 (Y°), 6472 (do.); II, 1596; III, †12322, 12609 (Pāṇḍavaḥ); IV, 64, 291 (Y°), 2216, †2301; VII, 1031 (Pāṇḍavaṣya); VIII, 4985; IX, 828; X, 652 (Y°); XI, 799 (do.); XIII, 6917, 7694 (Y°); XIV, 401, 1796 (Y°), 2072-(do.), 2479, 2664, 2679 (Y°), 2803; XV, 18 (Y°), 624 (do.), †660, 758 (Y°), 775 (do.), 1012; XVI, 7 (Y°); XVII, 99; XVIII, 19 (Y°), 82 (do.), 123 (do.).

Kururajan ' = Duryodhana: XIV, 2287.

Kururājan = Yudhishthira: XV, 622.

Kururājaputra, dual (°au) and pl. (°aḥ): I, 7075 (°au Arjuna-Bhīmassnau): III, 11910 (i.e. the Pāṇḍavas).

Kururājarshisattama = Bhīshma: XII, 11852.

Kurusattama - Arjuna: I, 6635, 6714, 7814, 7817; VI, 1024; VII, 3278, 6218; VIII, 4129 (Phalgunam); XII, 199.

Kurusattama: = Bhīmasena: 111, 11786; IX, 3128 (°au = Bhīmasena and Duryodhana), 3195 (do., do.).

Kurusattama = Bhishma: I, 5650 (Bh°), 7489 (do.); II, 1493; III, 14810 (Bh°); V, †881 (do.), 2163; VI, 5763; VII, 100; VIII, 191 (°au = Bhishma and Drona); XII, 1353, 11037; XIII, 1771 (Gangeyam), 2503.

Kurusattama ' = Citrāngada: I, 4075.

Kurusattama = Çantanu: I, 3883.

Kurusattama - Dhṛtarūshṭra: I, 5314, 5547; II, 2107; III, †14745, 14819; V, 2151, 2169, 3391; VI, 389; VII, 7948, 8818; VIII, 2573, 4977; IX, 3283; XI, 53, 68, 193, 259.

Kurusattama = Drona: VIII, 191 (°au - Bhishma and Drona).

Kurusattama = Duryodhana: II, 1730 (D°); III, 15167, 15307; V, 4129; VI, 5806; VII, 6638, 7052 (only in B.), 7147, 7154; VIII, 1315; IX, 3128 (°au = Bhīmusena and Duryodhana), 3195 (do., do.), 3224, †3321, 3332; XII, 4618.

**Kurusattama**\* = Janamejaya: I, 4309, 4422, 5997; II, 1235; III, 14864, 17230; IV, 1237; IX, 2463; XV, 5.

**Kurusattama** <sup>10</sup> = Yudhishthira: III, 997, 4024, †10279, 11862, 12621; V, 280; VIII, †3289 (rājīah); XII, 5, 706, 1112, 1986, 2115, 2118, 2866, 9255, 9991 9992, 12170; XIII, 396, 8030, 3385, 7402; XIV, 369; XV, 219.

Kurusattama, pl. (odh) = Kuru, pl. (q.v.).

**Kurusimha**, pl. ( ${}^{\circ}ah$ ) = Kuru, pl. (q.v.).

Kurusimha 1 = Bhishma : VI, 5693.

Kurusimha = Duryodhana: VII, 8662.

**Kurutīrtha**, name of a tīrtha. § 368 (Tīrthayātrāp.): 111. 88, 7036, 7037.

Kurūttama - Arjuna: VII, 3891 (*Yrshņy-Andhaka-Koau*-Krehņa and Arjuna).

Kurūttama<sup>1</sup> = Bhīshma: II, 1470.

Kurūttama = Duryodhana: VII, 6079.

**Kurūttama' -** Yudhishthira: III, 14314; VI, †784; XIII, 387.

Kurūttama, pl. (°āḥ) = Kuru, pl. (q.v.).

Kuruvamça ("the race of Kuru"): I, 46, 99, 3542 (vardhanah K°sya, i.e. Yayāti), 4285, 4304, 6496; V, 5090; IX, 2453; XI, 658; XII, 11218 (\*pradīpah); XIV, 2040.

Kuruvamçakara - Vyasa: XIII, 1339.

Kuruvamçaketu - Bhishma: VI, †791.

Kuruvamgavivardhana = Dhṛtarāshṭra: 1, 2718 (Dh<sup>o</sup>).

Kuruvamgavivardhana, pl. (°āḥ): 1, 4304 (i.e.

Dhṛtarāshṭra, Pāṇḍu, and Vidura), 4862 (Pāṇḍoḥ sutāḥ
pañca), 4865 (pañca çataň saiva, i.e. the sons of Pāṇḍu and

Dhrtarashtra). **Kuruvaraçreshtha** = Bhishma: III, 5013, 5019, 8010.

**Kuruvardhana** i = Durjaya : VI, 3435 (oau = Durjaya and Vikarna).

Kuruvardhana 2 = Duryodhana: 1, 7416; VI, 387.

Kuruvardhana = Parikshit: 1, 1739.

Kuruvardhana 4 = Vikarna: VI, 3435 (°au = Durjaya and Vikarna).

Kuruvardhana 5 = Yudhishthira: III, 607; X1V, 403, 2529.

**Kuruvarņaka**, pl. (° $\dot{a}\dot{h}$ ), a people. § 574 (Jambūkh.): VI,  $9\mu$ , 364 (in Bhāratavarsha).

Kuruvāsin = Çiva (1000 names 2).

Kuruvinda, pl. (°ak), a people. § 585 (Bhishmavadhap.): Vi. 87 c. 3855 (only B.).

Kuruvīra 1 = Arjuna: XIV, 2160, 2365.

Kuruvīra = Bhīmasena: III, 11170.

Kuruvīra 3 = Dhṛtarāshṭra: XV, 37, 514.

Kuruvīra = Karņa: VIII, 4435 (Kuru-Pāṇḍavavīrau, i.e. Karņa and Arjuna).

Kuruvīra = Yudhishthira: V, 980.

Kuruvīramukhya, dual (°au) = Arjuna and Kurņa: VIII, †4925.

Kuruvrddha. = Bhīshma: IV, 986; V, 4713, 4962 (Pitāmahah), †5654 (Bh°), 5718; VI, 841 (Pitāmahah), 2112 (do.), 2348, 4915 (Pitāmaham), 4977 (Pitāmahan), 5217, 5766 (Pitāmaham), 5823; VII, 115 (Pitāmahah); XI, 29 (Bh°).

Kuruvrddha' = Dhrtarashtra: V, †691.

Kuruvrddhatama, dual (°au) = Bhishma and Dhrtarashtra: II, 2263.

Kuruvrddhavarya = Dhrtarashtra: XV, 673.

Kuruvrsha = Bhimasena: II, 1071 (Kuru - Codivrshau = Bhimasena and Çiçupāla).

Kuruvrshabha = Yudhishthira: III, †949 (Y°).

Kuruyodha = Karna: VIII, 4436 (Kuru-Pāndavayodhau = Karna and Arjuna).

Kusasthalī, v. Kuçasthalī.

Kushmāṇḍa (B. Kūçmo), name of a mantra: XIII, 6236, 6242.

**Kushmāndaka** (B. Kūçm°), a serpent. § 47 (Sarpanāmak.): 1, 35, 1556.

Kustumbaru, a Yaksha. § 269 (Vaiçravanasabhāv.): II, 10, 397 (among the Yakshas in the palace of Kubera).

Kusuma, a companion of Skanda. § 615u (Skanda): IX, 45ζ. 2541 (given to Skanda by Dhūtr).

Kūtamohana = Skanda: 111, 14632.

Kutara, a serpent. § 47 (Sarpanamak.): I, 35, 1560.

Kuthāra, a serpent. § 67 (Sarpasattra): 1, 57, 2156 (of Dhṛtarūshṭra's race).

Kuţīmukha, a follower of Çiva (?). § 269 (Vaiçravaṇa-sabhāv.): II, 10, 415 (in the palace of Kubera).

**Kuṭṭāparanta**, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, **9**µ, 356 (only C., B. has *Kundā*°).

Kuvalāçva (C. Kub<sup>o</sup>), a king of Ayodhyā, the slayer of Dhundhu. § 474 (Mārkaṇḍeyas.): III, 201, 13486 (Ikshvākuḥ... Dhundhumāratvam ūgataḥ), 13487.—§ 474b (Dhundhumāratvam agamat), 13513 (son of Bṛhadaçva).— § 475 (do.): III, 202, 13519 (do., father of 21,000 sons).—§ 476 (do.): III, 202, 13520; 203, 13547.—§ 478 (do.): III, 204, 13592, 13593, 13599, 13601, 13604, 13610 (his sons are consumed by Dhundhu), 13613 (rājarshiḥ), 13614 (slew Dhundhu with the Brahmāstra and was therefore called Dhundhumāra), 13622, 13623 (had three sons left, Dṛḍhāçva, Kapilāçva, and Candrāçva). Cf. Dhundhumāra, Ikshvāku.

Kuvaleçaya = Vishņu (1000 names).

## L

Labdhalaksha, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158 $\chi$ , 7012 (brother of Virāṭa?).

Ladaka, pl. (°aḥ), a people. § 578 (Bhīshmavadhap.): VI, 50π, 2083 (in the army of Yudhishṭhira; only in C., B. has Dhonukaḥ). Laghanti, a river. § 268 (Varuṇasubhāv.): II, 9, 376 (among the rivers present in the palace of Varuṇa; only in C., B. has Laṅghatī).

\*laghiman ("lightness"). § 705 (Mokshadh.): XII, 303, 11229 (attributes of Çambhu).—§ 707 (do.): XII, 313, 11602 (attributes of Çambhu Prajāpati).—§ 730 (Ānuçāsanik.): XIII, 14ee, 1015 (= Civa).

Laghu = Civa (1000 names2).

Lajjā ("shame," personif.). § 115 (Amçāvat.): I, 66, 2579 (daughter of Daksha and wife of Dharma).

Lakshanā, an Apsaras. § 191 (Arjuna): İ, 123, 4818 (dancing at the birth of Arjuna).

Lakshmana', son of Daçaratha and Sumitra and brother of Rāma. § 267 (Yamasubhāv.): II, 8, 329 (in the palace of Yama). - § 323 (Dvaitavanapr.): III, 25, †953 (accompanied Rāma to the forest, cf. § 527).—§ 525 (Rāmopākhyānap.): III, 274, 15878 (son of Dacaratha), 15879 (Sumitrā was the mother of L. and Catrughna). - § 527 (do.): III, 277. 15945 (Rāma-Loau), 15973 (when Rāma was banished by his father, L. accompanied him), 15976 (Rāma-Loau), 15982.— § 528 (Sītāharaņa): III, 278, 16019, 16023, 16024, 16025, 16029, 16031 (L. was sent by Sītā to rescue Rāma, then Sītā was ravished by Rāvana). - § 530 (Viçvāvasumokshana): III, 279, 16057 (C. has by error Lakshao), 16060 (do.), 16061, 16063, 16064 (Rāma-Loau), 16074, 16079, 16083, 16092 (Rāma-Loau, L. was seized by Kabandha, who was slain by Rama).- § 531 (Ramopakhyanap.): III, 280. 16099, 16100 (Rāma-Loau), 16114 (the meeting with Sugrīva, etc.).—§ 532 (Sītāsāntvana): III, 280, 16149 (Ramo L'anugatah), 16161.- § 534 (Hanumatpratyag.): III, **282**, 16200, 16201, 16204, 16208, 16212, 16213, 16217 (sent by Rūma to Sugrīva), 16227 (Rūma-L°sannidhau), 16229, 16259 (Rāma-Loau).—§ 535 (Setubandhana): III, **283.** 16317 (Vibhīshana was made the friend of L.).—§ 536 (Lankapraveça): III, 284, 16346 (attacked the southern gate of the city of Lanka). - § 537 (Rama-Ravanayuddha): III, 285\$, 16371, 16376 (fought with Indrajit, the son of Ravana). - § 539 (Kumbhakurnadivadha): III, 287, 16421 (slew Kumbhakarna with the Brahmustra), 16431 (fought with Pramathin and Vajravega) .- § 540 (Indrajidyuddha): III. 288, 16439, 16442 (Rāma-Lo-Sugrīvāh), 16446 (cubhalakehmanam), 16447, 16453, 16459 (fought with Indrajit), 16460 (Rāma-Loau), 16463 (do.).- § 541 (Indrujidvadha): III, 289, 16465 (Rāma-Loau), 16476, 16481, 16484 (slew Indrajit). - § 542 (Rāvanavadha): 111, 290, 16505. - § 543 (Rāmābhishekap.): III, 291, 16546 (C. has by error Lakshao).- § 599 (Jayadruthavadhap.): VII, 108, 4065 (om Ravanir-i.e. Indrajit-yatha, sc. yodhayam asa); 142, 5888 (yatha Ramanujenajan Ravanir-i.e. Indrajit-Loena, sc. nihatah, all. to § 541).—§ 746 (Anuçasanik.): XIII, 74. 3617 (Rāma Dāçarathi imparted Brahmán's discourse on kine to L., who while living in the forest imparted it to the rshis). Cf. also the following synonyms:-

Ikshvākunandana: III, 16507.

Käkutstha: III, 16207.

**Rāghava:** III, 16285 (°au = Rāma and L.).

Rāmānuja: VII, 5888 ( $L^{\circ}$ ).

Saumitri ("the son of Sumitra"): III, 16071, 16074, 16082, 16095, 16114, 16129, 16153, 16197, 16211, 16260, 16284, 16300, 16362, 16376, 16410, 16420, 16423, 16425, 16426, 16429, 16430, 16433, 16450, 16480, 16483, 16484, 16485, 16507, 16531, 16581, 16589, 16594.

445 Lakshmaṇa—Laṅkā.

Lakshmana son of Duryodhana Dhartarashtra. § 572 (Rathatirathasankhyanap.): V, 166, 5761 (tava - i.e. Duryodhana's—putrakah, in the army of Duryodhana).— § 579 (Bhishmavadhap.): VI, 55, 2366 (tava - i.e. Dhrtarashtra's-pautrah, fought with Abhimanyu), 2369,-§ 582 (do.): VI, 7312, 3228 (pautras tava, fought with Abhimanyu), 3229, 3230, 3231, 3232, 3234.- § 586 (do.): VI, 104, 4755 (Balhika ascended the chariot of L.).—§ 590 (Dronabhishekap.): VII, 14, 543 (fought with Kshatradeva). -§ 592 (Samcaptakavadhap.): VII, 25, 1098, 1099 (fought with Pataccarahantr).- § 593 (Abhimanyuvadhap.): VII, 34, 1499 (pautram tava, at the head of Drona's cakravyūha); 46, 1840 (attacked Abhimanyu), 1843 (pautram tava), 1845, 1849, 1850 (is slain by Abhimanyu).- 604 (Karnap.): VIII, 6, 161 (had slain Ambashtha's son (the slayer of the Patuccaras, PCR., but B. and C. have sapatnanam nihanta)), 177 (had slain Kshatradeva, the son of Cikhandin).- § 610 (Calyap.): IX, 4, 198 (tava—i.e. Duryodhana's—putre, sc. nihate).- § 615 (Gadayuddhap.): 1X, 64ee, 3615.-§ 619 (Strīvilapap.): XI, 20e, 602; 25, 732 (putrah pitaram anvagacchat | Duryodhanam . . . L'ah) .- § 620 (Craddhap.): XI,  $26\beta$ , 787 (his corpse is burnt).—§ 789 (Putradarçanap.): XV, 320, 878 (among the dead warriors who, summoned by Vyāsa, arose from the (langā). Cf. Duryodhanasuta, Kuruçārdūla. Lakshmanagraja ("elder brother of Lakshmana'") = Rama Dacarathi: VII, 2226.

Lakshmanamatr ("mother of Lakshmana") = the wife of Duryodhana: 1X, 3618; XI, 511, 524.

\*Lakshmi' (the goddess of beauty and prosperity (=Cri), wife of Vishnu (Nārāyaṇa)). § 28 (Amṛtamanthana): I, 18, 1155 (the Asuras fought with the gods in order to obtain the ampta and L.). - § 115 (Amçavat.): I, 66, 2578 (daughter of Daksha and wife of Dharma).- § 123 (do.): 1, 66, 2615 (daughter of Brahmán and sister of Dhatr and Vidhatr; her spiritual sons are sky-ranging horses).- § 238 (Puncendrop.): I, 197, †7310 (incarnate as Draupadi).-§ 240 (Vaivāhikap.): I, 199, 7352 (yathā Nārāyaņo L'h, wife of Nārāyaṇa).—§ 266 (Çakrasabhāv.): II, 7. 286 (with Mahendrani and Cri in the palace of Indra).—§ 269 (Vaigravanasabhav.): 11, 10, 400 (in the palace of Kubera). -§ 270 (Brahmasabhāv.): II, 11, 458 (in the palace of Brahmán).- § 310b (Sürya): III, 3, 194.- § 330 (Indradarçana): III, 37, 1488 (Draupadi's blessing upon Arjuna). — § 459 (Mārkandeyas.): III, 188, 12900 (sākshāl Loyā ivāvāsah). — § 501 (Skundopākhyāna): III, 229, 14452 (came to Skanda).- § 551 (Kicakavadhap.): IV, 14, 388 (padmālayā, Kīcaka asks Draupadī if she is L., etc.).—§ 553 (Vuivāhikap.): IV, 71, †2305 (mūrtimatīva Loih, sc. Krshnā).-§ 564 (Mātalīyop.): V, 102, 3613 (with Vārunī and amrta she arose at the churning of the ocean). - § 565 (Galavacurita): V, 117, 3969 (reme . . . yatha Narayano L'ya, wife of Nūrāyana).- § 568 (Vidulāputraçāsana): V, 135. 4612 (abhivartati).- § 599 (Jayadrathavadhap.): VII, 94e, 3452 (Drona's blessing upon Duryodhana).- § 615u (Skanda): 1X, 46x, 2682 (proceeded in the van of Skanda's army).-§ 641 (Rājadh.): XII, 121, 4432 (Brahmakanyā, etc. = Nīti, the wife of Chastisement).- § 671b (Bali-Vāsavasamv.): XII, 225, 8155 (=Cri), 8167 (do.).-§ 674b (Cri-Vāsavasamv.): XII, 229a, 8354 (= Crī), 8420 (°sahitam āsīnam Maghavantam).—§ 717b (Nārāyanīya): XII, 348kk, 13536 (Narayanapara . . . Loiç ca devata).—§ 737 (Anuçãsanik.): XIII, 31a, 2013.-§ 788 (Açramavasap.): XV, 25, 664 (mūrtimatīva Loih, sc. Krshņā). Čf. Çrī.

Lakshmī<sup>2</sup> = Devasenā: III, 14451.—Do.<sup>3</sup> = Vishņu (1000 names).

Lakshmivat = Vishnu (1000 names).

Lakshmyāvāsa = Mahāpurusha (Mahāpurushastava).

Lalātāksha ("having an eye in the forehead") = Çiva: III, 1628; XIII, 1264 (1000 names<sup>2</sup>).

Lalita = Skanda: III, 14034.

Lalitaka, v. Lalitika.

Lalitika, a tīrtha. § 370 (Tīrthayātrāp.): 111, 84, 8012 (Çāntanos tīrtham, B. has Lalitakam).

Lalītika, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8142 (this çloka is omitted in B.). Cf. the prec.

Lalittha, pl. (°dħ), a people. § 591 (Samçaptakavadhap.): VII, 17\$\beta\$, 692 (among the Samçaptakas).—§ 592 (do.): VII, 19\$\beta\$, 768 (crushed by Arjuna).—§ 599 (Jayadrathavadhap.): VII, 91\$\beta\$, 3255 (attacked Arjuna).—§ 604 (Karnap.): VIII, 5\$\epsilon\$, 137 (have been slain by Arjuna).

Lalittha, sg. ("the king of the Lalitthas"). § 593 (Abhimanyuvadhap.): VII. 37s, 1619 (attacked Abhimanyu).

Lamba, a matr. § 615u (Skanda): 1X, 460, 2636.

Lambana = Civa (1000 names 2).

Lambapayodharā, a mātr. § 615u (Skanda): 1X, 46e, 2639.

Lambinī, a mātr. § 615u (Skanda): IX, 460, 2636.

Lambitoshtha = Civa (1000 names 2).

Lambodaraçarira = Kṛshṇa: XII, 1667.

Lambodaraçaririn = Civa (1000 names 2).

Lampāka, pl. (°ah), a people. § 599 (Jayadrathavadhap.): VII, 12100, 4817 (attacked Sātyaki).

Lāngaladhārin, Lāngaladhvaja, Lāngalin == Balarāma, q.v.

Lāngalī, a river. § 268 (Varuņasabhāv.): 11, 9, 374 (among the rivers present in the palace of Varuṇa).

Langhatī, v. Laghantī.

Lanka, the city of Ravana, formerly belonging to Kubera. § 342 (Indralokābhigamanap.): III, 51, 1989 (onivāsinaļ, present at the rajasuya of Yudhishthira). - § 425 (Hanumad-Bhīmasamv.): III, 148, 11209 (when Hanumat had found the ravished Sītā in L., he burnt the whole city, cf. § 534), 11213 (after the death of Ravana, Vibhishana was installed as king of L., cf. § 543).—§ 430 (do.): III, 150, 11279.- § 525 (Rāmopākhyānap.): III, 274, 15874, 15887 (Rākshasagaņaserstam, given by Brahmán to Kubera as residence).- § 526 (do.): III, 275, 15891 (abode of Kubera), 15920 (Rāvaņa conquered L. from Kubera), 15921. -§ 528 (Rāvaņagamana): III, 277, 15989 (residence of Ravana).- § 529 (Sītāharana): 111, 278, 16035 (puri, on the other side of the sea).—§ 530 (Viçvavasumokshana): 111, 279, 16056 (Ravana carried Sītā to L.), 16087 ( Ravanena . . . L'adhirasina).- § 532 (Sītāsuntvana) : III, 280, 16133 (purim).--§534 (Hanumatpratyagamana): III, 282, 16252 (d: on the other side of the sea in a valley of the mountain Trikūţa).- § 535 (Setubandhana): III, 283, 16319 (Rāma and his followers devastated the gardens of L.).-§ 536 (Lankapraveça): III, 284, 16324 (strongly fortified), 16329 (Angada was sent as a messenger to L.), 16343 (purim), 16345, 16347 (Rāma and his followers broke down the ramparts and attacked the city), 16353, 16361, 16363.-§ 538 (Kumbakarnaranagamana): 111, 286, 16394.— § 541 (Indrajidvadha): III, 289, 16489. — § 543 (Ramabhisheka): III, 291, 16535 (when Ravana had been slain Rāma bestowed L. on Vibhīshana), 16582.

- Lankāpraveça ("the entry into Lankā"). § 536 (cf. Rāmopākhyānap.). Rāvaņa made Lankā yet more strong and armed his warriors. Rāma sent the monkey Angada as messenger to Rāvaṇa. Angada delivered the message of Rāma: "Release Sītā." Rāvaṇa became furious. Angada leaped up with four Rākshasas and then let them fall; then he leaped over the walls of Lankā and informed Rāma. Rāma, Lakshmaṇa, Vibhīshaṇa, and Jāmbavat with monkeys and bears attacked Lankā and pulled down the fortifications. Then the host of the Rākshasas set out at the command of Rāvaṇa. A great battle ensued; at last Rāma withdrew his troops (111, 284).
- Lańkeçavanāri ("destroyer of the forests of the king of Lańkā [i.e. Rāvaṇa]") = Hanūmat: IV, 1294 ("kotuḥ, i.e. Arjuna).
- Lapetikā, a tīrtha. § 370 (Tirthayātrāp.): 111, 85, 8157.
  Lapitā, the second wife of Mandapāla. § 259 (Çürngakop.):
  I, 229, 8347, 8348, 8350; 233, 8430, 8435, 8153.
- Latā, an Apsaras. § 250 (Arjunavanavāsap.): I, 216, 7858 (among five Apsarases who according to the curse of a brahman became crocodiles, but were delivered by Arjuna).—
  § 269 (Vaiçravaṇasabhāv.): II, 10, 394 (in the palace of Kubera).
- Lāta, pl. (°āḥ), a people. § 739 (Ānuçāsanik): XIII, 34ε, 2158 (have been degraded from kshatriyas to çūdras).

Latah = Civa (1000 names 1).

- Lauhitya' ("the bloody one"), name of an ocean. § 11 (Parvasangr.): 1, 2, 630 (\*\*agaram\*, cf. § 794).—§ 794 (Mahāprusthānikap.): XVII, 1, 33 (\*\*alilārnavam\*, Arjuna threw the Gandīva [which belonged to Varuna] into L.). Cf. Lohita(h) udadhi(h).
- Lauhitya<sup>2</sup>, a river, the present Brahmaputra. § 268 (Varunasabhāv.): II, 9, 374 (mahānadaḥ, among the rivers present in the palace of Varuna).—§ 280 (Bhīmasena): II, 30, 1100 (in the east; = the ocean, BR.)—§ 295 (Dyūtap.): II, 52, 1864 (L°am abhitaç ca ye; name of a mountain, Nil.). Cf. Lohita, Lohityā.
- Lauhitya<sup>3</sup>, a tīrtha. § 370 (Tīrthayātrāp.): 111, 85, 8144. § 733u (Punarāvartunandā): XIII, 25, 1732. Cf. Lauhitya<sup>2</sup>.

Laumaharshani = Ugraçravas, q.v.

Lavah, pl. =  $Qiva (1000 \text{ names}^2)$ .

- Lavaṇa¹, an Asura (according to Nīl.). § 39 (Rāmaṇīyaka): 1, 27, 1305 (had been seen on the island Rāmaṇīyaka).
- Lavana<sup>2</sup>, a Rākshasa. § 730g (Upamanyu): XIII, 14σ, 861 (\*sya rakshasaḥ, had been slain by Māndhātr with the çūla of Çiva).

**Lavana** 3 = Civa (1000 names 2).

- Lavanāçva, a rshi. § 324 (Dvaitavanapr.): III, 26a, 986 (waited upon Yudhishthira).
- \*lavanajala ("the sea of salt water"): I, 660, 1186 (sagaram); cf. VI, 190, 406.
- \*lavanāmbhas (do.): I, 619, 1131, 1168; III, 12787, 16239; XVII, 44.

**Laya** = Çiva (1000 names 2).

Lekha, pl. (°āḥ), a class of gods. § 730 (Ānuçāsanik.): ΧΙΙΙ, 18λλ, 1371 (only B., C. has *Lokāḥ*).

Lelihāna = Çiva: XIV, 198.

Likhita, an ancient rshi, brother of Çunkha. § 266 (Çakrasabhāv.): II, 7, 292 (Çankhaç ca Likhitaç ca, in the palace of Indra).—§ 628 (Rājadh.): XII, 23, 668, 670, 671, 678, 679, 686, 690, (693) (the story of L's being punished).—§ 746 (Ānuçāsanik.): XIII, 56, 3320 (Çankhaç

- ca Loas tathā, ascended to heaven by making gifts of sesame seed).—§ 767 (do.): XIII, 137a, 6263 (king Sudyumna attained to blessed regions by having caused L. to be punished, of. § 628). Cf. Brahmarshi.
- Lilādhya, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 48, 252.

Līlāyudha, v. Nīlāyudha.

\*linga, the Phallus of Çiva. VII, 9485, 9486, 9489, 9616, 9617, 9625, 9631; X, 780, 782; XIII, 824 (?), 1255 (Çiva's 1000 names 2), 7512, 7516, 7517, 7518.

Lingadhyaksha = Çiva (1000 names 2).

Lobha = Civa (1000 names 1).

- Loha, pl. (°āḥ), a people. § 279 (Arjuna): II, 27, 1033 (in the north, vanquished by Arjuna on his digvijaya).
- Lohajangha, pl. (°dh), a people. § 294 (Dyūtap.): II, 50, 1804 (living in the palace of Yudhishthira as bondsmen).

Lohājavaktra, a warrior of Skanda. § 615u (Skunda): 1X, 45η, 2577.

- Lohamekhalā, a matr. § 615u (Skundu): 1X, 460, 2636, 2639 (also B.).
- **Lohatāriņī**, a river. § 574 (Jambūkh.): VI, **9**λ, 326 (so C., B. has *Lohi*[a]tāranīṃ).
- Lohita, a serpent. § 268 (Varuṇasabhāv.): II, 9, 360 (in the palace of Varuṇa).
- Lohita (a country, BR.; a king, PCR.). § 279 (Arjuna): II, 27, 1025 (in the north, conquered by Arjuna on his digvijaya).
- Lohita, a river (= Brahmaputra?). § 775 (Ânuçāsanik.): XIII, 186a, 7647 (mahānadah). Cf. Lauhitya, Lohityā.
- Lohita(h) udadhi(h) ("the bloody ocean"). § 498 (Skandotpatti): 111, 226, 14366 (lohitasyodadheh kanya, nursed Skanda).—§ 502 (Manushyagrahak.): 111, 230, 14494 (do., named Lohitayani and worshipped on kadamba trees). Cf. 111, 14269 (lohitodo Varunālayah), 14524 (lohitodo).
- Lohitāksha<sup>1</sup>, name of a sūta. § 62 (Sarpasattra): 1, **56**, †2119 (*Paurāṇikaḥ*).— § 68 (Āstīka): 1, **58**, 2177 (sūtāya sthapatays, had announced that a brahman, viz. Āstīka, would interrupt the sacrifice, cf. I, 2029). Cf. Sūta.
- Lohitāksha<sup>2</sup>, a companion of Skanda. § 615*u* (Skanda): 1X, 45, 2526 (given to Skanda by Brahmán).
- Lohitāksha = Çiva (1000 names 2). Do.4 = Vishņu (1000 names).
- Lohitākshī, a mātr. § 615u (Skanda): IX, 460, 2640, 2642.
- Lohitānga¹ ("the red-limbed," i.e. the planet Mars [Angāraka]). § 574 (Jambūkh.): VI, 3, 86 (Brahmarāçim samāvrtya L°o vyavasthitah, omens).—§ 600 (Ghatotkucavudhap.): VII, 166, 7408 (? nipapāta L°a ivākāçād dīptaraçmir yadrechayā, = the Sun, PCR.).
- Lohitānga = Sūrya (the sun): VII, 8877; IX, 3113 (? odr ica).

Lohitantargata dṛshṭiḥ = Çiva (1000 names 1).

Lohitāraņī, v. Lohatāriņī.

- Lohitāyani ("daughter of the bloody [ocean]"). § 502 (Manushyagrahak.): III, 230, 14494 (Lohitasyodadheh kanyā dhātrī Skandasya sā smṛtā | Loir ity evam kadambe sā hi pūjyate).
- Lohityā, a river. § 574 (Jambūkh.): VI, Θλ, 343 (in Bhāratavarsha). Cf. Lohita, Lauhitya.

**Loka** = Civa (1000 names \*).

Loka, pl. (°ah), a class of gods. § 730 (Ånuçüsanik.): XIII, 18 λλ, 1371 (only C., B. has Lekhāḥ).

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Lokabandhu = Vishnu (1000 names).
Lokabhavana = Agni: III, 14112; IX, 2744.
Lokabhavana = Brahmán: I, 7710; III, 15943; V,
  3710, 4300; IX, 2671; XIII, 791 (B°); XIV, 1365.
Lokabhāvana = Çiva: I, 8129 (Çankaraḥ); III, 1594.
Lokabhavana = Kṛshṇa (Vishṇu): III, 10959 (Vishnu
  as the boar); XII, 13226.
*lokabhavana, adj.: IX, 2945 (Sarasvatah), 2957 (sc.
  Dadhīca).
Lokabhāvanabhāvajňa = Krshna: VI, 3038.
Lokacārin = Çiva (1000 names <sup>2</sup>).
Lokadhāman = Vishņu: XII, 13489.
Lokadhātr = Brahmán: VIII, 1574.—Do. = Civa (1000
Lokadhipati = Indra: XIV, †259.
Lokadhishthana(m) = Vishnu (1000 names).
Lokadhyaksha = Brahmán: XII, 12925 (°tvam).—
  Do.2 = Vishau (1000 names).
Lokādikartr = Bruhmán (?): XII, 2410.
Lokadinidhanecvara = Brahmán: VII, 2068.
Lokadya = Vishnu: XII, 13487.
Lokaguru = Brahmán: I, 57, †7278; III, 12811 (?),
 13560; IX, 2439; X, 779; XII, 13058 (B^{\circ}), 13083; XIII,
  4136 (B°), 6401 (?).
Lokaguru 2 = Civa: X, 783; XII, 10122 (Tryakshah).
Lokaguru 3 = Daksha: IX, 2045.
Lokaguru ' = Kṛshṇa (Vishṇu): VI, †2603.
lokaguru, said of Duryodhana: IX, 3644.
Lokahita = Vishnu (1000 names).
Lokakārin == Brahmán: XII, 13595.
Lokakartr = Brahmán: I, 2494; III, 10004 (B°); XII,
Lokakartr<sup>2</sup> = Kṛshṇa (Vishṇu): III, 13556, 13558; VII,
  6468; XII, 1874, 12716.
Lokakartr 3 = Qiva (1000 names 2).
Lokakrt 1 = Brahmán: VII, 2061; XII, 6920 (B°),
  11390(?); XIII, 1103.
Lokakrt = Kṛshṇa (Vishṇu): XII, 13146.
Lokaloka ("world and non-world"): IX, 2741 ("vindge =
  Agni?); XIII, 802 (°antaroshu), 816 (°antakaraṇam, i.e. Qiva).
Lokanam kirtivardhanah = Vishnu (1000 names).
Lokanam matarah, i.e. the kine: XIII, 5981.
Lokanam patih = Civa: VII, 9534.
Lokanātha = Brahman: XIII, †4918, †4941.
Lokanātha = Çiva: VII, 9589; XIII, 930.
Lokanātha' = Kṛshṇa (Vishṇu): II, 9; III, 470; VI,
  †2605; VII, 380 (Narayanah); XII, 1863, †12698 (?), 13609
  (Nārāyaṇāt); XIII, 6942 (Vishņu's 1000 names), 7027 (do.);
  XIV, 2021; XVI, 137.
Lokanātha = Skanda: III, 14646.
*lokanātha, said of princes: IX, 86 (i.e. Bhīshma); XII,
  1976 (i.e. Yudhishthira).
Lokanātha, dual (°au) = Nara and Nārāyaṇa: XII, 12660.
Lokapa ("world-protector"), pl. (°ak): I, 3651 (°a Brah-
  mano ye).
Lokapāla (do.), pl. (oāh): I, 433, 8176 (caturtham Loanam,
  i.e. Varuna); II, 446; III, 518, 1444, 1680 (i.e. Varuna,
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Kubera, Yama, and Indra), 1710 (gave weapons to Arjuna),

1711, 1714, 2127 (sagnikah, set out for the svayamvara of

Damayanti), 2182 (i.e. Indra, Agni, Varuna, and Yama),

2164, 2171, 2180, 2182, 2211, 2225, 2239, 2249 (°same), 2367, 8213, 11746 (iva), 11996 (Vaivasvatādibhih), 12024,

12286, 12305, 14653 (Opaman), 14964 (iva), 15807, 15894

(°opamān), 16188 (°eamah); V, †513 (i.e. Kubera, Yama, Soma, and Varuna), 520, 1994, 4061 (copameshu), 4423, 7560 (csamaih); VI, 3324 (copamaih); VII, 4448 (copamaih), 8219; VIII, †4056, †4646 (sa-Cakrah); IX, 3453 (api); XII, 4506, 6187, 7191 (caturnam), 7338, 12174, 12202 (Cakrapurogāh), 12318 (catvārah); XIII, 6351, 7177, †7384 (trayah, identified with Krshna); XV, 294 (camah), 618 (°opamaih); XVIII, 215. Lokapāla (do.), sg. Names of single Lokapālas:-Agni: I, 8352, 8438. Kubera: I, 7854 (oniveganam); III, 15886 (otvam);  $\nabla$ , †511 ( $K^{\circ}$ ); IX, 2757 (°tvam). Varuna: V, 3527 (Apam patih); XIII, 7249. Yama: VII, 2107 (Y°); XII, 4721. Lokapāla = Çiva (1000 names 3).—Do. = 8kanda: III, Lokapālasabhākhyāna(m) ("description of the palaces of the Lokapalas"). § 11 (Parvasangr.): I, 2, 408 (i.e. Lokapālasabhākhyānaparvan). [Lokapālasabhākhyānaparvan] ("the section containing the description of the palaces of the Lokapalas," the 21st of the minor parvans of the Mahābhārata). (Cf. Lokapālasabhākhyāna.)—§ 265: While the Pāndavas were sitting in that palace, with the great Gandharvas, there came unto them the devarshi Narada (his accomplishments are enumerated at great length), having wandered over the different worlds, accompanied by the rshis Parijata, Raivata, Sumukta, and Saumya. Narada informed Yudhishthira about religion, pleasure, and profit, in the form of questions about his conduct. By following his advice Yudhishthira conquered the whole earth (II, 5). Yudhishthira answered that he observed all those rules. Then he asked Narada if he had ever seen a palace like his. Narada (Brahmarshik, v. 281) replied that no palace among men was like his, but that he would describe unto him the palaces of Pitraja (i.e. Yama), Varuna, Indra, the dweller on Kailasa (i.e. Kubera), and Brahman, always worshipped by gods, Pitre and Sadhyas, etc. (II, 6).-§ 266: Cakrasabhāvarņana (q.v.).-§ 267: Yamasabhavarnana (q.v.).—§ 268: Varunasabhavarnana (q.v.) — § 269: Vaiçravanasabhararnana (q.v.).-§ 270: Brahmasabhāvarņana (q.v.).—§ 271: Yudhishthira said: It appears that almost all the monarchs are in the sabha of Yama—the Nagas, Daityas, rivers, and oceans in that of Varuna—the Yakshas, Guhyakas, Rakshasas, Gandharvas, Apsarases, and Civa in that of Kubera—the great rshis, and gods, and castras in that of Pitamaha (i.e. Brahmán); and in that of Cakra (i.e. Indra) gods, Gandharvas and various rehis, but only one king, the rajarshi Hariccandra (b); this is explained by Narada. Pandu, beholding the good fortune of Hariceandra, had asked Narada to tell Yudhishthira to subjugate the whole earth and then perform a rajasuya. Thereby also Pandu and his ancestors would go to the region of Indra. Brahmarakshases, that destroy the sacrifices, always look for opportunities of obstructing it. Then Narada went away to the city of the Daçarhas, accompanied by the rahis with whom he had come (II, 12). Lokaparayana = Kṛshṇa: XII, 1553. Lokapati = Brahmán : I, 3593 (Prajāpatiķ). Lokapitamaha = Brahmán, q v. Lokapitamaha! = Daksha: I, 3130. lokapitarah, said of the seven rshis: XII, 12748.

Lokapradhāna = Vishņu (1000 names).

Lokasākshin—Lubdha.

Lokasākshin 1 = Mahāpurusha (Mahāpurushastava).

Lokasākshin<sup>2</sup> = Krshna (Vishnu): XII, 13249, †13447. **Lokasambhaya** = Brahmán: XIII, 940 ( $B^{\circ}$ ). Lokasāranga, Lokasvāmin = Vishņu (1000 names). Lokasrashtr = Brahmán: VIII, 1531 (Pitāmahah).—Do. 2 = Civa: VIII, 1573 (Mahegvarah). Lokasyādhipati(h) = Civa: XII, 10464. Lokatman = Krshna (Vishnu): XII, 1657 [13433 (atma lokneya)]. Lokatrayaoraya = Vishnu (1000 names). Lokatrayeca = Indra: I, 811 (Purandaraya). Lokatrayeçvara = Çiva: VII, 9566. \*lokayajňa, a kind of sacrifice: X, 790, 791 (pl.). Lokayoni = Kṛshṇa (Vishuu): XII, †13448. Lokeca = Agni: I, 930. Lokeça' = Brahmán: VII, 2086, 3754 (?); XII, 9199, 10192, 10194. Lokeça = Qiva: VIII, 1458; XII, 12174; XIII, 3997. Lokecvara = Brahmán: III, 10113 (= Viçvakarman); XI, 47 (? opara gatih, or read: lokequara (voc.) = Dhrta-Lokecvara = Civa: VIII, 1567. **Lokecvara** = Sūrya (the sun): III, 16951. **Lokeçvara**, pl. (°dh): VIII, 1485 (= lokapālāh?). Lokeçvareçvara 1 = Brahmán : XII, 9175. Lokeçvareçvara = Indra: XII, 1720 (Pakaçasanah). Lokoddhāra, a tīrtha. § 364 (Tīrthayātrāp.): III, 83. 6015. Lomaca , a rshi. § 11 (Parvasangr.): 1, 2, 437, 438.— § 327 (Draupadīparitāpav.): III, 31, 1171.—§ 339 (Indralokābhigamanap.): III, 47, 1879 (maharshih, saw Arjuna in the abode of Indra), 1884, 1910 (is ordered by Indra to accompany the Pandavas on their tirthayatra), 1912.- § 376 (Tirthayatrap.): 111, 85, 8266 (maharshib, do.) -- § 378 (do.): III, 91, 8407 (rshih, came to the Pandavas), 8431 (maharshih), 92, (8432), 8449, 8457; 93, 8459 (rehinā), 8471, 8472, 8474, 8482; 94, 8488, (8489). - \$ 382 (Tirthayātrāp., Agastyop): LII, 96, 8541 (L. accompanied the Pandavas and pointed out to them the different tirthas, and told their various legends), (8543); 97, (8570); 98, (8595), (8599), (8604), (8610), (8614); **98**, (8615).—§ 383 (do., Paracurama): III, 99, (8649), 8654, (8656), (8670). - \$ 384 (do., Agastyop.): III, 100, (8690); 101, (8714); 102, (8737).- § 385 (do., Vindhya): III, 104, (8782).-§ 386 (do., Agastyop.): III, 105, (8805); 106, (8825).— § 387 (do., Sagara): III, 106, (8831); 107, (8849). - § 388 (do., Asamañjas): III, 107, (8888).-- § 389 (do., Gangāvatarana): III, 108, (9920), (9940); 109, (9947). - § 390 (Tīrthayātrāp.): III, 110, 9974, (9974), (9989).— § 391 (do., Rshyaçriga): III, 110, (9999); 111, (10027), (10040).-- \$ 392 (do., Mahendrācalagamana): 111, 114,

(10098), 10108, (10110).- 393 (do., Paracurama): III,

§ 402 (do.): III, 120, †10289. — § 403 (do.): III, 121, (10291). — § 404 (do.): III, 121, 10307 (rehiķ),

(10309). — § 405 (Tirthayātrāp., Sukanyop.): III, 122,

(10316), (10341); 123, (10345); 124, (10371), (10383);

125, (10396). - § 407 (do., Mandhatrup.): III, 126,

(10426), 10469 (maharshim).—§ 408 (do., Jantūp.): III, 127, (10471); 128, (10492), (10508).—§ 409 (do., Plak-

shāvataraņag.): III, 129, (10513), 10531, (10532).—

§ 410 (do., do.): III, 130, (10536).—§ 411 (Tirtha-

yātrāp., Çyenakapotīya): III, 131, (10587).—§ 412 (do.,

115, 10126.- \$ 400 (Tīrthayātrāp.): III, 118, †10229.-

Ashtāvakrīya): III, 132, 16603, (10603); 184, (†10657), (†10670), (10682), (†10687).-- 413 (Tirthayatrap.): III, 135, (10692).- § 414 (do., Yavakrītop.): III, 135, (10703), (10714), (10720), (10732).- § 416 (do., do.): III, 135, (10751); 136, (10752); 137, (10772), (10790).-§ 417 (do., do.): III, 138, (10791), (10801), (10804), (10809), (10818).— § 418 (Tīrthayātrāp.): III, 139, (10820), †10837.—§, 419 (do., Gandhamadanapr.): III, 140, 10845, (10861).- § 421 (do., do.): III, 142, (10899), 10909.—§ 422 (do., do.): III, 142, 10912.—§ 422 bis (do., Varāhāvatāra): III, 142, 10932, (10961) - § 423 (Tirthayatrap., Gandhamadanapr.): III, 143, 10978; 145, 11022.—§ 433 (do., Saugandhikāharana): III, 155, 11417, 11426 (maharshim).- § 434 (do., do.): III, 156, 11440.—§ 435 (Jațāsuravadhap.): III, 157, 11458 (°prabhrtin . . . maharshin). — § 436 (Yakshayuddhap.): III, 158, 11537, 11558 (mahān rehih). - § 437 (do.): III, 160, 11671.- § 448 (Ajagarap.): III, 176, 12337 (took his leave from the Pandavas and went to heaven).- § 546 (Kundalaharanap.): III, 300, 16919.-§ 620 (Oraddhap.): XI, 26, 776 (Devarshin, had given spiritual vision—divyam cakshuh—to Yudhishthira).—§ 637 (Rājadh.): XII, 47n, 1594 (among the rshis who surrounded Bhīshma on his arrow-bed).—§ 766 (Anuçāsanik.): XIII, 129, (6087).—§ 770 (do.): XIII, 151  $\kappa$ , 7121.— § 775 (do.): XIII, 166 5, 7672 (one of the rshis of the -north). Cf. Brahmarshi, Devarshi.

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Lomaça<sup>2</sup>, name of a cat. § 646b (Mārjāramūshikasamv.): XII, 138, 4934 (mārjārah), 4978, 4987, 5010, 5012, 5025, 5026, 5034, 5036, 5047, 5086, (5096).

Lomaharshana, a Sūta, father of Ugraçravas. § 26 (Åstīkap.): I, 13, 1026 (pitā me—i.e. Ugraçravas's — L°ħ | çishyo Vyāsasya, had related the history of Āstīka to the rshis in the Naimisha forest).—§ 264 (Sabhākriyāp.): II, 4α, 107 (sasutaħ, among the munis who waited upon Yudhishthira).—§ 775 (Ānuçāsanik.): XIII, 166ζ, 7672 (one of the rshis of the north). Cf. Sūta.

Lomaharshanaputra = Ugraçravas, q.v.

Lomapāda, king of the Angas and father of Çāntā. § 378 (Tīrthayātrāp.): III, 93, 8465 (rājarsher L°sya . . . lokān).
—§ 390d (Rehyaçrīga): III, 110, 9993, 9994 (gave his daughter Çāntā to Rehyaçrīga, cf. § 391).—§ 391 (Tīrthayātrāp.): III, 110, 9997 (rājarshiḥ).—§ 391 (Rehyaçrīga): III, 110, 10009 (sakhā Daçarathasya . . . Angānām īçvaraḥ); 113, 10080 (when there was a drought in the country of the Angas L. caused Rehyaçrīga to come, then it rained, and L. gave his daughter Çāntā in marriage to Rehyaçrīga).—§ 677 (Mokshadh.): XII, 235, 8609 (rājarshiḥ, obtained the fruition of all wishes by giving his daughter Çāntā to Rehyaçrīga).—§ 767 (Ānuçāsanik.): XIII, 137, 6269 (do.). Cf. Angādhipati, Angapati, Angarāja (see Anga, pl.).

Lopāmudrā, daughter of the Vidarbha king and wife of Agastya. § 11 (Parvasangr.): I, 2, 442.—§ 382 (Agastyop.): III, 96, 8563 (created by Agastya as the daughter of the Vidarbha king); 97, 8571, 8574, 8576, 8577, 8582 (married to Agastya), 8589, (8590), (8592); 99, 8633, (8634), (8637) (mother of Drdhasyu or Idhmavāha).—§ 391 (Rshyaçriga): III, 110, 10092 (L°a vā yathā hy Agastyam).—§ 410 (Plakshāvataraṇag.): III, 130, 10541 (etat Sindhor mahātīrtham yatrāgastyam arindama | L°ā samāgamya bhartāram acrņīta vai, cf. § 382).—§ 551 (Kīçakavadhap.): IV, 21, /654 (°d tathā bhīru vayorāpasamanvitā | Agastyam anvayād dhitvā kāmān sarvān amānushān). Cf. Vaidarbhī.

Lubdha = Çiva (1000 names 1).

## M

Macakruka, name of a Yaksha and of a tirtha belonging to him. § 362 (Tirthayātrāp.): III, 83, 5079 (dvārapālam... Yaksham samabhivādya, only B., C. has Mankanakam).— § 368 (do.): III, 83, 7070 (abhivādya tato Yaksham dvārapālam Mom, at Koţitīrtha (?)).— § 369 (Kurukshetra): III, 83, †7078 (v. Arantuka).— § 615kk (Kuruksketrak.): IX, 53, †3032 (do., C. has by error okrako).

Maçaka, pl. (°aḥ), a people in Çākadvīpa. § 575h (Cākadvīpa): VI, 115, 436, 437 (are kshatriyas).

Mada ("intoxication," personif.), an Asura. § 405 (Sukanyop.): III, 124, 10389 (krtya...mahasurah, created by Cyavana, description); 125, 10396 (frightened Indra), 10403 (was distributed in drinks, women, dice, and hunting), 10404.—§ 772n (Cyavana): XIII, 157, 7317 (o: Cyavana created M. (description) as an enemy of Indra), 7320, 7322 (was distributed in dice, hunting, drinks, and women).—§ 772p (Kapa, pl.): XIII, 158, 7327, 7329.—§ 778b (Samvartta-Maruttīya): XIV, 9, †251 (Asuram, description, all. to § 405). Cf. Asura, Dānava.

Madadhāra, a king (?). § 280 (Bhīmasena): II, 30, 1083 (mahīdharam (a mountain ?), vanquished by Bhīmasena on his digvijaya in the cast). Cf. Mahīdhara.

Madaka, pl. (°aħ), a people. § 578 (Bhīshmavadhap.):
VI, 50π, 2083 (in the army of Yudhishṭhira, only in C.,
B. has Marutaħ).

\*Madana = Kama: I, 951; III, 1829, 10324.

Madana  $^2$  = (iva (1000 names  $^2$ ).

Madayantī, wife of king Kalmāshapāda (Mitrasaha, Saudāsa). § 188b (Pāṇḍu): Commanded by her husband, M., the wife of Saudāsa Kalmāshapāda obtained from the rshi Vasishtha the son Açmaka (cf. § 229): I, 122, 4736.—§ 229 (Vasishthop.): I, 182, 6910 (on account of his being himself cursed, Kalmāshapāda caused M. to go to Vasīshtha, who begat a son on her, cf. § 188b).—§ 677 (Mokshadh.): XII, 235, 8604 (having given M. to Vasishtha, Mitrasaha ascended to heaven; C. has by error Damayantim).—§ 767 (Ānuçāsanik.): XIII, 137a, 6262 (do.).—§ 784b (Uttanka): XIV, 57, 1680; 58, 1695, 1708 (Uttanka obtained the ear-rings of M.).

Madgura ("pearl-fisher"), name of a caste: XIII, 2583 (dasam navopajivanam).

Mādhava<sup>1</sup> ("belonging to the tribe of the Madhus") = Balarāma: V, 44, 131 (*Baladeve*); IX, 2126, 2131, 2269, 2725, 3006, 3063, 3069.

**Mādhava**<sup>2</sup> (do.) = Kṛshṇa Vāsudeva: I, †171, †197, 546, 7360, 7888, 7984 (svasaram Mosya, i.e. Subhadra), 7994, 8078 (Partha-Moau), 8171, 8199, 8275; II, 643, 1216, 1223, 1362, 1431, 1559; III, 733, 13006; IV, 1434 (K°); V, †9, 133, 141, 2526, 2539 (sarvalokamaheçvaram), 2563, 2583, 2622, 2655, 2657, 2665, 2766, 2820, 2844, 2845, 2856, 2959, 2988, 2990, 3027, 3042 (Vrehnirashtrasya bharta gopta ca), 3116, 3122, 3187, 3198, 3202, 3250, 3291, 3296, 3306, 3335, 3368, 3385, 4197, 4247, 4249, 4255, 4406, 4433, 4452, 4655, 4760, 4763, 4778, 4786, 4804, 4844, 4854, 4861, 4874, 4882, 5382 (?); VI, 772, 843, 868, 2048, 2172, 2556, 3566, 3741, 4334, 4841, 4855, 4859, 4872, 4875, 4926, 4929, 4931, 4936, 4977, 4993 (? saha-Moah), 5755; VII, 112, 395, 1222, 2490, 2527 (svasriyo Mosya, i.e. Abhimanyu), 2715, 2778, 2832, 2943, 2959, 2964, 3280 (Vasudevam), 3703, 3825, 3859, 5249, 5873, 5948, 6342, 6472, 7765 (Pandava-Mau, i.e. Arjuna and Krshna), 8330, 8462, 8463; VIII, 634, 645

(°-Pandavau), 1091, 1092, 2816 (°-Pandavau), 2899, 2955, 3549 (Govinda), 3574, 3578, 3794, 3796, 4475 (°-Pandavau), 4483, 4489, †4652, 4654, 4956, 5017 (°-Phalgunau), 5021 (°-Pandavau); IX, 345, 346, 693 (°vacah), 811 (K°), 1290, 1291, 1292, 1312, 1317, 1318, 1321, 1455, 1460, 1747, 1907, 1953, 3458, 3525, 3528, 3535, 3572; XI, 355, 444, 496, 509, 516, 519, 532, 538, 547, 550, 560, 602, 611, 654, 659, 661, 665, 673, 677, 691, 717, 722, 738; XII, 10, 894, 1557, 1577, 1580, 1690, 1897, 1903, 1948, 3053, 13359 (devah), 13709; XIII, 599, 698, 702, 706, 711, 968, 1122, 1290, 2030, 2138, †3459, 4655, 4662, 5374, 6349, 6895, 6911, 6957 (= Vishnu, 1000 names), 6967 (do.), 7027 (do.); XIV, 413, 424, 576, †1533, 1544, 1558, 1953, 1974, 2563; XVI, 100, 101.

Mādhava<sup>3</sup> (do.) = Kṛtavarman: VII, 7382, 7390; IX,

Mādhava (do.) = Sātyaki: 111, †10281, †10286; V, †1858, 2316(Çainoyaḥ), 5882 (S°); VI, 3614, 3619, 3621, 4624, 4633, 4765, 4805, 5141, 5142, 5143, 5145, 5146, 5148, 5153; VII, 3619, 4146, 4188, 4200, 4229, 4249, 4254, 4255, 4258, 4278, 4365, 4402, 4477 (°-Pārthābhyām, i.e. S. and Arjuna), 4583, 4606, 4615, 4628, 4661, 4667, 4670, 4797, 4852, 4942, 4984 (°-Pāṇḍavau, i.e. S. and Arjuna), 5015, 5100, 5110, 5889, 5891, 6418, 7231, 7238, 7668, 7683, 7686, 7691, 7701, 8647 (Kuru-M°au, i.e. Duryodhana and S.), 8675, 9151, 9179; IX, 873, 1393 (°ānīkuṃ).

Mādhava = Jalasandha: V, 5793 (J°; rend Mogadhah).

Mādhava (VIII, 688), v. Māgadha (= Daņḍadhāra).

Mādhava', name of a month (= Caitra, PCR.; = Vaiçākha, Nīl.). § 371 (Rshyaçriga): III, 112, †10058 (°māsi).— § 416 (Yavakrītop.): III, 136, 10752 (°s māsi).

Mādhava, a weapon of Indra. § 441 (Nivātakavacayuddhap.): III, 170, 12122 (astram . . . dayitam Devarājasya Mom nāma, employed by Arjuna against the Asuras).

**Mādhava**, pl. (°aḥ), a tribe = Madhu, pl. § 273 (Rājasūyārambhap.): II, **14**, 617.

Mādhavāgrya = Sātyaki: VII, †5827, †5828.

Mādhavarshabha = Kṛshṇa: VI, 4862.

Mādhavasimha = Sātyaki: VII, 8662 (Kuru-M°yoh, i.e. Duryodhana and S.).

Mādhavī¹ ("belonging to the tribe of the Madhus") = Subhadrā: 1, 449.

**Mādhavī**<sup>2</sup> (do.) = Anantā, the wife of Janamejaya<sup>4</sup>: I,  $\dagger 3765 (A^{\circ})$ .

Mādhavī, (do.) = Sampriyā, the wife of Vidūratha: I, ††3793 (S°).

Mādhavī (do.) = Kuntī: I, 5824.

Mādhavī, daughter of Yayāti. § 565 (Gālavacarita): V, 115, 3930 (Yayāti gave M. to Gālava); 116, 3957, 3958 (mother of Vasumanas); 117, 3977 (mother of Pratardana); 118, 3981 (mother of Çibi); 119, 4019 (mother of Ashṭaka); 120, 4027.—§ 566 (Yayāti): V, 121, 4068, 4070, 4072 (her penances). Cf. Yayātijā.

Mādhavī', a mātr. § 615u (Skanda): IX, 460, 2625.

Mādhavīsuta (the son of Mādhavī ) = Ashṭuka: V, 4089 (Kauçikah).

Mādhavottama 1 = Balarāma : IX, 2726, 3342 (Baladevah).

Mādhavottama<sup>2</sup> = Sātyaki: VII, 4049, 4589.

Madhu ', an ancient king. § 267 (Yamasabhāv.): II, 8, 327 (in the palace of Yama).

Madhu<sup>2</sup>, an Asura, slain by Krshna (Vishnu). § 3176 (Krshna Väsudeva): III, 12, 498 (°-Kaitabhau, tried to slay

Brahmán).-§ 476 (Dhundhumarop.): III, 202, 13532 (°-Kaitabhayoh putro Dhundhur nama).- § 477 (do.): III, 203, 13562 (ouç ca Kaitabhaç ca), 13565 (o-Kaitabhayoh), (13573) (°-Kaitabhau), (13580) (°-Kaitabhayoh, M. and Kaitabha terrified Brahman, but were slain by Madhusudana, i.e. Kṛshna (Vishnu)).—§ 478 (do.): III, 204, 13590 (°-Kaitabhayoh putro Dhundhuh), 13623 (°-Kaitabhayoh sutah, i.e. Dhundhu).- § 567 (Bhagavadyanap.): V, 1305, 4414 (ekārnare ca svapatā—sc. Krehnena—nihatau Mo-Kaitabhau, cf. § 477).- § 581 (Bhishmavadhap.): VI, 67, 3025 (karnaerolodbhavañ ca Mom nama mahaeuram . . Brahmano 'vacitim kurvān jaghāna Purushottamah, i.e. Krshna, therefore Krshna is called Madhusudana, cf. § 477 and § 664).-§ 61500 (Adityatīrtha): IX, 49, 2850 (°-Kaitabhau, had been slain by Vishnu, cf. § 477).—§ 615 (Gadayuddhap.): IX, 55, 3106 (sadrçau tau-i.e. Bhīmasena and Duryodhana -Mo-Kaitabhayor yudhi).- 664 (Mokshadh.): XII. 207. 7531 (mahasurah: b: After Brahmán had sprung from the primeval lotus, M. was born from the attribute of darkness (tamasa purvajah). In order to gratify Brahman (Brahmano 'pacitim kurvan), Krshna (Purushottamah) slew M. engaged even then in the fierce act [of slaying Brahman]. Therefore all gods, Danavas, and men call Krshna Madhusudana (cf. § 581)).—§ 673b (Bali-Vāsavasamv.): XII, 227a, 8265 (among the Daityas and Danavas who had ruled the earth).-§ 717b (Nārāyanīya): XII, 348, 13474 (sprung from a drop in the primeval lotus; originated from tamas), 13509 (°-Kaifabhau, had robbed the Vedas which Vishnu recovered). 13519 (rajastamoviehtatanū tāv ubhau Mo-Kaitabhau | Brahmano 'pacitim kurvan jaghana Madhuendanah'). Cf. Asura, Asurendra, dual, Danava, dual, Danavendra, dual, Kaitabha.

Madhu = Çiva (1000 names ).—Do.4 = Vishnu (1000 names).

Madhu, pl. (°avaḥ), a people = the Vṛshṇis. § 277 (Jarāsandhavadhap.): II, 22, 888 (avadhyaṇ M°bhiḥ, sc. Jarāsandhaṃ).—§ 452 (Mārkaṇḍeyas.): III, 183, †12589 (°ūnāṃ ssnā, will assist the Pānḍavas).

Madhucchanda, a brahman. § 677 (Mokshadh.): XII, 245β, 8899 (had observed renunciation).—§ 721b (Viçvāmitrop.): XIII, 4β, 249 (son of Viçvāmitra).

Madhuçeyutānām agrapā(h) = Çiva (1000 names 1). Madhūdvaha = Sātyaki: VII, 8804.

Madhughātin ("the slayer of Madhu")=Kṛshṇa (Vishṇu): X, 750.

**Madhuhan** (do.) = do.: III, †12571; V, 2563; VII, 8257; XIII, 6814; XIV, 1996.

Madhu-Kaiṭabhahan ("the slayer of Madhu and Kaiṭabha") = Vishnu (Nārāyaṇa, Kṛshṇa): XII, 13445.

Madhukalocana = Civa (1000 names 2).

**Madhukumbhā**, a mātr. § 615u (Skanda): IX, **46**0, 2637.

Madhulikā, a mātr. § 615u (Skanda): IX, 480, 2637. Madhumatta, pl. (°σḥ), a people. § 574 (Jambūkh.): VI, 9μ, 360 (in Bhāratavarshu).

Madhunihan ("the slayer of Madhu") = Kṛshṇa (Vishṇu): III, 740 (Hariḥ).

Madhunisudana ("the destroyer of Madhu") = Kṛshṇa (Vishnu): III, 1896 (Vishnuh).

Madhuparka, a Suparṇa, son of Garuda. § 564 (Mātalīyop.): V, 101β, 3599 (enumeration).

**Madhupravīra** 1 = Balarāma : V, †40.—Do. 2 = Kṛshṇa : V, †2509.

Madhura, a warrior of Skanda. § 615u (Skanda): IX, 45n, 2573.

Madhurā (XII, 3737), v. Mathurā.

Madhurasvanā, an Apsaras. § 336 (Indralokābhigamanap.): III, 43a, 1785 (danced in the palace of Indra).

Madhusrava, a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7020.

Madhusudana ("the destroyer of Madhu") = Krshna (Vishnu): I, 7364, 7887, 8064, 8197, 8323; II, 45, 889, 953, 1354, 1355, 1366, 1578, 1580; III, 473, 482, 494, 496, 511, 520, 524, 537, 539, 576, 581, 585, 593, 892, 1900, 1982, 1985, 4076 (surāņām sarveihām ādiķ), 8349 (in Dvaravatī), 8353 (Hariķ, do.), 8755 (i.e. Vishņu (Nārāyaņa)), 8761 (do.), 13497 (do.), 13569 (do.), 13579 (do.), 13580 (do., slew Madhu and Kaitabha); V, 139, 141, 2144, 2261. 2541 (triyugam), 2542 (do.), 2563, 2573, 2594, 2620, 2646, 2657, 2717, 2726, 2727, 2780, 2814, 2874, 2882, 2908, 2944, 2967, 2982, 2984, 2995, 3015, 3022, 3026, 3056, 3125, 3143, 3151, 3159, 3165, 3217, 3231, 3242, 3256, 3257, 3272, 3273, 3276, 3286, 3290, 4235, 4239, 4240, 4246, 4438, 4441, 4726, 4780, 4759, 4773, 4774, 4776, 4790, 4807, 4833, 4838, 4841, 4847, 4859, 4860, 5342, 5343, 5349; VI, 865, 878, 882, 1097, 1143, 2171, 3027 (origin of the name), 3045, 4326, 4330, 4333, 4907, 4932, 5547; VII, 1197, 1229 (only B.), 2680, 2684, 2947, 2954, 2957, 3050, 3693, 3857, 6421, 6458, 7804, 7808, 8183, 8187, 8941; VIII, 3608, 3768, 3783, 3784, 3789, 4117, 4364, 4487, †4656, †4678; IX, 1905, 1973, 1980, 1983, 2848 (K°), 3405; XI, 343, 452, 455, 480, 548, 557, 618, 668, 705, 711, 726, 731, 746, 749; XII, 16 (Harin), 1583, 1601, 1867, 1872, 1896, 1937, 7533 (Purushottamah, i.e. Vishnu, origin of the name), 7546 (= do.), 13129, 13188, 13522 (i.e. Vishnu, slew Madhu and Kaitabha), 13620, 13672 (i.e. Vishņu); XIII, 622, 689, 722, 2138, 2140, 3469, 4657, 4658, 5377, 6315, 6333, 6359, 6879, 6894, 6957 (= Vishnu, 1000 names), 7401, 7404, 7443, 7458; XIV, 424, 569, 1484, 1486, 1488, 1521, 1544, 1557. 1961, 1992 (puranarshih), 2004, 2559; XV, 259; XVI, 23, 79, 100, 160; XVIII, 128.

Madhuvāhinī, a river. § 574 (Jambūkh.): VI, 9λ, 334.

Madhuvana, name of a forest. § 534 (Hanūmatpratyāgamana): III, 282, 16223 (b: M. was guarded by Vālin and afterwards by Sugrīva, but was pillaged by Hanūmat, etc.).

**Madhuvarna**, a warrior of Skanda. § 615u (Skanda): IX, 45<sub>7</sub>, 2574.

Madhuvați, a tirtha. § 364 (Tirthayatrap.): III, 83, 6064.

**Madhuvilā**, a river. § 413 (Tīrthayātrāp.): III, 135, 10692 (= Samangā).

\*Madhyadeça ("the midland country"): XII, 6310, 6372; XIII, 3397.

Madhyadeçiya, adj. ("living in the midland country"): XII, 6294 (brāhmaṇaḥ).

Madhyadecya, pl. (°aḥ) (do.). § 571 (Ulūkadūtāgamanap.): V, 160, †5510 (in the army of Duryodhana); 161, †5555 (do.).

Madhyama = Çiva: XIII, 1166 (1000 names 1); XIV, 199.
 Madhyamakeya, pl. (°āḥ), a people. § 286 (Nakula):
 II, 32, 1190 (in the wost, vanquished by Nakula on his digvijaya).

Madirā, one of the wives of Vasudeva. § 793 (Mausalap.): XVI, 7, 194.

Madirāçva 1 = Madirāksha, the brother of Virāta. § 561 (Yānasandhip.): V, 577, 2237 (\*puroyamāḥ, have joined Yudhishthira, only C., B. has *Madirūksha*°).—§ 572 (Rathātirathasankhyānap.): V, 171, 5907 (among the rathas of the Pāṇḍavas).—§ 604 (Karṇap.): VIII, 6, 184 (slain).

Madirāçva<sup>2</sup>, an ancient king. § 677 (Mokshadh.): XII, 235, 8608 (rājarshiḥ, by having given his daughter to Hiranyahasta, M. went to regions praised by the very gods).—§ 720b (Sudarçanop.): XIII, 2, 91 (son of Daçāçva), 92 (father of Dyutimat).—§ 767 (Ānuçāsanik.): 137a, 6268 (= XII, 8608).

Madirāksha, brother of Virāṭa. § 552 (Goharaṇap.): IV, 31, 1012 (*Çatānīkād avarajaḥ*); 32, 1057 (in the rear of the army of Virāṭa); 33, 1106. Cf. Madirāçva.

Madra 1, pl. (°āh), a people. § 190d (Arjuna): I, 123, 4796 (will be vanquished by Arjuna).—§ 234 (Svayamvarap.): I, 190, 7092 (Çalyo Moanam içvarah).—§ 285 (Nakula): II, 32, 1196 (Çākalam . . . Moānām putabhedanam) .- § 295 (Dyūtap.): II, 52, 1870 (°-Kaikayāh, brought tribute to Yudhishthira, B. has Bho).- § 545 (Pativratāmāhātmyap.): III, 293, 16620 (ruled by Açvapati).- § 581 (Bhishmavadhap.): VI, 61 3δ, 2691 (suhu Kaikayaih, in the army of Duryodhana, attack Arjuna and Abhimanyu). - § 582 (do.): VI, 71 10 γ, 3132 (°-Sauvīra-Gāndhāraiḥ, supported Çakuni), (δ), 3138 (°anam rehabhena, sc. Calyena).—§ 583 (do.): VI, 75 8, 3295 (-Sauvira-Kekayaih, followed Bhagadatta).- § 589 (Dronabhishekap.): VII, 75, 183 (in the rear of Drona's array).— § 590 (do.): VII, 15, 613 (°anam adhipam, i.e. Calya).— § 592 (Samçaptakavadhap.): VII, 207, 799 (°-Kaikayah, in the neck of Drona's garudavyuha).- § 599 (Jayadrathavadhap.): VII, 95, 3529 (°anam içvaro Calyan).- § 603 (Nārāyanāstramokshap.): VII, 193, 8903 (do.).-§ 604 (Karnap.): VIII, 9, 331 (°anām adhipah, i.e. Çalya).-§ 605 (do.): VIII, 11, 418 (Çalyaḥ . . . mahatyā senayā sārdham Modeçasamutthayā). 22 (7, 864 (attacked the Pancalas).—§ 607 (do.): VIII, 44λ, 2070 (°-Gandharah, among the peoples who have blameable practices); 45, 2086 (sg.), 2093 (ostriyah, are the most debased of women).—§ 608 (do.): VIII, 46, 2143 (°-Kaikeyaih, protected Duryodhana); 47λ, 2229 (supported Duryodhana); 50, 2404 (°ānām icrarah, i.e. Calya), 2408 (°anam içvare, i.e. Calya); 56ρρ. 2762 (°-Saindhavān, attacked by Bhīmasena). — § 610 (Calyap.): IX, 7, 332 (°āṇām adhipaḥ, i.e. Çalya).—§ 611 (do.): 1X, 12, 617 (°āṇām vṛshabham Çalyam); 13, 674 (°anam adhipam, i.e. Culya); 15, 782 (do.), 784 (°anam adhipasya, i.e. Çalya); 18, 957, 973, 984 (attack Yudhishthira after the slaughter of Calya, but are slain by the Pandavas); 23, 1205 (°yodhah). Cf. Madraka, pl., Mādreya, pl.

Madra<sup>2</sup>, pl. (°āḥ). § 186 (Vyushitāçvop.); ì, 121, 4714 (the dead Vyushitāçva begat on Bhadrā three Çālvas and four M.).

**Madrādhipa** ("king of the Madras") = Açvapati: III, 16658, 16914 ( $A^{\circ}$ ).

Madrādhipa (do.) = Çalya, q.v.

Madrādhipati (do.), Madraja, Madrajanādhipa, Madrajaneçvara = Çalya, q.v.

Madraka, a prince. § 130 (Amçāvat.): I, 67, 2696 (reborn from the Krodhavaça gaṇa).—Do.<sup>2</sup> = Çalya, q.v.

Madraka, pl. (°aḥ), a people = Madra, pl. § 264 (Sabhā-kriyāp.): II, 4β, 119 (°aṇāṃ rājā, = Çalya?, waited upon Yudhishṭhira).—§ 578 (Bhīshmavadhap.): VI, 51σ, 2097 (protected Bhīshma).—§ 581 (do.): VI, 61ε, 2695 (°ānīkān Kskayāṃç ca), 2698 (pierced by Dhṛshṭadyumna).—§ 607

(Karnap.): VIII, 40, 1836, 1838 (ag.), 1839 (ag.), 1840, 1844 (pl., ag.), 1845 (ag., pl.), 1847, 1848 (ag.), 1851 (ag.), 1857 (description of their evil practices); 45, 2078 (Gāndhara-M°āḥ), 2096, 2108, 2109 (ag.) (description of their evil practices).—§ 610 (Çalyap.): IX, 7σ, 329.—§ 611 (do.): IX, 8, 391 (followed Çalya); 18, 960 (Madra-rājapriye yuktair M°āṇāṃ mahārathaiḥ).—§ 641 (Rājadh.): XII, 65θ, 2429 (Āndhra-M°āḥ, enumeration of low peoples).—§ 664 (Mokshadh.): XII, 207η, 7559 (in the south).

Madrakādhama, Madrakādhipa, Madrakeçvara = Çalya, q.v.

Madranabha, pl. (°ah), name of a caste: XIII, 2585.

Madrāṇām adhipa(ḥ), Madrāṇām īçvara(ḥ), Madrāṇām rshabha(ḥ), Madrāṇām vrshabha(h) - Çalya, q.v.

Madranrpānuja ("the younger brother of the king of the Madras" [i.e. Çalya]) = Çalyānuja.—§ 611 (Çalyap.): IX, 17, 930. Cf. Madrarājānuja.

Madrapa, Madrapati, Madrarāj - Çalya, q.v.

**Madrarāja**, = Dyutimat: I, ††3832 (D°). — Do.<sup>2</sup> = Calya, q.v.—Do.<sup>3</sup> = Açvapati: III, 16628.

Madrarajanuja - Madranrpanuja: IX, 924 (yuva).

Madrarajasutā ("the daughter of the king of the Madras")

- Madrī: I, 4896.

Madrarājātmaja ("the son of the king of the Madras")

- Rukmaratha (?).—§ 604 (Karṇap.): VIII, 5ζ, 112 (had been slain by Abhimanyu).

Madrarājeçvarātmaja = Çalya, q.v.

Mādravatī', wife of Parikshit.—§ 160 (Pūruv.): I, 95, ††3837 (wife of Parikshit and mother of Janamejaya').

Mādravatī 2 — Mādrī: XIV, 1969 (°yah sutau, i.e. Nakula and Sahadeva).

Mādravatīputra ("the son of Mādravatī [i.e. Mādrī]") — Sahadeva: XVII, 55.

Mādravatīputra (do.), dual (°au) = Nakula and Sahadeva : XIV, 389.

**Mādravatīsuta** (do.) = Nakula: III, 15732, 15738; V, 2254 (N°); XII, 6204; XV, †669 (jyeshthasya).

Mādravatīsuta (do.) = Sahadeva: II, 1176, 2550 (S°); VII, 7475; XV, †668 (yavīyasah), 1075.

Mādravatīsuta (do.), dual (°au) = Nakula and Sabadeva: III, 16607; V, †5, †18, †724; IX, 814, 3318; XIV, †1533, 2081.

Madreca = Calya, q.v.

Madreçvara ' ("the king of the Madras") = the father of Mādrī [and Çalya]: I, 4367 ("sya, sc. sutā, i.e. Mādrī).

Madrecvara 2 = Calya, q.v.

**Madreçvarasuta** (the son of Madreçvara [i.e. Qalya]) = Rukmaratha: VII, 1811 ( $\mathbb{R}^{\circ}$ ).

Mādreya'("son of Mādrī") == Nakula: III, 17246, 17253; VIII, 963; XII, 6129, 6207.

**Mādreya**<sup>2</sup> (do.) = Sahadeva: II, 1155, 1161, 2611; III, 11486; V, 2253 ( $S^{\circ}$ ); VII, 4032, 7478, 7479, 7481; VIII, 908; IX, 768 ( $S^{\circ}$ ).

Mādreya (do.), dual (°au) = Nakula and Sahadeva: I, 5647; III, 1123.

**Mādreya**, pl. (°āħ), a people = Madra, pl.—§ 574 (Jambūkh.): VI, 9µ, 346 (°-Jāngalāḥ).

Mādrī 1 ("the daughter of the Madra king"), the wife of Pāṇḍu and mother of Nakula and Sahadeva. § 132 (Aṃçāvat.): I, 67, 2794 (incarnation of the goddess Dhṛti). — § 157 (Pūruvaṃç.): I, 95, ††3811 (wife of Pāṇḍu), ††3816,

Mādrī—Māgadha.

++3817 (by the Acvins mother of Nakula and Suhadeva). †3818 (all. to § 192 foll.).—§ 177 (Pandudigvijava): I, 113, 4430 (sistor of Calya), 4441, 4442, 4444 (Pandu married M.).-§ 178 (Pandu): I, 114, 4474, 4477 (Pandu went to the wood with his wives). - § 180 (Gandhariputrotpatti): I, 115, 4484.-§ 184 (Pāṇḍu): I, 119, 4613, 4616 (cursed by Kindama, Pandu retired to the wood with his wives) .-§ 192 (Pandavotpatti): I, 124, 4849, 4850 (at the wish of Pandu M. learnt the mantra from Kunti and invoked the Acvius, who on her begat Nakula and Sahadeva), 4859 .--§ 193 (Pāṇḍu): I, 125, 4870, 4874, 4878, 4880, 4882, 4884, (4887), 4888, (4890) (Pāṇdu's death).—§ 194 (do.): I, 126, 4922 (by the Acvins mother of Nakula and Sahadeva), 4926 (had ascended the funeral pyre of Pandu). - § 195 (do.): I, 127, 4932, 4933, 4934 (the pretakarya of Pandu and M. was performed), 4940, 4953.- § 214 (Hidimbavadhap.): I, 156, 6097 (vah, sc. putrau, i.e. Nakula and Sahadeva). - \$ 305 (Anadyūtap.): II, 79, 2602. — § 338 (Indralokūbhigamanap.): III, 46, 1862 (yatha). - § 522 (Draupadiharanap.): 111, 266, †15607 (°yāh putrau, i.e. Nakula and Sahadeva).-§ 548 (Āraņeyap.): III, 313, 17416 (wife of Pāndu), 17417. -§ 611 (Çalyap.): IX, 17, †871 (°yāç ca putrau, i.e. Nakula and Sahadeva). — § 618 (Jalapradānikap.): XI, 13, †359 (do., do.). — § 795 (Svargārohaņap.): XVIII, 4, 144 (with Pandu in heaven). Cf. Madrarajasuta, Mädravati.

**Mādrī**<sup>2</sup> (do.) = Vijayā, the wife of Suhudeva: I,  $\dagger\dagger$ 3832 ( $V^{\circ}$ ).

Mādrikā, pl. (°āḥ) ("Madra women").—§ 607 (Karṇap.): VIII, 40, 1853 (ag.), 1855 (pl.).

Mādrinandana ("son of Mādrī") = Nakula: IX, 764, (N°).

Mādrinandana<sup>2</sup> (do.) = Sahadeva: II, 1116.

**Mādrinandana** (do.), dual ( ${}^{\circ}au$ ) = Nakula and Sahadeva : III, 19 ( ${}^{\circ}an$  (!)).

Mādrīnandanaka (do.), dual (°au) = Nakula and Sahadeva: III, 10856.

Mādrīnandikara (do.) = Sahadeva: V, 2000.

**Mādrīputra**<sup>1</sup> (do.) = Nakula: III, 1020 ( $N^{\circ}$ ); IV, 165, 1359; V, 1997; VI, 3168 ( $N^{\circ}$ ); VII, 7567, 7578, 8568; VIII, 930, 3188, †3814 ( $N^{\circ}$ ); IX, 489; XII, 6126.

**Mādrīputra**<sup>2</sup> (do.) = Sahadeva: I, †7163 ( $S^{\circ}$ ); II, 2624 ( $S^{\circ}$ ); III, 15749; IV, 1354 ( $S^{\circ}$ ); V, †708 ( $S^{\circ}$ ), 3166 ( $S^{\circ}$ ); VI, 5168, 5171, 5401 ( $S^{\circ}$ ); VII, 3532, 7465, 8582; VIII, 496 ( $S^{\circ}$ ); IX, 773, †891 ( $S^{\circ}$ ), 1140, 1544.

Mādrīputra\* (do.), dual (°au) = Nakula and Sahadeva: I, 4855, 4879, 5742, 7399, 7465; II, 2157, 2621; III, 11503, 11739, 14987, †15658, 17225; IV, 2294, 2319; V, †653, †660, †711, 3207, 4426, 4657, 4791, 4826, 5152, 5854; VI, 711, 2068, 2473, 2733, 2744, 2746, 3694, 3865, 4508, 4669, 4782, 4799, 4912, 5074, 5228, 5559; VII, 1380, 1509, 3562, 3566, 6626, 8805 (C. by error °am), 8811; VIII, 1638, 1690, 2360, 2709, 2710, 3183, 3194, 3206, 3210, 4864, 4872, 4991, 4999; IX, 156, 164, 400, 453, 516, 550, 646, 652, 656, 779, 832, 961, 1019, 1021, 1026, 1064, 1373; 1725, 1956, 3481; X, 550; XII, 1379, 1396, 1464, 6231; XIII, 7772.

**Mādrīsuta** (do.) = Nakula: I, †200 (N°); II, 1202; V, †709, 2229 (N°); VI, 1691; VIII, †4298, †4331 (N°); X, †569, †570.

Mādrīsuta (do.) = Sahadeva: II, 1163; V, 2868; VI, 5169; VII, 517, 7471, 8575; IX, †1558 (8°), †1559 (slew Çakuni).

Mādrīsuta (do.), dual (°su) = Nakula and Sahadeva: I, †109, 2290; III, 1275, †2009, †10283, †11907, †11916; V, †718, †861, †868, 5115; VI, 3764; VIII, 3204; IX, †873. Mādrītanūja (do.), dual (°su) = Nakula and Sahadeva:

V, †688.

Magadha, pl. (°āḥ), a people.—§ 130 (Amçāvat.): I, 67, 2683 (Ceshu Jayatsenas tesham asit parthival, incarnation of the first of the Kaleyas).—§ 177 (Pandudigvijaya): I, 113. 4451 (goptā Morashtrasya Dirgho Rajagrhe, slain by Pandu on his digvijaya).—§ 276 (Rājasūyārambhap.): II, 18, 738 (°eshu, Brhadratha established a feast in honour of the Rākshasī Jarū among the M.).—§ 295 (Dyūtap.): II, 52, 1874 (brought tribute to Yudhishthira).—§ 375 (Tirthayatrap.): III, 85, 8234 ("eshu, the holiness of the country).-§ 561e (Bhimasena): V, 50, 1986 (Kaçı-Vanga-Moan, had been vanquished by Bhimasena).- § 561g (Sahadeva): V, 50, 1997 (Kāçīn Anga-Moan, had been vanquished by Sahadeva).-§ 561 (Yānasandhip.): V, 530, 2107 (among the allies of Yudhishthira).- § 574 (Jambūkh.): VI, 9µ, 357 (only B., C. has Māo, among the peoples of Bharatavarsha). Cf. Magadha, pl.

Magadha (VIII, 186), v. Māgadha .

Magadha = the country of the Magadhas. § 641f (Prthu Vainya): XII, 59, 2234 (bestowed by Prthu Vainya on Magadha [i.e. the ancestor of the Magadhas]).

Māgadha¹ ("king of the Magadhas") = Bṛhadratha: II,

Māgadha (do.) = Daṇḍadhāra: VIII, 688 (only B., C. has by error Mādhavaḥ).

Magadha 3 (do.) = Julasandha: VII, 4573, 4578, 4583.

Māgadha (do.) = Jarāsandha: II, 586, 610 (nrpam), 647, 657, 754, 762, 770, 788 (the country?), 876, 879, 892 (Jarāsandho rājā), 919; VIII, 243 (rājā, having obtained the friendship of Karna he confined the kings of the earth); XII, 129 (rājā . . . Jarāsandhaḥ); XIII, 6839 (°samruddhān, sc. rājāaḥ, liberated by Krshna, all. to Jarāsandhavadhaparvan).

**Māgadha**<sup>b</sup> (do.) = Jayasena: II, 121 ( $J^{o}$ ). Cf. next.

Māgadha (do.) = Jayatsena, son of Jarāsandha: II, 1538 (J°); V, 577 (Jayatseno Jārāsandhiḥ); VI, 5007 (J°), 5317, 5321; VIII, 120 (Jayatseno Jārāsandhiḥ, had been slain by Abhimanyu). Cf. the prec. and Māgadha .

Māgadha (do.) = Meghasandhi, the son of Sahadeva: XIV, 2448, 2449, 2450, 2460, 2466.

Māgadha (do.) = Sahadeva, son of Jarāsandha: V, 5325 (S<sup>3</sup>). Cf. next.

Māgadha (do.), one or more Magadha kings at the time of Yudhishthira=Jayatsena or Sahadeva (?).—§ 296 (Dyūtap.): II, 53, 1914 (waited upon Yudhishthira).—§ 561 (Yānasandhip.): V, 57, 2239 (Jūrūsandhip., had joined Yudhishthira).—§ 576 (Bhagavadgītāp.): VI, 17, 663 (in the army of Duryodhana); 18, 691 (nrpatip., do.).—§ 581 (Bhīshmavadhap.): VI, 62, 2750, 2761, 2762 (fought with Abhimanyu).—§ 584 (do.): VI, 81, 3533 (in Duryodhana's army).—§ 587 (do.): VI, 108 δ, 5051 (do.).—§ 593 (Abhimanyuvadhap.): VII, 48, 1891 (°sya putram, slain by Abhimanyu).—§ 599 (Jayadrathavadhap.): VII, 107, 4045 (°sya suts, i.e. Vyāghradatta, slain by Sātyaki).—§ 604 (Karņap.): VIII, 6, 186 (had been slain by Bhīshma, C. has by error Ma°).—§ 609 (Çalyap.): IX, 2, 73 (had joined Duryodhana), 92 (had been slain).

Māgadha 10 (adj.) ("belonging to the Magadhas").—§ 278 (Rājasūyārambhap.): II, 14, 617 (girimukhyam?).—§ 276

(Jarāsandhavadhap.): II, 20, 797 (puram, i.e. Girivraja).—§ 277 (do.): II, 21, 798 (niveçah = do.), 809 (puram = do.); 22, 873 (sainyaih).—§ 581 (Bhīshmavadhap.): VI, 62, 2749 (anīkaṃ).—§ 607 (Karṇap.): VIII, 38, 1770 (dasīnam Moināṃ).—§ 619 (Strīvilāpap.): XI, 25, 712 (oyah . . . yoshitah).

Māgadha<sup>11</sup>, the ancestor of the Māgadhas (tribe and caste).— § 641f (Pṛthu Vainya): XII, **59**, 2233 (Sata-Moau, became the bards of Pṛthu Vainya), 2234 (Pṛthu Vainya gave M. the country of Magadha).

**Māgadha**, pl. ( ${}^{\circ}ah$ ), a people = Magadha, pl. — § 4 (Anukram.): I, 1, †153 (°anam varishtham Jarasandham).-§ 74 (Vasu Uparicara): I, 63, 2363 (mahāratho Moānām vicruto yo Brhadrathah).- § 242 (Ambuvica): I, 204, 7476 (Ambuvica itiçvarah | asid Rajagrhs Moanam mahikshitam).-§ 275 (Rājasūyārambhap.): II. 19. 741 (ruled by Brhadratha). -§ 276 (Jarasandhavadhap.): II, 20, 796 (okshetram, the realm of Jarasandha).- § 277 (do.); II, 21, 807 (apariharya meghanam Moa Manuna krtah), 815 (oanam suruoiram Caityakam), 827; 24, 932, 933, 942 (after the slaughter of Jarasandha his son Sahadeva became king of the M.).—§ 280 (Bhimasena): II, 30, 1090 (ruled by Danda and Dandadhara (?), vanquished by Bhimasena, accompanied Bhimasena when he vanquished the son of Jarasandha in Girivraja). -§ 515 (Karnadigvijaya): III, 254, 15244 (vanquished by Karna on his digvijaya).—§ 574 (Jambūkh.): VI, 9μ, 353 (among the peoples of Bharatavarsha), 357 (do., only C., B. has Ma°). - § 578 (Bhishmavadhap.): VI, 517, 2102 (followed Bhīshma).—§ 580 (do.): VI, 56δ, 2409 (on the right wing of Bhīshma's gārudavyūha).—§ 585 (do.): VI, 876, 3854 (followed Bhagadatta).—§ 589 (Dronabhishekap.): VII, 11, 397 (formerly vanquished by Krshna).—§ 592 (Samcaptakavadhap.): VII, 205, 802 (in the back of Dropa's gārudavyūha). - § 599 (Jayadrathavadhap.): VII, 107, 4045, 4018 (attacked Sätyaki after the slaughter of Vyaghradatta, the son of the Magadha king). - § 605 (Karnap.): VIII. 1288. 459 (in the army of Yudhishthira?); 18, †690 (°anam pravarah, i.e. Dandadhara); 2255, 863 (uttacked the Pāncālas).—§ 607 (do.): VIII,  $45\mu$ , 2084, ( $\nu$ ), 2101, 2105.— § 608 (do.): VIII, 46\$, 2133 (on the right wing of the Kaurava array); 70mm, †3500; 73, 3657 (°ānām adhipatir Jayatsenah, had been slain by Abhimanyu).—§ 613 (Gadāyuddhap.): IX, 337, 1913 (have been slain).—§ 619 (Strivilapap.): XI, 25, 712 (°anam adhipatim Jayateenam), 714 (°yaḥ, fem.).—§ 744 (Ānuçāsanik.): XIII, 44β, 2441 (vanquished by Bhishma at the svayamvara of Amba, etc.).--§ 793 (Mausalap.): XVI, 6x, 159 (had been vauquished by Krahna).

\*Māgadha, pl., name of a caste (bards): I, 6940 (sūta-m°āḥ); III, †14750 (°-sūtapūgaiḥ); IV, 541 (sūta-m°āḥ), †2189; V, †1314, 3333 (sūta-m°āḥ); VI, 4433; VII, 176 (sūta-m°vandinām), 2739 (sūta-m°-vandibhiḥ); VIII, 12 (do.); XII, 1386, 10868 (sūta-m°āḥ); XIII, 2573 (sg., son of a vaiçya and a kshatriya wife), 2581, 2584 (°ī, fem.), 2622, 5768; XIV, 1896 (sūta-m°-vandibhiḥ), 2040 (sūta-m°-sanghāḥ); XV, 624 (sūta-m°-vandibhiḥ), 1061 (sūta-m°-sanghāiḥ).

Magadhādhipa ("king of the Magadhas") = Jarāsandha: XV, 668 ("sya sutā Jarāsandha iti çrutasya, i.e. the wife of Sahadeva).

Magadhādhipati (do.) = Brhadratha: II, 688 (B°), 740 (°ch sutah, i.e. Jarāsandha), 756.

Magadheqvara (do.) = Meghasandhi: XIV, 2444. Magadhendra (do.) = Jarasandha: V, 2056 ( $J^{\circ}$ ). Māgadhī ("daughter of the Magadha king") = Amṛtā, wife of Anaçvan: I, ††3794.

Maghā, mostly pl. (°āḥ), name of a nakshatra (v. Su. Si.).—
§ 246 (Sundopasundop.): I, 210, 7653 (°āsu).—§ 370
(Tīrthayātrāp.): III, 84, 8029 (Kṛttikā-M°yoḥ . . . tīrthaṃ).
—§ 574 (Jambūkh.): VI, 3, 81 (°āsv Aṅgārako vakraḥ, omens).
—§ 576 (Bhagavadgītāp.): VI, 17, 637 (°vishayago somaḥ).—
§ 746 (Ānuçāsanik.): XIII, 64, 3263 (°āsu, the merit of making gifts under the constellation of M.).—§ 749 (do.):
XIII, 88, 4251 (°āsu), 4252 (do.); 89a, 4259 (°āsu, the merit of performing a çrāddha under the constellation of M.).
—§ 759 (do.): XIII, 110, 5394 (°āṃ, sg., description of the cāndravrata, cf. Açleshāḥ).—§ 766 (do.): XIII, 126, 6040 (sg., a çrāddha should be performed under the constellation of M.).

Māgha, name of a month. § 587 (Bhīshmavadhap.): VI, 119, 5632 (°māss gavā ira, but B. reads māghamām segavā iva, cf. the explanation of Nīl.).—§ 733p (Gaṅgā-Yamunayos tīrtham): XIII, 25, 1724 (°māss, then one should bathe in Prayāga).—§ 746 (Ānuçāsanik.): XIII, 66, 3316 (°māss, the merit of gifts of seeds in the month of M.).—§ 759 (do.): XIII, 106β, 5152 (°māssm, the merit of fasting during M.); 109, 5374 (dvādaçyām M°māss, then one should worship Kṛshṇa as Mādhava).—§ 777 (Svargārohanik. p.): XIII, 168, 7733 (māsah, the month in which Bhīshma died).—§ 785 (Anugītāp.): XIV, 85, 2513 (dvādaçīm M°pākshikīm; °māsikīm, B.).

Maghavan, Maghavat = Indra, q.v.

Maghavātman = Civa: XII, 790.

Māghī, the day of full moon in the month of Māgha. § 658b (Kṛtaghnop.): XII, 171, 6384 (on this day the Rākshasa king entertained brahmans). — § 733p (Gaṅgā-Yumunayos tīrtham): XIII, 25, 1723 (on this day 30,010,000 tīrthas are assembled in Prayūga). — § 751b (Çapathavidhi): XIII, 94, 4552 (on this day Çukra, etc., came to Kauçikī).—§ 785 (Anugītāp.): XIV, 85, 2517 (paurņamūsī).

Mahābāhu<sup>1</sup>, two sons of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2783, 2740.— § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4545, 4553.—§ 600 (Ghaṭotkacavadhap.): VII, 1670, 6938 (among ten sons of Dhṛtarāshṭra who are slain by Bhīmasena).

Mahābāhu<sup>2</sup> = Kṛshṇa (Vishṇu): V, 2567.

Mahabala = Çiva (1000 names ).—Do. = Vishnu (1000 names).

Mahābalā, name of two mātrs. § 615u (Skanda): IX, 46e, 2627, 2644.

Mahābhāga = Vishņu (1000 names).

Mahābhārata, the poem of Vyāsa. § 1 (Anukram.): I, 1, 11 (°sançritāḥ kathāḥ). The M. had been composed by Vyāsa and was originally recited by Vaiçampāyana to Janamejaya, afterwards by Ugraçravas to Çaunaka).—§ 7 (do.): I, 1, 265, 266 (etymology).—§ 11 (Parvasangr.): I, 2, 656 (°m ākhyāya), 657 (do.).—§ 70 (Ādivamçāvatāranap.): I, 59, 2203 (ākhyānam, recited at the sacrifice of Janamejaya); 2206 (recited by Sauti, i.e. Ugraçravas).—§ 72 (do.): I, 62, 2283 (ākhyānam), 2319 (°ākhyānam), 2320 (etymology), 2322, 2333 (tribhir varshair . . . Kṛshṇa-Dvaṣpāyano . . . M°m ākhyānam kṛtavān).—§ 78 (Vyāsa): I, 63, 2418 (Vyāsa taught his disciples Vedān M°pañcamān).—§ 7176 (Nārāyaṇīya): XII, 341, 13027 (do. do.); 347, 13438 (°kṛt, i.e. Vyāsa).—§ 795c (Svargārohaṇap.): Sauti said: "The race of the Bharatas is the topic [of the M.]. Therefore

it is called Bharata, and on account of this and of its greatness it is called M. (v. 192); this history is called Jaya, it should be heard by everyone who desires emancipation," etc. Blessing to the reader. Vyasa made an abstract of the Bharata from love of righteousness; he made another compilation (samhitam) of six millions of verses; three millions of these verses are placed in Devaloka, 1,500,000 among the Pitrs. 1,400,000 among the Yakshas, and 100,000 among men. Narada recited it to the gods, Asita Devala to the Pitrs, Cuka to the Rakshasas and Yakshas; Vaicampayana to men; it is equal to the Vedas; blessing to the reader; the Savitri of the Bharata (i.e. vv. 2036-207) is quoted; "what need has that man of a sprinkling of the waters of Pushkara who attentively listens to this Bharata . . . ?" (v. 211 + one verse in B.) (XVII, 5). - Asked by Janamejaya according to what rites one should listen to the Bharata, etc., Vaicampāyana expounded what gods, etc., are found in the Mahābharata (f); craddha offerings should be made after the hearing of it, likewise gifts to the brahmans (specification); one should appoint as reciter one who is pure, etc.; the reciter, seated at his ease, free from all bodily complaints, with rapt attention should recite the text without too much slowness, etc.; (o) the merit won at the conclusion of each parana (m); the gifts that should be made at the conclusion of each parvan  $(\rho)$ , its topic  $(\sigma)$  and fruits  $(\tau)$  (XVIII, 6): XVIII, 5, 190, 191, 192 (etymology); 6, 299 (°ākhyanam). Cf. Bharata 18, Jaya 14.

Mahābhāsura = Mahāpurusha (Mahāpurushastava).

Mahābhauma, a prince. § 156 (Pūruvaṃç.): I, 95, ††3772 (son of Ariha), ††3773 (husband of Suyajñā and futher of Ayutanāyin).

Mahābhaya ("great fear"). § 126 (Amçāvat.): I, 66, 2619 (son of Adharma and Nirrti).

Mahābhīmā = Umā: XII, 10304.

Mahābhisha, a king. § 161 (Mahābhishop.): I, 96, 3843 (*Ikshvākuvaṃçaprabhavaḥ*), 3845, 3847, 3848, 3850 (cursed to be reborn on earth).—§ 162 (Çāntanūp.): I, 97, 3882 (reborn as Çāntanu).—§ 376 (Tīrthayātrāp.): III, 85, 8268 (yathā rājā Moḥ).—§ 706 (Mokshadh.): XII, 310, 11540 (rājarshir adhrtiḥ svargāt patito hi Moḥ, all. to § 161).—§ 775 (Ānuçāsanik.): XIII, 1667, 7681 (enumeration).

[Mahābhishopākhyāna(m)] ("episode relating to king Mahābhisha"). § 161 (Sambhavap.): The rājarehi Mahābhisha, of the race of Ikshvaku, had gratified Indra by 1,000 horse sacrifices and 100 rajasuyas and attained to Svarga. One day, when the gods and rajarshis were worshipping Brahman, the Wind loosened the garments of Ganga. The gods bent down their heads, but Mahabhisha rudely stared at her, and for this Brahmán cursed him, saying that he should be reborn on earth, [as should also Ganga, but when his wrath should be provoked by her he should again attain to heaven] (the words in brackets are only to be found in B.). He then wished to be born as a son of Pratipa. The Vasus had been cursed by the rshi Vasishtha, whom they had crossed when he was engaged in his twilight adorations, that they should be born among men. They chose to be born of Gangā as sons to Çāntanu, who should be borne to Pratīpa, and Ganga promised that she would throw them into the water as soon as they were born, except one, upon whom they would each contribute one-eighth of their energies, but who should be childless (I, 96). (For continuation v. Çantanūpākhyāna.)

Mahabhoga, Mahabhuta = Vishnu (1000 names).

\*mahābhūta, pl. (°ani) ("the elements"): III, 13913 (°atmakam Brahma), 13914 (enumerated), 13921 (pañoa, do.); VI, 178 (do., do.), 182 (pañoasu), 1327; XII, 6821, 6823, 7071, 7072, 7073 (pañoa), 7077, 7525 (enumerated), 7725, 8739, 8976 (do.), 8979 (pañoa), 9877 (do.); XIII, 7074; XIV, 983 (pañoa), 1092 (do., enumerated); XV, 924. Cf. Bhūta, pl.

Mahābhūtādhipati = Vishņu (Nārāyaṇa, Kṛshṇa): XII, 13110.

Mahābīja = Civa (1000 names 1).

Mahābuddhi = Vishnu (1000 names).

Mahācūdā, a mātr. § 615# (Skanda): IX, 460, 2623.

Mahāçakti, Mahāçana = Vishņu (1000 names).

Mahāçankha, name of a tree (thus Nil.) in Çankhatirtha. § 615f (Çankhatirtha): IX, 37, 2138 (nagam).

Mahāçiras , a muni. § 264 (Sabhākriyāp.): II, 4a, 105 (waited upon Yudhishthira).

Mahāçiras , an Asura. § 268 (Varuṇasabhāv.): II, 9, 366 (among the Daityas and Dānavas in the pulace of Varuṇa).

Mahāçoṇa, a river. § 276 (Jarāsandhavadhap.): II, 20, 794 (crossed by Kṛshṇa, Arjuna, and Bhīmasena on their journey from Indraprastha to Girivraja). Cf. Çoṇa.

Mahāçrama, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8031.—§ 733g (Saptaganga): XIII, 25, 1704 (result of bathing there).

Mahāçriga = Vishņu (1000 names).

Mahāçva, an ancient king. § 267 (Yamasabhāv.): II, 8, 330 (in the palace of Yama).

Mahadamshtra = Civa (1000 names 1-2).

Mahadanta = Civa (1000 names 2).

Mahadbhuta, name of a fire (= Adbhuta?). § 493 (Angirasa): III, 222, 14212.

Mahad bhūta(m) = Vishņu (1000 names).

**Mahādeva** ' ("the great god") = Qiva, q.v.

Mahādeva (do.) = Brahmán : XII, 9176, 13047.

Mahādeva (do.) = Vishņu (Kṛshṇa): 111, 8125 (*Vishṇuṃ*); V, 298; VI, 3036 (= Kṛshṇa); XII, 4490, 10087; XIII, 7001 (1000 names).

Mahādevapura ("the city of Mahādeva"). § 322 (Dvaitavanapr.): III, 23, †913 (puram Moprakāçam).

[Mahādevasahasranāmastotra(m)] (the hymn containing the 1,008 names of Mahādeva, i.e. Çiva), v. Çiva.

[Mahādevastava(h)] ("the praising of Mahādeva, i.e. Çiva"). § 332 (cf. Kairātap.): Arjuna enumerated the names of Çiva, Kapardin, etc. (III, v. 1624b-1633).

Mahādevī¹ ("the great goddesa") = Aditi: XIII, 3905.

Mahādevī<sup>2</sup> (do.) = Umā: III, 8129 (Gauryāķ); IV, 200; VI, 805; XII, 10333; XIII, 4069; XIV, 1184 (Pārvatī). Cf. Devī.

Mahādhana = Vishņu (1000 names).

Mahādhanu(s), Mahādhātu = Çiva (1000 names).

Mahādridhrk = Vishnu (1000 names).

Mahadyuman, name of a tirtha or of the sun (Nil.). § 17 (Uttanka): I, 3, 804 (avasad yo—i.e. Çrutasena—Mahadyumni prārthayan nāgamukhyatām).

Mahādyuti = Vishnu (1000 names).

Mahādyuti = Qiva: XIV, 201, 206 (°te, dat.).

Mahaganapati = Civa: X, 254.

Mahāgangā, name of a tīrtha. § 733j (Ānuçāsanik.):
By fasting and bathing in M. at the conjunction of the
Kṛttikās and Angāraka (so BR., PCR. takes Kṛttikāngāraks
as the name of a tīrtha) one becomes cleansed of his sins and
ascends to heaven: XIII, 25, 1708.

Mahagarbha, Mahagarbhaparayana = Civa (1000 Mahagarta = Vishņu (1000 names). Mahagauri, a river. § 574 (Jambükh.): VI, 9\lambda, 341 (in Bharatavarsha). Mahaghora = Civa (1000 names 3). Mahagiri ("the great mountain") = Himavat: III, 8004. Mahāgīta, Mahāgrīva = Civa (1000 names 1). Mahahamsa = Mahapurusha (Mahapurushastava). Mahahanu , a serpent. § 64 (Sarpasattra): I, 57, 2151 (of Takshaka's race). Mahahanu<sup>2</sup>, a serpent. § 67 (Sarpasattra): I, 57, 2158 (of Dhrtarāshtra's race). Mahahanu' = Civa (1000 names 2). Mahāharsha, Mahāhasta = Çiva (1000 names 2). Mahahavis = Vishnu (1000 names). Mahahrada', one or more tīrthas. § 370 (Tīrthayātrāp.): III, 84, 8122 (sarvatīrthavars).—§ 391 (Rshyaçriga): III, 110, 10001 (Rshyacrnga lived at M.); 113, 10094 (do.).— § 733g (Saptaganga): XIII, 25, 1705 (°e upasprçya Bhrgutunge) .- § 733v (Ramahrada): XIII, 25, 1734.-§ 757m (Goloka): XIII, 102a, 4888. Mahahrada = Vishnu (1000 names). Mahājānu, a rshi. § 22 (Pramadvarū): I, 8a, 961. Mahājaṭa, Mahājatru = Çiva (1000 names 2). Mahajava, name of two matrs. § 615" (Skanda): IX, 460, 2634 (only C., B. has Manojara), 2640. Mahajaya, a serpent. § 615u (Skanda): IX, 45, 2554 (given to Skanda by Vāsuki). Mahājihva, Mahājvāla = Çiva (1000 names 2). Mahākāça, a varsha (?) on Çākadvīpa. § 575b (Çākadvīpa): VI, **11**β, 425. Mahākāla¹, name of a form of Çiva. § 358 (Tirthayātrāp.): III, 82, 4090 (name of a tirtha? or of the god worshipped there (in Ujjayini?)).—§ 696b (Dakshaprokta-Çivasahasranāmastotra): XII, 285, 10392 (Çiva's 1000 names'). Mahākāla², followers of Çiva. § 91 (Amçāvat.): I, 65, 2529 (= Bāṇa; Rudrasyanucarah).- § 269 (Vaigravaņasabhav.): II, 10, 414 (in the palace of Kubera). Mahākālī = Umā: IV, 195; VI, 797; XII, 10304. Mahakalpa, Mahakambu = Civa (1000 names 1). Mahakarman = Civa (1000 names 1).—Do. = Vishnu (1000 names). Mahākarņa = Çiva (1000 names 1-3). Mahakarni, the minister of king Ambuvica. § 242 (Ambuvica): I, 204, 7478. Mahākarnī, a mātr. § 615s (Skanda): IX, 460, 264a. Mahākartr = Çiva (1000 names). Mahakaya = Civa: VII, 9532; XIII, 1148 (1000 names), 1168 (do.), 1199 (do.). Mahākāyā, a mātr. § 615u (8kanda): IX, 460, 2642. Mahakeça, Mahaketu = Çiva (1000 names \*). Mahākoça, Mahākrama, Mahākratu = Vishņu (1000 names). Mahakraufica, a mountain in Krauficedvlpa. § 575 (Bhūmip.): VI, 12, 448. Of. Krauñca. Mahakrodha = Çiva (1000 names 1). Mahakrochra = Mahapurusha (Mahapurushastava). Mahakaha 1 = Civa (1000 names 3). - Do. 1 = Vishnu (1000 names). Mahālaya, a tīrtha. § 370 (Tirthayātrāp.): III, 84, 8082.—§ 575 (do.): III, 85, 8288. Mahalinga - Qiva (1000 names ).

Mahamakha = Vishnu (1000 names). Mahāmāla = Çiva (1000 names 2). Mahamanas = Vishuu (1000 names). Mahāmatī, a daughter of Angiras. § 489 (Āngirasa): III, 218, 14128 (mahamakheev Angiraet diplamateu mahamate | Molti vikhyata saptami kathyate suta). Cf. Angirasi. Mahāmātra - Çiva (1000 namos 1). Mahamaya = Civa (1000 names 3). — Do.3 = Vishnu (1000 names). Mahamayadhara = Mahapurusha (Mahapurushastava). Mahamegha, a Kuru warrior. § 593 (Abhimanyuvadhap.): VII, 48x, 1899 (slain by Abhimanyu). Mahāmeghacayaprakhya = Çiva (1000 names 1). Mahāmeghanivāsin = Çiva (1000 names 1). **Mahāmeru** 1-3 = Meru 1-3, q.v. Mahamukha!, a warrior of Jayadratha. § 522 (Draupadiliaranap.): III, 271, 15371 (Kshemankara-M'au, slain by Nakula). Mahamukha', Mahamuni, Mahamurdhan = Çira (1000 names 2). Māhāmūrti = Çiva (1000 names 1). - Do. = Mahāpurusha (Mahāpurushastava).—Do.3 = Vishnu (1000 names). Mahanada ("the great river") = Sindhu: XIII, 1695.— Do.2 = Çiva (1000 names 2). Mahanadi 1, one or more rivers. § 249 (Arjunavanavasap.): I, 215, 7818 (visited by Arjuna).—§ 370 (Tīrthayātrāp.): III, 84, 8062.—§ 377 (Dhaumyatirthak.): III, 87, 8307 (near Gayā), - § 379 (Tīrthayātrāp.): III, 95, 8519 (do.).-§ 459 (Märkundeyas.): III, 188a, 12909 (among the rivers seen by Markandeya in the stomach of Narayana).-§ 606 (Tripurākhyāna): VIII, 34, 1473 (became the junghā of Civa's chariot).—§ 775 (Anuçasanik.): XIII, 168a, 7646. Mahānadī a river in Çākadvīpa. § 575b (Çākadvīpa): VI, 11<sub>7</sub>, 433. Mahanadisuta ("the son of the great river [i.e. Ganga]") = Bhishma: XII, † 2120. Mahānāgahana, Mahānakha, Mahānana = Çiva (1000 names 2). Mahananda, a tirtha. § 733u (Punaravartananda): XIII, **25**, 1731. Mahānāsa, Mahānetra, Mahānga = Çiva (1000 names 2). Mahanidhi = Vishpu (1000 names). Mahāniyama = Mahāpurusha (Mahāpurushastava). Cf. XII, 13052. Mahanrtya, Mahantaka, Mahapada = Çiva (1000 names 2). Mahapadma', an elephant. § 581 (Bhishmavadhap.): VI, 64μ, 2866 (one of the world's elephants, followed Ghatotkaca).- § 599 (Jayadrathavadhap.): VII, 121 (7, 4830 (°kule, sc. jātā pāgāķ). Mahāpadma, a city. § 7188 (Unchavrttyup.): XII, 354, 13775 (purottame Gangaya dakshine tire). Mahāpārova<sup>1</sup>, an Asura. § 268 (Varuņasabhāv.): 11, 9, 366 (among the Daityas and Danavas in the palace of Varuna). Mahaparqva = Qiva (1000 names 1). Mahāpārishadeqvara, a warrior of Skanda. § 615% (Skanda): IX, 45, 2568. Mahapatha = Civa (1000 names 2). Mahāpavitra, Mahāprajāpati = Mahāpurusha (Mahā-

purushastava):

Mahaprasada = Qiva (1000 names 2).

Mahāprasthānika(m) [parva(n)] ("[the section] relating to the great journey [to the other world]," i.e. Mahāprasthānikaparvan).—§ 10 (Parvasangr.): I, 2, 356 (°am parva).—§ 11 (do.): I, 2, 629 (C. has °prā°), 633 (°am parva, C. has °prā°).—§ 7950 (Mahābhārata): XVIII, 6, 279 (°e).

[Mahāprasthānikaparvan] ("the section relating to the great journey to the other world," the 17th of the great and the 99th of the minor parvans of Mhbhr.; cf. Mahaprasthānika(m) parva(n)).—§ 794 : Janamejaya said : Having heard of the battle with iron clubs between the Vrshnis and Andhakas, and of Krshna's ascension to heaven, what did the Pandavas do? Vaiçampayana said: Having heard the particulars of the great slaughter of the Vrshnis, Yudhishthira set his heart on leaving the world, saying to his brothers that it is Time that ripens every creature, of which they approved. He made the kingdom over to Yuyutsu and installed Parikshit as king in Hastinapura, while Vajre ruled in Indraprastha. Then he offered oblations of water to Krehna, Rama, and Vasudova, etc., and craddhas to his deceased kinsmen, and fed Vydea, Narada, Markandeya, and Yajñavalkya, and gave jewels, etc. (specification) to brahmans in honour of Krshna. Krpa was installed as the preceptor of Parikehit. Then he summoned his subjects and informed them of his intentions: they tried in vain to dissuade him. He and his brothers and Draupadi removed their ornaments and wore barks of trees; then they threw their sacred fires into the water. Then they set out on their journey: the five Pandavas, Draupadi, and a dog. Krps, etc., stood around Yuyutsu; Ulupi entered the waters of Ganga; Citrangada set out for Manipura; the grandmothers of Parikshit surrounded him. Yudhishthira, ctc., set out with their faces turned towards the east, devoting themselves to yoga, resolved to observe the religion of renunciation; Yudhishthira first, then the other Pandavas in the order of their birth, behind them all Draupadi; a dog followed them. They reached the sea of red water. Agni came, and mentioning the Khandava forest, etc. (a), he caused Arjuna to throw the Gandina and his inexhaustible quivers into the water to be given back to Varuna. Then Agni disappeared. They now proceeded towards the south; then, by the northern coast of the salt sea, to the south-west; then towards the west, where they saw Dodraka covered by the occan; then to the north, observant of yoga, desirous of making a round of the whole carth (XVII, 1). They crossed Himarat, and behold a vast desert of sand, and then Meru. Krehnd dropped down; asked by Bhimasena, Yudhishthira said that this was the consequence of her partiality for Arjuna. Then Sahadeva fell down; asked by Bhimasena, Yudhishthira said it was because he never thought anybody his equal in wisdom. They went on. Nakula fell; asked by Bhimasena, Yudhishthira said it was because he thought that nobody equalled him in beauty, though his rightcousness was without blemish. Arjuna fell down; asked by Bhimasena, Yudhishthira said that it was because Arjuna had said that he would consume all the foes in a single day, but did not accomplish it. Bhimasena fell down: Yudhishthira told him it was because he was a great eater, and used to boast of his strength. Yudhishthira went on with the dog (XVII, 2). Indra came with a chariot, and asked Yudhishthira to ascend it for going to Heaven: Yudhishthira wanted to take Draupadi and his fallen brothers with him; Indra said they have already reached Heaven, where he will see them; Yudhishthira would have the dog to accompany him; † as Indra said there is no place in Heaven for persons with dogs, as the Krodhavaças take away all the merits of such persons, Yudhishthira refused to ascend the chariot. Then [the dog, transformed into] Dharma, said to Yudhishthira (†vv. 80-9) that he had formerly tested him in the Dvaitavana, where he had chosen the revival of Nakula, disregarding Bhimasena and Arjuna, for doing good to his [step]mother; "there is no one in Heaven that is equal to thee." Then Dharma, Indra, M., A., D., D.-r., causing Yudhishthira to ascend the chariot, proceeded to Heaven on their respective chariots. Narada said that Yudhishthira was superior to all the R.-r. there. Yudhishthira wished to proceed to where his brothers were: Indra, saving that his brothers had won regions of felicity, tried to persuade him to stay, beholding D.-r. and Si.; Yudhishthira wished to be united with his brothers and Draupadi (XVII, 3).

Mahāpums, a varsha (?) in Çākadvīpa. § 575b (Çākadvīpa): VI, 11β, 427.

Mahāpura, a tīrtha. § 733k (Vaimānika): XIII, 25, 1712.

Mahāpurānasambhāvya, an ancient king. — § 6 (Anukram.): I, 1a, 232 (in Sanjaya's enumeration).

Mahāpurusha ("the great Spirit") = Vishņu (Nārāyaņa, Kṛshṇa). § 717c (Uparicara): XII; 337, 12795.—§ 717b (Nārāyaṇīya): XII, 339, ††12864 (praised by Nārada with the Mahāpurushastava, q.v.); 341, 13035, 13050; 348, 13455.—§ 717d (Brahma-Rudrasamv.): XII, 352, 13748.

[Mahāpurushastava] ("the praise of the great Spirit"). § 7176 (Nărăyanīya): XII, 339, ††12864 (recited by Nārada at Cvctadvīpa). The names (Devadeveça, etc., numbers 1-200), alphabetically arranged, are the following: Abhagnaparisankhyana (119), Abhagnayoga (118), Abhasura (41), Acala (172), Adideva (20), Agni (90), Agrahya (171), Ahuti (92), Aja (168), Akhandala (123), Amadhya (134), Amrta (13), Amrtaksha (14), Amrteçaya (80), Anadi (133), Ananta (7, 132), Anantabhoga (131), Anantagati (130), Anantakhya (15), Aparajita (69), Aparimita (54), Aparinindita (53), Aparinirmita (51), Apratarkya (179), Atharvaçiras (113), Atikrochra (160), Avaçavartin (56), Avijneya (180), Avyaktamadhya (so B., C. only Avyakta, 135), Avyaktanidhana (136), Bandhava (197), Bhaktavatsala (198), Brahmagrya (181), Brahmakāyika (38), Brahmaņapriya (194), Brahmaņarapa (193). Brahmanyadeva (199). Brahmapurohita (37). Brahmecaya (84), Brhat (178), Cakehurājya (m) (99), Candramae (98), Caturmaharajika (40), Chinnasamçaya (190), Chinnatrehna (189), Citraçikhandin (185), Çrivasa (145), Dayavasa (141), Devadeveça (1), Deveçaya (82), Dhanaprada (154). Diçam gaja(1) (101), Digbhanu (102), Dikpati (34), Divaspati (30), Ekantadarcana (200), Gatadhvara (188), Guhya (36), Hames (74), Harihays (149), Harimedha (150, 155), Hayaçiras (104), Hiranmaya (so C., B. has Hiranyamaya, 177), Hiranyeçaya (81), Jagadanvaya (88), Jagatpati (28), Jagatprakrti (89), Kaushika (Kauço B., 125), Kirlyavasa (144), Krochra (159), Kehetrajūa (5), Kuçeçaya (83), Lakehmyavasa (142), Lokaetkehin (4), Mahabhasura (42), Mahahames (76), Mahakrochra (161), Mahamayadhara (184), Mahamarti (196), Mahaniyama (158), Mahapavitra (176), Mahaprajapati (25), Mahapurusha (9), Maharajika (39), Mahatmyacarira (174). Mahatushita (48), Mahavibhuti (178), Mahayajina (58), Mahayajhabhagahara (151), Mahayamya (45), Manas (97), Manasika (70). Manaspati (29), Marutpati (31), Müsikavratadhara (112), Namanamika (71), Nirguna (3), Nishkriya (2), Nivettabhrama (164), Nivettarapa (192), Niyama (157), Niyamadhara (168),

names).

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Omhara (95), Padmeçaya (85), Pañoagni (107), Pañoahala-
                                                             Mahatejas 1 = Civa (1000 names 1).—Do.2 = Vishnu (1000
  kartryati (66), Pañoamahakalpa (114), Pañoaratrika (67).
  Patienyajna (65), Paramahamea (75), Paramayājnika (77),
                                                             Mahatman = Civa (1000 names 1).
  Paraevāmin (72), Parinirmita (50), Pavitra (175),
                                                             Māhātmyacarīra = Mahāpurusha (Mahāpurushastava).
  Phonapacarya (115), Pracinagarbha (124), Pradhana (12),
                                                             Mahatsaras, a tirtha. § 757m (Goloka): XIII, 102n,
  Pragiyotishajyeehtha (110), Prajanidhanakara (183), Prajapati
                                                               4887. Cf. Mahasarus.
  (22), Prajāsargakara (182), Pramardana (49), Prathamatri-
                                                             Mahattara, a fire (?). § 491 (Angirasa): III,
  sauparna (105), Pravacanagata (165), Pravettavedakriya (167),
                                                               14164 (son of the pitr Kacyapa (C. Kao),.
  Prenigarbhapravrtta (only B., 166), Prthivipati (33), Puro-
                                                             Mahātushita = Mahāpurusha (Mahāpurushastava).
  daçabhagahara (187), Puruhata (127), Purusha (8), Purushot-
                                                             Mahaujas', one or more princes. § 130 (Amçavat.): I,
  tama (6, 10), Purushtuta (126), Pūrvanivāsa (35), Rtadhāman
                                                               67. 2688 (incarnation of the fifth of the Kaleyas). - $ 280
  (19), Sadasadvyaktāvyakta (18), Salilapati (32), Samaga (111),
                                                               (Bhimasena): II, 30, 1096 (Kauçikinilayam, vanquished by
  Samudrādhivāsa (138), Sanātana (17), Sanjināsanjina (46),
                                                               Bhīmasena on his digvijaya).—§ 554 (Sainyodyogap.): V,
  Sankhyamurti (79), Sankhyayoga (78), Saptamahabhaga (43),
                                                               47, 85 (among the princes to whom the Pandavas ought to
  Sarathi (93), Sarvacchandaka (148), Sarvadarçin (170),
                                                               send messengers).
  Sarvagati (169), Sarvakrochra (162), Sarvatovrtta (191),
                                                             Mahaujas = Çiva: XIV, 202, 207.
                                                             Mahaujas, pl. (°asaḥ), a people. § 562 (Bhagavadyānap.):
  Bervavasa (146), Shadanganidhana (109), Sukhaprada (153),
  Suprajāpati (23), Sūrya (100), Susnāta (73), Tapa: (96),
                                                               V, 747, 2731 (Varayuç ca M°am).
  Tapovāsa (140), Triguņa (11), Trinācikota (108), Tuehsta (47),
                                                             Mahaushadha, Mahavakshas = Qiva (1000 names 3).
                                                             Mahāvāc = Samāçvāsa (a fire): III, 14155.
  Ürjaspati (26), Vācaspati (27), Vaçavartin (52, 55),
  Vadavāmukho'anih (91), Vaikhānasa (117), Vaikuntha (68),
                                                             Mahāvaktra = Civa (1000 names 1).
  Vālakhilya (116), Vanaspati (24), Varaprada (152, 186),
                                                             Mahāvarāha = Vishņu (Kṛshṇa): XIII, 6858, 7007
  Varnadhara (106), Vashafkara (94), Vasudova (147), Vasu-
                                                               (1000 names).
  prada (21), Viçvakrt (128), Viçvaksena (87), Viçvamurti (195),
                                                             Mahavega = Civa (1000 names 3).
                                                             Mahavega, a matr. § 615 s (Skanda): IX, 480. 2634.
  Viçvarapa (129), Viçveçvara (86), Vidigbhanu (103), Vidya-
  vāsa (143), Vratāvāsa (137), Vyoman (16), Yaçovāsa (139),
                                                             Mahāvibhūti = Mahāpurusha (Mahāpurushastava).
                                                             Mahāvīra, a prince. § 130 (Amçavat.): I, 67, 2696
  Yajña (57), Yajñabhagahara (64), Yajñagarbha (61), Yajñahr-
  daya (62), Yajñasambhava (59), Yajñastuta (63), Yajñayoni (60),
                                                               (among the incarnations from the Krodhavaca gana).
                                                             Mahavirya = Vishnu (1000 names).
  Yama (156), Yamya (44), Yugadi (120), Yugamadhya (121),
                                                             Mahāvrata = Bhishma, q.v.
  Yuganidhana (122).
                                                             Mahāyaças = Civa (1000 names 3).
Mahārājika = Mahāpurusha (Mahāpurushastava).
                                                             Mahāyajna = Mahāpurusha (Mahāpurushastava). -
Mahāratha', an ancient king. § 5 (Anukram.): I, 1e, 223
                                                               D_{0.2} = Vishpu (1000 names).
  (in Narada's enumeration).
                                                             Mahayajnabhagahara = Mahapurusha (Mahapuru-
Maharatha = Civa (1000 names 1).
Mahāraudra, a Rākshasa. § 585 (Bhishmavadhap.): VI.
                                                             Mahāyajvan = Vishņu (1000 names).
  91v. 4083 (slain by Duryodhana).
Maharddhi = Vishnu (1000 names).
                                                             Mahāyāmya = Mahāpurusha (Mahāpurushastava).
                                                             mahāyogeçvara, pl. ("great masters of yoga"): XIII,
Maharetas = Civa (1000 names 1).
                                                               4393 (= Brahmán, etc.).
Maharha = Vishnu (1000 names).
                                                             Mahāyogin = Çiva: XIV, 206.
Mahārnavanipānavid, Mahāroman = Çiva (1000
                                                             Mahayudha = Civa (1000 names 1).
                                                             Maheça ("the great Lord") = Çiva: XIII, 780.
Maharshayah sapta = Saptarshi, pl. : I, 4807 (sapta
                                                             Mahecvara (do.) = Civa, q.v.
  caive maherehayah, enumerated); VI, 1210 [1229 (maher-
                                                             Mahecvara (do.) = Vishnu (Krshna): XII, 18064;
   Shiam Bhrgur aham, so. Krshna)].
Maharshi = Çiva (1000 names *).—Do. = Vishnu (1000
                                                               XIII, 6813
                                                             Mahegwara , a Rudra. § 770 (Anuçasanik.) : XIII,
  names).
Maharupa = Civa (1000 names 3).
                                                               151\beta, 7090 (enumeration).
Mahāsaras, a tīrtha. § 652b (Indrota-Pārīkshitīya): XII,
                                                             Mahecvara, adj. ("belonging to Mahecvara [i.e. Civa]"):
  152β, 5646, (γ), 5662. Cf. Mahatsaras.
                                                               VII, 9572 (ethanom, C. by error Ma°); IX, 2455 (tojah);
                                                               XII, 10265 (tejo Jvaro nāma), 10678 (koehfham); XIII, 604
Mahāsattva = Agni, q.v.
Mahasona = Skanda, q.v.—Do. = Qiva (1000 names ).
                                                               (vibhutim), 815 (padam), 825 (praja).
                                                             Maheqvarapada, a tirtha. § 870 (Tirthayātrāp.): III,
Mahasura, v. Asura.
Mahasuri (" the great female Asura") = Kālakā: III,
                                                               84, 8097.
                                                             Mahegvarapura, a tīrtha. § 370 (Tīrthayātrāp.): III.
  12203 ( K.).
                                                               84. 8107 (there Vrshadhvaja, i.e. Civa, is to be worshipped).
Mahasvana - Vishpu (1000 names).
                                                             Mahegvarasakha ("the friend of Mahegvara" [i.e.
Mahat , a prince. § 150 (Püruvamç.): I, 94, 8704 (the
                                                               Civa]) = Kuberu: IX, 583 (Alakadhiyam).
  second of the four sons of Matinara).
                                                             Maheçvari = Umi XII, 10304.
Mahat = Hiranyagarbha: XII, 11231.
Mahat = Qiva: XIII, 1150 (1000 names ), 1157 (do.),
                                                             Mahecvari = Umi: XIV, 1184 (Parvati).
  1243 (do.); XIV, 197.
                                                             Māheqvarī dhārā a tīrtha. § 370 (Tīrthayātrāp.):
                                                               III, 84, 8095.
Mahat' = Vishpu (1000 names).
                                                             Mahejya - Vishpu (1000 names)
Mahatapas ' - Qiva (1000 names 3).-Do.3 - Vishnu (1000
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Mahendra ' = Indra, q.v.

Mahendra<sup>2</sup>, a mountain, the abode of Rāma Jāmadagnya. § 84 (Adivamçavataranap.): I, 64, 2459 (parvatottame) .-§ 201 (Dropa): I, 130, 5120, 5121.—§ 249(Arjunavanavasap.): I, 215, 7824 (° parratam, visited by Arjuna Pandava). - § 252 (Subhadraharanap.): 1, 219, 7907 (only C., but read with B. mahe tasya instead of Mahendrasya). - § 269 (Vaigravanasabhāv.): II, 10, 412 (present in the palace of Kubera).—§ 370 (Tirthavatiap.): III, 85, 8158 (Jamadagnyanishevitam) -§377 (Dhaumyatirthak ): III, 87, 8318 (°o nāma Bhargavasya, in the east) .- § 378 (Tirthayatrap.): III, 93, 8467 (°adime ca parvatān).—§ 383 (Paragurāma) : III. 99, 8681.—§ 392 (Tirthayatrap.): III, 114, †10124 (visited by Yudhishthira, etc., on their tirthayatıa). - § 398 (Paragurama): III, 117. 10209 (carlendre).- § 399 (Mahendracalagamana): III, 117. 10213.-§ 459 (Markandeyas.): III, 188, 12919 (seen by Markandeya in the stomach of Narayana).- § 573 (Ambopakhyanap.): V, 176, 6054; 186, 7338.- § 574 (Jambūkh.): VI, 9x, 318 (among the kulaparvatah of Bharatavarsha).--§ 595 (Shodaçarāj., v. Rāma Jāmadagnya): VII, 70, 2447 (parvatottamam, having given the earth to Kacyapa, Rama took his abode on M.). - § 621 (Rajadh.): XII, 2, 59 (parvatam), 62 (svargasammite). - § 775 (Anuçasanik.): XIII, 166a, 7657 (enumeration). — § 782g (Guruçishyasamv.): XIV. 437. 1174 (do.).

Mahendra = Rāvana (?): II, 410 (Rākshaddhipatik, but the text seems to be in disorder, of. v. 412).

Mahendra' = Vishnu (1000 names).

Mahendrā, a river. § 574 (Jambūkh.): VI, 9λ, 330 (in Bhūratavarsha).

Mähendra, adj. ("belonging to Mahendra [i.e. Indra]"). § 568 (Vidulāputraçāsana): V, 134, 4562 (pragraham, C.; ca graham, B.).—§ 570 (Sainyaniryānap.): V, 168, 5353 (dhanh, i.e. Vijaya), 5354 (dhanur Vijayam).—§ 572 (Rathatirathasankhyānap.): V, 169, 5870 (astragrāmaḥ, acquired by Arjuna).—§ 580 (Bhishmavadhap.): VI, 59, †2624 (astram, employed by Arjuna).—§ 592 (Samçaptakavadhap): VII, 23ρ, 1038 (dhanuḥ, held by Yudhishṭhira).—§ 600 (Ghaṭotkacavadhap.): VII, 167, †6958 (astram, employed by Yudhishṭhira).—§ 601 (Droṇavadhap.): VII, 184, 8408 (°i dik).—§ 615u (Skanda): IX, 46ι, 2655 (°yaḥ, sc. mātaraḥ).—§ 635 (Rājadh.): XII, 38, 1428 (°āçaninir-dagdhaḥ, but B. has Mu°).

[Mahendracalagamana(m)] ("the going to the Mahendra mountain"). § 399 (cf. Tirthayatrap.): On the fourteenth day of the moon Rams showed himself and was worshipped by the Pandavas. Rams praised them, and at his direction Yudhishthirs spent the night on Mahendra, and then started for the south (III, 117).

Mahendraloka = Indraloka: I, 434 (\*gamanam, all. to Indralokābhigamanaparvan).

Mahendrani = Çaci, q.v.

Mahendrasunu ("the son of the great Indra") = Arjuna: VIII, †4540, †4799.

Mahendratanaya (do.) = Arjuna: VI, 5470.

Mahendravānī, a river. § 775 (Ānuçāsanik.): XIII, 166a, 7654 (enumeration).

Mahendrāvaraja ("younger brother of Mahendra") = Kṛshṇa (Vishnu), q.v.

Maheshvāsa = Vishņu (1000 names).

Mahettha, name of a country. § 285 (Nakula): II, 32, 1188 (in the west, conquered by Nakula on his digvijaya).

Māheya, pl. (°ā́̄́λ), a people. § 574 (Jambūkh.): VI, 9μ, 356 (in Bhāratavarsha).

•Mahi¹ ("the Earth," personif.); I, 2491, 2492, 2493, 2501; II, 438; III, 10113, 14642; VII, 2406 foli.; XIII, 7232 (Brahmaṇah sutāṃ).

Mahī<sup>2</sup>, a river. § 494 (Āngirasa): III, **922**, 14230 (among the rivers who are mothers of fires).

Mahibhartr = Vishou (1000 names).

Mahicarin = Çiva (1000 names 1).

Mahidhara<sup>1</sup>, a king (? PCR.). § 280 (Bhīmasena): II, 30, 1083 (vanquished by Bhīmasena on his digvijaya), cf. Madadhāra.

Mahīdhara<sup>3</sup>, a tīrtha (?). § 379 (Tīrthayātrāp.) : III, 95, 8508 (near Gayā, consecrated by Gaya).

Mahidhara = Vishnu (1000 names).

Māhika, pl. (°aā), a people. § 574 (Jambūkh.): VI, 9µ, 354 (in Bhāratavarsha).

Mahisha, an Asura. § 507 (Skandayuddha): III, 231, 14595 (Dānavaš), 14596, 14599, 14600-2, 14604, 14605, 14609, 14610 (slain by Skanda), 14619, 14620 (°tulyānām Dānavānām).—§ 600 (Ghaṭotkacavadhap.): VII, 166, 7412 (°m Shanmukho—i.e. Skanda—yathā, sc. nihanishyāmi).—§ 604 (Karṇap.): VIII, 5, 146 (yathā Skandena M°h, sc. hatah, so B).—§ 615u (Skanda): IX, 46λ, 2692 (slain by Skanda).—§ 730g (Upamanyu): XIII, 14λ, 805. Cf. Dānava.

Mahishaghna ("the slayer of Mahisha")=Çiva: XIII, 905.

Māhishaka (B. mostly Ma°), pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9 ν, 366 (Ma°, B., in the south).—§ 607 (Karṇap.): VIII, 44 κ, 2"66 (destitute of religion).—§ 739 (Ānuçāsanik.): XIII, 33α, 2104 (Ma°, B., degraded to çūdras).—§ 785 (Anugītāp.): XIV, 83, 2476 (Ma°, B., vanquished by Arjuna).

Mahishanana, a matr. § 615u (Skanda): IX, 460, 2643. Mahishardana ("the destroyer of Mahisha") = Skanda: III, 14630.

Mahishāsuranāçinī ("destroyer of the Asura Mahisha") = Durgā (Umā): 1V, 193.

Mahishmati, daughter of Angiras. § 489 (Ångirasa): III, 218, 14127 (the sixth daughter of Angiras).

Mähishmati, a city. § 282 (Sahadeva): II, 31, 1124 (on his digvijaya Sahadeva came to M., the capital of king Nils, and fought with Nils, who was assisted by Agni). § 282b (do.): Agni had become enamoured of Nila's daughter and would not blaze up till agitated by the breath of her lips; one day when he enjoyed her love, disguised as a brahman, he was discovered by Nils, who ordered the brahman to be punished according to the law, but as Agni flamed up in wrath, the king bestowed his daughter upon him and was granted the boon that his army should have no fear from enemies, and from that time those monarchs who attacked Nils were consumed by Agni. The wives of M. were granted sexual liberty, and were not confined to a particular husband. From that time the monarchs avoid M. from fear of Agni: II, 31, 1180 (ovasi bhagavan Havyarahanah), 1140.—\$ 555 (Sainyodyogap.): V, 19, 592 (ordel Nilah). - § 572 (Rathatirathasankhyanap.): V, 166, 5751 (Nilo Movaei). \_ \$ 7208 (Sudarçanop.): XIII, 2, 89 (the capital of Daçaçva), 116 (all. to § 282 foll., the capital of Duryodhana', who bestowed his daughter Sudarçana on Agni).- § 7725 (Pavanarjunasamv.): XIII, 163, 7187 (the capital of Arjuna Kārtavirya). Mahitā, a river. § \$74 (Jambūkh.): VI, 9λ, 328 (only

C., B. has Ahitam).

Mahodadhi = Çiva (1000 names 1).

Mahodadhiçaya = Vishnu (1000 names).

Mahodara<sup>1</sup>, a serpent. § 47 (Sarpanamak.): I, 35, 1561 (Kundodara-Mosu, enumeration).

Mahodara', an Asura. § 92 (Amçavat.): I, 65, 2533 (only C., B. has Hardharau, among the sons of Danu).

Mahodara, a son of Dhrtarashtra. § 130 (Amçavat.): I, 67, 2732 (Kundodara-Mosu).—§ 182 (Dhrtarashtraputranamak.): I, 117, 4546 (Kundodaro Mok).- § 585 (Bhishmavadhap.): VI, 88, 3901, 3903, 3913 (slain by Bhimusena).

Mahodara 4, a muni. § 615 (Baladevatīrthayātrā): IX, 39. 2250.- 615k (do.): Formerly Rama [Dacarathi] lived in the forest of Dandaks from desire of slaying Rakshasas. In Janasthana he cut off the head of a Rakshasa, which coursing at will fell upon the thigh of the brahman M. (who wandered through the woods) and piercing it, it stuck to it and remained there. M. in vain visited all the other tirthas and spoke to many rehis; at last upon his having bathed in the tirtha Aucanasa, the head of the Rakshasa fell off and was lost in the waters. M., with purified soul and all his sins washed away, returned to his hermitage; the rshis on account of this event called the tirtha by the name of Kapalamocana. The great rshi M., repairing once more to that tirtha, drank its water and was crowned with great ascetic success: IX, 39, 2257, 2266.

Mahodara = Civa: VII, 9532; XII, 10416 (1000

Mahodaya (B. 'rys), a prince. § 775 (Anucisanik.): XIII, 1667, 7678 (enumeration; P.C.R. translates "highly fortunate").

Mahopamā, a river. § 574 (Jambūkh.): VI. 9λ, 386 (only C., B. has mahapagam).

Mahopanishad or Mahopanishada ("great upanishad"): VI, 5688 (°am . . . japan); VII, 5986 (dhydyan moam); XII, 12976 (idam moam . . . Pañoaratranuçabditam).

•Mahoraga ("great serpents"), mostly pl. (oak): I, 248, 7011; III, 1841 (°ganeshu), 7083, 8168, 8804 (sa-Gandharva-Moah), 11646 (ogaņāh), 12817 (samutsanna-Mos), 13498 (devāsura-Moak); IV, 1762 (deva-Yaksha-Gandharva Mosamākulam), 2271 (sa-Kinnara-Modh); V, 332 (Yaksha-Raksho-Moah), 369 (jagat . . . ea-Kinnara-Mahoragam); VII, 3612 (sg. °s ivs cvaean), 3642 (VidyAdhara-Moah), 4269 (prthivi . . . ea-Kinnara-Moa), 4656 (yatha kruddha Moah), 4953 (iva), 5527 (do.), 5618 (ag. çvæsan iva Modh), 9478 devanura-Modh); VIII. 558 (sg. iva), †1742 (Asurasura-Moah), †4678 (sg., i.e. Açvasena), †4687 (do.), †4962 (Yaksha-Mosik); XII, 1607 (Siddha-Moah), 1623 (rehi Moah), 5890, 6138, 6932 (Daityasura-Moah), 11244 (trailokye . . . sa-Kinnara-Mos), 12665 (sa. Kinnara-M'ah); XIII, 3908 (sarshi-M'ah),6359 ('samakulam), †7088 (eg., i.e. Ananta).

Mahoraga = Vishnu (1000 names).

Mahoragapati = Civa (1000 names 1).

Kahoraska, Mahoshtha = Qiva (1000 names\*).

Mahotsaha , an ancient king. § 6 (Anukram.): I, 1s, 229 (in Sanjaya s enumeration).

**Mahotsaha <sup>a</sup> —** Vishpu (1000 names).

Mahya (B. Sahya). § 3 (Anukram.): I, 1, 43 (son o. Vivasvat? (cf. Açavaha 1), father of Devabhrāj; acc. to Nil. Sahya is == Manu).

Mahyuttara, pl. (°aå), a people. § 574 (Jambükh.): VI. Θμ, 858 (only C., B. has Samantarak).

Mainaka 1, a mountain. § 305 (Samudra): I, 21, 1219 (vajropūtasantrasta-Mosyābhayapradam, sc. the ocean).-§ 263 (Sabhakriyap.): II, 8, 59 (utterene tu Keilaem Mom parvalam prati), 66 (uttarena Kaildedn Mom parvatam prati,

there Hiranyacriga, Bindusaras, etc., are situated).- \$ 316 (Kirmiravadhap.): 111, 11, 399 (°s iva parvatal, so. dermot). - \$ 377 (Dhaumyatirthak.): III, 89, 8364 (in the west). - \$ 412 (Ashtavakriya): III, 134, 10655 ("syeva parvatah, nc. nikrehtabhūtah). - § 413 (Tirthayātrāp.): III, 135, 10694 (etad vinaçanam kukehau Mosya). - § 418 (do.): III, 139, 10820 (passed by by the Pandavas). - § 423 (Gandhamadanapr.): III. 145, 11057 (near Bindusaras and Hiranyacikhara).—§ 430 (Hanumad - Bhīmasamv.): III, 150, 11278 (°m iva parvatam).—§ 436 (Yakshayuddhap.): III, 158, 11540 (parvatam, passed by by the Pandavas).— § 574 (Jambūkh.): VI, 6, 237 (abhyuttarena Kailasam Mom parvatam prati, there Hiranyacringa, Bindusarus, etc., are situated). - § 578 (Bhishmavadhap.): VI, 45, 1786 (nākampayata vai Mom iva parvatam); 47, 1826 (nākampayat ... Mom iva parvatam).—§ 585 (do.): VI, 92, 4121 (nakampata . . . Ma iva parvatah).—§ 589 (Dronap.): VII, 3, 92 (Mahendreneva Mom asahyam bhuvi patitam).-§ 593 (Abhimanyuvadhap.): VII, 47, 1875 (nakampayat ... Mom iva parvatam). — § 599 (Jayadrathavadhap.): VII, 92, 3277 (abhyayāt . . . Mom iva parvatam); 99, 3693 (ndkampayat . . . Mom iva parvatam); 123, 4936 (do.). - § 600 (Ghatotkacavadhap.): VII, 175, 7952 (vyadroyata . . . Moa ira parvatah).—§ 611 (Calyap.): IX, 19. 1041 (na cacala talah ethanan M°a iva parvatah).—§ 783y (Ujjānaka): XIII, 25, 1745 (parvate, a tīrtha).

Maināka, a mountain in Krauncadvīpa. § 575 (Bhūmip.):

VI, 127, 459, 460.

Mainākaparvata. § 606 (Tripurākhyāna): VIII, 34, 1490 (so C., but read with B. kanakaparvatah as apposition to Meruh).

Mainda, a monkey king. § 281 (Sahadeva): II, 31, 1122 (vānararājābhyām Moena Dvividhena oa, at Kishkindhā, vanquished by Sahadeva ou his digvijaya).—§ 531 (Rāmopākhyānap.): III, 280, 16115 (°aç ca Dvividhaç capi, among the counsellors of Sugriva). - § 535 (Setubandhana): III, 283\$, 16287 (oMo-Drividhao, in the army of Sugriva). -§ 541 (Indrajidvadha): III, 289 a. 16468 (Suchena-Mo-Dvividhaih, do.) (β), 16477 (Mo-Dvividha-Nīlah).-§ 542 (Rāvaņavadha): III, 290a, 16500.

Maireyaka, pl. (%4), name of a caste: XIII, 2582.

Maithila = Janaka, q.v.

Maithili = Site, q.v.

Maitra, adj. ("belonging to Mitra"). § 562 (Bhagavadyanap.): V, 83, 2925 (muhurte). - 615 (Gadayuddhap.): IX, 35, 1982 (Baladeva set out on his tirthayatra Monakshatrayogena, i e under the constellation of Anuradha?). -§ 707 (Mokshadh.): XII, 318, 11705 (sthanam).-§ 747b (Suvarnotpatti): XIII, 85, 4130 (Raudram lohitam -- so. Agni's—ity ahur loh itat kanakam emptam | tan Maitram iti vijiloyam; the text is not clear and Nil. is silent)

maitra ("friendly"?), said of brahmans: XII, 2279 (mastro brahmana uoyate), 8725 (do.); XIII, 1877 (do.); 6455

(maitra esha empto doijah).

Maitravaruni! ("the son of Mitra and Varuna") = Agastya: 111, 8776, 8797, 8807-; XII, ††13216 (Kumbhayonir Agastya ( $\tilde{A}^{\circ}$ , C.) rehivarah); XIII, 4771 ( $A^{\circ}$ ), 4786. Maitravaruni (do.) = Vasishtha: I, 6801; IX, 2386;

XII, 11222.

maitrayana ("benevolence." of. Nil.): III, 13993 ("gatih, C.; 'gatah, B.); XII, 5952 ('gatih, both B. and C.), 6961 (Pgatah), 9971, 12439 (do.). Cf. Hopkins, Great Epio, p. 43. Maitreya, one or more rahis. § 264 (Sabhākriyāp.): II,

4a, 105 (waited upon Yudhishthira).—§ 315 (Maitreyaçāpa): III, 10, 349 (rshih), 352, (356), 363, (364), 873, 376, 378, (381), 382, (383), 384 (cursed Duryodhana, who had slighted him, to have his thigh smashed by Bhīmasena).—§ 615 (Gadāyuddhap.): IX, 60, 3357 (°eṇābhiçaptaç ca pārvam eva maharshiṇā, all. to § 315).—§ 637 (Rājadh.): XII, 477, 1593 (among the rshis who surrounded Bhīshma).—§ 763b (Maitreyabhikshā): XIII, 120, 5794 (°sya ca saṃvādaṃ Krshṇa-Dvaipdyanasya ca), 5795, 5796, 5798; 121, 5821, (5822), 5823, (5824); 122, 5838, 5853, 5856, 5857 (discourse with Vyāsa).

Maitreya' = Sūrya: III, 157.

Maitreya-bhikshal ("the alms of Maitreya"). § 7638 (Anuçasanik.): Bhishma said: Once Vyasa, while wandering in disguise, waited at Varanasi upon Maitreya in the house of a loose woman (evairin kule; so BR.; quite otherwise Nil. and PCR.), and was fed by him with excellent food. As he smiled, Maitreys said that he did not see much difference between one that behaved as an ordinary person [such as Vyasa] [and himself], [or generally] between one who is unemancipated and one who is emancipated, especially when [the latter, such as Maitreya] was distinguished by birth (pṛ/hag ācaratas tāta pṛthagātmasukhātmanoḥ) alpāntaram aham manye, viçiehtam api canvayat; cf. Nil. and PCR.). Vydes said that he wondered that the Vedas should [seemingly] contain an untruth; for even a small gift (as, for instance, a little water given to a thirsty man) produces great results, and Maitreya had, by feeding Vyasa, conquered many high regions of felicity, as one does [according to the Vedue, only] by great sacrifices. Gift is more auspicious than all sacred acts (XIII, 120). Maitreya, approving of the words of Vydea, praised the brahmans as the root of righteousness: "if the brahman be gratified, D. and P. also are gratified," referring to R. (XIII, 121). Vydea, saying that even the most atrocious sins are washed off by (gifts and) penances, recommended to him the duties of householders (XIII. 123).

[Maitreya-çapa(h)] ("the curse of Maitreya"). § 315 (Aranyak.). Vydea said that the rehi Maitreya would admonish Duryodhana. Maitreya came, having on a tirthayatra arrived at Kurujangala, and having visited Yudhishthire in the Kamyaka wood. As Maitreya advised Duryodhana to make peace with the Pandavas now that Bhims had slain Kirmira, etc., Duruodhana gave him a slight by slapping his thigh and scratching the ground with his foot. Therefore Mastroya cursed him, saying that Bhims should smash that thigh of his with his mace; this curse, however, should not take effect if he made peace with the Pandavas. Dhytarashira wished to hear about the death of Kirmira, but Maitreys would not speak again to him, because his words were not regarded by Duryothana; saying that Vidura would relate it to him, he went away. Duryedhana went out perturbed. (III, 10.)

Maitrī ("benevolence," personif.). § 310è (Sūrya): III, S, 199.

Majjala, a warrior of Skanda. § 615s (Skanda): IX. 45, 2572 (only C., B. has Majjanak)

Majjana, v. Majjala.

Mākandī', a region in the country of the Pāncālas. § 209 (Drupaduçāsana): I, 138, 5512 (°m atha Gangdyās tire janapaddyutām so 'dhydvasad dinamanāh Kāmpilyan es purettamam, sc. Drupada).

Mākandī<sup>2</sup>, a city. § 556 (Safijayayānap.): V, 31, 934 (among the five villages which the Pāndavas wished to have

from Duryodhana).—§ 562 (Bhagavadyžnap.): **V, 72β**, 2595 (do.); 82ζ, 2877 (do.).

Makara 1 = Qiva (1000 names 1).

Makara , a vyūha: VI, 3059 (oyūkam), 3068, 3280 (oyūkam), 3288, †3516 (oyūkam); VIII, 413 (oyūkam).

makara 1 (the device of Pradyumna): III, 698.

Makaradhvaja¹ ("having a makara on his banner") = Kāma: III, 16192.

Makaradhvaja (do.) = Pradyumua: VII, 4263 (Karshui); XIII, 509 (°sya mātā, i.e. Rukminī).

Makaraketumat (do.) = Prudyumna: III, 727.

Makarī, a river. § 574 (Jambūkh.): VI, 9λ, 381 (in Bhāratavarsha).

Māla, pl. (\*dh), a people. § 574 (Jambūkh.): VI, 9点, 347 (in Bhāratavarsha).

Mālā, a river. § 276 (Jarāsandhavadhap.): II, 20, 796 (crossed by Krshna, Bhīmasena, and Arjuna on their way from Indraprastha to Girivraja).

Malada, pl. (°d&), a people. § 280 (Bhīmasena): II, 30, 1082 (in the east, vanquished by Bhīmasena on his digvijaya).
—§ 589 (Droṇābhishekap.): VII, 7ζ, 183 (followed Duryodhana and Karna).

Malaja, pl. (°ah), a people. § 574 (Jambükh.): VI, 9µ, 353 (only B., C. has Malayah).

Mālatikā, a mātr. § 615u (Skanda): IX, 480, 2622.

Mālava, pl. (°44), a people. § 285 (Nakula): II, 32, 1189 (in the west, vanquished by Nakula on his digvijaya).-§ 287 (Rājasūyikap.): II, 34, 1270 (came to the rājasūya of Yudhishthira).—§ 295 (Dyütap.): II, 52, 1871 (brought tribute to Yudhishthira, Kshudraka-Modh).- \$ 842 (Indralokābhigamanap.): III, 51, 1991 (had been present at the rājasūya of Yudhishthira).—§ 515 (Karnadigvijaya): III, 254, 15256 (vanquished by Karna on his digvijaya).—§ 545 (Pativratāmāhātmyap.): III, 297, 16807 (hundred 1. shall be begotten by Açvapati on his wife Mālavī).—§ 561 (Yānasandhip.); V, 57, 2249 (the M. and the Calvakas are assigned to the Kekayas as their matches in the battle). -§ 574 (Jambükh.): VI, 9 v, 367 (only B., C. has Malace. nakda), 870 (in the south).—§ 578 (Bhīshmavadhap.): VI, 51v. 2106 (Kehudraka-Mosik, in the army of Duryodhana). -§ 580 (do.): VI, 59μ, †2584 (Kehudraka-M°āḥ, attacked Arjuna)( $\pi$ ), †2646 (Kshudraka-Mode, defeated by Arjuna). —§ 585 (do.): VI, 87β, 3852 (in the van of the army of Duryodhana), (γ), 3853 (Kshudraka-M°āḥ).—§ 586 (do.): VI, 106e, 4808 (defended Bhishma, cf. v. 5649).—§ 587 (do.): VI, 117p, 5484 (attacked Arjuna); 119es. 5649 (samgramens jahur Bhishman, B.; samgrame najahuh, etc., C.).-- 589 (Dropābhishekap.): VII, 77, 188 (followed Duryodhana and Karna); 11 , 898 (formerly vanquished by Krahna). — § 592 (Samcaptakavadhap.): VII, 198, 768 (among the Samcaptakas who are slain by Arjuna).—§ 595 Shodaqaraj., v. Rama Jamadagnya): VII, 70\, 2488 (Kehudraka-Mods, had been slain by Rama Jamadagnya).-§ 600 (Ghatotkacavadhap.): VII, 157\$, 6948, 6950 (slain by Yudhishthira); 161 88, 7206 (do.)(33), 7208 (slain by Arjuna).- 604 (Kurnap.): VIII, 5 , 187 (among the alain of Duryodhana's army).

Mälava¹ ("the king of the Milavas"). § 591 (Samçaptakavadhap.): VII, 17β, 691 (among the Samçaptakas). Cf. the two next.

Mālava (do.) — Indravarman: VII, 8708 (*Indravarmaņah*, of the Pāṇḍava army, his elephant named Agvatthāman is élain by Bhīmasena), 8744 (do., do.), 8949 (do., do.).

Mālava (do.) = Sudarçana: VII, 9330 (Sudarçana), attacked Açvatthāman), 9334, †9337, 9343 (alain by Açvatthāman), 9400 (Sudarçana . . . hate).

Mālavā, a river. § 775 (Ānuçāsanik.): XIII, 186z, 7651 (enumeration).

Mālavānaka, pl. (°ah), a people. § 574 (Jambūkh.): VI, 9<sub>\nu</sub>, 367 (ouly C., B. has Malava narāh).

Mālavī, wife of the Madra king Açvapati. § 545 (Pativratāmāhātmyap.): III, 293, 16637 (read so instead of Mānavī); 297, 16807 (Yama promised that M. should bear 100 Mālavas to Açvapati); 299, 16914 (the 100 sons are born.

Malaya<sup>1</sup>, a mountain. § 39 (Rāmanīyaka): I. 27. 1309 (vrkehair M'juih, i.e. sandal-trees, BR.). - § 269 (Vaicravanasabhāv.): II, 10, 412 (present in the palace of Kubera).— § 295 (Dyūtap.): II, 52, 1892 (the Cola king and the Pandya king brought as tribute sandal juice from M. and sandal and aloe tree from Dardura).—§ 375 (Tirthayātrāp.): III, 85, 8234 (on M. one should ascend the funeral pyre).— § 459 (Markandeyas.): III, 188, 12920 (seen by Markandeya in the stomach of Nārāyaṇa).—§ 531 (Rāmopākhyānap.): III, 280, 16126 (griman iva mahagailo Moo meghamalava).-§ 534 (Hanumatpratyagamana): III, 282, 16239 (Sahya-Moau Darduran ca mahagirim), 16240 (crossed by the monkeys on their way to Lanka).—§ 548 (Araneyap.): III, 313, †17318 (four mountains enumerated).—§ 555 (Indravijaya): V, 11a, 353.—§ 574 (Jambūkh.): VI, 6, 252 (°parvataḥ); 9r. 318 (among the kulaparvatah of Bharatavarsha).—§ 594 (Mrtyu): VII, 54, 2098 (Mrtyu performed austerities on M.).-- § 603d (Tripura): VII, 202, 9564 (Çiva made M. the yupa (i.e. yuga [yoke], NIl.) of his chariot).—§ 605b (Pandya): VIII, 20, 803 (pratimam, sc. the standard of the Pandya king (Malayadhvaja)).—§ 716 (Çukabhipatana): XII, 333, 12597 (parvatam, there Urvaçi and Pürvacitti always dwell).- § 775 (Anuçasanik.): XIII, 166a. 7657 (enumeration).

Malaya<sup>3</sup>, a mountain in Çākadvīpa. § 575b (Çākadvīpa) VI, 11, 416 (parvatah). Cf. Jalada.

Malaya<sup>3</sup>, a Suparna, son of Garuda. § 564 (Mātalīyop.) V, 101β, 3599 (only C., B. has Ma<sup>3</sup>).

Malaya, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 9μ, 353 (only C., B. has Malajāḥ).

Mālaya, v. Malaya'.

Malayadhvaja, name of a Pandya king. § 605 (Karnap.): VIII, 20, 789, †809 (slain by Açvathāman). Cf. Pandya.

Mālin = Çiva (1000 names 1).

Mālinī, a river. § 133 (Dushyanta): I, 70, 2864 (flowed by the hermitage of Kanva), 2872.—§ 134 (Viçvāmitra): I, 72, 2946 (prasthe Himavate range Mom abhito nadīm, there Menakā bore Cakuntalā).

Mālinī<sup>2</sup>, one of the mothers of Çiçu. § 500 (Skandop.): III, 228a, 14396.

Mälini, a Rākshasī. § 526 (Rāmopākhyānap.): III, 275, 15893, 15896 (by Vigravas, mother of Vibhīshaņa).

Mālinī , a goddess. § 549 (Pāṇḍavapraveçap.): IV, 9, 259 (Draupadī is asked if she is M.).

Mālinī. § 549 (Pāṇḍavapraveçap.): IV, 9, 264 (the name which Draupadi assumed at the court of Virāṭa)

Mālinī, a city (according to Harivamoa, v. 1699, identical with Campā). § 621 (Rājadh.): XII, 5, 134 (given to Karna by Jarāsandha).

Malla, pl. (°ab), a people. § 280 (Bhīmasena): II, 30, 1077 (°andm adhipam, vanquished by Bhīmasena, in the east), 1086 (dakshina-Man, in the east, vanquished by Bhīmasena).

-§ 549 (Pāṇḍavapraveçap.): ΙV, 1α, 12.—§ 574 (Jambūkh.): VI, 9μ, 354. Cf. Mallarāshṭra.

malla, pl. (°aå) (" athletes"): II, 102; IV, 339 foll.; IX, 1231; XIV, 2039.

Mallarashtra ("the kingdom of the Mallas"). § 574 (Jambūkh.): VI, 9µ, 352. Cf. Malla, pl.

Mallava, pl. (°dk), a people. § 574 (Jambükh.): VI, 9», 370 (only C., B. has Ballavak).

Mālyapindaka, a serpent. § 564 (Mātalīyop.): V, 1087, 3629 (enumeration).

Malyavat, one or more mountains. § 436 (Yakshayuddhap.): III, 158, 11560 (mahāgirim, in the north, passed by by the Pandavas on their way to Gandhamadana).- § 531 (Ramopakhyanap.): III, 280, 16118 (°o 'bhyass, the abode of Sugriva, in the south), 16132 (prohite Man, there Rama dwelt for four months). - § 534 (Hanumatpratyagamana): III, 282, 16197, 16218.—§ 574 (Jambūkh.): VI, 6, 203 (south of Nila and north of Nishadha); 7, 253 (parvatem). -§ 574; (do.): On the summit of M. is always seen the fire called Samrartaka, which blazes forth at the end of the yuga for the destruction of the universe. On the summit of M. towards the east there are many small mountains; M. measures 11,000 yojanas. The men there are of the complexion of gold; they have fallen from the Brahmaloks and are good, and given to severe ascetic austerities and sexual abstinence (ardhvaretasah); in order to protect the creatures they enter the sun; heated with the sun's rays for 66,000 years, they then enter the lunar disc: VI, 7, 281, 282 .-§ 782g (Guruçishyasamv.): XIV, 43n, 1174.

Mamata, the wife of Utathya. § 170 (Dirghatamas): I, 104, 4179, 4180, 4188 (mother of Dirghatamas, q.v.).

māmsa, name of a caste (?): XIII, 2584.

Mānada', son of Dhṛshṭadyumna. § 589 (Dronābhishekap.): VII. 10λ. 358.

Manada = Vishnu (1000 names).

Manahsuparna = Sūrya (the Sun): III, 155.

Manas ("mind," personif.). § 270 (Brahmasabhāv.): II, 11, 438 (in the palace of Brahmán).

Mānasa<sup>1</sup>, name of two serpents. § 63 (Sarpasattra): I, 57, 2146 (of Vāsuki's race).—§ 67 (do.): I, 57, 2157 (of Dhṛtarāshṭra's race).

Mānasa<sup>1</sup>, a sacred lake, the present Manasarovara (or Mansaraur). § 279 (Arjuna): II, 28, 1041 (sara uttamam, in. the region Hāṭaka), 1042 (saraḥ).—§ 410 (Plakshāvataraṇag.): III, 130, 10547 (°sya dvdram).—§ 587 (Bhīshmavadhap.): VI, 119, 5665 (hamsaḥ . . . M°aukasaḥ).—§ 607 (Hamsakākīyop.): VIII, 41, 1894 (do.).—§ 608 (Karṇap.): VIII, 60, 3048 (°ād stya hamsair Gangeva). — § 652b (Indrota-Pārīkshitīya): XII, 152, 5647 (PCR. is hardly right in connecting Mānasaḥ saraḥ with Sarasvatī-Drahadvatyoḥ sangamaḥ).—§ 717b (Nārāyaṇīya): XII, 343, VII), ††13213 (°sarogatām nalinīm), ††13215 (saraḥ). — § 772l (Vasishṭha): XIII, 156, 7280 (saraḥ, only B., C. has Vaikhānasaṃ). Cf. Mānasa(ṃ) tīrtha(ṃ), Uttaramānasa

Mānasa<sup>2</sup>, a mountain. § 495 (Skandotpatti): III, \$23, 14246 (*çailam*); 224, 14268.

Mānasa<sup>4</sup>, a name of the primeval being. § 6605 (Bhrgu-Bharadvājasamv.): XII, 182, 6775, 6798, 6802; 183, 6805; 187, 6920.

mānasa, adj. ("belonging to the mind"). § 660b (Bhrgu-Bharadvājasamv.): XII, 188, 6949 (syshtir m°1).—§ 717b (Nārāyaṇīya): XII, 348ηη, 13489 (janma, ec. Brahmaṇaḥ); 349, I), 13559 (do.).

Mānasa, pl. (°aḥ). § 5755 (Çākadvīpa): VI, 118, 486, 488 (i.e. the vaiçyas of Çākadvīpa).

Manasah paramā yonih = Çiva (1000 names 1).

Mānasa(m) tīrtha(m). § 757m (Goloka): XIII, 102a, 4887. Cf. Mānasa.

mānasa(m) tīrtha(m) ("tīrtha of mind," metaph.):
XIII, 5351.

Mānasika, Manaspati — Mahāpurusha (Mahāpurushastava).

Manasvinī. § 116 (Vasu, pl.): I, 66, 2583 (wife of Prajāpati and mother of Soma (the moon)).

Manasyu, a prince. § 150 (Pūruvamç.): I, 94, 3696 (son of Pravīra and Çūrasenī). 3697 (husband of Sauvīrī, with whom he had three sons, Çakta, Samhana, and Vāgmin).

\*Manava, pl. (°da) (" descendants of Manu"). § 139 (Manu Vaivasvata): I, 75, 3139 (i.e. the men), 3140 (ôrdhmanda).

Mānava, adj. ("belonging to Manu or to the Mānavas"). § 277 (Jarāsandhavadhap.): II, 21, 803 (samçam).—§ 603 (Nārāyanāstramokshap.): VII, 1945, 8965 (sc. astram).—§ 768b (Kṛshna Vāsudeva): XIII, 147, 6827 (Prajapatys çubhs mārgs M°s dharmasamhsis, sc. samçs?).—§ 770 (Ānucāsanik.): XIII, 151, 7107 (rehisattamān, i.e. Yavakrīta, etc.).

Mānavarjaka, pl. (°dḥ), a people. § 574 (Jambūkh.): VI, 9µ, 357 (in Bhāratavarsha).

Manavi (III, 16637), v. Malavi.

Manavi<sup>1</sup>, a river. § 574 (Jambūkh.): VI, 9λ, 339 (only B., C. has Tamasi).

Mandaga, pl. (°aḥ). § 575b (Çākadvīpa): VI, 11 s, 436, 439 (i.e. the çūdras of Çākadvīpa).

Mandagā, a river. § 574 (Jumbūkh.): VI, Θλ, 840 (in Bhāratavareha).

Mandaka, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 🕒, 351 (in Bhāratavarsha).

Mandākinī, name of more rivers. § 372 (Tirthayātrāp.):

III, 85, 8201 (near Citrakūṭa).—§ 565 (Gālavac.): V, 111,

3832 (in the north).—§ 574 (Jambūkh.): VI, 9\(\lamba\), 342,

344.—§ 716 (Çukābhipatana): XII, 834, 12623, 12635

("tire).—§ 7316 (Ashṭāvakra-Diksamv.): XIII, 19\(\mathbf{e}\), 1412

(near Kubera's lake), 1443 (nadīm).—§ 733\(\mathbf{e}\) (Citrakūṭa):

XIII, 95, 1715 ("jale, near Citrakūṭa).—§ 757d (Hastikūṭa):

Gautama said: The blessed M. of king Vaigravana [Kubera]

is accessible to those who are devoted to enjoyments

(bhogijanapraveçyā) [and is] pleasing to Gandharvas, Yukshas,

and Apsarases. Dhṛtardshṭra said: Those who regard

hospitality as a vow, who are observant of good vows, who

give shelter to brahmans, and who feed on remnants, adorn

the M.: XIII, 102, †4860, †4861.—§ 775 (Ānuçāsanik.):

XIII, 166a, 7648 (enumeration).

Mandala, name of a vyūha: VI, 3551 (mahdoyāhah), 3552 (oyūhan).

Maridalaka, a serpent. § 64 (Sarpasattra): I, 57, 2149 (of Takshaka's race).

Mandapāla, a rehi. § 11 (Parvasangr.): I, 2, 404 (maharsher Meys çürngyam tanayasambhavah, cf. § 259).— § 259 (Çārngakop.): I, 229, 8335 (maharshih). (8339), 8345, 8350, (8353), 8361, 8362; 231, 8402; 232, 8409 (ess putrakāh), 8423, 8425; 233, 8429, 8435, 8442, 8448, (8450), (8454); 234, (8461), 8464 (the story of Mandalisto vives and his sons, the cārngakas). Cf. Viprarshi,

Mandara, a mountain. § 28 (Amrtamanthana): I, 18, 1112 (parvataearam), 1116, 1121, 1124, 1130, 1134, 1143 (the gods made M. their churning staff, when they churned

the ocean in search of smrts); 19, †1187 (returned to its own place).—§ 188 (Dushyanta): I, 68, 2810 (udyamys Mom dorbhyam vaket eavanakananam, ec. Duehyanta).—§ 244 (Rajyalabhap.): I, 207, 7576 (gopurair Mopamaik).-§ 258 (Khāndavadahanap.): I, 227, 8281 (Indra tore a peak from M. and hurled it against Arjuna).- § 269 (Vaicravanasabhav.): II, 10, 412 (present in the palace of Kubera).—§ 295 (Dyūtap.): II, 52, 1858 (Meru-Moyer madhye Çailodam abhito nadim).—§ 335b (Indralokabhigamanap.): M. is the refuge of heaven-seeking music; by its grace brahmans, kahatriyas, and vaiçyas attain to heaven; there many tirthas are seen, and there Arjuns had lived happily; it resounds with notes of Apearages and the chanting of the Vedae: III, 42, 1734 (cailardjam, Arjuna came to M. and praised it).—§ 384 (Agastyop.): III, 101, †8728 (yatha mahacailavarah puraetat sa Moo Viehnukarad vimuktah).-§ 4180 (Tirthayātrāp.): On M. lives the Yaksha Mānivara and the Yakeha king (Yakeharat) Kubera and 88,000 Gandharvas, and four times as many (caturgunah) Kimpurushas and Yakshas surround the Yakshendra Manishadra: III, 139, 10824 (parcatam).- § 4218 (Gandhamadanapr.): M. is the dwelling-place of the celestial rahis: III, 142, 10900 (parvatam).- § 439 (Yakshayuddhap.): III, 163, 11844 (asau sāgaraparyantām bhūmim āortya tichthati çailarājo, maharaja, Moe 'tivirajate), 11878 (evam esha-i.e. the moonhy atikramya Mahamerum atandritah | bhavayan sarvabhutani punar gacchati Mom).- § 459 (Markandeyas.): III, 188, 12918 (seen by Markandeya in the stomach of Narayana); 189, 12959 (eatuheamudraparyantam Meru-Mobhachanam, so. Manip) - \$ 505 (Skandayuddha): III, 231, 14536 (iva).- § 549f (Durgh): IV, 6, 191 (vibhrajaee cabaddhena bhogeneveks Moh). - § 555 (Indravijaya): V, 9, 289 (uparishta Moagre, so. the gods); 11a, 353.—§ 564 (Mataliyop.): V, 102, 3612 (manthanam Mom kriva, all. to § 28).—§ 565 (Galavac.): V, 110, 3809 (atra-i.e. in the west—malam Himarate Mom yati çaqvetam); 111, 8832 (in the north). \$ 574 (Jambükh.): VI, 8, 104 (Kailasa-Modbhydm).- § 596 (Pratijääp.): VII, 80, 2848 (osya pradeção es), 2852 (mahā-Mom, seen by Krahņa and Arjuna on their way to Qiva's abode) .- \$ 599e (Vrtra): VII. 94, 3464 (the abode of Qiva).—§ 603d (Tripura): VII, 202, 9568 (Qiva made M. his bow).—§ 606 (Tripurākhyānu): VIII, 34, 1478 (parvets), became the aksha of Civa's chariot). - § 607 (Karnap.): VIII, 36, 1685 (ostha iodmysiman).- § 611 (Calyap.): IX, 11, 584 (? mandararthe, C.; nadan Parthe, B.; PCR. seems to have read mandararthe. "for the sake of procuring mendars flowers").- \$ 7818 (Ashtavakra-Diksamv.): XIII, 19, 1484 (crossed by Ashtāvakra on his way to the north).- § 775 (Anuçasanik.): XIII, 166g, 7658. Cf. Parvaturaian.

Mandara', v. Mandirc.

Mandara (so B.; Mandara, C.), son of Hiranyakaçipu. § 730s (Hiranyakaçipu): M. succeeded, through the boon he had obtained from Qiva, in fighting Indra for a million of years; neither the thunderbolt of Indra nor the discus of Vishnu could make the slightest impression in his body: XIII, 14, 663.

Mandaraväsini ("dwelling on Mandara") = Durgi (Umi): VI, 796.

Mandavāhini, a river. § 574 (Jambūkh.): VI, 9 \(\lambda\). 840 (in Bhāratavareha).

Māṇdavya, a rahi (-Anīmāṇdavya). § 171 (Vicitravīryasutotpatti): I, 108, 4302 (Dharmo Vidurarāpspa gāpāt tasya

ne# | M eya, cf. § 172).—§ 172 (Apimändavyop.): I, 107, 4806 (why M. was called Animandarya, q.v., his cursing Dharma, to be born as Vidura). - § 573 (Ambopākhyānap.): V, 186, 7855 (°sydgrams, there Ambā performed austerities).- 687 (Rajadh.): XII, 47n, 1598 (among the rehis who surrounded Bhishma on his arrowbed).- § 689 (Mokshadh.): XII, 277, 9916, 9927 (his discourse with Janaka).—§ 30 (Anuçasanik.): XIII, 18 a.a. (1848) (being impaled, of. § 172, M. had adored Civa, who promised his deliverance).—§ 788 (Acramavāsap.): XV, 28, 752 (°capad dhi sa vai Dharmo Viduratam gatah), 754 ("enarchina Dharme hy abhibhatah, of § 172) Cf. Anīmandavya. Mandhatr', an ancient king, son of Yuvanaçva. § 11 (Parvasangr.): I, 2, 446 (ouç capy upakhyanam rajñah, cf. Måndhätrupäkhyåna).- § 61 (Sarpasattra): I, 55, 2109 (Yayati-Mo-samaprabhava, sc. Janamejaya).—§ 267 (Yamasabhāv.): II, 8, 319 (in the palace of Yama).—§ 335 (Indralokābhigamanap.): III, 42, 1754 (vyarocata yathā pūrvam M°a pārthivasattamaķ.sc. Arjuna).—§ 377(Dhaumyatīrthak.): III, 94, 8507 (yatha). - \$ 407 (Mandhatrup.): III, 126, 10423 (Yauvanāçvah), 10425, 10427, 10453 (origin of the name), 10468 (the history of M.).- \$ 516 (Duryodhanayajña): III, 257, 15329 (among the princes who had attained to heaven by performing the Vaishnava sacrifice).-§ 562 (Bhagavadyanap.): V, 90, 3146.—§ 576 (Bhagavadgītāp.): VI, 178, 645.—§ 595 (Shodaçarāj.): King M. Yauvanāçva vanquished the gods, the Asuras, and men; the Acrine took him out from his father's womb by a surgical operation, as Yuvanāçva, when a-hunting, had drunk the sacrificial butter from a sacrifice and become quick with child. Then Indra let him suck milk from his fingers (whence the name of M.); in twelve days he became 12 cubits in stature. He conquered the whole earth and vanquished the kings Janamejaya, etc. (a), in a single day; all the lands lying between the mountain where the sun rises and the mountain where he sets are known to this day as the dominions of M. Having performed a hundred horse-sacrifices and a hundred rajasuyas, he gave to the brahmans some rehita fishes of gold, 10 vojanas in length and 1 vojana in breadth. The gods, the Asuras, men, the Yakshas, the Gandharvas, the Uragas, the birds, the brahmans, and the rehis came to his sacrifices. At last he repaired to the regions of the righteous (C. punyakrtāl lokān; B. oam loo) (VII, 62): VII, 62, 2272 (Yauranāçvaķ), 2278, 2282, 2283 (Yauranāçvasya).— § 621 (Rajadh.): XII, 80, 238 (among the princes to whom the earth has belonged).—§ 623 (do.): XII, 14, 421 (yatha). - § 632b (Shodaçarāj., cf. § 595): XII, 29, 974 (Yauvanāçvaņı . . . yam devā Maruto garbham pituķ pārçvād apāharan), 977 (origin of the name), 981, 983 ( Youranagram) (repetition from § 595).—§ 641 (Rājadh.): XII, 64, 2397, 2398 (†2405); 65, (2429), (2439) (discourse between M. and Vishnu in the shape of Indra about the duties of the kehatriyas); 90, 3362 (Yanvanāçvāya), 3364, 3383, 3387, 3390; 91, 3414, 3444, 3456, 3461, 3462 (discourse of Utathya to M.); 122, 4474, 4475, 4478, (4479) (Vasuhoma in tructed M. about the origin of Chastisement); 124, 4564 (had conquered the earth in course of one night). - § 7185 (Unchavrttyup.): XII. 356, 13802 (in Naimisha M. had neglected Indra).— § 780g (Upamanyu): XIII, 14, 860 (Yauvanüçvo hato yena, i.e. by the cula of Civa, Mod sabalah pura).—§ 746 (Anuçãsanik.): XIII, 76, 3668 (instructed by Brhaspati about kine), (4), †3689 (Yayvanāçvah, attained to heaven by gifts of kine), †3691, †3693; 81 \(\lambda\), 3806 (Yauvanaçva\), used to

give kine in thousands).—§ 761 (do.): XIII, 115 y, 5663 (among the princes who abstained from meat during the month of Kärttika).—§ 775 (do.): XIII, 166 y, 7679 (enumeration).—§ 787 (Äçramaväsap.): XV, 20, 549 (our api cātmajāḥ Purukutsaḥ).—§ 795 (Svargārohaṇap.): XVIII, 46, 107 (rājarshiḥ, in heaven).

Cf. the following synonyms:-

Yauvanāçva ("the son of Yuvanāçva"): II, 1929; III, 10423 (M°); VII, 2272 (M°), 2279, 2283 (M°); XII, 974 (M°), 978, 982, 983 (M°), 3362 (M°); XIII, 860 (M°), 3689 (M°), 3806 (M°), 7675 (so both C. and B., but as M. is mentioned v. 7679, we have perhaps to read Yuvanāçvaķ). Yauvanāçvi (do.): II, 649.

Mandhatr 2 = Çiva (1000 names 2).

[Mändhätrupäkhyäna(m)] (episode relating to Mandhatr.) (cf. Mandhatuh . . . upakhyanam, I, 446).- § 407 (Tirthay.): Questioned by Yudhishthira, Lomaça said: King (rajarshi, v. 10429) Yuvanüçva Saudyumni, of Ikshraku's race, performed besides other sacrifices 1,000 horse-sacrifices. As he had no sons, he made over the duties of the state to his ministers, and retired to the woods. Having once observed a fast, he entered the hermitage of Bhrgu, while the great rshis were asleep, and drank a jar of water, which the son of Bhrgu (maharshik), after having performed severe austerities, had destined to be drunk by Yuvanāçva's queen in order that she should bear him a son, who by his bravery might send even Indra to the abode of Yama. A sacrifice was then performed for him; after 100 years a son pierced Yuvanaçua's left side (nor did Yuvanaçva die). Indra came, and put the boy's forefinger into his mouth, saying "me he shall suck" (mam ayam dhasyati, whence the boy was called Mandhatr). Thereby Mandhatr became very strong, and grew 13 cubits (kishkan), and acquired the whole of the Vedas including the Dhanurveds by his thought alone, and on the same day he obtained the bow Ajagava and a number of shafts made of horn, and an impenetrable coat of mail. He was placed on the throne by Indra himself, and conquered the three worlds in a righteous way; the gems of their own accord came into his possession, and he performed a number of sacrifices with abundant gratuities, and sat at Indra's side. His sacrificial grounds (caityaih) were to be found all over the earth, and he is said to have given away to the Brahmans 10,000 padmas of kine. After twelve years' drought he caused rain to come down. paying no heed to Indra. He slew the Gandhara king of the lunar dynasty. Here, in the midst of Kurukshetra, is the spot where he sacrificed to the gods (III, 126).

Mandika, pl. (°ah), a people. § 515 (Karnadigvijaya):
III, 254, 15243 (only C., B. has Cundikan, in the east,
vanquished by Karna on his digvijaya).

Mandodarī', wife of Rāvaņa. § 533 (Sītā-Rāvaņasaṃv.): III, 281, 16181 (bhāryā me bhava . . . yathā Moī, says Rāvana to Sītā).

Mandodarī<sup>2</sup>, á mātr. § 615# (Skanda): IX, 46*0*, 2635. \*maṇḍūka<sup>1</sup>, pl. ("froga"): III, ††13165, ††13166, ††13168, ††13169, ††13170, ††13172.

mandūka<sup>2</sup>, pl. (°āḥ), a kind of horse: II, 1043 (tittiri-kalmāshān m°ākhyān hayottamān).

Mandūkarāj ("king of the frogs") = Ayu(s): III, ††13167. Mandūkarāja (do.) = Āyu(s): III, ††13173 ( $\bar{A}^{\circ}$ ), ††13178. Manga, pl. (" $d_{\bar{b}}$ ), a people: VI, 436-7 (only B.; Mrga, C.). Mangala(m) = Çiva (1000 names). — Do. = Vishņu (1000 names). Mani ', a rshi (?). § 270 (Brahmasabhāv.): II, 11, 442 (in the palace of Brahmán).

Mani, a serpent. § 67 (Sarpasattra): I, 57, 2160 (only B., C. has Maniskandhah instead of Manis, Skandhah).—§ 564 (Mātalīyop.): V, 103γ. 3626 (nāgah, enumeration).

Mani<sup>2</sup>, a companion of Skanda. § 615u (Skanda): IX, 45, 2534 (together with Sumani M is given to Skanda by Soma).

Manibhadra (C. often Mā°), a Yaksha. § 269 (Vaiçravanasabhāv.): II, 10, 397 (among the Yakshas in the palace of Kubera). — § 347 (Nalopākhyānap.): III, 64, 2529 (Yaksharāḍ adya M°ḥ prasīdatu); 65, 2553 (nūnam na pūjīto 'smābhir M°o mahāyaçāḥ, M. is the tutelary deity of travellers and caravans). — § 4180 (Mandara): III, 139, 10826 (Yaksharāḍ adya, on Mandara, Mā° both C. and B.). — § 685 (Mokshadh.): XII, 272, 9769 (Mā°, C.), 9772 (do.), 9774 (do.), 9775 (do.), (9781) (do.), (9783) (do.). — § 731b (Ashṭāvakra-Diksamv.): XIII, 19, 1413 (°purogamāḥ, sc. Rākshasāḥ, C. Mā°), 1421 (do., do.). — § 785 (Anugītāp.): XIV, 65, 1918 (oblations are given to Kubera and M.). Cf. Yaksharāj, Yakshendra.

Manibhadraka, pl. (<sup>c</sup>dħ), a people. § 578 (Bhishmavadhap.): VI, 51σ, 2099 (in the army of Duryodhana, only C., B. has Pāribhadrakaiħ).

Manibiddha, v. Manividdha.

Manijalā, a river in Çākadvīpa. § 5755 (Çākadvīpa): VI, 117, 433.

Manika, a serpent (?). § 608 (Karnap.): VIII,  $87\chi'$ , 4414 (sided with Arjuna in the encounter between Karna and Arjuna).

Manikāncana, a varsha (?) in Çākadvīpa. § 575b (Çākadvīpa): VI, 11\$\theta\$, 426 (\$\tilde{Cyamasys}\$).

Manikuttikā, a mātr. § 615s (Skanda): IX, 46 0, 2638.

Manimantha, a mountain. § 730 (Ānuçāsanik.): XIII,
18cc. 1328 (gaile, in a former existence Krshna had worshipped
Çiva on M.).

Manimat', a Yaksha or Rākshasa. § 11 (Parvasaigr.): I, 2, 454 (Rākshasaiķ... Yakshaiķ... M°pramukhaiķ, all to § 482, where however M. is not mentioned), 457 (Yakshask... M°pramukhaiķ, all.to § 437).—§ 437 (Yakshayuddhap.): III, 160, 11720 (sakha Vaigravanasya... Rākshasaķ), 11724 (fighta with Bhimasena), 11732, 11733 (slain by Bhīmasena).—§ 438 (do.): III, 161, 11759 (to—i.e. Kubera's—sakha), 11796 (had disregarded Agastya and been cursed by him to be slain by a mortal). Cf. Rākshasa, Rākshasādhipati.

Manimat\*, one or more kings. § 130 (Amçāvat.): I, 67, 2680 (rājarshih, incarnation of the Asura Vṛtra).—§ 232 (Svayamvarap.): I, 186, 6987 (present at the svayamvara of Draupsdī).—§ 280 (Bhīmasena): II, 30, 1085 (δλαπεραίδης ca Μ°ρταπικλάπ, in the east, vanquished by Bhīmasena).—§ 554 (Sainyodyogap.): V, 4γ, 83.—§ 592 (Sarpçaptakavadhap.): VII, 25, 1116 (rājānaṃ, fights with Bhūriçravas (Saumadatti)).—§ 604 (Karņap.): VIII. 6, 163 (M. and Dandudhāra had been slain by Drona in the battle).

Manimat <sup>3</sup>, a serpent. § 268 (Varuņasabhāv.): II, 9, 361 (in the palace of Varuna).

Manimat<sup>4</sup>, a rshi (?). § 277 (Jarāsandhavadhap.): II, 21, 807 (Kauçiko M°āñ ea, have favoured the Magadhae).

Manimat, a tirtha. § 360 (Tirthayātrāp.): III, 82, 5048.

Manimat, a mountain. § 596 (Pratijnāp.): VII, 80,
2843 (porvetam, description, reached by Krahņa and Arjuna
on their way to the abode of Çiva).

Manimati, a city. § 382 (Agastyop.): III, 96, 8540 (the abode of Ilvala; = Durjaya, Nil.)

Maninaga<sup>1</sup>, a serpent. § 47 (Sarpanamak.): I, 85, 1551 (enumeration). — § 277 (Jarasandhavadhap.): II, 21, 806 (resides near Girivraja).

Manināga<sup>1</sup>, a tīrtha (presumably named after Manināga<sup>1</sup>). § 370 (Tīrthayātrāp.): III, 84, 8084. 8085 (tairthikam bhuñjate yas tu M°sya, Bhārata | dashļasyāçīvishonāpi na tasya kramate visham).

Maningā, a river. § 574 (Jambūkh.): VI, Θλ, 842 (only C., B. has Anangām).

Manipūra, the capital of Citravāhana (later of Babhruvāhana). § 249 (Arjunavanavāsap.): I, 215, 7824.—§ 250 (do.): I, 217, 7883.—§ 794 (Mahāprasthānikap.): XVII, 1, 28 (Manipūrapuram).

Manipurapati ("the lord of Manipura") = Babhruvāhana: XIV, 2301, 2340 ("or mātā, i.e. Citrāngadā), 2401, 2402 ("or mātuh, i.e. Citrāngadā), 2424, 2571.

Manipurecvara (do.) = Citravahana: I, 7826.

Manipureovara (do.) = Babhruvahana: XIV, 2303, 2381, 2419.

Manipushpaka, the conch of Sahadeva. § 576 (Bhagavadgītāp.): VI, 25x, 845.—§ 578 (Bhishmavadhap.): VI, 51 aa, 2116

Maniskandha, a serpent. § 67 (Sarpasattra): I, 57, 2160 (only C., B. has Manis Skandhan, of Dhytarishtra's race).

Manivahana = Kucamba: I, 2363.

Mānivara, a Yaksha. § 4180 (Mandara): III, 139, 10824 (Yaksham, resides on Mandara).

Manividdha (C. °bi°) = Qiva (1000 names 3).

Manjula, a river. § 574 (Jambūkh.): VI, Θλ, 341 (in Bhāratavarsha).

Mankanaka (III, 5079), v. Macakruka.

Mankanaka, a rshi. § 365 (cf. Tirthayatrap.): At the tirtha Saptaearasvata the great rehi M. became perfect (siddhah), so that when he had cut his hand with the pointed blade of a kuça grass, there flew from his wound vegetable juice, at which he began to dance, and the animate and inanimate creation also began to dance together with him. Then the gods, headed by Brahman and the rshis, asked Mahadevs (i.e. Qiva) to prevent him from dancing. The god then in the presence of M. pressed his thumb with the tip of his own finger, and from the wound there came ashes, white as snow. Then M. became ashamed and adored Rudra, saying that he was the refuge of the world, including the gods and the Asuras, that he had created the three worlds, and swallows everything at the end of the yuga, that he cannot be fathomed by the gods themselves, that all the gods headed by Brahmán are to be seen in him, etc. At his request Civa said to the Brahmarshi that his asceticism (tapas) should through the grace of Cive increase a thousandfold, that he would dwell with him in the acrama, and that those who bathe in Saptasarasvata and worship Civa should be able to obtain everything here and hereafter, and go to the Sarasvata loka; then Mahadeva disappeared: III, 83, 6086 .- 615 (Baladevatirthayatra): IX, 37, 2185 (siddhah . . . mahamunih, had performed austerities at Saptasarasvata); 38, 2186 .--§ 615j (do.): M. had from his youth led the life of a brahmaedris. Once, when performing his ablutions in the river Sarasvati, he beheld a woman bathing in the river; at this sight his seed dropped and fell into the Sersevas; he took it up and placed it in his earthen pot; then it became divided into seven parts, whence were born seven rehis: Payuvega, fetc. (8), who were the progenitors of the Marute. (Then the same story as in § 365 is related.) M. was the son of Mataricean and Sukanya: IX, 38, 2217, 2224, 2244 .-§ 615 (do.): IX, 39, 2246. Cf. Brahmarshi.

Manki, name of a man. § 659 (Mokshadh.): XII, 177. 6589 (ilihasam puratanam Mond gilam, i.e. vv. 6594-6638). 6590, 6593, 6638, 6639 (how M. lost his two bulls, his discourse about desire; freed from attachment, M. attained to Brahma); 180a, 6692.

Manmatha = Kima, q.v.

Manmathakara, a warrior of Skanda. § 615u (Skanda): IX, 457, 2574.

Manobhava = Kāma, q.v.

Manogati = Agni: V, 477.

Manohara = Vishnu (1000 names).

Manchara. § 116 (Vasu, pl.): I, 66, 2586 (wife of Varcas (? otherwise, BR.), mother of Varcasvin (?, adj. to Varcah?), Çiçira, Prana, and Ramana).

Manojava, son of the Vasu Anila and Civá. § 116 (Vasu,

pl.): I, 66, 2589.

Manojava<sup>1</sup>, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6063. Manojava = Qiva (1000 names 2). -Do.4 = Vishnu (1000 names).

Manojava, a mātr. § 615u (Skanda): IX, 46 0, 2634 (only B., C. has Mahajava).

Manonuga, a region in Krauncadvipa. § 575 (Bhūmip.): VI, **12***0*, 462.

Manoramā<sup>1</sup>, an Apsaras. § 103 (Amçāvat.): I, 65, 2558 (among the Apsarases, who were daughters of Pradha).-§ 191 (Arjuna): I, 123, 4818 (danced at the birth of Arjuna).

Manorama a river, one of the seven Sarasvatis. § 615; (Saptasārasvata): IX, 37a, 2189 (C. has by error Manau°), 2210 (arose at the sacrifice of Auddalaka, in the northern part of Kosala).

Manovega = Civa (1000 names 3).

Manovirudh, pl. (°sḥ), a class of gods. § 730 (Anuçāsanik.): XIII, **18,** 1872.

Manthana = Çiva (1000 names 3).

Manthara, the maid of Kaikeyi. § 526 (Ramopakhyanap.): III, 276, 15938 (the Gandharvi Dundubhi was born as the hunchbacked M.), 15943 (g: instructed by Brahman she went hither and thither always engaged in fomenting quarrels). — § 527 (do.): III, 277, 15960 (instigated Kaikeyī).

Manthini, a matr. § 615u (Skanda): IX, 460, 2647.

Mantra '("sacred text," personif.). § 270 (Brahmasabhāv.): II, 11, 447 (in the palace of Brahmán).

Mantra = Civa (1000 names 1-3).—Do.3 = Vishpu (1000 names).

Mantrakara = Civa (1000 names \*).

**Mantramürti** = Civa : I, 1154.

Mantraparvan ("the section treating of the counsel"). § 10 (Anukram.): I, 2, 317 (entered among the parvans of the second book of Mhbhr., but not found there, presumably another name of Rajasūyārambhaparvan).

Mantrastuta = Skanda: III, 14639

Mantravid = Civa (1000 names \*).

Manu, father of the human race, one or more Prajapatie. § 3 (Anukram.): I, 1, 32 (issued from the primordial egg). - § 4 (do.): I, 1, 52 (°adi Bharatam kecit, so. adhiyate; Nil., however, takes manu = mantra, so. the initial cloka Narayanam namaskrtya, etc.).—§ 5 (do.): I, 1a, 220 bis (in Nărada's enumeration of deceased kings).—§ 51 (Parikshit):

I, 41, 1722 (ity evam Mor abravit, quotation). - § 116 (Vasu, pl.): I, 66, 2581 (Paitamaho Mor devas tanya putrah Prajapatik, so C., but B. has munik).—§ 122 (Amcavat.): I, 66, 2610 (Arushi tu Manoh kanya, wife of Cyavana).-§ 123 (do.): I, 66, 2614.- § 135 (Oakuntalop.): I, 74, 3091 (or abravit, quotation).- § 2210 (Cakshushi): I, 170, 6478 (communicated the science Cakshushi to Soma).-§ 277 (Jarasandhavadhap.): II, 21, 807 (granted to the Magadhas, that they should never have a drought).—§ 296 (Dyūtap.): II, 53, 1929 (had not obtained such prosperity as Yudhishthira had by his rajasuya).- § 327 (Draupadiparitapav.): III, 32, 1240 (or esha niconyah, quotation); 35, 1396 (yatha vai Mor abravit, quotation). - § 344 (Nalopākhyānap.): III, 53. 2075 (sākshād iva Moh svayam).-§ 370 (Tirthayatrap.): III, 84, 8115 (oh Prajapater lokam). -§ 376 (do.): III, **85,** 8270 (yathā).—§ 378 (do.): III, 92, 8441 (rajarshibhih . . . Moadibhih, had made a tirthayātrā).—§ 552 (Goharanap.): IV, 56, 1769 (came to see the encounter).- § 553b (Yudhishthira): IV, 70, 2274 (yathā).- § 559 (Prajāgurap.): V, 40, 1543 (or abravīt, quotation).- § 565 (Galavacarita): V, 117, 3973 (reme . . . Sarasvatyam yatha Moh) - \$ 574f (Bindusaras): VI, 6, 241 (performs sacrifices at Bindusaras).—§ 615u (Skanda): IX, 457, 2512 (came to the investiture of Skanda).—§ 640 (Rajadh.): XII, 55, 1983 (or abravit, quotation); 56, 2009 (ona . . . gitau çlokau mahatmana dharmeshu sveshu, sc. v. 2010-11).-§ 641 (do.): XII, 67, 2518, (2517) (appointed as the lord of men); 78. 2947 (or abravit. quotation); 88, 3317 (iti vyavasthā bhūtānām purastād Monā krta, quotation); 112, 4190 (or abravit, quotation), 4192 (do., do.); 121, 4418 (ound proklam, sc. v. 4419, quotation), 4420 (yathoktam Mona = do.), 4430 (Rudratanayo jyeshtho Moh, identified with Chastisement (danda)).—§ 647 (Apaddh.): XII, 139, 5236 (or als Prajapatil, quotation).- § 6526 (Indrota-Pārīkshitīya): XII, 152, 5648 (or abravīt, quotation), 5665 (do., do.)-\$ 663 (Mokshadh.): XII, 201, 7366 (oh Prajapateh samondam maharehec ca Brhaspateh), (†7375), (†7379); **202**, (7894); **203**, (†7417); **204**, (7440); 205, (7460); 206, (7486) (discourse between M. and Brhaspati).- § 665 (do.): XII, 208, 7587 (Prajapatih, father of the Vasus?).-§ 681 (do.): XII, 266, 9471 (°r sbravīt, quotation).—§ 717b (Nārāyaņīya): XII, 335a, 12685 (among the twenty-one Prajapatis); 343, XI), ††13219 (married ten daughters of Daksha); 350, 13692 (Çanaiçoarah Süryaputro bhavishyati Mouh (C.ouh)), 13693 (°ādigaņapūrvakaļ, sc. Vyāsa). — § 730 (Ānuçāsanik.): XIII, 14, 1003 (Qiva identified with M.); 1677, 1045 (oh . . . gatim, i.e. Qiva), 1059 (Qiva identified with M.). -§ 744 (do.): XIII, 44, 2421 (tam dharmam Mor abravit, quotation), 2126 (or evam pracamenti, quotation); 46, 2491 (etriyah puneam paridade Mor jigamishur divam); 47, 2534 (°unabhihitam qastram).—§ 746 (do.): XIII, 61, 3099 (°oh grutvānugāsanam, quotation); 66 y, 3291 (°r abravīt, quotation); 67, 3394 (ity abravid Moh, quotation); 68, 3426 (dharmam tam Moh praka dharmavit, quotation).- § 749 (do.): XIII, 88, 4248 (or abravit, quotation).—§ 761 (do.): XIII, 115, 5646 (do.).—§ 7688 (Krshna Visudeva): XII, 147, 6828 (°or vamçe, father of Anga).—§ 775 (Anuçasanik.): XIII, 1667, 7683 (Prajapatik). Cf. Manu 1, 1 and Prajapati, Prajeçvara.

Manu', Cakshusha. § 730 (Anuçasanik.): XIII, 18kk, 1315 (Varishtho nāma Cākshushasya Mook sulak).

Manu', Präcetasa. 1 640 (Rājadh.): XII, 57, 2089

(Präestassna Mond çlokau cemau udāhṛtau rējadharmeshu, sc. vv. 2090-2091); 58\$, 2098 (Präestasah).

Manu', Savarna. § 730 (Anuçasanik.): XIII, 18ka, 1339 (Savarnasya Mooh sarge saptarshiç ca bhavishyasi, sc. Paraçara).

Manu , Svarocisha. § 717b (Nārāyanīya): XII, 349, IV), 13582 (Svārocisham, learnt the religion of Nārāyana from Brahmán, and imparted the knowledge of it to his son Cankhapada).

Manu , Srāyambhura. § 135 (Çakuntalop.): I, 73, 2963 (tesham-sc. rivahanam-dharmany atha Moh Srayambhuno 'brarit, quotation). § 185 (Pandu): I, 120, 4675 (Moh Srayambhuro 'bravit, quotation (b)).- § 450 (Ajagarap.): III, 180, 12485 (Moh Srayambhuro bravit, quotation).- § 559 (Prajagarap.): V, 37, 1334 (Moh Svayambhuvo bravit, quotation). -§ 595 (Shodaçarāj., v. Prthu Vainya): VII, 69, 2414 (Scayambhuvah, C. has munik instead of Manuh; acted as the calf when the men milked the earth).- 626 (Rājadh.): XII, 21, 626 (Moh Srayambhuvo bravit, quotation).- § 635 (do.): XII, 36, 1293 (Siddhanañ caira samradam Moog caira Prajapateh), 1296 (Srayambhuvah, discourse between M. and the Siddhas).—§ 683 (Mokshadh.): XII, 268, 9595 (Moh Srayambhuro 'bravit, quotation) .- § 717c (Uparicara): XII, 336, 12740 (Moh Svayambhuvah, will declare law according to the castra of the seven rshis).- § 717b (Nārāyaniya): XII, 341, 13040 (Moh Srayambhurah, among the eight prakrtis); 350, 13678 (Moh Srayambhure 'ntare).-§ 754 (Anuçasanik.): XIII, 98, 4678 (oh Prajapater vādam Suvarnasya ca), 4681, 4684 (Svāyambhuvam), (4686), 4741 (discourse between M. and Suvarna).- § 761 (do.): XIII, 115, 5605 (Moh Srayambhuvo 'bravit, quotation). Cf. Svāyambhuva.

Manu', Vaivasvata. § 136 (Yayatyup.): I, 75, 3126 (Moor Vairasvalasya, ec. vamçam).—§ 139 (cf. Sambhavap.): Kacyapa, the son of Marici (Maricah), begat upon [Aditi] the daughter of Daksha (Dūkshayanī) the Adityas (among whom Indra was the first) and Vivasvat (also called Marttanda). Vivasvat begat Manu [Vaivasvata] and Yama Vaivasvata. Manu begat sixty sons; the names of ten were the following: Vena, Dhrehnu, Narishya(n)t(a), Nabhaga, Ikshvaku, Kārusha, Caryāti, Ilā, Prshadhra, Nābhāgārishta; the rest perished quarrelling with each other: I, 75, 3137, 3138, 3142.- § 155 (Pūruvamç.): I, 94, 3753 (°or anvāye).-§ 156 (do.): I, 95, 3756 (Prajapatito Mooh), ††3760 (son of Vivasvat and father of Ila).- § 457 (Vaivasvatop.): III, 187. 12746 (Vairasratasya), 12748, 12755 (Vaivasratah), 12756 (do.), 12757, 12759-61, 12763, 12766, 12767, 12769-71, 12781, 12783, 12784, 12786, 12791, 12798, 12800 ( Fairasratah), 12802, 12803 (the story of M. and the fish). - § 574 (Jambūkh.): VI, 9aa, 313 (Vairaeratasya).- 5 576 (Bhagavadgītāp.): VI, 28, 994 (Vivasvat declared the system of yoga to M., who again declared it to lkshvāku).—§ 641 (Rajadh.): XII, 122, 4507 (Adityatanayah . . . Crāddhaderah), 4510 (Suryaputrah). - § 656f (Khadgotpattik.): When the Lokapalas gave the sword to M. the son of Sūrya, they said: "Thou art the Lord of all men; protect all creatures with this sword containing religion within its womb (dharmagarbhena); . . . they should be punished essentially with wordy rebukes, and with fines and forfeitures (durvaca nigraho dando hiranyabahulas tatha); loss of limbs (vuangata tu cariraces) or death should only be inflicted for grave reasons (analpakaranat)." M. gave the sword to his son Kshupa for the protection of the creatures: XII, 166, 6187 (Saryaputraya), 6192.—§ 717b (Narayaniya): XII, 349, VII), 13597, 13598 (learnt the religion of Narayana from Vivasvat, and imparted the knowledge of it to Ikshväku).

—§ 720b (Sudarçanop.): XIII, 2, 88 (Prajāpsteb, father of Ikshvāku). — § 730 (Ānuçāsanik.): XIII, 17, 1290 (Vaivasvatāya, learnt the 1,000 names of Çiva from Gautama, and taught them to Nārāyaṇa).—§ 736b (Vītahavyop.): XIII, 30, 1945 (father of Çaryāti).—§ 767 (Ānuçāsanik.): XIII, 137a, 6263 (father of Sudyumna).—§ 768b (Kṛshṇa Vāsudeva): XIII, 147, 6831 (father of Ilā = Sudyumna).—§ 778b (Saṃvartta-Maruttīya): XIV, 4, 65 (daṇḍadharaḥ, father of Prasandhi and grandfather of Kshupa, whose son was Ikshvāku). Cf. Ādityatanaya, Sūryaputra, Vaivasvata.

Manu\* = Vishnu (1000 names).

Manu<sup>\*</sup>, name of a fire. § 493 (Ångirasa): III, 221, 14180 (one of the five urjaskara fires, son of the fire Tapas), 14183 (= Bhānu), 14191 (only B, C. has Bhānoh, husband of Niçā and father of one daughter, Agnī-Shomau, and five fires), 14193 (Viçvapatir nāma dvitīyo vai Moh sutah).

Manu<sup>10</sup>, a daughter of Prādhā and Kaçyapa. §102 (Amçāvat.): I, 65, 2553.

manu ("mantra," Nīl.): I, 52 (?); XIII, 362 (Manum, read marum, cf. 2939).

Manu, pl. (°araḥ). § 310b (Sūrya): III, 3, 186 (°anāṃ . . . içraraḥ, sc. Sūrya). - - § 576 (Bhagavadgītāp.): VI, 34, 1210 (catrāraḥ). -- § 730g (Upamanyu): XIII, 14a, 873 (Srāyambhurādyāḥ). -- § 730 (Ānuçāsanik.): XIII, 14ββ, 991 (sapta).

Manuputra, pl. (°āḥ) ("the sons of Manu"). § 310b (Sūrya): III, 3, 186 (°āṇāṃ . . . içraraḥ, sc. Sūrya).

Mānusha, a tīrtha. § 364 (Tīrthayātrāp.): III, 45, 6035, 6037.

[Manushyagrahakathana(m)] ("on the demons that possess mankind"). § 502 (cf. Skandop.). The six divorced wives of the rehis, together with Vinata, obtained permission from Skanda to become his mothers. At the request of Indra the Krttikas (i.e. the six wives of the rehis) (together with Vinata, see v. 14464 and Nil.) are placed among the nakshatras (and presided over by Agni) instead of Abhijit, the younger sister of Robins, who from jealousy had repaired to the woods. Brahman ordered that time should be reckoned from Dhanishtha, while it had formerly been reckoued from Rohini (so Nil.). Then (these seven) mothers asked Skanda that they might become the mothers of the worlds instead of the old mothers (Brahmi, Maheçvari, etc.; Nil.) and devour the progeny of those old mothers, because they had slandered them before their husbands, and always dwell with Skanda. Skanda granted that until the age of 16 years they should have the power of afflicting the human kind, and he loosed from his body his Raudra nature, under the name of Skandapasmara, that they might dwell with him. Enumeration of several grahas (the number 18 in v. 14490 is difficult to explain), among others (a) the male and female children of Skanda (the males are the husbands of the females); they are all named Skandagrahas; they are propitiated with offerings, ablutions, unguents, etc., and particularly by the worship of Skanda; and when they are propitiated they bestow good on men. Then are mentioned the grahae, that afflict men from the 16th to the 70th year; after the 70th year fever takes the place of the grahae. These evil spirits always avoid those who have subdued their senses, etc., and those who are devoted to Makequere (III, **230**).

manvantara ("the period of a Manu"): 111, 186 ("apap

sarveshum içvardindin tvam içvarah, ec. Sürya); XII, 2236 (pl.), ††13206 (eg., pürve Sodyambhuve), 13679 (pl.), 13693 (eg.); XIII, 626 (pl.).

Mānya = Çiva (1000 names =).—Do. = Vishņu (1000 names).

Manyantī, a fire. § 490 (Angirasa): III, 219, 14151

(=Svāhā; only in C., B. has manyetām instead of Manyantīm).

Manyu, name of a fire (?). § 490 (Ångirasa): III, 219, 14151 (yah praçanteshu bhutsehu Manyur bhavati pavakah; Nil. takes parakah = Brhaspati and manyuh = krodharapi).

Manyumat, a fire. § 493 (Angirasa): III, 221, 14187 (yah praçanteshu bhateshu manyur bhavati darunah || agnih sa M'an nama dvitiyo Bhanutah sutah

Märdamarshi, v. Märgamarshi.

Mārga! — Çiva (1000 names!).—Do.! — Vishņu (1000 names).

Mārgaçīraha, name of a month. § 576 (Bhagavadgītāp.):

VI, 34, 1239 (māsānām M°o'ham, sc. asmi, says Kṛshṇa).—

§ 759 (Ānuçāsanik.): XIII, 1063, 5149 (māsaṃ); 109, 5372 (drādacyām M°e, then, one should worship Kṛshṇa as Keçava); 110, 5389 (māsasya, description of the cāndravrata).

Mārgaçīrshī, the day of full moon in the month of Mārgaçīrshā). § 378 (Tīrthayātrāp.): III, 93, 8484 (°yām atītāyām Pushyena pruyayuh, sc. the Pāndavas on their tīrthayātrā).—§ 641 (Rājadh.): XII, 100, 3691 (Caitryām vā M°yām tā senāyogah praçasyats).

Mārgamarshi, a son of Viçvāmitra. §721δ (Viçvāmitrop.): XIII, 4β, 256 (only C., B. has Mārdamarshih).

Marganapriya, one of the daughters of Pruana. § 102 (Amçavat.): I, 65, 2553.

Mārīca', a Rākshasa, friend of Rāvaņa. § 425 (Hanūmad-Bhīmasaṃvāda): III, 147, 11200 (all. to § 529).—§ 528b (Rāvaṇagamana): From fear of Rāma M. adopted an ascetic mode of life: III, 277, 16000.—§ 529 (Sītāharaṇa): III, 278, 16001, 16006, 16009, 16010, 16014, 16017 (in order to assist Rāvaṇa in robbing Sītā, M. transformed himself into a deer which Rāma pursued). Cf. Raksh

Mārīca<sup>2</sup> ("son of Marīci") = Kaçyapa: V, 3819 (maharsheh Kosya); VII, 2445; XII, 7538 (Ko, C. by error Kdo); XIII, 2561 (Ko), 4124 (Ko), 7643 (Ko).

Marici a rshi, son of Brahman and father of Kacyapa. § 86 (Amçavat.): I, 65, 2518 (the first of Brahman's six mindborn sons), 2519 (father of Kacyapa).- § 109 (do.): I, 68, 2568 (the first of Brahmán's six sons).—§ 118 (do.): I, 66, 2598 (father of Kacyapa).—§ 191 (Arjuna): I, 123, 4808 (present at the birth of Arjuna).—§ 266 (Cakrasabhav.): II, 7, 298 (in the palace of Indra). - § 270 (Brahmasabhav.): II, 11, 436 (among the prajanam patayah in the palace of Brahmán).- § 421s (Åkāçagangā): III, 142. 10904 (at Ākāçagangā) .-- § 524c (Vishņu): III, 272, 15822 (°pramukhūn maharshīn asrjan nava, sc. Brahmáu).—§ 576 (Bhagavadgītāp.): VI, 84, 1225 (o: Marutām asmi, says Krshna). -615# (Skanda): IX, 457, 2512 (came to the investiture of Skanda).- § 637 (Rajadh.): XII, 477, 1597 (among the rshis who surrounded Bhishma as he lay on his arrow-bed). -641 (do.): XII, 122, 4505 (Angiras gave the rod of chastisement to Indra and M.; M. again gave it to Bhrgu). -§ 656 (Khadgotpattik.): XII, 166a, 6135 (rshim, the first of Brahman's sons), 6186 (Vishnu gave the sword to M, from M. it passed over to the maharshis).—§ 664.(Mokshadh.): XII, 2078, 7534 (the first of Brahmáu's sons), 7535 (father of Kacyapa), 7536.—§ 665 (do.): XII, 208a, 7570 (the first of Brahman's sons), 7574 (father of Kacyapa) - 5 7175 (Nārāyanīya): XII, 335c, 12685 (among the twenty-one Prajapatis).—§ 717e (Uparicara): XII, 336, 12724 (one of the seven rshis, also called Citraçikhandins).—§ 7175 (Nārā-yaṇīya): XII, 341», 13040 (the first of the eight prakṛtis), (£), 13075 (the first of Brahmán's seven mind-born sons).—§ 730g (Upamanyu): XIII, 14 $\beta\beta$ , 990.—§ 747b (Suvarnotpatti): XIII, 85 $\zeta$ , 4124 (sprung from the raya—marīaibhyaḥ—of the sacrificial fire, father of Kaçyapa), 4160 (the first offspring of Brahmán).

Marīci<sup>2</sup>, an Apsaras. § 191 (Arjuna): I, 123, 4818 (danced at the birth of Arjuna).

Marici = Vishnu (1000 names).

Maricin ("having rays") = Sūrya (the Sun): V, 1335.

\*Maricipa, pl. (<sup>c</sup>āḥ) ("drinking rays"), a kind of rahis.—§ 43 (Garuḍa): I, 30, 1898 (?, adj. to Vālakhilyāh?).—§ 246 (Sundopasundop.).: I, 211, 7683.—§ 270 (Brahmasabhāv.): II, 11, 437 (in the palace of Brahmán).—§ 310b (Sūrya): III, 3, 174.—§ 602 (Dronavadhap.): VII, 190ν, 8728.—§ 615u (Skanda): IX, 45γ, 2510 (came to the investiture of Skanda).—§ 656 (Khadgotpattik.): XII, 166β, 6143 (Vaiçvānara - Malā).—§ 761 (Ānuçāsanik.): XIII, 115a, 5604.—§ 786s (Agastya): XIV, 92, 2851.

Mārisha, pl. (°dā), a people. § 574 (Jambūkh.): VI, 9», 368 (in the south).

Mārishā, a river. § 574 (Jambūkh.): VI, 9λ, 343 (in Bhāratavarsha).

Mārjaliya = Civa: III, 1628.

Mārjāra - mūshika - samvāda(h) ("the discourse between a cat and a mouse"). § 6465 (Apaddh.): There was a large banyan in the midst of a forest, with various kinds of birds, etc. A wise mouse, Palita, lived at the foot of that tree, having made a hole there with 100 outlets. On the branches lived a cut Lomaça. A Candals came and built a hut, setting his traps of leather strings every evening after sunset. One day he caught the cat. Palits began to eat the flesh in the trap, but beheld the mongoces Harik and the owl Candraka. He resolved upon saving the cat, though an enemy, in order to escape from them; having made peace with the cat, he crouched beneath it; the mongoose and owl left the spot; the mouse began to cut the strings slowly, notwithstanding the cat's impatience. At morning the Candala Parigha appeared (description), accompanied by a pack of dogs. Then the mouse quickly cut the remaining string; the cat got upon the banyan, Palite entered his hole. The hunter took up his net and left the spot. Palita would not conclude friendship with the cat, and entered another hole.

Markandeya, a Brahmarshi. § 264 (Sabhākriyāp.): II, 4a, 110 (mahamunih, waited upon Yudhishthira).- 270 (Brahmssabhav.): II, 11, 439 (in the palace of Yudhishthira). —§ 323 (Dvaitevanapr.): III, 25, †948 (came to the Pandavas in the wood), (†952) (consoled Yudhishthira by relating the banishment of Rama Daçarathi). — § 327 (DraupedIparitap.): III, 31, 1170 (dharmens cirajivita; all. to § 323).—§ 370 (Tīrthayātrāp.): III, 84, 8058 (°eys . . . tirtham . . . Gomati-Gangayoç caiva sangame).—§ 376 (do.): III, 85, 8263 (among the rshis who expected Yudhishthira). - 377 (Dhaumyatīrthak.): III, 88, 8330 (at Payoshpi M. sang a genealogical verse (anuvamçyam . . . gatham) about king Nrga).—§ 452 (Markandeyus.): III, 183, 12561 (bahwatsarajivi, will come to the Pandavas).- § 458 (do.): III, 183, 12598 (b: M. had lived many thousand years, but looked like a youth of twenty-five years old and was immortal), 12603, 12606, 12607, (12617) (M. came to the Pandavas and discoursed upon various topics: ch. 184-232).- 454 (do.,

Brahmanamahatmva): III, 184, 12652, (12654).- § 455 (do., do.): III, 185, (12677), (12695), (12700), (12709).-§ 456 (do., Sarasvatī-Tūrkshyasamv.): III, 186, (12715), (†12718). - § 457 (do., Vaivasvatop.): III, 187, 12746, (12747).- § 458 (Märkandeyas.): III, 188, 12805, (12821). -§ 459 (do.): III, 188, 12902 (Bhargara), 12935 (had lived during the cataclysm, and then entered the stomach of Nārāyaṇa); 189, (12999).—§ 460 (do.): III, 190, 13009, (13015); **191**, (13107), 13127, (13129), 13139, 13141.— § 461 (do., Vāmadevacarita): III, 192, 13142-4, (††13145), (†13196),(†13203),(†13210).—§462(do., Baka-Çakrasamv.): III, 193, ††13212, (13216).—§ 463 (do., Qibi): III, 194, ††13248. - § 464 (do., Yayati): III, 195, (††13256).-§ 465 (Markandeyas.): III, 196, ††13262.—§ 466 (do., Çibi): III, 197. (††13274) (only B.).-§ 467 (do., Rajanyamahabhūgya): III, 198, ††13301.—§ 468 (do., Indradyumnop.): III, 199, ††13331, ††13347.- § 469 (Märkapdeyas.): III, 200, 13349, (13352), (13361).—§ 470 (do., Yamaloka): III, 200, 13392, (13394).—§ 471 (Markandeyas.): III, 200, (13414).-§ 472 (do.): III, 200, (13431).-§ 473 (do.): III, 200, (13470).—§ 474 (do.): III, 201, 13482, 13488, (13489).—§ 475 (do., Dhundhumarop.): III, 202. (13515).—§ 476 (do., do.): III, 202, (13523); 203, (13546).—§ 477 (do., do.): III, 203, (13554).—§ 478 (do., do.): III, 204, (13582).- 479 (do., Pativratop.): III, 205, 13628, (13643); 206, (13652), (13658), (18670), (13700).-§ 480 (do., do.): III, 207, (13701), (13717), (13760); **208**, (13802); **209**, (13842).—§ 481 (do., do.): III, 210, (13898).—§ 463 (do., do.): III, 211, (13920).— § 484 (do., do.): III, 212, (13947).—§ 485 (do., do.): III, 213, (13960).—§ 486 (do., do.): III, 214, (14000), (14004), (14017); 215, (14030).- 487 (do., do.): III, 216, (14094). - 488 (do., Angirasa): III, 217, 14100, (14105), (14117). § 489 (do., do.): III, 218, (14122).—§ 490 (do., do.): III, 219, (14130).- § 491 (do., do.): III, 220, (14156).-§ 493 (do., do.): III, 221, (14176); 222, (14208).-- § 495 (do., Skandotpatti): III, 223, (14241).- § 496 (do., do.): III, 224, (14292); 225, (14299), (14308).—§ 497 (do., do.): III, 226, (14339).—§ 498 (do., do.): III, 226, (14355).— § 499 (do., Çakra-Skandusamv.): III, 227, (14368).—§ 500 (do., Skandop.): III, 228, (14387).—§ 501 (do., do.): III, **229**, (14402), (14424). — § 502 (do., Manushyagrahak.): III, 230, (14454), (14460), (14467), (14477).—§ 506 (do., Skandayuddha): III, 231, (14514), (14520). - § 504 (do., do.): III, 231, (14527).—§ 506 (do., do.): III, 231, (14541).— § 507 (do., do.): III, 231, (14572).-\$ 508 (do., Karttikeyastuva): III, 232, 14629, (14630).—§ 509 (do., do.): III, 232, (14637).—§ 511 (Draupadī-Satyabhāmasamv.): III, 235, 14722.—§ 522 (Draupadiharanap.): III, 271. 15763. — § 525 (Rāmopākhyānap.): III, 278, 15861; 274, (15872), (15877) (told the story of Rama Dacarathi: ch. 274-91).- 526 (do.): III, 275, (15889), (15915), (15920); 276, (15929), (15934).—§ 527 (do.): III, 277, (15947). — § 529 (do., Sītāharaņa): III, 278. (16001).— § 530 (do., Viçvāvasumoksh.): 11I, 279, (16045).—§ 531 (Rāmopākhyānap.): III, 280, (16098).—§ 588 (do., Rāvana-Sītāsamv.): III, 281, (16166). — § 534 (do., Hanumatpratyäg.): III, 282, (18197).—§ 535 (do., Setubandhana): III, 283, (16269).-- 536 (do., Lankapraveça): III, 284, (16323). — § 537 (do., Rāma-Rāvaņayuddha): III, 285. (16364). - § 538 (do., Kumbhakarnaranag.): III, 286. (16379).- § 539 (do., Kumbhakarpādivadha): III, 287, (16409).—§ 540 (do., Indrajidyuddha): III, 288, (16438).—

§ 541 (do., Indrajidvadha): III. 289, (16465). — § 542 (do., Ravanavadha): III, 290, (16498). — § 543 (do., Rāmābhisheka): III, 291, (16531), (16568).—§ 544 (do., Yudhishthirāçvāsa): III, 292, (16602), 16615. — § 545 (Pativratāmāhātmyap.): III, 293, (16619), (16634), (16652); **294**, (16658), (16663), (16690); **295**, (16691); **296**, (16714), (16721), (16731), (16736), (16742); **297**, (16747), (16761), (16802), (16815), (16842), (16848); **298**, (16858), (16877), (†16901); 299, (16902) (told the story of Savitri). - \$ 547 (Karna): III, 810, †17219.- \$ 581 (Bhishmavadhap.): VI, 660, 2999 (Bhīshma had heard of the glory of Krshna from M.);  $67\pi$ , 3016 (praised Krshna);  $68\rho$ , 3039 (do.).- § 606 (Karpap., Tripurākhyāna): VIII, 33. 1392 (mahūn rehiḥ, had related the Tripurākhyāna to Dhrtarashtra). - § 635 (Rajadh.): XII, 37, 1356 (°mukhat krtenam yatidharmam avāptavān, sc. Bhishma).—§ 637 (do.): XII, 477, 1598 (among the rehis who surrounded Bhishma). § 664 (Mokshadh.)! XII, 207β, 7521 (had spoken of the glory of Krshna).—§ 666 (do.): XII, 209, 7607 (°agrame). - § 712 (Cukotpatti): XII, 324, 12181 (sa devacaritantha kathayam asa). — § 780 (Anuçasanik.): XIII, 17, 1292 (Naciketa communicated the 1,000 names of Civa to M., who communicated them to Upamanyu). — § 732 (do.): XIII, 22, 1537 (°ah pura praha) (a), 1540 (matam . . . Mosys), (1544) (a sentence of his is quoted).—§ 734 (do.): XIII, 26a, 1763 (among the rshis who surrounded Bhishma). § 743 (do.): XIII, 43, 2394 (mahamunis, had told Bhishma the story of Vipula). - § 761 (do.): XIII, 115, 5631 (discoursed on the demerits of eating meat).—§ 768b (Uma-Mahoçvarasamv.): XIII, 1467, 6750 (Dhümorna is his wife).—§ 770 (Anuçasanik.): XIII, 151λ, 7122 (enumeration). - § 777 (Svargarohanik. p.): XIII, 168, 7753 (°a ivāparaķ).—§ 794 (Mahāprasthānikap.): XVII, 1, 12. Cf. Bhargava, Bhargavasattama, Bhrgukulaçreshtha, Bhrgunandana, Brahmarshi, Viprarshi.

Märkandeyasamäsyä ("the [Pāṇdavas'] enjoying the company of Mārkandeya"). § 10 (Parvasangr.): I, 2, 323 (parva, i.e. Mārkandeyasamāsyāp.).—§ 11 (do.): I, 2, 486, 468 (purāṇaṃ = do.).

[Märkandeyasamäsyäparvan(°va)]("section relating to the [Pandavas'] enjoying the company of Markandeya," the 41st of the minor parvans of Mhbhr.). (Cf. Markandeyasamāsyā.) § 451: When the Pandavas were dwelling at that very place (cf. v. 12547: caratām marudhanvasu, "roaming about in deserts"), there set in the season of the rains (description). Then in the autumn (description) they spent the holiest night, that of the full moon in the month of Kartlika, on the Sarasvati with the ascetics. As soon as the dark fortnight set in, they with their charioteers and cooks entered the Kamyaka forest (III, 182).—§ 452: In the Kamyaka wood many brahmens came to them, and one of them said that Krshna and Markandeya would come to see them. Immediately Krokas arrived with Salyabhama on his chariot that was yoked with Caibys and Sugrices. He told Krahad that her sons, though her father and brothers proffered them a kingdom and territories, found no joy in the house of Drupads, but that in the town of the Vreises they were directed by Subhadra and received instruction from Rankmineya even as Aniruddha, Abhimanyu, Sunitha, and Bhanu, and were instructed by the young Abhimanys in the use of arms. Then he suggested to Yudhichfhirs with the Dagarhas, Kukuras, and Andhakas, to kill Duryedhana, etc. Yudhishfhira said they would stand by their promise, and after the thirteen years take refuge in

Krehna .- § 458: While they were thus talking, the brahmarshi Markandeys (b) appeared. When they had taken their seats. the devarshi Narada also came to visit them. Yudhishthira, mentioning the happiness of the impious Dhartarashtras, asked Markandeya about the results of men's acts. Markandoys, after having described the Kris age and the subsequent deterioration, answered the question (III, 183).—§§ 454-5: Brahmanamahatmya - kathana (q.v.). — § 456 : Saravoli-Türkehya-samoāda (q.v.).—§ 457 : Vairasvatopākhyāna (q.v.). -\$ 458 : Yudhishthira, saying that Markandeya alone worships Brahman at the time of the great dissolution, when he sleeps in a lotus flower, and when he awakes to recreate the world, asked him to explain the causes of things. Markandeya said: Janardana attired in yellow robes is the great creator of everything. After the dissolution, creation again comes to life. Kria yuga = 4,000 years + dawn 400 years + eve 400 years : Treta yuga = 3,000 + 300 + 300; Dvapara yuga = 2,000+200+200; Kali yuga = 1,000 + 100 + 100; altogether a cycle of yugas = 12,000 years. After the Kali yuga is over, the Krta yuga comes again. One thousand cycles constitute a day of Brahmán. Description of Kali yuga (b). Then comes a long drought, and seven suns drink up all water and reduce wood and grass to ashes. Then the Samvartaks fire with wind penetrates into Rasatala and terrifles the gods. Danavas, and Yakshas, and consumes this world with gods, Asuras, Gandharvas, Yakshas, Uragas, and Rakshasas. And there rise in the sky deep masses of clouds flooding the entire surface of the earth and showering incessantly for twelve years. Then Sveyembha, dwelling in the lotus, drinks this terrible wind and goes to sleep. - § 459: When all has become water, I (i.e. Markandeya) alone wander in affliction and become fatigued, and find no resting-place. Then I behold a vast banyan-tree, and on a couch attached to a bough of that tree a fair boy with yellow robes, with the mark of Crivatea. He caused me to enter his body through the mouth, and then I beheld the whole earth with cities and kingdoms, Ganga, Catadru, etc. (enumeration) (a), gods, Sadhyas, Rudras, Adityce, etc. (enumeration)  $(\beta)$ . At last I was suddenly projected through his open mouth by a gust of wind. Within that very moment I acquired a new sight and beheld myself emancipated (nirmuktam). I wished to know his self. Then he spoke to me (III, 188): "The gods even do not know me truly. I am Narayana (v. 12952: "in ancient times I called the waters nard, and because the waters have ever been my sysns [home], therefore I have been called Narayans"), the eternal and unchangeable source of all things, the Creator and Destroyer of all; I am Vielnu, Brahmán, Cakra, etc.; in the form of Cooks I support this earth, in the form of a boar I raised it when sunk in water; I am the Vadavavaktra fire; from my mouth, arms, thighs, and feet sprang brahmans, kehatriyas, vaiçyas, and çadras; from me spring the Rg.-, Same-, Yajur-, and Atherva-veda; I am the Sameartake fire, the Samvartaka wind, the Samvartaka cun, and the Samvartaka fire (!) (v. 12966 foll.); the stars are the pores of my skin, etc. When virtue and morality decrease, I create myself into new forms; in the Krts age I become white, etc. (see \$\$ 4263, 427, 428, 429). When the end comes, I alone in the form of Kala destroy the three worlds, etc. The grandsire of all creatures (Sarvalokapitamaha) is half of my body. I am the bearer of the conch-shell, the discus, and the mace. For a period of 1,000 cycles of yugas I aleep, overwhelming all creatures in insensibility, and I stay here, in the form of a boy though I am old, until Brahman wakes up; under the

form of Brahman I have repeatedly granted thee boons When Brokman (Sarvelokapitamaha) awakes, I will ther alone create all creatures." Then he disappeared, and I (Markandeys) beheld this creation start into life. And that deity is Kreans, thy relative. In consequence of the boon granted by him memory does not fail me, my life is long, and death is under my control (v. 13002). Then all bowed down unto Janardana (i.e. Krehna), who comforted them (III, 189).- 460: Yudhishthira asked him about the future cause of the government (samrajya) of the earth. Markandeya, having given a short description of the other yugas, described in detail the Kali-yuga (b); "in the new Krta-yuga, Kalkin (c) will arise." Then Markandeya gave Yudhishthira some moral precepts and exhortations (III, 190-1).- § 461: Vamadevacarita (q.v.).—§ 462: Baka-Çakra-samvāda (q.v.). § 463 : Cibi (q.v.) .- § 464 : Nahusha-carita (v. Yayati) .-§ 465, on the same topic: There were two learned and able kings, Vrehadarbha and Seduka. Seduka know that Vrehadarbha had from his boyhood an unuttered vow, that he would give no other metal to brahmans than gold and silver. He once sent a brahman, who asked him for 1,000 horses for his preceptor, to Vrshadarbha, who whipped him and then gave him a day's tribute (which was more than the value of 1,000 horses), "because he had whipped him" (III, 196). -- § 466 : Cibi (q.v.). -- § 467 : Rājanyamahābhāgya (q.v.).--§ 468: Indradyumnopākhyāna (q.v.).—§ 469: Asked by Yudhishthira in what condition (age) a man should practise charity, Markandeya enumerated four kinds of futile life and sixteen kinds of futile charity. The brahmans save others and themselves by japa, mantra, and home. He next enumerated the brahmans that should be excluded from graddhas, and gave other moral precepts (of offerings to the gods of flowers and sanduls and pastes, entertainment of guests); then he enumerated the persons to whom one should make gifts; the effects of various gifts to brahmans (food is the best).— § 470: Yamaloka (q.v.).—§ 471: Precepts about gifts, washing the feet of brahmans, etc. Blessing upon the reader.-§ 472: Three kinds of purity (speech, deed, water): by adoring sandhyd and reciting Gayatri one is protected against sin and evil results from gifts, against inauspicious stars, and against Rakehasas. Greatness of the brahmans. The carrying of three staves, etc., are useless if the heart be not pure. They who do not commit sin in manas, word, deed, and buddhi do really practise austerities (v. 13468: by tapas one may attain Svarge, by charity enjoyment, by knowledge salvation (mokehs), by bathing in tirthas purgation from sine) .-§ 473: On the effects of various gifts at various times (v. 13480: the first offspring of fire is gold, earth springs from Vishan, and the cows from the sun; he, therefore, that gives away gold, land, and kine, has given the three worlds [of Agni, Vishes, and the Sun]) (III, 200).—§ 474: Having heard the history of Indradyumna, Yudhishfhira, saying that Markandeys knew the gods, Danavas, Rakshasas, the royal genealogies and the genealogies of the rekis, and Gandharvas, Yakshas, Kinnaras, and Apearasse, asked him about Kwalāçva Ikshvāku. Mārkaņģeya related: Dhundhumāropākhyāna (q.v.).-\$\$ 479-87 : Patieratopākhyana (q.v.).-\$\$ 488-94 : Angiraes (q.v.).- \$\frac{1}{2} 495-8: Bkandotpatti (q.v.).- \$\frac{1}{2} 499: Skanda-Cakra-samagama (q.v.).—§§ 500-1: Skandopakhyana (q.v.).—§ 502: Manushyagrahakathana (q.v.).—§§ 508-7: Skandayuddha (q.v.).—§§ 508-0: Karttikeyastasa (q.v.)

Martanda = Vivasvat (Sürya), q.v. Marttikavata' ("belonging to the city of Mrttikavati"), Märttikävata—Marut. 470

a country. § 320 (Saubhavadhop.): III, 20, 791 (i.e. the kingdom of Çālva).

Mārttikāvata <sup>2</sup> (do.), pl. (°aħ), a people. § 595 (Shoḍaçarāj.
 v. Rāma Jāmadagnya): VII, 70β, 2436 (slain by Rāma Jāmadagnya).

Marttikavata (do.), adj. § 793 (Mausalap.): XVI, 7, 245 (nagaram M°m, there the son of Krtavarman is established as king of the remnant of the women of the Bhoja king).

Mārttikāvataka (do.), adj. § 319 (Saubhavadhop.): III, 14, 629 (°o nrpaḥ, i.e. Çālva s).—§ 396 (Jamadagni): III, 116, 10176 (Citraratham nāma M°m nrpam).

Mārttikāvatika (do.), adj. § 593 (Abhimanyuvadhap.): VII, 48, 1892 (Bhojam kuñjaraketanam).

Maru (XII, 12956), v. Muru.

Marubhūmi, a country. § 285 (Nakula): II, 32, 1187 (in the west, conquered by Nakula on his digvijaya).—§ 518 (Mṛgasvapnodbhavap.): III, 258, 15365 (\*sh çirahsthānaṃ, sc. the Kāmyaka forest).—§ 555 (Sainyodyogap.): V, 19, 599 (among the countries which were overspread with the army of the Kurus).

Marudgana, name of a tīrtha. § 733q (Ānuçāsanik.): By bathing in the tīrtha M., in the retreat of the *Pitrs*, and in the tīrtha of *Vairasrata* one becomes cleansed. By bathing in the tīrtha *Brahmasaras* on the *Bhāgīrathī* one attains to the region of *Soma*: XIII, 25a, 1725.

Mārudha, a country. § 281 (Sahodeva): II, 31, 1118 (in the south, conquered by Sahadeva on his digvijaya).

Marukaccha (II, 1830), v. Bharukaccha.

Marut = Vayu (the Wind), q.v.: XII, 5831.

Marut, pl., a class of gods ("the winds"), followers of Indra. § 19 (Bhrgu): I, 5, 867 (devaih . . . sarshi-Moganaih).-§ 44 (Garuda): I, 30, 1417 (Sadhyanam M'an caiva ye canye devataganah) .- § 106 (Amçavat.): I, 65, 2562 .-§ 120 bis (do.): I, 66, 2602 (°am, sc. pakshah).-§ 130 (do.): I, 67, 2714 (Sātyaki was born from the paksha of the M.), 2717 (Virāta was born from the gana of the M.).-§ 149 (Yayati): I, 87, 3551 .-- § 191 (Arjuna): I, 123a. 4827 (present at the birth of Arjuna).—§ 233 (Svayamvarap.): I, 187, †7010 (came to see the svayamvara of Draupadi).-§ 248 (Arjunavanavāsap.): I, 214, 7779 (obhir iva Vāsavah, sc. vṛtaḥ). — § 258 (Khāṇḍavadahanap.): I, 227, 8269 (among the gods who fought with Krshna and Arjuna) .--§ 260 (do.): I, 234, 8467 (°ganair vrtah, sc. Indra).— § 266 (Cakrasabhav.): II, 7, 288 (in the palace of Indra). -§ 270 (Brahmasabhav.): II, 11, 448 (in the palace of Brahmán), 460 (do.).-§ 298 (Dyūtap.): II, 62, 2110 (°bhih sahitah . . . Marutpatih).- § 310b (Sūrya): III, 3, 174 (worship the Sun). - § 327 (Draupadīparitāp.): III, 33. 1349 (obhir iva Vrtraha, sc. parivrtah). - § 330 (Indradarçana): 111, 37, 1490 (°gaṇān).- § 336 (Indralokābhigamanap.): III, 43, 1768 (in the world of Indra). - § 347 (Nalopakhyanop.): III, 62, 2356 (Açvinau sa-Moganau).- § 357 (Pushkara): III, 82, 4064 ( gaṇāḥ, in Pushkara). — § 364 (Tirthayatrap.): III, 83, 6076 (°am tirtham). - § 375 (do.): III, 85, 8248 (°-Acribhin, bathe in the tirthas).—§ 377 (Dhaumyatirthak.): III, 90, 8404 (do., visit the tīrthas).— § 383 (Paracurama): III, 99, 8673 (oganan, seen in the body of Rama Daçarathi).—§ 400 (Tirthayatrap.): III, 118. †10224 (oganānām, sc. ayatanam, visited by Yudhishthira, etc.).- 406 (do.): III, 125, 10411 (°am sthanam, sc. Ārcīkaparvata). — § 418 (do.): III, 139, 10834 (sahāçvibhyām).- § 4210 (Åkāçagangā): III, 142, 10905 (āhnikam

suracreshtho-i.e. Indra-japate sa-Moganah, sc. on Akacagangā). — § 435 (Jatāsuravadhap.): III, 157, 11523.— § 440 (Yakshayuddhap.): III, 165, †11885 (divam . . . Moganānam).—§ 443 (Nivātakavacayuddhap.): III, 168. 12002 (°an ca ganah), 12020 (°ganat, Arjuna obtained weapons from the M.), 12043 (oganān).—§ 445 (do.): III, 173, 12268 (obih sahitah, sc. Purandarah, i.e. Indra).-§ 456 (Sarasvatī-Tārkshyasamv.): III, 186, 12745 (devāķ sahendrāķ saha-Mogaņāķ). - § 507 (Skandayuddha): III, 231, 14586.—§ 509 (Karttikeyastava): III, 232, †14643 (Skanda is identified with the M.). - § 512 (Ghoshayātrāp.): III, 237, 14782 (°bhir iva Vūsavah, sc. vrtah); 249, 15093 (°o Vrtraha yatha, sc. palaya). - § 522 (Draupadibaranap.): III, 265, †15600 (°ganair Indra ivābhiguptah). — § 544 (Yudhishthirāçvāsa): III, 292, 16605 (nihato Vrtro Mobhir Vajrapāninā), 16608 (Vajrinah sonām . . . sa-Moganām).-§ 547 (Karna): III, 308, 17139.—§ 548 (Āraneyap.): III. 313, 17317; 314, 17421.—§ 552 (Goharanap.): IV, 56, 1762 (Viçvaçvi-Moam ganah, came to see the battle); 68, 2204 (°ganaih parivrlah . . . Marutpatih, i.e. Indra).-§ 553 (Vuivāhikap.): IV, 70, 2265 (°gaņair upāsīnam Tridaçanam ivecvaram, i e. Indra). - § 561d (Nara-Narayanau): V, 49, 1918 (Mahendrena . . . saha).- § 561 (Yānasandhip.): V, 61, 2399 (°bhiḥ saha Vrtrahā).—§ 562 (Bhagavadyanap.): V, 91, 3277 (anuyāyibhih sardham M°bhir iva Vāsavah).—§ 565 (Gālavacarita): V, 110, 3808 (oganah, their origin, cf. Diti).—§ 567 (Bhagavadyānap.): V, 1310, 4424 (°aç ca sahendrena, issue from the mouth of Krshna). - § 570 (Sainyaniryanap.): V, 157, 5332 (°bhir iva Vāsavah, sc. abhiguptah).—§ 576 (Bhagavadgītāp.): VI, 34, 1225 (Martoir Moam asmi, says Krshna); 35, 1252 (seen in the body of Krshna), †1268.—§ 593 (Abhimanyuvadhap.): VII, 35, 1536 (Sadhya-Rudra-Mokalpain, sc. the warriors of Drona) .- § 595 (Shodaçarāj., v. Marutta): VII, 55, 2176 (the M. acted as distributors of food in the palace of Marutta). - § 596 (Pratijnap.): VII, 76, 2682 (°aç ca sahendrena).- § 599 (Jayadrathavadhap.): VII, 108, 4096 (yathā Çakram Moganāh, sc. apūjayan).—§ 600 (Ghatotkacavadhap.): VII, 175, 7971 (obhir iva Vasavam, sc. rrtam); 179, †8177 (pūjyamāno yathā Çakro Vrtravadhe Mobhih).— § 605 (Karnap.): VIII, 19, 718 (°bhih preritā meghāh . . . iva); 31, 1262 (ogaņasamam bale, sc. Karna). — § 606 (Tripurākhyāna): VIII, 33, 1426 (Cakro Movrtah). - § 608 (Karnap.): VIII, 82, †4206 (°ganah Cakram iva, sc. jugupuh); 87x1, 4418 (sided with Arjunu), 4455 (samalokatvam Moam). -§ 615j (Mankanaka): 1X, 38, 2221 (°am ganāh), 2222 (sprang from the seven sons of Mankanaka).- § 615u (Skanda): IX, 44, 2478;  $45\gamma$ , 2508 (came to the investiture of Skanda).- § 615x (Kubera): IX, 47, 2758 (samāgamya Mogaņaih, sc. Kubera).—§ 61500 (Adityatīrtha): IX, 49, 2848 (Viccodevāh sa-Moah, in Adityatīrtha).-§ 623 (Rājadh.): XII, 15β, 440 (are destroyers of life).— § 632b (Shodaçarāj., cf. § 595): XII, 29, 915 (at the sacrifice of Marutta the M. acted as distributors of food and the Moganah drank soms), 974 (Mündhataram . . . yam deva Mogarbham pituh pārçvād apāharan).—§ 635 (Rajadh.): XII, 33, 1198 (°bhiḥ suha jitvārīn bhagavān Pākaçāsanaḥ), 1199 ("ganair ortal Cakral). - § 641 (do.): XII, 64n, †2395 (°am ganah, observe kshatriya duties); 65, 2448 (°ganavrtah, sc. Vishnu in the shape of Indra). — § 656 (Khadgotpattik.): XII, 166\$, 6141 (°-Acvinah).- \$ 660b (Phrgu-Bharadvajasamv.): XII, 186, 6886 ('ganaih, i.e. the winds).—§ 661 (Mokshadh.): XII, 198a, 7191 (°am,

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sc. sthanam). - § 662b (Japakop.): XII, 2008, 7339. - \$ 665 (Mokshadh.): XII, 208, 7588 (Rbhavo Marutac caiva devānān cadito ganāh), 7589 (are vaicyas—viçah).—§ 673b (Bali-Vasavasamv.): XII, 227, 8289 (had formerly been vanquished by Bali).—§ 695b (Dakshayajñavināça): XII, 285a. 10279 (°ganaih).—§ 702 (Mokshadh.): XII, 297β, 10837 (°ganah).- § 704 (do.): XII, 302β, 11104 (°am vishayan),11172 (saptanam Moam-i.e. the winds?-creshthak). -§ 707 (do.): XII, 318, 11706 (if the soul (jīva) escapes through the flunks one attains to the M.). - § 712 (Cukotpatti): XII, 324, 12175. — § 717b (Nārāyanīya): XII, 341 m, 13111 (°am pataye, i.e. Vishnu (Narayana)). — § 730g (Upamanyu): XIII, 14x, 915 (Cakro'si Modm, sc. Civa).— § 730 (Anuçasanik.): XIII, 16, 1045 (Indragni-M°am . . . gatim, sc. Civa). - § 744 (do.): XIII, 44, 2438 (kanyāvarah pura datto Mobhir iti nah crutam) .- § 746 (do.): XIII, 75, 3653 (satyena Moo vanti); 79x, 3778 (cam lokam). - § 747b (Suvarnotpatti): XIII, 84, 4011.-- § 753 (Anuçasanik.): XIII, 97, 4663 (bali should be offered to the M. in the interior of the house).- § 759 (do.): XIII, 107e, 5238 (°ām lokam), 5299 (°ām, sc. lokam), 5315 (saptānām M°ām lokam), 5330 (°am lokam).- § 766 (do.): XIII, 125, 5988 (devatūķ, sa-Mogaņāķ); 1347, 6187. — § 768b (Umā-Mahegvarasamv.): XIII, 140a, 6351.—§ 773b (Krshna Vāsudeva): XIII, 159, †7387 (°am gaṇāḥ, have sprung from Krshna). — § 775 (Anuçasanik.): XIII, 166a, 7638 (°ganah).-§ 778f (Munjavat): XIV, 8, 185 (worship Çiva on Munjavat). — § 782g (Guruçishyasamv.): XIV, 430, 1175 (gananam Moah, sc. are the foremost, only B.; C. by error has mahatām), 1176 ((°ām Indrah, sc. rajā).—§ 789 (Putradarçanap.): XV, 31n, 851 (Pandu had been born from the gana of the M.-Moganat), 853 (Bhimasena had been born from the gana of the M.-Moganat).-§ 794 (Mahaprasthanikap.): XVII, 3, 95.- § 795 (Svargarohanap.): XVIII, 3, 87; 4, 125 (sarshi-M°gaṇaiḥ), (κ), 131 (°gaṇavṛtaṇ, sc. Bhimasenam, in heaven), 141 (°am ganeshu); 5μ, 159 (oganan, Krtavarman entered the M.). Cf. Maruta, pl., and Marutvat. pl.

Maruta, a prince (= Marutta). § 562 (Bhagavadyānap.):
V, 83η, 2946 (?, among the rshis who worshipped Kṛshṇa).—
§ 677 (Mokshadh.): XII, 235, 8602 (Karandhamasya putraḥ, read pautraḥ; attained to heaven by giving his daughter to Angiras, cf. XIII, 6260).

Māruta = Vāyu (the Wind), q.v.

Māruta, adj. ("bolonging to the wind"). § 569 (Bhagavadyānap.): V, 142, 4818 (Agni-M°e, sc. astre, will be employed by Arjuna).

\*Māruta¹, pl. (°āḥ) (the winds). § 575 (Bhūmip.): VI, 12, 479 (çrasadbhir muñcamānās tu diggajair sha mārutāḥ).— § 695b (Dakshayajñavināça): XII, 285, 10311.— § 714 (Çukakṛtya): XII, 329, 12417 (Ditsh putrāḥ, i.e. Saṃvaha, etc.). Cf. Marut, pl.

Māruta<sup>2</sup>, pl. (°āḥ), the warriors of the gods. § 506 (Skandayuddha): III, 14569, 14570 (saptamam M°skandham raksha nityam atandritah, says Çiva to Skanda).

Māruta<sup>3</sup>, pl. (°aħ), a people. § 578 (Bhīshmavadhap.): VI, 50π, 2083 (in the army of Yudhishṭhira, only B.; C. has Madakāh).

Mārutāçana, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2564.

Mārutantavya, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 253.

Marutatmaja '("the son of the Wind") = Bhimasena, q.v.

Mārutātmaja (do.) = Hanūmat, q.v.

Māruti (do.) = Bhīmasena, q.v. (add. VII, 4071, 4091, 4096, 4110, 4509; VIII, 2435, 2500, 3051).

Marutpati ("the lord of the Maruts") = Indra, q.v.— Do. (do.) = Mahāpurusha (Mahāpurushastava).—Do. (do.) = Çiva (1000 names ).

Marutsuta ("the son of the Wind") = Bhimasena: VIII, †4600.

Marutta, an ancient king, son of Avikshit. § 5 (Anukram.): I, 1a, 220 bis (in Nārada's enumeration).- § 266 (Çakrasabhav.): II, 7, 298 (the same?, among the rshis in the palace of Indra).—§ 267 (Yamasabhāv.): II, 8, 321, 327 (among the kings in the palace of Yama). - § 274 (Rājasūyārambhap.): II, 15, 650 (among the five emperors (samrājah) of yore).- § 378 (Tirthayatrap.): III, 94, 8507 (yatha).-§ 409 (Plakshāvataranag.): III, 129, 10528 (had performed sacrifices with Samvarta as his priest). - § 565 (Galavac.): V, 111, 3842 (performed sacrifices in the north).- § 573 (Ambopākhyānap.): V, 178, 7073 (ayan cāpi . . . Purāne cruyate . . . Moena . . . gītaḥ clokaḥ, i.e. v. 7074).- § 595 (Shodaçarāj.): VII, 55: M., the son of Avikshit, in order to compete with Brhuspati (spardhayā vai Brhaspateh), caused Samvarta (C. Samvartam; B. oto) to officiate at his sacrifice. Civa had given him wealth. The sacrifice took place on the golden base of Himavat (read haims Himavatah pads in accordance with XIV, 89; C. and B. haimam ... padam); the gods with Indra and Brhaspati used to come to him (description of his riches and sacrifices); the Maruts used to become distributors of food (parireshtarah) in his palaco; the Viçvedevas were his courtiers (sabhāsadah); the gods yielded copious showers of rain; he gratified the rshis, the Pitrs, and the gods, he reigned for 1,000 years, and then repaired to the eternal regions of bliss acquired by his merits (jital lokan gatah punyaduho 'kshayan): VII, 55, 2170 (Avikshitam), 2176, 2182.- 626 (Rajadh.): XII, 20, †613 (Avikshitah parthivo 'sau Moa rddhya Cakram yojayed (B. yo 'jayad) Devarajam).- § 632b (Shodaçarajikop., cf. § 595): XII, 29, 910 (Avikshitam), 915 (repetition from § 595), 981 (variquished by Mandhatr).- § 634b (Ramopakhyana): XII, 49, 1798 (°syanrays rakshitah kshatriyatmajah, sc. from Rama Jamadagnya).-§ 610 (Rūjadh.): XII, 57, 2052 (°ena hi rājūo vai gitah çlokah puratanah | rajadhikure rajendra Brhaspatimate purā, sc. v. 2053).- § 656 (Khadgotpattik.): XII, 166, 6197 (received the sword from Mucukunda, from M. it passed over to Raivata).—§ 767 (Anuçasanik.): XIII, 137a, 6260 (Karandhamasya pautras tu Moo 'vikshitah (C. vio) sutah, attained to heaven by giving his daughter to Angiras, cf. XII. 8602).—§ 775 (do.): XIII, 166<sub>11</sub>, 7678 (enumeration).— § 778 (Açvamedhikap.): XIV, 3, 61, 62 (much gold was left behind at Himavat by the brahmans at the sacrifice of M.); 4, 64 ( ajarsheh). - § 778b (Samvartta-Maruttiya): XIV, 4, 86, 91 (son of Avikshit, held a sacrifice on the north of Himavat near Meru on the golden base of the mountain (? kāñcanah sumahān pādah); there thousands of golden vessels were prepared); 5, 105-7, 109-12, 116 (surpassed Indra, who prevailed upon Brhaspati not to assist at the sacrifice of M.); 6, 120, 121, 126, 127, 129, 133, (134), (139) (Nārada then told M. to apply to Samvarta); 7. (155), (157), 159, (165), 166, (174) (Samvarta from hatred of his brother Brhaspati undertook the sacrifice); 8, 215 (worshipped Civa on Munjavat); 9, †222, †225-7, (229), (†231), †233, †234, †237, †239, †240, †244; **10**, †257, (†261), (†265), (†271), (†273), †276, (†278), †283 (Samvarta completed the sacrifice, Indra became gratified).—§ 785 (Anugītāp.): XIV, 63, 1872 (ratnañ on yad Moena nihitam), 1879 (osya dhanam, Yudhishthira obtained the wealth of M.); 89, 2684 (osyanu-kurvatā, sc. Yudhishthira). Cf. Āvikshita, Maruta.

Marutvat = Indra, q.v.

Marutvat, pl. (°antaḥ), a class of gods (=Marut, pl.?). § 266 (Çakrasabhāv.): II, 7, 289 (in the palace of Indra).—§ 664 (Mokshadh.): XII, 207, 7540 (sons of Dharma [and a daughter of Daksha]). Cf. Marut, pl.

Maryādā', a Vidarbha princess. § 156 (Pūruvamç.): I, 95, †|3771 (*Vaidarbhīm*, wife of Avācīna and mother of Ariha').

Maryādā<sup>2</sup>, a Videha princess. § 156 (Pūruvaṃç.): I, **95**, ||3776 (*Vaidehīṃ*, wife of Devātithi and mother of Ariha<sup>2</sup>).

**Māsa**<sup>1</sup> = Skanda: III, 14639 (°ārdhamāsau).—Do.<sup>2</sup> = Çiva (1000 names <sup>12</sup>).

māsa, pl. (°dh) ("the months," personif.): IX, 2517.

 $M\bar{a}s\bar{a}rdha(m) = (liva (1000 names 1).$ 

Māsikavratadhara = Mahāpurusha (Mahāpurushastava).
Masīra, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 360 (in Bhāratavarsha, only B.; C. has Samīrāḥ).

Mātali, the charioteer of Indra. § 11 (Parvasangr.): I, 2, 508 (varanveshanam . . . Moch) .- § 334 (Kairātap.): III, 41, 1709 (ratho Mosamyuktah, sc. Indra's).—§ 335 (Indralokābhigamanap.): III, 42, 1715 (do ), 1723, (1724), 1728, 1732 (Cakrasārathih), 1751 (conveyed Arjuna to the abode of Indra).- § 351 (Nalopākhyānap.): III, 71, 2797 (kim nu syād Mor ayam Devarājasya sārathih, thought Rtuparna about Nala). - § 441 (Nivātakavacayuddhap.): III, 165. †11904 ("sangphitah, sc. the chariot of Indra), †11910, †11911 (conveyed Arjuna from the abode of Indra to the Pandavas). § 413 (do.): III, 168, 12023, 12024, 12026, 12028, 12032, 12036 (Cakrasarathih, repetition from § 335), 12065 ('samyuktam ratham, was given to Arjuna for the battle with the Nivātakavacas).-§ 444 (do.): III, 169, 12085, 12095; 170, 12109-11, 12115, 12117 (Çakrasārathih), 12125, 12126; **171**, 12145, 12154, 12159; **172**, 12172, 12173, 12180, 12181, 12183, 12187, 12189, 12196 (charioteer of Arjuna on the chariot of Indra) .-- § 445 (do.): III, 173, 12202, (12203), 12213, 12215, 12228, 12255 (Cakrasdrathih), 12263, 12265 (continuation of § 444). - § 542 (Ravanavadha): 111, 290, 16509, (16510), 16512 (M. came with the chariot of Indra to Rāma Dāçarathi, who ascended it and thus fought with Ravana).- § 552 (Goharanap.): IV, 45, 1412 (yathā Cakrasya M'ih, sc. sarathih). - § 564 (Mātalīyop.) : V, 97. 3511, 3512 (Trilokarājasya sārathih), 3514, 3519; 98, 3522, 3521, 3526-8, 3536-8, 3546; **99,** 3562, 3565, 3566; **100,** 3572, 3574, 3582, 3583; 101, 3588, 3592, 3601; 102, 3607, 3608, 3610, 3611, 3613; 103, 3633, 3634, 3638, 3640, 3641; 104, 3643 (sutah . . . Cakrasya dayitah suhrt), 3654, 3661, 3666, 3668 (accompanied by Narada, M. in all worlds sought a husband for his daughter Gunakeci; he chose Sumukha, who through the intervention of Vishnu was not eaten by (laruda).- § 597 (Pratijnap.): VII, 84, 2992 (ira).- § 599 (Jayadrathavadhap.): VII, 112, 4351 (iva).-\$ 606 (Karnap.): VIII, 35, 1668 (ovat).-\$ 607 (do.): VIII, 36, 1670 (yanta Deveçasyeva Moh), 1671 (yatha).

Cf. the following synonyms:-

**Qakrasārathi** ("the charioteer of Indra"): III, 1732  $(M^{\circ})$ , 12036  $(M^{\circ})$ , 12117  $(M^{\circ})$ , 12255  $(M^{\circ})$ , 16509  $(M^{\circ})$ , 16577.

Devasārathi (do.): III, 12254.

Mātalīya, adj. ("relating to Mātali"). § 10 (Parvasangr.): I, 2, 331 ("am upākhyānam. i.e. Mātalīyopākhyāna).

[Mātalīyopākhyāna(m)] (" the episode relating to Mātali"). (Cf. Mātalīyam upākhyānam.) § 564 (Bhagavady.). The holy Rehi (bhagavān rehih) Kanva said to Duryodhana in the assembly of the Kurus: Brahmán, the grandsire of the universe (Lokapitamahah), is indestructible and eternal. The holy Rehis (bhagavantāv rehī) Nara and Narayana are of the same character. Of all the sons of Aditi, Vishņu alone is eternal . . . In this connection is cited an old story: Matali, the charioteer of Indra, had, by his wife Sudharma, one beautiful daughter, Gunakeçi. As he found no suitable husband for her amongst D., Dai., G., or men and R., Matali set out for the Nagaloka (V, 97). On the way Narada, proceeding to visit Varuna, followed Matali, and first showed him the abode of Varuna, surrounded by his sons and grandsons. Varuna's son Pushkara had been chosen as husband by Soma's daughter Jyotsnakali (who had [before] chosen (so PCR.) the eldest and foremost of Aditi's sons (i.e. Surva, Nil.)). He then showed him the abode, entirely made of gold, of the liquor (Varunyam): to the possession of that liquor (surā) the gods owe their being Surāh. He showed him also the weapons that had belonged to the Daityas and had been obtained by the gods as a booty of war; when hurled at the foe they always return into the hand that hurls them. Here dwelt in days of yore many tribes of Ra. and Dai. Here is that fire of blazing flames and the discus of Vishnu; and that knotty bow that was created for the destruction of the world; it is always protected with great vigilance by the gods, and it is from this bow that the one wielded by Arjuna has taken its name; it is endued with the strength of 100,000 bows; it punishes all wicked (rakshobandhushu) kings; it was first created by Brahmán and praised by Cukra (B. Cakrona); it is held by the sons of the Lord of waters. He showed him also Varuna's umbrella in the umbrolla-house, always dropping water that cannot be seen. Innumerable are the wonders to be seen here (V, 98). In the very centre of the Nagaloka is the city Patala with Daityas and Danavas, the Asura fire, fed by water; here the gods, having first vanquished their foes, quaffed the amrta and deposited the residue; the Aditya Hayaçiras; from here Airavata takes up water in order to impart it to the clouds, and it is that water which Indra pours down as rain; aquatic animals, the timi, etc., which subsist on the rays of the moon; here Mahadeva practised ascetic austerities for the benefit of all creatures; maharshis addicted to the vow of go (govratinah); here in the race of the celebrated elephant Supratika were born the elephants Airāvaņa (the king of his tribe), Vāmana, Kumuda, and Anjana; an egg in the waters from the commencement of the creation, whonce, when the end of the world comes, a fire bursts forth and consumes the three worlds, etc. Matali said: "No one here seems to be eligible" (V, 99). In Patala is Hiranyapura, built by the Danava (so PCR.; B. and C. Viçvakarmana) Maya. belonging to the Daityas and Danavas, who in days of yore lived here having obtained boons, exhibiting 1,000 different kinds of illusion, incapable of being vanquished by Cakra, Yama, Varuna, or Kubera, etc. The Kalakhanjas (Asuras, who sprang from Vishņu (?), so PCR. : Asurāh Kālakhañjāc ca tathā Vishnupadodbhavāh; C. Kālakao) and the Yātudhānas (Rākshasas, who sprang from the feet of Brahmán (?), so PCR. : Nairrta Yatudhanac ca Brahmapadodbhavac ca ye) (description); the Nivatakavacas (Danavas); "many times,

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O Matali! thou with thy son Gomukha and Indra hadst to retreat before them"; description of their abodes (the gems arkasphatika, vajrasāra, padmarāga, etc.). Mātali would not choose a son-in-law among the Danavas, the enemies of the gods; "as regards thyself (i.e. Nārada), I know that thy heart is ever set on fomenting quarrels (himsatmakam)" (V, 100). Then the world of the Suparnas, who subsist on snakes and have sprung from the six sons of Garuda: Sumukha, etc. (a), of Kaçyapa's and Vinata's race, adorned with the Crivatsa, belonging to the kshatriya order, for they never attain to brahmanhood (brahmanyam) in consequence of their preying upon their kinsmen; they are shown favour by Vishnu, and adore Vishnu. The names of the principal are: Suvarņacūda, etc. ( $\beta$ ) (V, 101). Rasātala is the seventh stratum below the earth; here dwells Surabhi, the mother of kine, born of the amrta; her milk springs from the essence of the six different kinds of tastes; she sprang of old from the mouth of Brahmán, who was gratified with drinking the ampta and vomited the best of things (i.e. the cow and the brahman, PCR.). A jet of her milk created the Milky Ocean (kshīranidhi), covered with white foam that is the food of the ascetics (munisattamah) Phenapah (" Foamdrinkers"); the very gods fear them because of their austerities. From Surabhi are born the four kine that support the quarters (diçum pālyah): in the East Surupā, in the South Hamsikā, in the West Subhadrā, in the North (dharmyām Ailavilazañjñitām) Sarvakāmadughā. The gods and the Asuras, making Mandara their pole, churned the Ocean, and obtained Varuni, Lakshmi, amrta, Uccaihcravas, and Kaustubha. Surabhī milks sudhā to those who live on sudhā (i.e. the Nägus, PCR.), svadhā to those who live on svadhā (i.e. the Pitrs, PCR.), and amrta to those who live on amrta (i.e. the gods, PCR.). The gatha that was sung by the dwellers of Rasatula in days of old is still heard to be recited in the world by persons of learning: "Neither in the Nāga-loka, nor in Svarga, nor in a vimāna, nor in heaven (Tripishtaps) is residence so happy as in Rasatala" (V. 102). The city of Bhogavatī resembles Indra's city Amarāratī; it is ruled over by Vāsuki, the king of the Nagas; here dwells Cosha (b); here dwell the innumerable Nagas (description), the sons of Surasa, wearing svastika, etc. The principal are Vāsuki, etc. (7). Mātali wished to get for his son-in-law the Naga Sumukha of Airavata's race, the son of Cikura (who had been not long before slain by Garuda), and the grandson of Aryaka Kauravya and the daughter's son of Vāmana (V, 103). Nārada introduced Mūtali to Āryaka as the friend and charioteer of Indra, who drives his chariot drawn by 1,000 steeds, and thereby has vanquished the enemies of the gods. Aryaka objected that Garuda, who had slain Cikura, when he left these regions had said that after a month he would devour Sumukha also. According to a proposal of Matali, they all visited Indra and Vishnu; Vishņu proposed to give amrta to Sumukha; but Indra disagreed on account of the prowess of Garuda; instead he gave him an excellent lease of life, and having married Matali's daughter he returned home (V, 104). made remonstrances to Indra, saying that he, like him, can without any fatigue bear the weight of the three worlds; that he had slain the *Daityas Crutaçri*, etc. ( $\delta$ ); that he not only perches on Vishnu's flagstuff, but sometimes carries him with all his friends on his back, and he can carry Vishnu without fatigue on only one of his feathers. Vishnu shows him that he cannot bear the weight of his one right arm;

then he threw Sumukha with the toe of his foot upon Garuda's breast. And from that time Garuda has ever lived (in friendship?) with that snake. Kanva continued: "In the same way, O Duryodhana! thou canst note neounter Bhima, etc. (a)." Duryodhana, fixing his eyes on Karna, burst into laughter, saying: "I am precisely what the creator has made me" (V, 105).

Matanga, an ancient king. § 134 (Viçvāmitra): I, 71, 2925 (rājarshiḥ, lived as a hunter [in consequence of his father's curse] and maintained the wife of Viçvāmitra), 2927 (Viçvāmitra became his priest). Cf. the story of Satyavrata (Triçanku) in Harivamça (v. 717 foll.).

Matanga, one or more rshis. § 267 (Yamasabhāv.): II, 8, 340 (in the palace of Yama).—§ 370 (Tirthayatrap.): III, 84, 8079 (°eydçramam, a tirtha); 85, 8159 (°eya tu kodārah, a tīrtha).—§ 377 (Dhaumyatīrthak.): III, 87, 8321 (kedaraç ca Mosya, a tīrtha in the east). — § 702 (Mokshadh.): XII, 2978, 10875 (had obtained his status by way of penances).—§ 721 (Anuçasanik.): XIII, 3, 198, 190 (sthune Mo brahmanyan nalabhad, Bharaturshabha | candalayonau jato hi, cf. § 735).- § 735 (do.): XIII, 27. 1872 (°sya samrādam gardabhyāc ca), 1873, 1879, 1883, (1885), 1888, 1889, (1891), 1892; 28, 1896, 1898, 1900. 1902, 1911; 29, 1913, (1915), 1917, 1920, 1922, (1926), 1934, 1938 (M., the son of a brahmani was informed by a she-ass that he was in reality a candala, and in vain tried by way of penances to become a brahman; at last he succeeded in becoming Chandodeva).

Mātanga, a rshi. § 567 (Bhagavadyānap.): V, 127, 4252 (°vacanam, a sentence of his (i e. v. 4251) is quoted).

\*mātanga, 'pl. (°āk) ("elephants"). § 127 (Amçāvat.): I, 66, 2630 (the offspring of Mātangī).

mātanga, name of a caste (= candāla): XII, 5368 (sg.), 5410 (sg.); XIV, 1602 ff. (sg.).

Matangavāpī, a tirtha. § 733 (Ānuçāsanik.): XIII, 25a, 1718.

Mātangī, daughter of Krodhavaçā, mother of the elephants. § 127 (Amçāvat.): I, 86, 2625, 2630.

Mātaricvan = Vāyu (the Wind), q.v.

Mātariovan , a Suparna, son of Garuda. § 564 (Mātalīyop.): V, 101\$\beta\$, 3599 (enumeration).

Māthara, a follower of Sūrya (the Sun). § 310b (Sūrya):
III, 3, 198 (anucarāḥ... M°ārunadandādyāḥ). — § 377
(Dhaumyatīrthak.): III, 88, 8335 (°sya vanum, a sacred place in the south) — § 702 (Mokshadh.): XII, 293, 10754 (sa-M°m, i.e. Sūrya, worshipped by Çaibya).

Māthara, pl. (VIII, 3652), v. Rāmatha, pl.

Mathurā, a city, the present Muthra. § 273 (Rājasūyārambhap.): II, 14, 609 (the city of the Yādavas, from which they fled from fear of Jarāsandha), 632 (°m samparityajya, sc. the Yādavas).—§ 275 (do.): II, 19, 763, 764 (Jarāsandha hurled a mace toward M.; the place near M. where it fell down is named Gadāvasāna).—§ 641 (Rājadh.): XII, 101, 3737 (°m abhitaç ca ye, are skilful in fighting with the bare arms).—§ 717b (Nārāyanīya): XII, 340, 12954 (Nārāyanā will take birth as Kṛshṇa in M.).

Māthuradeçya, adj. ("originating from the country of Mathura"). § 253 (Haraṇāharaṇap.): I, 221, 8006 (dogdhrīṇām).

Mati' ("thought"), a goddess. § 115 (Amçavat.): I, 66, 2579 (daughter of Daksha and wife of Dharma).—§ 132 (do.): I, 67, 2794 (incarnate as Gandhart).

Mati<sup>2</sup> = Çiva: XIV, 200.

Matimat—Matsya.

Matimat<sup>1</sup>, a king. § 130 (Amçāvat.): I, 67, 2701 (among the incarnations from the Krodhavaça gaṇa).

Matimat 2 == Civa (1000 names 2).

Matināra, an ancient king. § 150 (Pūruvamç.): I, 94, 3703 (son of Anādhṛshṭi, performed a rājasūya and an açvamedha), 3704 (father of four sons, Taṃsu, etc.).—§ 156 (do.). I, 95, ††3778 (son of Rksha and Jvālā), ††3779 (performed a twolve years sacrifice on the river Sarasvatī, who then became his wife and bore Taṃsu), 3780 (a çloka relating to M. is quoted). Cf. Anādhṛshṭisuta.

Matkulikā, v. Matkuņikā.

Matkunikā, a mātr. § 615u (Skanda): IX, 480, 2637 (only C., B. has Matkulikā).

Mātrāh, pl. =: Civa (1000 names2).

Matr = (iva (1000 names2).

\*Mātr, pl. (°arah) (''mothers''): III, 14359 (lokasya mātarah), 14364 (°ganena), 14368, 14369 (°ganaih), 14395 (seven mothers of Çiçu enumerated), 14399 (°gana'), 14467 (°ganah . . . lokasya mātarah), 14468 (?), (14469), (14472), (14474), 14497 (°ganāh); VII, 9539 (°ṛnām patih, i.e. Çiva); IX, 2461 (i.e. the Kṛttikūs), 2478 (sapta M°ganāh), 2619 (°ganān Kumārānucarān), 2620 (enumeration), 2648, 2672; XII, 7551 (Bhāta-M°ganādhyaksham Virūpāksham); XIII, 874 (vividhāh), 5981 (lokānām mātaraç caiva gārah srshṭāh Srayambhuvā); XIV, 199 (°bhaktah).

Mātrtīrtha, a tiitha. § 364 (Tirthayatrāp.): III, 83,

Mātrvatsala = Skanda: III, 14633.

Matsa (IV, 145), v. Matsya 2.

Matsya', a king, son of Vasu Uparicara. § 76 (cf. Adivamçãvatārana): When Girikā's season came, the pitrs of Vasu (q.v.) asked him to slay deer; when he in the forest was longing for Girika, he gave his semen, enveloped by an açoka leaf, to a hawk in order that it should be carried to Girika; persecuted by another hawk, the hawk let the semen full into the Yamund, where it was swallowed by the Apsaras Adrika, who had by the curse of a brahman been transformed into a fish. In the tenth month the fish was caught, and out of its womb came a boy, who was given to Uparicara and afterwards became the king Matsya, and a girl, Satyavati, who was of a fishy smell, and was retained by the fisherman. When killed, Adrikā assumed her own celestial shape and went away to the regions of the Siddhas, the Rshis, and the Caranas: I, 63, 2393 (raja). § 267 (Yamasebhav.): II, 8, 320 (in the palace of Yama).

Matsya<sup>2</sup> ("king of the Matsyas") = Virāṭa: II, 1883 ( $V^{\circ}$ ). 1915 (waited upon Yudhishthira); IV, 16 (V°), 18, 145 (°sya vishayam, C. has by error Matsa°), †226, 326 (°sya nagare, i.e. Upaplavya), 331, 373 (°sya nagare), 471, 483, 484, 547, 586, 591, 600, 635, 729, 880 (sūtena rājno Mosya Kicakena), 972 (sutena caiva Mosya Kicakena), 993 (osya rishayam), 1018, 1019, 1061, †1073, 1142, 1143, 1145, 1147, 1157 (Bhumiñjayam nāma putram Mosya), 1159, †1195 (°sya rājūo duhitā, i.e. Uttarā), 1482-4, 1486, 1582, 1625, †1662 (°sya putram, i.e. Uttara), 1964 (°sya kule), †2143 (°sya putram), 2198, 2200 (rājā), 2230, 2259 (putrena Mosya), 2265, 2324, 2354, 2363; V, †4, 103 (o-Pañcalayoh), (ra/a), 5107 ( $V^{\circ}$ ); VI, 3162 ( $V^{\circ}$ ), 3555 (attacked by Drona), 3590 (pierced by Drona), 5419 (fights with Jayadratha); VII, 227, 375 (Vo), 646 (pierced by Drona), 879 (°ād avarajah Çatānīkah), 965, 1083 (V°), 3533 (V°), 6764 ( V°).

Matsya '("belonging to the Matsya tribe") = Uttara: IV, 1784, †2149.

Matsya<sup>4</sup>, the country of the Matsyas.—§ 549 (Pāṇḍava-praveçap.): IV, 12, †324.—§ 552 (Goharanap.): IV, 31, 1013 (°sya rājā, only C.; B. has Matsyānām rājā).

 $Matsya^s = Qiva (1000 names^1).$ 

Matsya 1, pl. (°ah), a people. § 214 (Hidimbavadhap.): I, 156, 6085 (among the countries visited by the Pandayas). § 273 (Räjasüyärambhap.): II, 14, 592 (among the peoples who fled from fear of Jarasandha).—§ 280 (Bhīmasena): II, 30, 1082 (vanquished by Bhimasena on his digrijaya in the east). - § 281 (Sahadeva): II, 31, 1108 (apara-Modn, vanquished by Sahadeva on his digvijuya in the south).--§ 549 (Pāṇḍavapraveçap.): IV, 1a, 11; 7, †225 (ruled by Virāta); 11, †304.—§ 550 (Samayapālanap.): IV, 13, 328, 338, 360.- § 551 (Kīcakavadhap.): IV. 16, 485 (rājānam Moanam, i.e. Virāta), 494; 21, 644; 22, 702 (andm rājā, i.e. Virāta), 728.—§ 552 (Goharanap.): IV, 30, 972 (°- Calvoyakah, had followed Kicaka); 31, 1008 (senām Moanam), 1013 (°anām rajā, only B., C. has Mateyasya rajā), 1033; 32. 1036, 1037; 33, 1076; 34, 1135 (°ānām īçvarah); 35, 1152; 38, 1256; 47, 1478, 1480, 1481, 1486 (rājā Moānām); 48, 1508 (do.); 54, †1661; 68, 2164 (rājā Moānāņ Virā(aḥ), 2173 (do.); 71, 2325 (Bhārata-Moyoh); 72, 2347. (M°-Parthayoh), 2365.- § 555 (Sainyodyogap.): V, 18, 581 (rājā Moānām Virātah, joined Yudhishthira together with one akshauhinī of troops).-§ 556 (Sanjayayanap ): V, 21, 634; 22, 1663 (°ānām adhipo Virātah). - § 561 (Yānasandhip.): V, 48, †1845 (Virajah . . . Moaih sardham); 50%, 1973 (wait upon Yudhishthira); 530, 2107 (among the allies of Yudhishthira); 54 , 2137 (disregard Duryodhana); 57. 2243 (Virato . . . sardham Moaih, will support Cikhandin) (a), 2264; 614, 2406; 62aa, †2415.-§ 562 (Bhagavadyanap.): V, 72a, 2594 (among the allies of Yudhishthira); 747, 2732 (Sahajac Cedi-Moanam).- \$ 571 (Ulūkadūtāgamanap.): V, 1607, †5510 (in the army of Duryodhana (!)); 161, 5538 (in the army of Yudhishthira), †5555 (in the army of Duryodhana).-§ 574 (Jambūkh.): VI, 9μ, 347 (among the peoples in Bharatavarsha), 348 (Cedi-Mo-Karūshāh, do.). § 576 (Bhagavadgītāp.): VI, 188, 688 (protected Bhīshma); 20, †752 (in Bhīshma's division).—§ 578 (Bhīshmavadhap.): VI,  $49\mu$ , 2022 (are slain by Bhīshma).—§ 579 (do.): VI, **52a**, 2129 ( Cedi-Moeshu, attacked by Bhīshma); **54**0, 2242 (Cedi-Mo-Karūshās tu Bhīmasenapurogamāh), 2352 (praise Bhimasena). - § 580 (do.): VI, 56a, 2405 (°-Kaikeyaih, only C., in the head of Bhīshma's gārudavyūha); 59£, †2640 ( Codi-Pañodla-Karusha-Modh) .- § 582 (do.): VI, 71 c, 3140 (attack Duryodhana and Çakuni); 74, 3271 (°āḥ Kekayāç ca, surround Arjuna). - § 587 (do.): VI, 118, 5537, 5565 (°-Pancala-Codinam). - § 589 (Dronabhishekap.): VII, 9, 288 (attack Drona) .- § 590 (do.): VII, 14, 532 (Virājah saha M°aih); 16, 629.- § 592 (Sumçaptakavadhap.): VII, 210, 877, 882, 883 (defeated by Dropa the M. fled), ( $\lambda$ ), 915 (°-Kaikayān), 919; 22v, 926(f), 942; 25, 1085 (°ānām Kaikayaih sardham abhītāçvarathadvipam). — § 593 (Abhimanyuvadhap.): VII, 35 ζ, 1528 (follow Abhimanyu); **40**ο, 1695 (°-Pāñcāla-Sṛñjayāḥ); **42**π, 1744; **43**σ, 1780 (°-Pañoala-Kaikayāh). - § 596 (Pratijnap.): VII, 78c, 2744. - § 599 (Jayadrathavadhap.): VII, 98κ, 3662; 110ρ, 4165; 122 u, 4892.- § 600 (Ghatotkacavadhap.): VII, 154β. 6651 (proceeded against Drona); 156, 6779; 157 o, 6967; 15,8 7, 6972; 161,77, 7218; 166 u, 7459.—§ 602 (Dronavadhap.): VII, 186, 8491 (defeated by Drona), 8500 (slain by Drona); 189, 8683; 190, 8725 (five hundred M. plain by Drona).—§ 603 (Nārāyanāstramokshap.): VII, 193 δ, 8934; 195 ι, 9018 (°-Kaikayān); 201, 9392.—§ 604 (Karņap.): VIII, 8η, 235 (had formerly been vanquished by Karņa).—§ 605 (do.): VIII, SO ξξ. 1231 (Codi-Kārūsha-M°ānām).—§ 607 (do.): VIII, 45μ, 2084 (know the eternal religion), †2086, (ν), †2098 (perform sarrfices), †2100.—§ 608 (do.): VIII, 47κ, 2226 (Kāçya-M°aiḥ); 48 ξ, 2254; 49χ, 2334; 56ρρ, 2762; 73, 3639, 3662 (°-Kaikayān); 78, 3966 (Codi-M°āḥ).—§ 611 (Çalyap.): IX, 16 τ, 822; 20ι, †1087 (Pāñcāla-M°āḥ).—§ 616 (Sauptikap.): X. 8, 477 (the remaining of the M. are slain by Açvatthāman); 9, 529 (do.).—§ 791 (Putradarçanap.): XV, 36, 990.

Matsya<sup>1</sup>, pl. ("Matsya kings (?)"). § 267 (Yamssabhāv.): II, 8, 333 (nrpatayah, 100 M. in the palace of Yama).

Matsyā = Satyavatī: I, 2396.

Mātsya' ("the son of the Mutsya king") = Uttara: V, †1846 (jyeshtham Virātaputram).

Matsya<sup>2</sup>, a rshi. § 702 (Mokshadh.): XII, 2978, 10875 (had attained to his status by way of penances).

Mātsyaka, adj. ("relating to the fish"). § 457 (Vaivasvatop.): III, 187, 12802 (om nāma purānam, i.e. Vaivasvatopākhyāna).

Matsyanagara ("the city of the Matsyas")=Upaplavya: IV, 325; VII, 5260.

Matsyapati ("the king of the Matsyas")=Virāţa: IV, 1168 (°eḥ sutaḥ, i e. Uttara); V, †2 (sabhā . . . M°eḥ); XIV, 2023 (°eḥ sutā, i.e. Uttarā).

Matsyaputra ("the son of the Matsya king") = Uttara: IV, 1233 ("-Dhanañjayau), 1640, 12116, 12134.

Matsyarāj ("the king of the Matsyas") = Virāṭa; IV, †308, †313. 343. 2163.

Matsyarāja (do.) = Virāta: II, 1106 ("vanquished by Sahadeva on his digvijaya in the south"); IV, †232, 696, 1065 (fights with Suçarman), 1070, 1078, 1087, 1138, 1139, 1316 (dāyādam M°sya, i.e. Uttara); †2144, 2190, 2215, 2310, 2318, 2376 (naguram M°sya, i.e. Upaplavya); V, 1981 ("grhāvāsanirodhenārakarshitān, sc. the Pāṇḍavas), 2480; VII, 7010 (sahānujah); XI, 597 ("kulastriyah).

Matsyarājan (do.) - Virāṭa: I, †169; III, 2009; IV, 527, 974, 1064, 1074; VII, 964.

Matsyavīra = Uttara: IV, †2158.

Matsyopākhyāna ("the episode relating to the fish"). § 11 (Parvasangr.): I, 2, 467 (i.e. Vaivasvatopākhyāna).

Mattamayūraka, pl. (°dḥ), a people. § 285 (Nakula): II, 32, 1187 (çūraiḥ, in the west, vanquished by Nakula on his digvijaya).

Maudākin, v. Modākin.

Maudgalya ("descendant of Mudgala"), one or more rshis. § 59 (Sarpasattra): I, 53, 2049 (among the sadasyas at the snake-sacrifice of Janamejaya).—§ 520 (Mudgala): III, 261, 15446, 15453, 15464 (C. Mo°), 15472, 15477 (=Mudgala, q.v.).—§ 637 (Rūjadh.): XII, 47η, 1596 (among the rshis who surrounded Bhīshma on his arrowbed).—§ 767 (Ānuçāsanik.): XIII, 137, 6265 (king Çatadyumna ascended to heaven by giving a golden mansion to M.).

maudgalya, adj. (?), said of a caste: XIII, 2571 (Vaidehikan capi maudgalyam).

Mauleya, pl. (°dė), a people. § 295 (Dyūtap.): II, 52, 1871 (bring tribute to Yudhishthira).

Mauneya, pl. (°ah) ("sons of Muni"), a family of Devagandharvas. § 101 (Amgavat.): I, 65, 2552 (Devagandharvah).

§ 608 (Karnap.): VIII, 87, 4424 (came to see the encounter between Karna and Arjuna).

Maunjāyana, a muni. § 264 (Sabhākriyāp.): II, 4a, 108 (among the munis who waited upon Yudhishthira).

Maurava, adj. ("belonging to Muru"). § 317b (Krshna Vāsudeva): III, 12<sup>14</sup>, 488 (sāditā M°āh pāçā Nisunda-Narakau hatau | kṛtah kshemah punah panthāh puram Prāg-jyotisham prati, sc. by Kṛshna).—§ 570f (Çārnga): V, 158, 5357 (sañchidya M°ān pāçān, sc. Kṛshna). Cf. Muru.

Mausala 1 ("[battlo] performed with clubs"). § 793 (Mausalap.): XVI, 1, 7, 11; 2, 133; 8, 262.—§ 794 (Mahāprasthānikap.): XVII, 1, 1 (°m āhavam).

Mausala 2 ("[the section] relating to the battle with clubs")

= Mausalaparvan. § 4 (Anukram.): I, 1, 91 ("crutisankshepah... Bhāratadrumah).—§ 10 (Parvasangr.): I, 2,
356 ("am parva).—§ 11 (do.): I, 2, 619 (do., C. "sha"), 628
(do., C. "sha"). —§ 795c (Mahābhārata): XVIII, 6, 279
("e sārvagunikam gandhamālyānulepanam).

[Mausalaparvan] ("the section relating to the battle with clubs," the 16th of the great and the 98th of the minor parvans of Mhbhr.; cf. Mausala). § 793: Vaicampāyana said: When the 36th year [after the great battle] was reached, Yudhishthira beheld many unusual portents (specification). A little while afterwards he heard of the wholesale carnage of the Vrehnis in a battle with clubs, where only Krshna and Rama had escaped with life; he summoned his brothers and took counsel with them; they were filled with grief; the death of Krehna they could not believe. Janamejaya inquired alout the particulars of the destruction of the Vrshnie and Andhakas. Vaicampayana said: \*\* When the 36th year . . . (cf. above). Asked by Janamejaya, cursed by whom the Vrahnis, etc. (a), met with destruction. Vaicampayana said : Sarana, etc., saw Viçvamıtra, Kanva, and Narada arrived at Doaraka; they disguised Camba as a woman, calling her the wife of Babhru, and asked the ascetics what [sort of child] this one would bring forth. The ascetics answered: "This Camba will bring forth a terrible iron club for the destruction of the Vrshnis and Andhakas, except Rama (who will enter the ocean) and Krinna (whom Jara will pierce while lying on the ground)." Then they went to Krshna. Informed of what had taken place, Krshna summoned all the Vrshnis and told them of it, but did not try to annul the curse. The next day Camba actually brought forth an iron club. The fact was reported to the king [ Ugrasena], who caused it to be reduced into powder and thrown into the sea. At the command of Ahuka, etc.  $(\beta)$ , the manufacture of spirits was forbidden among all the Vrehnie and Andhakae, under the penance of being impaled alive with all one's kinsmen. All the citizens (knowing that it was the command of Rama also) bound themselves by the rule (XVI, 1). [The embodied form of] Time every day wandered about their houses, like a man of terrible and fierce aspect, bald head, black and tawny of complexion; they shot innumerable arrows at him, without being able to pierce him. Also other dreadful portents of calamity were daily seen by the Frehnis throughout the city (description). They showed disregard for brahmans, P., and D., etc., except Rama and Krshna, etc. When the Pañoajanya was blown in their houses, asses brayed aloud from every direction. Krshna, seeing that the day of the new moon coincided with the 13th [and 14th] lunation, summoned the Yadavas and said: The 14th lunation has been made the 15th by Rahu once more, as at the time of the great battle [Mausalaparvan.] 476

of the Bharatas (v. the note of PCR, on p. 5). He understood that the 36th year had come according to the curse of Gandhari, and that the omens were similar to those which Yudhishthira had noticed when the two armies were arrayed in order of battle. He endeavoured to bring about those occurrences which would make Gandhart's words true. He commanded the Vrshnis to make a pilgrimage to some sacred water, and caused the messengers to proclaim a journey to the sea-coast (XVI, 2). At that time the Vrshni ladies dreamt every night that a black woman with white teeth, entering their abodes, laughed aloud and ran through Douraka stealing [from them]; the men dreamt of vultures that devoured the Vrshnis and Andhakas in the houses and firechambers; their ornaments, etc., were taken away by Ra. The iron discus of Krshna, given by Agni, with a nave of adamant, ascended to heaven. Krehna's chariot was dragged away by his four steeds over the ocean; Krshna's and Baladeva's standards (resp. Garuda and a palmyra), which were reverently worshipped by those two heroes, were taken away by Aps., who day and night called upon the Vrshnis and Andhakas to set out on a pilgrimage to some sacred water. They prepared various kinds of edibles and spirits, and set out to Prabhasa. Uddhava took leave of them and Krshna before departing [from the world]. The Vrehnis, mixing with spirits the food that had been cooked for the brahmans, gave it to apes, and began revels with drinking, so also Rama, etc. (7); Yuyudhana blamed Krtavarman for the nightly slaughter, and was applauded by Pradyumna, but was rebuked by Krtavarman with having killed Bhuricravas while sitting in praya; Krehna cast an angry glance [at Krtavarman], and Satyaki informed him of the story of the gem Syamantaka, which was Satrajit's; Satyabhama, weeping, approached Krshna, and sitting on his lap enhanced his anger; Satyaki swore that he would cause Krtavarman to follow the five sons of Draupadi, etc. (8), whom he had slain with the help of Acvatthaman, and he severed his head in the very sight of Krehna and began to strike down others; Krshna rushed forward to prevent him from doing further mischief, and the Bhojas and Andhakas all assailed him; Krshna did not interfere; they struck Yuyudhana with the pots from which they had been eating; Pradyumna rushed forward to rescue Yuyudhana; they were both slain. Krshna in wrath took up a handful of eraka grass, which became a terrible iron club, with which Krohna slew all that came before him. The Andhakas, etc. (e), also took up blades of the erakā grass, which were converted into iron clubs, and struck one another in consequence of the curse of the brahmans; son killed father and vice versa, inebriated with spirits. Beholding that Camba, etc. (ζ), were slain, Krehna exterminated the Vrshnis and the Andhakas. Babhru and Daruka told him now to go to Rama (XVI, 3). Daruka, Krehna, and Babhru, seeking Rama, saw him sitting thoughtfully, reclining his back against a tree. Krshna sent Daruka to inform Arjuna and tell him to come quickly, and he also dispatched Babhru to protect the ladies against robbers; but as soon as Babhru had proceeded to a distance, an iron club attached to the mallet of a hunter came and slew him Krshna then, entering Dvaravati, told his father to protect the ladies till Arjung came, saving that he would practise penances with Rama. When he came to Rama, the latter had applied himself to yoga, and from his mouth issued a huge white Naga with 1,000 heads and red eyes, who proceeded to the ocean, and was received by the ocean and many celestial enakes (and many sacred rivers): Kerkejaka, etc. (7). After Rama's death Krehna wandered for some time, and then sat down, thinking of Gandhari (§ 619) and Durvasas (§ 7730), and the destruction of the Vrshnis, Andhakas, and Kurus, whence he concluded that the hour [of his death] had come; he then restrained his senses [in yoga]; though he was the Supreme Deity, he wished to die in order to dispel all doubts, etc., and to make the words of Durvasas true. The hunter Jara, mistaking Krshna for a deer, pierced him at the heel with an arrow; coming up, he beheld a man dressed in yellow robes, rapt in yoga, with many arms; he became filled with fear; Krehna comforted him and then ascended upwards, and was received in heaven by *Indra*, etc.  $(\theta)$ (XVI, 4). Meanwhile Daruka came and informed the Pandavas of the slaughter of the Vrehnis, etc. (1). Ariuna with Daruka proceeded to Dvaraka; when Krehna's 16,000 wives saw Arjuna, they uttored a loud cry; the city seemed to Arjuna to be the fierce river Vaitarant; Arjuna, Satya (the daughter of Satrajit), and Ruhmini fell down and wailed; then praising Krehna and comforting the ladies, Arjuna went to Vasudeva (XVI, 5), whom he found lying on the ground and burning with grief; Vasudeva lamented (x) and said he would die by abstaining from food (XVI, 6). Arjuna said that the hour had come for the Pandavas also for departing [from the world] ( $\lambda$ ); he would, however, first remove to Indraprastha the women, the children, and the aged of the Vrshnis. Saying to Daruka that he wished to see the chief officers of the Vrehnie, Arjuna entered the hall of the Yādavas called Sudharmā, where he said to the citizens and ministers that he would take away with him the remnants of the Vrshnis and Andhakas, as the sea would soon engulf the city; Vajra would be their king at Indraprastha; they would set out on the seventh day at sunrise. Arjuna passed that night in the mansion of Krehna. At dawn Vasudeva by yoga attained to the highest goal; the ladies were in despair. His four wives, Devaki, Bhadra, Rohini, and Madira, ascended the funeral pyre, and attained to the regions of Vasudeva. When Ariung had caused Vasudeva and his four wives to be burnt (under immense tokens of sympathy from the women), the boys (headed by Vajra) and the ladies offered oblations of water to Vasudeva. Then Arjuna visited the spot where the Vrshnis had been killed and caused the last rites to be performed, and caused Rama and Krshna to be cremated. On the seventh day he set out, mounting his chariot, with the ladies and children, the Yadava troops, and other inhabitants, with Krshna's 16,000 wives and Vajra; they numbered many millions in all. Then the ocean flooded Dvaraka. They proceeded in slow marches. When they had planted their encampment at Pancanada, the Abhiras (Miscohas) conspired to rob the cavalcade. Arjuna succeeded only with great difficulty in stringing his bow; his celestial weapons would not come to his mind; the Vrshni warriors failed to rescue the women, who were snatched away by the robbers; Arjuna's shafts soon became exhausted; formerly they had been inexhaustible. Arjuna became very cheerless; he escorted the remnant of the cavalcade to Kurukshetra; he established the son of Krtavarman in the city of Marttikavata with the remnant of the women of the Bhoja king; the remainder, with children and old men and women, at Indraprastha, with Vajra as their ruler; the son of Yuyudhana (with old men, etc.) on the banks of the Saraevati; the widows of Akrara, notwithstanding the entreaties of Vajra, entered the woods; Rubmini, etc. (µ), ascended the funeral pyre; Satyabhama and the other wives of Krehna entered the woods in order to practise penances in the contemplation of Heri: going beyond Himavat, they took up their abode in Kalana-orama. Then Arjuna entered the retreat of Vyasa (XVI, 7). Asked by Vyasa ("Hast thou been sprinkled with water from anybody's nails or hair, etc. ?"), Arjuna informed him of what had passed (v) (" 500,000 warriors have thus been laid down"). Fydea said that the Frehnis and Andhakas had been consumed by the brahman's curse; it was destiny: "Krehna, as also the Pandavas, have finished their work; the time has come for your departure from the world," etc.  $(\xi)$ . Arjuna entered Hastinapura and informed Yudhishthira of what had taken place (XVI, 8).

Māvelaka, pl., v. Māvellaka, pl.

Māvella ("king of the Māvella[ka]s"?). § 74 (Vasu): I, 68, 2364 (the fourth son of Vasu Uparicara).—§ 287 (Rājasūyikap.): II, 34, 1272 (came to the rājasūya of Yudhishthira).

Māvellaka, pl. (°āḥ), a people. § 591 (Samçaptakavadhap.): VII, 178, 692 (among the Samcaptakas, C. has Mavelakaih). --§ 592 (do.): VII, 19\$, 768 (alain by Arjuna). - § 599 (Jayadrathavadhap.): VII, 918, 3255 (attacked Arjuna).-§ 604 (Karnap.): VIII, 5%, 138 (mentioned among the slain, C. has Mavelvakah).

**Māvelvaka,** pl., v. Māvellaka, pl.

Maya, an Asura. § 4 (Anukram.): I, 1, 133 (ona sukrtām sabhām, cf. § 263).—§ 10 (Parvasangr.): I, 2, 316 (°darçanam, i.e. 1, 228-34).—§ 11 (do.): I, 2, 364 (°eya darçanam, do.), 403 (°sya mokshah, all. to § 258).—§ 71 (Ādivamçāvataranap.): I, 61, 2278 (mahdeuram, all. to § 258).—§ 258 (Khandavadahanap.): I, 228, 8323 (Asuram), 8326, 8328 (Namucer bhrātaram), 8330 (is rescued from the flagration of the Khandava forest).- § 259 (Carngakop.): 1, 229, 8332 (Dānavasya). - § 260 (Khāndavadahanap.): I, 234, 8478 (Dānavah). - § 261 (Sabhākriyāp.): II, 1, 1, (4), 8, 12-15. -§ 263 (do.): II, 2, v. 36 (B., this cloke is wanting in C.); 3, 58, 76, 85, 87, 95 (M. fetched a mace for Bhīmasena from Bindysaras and built the palace of Yudhishthira).—§ 294 (Dyūtap.): II, 48, 1709-10 (all. to §§ 258 ff.); 50, 1809 (krtām . . . Moena, sc. the palace of Yudhishthira).— § 322 (Dvaitavanapr.): III, 23, †914 (cakara yam . . . sabhām Moh, cf. § 263).-- § 534 (Hanumatpratyag.): III, 280, 16237 (°sya . . . Daityasya . . . veçma, seen by Hanumat, etc., on their way from Kishkindha to Lanka; the abode of the female ascetic Prabhavati).- § 564 (Matallyop.): V, 100, 3568 (Hiranyapuram . . . nirmitam viçvakarmana Mosna manasa krtam).- \$ 586 (Bhishmavadhap.): VI, 100, 4549 (°m jitveva Vasavah); 101, 4605 (°m Çakra ivāhave).—§ 587 (do.): VI, 110, 5123 (°-Çakrau yathā purā).- § 600 (Ghatotkacavadhap.): VII, 174, 7879 (om Vishnur ivahave, sc. nyavadhit).- § 606 (Tripurakhyana): VIII, 33, 1406 (mahasuram viçvakarmanam ajaram Daitya-Danavapūjitam), 1407 (built three cities for the Asuras), 1415 (sarvayogavahah), 1417.—§ 641 (Rājadh.): XII, 82, 3086 (error in C. instead of Yamah, B.).—§ 673b (Bali-Vāsavasamv.): XII, 227a, 8261 (among the ancient rulers of the earth). — § 748 (Anuçasanik.): XIII, 40, 2250 (māyāç ca Mojāḥ). Cf. Asura, Daitya, Daitoya, Dānava.

Māya = Qiva : XIII, 909.

Māyā (?). § 10 (Parvasangr.): I, 2, 352 (see Durvasahsamvāda, but cf. also Umā - Maheçvara - samvāda : XIII, 140 ff.).

Māyātman = Kṛshṇa: XII, 1646. Māyāvin = Çiva (1000 names 1).

Mayura, an Asura. § 130 (Amçavat.): I, 67, 2671 (mahāsurah, incarnate as king Vicva).

Mayuraketu ("having a peacock for emblem") = Skanda: III, 14630.

Mecaka = Civa (1000 names 1).

Meda , a serpent. § 65 (Sarpasattra): I, 57, 2152 (of Airāvata's race).

Meda, name of a caste: XIII, 1552.

Medhā ("intelligence"), a goddess. § 115 (Amçavat.): I, 66, 2578 (daughter of Daksha and wife of Dharma).-§ 266 (Çakrasabhāv.): II, 7, 300 (in the palace of Indra).

Medhaja, Medhas = Vishņu (1000 names).

Medhātithi<sup>1</sup>, a rsbi. § 266 (Çakrasabhāv.): Iİ, 7, 298 (in the palace of Indra).—§ 665 (Mokshadh.): XII, 208, 7593 (rehir Moch putrah Kanvah, among the rehis of the east) .- § 677 (Mokshadh.): XII, 245 \$, 8900 (had attained to his status by way of penances).- § 682 (do.): XII, 267. 9525 (Gautamah [husband of Ahalyā, Nīl.] and father of Cirakarin, v. Gautama 1) .- § 7170 (Uparicara): XII, 3370, 12758 (rshih, among the sadasyus at the sacrifice of Vasu Uparicara).—§ 734 (Anuçasanik.): XIII, 26a, 1764 (among the rshis who had come to see Bhishma on his arrow-bed).-§ 770 (do.): XIII, 151 5, 7109 (rahir Moih (och, B.) putrah Kanvah, among the seven gurus of Indra [in the east]).— § 775 (do.): XIII, 1667, 7664 (among the rshis of the east). Medhātithi<sup>1</sup>, a river. § 494 (Āngirasa): III,.222, 14230

(among the rivers who are mothers of fires). Medhāvikā, a tīrtha. §372 (Tīrthayātrāp.): III, 85, 8197. Medhāvin , son of Bāladhi. § 415 (Tīrthayātrāp.): In ancient times the muni Bāladhi practised austerities in order to have an immortal son. He obtained a son Medhavin of a very irritable temper, but the gods did not make him immortal; they only granted the boon that he should live as long as the mountains existed. Medhāvin grew haughty, and insulted the munis. The learned Dhanushaksha then cursed him, saying, "Be thou reduced to ashes." When, however, Medhavin was not reduced to ashes, Dhanushaksha caused the mountains to be scattered by buffaloes, and then Medhavin perished. As his father bewailed him, the munis quoted the following gatha: "A mortal on no condition can overcome what has been ordained by fate," etc.: III, 135, 10740, 10742-3.

Medhāvin', a brahman. § 659 (Mokshadh.): XII, 175, 6524 (discourse between him and his father).—§ 690 (do.): XII, 278, 9930 (do.).

Medhāvin = Vishņu (1000 names).

Medhraja = Civa (1000 names 2).

Medhyā, a river. § 377 (Dhaumyatīrthak.): III, 89. 8368 (in the west).—§ 494 (Angirasa): III, 222, 14230 (among the rivers who are mothers of fires).—§ 775 (Anuçasanik.): XIII, 166a, 7652 (enumeration).

Medhyāranya, a forest. § 545 (Pativratā-māhātmyap.): III, **295**, 16693.

\*Medinī ("the earth," personif.): XIII, 2140. Cf. Prthivī. Medinipati = Vishnu (1000 names).

Meghahrt, v. Meshahrt.

**Meghakāla** = Qiva (1000 names 1).

Meghamālā, a matr. § 615u (Skanda): ΙΧ, 46θ, 2648.

Meghamālin, a companion of Skanda. § 615u (Skanda): IX, 45, 2549 (together with Kancana given to Skanda by

Meghanāda, a warrior of Skanda. § 615u (Skanda): IX, **45**7, 2564.

Meghapushpa, one of Kṛshṇa's horses. § 552 (Goharaṇap.):

IV, 45, 1414 (°sya javane sadṛṣaṃ, sc. the one of Uttara's horses).—§ 562 (Bhagavadyānap.): V, 83, 2938 (vājibhiḥ Çaibya-Sugrīva-M°-Balāhakaiḥ, yoked to the chariot of Kṛshṇa).—§ 596 (Pratijñāp.): VII, 79 ζ, 2812.—§ 599 (Jayadrāthavadhap.): VII, 147ρρ. 6341 (kāmagaiḥ Çaibya-Sugrīva-M°Balāhakaiḥ . . . yuktaṃ, sc. the chariot of Kṛshṇu).—§ 617 (Aishīkap.): X, 13, 649 (pārshṇivāhau . . . M°-Balāhakau).—§ 639 (Kājadh.): XII, 53 η, 1917.

Megharavā, a mātr. § 615u (Skanda): IX, 460, 2648.

Meghasandhi<sup>1</sup>, a king. § 232 (Svayamvarap.): I, 186, 6988 (only B.; C. has by error *Meshasandhib*, came to the svayamvara of Draupadi).

Meghasandhi<sup>2</sup>, king [of the Magudhas] in Rājagrha, son of Sahadeva. § 785 (Anugītāp.): XIV, 82, 2438, 2439 (vanquished by Arjuna when he followed the sacrificial horse). Cf. Māgadha, Magadheçvara, Sahadevaja, Sahadevātmaja.

Meghasanghah = Civa (1000 names 1).

Meghasvanā, a mātr. § 615u (Skandu): IX, 460, 2626. Meghavāhana, a king. § 273 (Rājasūyārambhap.): II, 14, 577 (among the allies of Jarāsandha).

Meghavāhinī, v. Meshavāhinī.

Meghāvarta = Çiva (1000 names 1).

Meghavāsas, an Asura. § 268 (Varunasabhāv.): II, 9, 367 (in the palace of Varuna).

Mekala, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 348 (°āṣ cotkalaiḥ saha, among the peoples of Bhāratavarsha).— § 578 (Bhīshmavadhap.): VI, 511, 2103 (followed Bhīshma; C. has by error Melakaiḥ).— § 585 (do.): VI, 87ε, 3855 (follow Bṛhadbala, the Kosala king; C. has by error Melakaiḥ).— § 589 (Droṇābhishekap.): VII, 4β, 122 (Utkalā M°āḥ, had formerly been vanquished by Karṇa).— § 605 (Karṇap): VIII, 22ζζ, 864 (attack the Pāūcūlas), (θθ), 882 (M°otkala Kālingāḥ, attack Nakula).— § 739 (Ānuçāsanik.): XIII, 35ε, 2158 (among the kshatriyas who have been degraded to çūdras).

Melaka, pl. (°aḥ) (VI, 2103, 3855), v. Mekala.

Menā, a river. § 574 (Jambūkh.): VI, 9\(\lambda\), 331 (in Bhāratavarsha).

Menakā, an Apsaras. § 21 (Pramadvarā): I, 8, 943, 944 (Apsarāḥ), 945 (do., with the Gandharva king Viçvāvasu the mother of Pramadvarā, whom she dropped near the hermitage of Sthūlakeça).—§ 134 (Viçvāmitra): I, 71, 2915, 2916, 2918, (2921); 72, 2937, 2938, 2945 (M. was sent by Indra to tempt Viçvāmitra; on her Viçvāmitra begot Çakuntalā).—§ 135 (Çakuntalop.): I, 74, 3055 (among the foremost Apsarases), 3056 (Brahmayonivarā, mother of Çakuntalā), 3961, 3063 (Apsarasām çreshṭhā), 3065, 3067, 3070.—§ 191 (Arjuna): I, 123, 4820 (sung at the birth of Arjuna).—§ 269 (Vaiçravaṇasabhāv.): II, 10, 392 (in the palace of Kubera).—§ 336 (Indralokābhigamanap.): III, 43a, 1784 (danced in the palace of Indra).—§ 565 (Gālavac.): V, 117, 3975 (reme . . . M°āyām yathorṇāyuḥ).—§ 775 (Ānuçāsanik.): XIII, 166β, 7641 (enumeration).

Menakātmajā ("the daughter of Menakā") = Çakuntalā: I, 2948.

Moru<sup>1</sup>, a mountain. § 28 (Amrtamanthana): I, 17, 1098 (description, the gods held counsel there).—§ 72 (Ādivamçāvatāraṇap.): I, 82, 2328 (yathā Mor mahāgirih).—§ 134 (Viçvāmitra): I, 71, 2930 (saṃkshiprā mahā-Mom, sc. Viçvāmitra).—§ 135 (Çakuntalop.): I, 74, 3071 (antaraṃ... Mosarshapaycr iva).—§ 148 (Yayāti): I, 85, 3508 (Ogrīngs tathotlars, there Yayāti sported with Viçvācī).—§ 164

(Apavop.): I, 99, 3925 (oh parcve nagendrasya, there the hermitage of Vasishtha was situated).—§ 208 (Astradarcana): I, 134, 5327 (harshād āruruhur mañcān Mom devastriyo yathā). -§ 225 (Vasishtha): I, 176, 6740 (Vasishtha precipitated himself from the summit of M. in order to commit suicide).-§ 257 (Khandavadahanap.): I, 225, 8210 (°or iva nagendrasya).—§ 258 (do.): I, 227, 8265 (°r ivācalaḥ).— § 269 (Vaiçravanasabhāv.): II, 10, 413 (among the mountains who are present in the palace of Kubera).-§ 275 (Rājasūyārambhap.): II, 18, 736 (°m vā khāditum çakta, sc. uemi, says Jara).—§ 289 (Arghaharanap.): II, 38, 1395 (parvatānām mukham Moh).—§ 295 (Dyūtap.): II, 52, 1858 (°-Mandarayor madhye Cailodam abhito nadim),— § 327 (Draupadīparitāpav.): III, 35, 1404 (°or iva nigūhanam). - 6 328 (Kāmyakavanaprav.): III, 36, 1413 (°or iva vimardanam).- § 331 (Kairātap.): 111, 39, 1552 (girir Mor waparah).- § 334 (do.): III, 41, 1704 (opratimagaurava, sc. Arjuna). \$356 (Tirthayātrāp.): III, 81, 4025 (na jahau . . . Mom arkaprabhā yathā).—§ 360 (do.): III, 82, 5053 (gaechaty antarhita yatra Moprehihe Sarasvati).- § 385 (Vindhya): III, 104, 8782 (adrirājaņ mahāçailam Mom kanakaparvatam, the sun revolves round Meru). 8783 (yatha). - § 422 (Gandhamadanapr.): III, 142, 10911 (°sannibham).- § 439 (Yakshayuddhap.): III, 163, 11852 (mahā-Moh, the abode of the seven rshis, the spiritual sons of Brahmán), 11856 (the abode of Brahmán), 11860 (the abode of Vishnu lies to the west of M.), 11867 (the Sun and the Moon every day round Meru, pradakshinam upāvrtya), 11871 (om anuvrttah, sc. the Sun), 11873 (atikramya maha-Mom, sc. the Mcon).- § 459 (Markandeyas.): III, 188. 12919 (kanakaparratam, seen by Markandeya in the stomach of Nārāyaņa); 189, 12959 (°-Mandarabhushanum, ec. the earth) .- § 496 (Skandotpatti): III, 225, 14332 (parvatam, why swans and vultures go to the mountain of M.).—§ 520 (Mudgula): III, 261, 15448 (oh parvatarud yatra hiranmayah, extends over 33,000 yojanas).- § 561 (Yānasandhip.): V, 65, 2486 (croshtham Mom cikharinam iva).- § 562 (Bhagavadyānap.): V, 83, 2940 (ocikharaprakhyam, sc. ratham).-§ 570 (Sainyaniryanap.): V, 156, 5290 (parvatānām yathā Moh, sc. senapatir bhava).- § 571 (Ulükadūtagamanap.): V, 160, 5505 (na hi çuçruma vatena Mom unmathitam girim), 5506 (anilo và vahed Mom); 161, 5550 (= v. 5505), 5551 (= v. 5506).-§ 574 (Jambūkh.): VI, 6, 204 (parimandalah . . . kanakaparvatah, between Gandhamadana and Malyavat, description), 209, 226 (oh paçcime parçve Ketumalah); 7. 253 (or apy antaram parçue purvam, C.; or athottaram parçuam purvam ca, B.).—§ 574g (Uttara-Kuru, pl.): VI, 7, 254 (°oh parçve tathottare). - § 574h (Bhadraçva): VI, 7, 267 (oh pārçvam . . . purvam).- \$ 574; (Jambū): VI, 7. 278 (the juice from the Jambū flows round the M. to the Uttara-Kurus).- § 576 (Bhagavadgītāp.): VI, 34, 1227 (ouh çikharinam aham, sc. anni, says Krshna).—§ 578 (Bhishmavadhap.): VI, 46, 1807 (babhau . . . candramā iva Mond); 48, 1898 (girir Mor ivdcalah).- § 581 (do.): VI, 63, 2787 (do.).—§ 583 (do.): VI, 78, 3437 (or iva sthitah); 79, 3473 (girim Mom ivāmbudāh).—§ 584 (do.): VI, 82, 3603 (çıkharaih kancanamayair Mos tribhir ivocohritaih); 83, 3670 (pracchādayām āsa giriņ Mom ivāmbudāļ).— § 587 (do.): VI, 109, 5092 (mahā-Mor çailo meghair ivāvṛtaḥ); 110, 5128 (yathā Moḥ . . . cringair atyartham ucohritaih). - § 589 (Dronabhishekap.): VII, 9, 272 (or iva visarpanam).- § 593 (Abhimanyuvadhap.): VII, 34. 1503 (°r ivacalah). - § 594 (Mrtyu): VII, 54, 2096 (mahd-M°m). - Meru-Mithilä.

§ 595 (Shodacarāj., v. Cibi Aucīnara): VII. 58, 2215 (yavan Mook mahopalah); (do., v. Prthu Vainya): VII, 69. 2411 (when the mountains milked the earth, M. was their milker).- § 597 (Pratijñāp.): VII, 83, 2990 (°or (B. °dv) iva divakarah). - § 599 (Jayadrathavadhap.): VII, 120, 4761 (°crigam irābabhau); 144, 6052 (api Mom vahet).-§ 600 (Ghatotkacavadhap.): VII, 156, 6810 (babhau . . girir Mor ivarditah); 186, 7410 (abhyavarshat . . . Mom vrehtyā yathāmbudah); 174, 7864 (abhyavarehan megho Mom ivācalam); 180, 8187 (or iva visarpaņam).—§ 603 (Nārāyanāstramokshap.): VII, 193, 8899 (viparyāsam yathā Mooh).- 603d (Tripura): VII, 202, 9569 (Çiva made M. his standard when he proceeded against Tripura).-§ 604 (Karnap.): VIII, 8, 220 (oh samsarpanam yatha).—§ 606 (Tripurākhyāna): VIII, 34, 1491 (became the flagstaff of Civa) .- § 607 (Karnap.): VIII, 40, 1823 (nirbhindyam . . . api Mom mahagirim, says Karna).- § 608 (do.): VIII, 46, 2202 (°m ivāparam); 68, †3392 (sthairyena M°oh); 88. †4521 (mahagirim Mom ivogramarutah, sc. prasahet).- § 610 (Celyap.): IX, 60, 299 (gauraiam, sc. Acvatthaman).-§ 615f (Cankhatirtha): IX, 37, 2138 (maha-Mom ivocchritam).- § 615u (Skanda): IX, 45y, 2516 (anekaçringavan), 2550 (gave to Skanda two companions named Kancana and Meghamālin).- § 623 (Rājadh.): XII, 14, 405 (Krauncadvipah . . . uttarena mahā-Mooh), 406 (Çākadvīpah . . . pūrvena ca maha-Mooh), 407 (utlarena maha-Mooh . . . Bhadracvah).-§ 635 (do.): XII, 35, 1257 (°prapatam prapatan, only C.; B. has maru<sup>o</sup>).—§ 641f (Prthu Vainya): XII, 59, 2240 (mahā-Mh svayam kanakaparvatah, gave heaps of gold to Prthu) .- § 611 (Rajadh.): XII, 122, 4471 (cringe Himanato Moau (!) kanakapercate), 4496 (M. was made the lord of the mountains) .- § 648 (Apaddh.): XII, 140, 5267 (oh . . . yat (reyas tat samicaret).- § 654 (do.): XII, 154, 5820 (°vat).--§ 678c (Mrtyu-Prajāpatisamv.): XII, 259, 9208.--§ 694b (Jvarotpatti): XII, 284, 10212 (oh çrngam Jyotishkam nama Savitram). - § 712 (Cukotpatti): XII, 324, 12168 (°crnge, Civa resided on M.); 325, 12198 (oprehithe, Cuka was bathed on M.).- § 713 (Cukakrti): XII, 326, 12228 (°or Hareç oa dve varshe). - § 716 (Cukabhipatana): XII, 334, 12615 (ea grige . . . Himavan-Mosambhave | samçlishle quetapite dve rukmarapyamaye | ! catayojanavistāre, rent in twain by Cuka); 335, 12662 (mahā-Mooh crigāt). — § 717b (Nārāyanīya): XII, 336, †12702, 12704 (Cvetadvīpa is situated in a distance of 32,000 yojanas from M.).- § 717 (Uparicara): XII, 336. 12723 (on M. the seven rshis composed a castra); 337. 12774 (°or uttarabhage Kehirodasyanukulatah, Çvetadvipa is situated).—§ 717b (Nārāyaņīya): XII, 340, 12986 (°au samūgatā devāh), 341, 13028 (girivare, Vyasa with his disciples lived on M.); 343, XII), ††13221 (Sthulagiras practised austerities, Mooh praguttars), XIII), ††13222 (Vadavāmukha practised austerities on M.); 344, 13334, 13336.- § 730b (Hiranyakaçipu): XIII, 14, 662 (Okampanah, sc. Hiranyakaçipu).—§ 730g (Upamanyu): XIII, 14, 802 (°oç ca vibhaveshı antareshu oa), (x), 912 (parvatānām bhavān Moh, sc. asi, i.e. Qiva).—§ 730 (Anuçasanik.): XIII, 18, 1297 (Vyāsa had performed austerities on M.).—§ 734 (do.): XIII, 26, †1856 (°oh samudrasya oa sarcaratnaih (B. sarvayatnaih) sankhyopalānām udakasya vāpi [nu] çakyam vaktum).- § 747b (Suvarnotpatti): XIII, 85, 4083 (Ganga dropped the semen of Rudra on Meru).—§ 749 (Anuçasanik.): XIII, 92, 4378 (°cringe samāsīnam Pitāmaham).—§ 752b (Chattropanahotpatti): XIII, 96a, 4638 (prabhām Mooh).-

§ 754 (Ānuçāsanik.): XIII, 98, 4682 (kūñeanaparvate).— § 757e (Hastikūţa): Gautama said: The delightful wood, decked with flowers, graced with the song of Kinnarīs, with the beautiful high Jambā on the summit of M. Dhṛtarāshṭra said: Mild, truthful, learned, compassionate bruhmans who study the Purāṇa and the Itihūsas and offer [libations of] honey to the brahmans attain to this region (loka): XIII, 102, †4862.—§ 775 (Ānuçāsanik.): XIII, 166a, 7657.—§ 778b (Saṃvartta-Maruttīya): XIV, 4, 88 (at M.—Himavatpārçva utlars—Marutta caused golden vessels, etc., to be made and performed a sacrifice).—§ 782g (Guruçishyas.): XIV, 44, 1224 (parratānām mahā-M°h sarveshām agrajāh smṛtah).—§ 785 (Anugitāp.): XIV, 59, 1759 (°r munigaṇair ira).—§ 794 (Mahāprasthānikap.): XVII, 2, 48 (mahāçailam M°m çikharinām varam). Cf. Sumern.

Meru<sup>2</sup>, a mountain in Çākadvīpa. § 575b (Çākadvīpa): VI, 11, 415, (β) 425 (mahā-M°h).

Merubhūta, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 355 (in Bhāratavarsha).

 $Merudhāman = Civa (1000 names^2).$ 

Merusāvarņa, a ṛshi. § 770 (Ānuçāsanik.): XIII, 151λ, 7122.

Morusāvarņi, a rshi. § 305 (Anudyūtap.): 11, 78, 2573 (had instructed Yudhishthira on Himavat).

Meruvraja, the city of the Rākshasa king Virāpāksha. § 658b (Kṛtaghnop.): XII, 170, 6360 (nagaram); 172, 6416.

Mesha, a warrior of Skanda. § 615u (Skanda): 1X, 45η, 2566 (only B., C. has Meshapravāhah).

Meshahrt, a Suparna, son of Garada. § 564 (Mātalīyop.): V, 101β, 3597 (onty B., C. has Meghahrt).

Meshapravāha, a warrior of Skunda. § 615u (Skanda): IX, 45η, 2566 (only C., B. has Meshah Pravāhah).

Meshasandhi, v. Meghasandhi.

Meshavāhinī, a mātr. § 615u (Skanda): IX, 460, 2636 (only C., B. has Meghavāhinī).

Micraka, name of a tīrtha. § 364 (Tīrthayātrāp.): 111, 83, 6061, 6062.

Micrakecī, an Apsaras. § 103 (Amçāvat.): I, 65, 2557 (among the daughters of Prādhā).—§ 150 (Pūruvaṃc.): I, 94, 3698 (Apsarasi, wife of Raudrāçva and nother of ten sons: Recyu, etc.).—§ 191 (Arjuna): I, 123, 4817 (danced at the birth of Arjuna).—§ 269 (Vaiçravaṇasabhāv.): II, 10, 392 (in the palace of Kubera).—§ 336 (Indralokābhigamanap.): III, 43a, 1784 (danced in the palace of Indra).—§ 549 (Pāṇḍavapraveçap.): IV, 9, 259 (Sudeshṇā asks Draupadī if she is M., etc.).—§ 731b (Ashṭāvakra-Diks.): XIII, 19β, 1424 (danced in the abode of Kubera).—§ 775 (Ānuçāsanik.): XIII, 18β, 7641 (enumeration).

Micrin, a serpent. § 793 (Mausalap.): XVI, 4,, †119.

Midhvas = Civa, q.v.

Mihira = Sūrya (the Sun): III, 191.

Milimilin = Civa (1000 names 1).

Miñjikāminjika (i.e. Miñjikā and Miñjika). § 504 (Skandayuddha): III, 231, 14523 (arose from the semen of Rudra, i.e. Çiva), 14528 (mithunam Rudrasambhavam namaskāryam sadaireha bālūnām hitam vochatā).

Mithilā, the capital of the Videhas. § 177 (Pāṇḍudigvijaya): I, 113, 4452 (Pāṇḍu went to M. and vanquished the Videhas).—§ 276 (Jarāsandhavadhap.): II, 20, 795 (on their way from Indraprastha to Rājagrha, Kṛshṇa, etc., came to M.).—§ 479 (Pativrutop.): III, 206, 13695, 13696 (the abode of the virtuous fowler); 207, 13702, 13705, 13706 (Janakena surakehitāṃ), 13714.—§ 486 (do.): III,

Mithila—Mleccha.

215, 14031.—§ 623 (Rājadh.): XII, 17, 529 (°dyām pradīptāyām na me dahyati kiñcana, a sentence of Janaka).— § 659 (Mokshadh.): XII, 178, 6641 (do.).— § 668b (Pañcaçikhavākya): XII, 218, 7883 (Janako janadovas tu M°āyām janādhipaḥ), 7886.—§ 689 (Mokshadh.): XII, 277, 9917 (= v. 529).—§ 709b (Sulabhā-Janakasamv.): XII, 321, 11863 (Videhānām purīm).—§ 713 (Çukakṛti): XII, 326, 12221, 12226, 12236 (°opavanam), 12238 (Çuka went to Janaka in M.).—§ 782f (Janaka): XIV, 32, 895.

Mithila, pl. (°aḥ) ("the inhabitants of Mithila"). § 515 (Karnadigvijaya): III, 254, 15243 (vanquished by Karna

on his digvijaya).

Mithiladhipa, Mithiladhipati, Mithileçvara = Janaka, q.v.

Mitra ("friend"), one of the Adityas. § 88 (Amçavat.): 1, 65, 2523 (the second of the Adityas). — § 171 (Vicitravīryasutotpatti): I, 105, 4260 (putrān . . . Moā-Varunayoh samān).—§ 191 (Arjuna): I, 123, 4822 (the third of the Adityas, present at the birth of Arjuna).- § 258 (Khandavadahanap.): I, 227, 8268 (armed with a discus he partook in the battle between the gods and Arjuna+Krshna); 229, 8360 (Agui identified with M.). - § 266 (Cakrasabhāv.): II, 7, 302 (in the palace of Indra). - § 310b (Surya): III, 3, 191 (Sūrya identified with M) .- § 370 (Tīrthayātrāp.): 11I, 84, 8113 (°ā-Varunayor lokān).—§ 392 (do.): III, 114a, †10121. - § 600 (Ghatotkacavadhap.): VII, 155, 6718 (yathambupati-Moau Tarakam Daityasattamam, so. adhāvatām).- § 615u (Skanda): 1X, 457, 2507 (came to the investiture of Skanda), (8), 2543 (gave Skanda two companions, Suvrata and Satyasandha). - § 615ff (Asita Devala): IX, 50µ, 2892 (°d-Varunayor lokan). - § 615 (Baladevatīrthayātrā): IX, 54, 3048 (°d-Varuņayor . . . āçramam).- § 665 (Mokshadh.): XII, 208\$, 7581 (the fourth of the Adityas), (η), 7595 (°ā-Varuņayoh putrah . . . Agastyah). - § 682 (do.): XII, 281β, 10052 (Vishnu identified with M.) .- § 707 (do.): XII, 314, 11608 (pāyur adhyātmam ity āhur yathā tattvārthadarçinah | visargam adhibhūtañ ra Mos tatrādhidaivatam); 319, 11751 (om Varunam ova ca), 11762 ( == Purusha). -- § 719 (Gautamī-lubdhaka-vyūla-Mrtyu-Kalus.): XIII, 1a, 55.- § 730 (Mahadevasahasranāmas.): X11I, 17, 1218 (= Çiva, 1000 names 2).-- § 748b (Tärakavadhop.): XIII, 86a, 4201 (came to see Skanda).-§ 770 (Anuçasanik.): XIII, 1517, 7092 (the third of the Adityas), (1), 7113 ("ā-Varuņayoh pulrah . . . Agastyah).-§ 775 (do.): XIII, 166 &, 7666 (do.). - § 7826 (Brāhmaņagītā): XIV, 21, 631.- § 782g (Guruçishyas.): XIV, 42, 1127 (aväggatir apānaç ca pāyur adhyātmam ucyate | adhibhūtam visargaç ca Moas tatrādhidaivatam), 1167 (= the Supreme spirit). - § 785 (Anugītāp.): XIV, 60\$, 1787 (gupto . . . Moona Varuno yatha).

Mitrā, an Apsaras. § 731b (Ashṭāvakra-Diks.): XIII, 19\$, 1424 (danced in the abode of Kubera, only C.; B. has Citra). Mitrabhānu, a king. § 775 (Ānuçāsanik.): XIII, 1667,

7680 (enumeration).

Mitradeva, a Kuru warrior. § 605 (Karnap.): VIII, 27λλ, 1078 (attacked Arjuna), 1084, 1087 (pierced by Arjuna).

Mitradharman, a god. § 492 (Ängirasa): III, 220, 14167 (among the fifteen yajñamushak).

Mitrajña, a god. § 492 (Angirasa): III, 220, 14167 (among the fifteen yajñamushah).

Mitrasaha, the proper name of Kalmāshapāda Saudāsa (q.v.): I, 6720 (only B., rajarshih); XII, 8604 (raja); XIII, 6262 (raja); XIV, 1690.

Mitrasāhvayā, a goddess. § 506 (Skandayuddha): III, 231, 14562 (followed Umā).

Mitrasena, a Kuru warrior. § 605 (Karnap.): VIII, 27, 1101 (Arjuna cut off his head).

Mitravardhana, a god. § 492 (Ängirasa): III, 220, 14167 (among the fifteen yajñamushah).

Mitravarman , a Päűcāla warrior. § 604 (Karṇap.): VIII, 6, 175 (*Pañcālyaḥ*, had been slain by Drona).

Mitravarman<sup>2</sup>, a Kuru warrior. § 605 (Karnap.): VIII, 27λλ, 1078 (attacked Arjuna), 1084, 1087 (pierced by Arjuna), 1098 (Arjuna cut off his head).

Mitravarunayoh putrah ("the son of Mitra and Varuna") = Agastya: XII, 7595 ( $\mathcal{A}^{\circ}$ ); XIII, 7113 ( $\mathcal{A}^{\circ}$ ), 7666 ( $\mathcal{A}^{\circ}$ ).

Mitravat, a god. § 492 (Ängirasa): III, 220, 14167 (among the fifteen yajñamushah).

Mitravinda, a fire. § 493 (Ángirasa): III, 220, 14174 (Rathantaraç oa Tupasah putro 'gnih paripathyate | Maya vai tasmai havir adhvaryavo viduh).

Mleccha, pl. (°āh) ("non-Aryan"). § 11 (Parvasangr.): I. 2, 378 (hitopadeçah . . . Vidurena krtah . . . Mobhashaya, cf. § 213).-§ 133 (Dushyanta): I, 68, 2803 (deçān . . . ā-M°āvadhikān) — § 1480 (Turvasu): I, 84, 3480 (gurudāraprasakteshu tiryagyonigateshu oa paçudharmishu pāpeshu Mosshu tvam bhavishyasi, sc. rājā, sc. Turvasu).—§ 148s (Anu): I, 85, 3533 (Anos-sc. sutāḥ-tu Mojātayaḥ).-§ 213 (Jatugrhap.): I, 141, 5645 (°ādhamaḥ . . . Purocanaḥ); 148, 5803 (Vidurenoklo Movaca 'si, sc. Yudhishthira).- \$ 223 (Vāsishtha): I, 175, 6685 (°ān bahuvidhān, arose from the foam of Vasishtha's cow), 6686 (nana-Moganach, defeated the army of Vicvamitra).—§ 246 (Sundopasundop.): I. 210. 7659 (samudravāsinīh sarvā Mojātīh, vanquished by Sunda and Upasunda).- § 280 (Bhīmasena); II, 30, 1099 (sarvān Moganan, in the east, vanquished by Bhīmasena), 1101 (onrpatin sagaranupavasinah, vanquished by Bhimasena).-§ 284 (Sahadeva): II, 31, 1170 (nrpatīn Moyonijān, in the south, vanquished by Sahadeva) .- § 285 (Nakula): II, 32, 1198 (sagarakukshisthan Moan, in the west, vanquished by Nakula). — § 287 (Rājasūyikap.): II, 34, 1269 (°aih sāgarānūpavāsibhih, followed Bhagadatta).- § 295 (Dyūtap.): II, 51, 1834 (Prāgjyotishādhipah . . . Mlecchānām adhipah, i.e. Bhagadatta); 52, 1897 (sarve Moah, waited upon Yudhishthira).- § 342 (Indralokābhigamanap.): III, 51, 1989 (had been present at the rajasuva of Yudhishthira).— § 347 (Nalopākhyānap.): III, **64,** 2402 (vanam . . . Motaskarasevitam). - § 423 (Gandhamadanapr.): 111, 145. 11026 (decān Mojanākīrnān, in the north). - § 458b (Kaliyuga): III, 188, 12838 (orājānah, will rule in the Kaliyugu).- § 460b (do.): III, 190, 18037 (obhūtam jagat sarvam, sc. in the Kaliyuga), 13046 (othutam jagat sarvam, do.), 13054 (do., do.), 13061 (ododrah . . . manushyah, do.), 13080 (mahī Mojanākīrņā bhavishyati, do.).—§ 460e (Kalkin): III, 190, 13106 (sarva-Moganan, will be exterminated by Kalkin).- § 515 (Karnadigvijaya): III, 254, 15255 (sa-M'atavikan, vanquished by Karna on his digvijaya).- § 556 (Sanjayayanap.): V, 22, †666 (have joined Yudhishthira).-§ 561f (Nakula): V, 50, †1995 (pratioim dicam . . . M°ganāyutām, conquered by Nakula).—§ 571 (Ulūkadūtāgamanap.): V, 160<sub>7</sub>, †5510 (in the army of Duryodhana); 161, †5555 (do.).-§ 574 (Jambūkh.): VI, 9, 321 (Aryā Moac ca), (F), 372 (in the north), 373 ('jātayah).—§ 575 (Bhumip.): VI, 12, 456 (Mojatyah, are not found in the varshas of Kuçadvipa).—§ 577 (Bhishmavadhap.): VI, 43,

1636 (Moaç caryaç ca).- § 595 (Shoqaçarāj., v. Suhotra): VII, 56. 2188 (vasumatim Moatavikavarjitam). - § 599 (Jayudrathavadhap.): VII, 93, 3374 (gajaprshthagah), (8), 3379 (goyoniprabharah), 3381 (nanayuddhaviçaradah), 3384, 3385 (defeated and slain by Arjuna); 94, 3438 (°aç câyutaço hatah, sc. by Arjuna); 112, 4307 (asthita bahubhir Moaih, sc. nagak, in the army of Duryodhana), 4328 (papakartīnām himadurganivāsinām); 119, 4716,  $(\beta\beta)$ , 4723 (have been vanquished by Satyaki), 4745 (hanyamanah . . . Satyakina); 12200, 4889 (sainyona mahatā yukto M'anam, sc. Duhcasana); 12800, 5243 (°ganān).- § 602 (Dronavadhap.): VII, 192. 8847 (oganan, had been slain by Drona).- § 605 (Karnap): VIII, 22, 871 (caih preshita nagah, attacked by Nakula, etc.) .- § 607 (do.): VIII, 40, 1858 (papadeçodbhavā Moah, i.e. the Madrakas, etc.); 45, 2095 (manushyanam malam Moah Moanam auchtrika malam), (v), 2107 (evacanjinaniyatah). -§ 608 (do.): VIII, 46, 2145 (mātangāh çūrair Moaih samanvitāh, in the army of Duryodhana); 73, 3653 (have been vanquished by Arjuna); 81, 4133 (oah sthitā mattais trayodaçaçatair gajaih, attacked Arjuna).—§ 609 (Calyap.): IX, 17, 27 (have been slain); 2, 74 (had taken up arms for Duryodhana), 96 (have been slain).—§ 611 (do.): 1X, 20. 1066(Çālvo Moganādhipah).—§ 613(Gadāyuddhap.): IX, 32. 1820 (iyan ca prthivi sarra sa-Moatavika). - § 621 (Rajudh.): XII, 46, 115 (°ācāryāç [!] ca rājānah).—§ 641d (Vena): XII, 59, 2218 (Vindhyanilayāh).—§ 658b (Krtaghnop.): XII, 168, 6293.—§ 660b (Bhrgu-Bharadvājas.): XII, 188, 6947 (°jātayah).—§ 759 (Ānuçāsanik.): XIII, 106, 5133.—§ 760 (do.): XIII, 111, 5525 (asamvāsah).—§ 785 (Anugītāp.): XIV, 73, 2137 (vanquished by Arjuna when he followed the sacrificial horse); 82, 2465 (osainyāni, do., in the east?); 89, 2669 (ojātayah, present at the acvamedha of Yudhishthira).- § 793 (Mausulap.): XVI, 7, 239 (i.e. the Åbhīras).

Mleccha, sg. (do.), said of two Anga princes. § 592 (Samçaptakavadhap.): VII, 26, 1145 (slain by Bhīmasena; [Angaḥ v. 1142]). — § 605 (Karṇap.): VIII, 22, 880 (Angaputre, slain by Nakula).

Modagiri, a mountain (?). § 280 (Bhīmasena): II, 30, 1095 (at M.—in the east—Bhīmasena slew the king).

Modākin, a varsha in Çākadvīpa. § 575b (Çākadvīpa): VI, 11β, 427 (only C., B. has Maudo).

Modāpura, a city. § 279 (Arjuna): II, 27, 1020 (in the north, subjugated by Arjuna on his digvijaya).

**Moha** = Çiva (1000 names 1).

Mohana, a city (?). § 515 (Karnadigvijaya): III, 254, 15246 (subjugated by Karna on his digvijaya).

Mohanāstra. § 583 (Bhīshmavadhap.): VI, 77, 3389 (employed by Dhṛshṭadyumna).

Mohanī, name of a particular spell. § 785 (Anugītāp.): XIV, 80, 2385 (°i nāma māyā).

Mohātman = rshņa: XII, 1665. -

\*mokshaçāstra ("the doctrine of emancipation"): I, 2305 (sg.): XII, 4911 (pl.), 11856 (sg.), 11890 ("vidaļ), 12225 ("vicāradaļ), 12291 ("vicāradaļ).

Mokshadharma ("the rule of emancipation") = Mokshadharmaparvan. § 10 (Parvasangr.): I, 2, 351.—§ 11 (do.): I, 2, 596 (pl.).

\*mokshadharma (do.): IX, 2909, 2917; XII, 1990, 5736 (°āçritaiā), 6525 (°ārthakuçalaā), 8430, 8734 (°ārthakamyuktam), 9931, 9968 (pl.), 10961 (do.), †10995, 11336, 11650, 11876 (trividhe), 11911, 12036 (pl.), 12214 (°ānudarçinaā), 12216 (pl.), 12219 (°viçāradam), 12270 (°ārthakovidaā),

12648 (°opasamhitam), 13015, 13080 (°pravartakāh), 13112 (°ānubhāshins), 13764 (°āçritāh); XIII, 6480; XIV, 36 (pl.), 423, 570, 586 (°āçritāh), 944 (°ārthakuçalah).

[Mokshadharmaparvan] ("the section containing the rule for attaining to emancipation from transmigration," the 90th of the minor parvans of Mhbhr.; cf. Mokshadharma). § 659: Yudhishthira inquired about the duties in the four stages of life; Bhishma indicated the attainment of emancipation as the highest of all duties. Yudhishthira asked Bhīshma how grief might be overcome; Bhīshma related the old story of the conversation between a brahman and king Senajit, burning with sorrow on account of the death of his son; dissociation from the world is the grand method of overcoming grief. The brahman cited the verses sung by Pingala (a fallen woman who was denied the company of her lover through an accident) about the manner in which she had acquired eternal merit; freedom from hope and desire is felicity. King Senajet experienced delight and became very happy (XII, 174). Yudhishthira inquired of Bhishma as to what constitutes the highest good that man should seek in view of the transient character of time; Bhishma related the old narrative of a discourse between a brahman, who was devoted to the study of the Vedas, and his son Medhavin, who was well conversant with the religion of emancipation, and acquainted also with the affairs of the world, on the uncertainty of life and the mutability of all things save Brahman (XII, 175). Yudhishthira asked how happiness and misery come to the rich and the poor; Bhishma related the old narrative of what was sung by Campāka, who had achieved emancipation, told in former times by a poor brahman rendered miserable by a bad wife, etc.; the faults of prosperity; in renunciation is the highest good of men (XII, 176). Yudhishthira asked what a man must do to find happiness if he be poor. Bhishma explained who is a happy man, and related the old narrative of what Manki had sung when freed from attachments; Manki found that he was assiduously doomed to disappointments; at last, with a remnant of his property, he purchased a couple of young bulls with a yoke; a camel ran away with them upon its neck; Manki's observations, quoting Cuka: desire is fraught with sorrow (XII, 177). In this connection reference is made to the old verses sung by the Videha king Janaka, who had attained to tranquillity of soul: "even if the whole of Mithila be consumed in a conflagration I shall incur no loss." Discourse between king Nanusha (i.e. Yayati) and R. Bodhya about freedom from attachment; Bodhya's six preceptors (Pingalā, etc.) (XII, 178). Yudhishthira wished to know by what conduct a person may succeed in this world and attain to an excellent end. Bhishms related the old story of the discourse between king Prahlada and a sage who had adopted the Ajagara vow: the indifference of the latter to all worldly objects in view of the inevitability of death (XII, 179). Yudhishthira asked which of these, viz. kinsmen, or acts, or wealth, or wisdom, should be the refuge of man. Bhishma answered that wisdom should be the refuge, instancing Bali, etc. (a), and related the old story of the discourse between Indra and Kaçyapa, a R.'s son, who was brought to the ground by a vaicya negligently driving his chariot, and who in despair resolved to end his life; Indra appeared to him in the form of a jackal and proved to him the superiority of his status as a human being and a brahman; not to yield to the instigation of the senses constitutes happiness; "thou dost not regret (smarass) wine (Varual) nor the

latraka fowls; there is no drink and no food more delicious than these: . . . the vilest Pukkasa or Candals never wishes to give up his life." Kacyapa gave up the desire of ending his life; he knew the jackal to be Indra, worshipped him, and returned home (XII, 180). Yudhishthira asked whether gifts, sacrifices, penances, and dutiful services to preceptors are productive of merit. Bhīshma's discourse on righteousness and sin and their respective consequences on life (XII, 181).- § 660: Yudhishthira inquired about him who has created the universe and to whom it returns when dissolution comes. Bhishma related the old narrative of the sacred words that M.-r. Bhrgu uttered in reply to the questions of Bharadvaja, on the Kailasa summit, explaining to him the cosmogony, i.e. Bhrgu-Bharadvaja-samvada (b) (XII,182-192).- § 661: Yudhishthira asked Bhishma about the ordinances about conduct. Bhishma's discourse on the characteristics of the wicked and the good ("Surya should always be worshipped," etc.), and the duties that all men should practise, quoting D.-r. Nārada; "one who has abstained from meat should not take meat even if it be sanctified with mantras from the Yajurveda" (XII, 193). Asked by Yudhishthira, Bhīshma discoursed on adhyātma; the nature of the three attributes of Goodness, Passion, and Darkness; the distinction between matter (sattva) and soul (kshetrajña); the highest end to be obtained is emancipation (XII, 194). Bhishma discoursed on the four kinds of yoga; "M.-r., obtaining a knowledge of the same, attain to eternal success (siddhim) even here" (XII, 195). Yudhishthira inquired after the fruits of the silent recitation of sacred mantras; Bhishma wanted to recite the old narrative of the discourse between Yama, a brahman, and Time (v. infra, ch. 199); on Sankhya, "otherwise called the Vedania," and Yoga, Bruhman, etc. (XII, 196). Yudhishthira inquired about the other aims of silent reciters; Bhishma indicated the different aims realized by different kinds of reciters (XII, 197); the nature of the hell into which reciters may sink; the regions of Lp., etc. (a), are hells compared to the region of the Supreme Soul, i.e. to emancipation (XII, 198). - § 662: Yudhishthira wished to hear in full the dispute between Time, Mrtyu, Yama, Sūrya's son Ikshvāku, and a brahman, referred to above (v. ch. 196); Bhishma related this old story, i.e. Japakopākhyāna (b) (XII, 199-200).- § 663: Yudhishthira inquired about the results of the yoga of knowledge, of all the Vedas, and of observances and vows; Bhishma related the old discourse between Manu Prajapati and his disciple M.-r. Brhaspati (the foremost of D.-r.), in days of old, who had studied the Rcs, etc. (a); Brhaspati asked how an embodied being departs from one body and attains to another; acts result from the desire of obtaining happiness and avoiding misery; the efforts for the acquisition of knowledge arise from the desire of avoiding both happiness and misery; it is by avoiding acts that one succeeds in entering into Brahman; the nature of Brahman (XII, 201); continuation of Manu's discourse on the nature of emancipation and the soul; the soul takes its character from the body; how the soul leaving one body enters into another (XII, 202); though invisible, the soul exists (XII, 203); continuation of Manu's discourse, explaining how the soul may be seen (XII, 204); continuation of Manu's discourse, explaining how grief may be avoided; how Brahman may be attained (XII, 205); abstention from acts is the highest religion (XII, 206) .-§ 664: Yudhishthira asked Bhishma about the nature of

the Supreme Deity (Vishnu, Narayana, etc. (a)). Bhishma's discourse, which he had heard from Rama Jamadagnya, etc. ( $\beta$ ), on the nature of Narayana or Govinda, etc. ( $\gamma$ ); the Asura Madhu (b); Brahmán's seven will-born sons (b). etc. (e). Madhusudana (Kṛshṇa) created day and night, etc. (5); then from his mouth he created 100 brahmans, from his arms 100 kshatriyas, from his thighs 100 vaicuas. and from his feet 100 çudras, and then he made Dhatr (i.e. Brahmán, PCR) the lord and ruler of all created beings; Brahman also became the expositor of the knowledge of the Vedas; Virupaksha he made the ruler of the spirits and ghosts and Matrs; Yama the ruler of P. [and] all sinful men; Kubera the lord of all treasures; Varuna the lord of the waters and of all aquatic animals; Indra the lord of the gods. In those times men lived as long as they chose, without any fear of Yama; offspring was begotten by a flat of the will. In the Treta age children were begotten by touch alone. In the Dvapara age sexual intercourse originated. In the Kah age men have come to marry and live in pairs. The sinful creatures of the earth, born in the southern region and called Andhrakas, etc.  $(\eta)$ ; in the northern region, the Yaunas, etc. ( $\theta$ ); their practices are similar to those of Candalas and ravens and vultures; in the Krta age they were nowhere on earth; it is from the Treta that they have had their origin; when the terrible interval [botween the Trota and the Drapara] came, the kshatriyas engaged in battle. D.-r. Narada, that observer of all the worlds, has said that Krshna is the supreme god (XII, 207).- § 665: Yudhishthira asked who are the first Prajapatis, and who the great Rshis, and in which direction they dwell. Bhishma enumerated Brahman's seven sons (a), mentioned in the Puranas as seven Brahmáns. The Prajāpatis that came after these are: (a) in Atri's race: Prācīnabarhis (Brahmayonih sanātanah) > the ten Prācētasah > Prajapati Daksha or Ka; (b) Marīci had one son Kaçyapa or Arishfanomi. Atri had another son born of his loins, the handsome and princely Soma; he performed penances for 1,000 celestial yugas. Aryaman and his sons were rulers and creators of all creatures. Caçabindu had 10,000 wives, and begot upon each of them 1,000 sons, who would call none Prajūpati save themselves; the ancient (purānāh) brahmans call creatures (prajam) Çaçabindavî; this race became the progenitor of the Vrshui race. "These that I have named are the illustrious Prajūpatis." The deities are: the twelve Adityas (all sprung from Kacyapa) (B); the Acrins ( $\gamma$ ) (the sons of Martanda—ashtamasya); these were first called the gods and the two classes of Pitrs (? te ca pūrram surāc ceti dvividhāh pitarah smrtāh). Tvashtr's son was the handsome Viçvarūpa; Ajaikapād, etc. (δ) [are the eleven Rudras; these were reckoned as gods at the time of the Prajapati Manu; the Siddhas and Sadhyas, different as to perfect conduct and youth; the Rbhus and the Maruts were also classes of gods (C. devanam cadito ganah; B. codito ganah); thus are enumerated the Vicvedevas and the Acrins. Amongst them the Adityas are kshatriyas, the Maruts vaiçuas, the Acvins (engaged in penances) çūdras; the gods [called] Angirasah are brahmans. The person who at morn recites the names of these deities becomes cleansed of all his sine. Yavakrita, etc. (c), and Kanva, etc. (f), all reside in the east; Unmuca, etc.  $(\eta)$ , in the south; Ushangu, etc.  $(\theta)$ , in the west; Atreya, etc.  $(\iota)$ , in the north. These are the witnesses [of the universe] and the creators of all the worlds. By reciting these names one is cleansed of all

one's sins; by sojourning to these points a person becomes cleansed of all his sins and succeeds in returning home in safety (XII. 208) .- § 666: Yudhishthira inquired about the reason of Krehnu's assuming the form of an animal. Bhishma said that formerly, while hunting, he arrived at the hermituge of Markandeya, where he was honoured by R., and M.-r. Kacyapa related: In former days Da. and As. Naraka, etc., oppressed D. and D.-r.; the earth seemed to be oppressed with a heavy weight. The Adityas repaired to Brahman, who said that Vishnu in the form of a boar would slay the As. Some time afterwards Vishnu (having yoga for his soul, etc.) penetrated into the earth (into Rasatala) in the form of a boar, and uttering tremendous roars (nadena). at which even D. with Indra became terror-stricken, pierced the As. with his hoofs, etc., whence he came to be called Brahmán explained to the gods that he was Krshna, the Creator of all things, the foremost of yogins, etc., he from whose navel the primeval lotus had sprung, etc. (XII, 209).- 667: Yudhishthira inquired about the nature of that high yoga by which emancipation may be attained. Bhishma related the old narrative of a discourse between a preceptor (the foremost of R.) and his disciple on emancipation: on adhyatma (undisclosed in the very Vedas); Vasudeva is the supreme [cause] of the universe; he is the origin of the Vedas (viçvasya brahmaņo mukham), etc.; he created P., D., R., Y., Ra., N., As., and men, etc.; having reduced everything into non-existence, he once more, in the beginning of a yuga, creates Prakrti; at the end of every yuga the Vedas and all other scriptures disappear; in consequence of the grace of Svayambhū, M.-r., through their penances, first re-acquire the Vedas and Itihasas; Svayambhū knows the Vedas, Brhaspati their Angas, Bhargava (i.e. Cukra) the Niticastra (science of morality, etc.), Narada the Gandharra (the science of music), Bharadvaja the science of arms (Dhanurgraham), Garqya the history of the celestial Rshis (devaratioaritam), Krahnatreya medicine, diverse other teachers the philosophical systems (Nydyatantrāņi, cf. Nīl.). Neither D. nor R. were [originally] able to apprehend Brahman; only Narayana knew it; from him R., the foremost D., As., and R .- r. of old learnt it. Etymology of Purusha (navadvāram puram vyāpya cets, v. 7679) (XII, 210). Continuation of Bhīshma's discourse explaining how the inclinations and instincts of a past life run towards the soul in a new life (XII, 211). Continuation of Bhishma's discourse on abstention from acts and the nature of knowledge. Asked by Yudhishthira, Bhishma discoursed on the faults that should be got rid of in order to attain to emancipation (XII, 212). Continuation of Bhishma's discourse (XII, 213). Bhishma's discourse on the means of conquering the senses (XII, 214). Bhishma's discourse on the consequences of attachment to the objects of the senses (XII, 215). Bhishma's discourse on the nature and causes of dreams. Darkness has been adopted by the Asuras; Brahman is difficult of attainment by either the gods or the Asuras; goodness, passion, and darkness belong to the deities and the Asuras; goodness is the attribute of the deities, while the two others belong to the Asuras; Brahman transcends all those attributes; it is pure knowledge, and is obtainable only by withdrawing the mind and the senses from all external objects (XII, 216). Who may be said to know Brahman; the distinction between pravrtti and nivrtti; the respective nature of prakrti and purushs; the nature and consequences of yogs (XII. 217). -668: Yudhishthirs inquired about the conduct by which

Janaka the king of Mithila attained to emancipation. Bhishma recited the old narrative of the conversation between Pancacikha und Janaka of Mithila, i.e. Pancacikhavākya (b) (XII, 218-219).-- § 669: Yudhishthira asked what leads to happiness and what to misery and what to freedom from fear; Bhishma's discourse on self-restraint (XII, 220). Yudhishthira's question about the merits of subsisting upon the remnants of sacrifices, and whother fasting be really a penance (tapas); Bhishma explained that though fasting is generally regarded as a penance, it is not so in reality, being rather an impediment to the acquisition of the knowledge of soul; living upon sacrificial remnants is regarded as fasting of the highest merit (XII. 221).-§ 670: Yudhishthira asked whother man should be regarded as the real door of acts. Bhishma related the old narrative of a discourse between the Daitya king Prahlada, who was unattached to worldly objects, etc., and Indra, who questioned Prahlada about the best means by which knowledge of the soul can be attained, etc., and was instructed by him. Indra became filled with wonder, and, having worshipped the Daitya king, proceeded to his own abode (XII, 222) .- § 671: Yudhishthira inquired about the kind of intelligence by adopting which a king deprived of kingdom and prosperity may still live on earth. Bhishma related the old narrative of the discourse between Indra and Virocana's son Bali, i.e. Bali-Vasava-sumvada(b) (XII, 223-225).- § 672: Bhishma related the old narrative of the discourse between Indra and the Asura Namuci. i.e. Cakra-Namuci-samvāda (b) (XII, 226).-- 673: Yudhishthira asked as to what is good for a man sunk into dire distress. Bhishma discoursed on fortitude, quoting the old narrative of the discourse between Bali and Vasava (Indra), i.e. Bali-Vāsava-samvāda (b) (XII, 227).-§ 674: Yudhishthira inquired about the indications of future greatness and future fall. Bhishma related the old story of the discourse between Cri and Cakra, i.e. Cri-Vasavasamvada (b) (XII, 229) .- § 675: Yudhishthira inquired about the practices that lead to the attainment of Brahman. Bhishma said that one engaged in the religion of nivetti, etc., can attain to Brahman, quoting the old narrative of the discourse between the wise Jaigishavya and Asita Devala. who was instructed by Jaigisharya to behave indifferently towards praise and blame, etc., "D., G., Pç., and Ra. cannot reach the rank which is his who has attained to the highest end" (XII, 230).- 676: Requested by Yudhishthira about the man that is dear to all, Bhishma quoted the words that Krehna, asked by Ugrasena, said to him on a former occasion on the subject of D.-r. Narada's qualifications (XII, 231).- § 677: Yudhishthira inquired about the origin and the end of all creatures, the nature of their thoughts and acts, of the divisions of time, and of the allotted periods of life in the respective epochs or yugas; having heard the discourse of Bhrgu to B.-r. Bharadvaja, he had become attached to yoga. Bhishma recited the old narrative of what the divine Vydsa said to his son Cuka (who had studied the Vedas with all their branches, and the Upanishads, and was desirous of leading the life of brahmacarya) about these very questions. Vydsa said: Only Brahman is without beginning and without end. R. have measured time thus: 15 winks of the eye = 1 kashtha; 30 kashthas = 1 kala; 30 to kalas = 1 muhurta; 30 muhurtas = 1 day and night; 30 days and nights = 1 month (=1 day and night of the Pitre, the lighted fortnight being their day and the dark

fortnight their night); 12 months = 2 ayanas = 1 year = 1 day and night of the gods (udayayana, i.e. from winter solstice to summer solstice = the day; dakshindyana, i.e. from the latter to the former = the night). Moreover, there are the day and night of Brahmán and his years also. Of the Krta-yuga the duration is 4,000 [celestial] years, with a morning (sandhyā) of 400 years and an evening (sandhyāmça) of 400; the other yugas gradually decrease by a quarter. In the Krta age all duties exist in their entirety, and all live for 400 years (free from disease, etc.); in the other gugas duty, etc., decrease by a quarter. The duties for the several yugas are different. In Krta penance is foremost, in Treta knowledge, in Dvāpara sacrifice, in Kali gift. These 12,000 [celestial!] years constitute a yuga; 1,000 yugas = 1 day of Brahmán (when the universe starts into life) = 1 night of Brahmán ( = universal dissolution, the Creator being asleep, having taken recourse to yoga, meditation). Brahman. waking up, modifies the indestructible Bráhman, etc. (XII, 232). Vyāsa explained the creation, etc. (XII, 233). Vyūsa told how the Supreme Lord merges everything into his soul (XII, 234). Vyāsa discoursed on the duties of a brahman; "they that are good deserve to have even Uccarheravas": Satyasandha, having offered his life to save a brahman, ascended to heaven; likewise Sankrti's son Rantideva, having given topid water to Vasishtha; Atreya Indradamana, having given wealth to a deserving person; Cibi Auçīnara, having given his limbs and son for the sake of a brahman; the Kāçi king Pratardana, having given his eyes to a brahman; king Devāvrdha, having given a costly umbrella (with all the people of his kingdom); Sānkrti Ātreya, having given instructions to his disciples on Brahman; Ambarisha, having given eleven arbudas of kine to the brahmans (with all the people of his kingdom); Savitri [i.e. Savitra = Karna, cf. XIII, 6253], by giving away the ear-rings; Janamejaya, by giving away his own body; Yuvanāçva Vrehādarbhi, by giving gems, a mansion, and beautiful women; the Videha king Nimi gave away his kingdom, Jamadagnya (Paracu-Rama) the whole earth, Gaya the earth with her towns (to the brahmans); Vacishtha, when the clouds ceased to pour rain, kept alive all creatures; Karandhama's son Maruta, by giving away his daughter to Angiras, ascended to heaven; king Brahmadatta Pāñcālya, by giving the jewel Cankha (to brahmans); king Mitrasaha, by giving his dear wife Madayanti to Vasishtha (with that wife of his); R.-r. Sahasrajit, having given his life for the sake of a brahman; king Catadyumna, having given to Mudgala a house made of gold, etc.; the Calva king Dyutimat, having given unto Roika his kingdom; R.-r. Lomapada, having given his daughter Canta to Rehyacringa (obtained all his wishes); R.-r. Madiraçua, by giving his daughter to Hiranyahasta; king Prasenajit, by giving 100,000 cows with calves; etc. (XII, 235). Continuation of Vydsa's discourse on the duties of a brahman: the knowledge that should be acquired (a); knowledge is necessary for emancipation (XII, 236). The different stages of a yogin's progress (XII, 237). Asked by Cuka, Vyāsa discoursed on the character of that knowledge which leads to emancipation (XII, 238). Vyāsa's discourse on whether acts are obligatory or optional; "the men of the Treta, Dvapara, and Kali yugas are inspired with doubts; the men of the Krta yuga are devoted to penances, etc. In the beginning of the Treta, the Vedas and sacrifices and the divisions of caste and the several modes of life exist

in their entirety; in consequence, however, of the duration of life having decreased in Dvapara, all these things likewise decline; in the Dvapara age, and even in the Kali, the Vedas are overtaken with perplexity; towards the close of the Kali again it is doubtful if they ever become even visible to the eye" (XII, 239). Asked by Çuka, Vyasa discoursed on the import of those duties that lead to emancipation; "in the feet [of living creatures] is Vishnu; in their arms Indra; within the stomach Agni; in the ears are the quarters; in the tongue is speech which is Sarasvati"; success cannot be attained to without knowledge, penances, subjugation of the senses, and renunciation; the doctrine of knowledge as expounded in the Sankhya system (XII, 240). The doctrine of Yoga (XII, 241). Asked by Cuka, Vyasa reconciled the declarations of the Veda about acts and abstention from acts (XII, 242). Cuka inquired about how emancipation may be acquired without violating the ordinance about the obligatory character of acts: Vyāsa's discourse on the duties of brahmacarins (XII, 243). Vyāsa's discourse on the duties of the householder (XII, 244). The duties of the forest stage of life. "The fourth stage [of life] is based upon the Upanishads; the duties laid down for it [i.e. renunciation] may be observed in all the stages of life equally; this stage differing from the others comes after domestic and forest life; in this very guga many learned brahmans have been known to observe this stage; Agastya, etc. ( $\beta$ ), were the authors of this course of duties, and themselves observing them have all proceeded to heaven; and so also Sudivatandi (yathāvāso 'kṛtaçramaḥ, i.e. who had no fixed residence), and the numerous Yayararas, etc. (7); freed from fear and not being counted among the stars and planets (anakshatrah), [these] are to be seen in the firmament [as] hosts of luminous bodies (jyotishām ganāh)" (XII, 245). Cuka inquired how one leading the forest mode of life should act wishing to achieve emancipation; Vyūsa's answer about the necessity, after having passed through the first and the second stages, of having recourse to yoga in order to attain to emancipation; the duties to be observed by such a man (XII, 246). Vyāsa's observations on the soul (jiva) and the Supreme Soul (XII, 247). Cuka asked what is adhyālma and whence it comes; Vyāsa's explanation of adhyātma; Cuka asked how one may succeed in understanding the unequal distribution of the five elements in different objects, and which among those elements represents which sense, etc.; Vyāsa's observations on the nature of mind, understanding, and the soul (XII, 248). Continuation (XII, 249). Do. (XII, 250). Cuka inquired about what constitutes the highest duty; Vyūsa's discourse on duties (XII, 251). Continuation (XII, 252). The relation of the senses and their objects to the five primal elements (XII, 253). Persons conversant with the scriptures succeed in beholding the soul, etc.; . . . the practice of yoga has been recommended by Çandilya (XII, 254). The tree of desire, its seed and roots and branches and leaves and fruit (XII, 255). Bhishma recapitulated the substance of Vyūsa's discourse on the respective attributes of the elements (XII, 256).- § 678: Yudhishthira lamented the carnage caused on the field of Kuruksheira. Bhishma recited the story of Anukampaka (1) with Mrtyu-Prajāpati-samvāda (c) (XII, 257-259) .- § 679: Yudhishthira asked what is righteousness and whether righteousness is for this world or for the next or for both. Bhishma's answer: the practices of the good, the Smrtis, and the Vedas, etc., according to R. of old (XII, 260). Continuation (XII, 261).-\$ 680: Inquired of by Yudhishthira about righteousness (XII, 262) Bhīshma related the old narrative of the conversation of Tuladhara with Jajali on the topic of righteousness, i.e. Tuladhara-Jājali-samvāda (b) (XII, 263-265).-§ 681: Bhīshma related an old narrative of what was recited by king Vicakhyu (B. okhno) through compassion for all creatures. in condemnation of unimal slaughter when he saw the mangled body of a bull and heard the painful groans of the kine in a cow sacrifice, and observed the cruel brahmaus gathered there to assist at the ceremonies. "Manu has applauded harmlessness in all acts. . . . The true brahmans realize the presence of Vishnu in every sacrifice." Asked by Yudhishthira, Bhishma said that one should acquire merit and act in such a way that one's body may not languish and suffer pain, and that death may not come (XII, 266).- § 682: Yudhishthira asked whether one should act speedily or with delay. Bhishma told the old story of what occurred with respect to the wise Cirakarin, the son of Medhātithi Gautama of the ruce of Angiras (Angirase kule), who came to be called thus because he used to reflect long upon all matters, etc., and was regarded as an idle and foolish person. Once M.-r. Gautama (the foremost of practisers of yoga), witnessing an act of grave misconduct in his wife Ahalyā, in wrath commanded Cirakārin to slav her, and then departed for the woods. Cirakarin began to think for a long while (description), remembering that the father is the performer of garbhadhana and sīmantonnayana, etc., and that the mother is the son's dhātrī, etc. (etymology of several names of the mother and of the father), etc.; he thought that his mother was not to blame, as Indra had come to her in the form of her husband, etc. When many days had expired Gautama returned, shedding tears of repentance and thinking that the fault committed was due to his own carelessness (etymology of two names of the wife), and now became filled with great joy, and from that time, dwelling in his hermitage, did not live separately from his spouse or his son. He said: "Blessed be thou, O Cirakarika! do thou always reflect long before acting," uttering some verses upon the merits of reflecting long. Gautama at last ascended to heaven with his son (XII, 267) .- § 683: Yudhishthira asked how a king should protect his subjects without injuring anybody. Bhishma related the old narrative of the conversation between Dyumatsena and his son king Satyavat, and the words spoken by the latter in behalf of some individuals who had been brought out for execution at the command of his father ("the killing of individuals can never be a righteous act"), quoting the instructions he had received from their grandsires of olden days, as to how kings should rule their subjects in the different ages (a); "when the Kali age sets in . . . fifteen parts of even that one-fourth of righteousness disappear, one-sixteenth thereof being all that then remains of it," and quoting Manu Svayambhuva (XII, 268).—§ 684: Yudhishthira inquired about the relative superiority of domestic life and yoga. Bhishma recited the old narrative of the discourse between the Yati Kapila and Syumaraçmi on animal sacrifices, the obligatory character of acts, and the merits of yoga and renunciation. In days of old when Trashir came to king Nahuska, the latter was on the point of killing a cow in order

to show him hospitality; Kapila said, "Alas! ye Vedas"; R. Syumaraçmi, entering the cow, blamed this saying of Kapila, etc. (XII, 269); the three classes of Pitra (a), etc. (XII, 270). Continuation (XII, 271). - § 685: Yudhishthira asked which among the three, viz. religion, profit, and pleasure, is superior. Bhishma recited the ancient narrative of the benefit that the cloud Kundadhara (not yet adored by other men) in days of old had conferred upon a poor brahman that was devoted to him, and who had failed to obtain wealth by worshipping the gods. The brahman worshipped the cloud with dhapas, etc.; the cloud became pleased and said to the brahman that the wise have ordained expiation for brahmanicide, drinking spirits, stealing, etc., but not for one that is ungrateful; "Expectation has a child named Iniquity, Wrath is a child of Envy, Cupidity of Deceit, Ingratitude is barren." After that the brahman, on a bod of kuça-grass and ponetrated with the energy of Kundadhara, beheld all living beings in a dream, and Manibhadra in the midst of the gods employed in giving his orders; the gods were engaged in bestowing kingdoms, etc., upon men, etc.; Kundadhara prostrated himself before the gods in the presence of all Y. and prayed for some favour in behalf of the brahman; Manibhadra first offered to give him wealth, but was prevailed upon by Kundadhara to give virtue alone. The brahman became disgusted with the world and entered the woods and practised severe penances (description), and his mind was firmly set upon virtue; his strength did not diminish, and after a long time he acquired spiritual vision, etc. Kundadhara then paid him a visit and caused him to see the end that is attained by kings; he beheld thousands of kings sunk in hell, and many living in this world embracing lust and wrath, etc. Kundadhara said: "With these [vices] all human beings are enchained; the gods are afraid of men; these vices, at the command of the gods, mar and disconcert on every side; no man can become virtuous unless permitted by the gods. . . ." The brahman confessed that he had not appreciated Kundadhara's favour as he ought to do; Kundadhara forgave him and disappeared. The brahman roamed through all the worlds, having attained to ascetic success (siddhim) through the grace of Kundadhara. D., brahmans, Y., good men, and Ca. always adore only the virtuous (XII, 272).- § 686: Yudhishthira asked what that sacrifice is which is ordained for the sake of virtue alone and not for the acquisition of heaven or wealth. Bhishma related the history, formerly recited by Narada, of a brahman named Satya, who in order to perform sacrifices lived according to the uncha vow (description); his wife Pushkaradhārinī did not approve of his conduct (i.e. his cruel sucrifices), but at his command she (clad in plumes of peacocks) joined a sacrifice where he was the hoty. His neighbour the virtuous Parnada at the command of Cukra (or, according to a various reading, of Cukra's race, so B., the text of C. is in disorder) addressed him in the shape of a deer, telling him to slay him and sacrifice-with him, and Savitri also told him to do so, but in vain; Savilri then entered the sacrificial fire; but the deer (who was Dharma), causing the brahman through spiritual vision to behold Aps. and G.. at first made him desire to slay the deer (at which his tapas diminished greatly), but then won him over to the ahimed religion, and himself assisted him in his sacrifice; "the injury of living creatures forms no part of sacrifice (leading only to heaven)" (XII, 273).- § 687: Yudhishthira inquired about how one becomes sinful, or virtuous, by what one attains to renunciation, and by what one wins omancipation, whereafter he was instructed by Bhishma (XII, 274). Asked by Yudhishthira, Bhishma expounded the means for attaining to emancipation (XII, 275) .- § 688: Continuation of Bhishma's discourse, quoting the old narrative of the discourse between Narada and Asita Devala, whom Narada questioned about the origin and destruction of all creatures (XII, 276).- 689: Yudhishthira inquired after the means for removing desire. Bhishma related the old narrative of what was said by the Videha king to the inquiring Mandarya: "Even if the whole of Mithila burn in a conflagration, nothing of mine will be burnt down." The brahman Mandavya became filled with joy and betook himself to the path of emancipation (XII, 277) .- § 690: Yudhishthira inquired about the good which one should pursue in view of the transient character of time. Bhishma related the old narrative of a discourse between a father, who was devoted only to the study of the Vedas, and his son Medhavin, who was conversant with the religion of emancipation. The father acted in the way pointed out [by his son] (XII, 278). - § 691: Asked by Yudhishthira, Bhishma explained of what behaviour a man should be, of what acts, of what kind of knowledge, etc., in order to be able to attain to Brahman (XII, 279) .- § 692: Yudhishthira asked when he should succeed in abandoning sovereignty for adopting renunciation. Bhishma's answer stating the certainty of Yudhishthira's acquisition of emancipation, and quoting that discourse which was sung in days of old, viz. the conversation between Dai. (As.) Vrtra, after he became divested of all his prosperity, and [his preceptor] Uçanas; Vrtra said: "Desirous of fighting Indra, 1 beheld in that battle Hari = Nārdyaņa, etc. (a)" (XII, 280); while Uçanas instructed him about l'ishnu whose head is the infinite place [i.e. emancipation], Sanatkumāra came there and, asked by Uçanas, instructed Vrtra; "Vishnu is Brahmán, etc." ( $\beta$ ); the six colours; the four higher regions  $(\gamma)$ ; the indestructible and infinite some say is the region of Mahadeva, etc. (δ). Vr/ra became free from sorrow, gave up his life-breaths, and attained to the highest station. Yudhishthira asked whether Krshna is identical with the Supreme Deity; Bhishma answered in the affirmative. Yudhishthira's applicate of Vrtra. Bhishma said that the Pandaras would in the end be numbered among the Siddhas (XII, 281).- § 693: Yudhishthira asked how Vrtra, whose virtue and devotion to Vishnu and comprehension of the Upanishads and the Fedanta were so great, was vanquished by Indra, and how the battle took place. Bhishma described the battle, i.e. Vrtra-vadha (b) (XII, 282-283).-§ 694: Yudhishthira inquired about the origin of fever. Bhishma narrated the Jvarotpatti (b) (XII, 284).- § 695: Janamejaya (!) inquired how the horse-sacrifice of Prajapati Daksha Pracetusa was destroyed during the age of Manu Vaivasvata by Cira in consequence of Uma's rage and grief, and how Daksha was enabled to reunite the divided limbs of that sacrifice. Vaicampayana (!) narrated the Dakshayajña-vināça (b).-§ 696: Asked by Yudhishthira, Bhishma told the 1,008 names by which Daksha adored Cica, i.e. Daksha-prokta-Civasahasra-nāma-stotra (b) (XII, 285).- § 697: Yudhishthira again inquired about adhyatma, and had it explained by Bhishma (XII, 286).- § 698: Yudhishthira inquired how sorrow and death may be avoided. Bhishma related the old narrative of the discourse between Narada and Samanga (XII, 287).- § 699: Yudhishthira asked what is beneficial for one who is not conversant with the scriptures, etc. Bhishma related the old narrative of the discourse between Galara and D.-r. Narada (devoted to yoga) about the ācramas, etc. (XII, 288) - § 700: Yudhishthira inquired how a king should behave in view of the great object of acquisition, and what attributes he should have for freeing himself from attachments. Bhishma recited the old narrative that was uttered by Tarkshya Arishtansmi to Sagara, who asked his counsel. Sagara acquired those virtues which are productive of emancipation and continued, with their aid, to rule his subjects (XII, 289) .- § 701: Yudhishthira asked why D.-r. Uçanas Karya (Bhargavadayada) sided with the Asuras and not with the gods, and whence he came to be called Cukra; whence he got such superior excellence. and why he does not succeed in travelling to the centre of the firmament. Bhishma related the Bhava-Bhargavasamāgama (b) (XII, 290).—§ 702: Yudhishthira inquired about the acts by performing which one wins the highest good both here and hereafter. Bhishma narrated what king Janaka in days of yore had inquired of Paraçara about the duties of life. "The sceptic argues: the deities, G., and Da. have become what they are in consequence of their own nature" (XII, 291). Continuation (XII, 292). "Rantideva obtained success in all the worlds by worshipping the ascetics with offerings of only roots and fruits and leaves. The royal son of Cibi won the highest regions of bliss by gratifying Surva along with his companion with offerings of the same kind. . . . Rolka's son became the son of Viçvamitra by adoring the gods with Rcs. Uçanas became Cukra by gratifying the god of gods, and by hymning Devi he sports in the firmament. M.-r. Asita, etc. (a), by adoring Vishnu with Res and by penances attained to success" (XII, 293). Continuation. "Svayambhū first created Dhatr; Dhatr created a son who was engaged in upholding all the worlds" (v. the note of PCR., p. 539) (XII, 294). Continuation. "The Asuras could not bear that righteousness that prevailed in the world; multiplying they [in the form of Lust and Wrath, PCR.] entered the bodies of men; then was pride generated in men . . .; at that time the gods repaired to Civa and imparted to him their conjoined energy, and he felled to earth with a single shaft those three Asuras, viz. Desire, Wrath, and Cupidity, who were staying in the firmament, along with their very habitations, and also the chief of those Asuras (i.e. Mahamoha, PCR.); the men again obtained their proper natures and began once more to study the Vedas, etc. Then the seven R. came forward and installed Indra as the chief of the gods, and took upon themselves the task of holding the rod of chastisement over mankind. After the seven R. came king Viprthu, etc., of the kshatriya order; but there were certain elderly men from whose minds all wicked feelings did not fly away" (XII, 295). Continuation. "Brahmán by penances created all existent objects;  $\bar{A}$ ., V., etc. ( $\beta$ ), have all been crowned with success through their penances" (XII, 296). Asked by Janaka, Paraçara expounded the reason of the difference of colour in men; "originally sprung from Brahmán, all the inhabitants of the earth should have been brahmans." Various kinds of kshatriyas, etc.  $(\gamma)$ , have sprung from the four original orders' by intermixture. Janaka asked how those born in pure wombs and those in impure ones all became brahmans.

Paracara said that it was by cleansing their souls by penances, instancing Vasishtha, etc. (8). "Originally only four gotras arose: Angiras, Kaçyapa, Vasishtha, and Bhrgu; the others have been due to the penances of those that have founded them" (XII, 297). Continuation. "Repairing to the Sarasvati, etc. (a) one should make gifts, etc." (XII, 298). Continuation of Paracara's discourse on duties. Janaka heard everything the R. said and obtained great happiness from it (XII, 299). - § 703: Yudhishthira asked what opinion should be entertained about the virtues of truth, self-restraint, forgiveness, and wisdom. Bhishma recited the old narrative of the discourse between the Sadhyas and a Swan (hamsa), who was Brahmán wandering through the three worlds, and having come upon the Sadhyas instructing them about the religion of emancipation; at last the Sadhyas put a series of detached questions. which were answered by the Swan (XII, 300).- § 704: Asked by Yudhishthira, Bhishma discoursed on the difference between the Sankhya and the Yoga [systems of philosophy]; what the kinds of diet are by taking which and what the things are by conquoring which a yogin acquires yoga power; "the yogin can at his will enter into and emerge from Brahmán, etc. (a) . . .; the yogin has Nārāyaṇa for his soul; prevailing over all things, he is capable of creating all things" (XII, 301). Asked by Yudhishthira, Bhishma discoursed on the principles of the Sankhya [philosophy]; these principles have been established by all the puissant Yatis, Kapila, etc.; with the objects are engaged men, Pc., etc. (β); "Vishnu is attached to [the organs of] motion, Indra to [those of] strength, Agni to the stomach. etc.; . . . Sattva is attached to the soul; the soul has Nārāyana for its refuge, and he has emancipation for his refuge; emancipation is independent of all refuge; . . . the Prajāpatis, etc. ( $\gamma$ ), fall away from their puissance in course of many long ages; . . . the miseries endured by those that fall into the river Vaitarani in the realms of Yama . . . the swallowing up of the moon and the sun by Rahu, the falling of stars from their fixed positions and the diversions of constellations from their orbits . . . lead the Sankhyas to seek emancipation"; the faults attaching to one's body; "the knowledge of Fedanta is the island of the ocean of life; . . . Sattva carries the Yatis to Narayana; Narayana carries them to the Supreme Soul (paramatmanam)." Yudhishthira inquired whether there is any consciousness in the emancipate state; Bhīshma's answer. Praise of the Sankhya philosophy (XII, 302). - § 705: Yudhishthira inquired about what does deteriorate and what does not. Bhishma related the old narrative of the discourse between R. Vasishtha and king Karala-Janaka, who asked for his instruction. "At the end of Brahmán's night (differently Nil. and PCR., cf. note, p. 589), Cambhu of formless soul, etc., awakes, and once more creates that first or eldest of all creatures; the eldest-born being is called Hiranyagarbha = Buddhi = Mahat (Yogeshu) = Viriñci = the unborn; in the Sankhya scriptures (Sankhye castre) he has many names . . . "; the creations of knowledge and of ignorance; "bodies are possessed by all bodiless creatures, D., etc. (a); . . . transcending the twenty-four topics already adverted to is the twenty-fifth called Vishnu." "There are three colours in all: white, red, and dark" (XII, 303). Continuation (XII, 304). Do. (XII, 305). Do. "That which the Yogins behold is precisely that to which the Sankhyae strive to attain" (XII, 306).

Continuation (XII, 307). Vasishtha's discourse on what is Vidya and what is Aridya. " Yogins have great regard for the Sankhya system, as also for the I'edas; in the Sankhya system no principle transcending the twenty-fifth is admitted; in the Yoga it is said that Brahman . . . becomes the personal soul (jiva) only when invested with ignorance; in the Yoga scriptures, therefore, both Brahman and jīva are spoken of " (PCR.) (XII, 308). Vasishtha's discourse on buddha and abuddha. "I had acquired this knowledge from the eternal Hiranyagarbha himself, who communicated it to me for my having carefully gratified that great Being of very superior Soul . . .; it has been imparted to thee exactly as I had it from Brahman himself." Bhishma said, "This knowledge was obtained by Vasishtha from Hiranyagarbha, from Vasishtha it was handed over to Narada, and from this to me" (XII, 309) .- § 706: Bhishma recited the conversation between king Vasumat, son of Janaka, and a brahman and R. of Bhrgu's race, whom Vasumat saw in the forests when in pursuit of deer, and by whom he was instructed. "R.-r. Mahabhisha, through want of firmness, fell from heaven; Yayati, though his merits had become exhausted, succeeded in regaining regions of bliss through his firmness." King Vasumat, withdrawing his mind from the pursuit of desire, set. it upon the acquisition of righteousness (XII, 310).—§ 707: Asked by Yudhishthira, Bhishma discoursed on that which is freed from duty and its reverse by reciting the old narrative of the discourse between R. Yajñavalkya and king Daivarāti Janaka, who got instruction from Yājñavalkya. The nine kinds of creation (XII, 311). Yajñavalkya's discourse on the creation of the universe; "10,000 kalpas are said to constitute a single day of the unmanifest one; the duration of his night is equal; when his night expires he awakes, and first creates herbs and plants; he then creates Brahmán or Prajapati, who springs from a golden egg . . . ; 7,500 kalpas measure the day of Brahmán, and his night is of equal duration; Brahmán (mahān rshih) then creates Ahankara (i.e. consciousness; bhutam divyātmakam), etc." (XII, 312). Yājňavalkya's discourse on the destruction of the universe: "Brahmán, who is eternal and undecaying, and who is without beginning and without end, repeatedly creates and destroys all created objects; when his day expires and night comes he becomes desirous of sleep; at such a time the unmanifest and holy one urges the Being called Maha-Rudra (ahamkrtam naram, i.e. Ahankārābhimāninam, Nil.), who assumes the form of Surya and divides himself into twelve portions, etc.: . . . Consciousness (Ahankāruḥ Prajāpatɪḥ) in his turn is swallowed up by the Great Soul (mahān ātmā; v. 11601: the reading of B. is different), who (vicvam) is again swallowed up by Cambhu Prajapati, [who is] Animan, etc. (a) . . . " (XII, 313). Yajñavalkya's discourse on adhyatma ("the two feet," etc.), adhibhūta ("the act of walking," etc.), and adhidairata ("Viehņu," etc.) (XII, 314). Yajñavalkya's discourse on sattva, rajas, und tamas (XII, 315). Yajñavalkya's discourse of what is possessed of attributes and what is not possessed of them (XII, 316). Yājñavalkya's discourse on the Yoga philosophy, "conferring eight kinds of puissance and possessed of eight limbs" (XII, 317). Yājňavalkya's discourse on the diverse ends that people attain to as depending on the manner in which the soul (jiva) escapes from its mortal frame (XII, 318). The story of Yajnavalkya's acquisition of the Yajurveda,

as a boon from Sarva, who had been gratified with his penances: Sūrya had said: "Made up of the essence of speech, the goddess Sarasvatī will enter into thy body"; "he then commanded me to open my mouth; Sarasvali then entered into my body and I began to burn, and plunged into a stream, angry with Sarya, who told me that the burning would soon cease, and then the whole Voda with its appendix and the Upanishads would appear in me by inward light, and I should edit the entire Calapatha, and then turn to the path of emancipation, coveted both by Sankhyas and by Yogins. Surya then went to the Asta hills. Sarawati appeared before me (description). I taught the Catapathabrahmana, etc., to 100 good disciples and thereby did what was disagreeable to my maternal uncle [Vaicampayana]. I undertook the management of the sacrifice of thy father; there a dispute arose between me and my maternal uncle as to who should be permitted to appropriate the dakshina for the recitation of the Vedas; in the very presence of Devala I took half of that dakshina; thy father and Sumantu and Paila and Jaimini, etc., all acquiesced in that arrangement. I had thus got from Surya the fifteen Yajushes, and likewise Romaharsha learned the Paranas (differently PCR.). Aided by Sarasvati and Sürya I then set myself to compile the Catapathabrahmana. . . . G. Viçvavasu (Kāçyapa, v. 11777), conversant with the Vedanta, once put me twenty-four questions relating to the Vedas, and then a twenty-fifth (anvikshikim) (a); having thought of Sarasvatī I answered them properly, having expounded to him the fourth science that treats of emancipation, and which is based upon the twenty-fifth principle, i.e. jiva." (The answers to the questions.) The personal soul (jiva) and the Supreme Soul should be regarded as one and the same. This Viçvavasu thought difficult to understand, quoting Jaigisharya, etc. (B); "M.-r. in Brahmaloka say that Aditya (the sun) himself is thy preceptor." Yājñavalkya instructed him of the relation of the twenty-fifth (jiva) to the twenty-sixth (the Supreme Soul). "Viçvavasu proceeded towards heaven, and inculcated the science he had obtained from me to the gods in Brahmaloka, etc." Honoured by Dairarāti, Yājāavalkya left his court; the king gave a million of kine, etc., to a number of brahmans; installing his son in the sovereignty of the Videhas, he adopted the practices of the Yatis, and began to study the science of the Sankhyas and Yogins. "They who wait upon Mahat attain to the regions of Mahat; they who wait upon Consciousness attain to the spot that belongs to Consciousness, etc." "I(Bhishma) got all this knowledge from Janaka, who had obtained it from Yajñavalkya" (XII, 319).- § 708: Yudhishthira asked how one may avoid decrepitude and death. Bhishma related the old narrative of the Bhikshu M.-r. Pañcacikha and king Janaka Vaideha, who put him that same question and was instructed by him (XII, 320).- § 709: Arked by Yudhishthira as to how it is possible for a householder to attain to emancipation, Bhīshma recited the Sulabhā-Janakasamvāda (b) (XII, 321) .- § 710: Yudhishthira inquired how in days of old Cuka Vaiyasaki was won over to renunciation (nirvedam apannah). Bhishma recited the discourse of Vydsa to Cuka expounding the vanity "That sinful wretch who of worldly attachments. transgresses the ten boundaries that have been fixed by Svayambhū himself is obliged to pass his time in great affliction in the wild wastes in the dominions of the king of the Pitre; that man who is tainted with cupidity . . .

has to go to deep hells . . . and is forced to bathe in the broad river Vaitarant, whose waters are scalding, etc. (description of hell). . . . Very soon the wind of Yama will blow before thee. . . . By performing the duties of the domestic life men attain to the region of Prajapati or Brhaspati or Indra." Cuka, leaving his father, proceeded to seek a preceptor that could teach him the religion of emancipation (XII, 322).—§ 711: Asked by Yudhishthira, Bhishma discoursed on the efficacy of gifts, sacrifices, penances, services to preceptors, etc. (XII, 323).-§ 712: Cukotpatti (q.v.).—§ 713: Cukakrti (q.v.).—§ 714: Çukakrtya (q.v.).—§ 715: Çuka-Nārada-samvāda (q.v.).— § 716: Çukābhipatana (q.v.) (XII, 324-334).—§ 717: Yudhishthira asked who the Supreme Deity is, etc. Bhishma recited the old story of the discourse between Narada and R. Narayana in the hermitage of Badari, i.e. Narayaniya (b), including the story of Uparicara (c) and Brahma-Rudra-sam vāda (d) (XII, 335-352).—§ 718: Asked by Yudhishthira about the foremost duties of men belonging to the different modes of life, Bhishma related the discourse on this topic in days of yore between D.-r. Narada and Indra, i.e. Unchavrtty-upakhyana (b) (XII, 353-356).

Mokshadvāra(m) = Sūrya (the sun): III, 156 (Trivishthapam). - Do.2 = Çiva (1000 names 2).

Mokshātman = Kṛshna: XII, 1644.

Mrdu = Civa: XIII, 1185 (1000 names 2); XIV, 203.

Mrga, pl. (°āḥ), the brahmans in Çākadvīpa. § 575b (Çākadvīpa) VI, 11, 436, 437 (brāhmanabhāyishṭhāḥ; only C., B. has Mangāḥ).

mrga, pl. (°ah) ("deer"). § 127 (Amçāvat.): I, 66, 2626 (the offspring of Mrgī). Do.² = Çiva (1000 names¹) (°pakshinah).

Mṛgabāṇārpaṇa = Çiva (1000 names 3).

Mṛgaçiras, name of a nakshatra, v. Su. Si. § 759 (Ānuçā-sanik.): XIII, 110, 5394 (description of the cāndravrata). Cf. Mṛgottama.

Mrgadhūma, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6071. Mrgāksha = Çiva: VIII, 1447.

Mrgālaya = Çiva (1000 names 3).

Mrgamandā, daughter of Krodhavaçā. § 127 (Amçāvat.): 1, 64, 2624, 2626 (mother of the bears and the symanas).

Mrgasvapnanidarçana ("the dream of the deer"). § 11 (Parvasangr.): I, 2, 471 (Dharmarājasya cātraiva mom, i.e. Mrgasvapnodbhavaparvan).

Mrgasvapnodbhava ("the dream of the deer"). § 10 (Parvasangr.): I, 2, 324 (i.e. Mrgasvapnodbhavaparvan).

Mrgasvapnodbhavaparvan ("the dream of the deer," the 44th of the minor parvans of Mhbhr.). (Cf. Mrgasvapnanidarçana, Mrgasvapnodbhava.) § 518: In consequence of a dream of Yudhishthira, in which the still remnant deer of Dvaitavana entreated him to spare them by changing his residence, the Pandavas with Indrasona, etc., and the brahmans removed to the Kanyaka forest, situated at the head of the desort, near lake Trabindu. They had then dwelt in Dvaitavana during a year and eight months (III, 258).

Mrgavāņārpaņa, v. Mrgabāņārpaņa.

Mṛgavyādha<sup>1</sup>, a Rudra. § 108 (Amçāvat.): I, **66**, 2566 (son of Sthāṇu).—§ 191 (Arjuna): I, **123**, 4825 (among the Rudras present at the birth of Arjuna).

Mrgavyādha 2 = Çiva: XIV, 197.

Mrgī ("hind"). § 127 (Amçāvat.): I, 66, 2624 (daughter of Krodhavaçã), 2626 (mother of the deer (mrgāļ)).

Mrgottama, a nakshatra (= Mrgaçiras, PCR.). § 749 (Anuçasanik.): XIII, 89a, 4257.

Mrta = Qiva (1000 names 2).

Mṛtapā, an Asura. § 130 (Aṃçāvat.): I, 67, 2669 (Asurottamaḥ, incarnate as Paçcimānūpaka ("the king of the western shore"?)). Cf. Aṃṛtapa.

Mṛttikāvatī, a city. § 515 (Kurņadigvijaya): III, 254, 15245 (conquered by Karna on his digvijaya).

\*Mrtyu 1 ("Death"), maso., sometimes identified with Antaka and Yama (Dharma): I, 2619 (Antakah, son of Adharma), 5641 (°pāçāt), 6764 (°ur ivogrena dandena), 8267 (devah, armed with an axe he partook in the encounter between the gods and Krshna + Arjuna); II, 340 (Kālah?); III, †12356 (om ivograrupam), 14550 (followed Yama); IV, 1580; V, †1580 (na vai Mor vyāghra ivātti jantūn), †1841 (om ivāpatantam), 2014 (nararupena, sc. Bhimasena), 2463 (°pāçavaçānugau), 2662 (°pāçāt), 4671 (°pāçavaçīkrtā), 5616 (°pāçavaçangatāh), 7274 (°eankāçam bānam); VI, 1238 (Krshna identified with M.), 1946 (or dandasamaprabham, sc. çaktım), 2202 (°dandam irāparam), 2797 (°or āgārasannibham), 2800 (°m ivayantam), 2831 (Kala-M°samaprabham), 2874 (Kala-Mosamau), 3406 (preshayam asa Moave), 3516 (çarair M°dandaprakūçaih), 3675 (preshayām āsa M°ave), 3793 (°or āsyam anuprāptam), 3959 (preshayām āsa Moave), 4359 (do.), 4758 (°kalpām, ec. mahāçaktim), 4800 (°or āsyagatam yathā), 5312 (preshayam asa Mave), 5380 (or ghoram iva svasam); VII, 23 (°nāhūtāḥ), †68 (°mukhād iva), 272 (°nā hataḥ), 421 (°paçapuraskrtah), 656 (°ur ivantakah), 1071 (kruddho M°r ivāhave), 2020, 2025, 2039, 3012 (kruddham Mom ivāntakam), 3135 (°h Kalena coditah), 3257 (kruddham M°m ivantakam), 3838 (preshayishyami Moave), 4459 (grastan Mona sangatan), 5808 (? praishīd mom ivāntakah), 6167 (our vigrahavān iva), 6179 (or aghatalalitam), 7450 (or iva svasaram, sc. caktim), 7637 (°or dsyam anupraptam), †8168 (°or svasaram jvalamanam iva, sc. çaktim), 8288 (Por dsyantaran muktan), 8935 (preshayam āsa Moave), 9596 (Civa identified with M.); VIII, †666 (api), 909 (çaram . . . Mo-Kālāntakopamam), †1722 (om ivograrūpinam), †1972 (°mukham nayishs), 2309 (nāçakat tān atikrāntum Mor brahmavido yathā), 2414 (Kinkarodyatadandena Monāpi), 2470 (odaņdam ivāparam, sc. parigham), 2480 (preshayam asa Moave), 2629 (apanno Moor asyam ivaturah), 2709 (°or upāntikam prārtau), 2812 (antakāle yathā kruddho Moh Kinkaradandabhrt), 2922 (caram . . . Modandam ivāparam), 2936 (preshayishyami Moave), 2957 (or asyagatam yathā), 2986 (°or mukhagatam yathā), †3370 (prahinon M°sadma), †3808 (?), †3809 (°vaçam nināya), †3810 (°vaçam ... ninys), †4222 (çaklim ... M°rüpüm), †4669 (aprāpya M°vaçam), †4795 (api); IX, 870 (°m ivāntakam), 947 (martyā Mom ivāgatam), 2519 (Kālo Yamaçca Moçca, came to the investiture of Skanda), 3108 (oh, sc. samau, sc. Bhīmasena and Duryodhana); XI, 114 (om . . . gacchati), 336 (or damshtrantaram gatah), 506 (ovaçam gatah), 541 (°pāça-); XII, 168 (°yānam), 347 (°pāçena kanthe badhnāti Mrtyurat), 380 (or asye sa vartate), 440 (among those who are slayers), 481 (omukhani, read omukham with B.), 526 (°or vishayam gatāḥ), 2214 (°or duhitā . . . Sunithā nāma), 2576 (= Antaka), 2585 (iva), 2982 (opadam), 4497 (praneçvaram), 4501 (caturvibhagasya, see PCR.), 6550 (°senam), 7198 (Kāla-M°-Yamānām), 7200, 7213, 7226, 7227, (7230), 7230, 7231, 7251, 7317, 7332, 7843 (°mukham), 9149 (fem. ?), 11061, 12413 (°-Vaivaevatau); XIII, 16 (eamvādam Mo-Gautamyoh Kala-lubdhakapannagaih), 23 (or lokam), 35, 49, (50), 58, 60, 61, 62, 63, 64, (65), 66, (67), 69,

70, 76, 78, 79, 80, 86, 87, 124, 131, 142 (raudrabhavena), 150 (kūfamudgarahastaḥ), 164 (= Dharma), 170, 174, 178, 1288 (learnt the 1000 names of Çiva from Çakra and taught them to the Rudras), 2230, 3129, 3177, 6905 (°oḥ panthānaṃ), 7098, †7397 (Kṛshṇa identified with M.), 7497 (Rudra (Çiva) identified with M.), 7521 (do.); XIV, 296 (°padaṃ), 337 (°or dsye), 1489.

Mrtyu = Sūrya (the sun): III, 146.—Do. = Çiva (1000

names 1).

Mrtyu' ("Death"), fem. § 594 (Akampana): Nărada said to Akampana: In the beginning the Grandsire Brahmán created all creatures. As the creation bore no sign of decay, he began to think about the destruction of the universe. Failing to find any means of destruction, he became angry, and in consequence of his anger a fire sprang from the apertures of his body (khebhyah) and destroyed all creatures. Then Civa (the lord of all the wanderers at night) appealed to Brahman (the greatest of ascetics), who said, "Thou hast been born out of our wish" (kāmāt) (VII, 52), and that the Earth, afflicted with the heavy weight of creatures, had asked him to destroy them. Civa, saying that he had been appointed by Brahmán the protector of creatures, prevailed upon Brahmán to keep his wrath within his own inner self and extinguish the fire. Then Brahmán expounded the doctrine of pravrtti and nivrtti. From his organs of sense (gobhyah, cf. khebhyah in a parallel passage, XII, 9179) then issued a female who was dark, etc., and set out for the southern quarter; Brahmán called her Death (Mrtyu) and told her to slay the creatures. She wept, but Brahmán caught her tears with his two hands and implored her (VII, 53)—who wished to go to the hermitage of Dhenuka to perform austerities—to slay the creatures. Soon Brahman smiled, the creatures continued to live as before, and Mrtyu proceeded to Dhenuka, where she practised austere vows during twenty-one times ten billions of years, and then she wandered 10,000 billions of years with the creatures. Next she repaired to Nanda and there passed 8,000 years, and became purified from all her sins. Then she went to Kauciki, where she lived upon air and water only. Then she repaired to Pancaganga and next to Velasaka (C. Ceo), then to the Ganga and thence to Meru, motionless and suspending her life-breaths. Thence to the top of Himavat (where the gods had performed sacrifices) for a billion of years standing on the toe only of her feet. Then to Pushkara, and Gokarna, and Naimisha, and Malaya, with steady devotion to the Grandsire without acknowledging any other god. Brahman was gratified with her and said that in slaying the creatures she should be without sin; Yama and the diseases should become her helpmates. She prevailed upon him that the passions, covetousness, etc., should tear the bodies of the creatures before she slew them. Her tears which were in his hands should become diseases springing from the creatures themselves and kill men; she should be the virtue of living creatures and the goddess of this virtue. Sin would slay those who were of wicked behaviour; "it will be thy work to sink them in their sins that are wicked." Narada further expounded the nature of death and told Akampana not to grieve for his dead son: VII, 53, 2068, 2070 (kamalalocana); 54, (2074), 2082, 2088, 2101, 2105, 2112, †2117, †2118, †2122 (devasyshfā), †2123 (dandapanih). - § 595 (Abhimanyuvadhap.): VII, 55, 2134 (°samutpattim, all. to § 594); 71, 2471 (sambhavo M°oh, do.). - § 678b (Mrtyu-Prajāpatisamv.): XII, 258, 9182, 9185; 259, 9195, 9197, 9201, 9204, 9212, 9214, 9219, †9220,

†9223, †9224, †9228 (repetition from § 594).

Mrtyuloka ("the world of Mrtyu [i.e. Death]"). § 561 (Yānasandhip.): V, 48, †1912 ("m nayeyam). — § 579 (Bhīshmavadhap.): VI, 54, 2315 (prahinot M'aya). — § 585 (do.): VI, 88, 3909 (prahinon M'aya). — § 587 (do.): VI, 113, 5254 (do.). — § 592 (Samçaptakavadhap.): VII, 28, 1255 (do.). — § 599 (Jayadrathavadhap.): VII, 93, 3391 (do.). — § 600 (Ghatotkacavadhap.): VII, 157, 6948 (do.): 161, 7209 (do.). — § 608 (Karnap.): VIII, 73, 3661 ("m gatāh), 76, †3839 ("ena tulyam, sc. ahavam). — § 616 (Sauptikap.): X, 8, 398 (prahinon M'aya).

Mrtyupā = Civa (1000 names 1).

[Mrtyu-Prajāpatisamvāda(h)] ("the conversation between Death and Prajāpati [i.e. Brahmán]"). § 6786 (Anukampaka): substantially the same as § 594 (Mrtyu (q.v.): VII, ch. 52 foll.), but told to Anukampaka (XII, 257-259).

Mucukunda, an ancient king. § 267 (Yamasabhav.): II, 8, 332 (in the palace of Yama).—§ 378 (Tirthayatrap.): III, 94, 8507 (yathā).—§ 567b (Bhagavadyānap.): In days of yore Vaigravana, having been gratified, made a gift of this earth to the rajarshi M. The latter did not accept the gift, but said, "I desire to enjoy a sovereignty which is won by prowess of arms." At this Vaicravana was highly delighted. M. ruled the earth, having conquered it by prowess (cf. § 641g): V, 132, 4467 (rajarsheh), 4469.— § 641g (Mucukundop.): XII, 74, 2810 (°eya samvādam rajno Vaicravanasya ca), 2811, 2812, 2813, 2815, 2819, 2825, (2826), 2827, 2828 (the conversation between M. and Vaigravana [i.e. Kubera]).-§ 651 (Apaddh.): XII, 143. 5464, 5465 (Bhargara told M. Kapotalubdhakasamvada) .-§ 656 (Khadgotpattik.): XII, 166, 6196, 6197 (received the sword from Kamboja, from M. it passed over to Marutta). — § 746 (Anuçasanik.): XIII, 76, †3689 (among the kings who attained to heaven by making gifts of kine) .-- § 761 (do.): XIII, 115 7, 5663 (among the kings who abstained from meat during the month of Karttika). - § 775 (do.): XIII, 1667, 7680 (rajarshih, enumeration).

Mucukundopākhyāna(m) ("the episode relating to Mucukunda"). § 641g (Rājadh.). King Mucukunda, having subjugated the whole earth, repaired to Kubera in order to test his strength. Kubera created a large force of Rā., who annihilated the forces of Mucukunda. Mucukunda rebuked his priest Vasishtha, who then by penances caused those Rā. to be slain. Kubera's haughty address and Mucukunda's manly answer.

Mudāvarta (V, 2729), v. Udāvarta.

Mudgala, a rshi. § 391 (Rshyagraga): III, 113, 10093 (Nārāyanīvendrasenā, i.e. the wife of M., babhūra vaçyā nityam M°sya).—§ 520 (Vrihidraunikap.): 111, 260, 15404.— § 520 (cf. Vrihidraunikap.): Vyāsa said: There lived in Kurukshetra a virtuous sage named Mudgala, who lived by picking up ears of corn and grain, collecting a drona of corn during one fortnight and eating it together with his son and wife the other fortnight; yet he celebrated the sattra called ishtīkrta and the darça- and pauramāsa-sacrifices, where Indra himself and the gods partook of the food offered, and entertained his guests with food, for the remainder of the drona of corn increased as soon as a guest appeared, so that hundreds of brahmans were fed with it; he lived himself on the food that remained after the gods and the guests had

eaten. Having heard of M., Durvaeae, naked and frantic, came to him uttering insulting words, and during six seasons ate up all his food, without perceiving any agitation in M.'s heart. Durvasas then told M. that in reward he should go to heaven even in his own body. Immediately a celestial messenger (devadūta) appeared upon a chariot yoked with swans and cranes, etc., and invited M. to ascend it. M. first asked the devaduta to tell him about the advantages and disadvantages of heaven (III, 260). The devaduta then described heaven (Svarga) (atheists and untruthful persons and those who have not practised ascetic austerities and those who have not performed great sacrifices cannot repair thither), with its advantages: myriads of beautiful worlds owned by the gods, the Sadhyas, the Viçve, the maharshis, the Yamas, the Dhamas, the Gandharvas, and the Apsarases; Meru extending over 33,000 yojanas; the gardens of the celestials; Nandana, etc.; no grief, etc., no sweat, stench, excreta, nor urine, nor dust; the foremost regions are the regions of Brahmán (Brāhmanāh . . . lokāh); thither repair sanctified rehis and there dwell the Rbhus, the gods of the gods themselves, who suffer no pangs from women, do not possess wealth, etc., do not subsist on oblations nor amrta, and cannot be perceived by the senses, nor do they change at the revolution of a kalpa; for them there is neither ecstasy, nor joy, nor happiness, nor misery, etc.; they are thirty-three in number, to their regions repair wise men after having observed excellent vows, and also M. had acquired that success by his charity. Its disadvantages: while reaping the fruit of his acts a person cannot be engaged in any others, for this world is one of acts, the other one of fruition; after one has entirely exhausted his merit, he is subject to fall; he is then stupefied and agitated by omotions, and when the garlands of those who are to fall fade away, fear invades their hearts; but by reason of their merits they take birth among men, and then they attain to high fortune and happiness, while, if one cannot acquire knowledge here, he comes by an inferior birth. As M. did not desire to go to heaven, but asked a region where people have not to lament nor to be pained nor agitated, the devaduta described to him the supreme seat of Vishnu, which is called the highest Brahman and lies above the abode of Brahmán; thither only those who are free from selfishness, etc., and those who are given to contemplation and yoga, can repair. Then M. bade farewell to the devadūta, and being always engaged in meditation, etc., he at last attained to that supreme state of perfection (jagama cacratam siddhim param nirvanalakshanam). "Therefore," Vyasa continued, "you also, O son of Kunti, ought not to grieve; after the thirteenth year you will get back your kingdom." Having said this Vyasa returned to his hermitage to practise austerities (III, 261): III, 260, 15407, 15415, 15418, 15420, 15427, 15434; **261**, 15443, 15448, 15469, 15476, (15481).-- § 677 (Mokshadh.): XII, 235, 8606 (Çatadyumna went to heaven after having given a mansion to M.). - § 7218 (Viçvāmitrop.): XIII, 48, 250 (the same?, son of Viçvāmitra). Cf. Maudgalya.

Mudgala, pl. (°āḥ), a people. § 589 (Dronābhishekap.): VII, 11ν, 397 (*Piçācāṃç os sa-M°ān*, had formerly been vanquished by Kṛshṇa).

Mudgara, a serpent. § 64 (Sarpasattra): I, 57, 2151 (of Takshaka's race).

Mudgaraparnaka, a serpent. § 564 (Mātalīyop.): V, 1037, 3629 (so B., C. has by error Muharaparnaka).

Mudgarapindaka, a serpent. § 47 (Sarpanāmak.): I, 35, 1554 (enumeration).

Mudita = Civa (1000 names 1).

Muditā, wife of Saha. § 493 (Angirasa): III, 222, 14208 (Apasya Muditā—so B., C. has duhitā—bhāryā Sahasya paramā priyā).

Muharaparnaka, v. Mudgaraparnaka.

Muhūrta', pl. (°ah) = Sūrya (the sun): III, 150.—Do.³ = Çiva (1000 names³) (°ahah).

Muka', a serpent. § 64 (Sarpasattra): I, 57, 2150 (of Takshaka's race).

Mūka<sup>2</sup>, an Asura (?). § 331 (Kairātap.): III, 39, 1557 (° m nāma Danoḥ putram, assumed the shape of a boar), 1564 (slain by Arjuna and the Kirāta, i.e. Qiva). Cf. Rākshasa.

Mukhamandikā, a female demon. § 502 (Manushyagrahak.): III, 230, 14483 (= Diti, q.v.).

Mukhara, a serpent. § 564 (Mātalīyop.): V, 103γ, 3632 (enumeration).

Mukhavāditravādin = Çiva (1000 names 1).

Mukhya = Civa (1000 names 2).

Muktanam parama gatih = Vishnu (1000 names).

Muktatejas = Çiva (1000 names 2).

Muktimatī, v. Çuktimatī.

Mukunda = Vishnu (1000 names).

Mukuta, pl. (°dħ), a people. § 562 (Bhagavadyānap.): V, 74γ, 2732 (°ānām Vigāhanaħ).

Mukuţā, a mātr. § 615u (Skanda): ΙΧ, 46θ, 2641

Mukutin ("wearing a diadem") = Indra: XIII, 2276.

Mukutta, pl. (°āḥ), a people. § 273 (Rājasūyārambhap.): II, 14, 590 (fled from fear of Jarāsandha, only in C., B. has Sukuttāḥ).

 $M\ddot{u}la(m) = Civa (1000 names^2).$ 

Mumucu, a rshi. § 775 (Anuçāsanik.): XIII, 166, 7665 (among the rshis of the south).

Munda = Çiva: XII, 10366 (1000 names 1), 10420 (do.); XIII, 1159 (1000 names 2), 1244 (do.); XIV, 194.

Munda, pl. (°āḥ), a people. § 342 (\*ndralokābhigamanap.):
IIÎ, 51, 1991 (have been prese\*, at the rājasūya of Yudhishṭhira, B. only, C. has Hūṇān).—§ 580 (Bhīshmavadhap.): VI, 56 ε, 2410 (with Bṛhadbala in the left wing of Bhīshma's gāruḍavyūha).—§ 599 (Jayadrathavadhap.):
VII, 119, 4728, 4730 (°ānīkē).

Mundavedānga, a serpent. § 67 (Sarpasattra): I, 57, 2158 (of Dhṛtarāshṭra's race).

Mundī, a mātr. § 615u (Skanda): IX, 460, 2635.

Mundin = Civa: XIII, 609, 1171 (1000 names 2).

Muni'(?), son of Ahar. § 116 (Vasu, pl.): I, 66, 2587 (çāntas tathā muniḥ?).

Muni<sup>2</sup>, son of Kuru. § 154 (Pūruvamç.): I, 94, 3740 (fourth son of Kuru).

Muni<sup>3</sup> = Civa (1000 names<sup>3</sup>).

Muni<sup>4</sup>, fem., mother of the Devagandharvas Mauneyas. § 87 (Amçāvat.): I, 65, 2520 (daughter of Daksha and wife of Kaçyapa).

Munideça, a region in Krauncadvipa. § 575 (Bhūmip.): VI, 120, 463, 464.

Muniloka ("the world of ascetics"). § 370 (Tirthayātrāp.): III, 84, 7082.

Munindra ("the great ascetic") = Civa: XIII, 887.

Munivirya, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4356 (enumeration).

Munja, a brahman. § 324 (Dvaitavanapr.): III, 26a, 986 (waited upon Yudhishthira).

Munjagrama, a city. § 281 (Sahadeva): II, 31, 1118 (in the south, conquered by Sahadeva on his digvijaya; C. only, B. has Ramyagrama).

Muñjakeça¹, a prince. § 130 (Amçāvat.): I, 67, 2662 (incarnation of the Asura Nicandra).—§ 554 (Sainyodyogap.):
 V, 4γ, 77 (among the princes to whom the l'āṇḍavas ought to send messengers).

Munjakeça<sup>2</sup> = Çiva (1000 names<sup>1</sup>). — Do.<sup>2</sup> = Vishnu: XII, 10019.

Munjakeçavat = Kṛshṇa (Vishṇu, Nūrāyaṇa): XII, 13271 (etymology).

Munjakeçin = Vishnu (Nārāyana): XII, 13112.

Munjaketu, a king. § 264 (Sabhākriyāp.): II, 4\$\textit{\beta}\$, 116 (among the princes who waited upon Yudhishthira).

Munjaprahtha, name of a place. § 641 (Rajadh.): XII, 122, 4470 (gringe Himavatah), 4472 (deço Rudrasevituh). Cf. Munjavata.

Munjavāsas = Civa: VII, 9527.

Munjavat, a mountain. § 617 (Aishīkap.): X, 17, 785 (girer M°ah padam, Çiva repaired to M.).—§ 778f (Samvartta-Maruttiya): A peak in Himavat where Çiva is constantly engaged in contemplation, accompanied by Umā, armed with his trident, surrounded by diverse hosts of Bh., and adored by R., Sā., V.-D., V., Yama, Varuņa, Kubera, etc., Bh. and Pç., A., G., Aps., Y., D.-r., Ā., M., and Yātudhānas; it looks resplendent like the morning sun; there is neither heat nor cold, nor sun or wind, nor age, nor hunger, nor thirst, nor death, nor fear; on all sides there are gold-mines protected by the attendants of Kubera, etc.: XIV. 8, 180 (°rān nāma parvatah).

Munjavata, a tirtha. § 362 (Tirthayūtrāp.): III, 83, 5092 (Sthānoh sthānam).—§ 372 (do.): III, 85, 8210 (sthānam devasya, i.e. Civa's, PCR. has Mayūravata).

Munjāvata = Munjaprshtha: XII, 4471 ("under a well-known bahyan," PCR.).

Mura, v. Muru.

Murdhaga = Çiva (1000 names 3).

Murmura, a river. § 494 (Angirasa): III, 222, 14232 (among the rivers who are mothers of fires).

Mūrtau hi te . . . sarve vai devatāḥ = Çiva (1000 names 1).

murticastra ("the science of entities endowed with form"): X11, 9090 ("vidhānavit").

Mūrtija = Çiva (1000 names 1).

Muru, an Asura, slain by Krshna (C. mostly Mura): § 273 (Rājasūyārambhap.): II, 14, 578 (Muruñ ca Narakañ ca çāsti yo Yaranadhipatih, i.e. Bhagadatta; name of a country?),-§ 561c (Krshna Vasudeva): V, 48, †1890 (Nirmocane shat sahasrāni hatvā sanchidya pāçān sahasā kehurantan | Muram hatva vinihatyaugharaksho Nirmocanam capi jagama virah, sc. Krshna; Muram also B.); †1892 (hatvā Bhaumam Narakam Muran ca, sc. Krshpa; Muram also B.). - § 570 f (Cariga): V. 158, 5357 (sanohidya Mauravan paçan, nihatya Muram-B. Murum-ojasa | nirjitya Narakam Bhaumam, sc. Krshna).-§ 589 (Dronabhishekap.): VII, 11 µ, 386 (C. Muram, B. Murum, had been slain by Krshna).—§ 604 (Karnap.): VIII, 5, 144 (yatha Krshnona Narako Muraç-B. Muruçca nihatah). — § 717b (Nārāyanīya): XII, 341, 12956 (hanishye Narakam Bhaumam Marum-B. Murum-Pithan ca Dānavam (sc. incarnate as Kṛshṇa), says Nārāyaṇa). Cf. Hariv., ch. 121 foll.

Müshaka, pl. (°dh), a people. § 574 (Jambūkh.): VI, 9 », 366, 371 (in the south).

Müshakāda, a serpent. § 47 (Sarpanāmak.): I, 35, 1557 (onumeration). Cf. Müshikāda.

Mushala, son of Viçvamitra. § 721b (Viçvamitrop.): XIII, 48. 252.

Mushalāyudha ("club-armed") = Balarāma: IX, 2065, 2834.

Mūshika, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, Θν, 366 (in the south; only C., B. has Bhūshikāḥ).

Mūshikāda, a serpent. § 268 (Varunasubhāv.): II, 9, 372 (in the palace of Varuna).—§ 564 (Mūtalīyop.): V, 103γ. 3630 (enumeration). Cf. Mūshakāda.

## N

Nabha = Civa (1000 names 1).

Nābhāga<sup>1</sup>, one or more ancient kings. § 61 (Sarpasattra):

I, 55, †2109 (Khaṭvānga-N°-Dilīpakalpa, se. Janamejaya).—
§ 139 (Manu Vaivasvata): I, 75, 3140 (son of Manu Vaivasvata).—§ 267 (Yamasabhāv.): II, 8, 330 (°-Sagarau, in the palace of Yama).—§ 296 (Dyūtap.): II, 53, 1929.—
§ 323 (Dvaitavanapr.): III, 25, †956 (nrpāç ca N°-Bhagīrathādayah, have conquered the earth).—§ 576 (Bhagavadgītāp.):

V1, 17β, 645.—§ 641 (Rājadh.): XII, 96, 3578 (sarājakāņī rāshṭrānī N°o dakshinām dadau); 124, 4564 (conquered the earth in the course of seven nights).—§ 751b (Çapathavidhi):

XIII, 74β, (4577).—§ 761 (Ānuçāsanik.): XIII, 115γ, 5661 (? Ambarīshēnā? among the kings who abstained from meat during the month of Kārttika).

Nābhāga<sup>2</sup> ("son of Nābhūga")=Ambarīsha: III, 10514 (A°); VII, 2303 (A°), 2313; XII, 993 (only B., C. has Nabhāgiṃ); XIII, 5661 (?). Cf. Nābhāgi.

Nābhāgārishta, son of Manu Vaivasvata. § 139 (Manu Vaivasvata): I, 75, 3147 (the tenth son of Manu).

**Nābhāgi** ("son of Nābhāga") = Ambarīsha: XII, 993 (A°, only C., B. has *Nābhāgam*), 995 (A°), 3615 (A°). Cf. Nābhāga".

Nabhaḥsthala, Nabhas, Nābhi = Çiva (1000 names<sup>2</sup>). Nabhoda, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4359 (enumeration).

Nābhya = Çiva (1000 names 1).

Nācika, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 257 (enumeration).

Nāciketa, a rshi, son of Uddālaki. § 730 (Ānuçāsanik.): XIII, 17, 1291, 1292 (Yama communicated the 1000 names of Çiva to N.; N. again taught them to Mārkandeya).— § 746 (do.): XIII, 71, 3486 (rsher Uddālaker vākyam N°sya cobhayoh), 3487 (son of Uddālaki), 3493, 3495, (3521) (cursed by his father, N. went for a time to the abode of Yama, who instructed him about the merit of making gifts of kine); 72, 3542 (all. to chap. 71).—§ 747 (do.): XIII, 84, 3934 (gavām uktam pradānam . . . rshinā N° ena, cf. § 746).— § 775 (do.): XIII, 1665, 7672 (among the rshis of the north). Cf. the next.

Nāciketu, a muni. § 264 (Sabhākriyāp.): II, 4a, 112 (waited upon Yudhishthira). Cf. the prec.

Nācīna, pl. (°āḥ), a people. § 281 (Sahadeva): II, 31, 1119 (rājānaḥ?, vanquished by Sahadeva on his digvijaya in the south).

Nadīja = Bhīshma, q.v.

Nādījangha, a crane (= Rājadharman), son of Kaçyapa. § 468 (Indradyumnop.): III, 199, ††13337.—§ 658b (Kṛtaghnop.): XII, 169, 6336 (Brahmaṇaḥ sakhā bakarājo mahāprājñaḥ Kaçyapasyātmasambhavaḥ).

Nadisuta ("the son of the river [i.e. Gangā]") = Bhīshma: XII, 807; XIII, 7696.

Nādyopahāralubdha = Çiva (1000 names 1).

Naga, pl. (°āh) ("Serpents"), sons of Kaçyapa and Kadrū (or Surasa). § 11 (Anukram.): I, 2, 365 (sarva-Noanam . . . sambhavaḥ), 369 (°ānāṃ . . . samudbhavaḥ). — § 17 (Uttunka): I, 3, 797 (Airāvatarājānah sarpāh), 799 (bahûni N°veçmani Gangayas tīra uttars), 804 (prūrthayan Nomukhyatam, sc. Crutasena), ††806, ††813, ††830 (obhavane, the adventures of Uttanka in the world of the N.).- § 26 (Jaratkāru): I, 15, 1063 (all. to § 68).—§ 27 (Kaçyapa): I, 16, 1076 (°sahasram, sons of Kacyapa and Kadrū).-[§ 29 (Kadrū): I, 20 (Kadrū cursed her sons, that they should be consumed by the fire at the snake-sacrifice of Janamejaya). ]- § 30b (Samudra): I, 21, 1210 (°ānām ūlayam, i.e. the ocean). - § 31 (Kadrū): I, 22, 1223. - § 316 (Samudradarçana): I, 22, 1230 (do.).—§ 32b (Garuda): I, 23, 1247 (°kshayakaruḥ, i.e. Garuḍa).—§ 36 (Kadrū): I, 25, 1282 (odnam alayah, i.e. the ocean).- § 38 (do.): I, 26, 1301.—§ 39 (Rāmaņīyaka): I, 27, 1304, 1310.— § 40 (Garuda): I, 28, 1332.—§ 47 (Sarpanāmak.): I, 35, 1562 (enumeration of the principal serpents).—§ 49 (Vāsuki): I, 37, 1606, 1608, 1614; 38, 1637, 1640; 39, 1641 (consultation of the respents about the means of being delivered from the curse of Kadru) .- § 51 (Parikshit): I, 43, 1792, 1795.—§ 58b foll. (Sarpasattra): I, 53, 2052, 2053, 2059 (the snake-sacrifice of Janamejaya, Astika obtained from Janamejaya the boon that the sacrifice might be ended).-§ 63 (do.): I, 57, 2148 (enumeration of the serpents of Vasuki's race who had fallen into the fire).-§ 64 (do.): I, 57, 2151 (do., of Takshaka's race).—§ 65 (do.): I, 57, 2153 (do., of Airāvata's race).—§ 66 (do.): I, 57, 2155 (do., of Dhrtarashtra's race), 2160.—[§ 68 (Åstīka): I, 58 (thus Åstīka had delivered the scrpents from the curse of Kadru).]-§ 129 (Amçavat.): I, 66. 2634 (sons of Surasā, the pannagus being sons of Kadrū).-§ 191 (Arjuna): I, 123, 4829 (present at the birth of Arjuna, enumeration).- § 197 (Bhīmasenarasap.): I, 128. 5018 (bhavans, kumarakan), 5025, 5031, 5033; 129, 5057, 5058, 5060 (Bhimasena was rescued by the Nagas and dwelt for some time in the world of the Nagas).-- \$ 233 (Svayamvarap.): I, 187, 7017 (Suparna-Noasura-Siddhajushtam, sc. antariksham).—§ 244 (Rājyalābhap.): I, 207, 7575 (°air Bhogavatt yatha), 7594 (do.).- § 246 (Sundopasundop.): I, 210, 7659 (antarbhumigatan, vanquished by Sunda and Upasunda); 212, 7712 (Sunda and Upasunda robbed the jewels of the N.).—§ 247 (Arjunavanavāsap.): I, 213, 7745 (°air iva Sarasvatī).- § 256b (Khāndavadahanap.): I, 224, 8171.- § 257d (Sudarçana): I, 225, 8198 (°ānām adhikah, sc. Kṛshna).—§ 258 (Khāndavadahanap.): I, 228, 8285, 8318 (slain at the conflagration of the Khandava forest).—§ 267 (Yamasabhāv.): II, 8, 335 (çatam, in the palace of Yama).-[§ 268 (Varunasabhāv.): 11, 9, 363 (sarpah, enumeration).]-\$ 270 (Brahmasabhav.): II, 11, 465 (worship Brahmán), 472 (come to the palace of Brahmán).- § 271 (Lokapālasabhākh.): II, 12, 480 (in the palace of Varuna).—§ 314 (Aranyakap.): III. 9. 330. — § 345 (Nalopākhyānap.): III, 57, 2195 (°air Bhogavatīm iva).—§ 362 (Tirthayātrāp.): III, 83, 5084 (Sarpadevim . . . Noanam tirtham).- § 373 (Prayaga): III, 85, 8214 (in Prayaga).—§ 418d (Kailasa): III, 139, 10831 (on the mountain of Kailasa).—§ 437 (Yukshayuddhap.): 111, 160, 11696 (°-mahanaga-°). - § 445 (Nivatakavacayuddhap.): III, 173, 12262 (hatanagam iva hradam).-§ 459 (Mürkandeyas.): III, 188, 12924, 12942 (seen by Markandeya in the stomach of Narayana). — § 460b (Kaliyuga): III, 190, 13075 (°ānām ālayeshu), 13093.— § 476 (Dhundhumarop.): III, 202, 13536 (°ānām . . . varam).- § 549d (Dhrtarashtra): IV, 2, 44 (Dhrtarashtraç ca Noanam, sc. varah).- § 552 (Goharanap.): IV, 26, 887 (ina Noendrah?, "elephants" PCR.). - § 561 (Yanasandhip.): V, 71, †2580 (°-Rakshasām, sc. janitram, i.e. Krshna (Vishnu).— § 564 (Mātaliyop.): V, 97, 3520 (M. would seek a husband for his daughter among the N.); 103, 3620 (Surasāyāh sutāh), 3624 (enumeration of the principal Nagus).—§ 565 (Galavacarita): V, 120, 4028 (°-Yaksha-manushyanam samagamah). - § 573 (Ambopākhyānap.): V, 179, 7152 (keharanto rudhiram Noa iva).- § 574 (Jambukh.): VI, 60, 246 (sarpa Noāç ca, on the mountain Nishada) — § 576 (Bhagavadgītāp.): VI. 34. 1233 (Anantac cāsmi Noanam, says Krshna).-§ 586 (Bhīshmavadhap.): VI, 104, 4758 (mahāçaktim . . . Nagakanyopamam).- § 600 (Ghatotkacavadhap.): VII, 156, †6921 (applauded Acvatthaman); 163, †7293. - § 601 (Dronayadhap.): VII, 185 y, 8434 (had been slain by Arjuna in the Khāṇḍava forest, cf. § 258).—§ 603b (Nārāyaṇa): VII, 201ζζ, †9465 (°-Rakshaḥ-Piçācān, 9475. — § 605 (Karnap.): VIII, 24, 925 (āçīvishā yathā Noā bhittvā gām salilam yayuh), 975 (only C., read nagāh ("mountains") with B.). - § 606 (Tripurākhyāna): VIII, 34, 1483 (enumeration, became the ralabandhanah of the horses of Civa) .- § 608 (Karnap.): VIII, 87x', 4415 (sided with Ariuna), 4426 (°- Yakshah); 88, †4490 (deva-Noasura-Siddha-Yukshāh) .- § 611 (Çalyap.): IX, 10, 498 (lelihanam iva . . . Nagakanyam, sc. çaktim).—§ 615 (Gadayuddhap.): IX, 58, 3271 (Garutmantau yatha Noamishaishinau); 62. 3464 (hrtanagam ira hradam).- § 616 (Sauptikap.): X, 6, 219 (°-yujñopavītinam, sc. Açvatthāman).—§ 617 (Aishīkap.): X, 15, 715.- § 618 (Jalapradanik.): XI, 5, 133 (pañcaçirshadharaih). - § 637 (Rājadh.): XII, 47, 1636 (paryanke Nobhüshite, sc. Krshna's) .- § 641f (Prthu Vainya): XII, 59. 2245 (Yaksha Rakshasa-Noaih). - § 660b (Bhrgu-Bharadvajasamv.): XII, 188, 6932 (Yaksha - Rakshasa-N°ah).-§ 662b (Japakop.): XII, 2006, 7341.-§ 667 (Mokshadh.): XII, 210, 7657.- § 704 (do.): XII, 301, †11097.—§ 717b (Nārāyanīya): XII, 344γγ, 13366.— § 718b (Unchavettyup.): XII, 361, 13866 (Saurabheyah, read Sauraseyāh).- § 723 (Anuçasanik.): XIII, 6a, 308.-§ 730g (Upamanyu): XIII, 14η, 746 (nagamaunji, etc., sc. Çiva).—§ 734 (do.): XIII, 26, 1807 (sudhā yathā ca Noanam).- § 746 (do.): XIII, 67, 3388 (oanañ ca sudha tathū, sc. annam).- § 747 (do.): XIII, 847, 3978 (kunjarāh emrta Noah).- § 747b (Suvarnotpatti): XIII, 85, 4023.-§ 754 (Anuçasanik.): XIII, 98, 4705 (Gandharva-No-Yakshebhyah), 4711, 4738 (ounum dayitu nityam padmotpalaviniçritāḥ, so. balayaḥ).—§ 759 (do.): XIII, 107ζ, 5261 (°vīthīsamākulam, sc. vimānam). — § 766 (do.): XIII, 132, 6163 (Baladevaprabhrtayah), 617-1. - § 768b (Uma-Maheçvaras.): XIII, 140a, 6351; 142, 6544.—§ 7680 (Balarama): XIII, 147, 6862.—§ 782b (Brahmanagita): XIV, 26, 752.—§ 782g (Guruçishyas.): XIV, 430, 1183 (deva-Danava-Nounam . . . Içrarah, i.e. Vishnu).- § 784b (Uttanka): XIV, 54, 1566, 1581 (oyonau, ovat); 57, 1685 (deva-Rākshasa-Noanām); 58, 1740 (Vasukipramukhānām), 1744, 1746, 1748 (Vāsukipramukhānām) (Uttanka's adventures

in the world of the N.).- § 793 (Mausulap): XVI, 4, †118 (the N. (enumeration) welcomed the serpent who after the death of Balarama issued from his body). Cf. Kadraveya, pl., Kadrūja, pl., and also pannaga, pl., sarpa, pl.—Names of single Nāgas :-

Acvasena: I, 8242; VIII, †4633 (A°), †4676, †4677 (°-rāja), †1679.

Acvatara: II, 361 (Kambalāgratarau nāgau).

Airāvaņa: II, 360 (A°). Airāvata: V, 3627 (A°).

Akarkara: I, 1561 (Karkarākarkarau nāgau).

Anila: I. 1552 (Nīlānīlau nāgau).

**Apūrana:** I, 1551.

Aryaka: 1, 5028, 5031.

Atishanda: XVI, †120 (Cakramandatishandau).

Bahumülaka: I,  $1561 (B^{\circ})$ .

Baladeva: XVI, †117.

Cakramanda: XVI, †120 (Cakramandātishandau).

**Cikura:** V, 3640 ( $C^{\circ}$ ).

Cankhamukha: I, 1556 ( $C^{\circ}$ ).

**Çesha:** I, 1586, 1587, 2786; III, 13557 (ǰ), 13562

(°bhoge); V, 3618 (ǰ); VII, 9563 (°endra, ǰ). Dhṛtarāshṭra: XVI, †119 (D°).

Elāpatra: I, 1648 ( $E^{\circ}$ ).

**Jaya:** IX, 2554  $(J^{\circ})$ .

Kalaçapotaka: I, 1552.

Kālīyaka: I, 1555 ( $K^{\circ}$ ).

Kambala: II, 361 (Kambalāçvatarau nāgau).

**Kapila:** III, 8010 (°-raja, K°).

**Kardama:** I, 1561 ( $K^{\circ}$ ).

Karkara: I, 1561 (Karkarakarkaran nagan).

**Karkotaka:** III, 2610 ( ${}^{\circ}rajan$ ), 2611 ( $K^{\circ}$ ), 2616 °endra), 2617 (K°), 2620, 2621 (K°), 2633 (°rāja), 2634, 2843 (do.), 2997 (do.), 3072 (K°).

Kauravya: I, 7788 (orajasya kanyaya, i.e. Ulūpī), 7789 (K°), 7791 (°rājasutā, i.e. Ulūpī), 7809 (°bharane); XIV, 2371 (nagottamasuta, i.e. Ulūpī), 2383 (°rajapateh suta, i.e. Ulūpī), 2399 (°endraduhitar, i.e. Ulūpī), 2420 (°endra).

Kshemaka: I, 1556 ( $K^{\circ}$ ).

Mahājaya: 1X, 2554 (M°).

Mani: V, 3626.

Nahusha: III, 12402 (N. as ajagara), 12471 (°endra), 12486 (do.).

Nīla: 1 (Nīlānīlau nāgau).

Padma: XII, 13803 (padmanābho mahūnūgah Padma ity eva vicrutah), 13807, 13823, 13824, 13825 (°patni), 13827, (13829) (°bhāryā), 13836, 13844, (13852), 13854 (°endra), 13857 (do.), 13862 (do.), (13864), (13868) (obharya), (13876), 13885 (°endra), 13888, (13891), 13892, (13901), (13927).

Piņdāraka: I, 1556 ( $P^{\circ}$ ).

Piñjaraka: I, 1551.

Prabhākara: I, 1560.

Renuka: XIII,  $6156 (R^{\circ})$ .

Sumukha: V, 3639 (S°), 3642, 3674.

**Takshaka:** 1,  $\dagger \dagger 774 \ (^{\circ}r\bar{a}ja_{\bullet} T^{\circ}), \ \dagger \dagger 775 \ (\text{do.}), \ 802 \ (\text{do.}),$ 1760 (°endra, T°), 1768 (°endra), 1769 (do.), 1771, 1789 (To), 1803, 1979 (cendra, To), 1983, 1987, 2054 (cendra, To), 2056 (oendra), 2123, 2133, 2134 (do., To), 2167, 8236  $({}^{\circ}raja, {}^{\circ}r{}^{\circ}); III, 5032 ({}^{\circ}r{}^{\circ}); V, 3798 ({}^{\circ}r{}^{\circ}).$ 

Vāsuki: I, 1125 (°rājo, C., but read with B. °rājāo). 1126, 1127 (V°), 1644 (V°), 1647 (°raj), 1649 (°endra), 1852 (do.), 1865 (do.), 1866 (do.), 1872, 1878 (evast Nopately, i.e. Jaratkāru), 1924 (do.), 2078 (°rāja), 2085, 2088 (°endra), 5023 (do.), 5027 (do., V°), 5029 (do.), 5056; IX, 2518 (°rāja, V°).

Vegavat: 1, 2158 (V°).

Nāga, adj. ("belonging to the Serpents"). § 608 (Karṇap.): VII, 53, 2586 ("m astram, employed by Arjuna).

Nāgaçata, a mountain. § 184 (Pāṇḍu): I, 119, 4636 (girin, in the north, visited by Pāṇḍu).

Nāgācin, a Suparna, son of Garuda. § 564 (Mātalīyop.): V, 1013, 3594 (enumeration).

Nāgadatta, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, 67, 2737.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4550.—§ 600 (Ghaṭotkacavadhap.): VII, 1570, 6938 (among ten sons of Dhṛtarāshṭra who are slain by Bhīmasena).

Nāgadhanvan (Nāgavatman, C.), a tīrtha on the Sarasvatī. § 615g (Baladevatīrthayātrā): N. is swarming with numerous snakes, it was the abode of Vāsuki and of 14,000 Rehie; there is no fear of snakes. There the gods had installed Vāsuki as king of all the snakes: 1X, 37, 2148.

Nāgadvīpa, a region. § 574 (Jambūkh.): VI, 6, 251.

Nāgāhvaya' ("namod after the elephant") = Hāstinapura: VII. 8 (puram); XIV, 1933 (puram), 2510 (puram).

Nāgāhvaya<sup>2</sup>, a city of the Nāgas (Serpents) on the Gomati. § 718b (Unchavettyup.): XII, 356, 13801 (puram).

Nagaloka ("the world of the Nagas (Serpents)"). § 17 (Uttanka): I, 3, ††793, ††796, ††815, ††823.-- § 197 (Bhīmasenarasapāna): I, 129, 5059, 5065.—§ 360 (Tīrthayatrap.): III, 82, 5055.—§ 362 (do.): III, 83, 5085.— § 458 (Markandeyas.): III, 188, 12875.- § 524c (Vishnu): III. 272, 15810 (pl.).-§ 564 (Mātalīyop.): V, 97, 3519; 98, 3529; 99, 3547 (°sya nābhishthans . . . Pātālam); 102, 3616, 3620.—§ 585b (Irāvat): VI, 90, 3980 (% samvrddhah, sc. Iravat).- § 7810 (Uttanka): The N. extended thousand of yojanas on all sides, and had many walls of pure gold, and was decked with jewels and gems; there were many fine tanks of water with flights of staircases made of pure crystal, and many rivers of clear and transparent water; Uttanka also saw many trees with diverse species of birds; the gate was five yojanas high and 100 yojanas in width: XIV, 58, 1719, 1722, 1723, 1725, 1726, 1730, 1738, 1739.

Nāgapati, pl. (°ayaḥ) ("lords of the Serpents"). § 606 (Tripurākhyāna): VIII, 34, 1481 (daça N°in . . . Dhrtarā-shṭramukhān, Çiva made them the ishā of his chariot).

Nāgapura, name of a town = Hāstinapura: I, 4464 (\*alayāt), 4632, 4907, 5147, 5207; III, 8456, †12591, †12592; V, 4960, 4961; VI, †781 (only B.); VIII, 17, 25; IX, 1465; XIV, †1531.

Nāgapurādhipa ("lord of Nāgapura") = Pāṇḍu: I, 4459. Nāgapurasimha (do.) = Pāṇḍu: I, 4462.

Nāgasāhvaya ("named after the elephant") = Hāstinapura: I, 506 (nagaraṃ), 1786 (do.), 2249 (nagarat), 5146 (nagaraṃ), 6343 (do.); II, 1663 (nagara); III, 35 (do.), 890, 15258, 15265 (do.); V, 127 (nagaraṃ), 129 (do.), 5674 (pure); IX, 3499, 3536; XI, 313: XII, 128 (nagaraṃ), 1386 (do.); XIII, 7703 (do.); XIV, 1856 (nagara), 2047, 2065 (nagaraṃ); XVI, 291 (do.).

Nāgatīrtha, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8011.

Nagātmajā ("daughter of the Mountain [i.e. Himavat]") = Umā: XIII, 6382.

Nāgavatmān, v. Nāgadhanvan. Nāgendra = Çiva (1000 names 1). \*nāgī ("female serpent"): I, 8239 (= the wife of Takshaka and mother of Açvasena); XII, 13834 (= the wife of Padma).

Nagnajit, a king [of the Gandhāras?]. § 83 (Ādivamçāvatāraņa): I, 63, 2455 (Prahlādaçishyo N°t Subalaç cābhavat tatah, is not N. another name of Subala?).—§ 130 (Amçāvat.): I, 67, 2657 (incarnation of the Asura Ishupa (Ishupad, B.)).—§ 515 (Karņadigvijaya): III, 264, 15257 (°pramukhān gaṇān, vanquished by Karņa on his digvijaya).—§ 5610 (Kṛshṇa Vāsudeva): V, 48, 1882 (ayam—i.e. Kṛshṇa—Gāndhārāṃs tarasā sampramathya jitrā putrān N°ah samagrān baddham mumoca vinadantam prasahya Sudarçanam vai devatānām lalāmam).—§ 589 (Dronābhishekap.): VII, 4\$\beta\$, 120 (°pramukhā nṛpāh, had been vanquished by Karna).

Nagnajita, pl. (°aḥ), a people or a family ("the sons of Nagnajit"?). § 608 (Karṇap.): VIII, 79, 4040 (had been vanquished by Karṇa, BR. conjectures Nā°).

Nãgodbheda, a tīrtha. § 360 (Tīrthayātrāp.): III, 82, 5053, 5055 (there the Sarasvatī reappears).

Nahusha<sup>1</sup>, a serpent. § 47 (Sarpanāmak.): J, 35, 1554 (enumeration).—§ 564 (Mātalīyop.): V, 103γ, 3625 (do.).—§ 606 (Tripurākhyāna): VIII, 34, 1483 (among the serpents who became the vālabandhanāḥ of the horses of Civa). Cf. Nahusha<sup>2</sup>.

Nahusha<sup>2</sup>, an ancient king, son of Ayus and father of Yayati, etc., for some time king of the gods, but cursed and born as a serpent (ajagara). § 141 (Purūravas): I, 75, 3150 (eldest son of Ayus and Svarbhanavi). - § 142 (cf. Pururavas): N. protected the Pitre, gods, Rehis, brahmans, Gandharvas, Uragas, Rakshasus, etc.; having slain the Dasyus, he made the Rshis pay tribute and carry him on their back like beasts of burden, and having conquered the gods, he became Indra: I, 75, 3151 (Ayushah putrah), 3152. — § 143 : N. had six sons : Yati, Yayati, Samyati, Ayati, Ayati, and Dhruva. Yati betaking himself to asceticism, Yayati became the successor of N. and begot with Devayānī, Yadu and Turvasu, and with Çarmishtha, Druhyu, Anu, and Paru: I, 75, 3155. - § 149 (Yayati): I, 88, †3564 (°eya putra, i.e. Yayati), †3577 (Yayatir Nosya putrah); 93, 13684 (Yayatih . . . Noeya putrah).—§ 156 (Püruvamç.): I, 95, ††3760 (son of Ayus and father of Yayati). - § 267 (Yamasabhāv.): II, 8, 319 (in the palace of Yama).—§ 296 (Dyūtap.): II, 53, 1930.—§ 310 (Āraņyakap.): III, 3, 141. -§ 384 (Agastyop.): III, 103, 8777 (had oppressed the gods who were rescued by Agastya, cf. § 555). — § 450 (Ajugarap.): III, 179, 12408 (rājarshih), 180, 12453 (do.); 12460 (rājā); 181, 12533 (nrpatiķ, cursed by Agastya (cf. § 555), N. became a serpent (ajagara), but was liberated by Yudhishthira). — § 516 (Duryodhanayajña): III, 257. 15329 (had performed the Vaishnava sacrifice). - § 552 (Goharanap.): IV, 56 , 1768 (came to see the encounter).— § 555 (Indravijaya): V, 11, 342, 344, 354, 357, 361, 366, 367; 12, 368, 379, 380, 382, 392, 393, 397, 398, 399, 400; 13, 401 (Devaraj), 402, 404 (Devarajam), 406, (407), 408, 415, 421; **14**, 441, 444; **16**, 446, 448, 450, 451, 461, 470, 472; 16, 505, 506, †508, †509, †510, †513, †514, †515, †516; 17, 520, 522, 526, 527, 528, 529, 530, 542 (N. became the king of the gods, but cursed by Agastya he fell down and became a serpent for 10,000 years).—§ 555 (Sainyodyogap.): V, 17, 556.—§ 562 (Bhagavadyānap.): V, 90v. 3146 (worshipped Krshna).—§ 576 (Bhagavadgītāp.): VI, 178. 645 .- \$ 599s (Cini): VII, 144, 6029 (son of Ayus and father of Yayati).—§ 621 (Rajadh.): XII, 8, 211 (a sentence of his is quoted),  $(\theta)$ , 238 (the earth had belonged to N.):—

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§ 656 (Khadgotpattik.): XII, 166, 6193, 6194 (received the sword from Ayus, from N. it passed over to Yayati). - § 680b (Tuladhara-Jajalisamv.): XII, 263, 9388, 9389, 9390 (N. had slain a cow and a bull and was rebuked by the rshis. who however distributed the sin incurred among the creatures in the form of diseases).- § 684 (Mokshadh): XII, 269, 9601 (amnayam anupacyan hi puranam cacvatam dhruvam Noh parvam alebhe Tvashtur gam, cf. § 680b). - § 717b (Narayaniya): XII, 343, VII), ††13214 (Ayushah putram), ††13216 (repetition from § 555).- § 745 (Anuçasanik.): XIII, 50, 2642 (°sya samvadam maharsheç Cyavanasya ca).-§ 745b (Cyavanop.): XIII, 50, 2667; 51, 2668, (2671), (2673), (2675), (2677), (2679), 2681, 2682, (2685), 2688, 2690, (2692), 2708, 2710, 2713 (how Cyavana was purchased by N. at the price of a cow).—§ 746 (Anuçasanik.): XIII, 81 \(\lambda\), 3806 (had made gifts of kine).- \(\xi 751b\) (Capathavidhi): XIII, 94a, 4551, (4574).- § 755b (Nahushop.): XIII, 99. 4745 (°sya ca samvadam Agastyasya Bhrgos tatha), 4746, 4747, 4757 (Devendrasya), 4764, 4770; 100, 4782, 4790, 4792, 4795, 4797, 4803, 4804, 4805, 4809, 4810 (the story of N.'s becoming the king of the gods and falling from that place (somewhat different from the narration § 555) and allusion to § 450).—§ 761 (Anuçasanik.): XIII, 115 y, 5662 (abstained from meat during the month of Karttika).-§ 768b (Krshna Vasudeva): XIII, 147, 6832 (son of Ayus and father of Yayati) .- § 775 (Anuçasanik.): XIII, 1667, 7674 (enumeration).

Cf. also the following synonyms:-

**Devarāj** ("king of the gods"): V, 401; XIII, 4765, 4788, 4793.

**Devarāja** (do.):  $\nabla$ , 354 ( $N^{\circ}$ ), 369, 371, 380 ( $N^{\circ}$ ), 404 ( $N^{\circ}$ ), 455.

Devarājan (do.): V, 368.

Devendra (do.): V, 356; XIII, 4757 (N°), 4767 (ku°), 4775 (do.).

Jagatpati, q.v.

Naga, Nagendra, v. Naga, pl.

Surādhipa ("lord of the gods"): V, 372, 454, 457; XIII, 4790.

Surapati (do.): XIII, 4789.

Sureçvara (do.), q.v.

Surendra (do.): V, 461; XIII, 4782 (°tvam), 4784.

Nahusha<sup>3</sup> = Kṛshṇa (Vishṇu): XII, 1511; XIII, 6983 (Vishnu's 1000 names).

Nāhusha, Nahushātmaja = Yayāti, q.v.

[Nahushopākhyāna] ("the episode relating to Nahusha"). § 755b (Anuçasanik.): Nahusha, having acquired the sovereignty of heaven, performed both human and celestial acts, for instance buli and offering of incense and of light, etc.; and although he had become the chief of the gods, he yet worshipped the gods as in days of yore. But then he was filled with pride in consequence of the boon he had received from all the gods, and he ceased to perform religious actions; for a very long time he used to employ the R. by turns as the bearers of his vehicles; but in consequence of his abstention from religious acts his energy began to diminish; when it was Agastya's turn to carry the vehicle, Bhrgu came to the hermitage of Agastya (Maitrāvaruņi), and when the latter, mentioning Brahmán's boon to Nahusha (that whoever would come within the range of his eyesight would, deprived of all energy, be within his sway), and that Brahmán had given him ampta to drink, despaired of being able to curse him, Bhrgu said that he had come at the command of Brahmán, and that he would curse Nahusha to be a snake, when he insulted Agastya by a kick, and this very day he would hurl him down and re-establish Indra. Agastya became highly gratified (XIII, 99). Asked by Yudhishthira, Bhishma continued [referring to and developing the beginning of XIII, 99: Nahusha's sacrificial rites and presents were obstructed by Ra.]: Nahusha ordered R. Agastya to carry the vehicle from the banks of Sarasvati. Bhrgu, telling Agastya to close his eyes, had entered the matted locks of Agastya, taking care not to cast his eyes upon Nahusha. Nahusha urged Agastya on with his goad and then struck him on the head with his left foot. Then Nahusha was cursed by Bhrgu and transformed into a snake, but, in consequence of his gifts, etc., he retained his memory, and, assisted by Agastya, pacified Bhrgu, who said that Yudhishthira would rescue him, and then went to the abode of Brahmán and informed him, while Agustya returned to his own hermitage. Brahmán once more installed (caused the gods to instal) Indra in the sovereignty of heaven. "Thou hast, O king, rescued Nahusha from Bhrgu's curse; he ascended to the abode of Brahmán before thy eyes; in consequence of the merits he had acquired through acts of the kind I have mentioned, he succeeded in once more regaining his lost position. Hence, when evening comes, persons leading the domestic mode of life, should give lumps" (XIII, 100).

Naigameya, a god associated to or a form of Skanda. § 116 (Vasu, pl.): I, 66, 2588 (son (?) (brother, PCR.) of Skanda, tasya Çākho Viçākhaç ca N°ç ca prshthajah).— § 498 (Skandotpatti): III, 226, 14367 (Agnir bhūtvā N°ç chāgavaktro bahuprajo ramayām dsa çarlastham—sc. Skanda—bālam krīdanakair ira).— § 508 (Kūrttikeyastava): III, 232, 14634 (among the names of Skanda).— § 615u (Skanda): IX, 44, 2487 (one of the four forms of Skanda, tasya Çākho Viçakhaç ca N°aç ca prshthatah), 2489 (lumāro pāvakaprabhuh).

Naighantuka, a collection of Vedic words. § 717 (Nārā-yaṇīya): XII, 343, 13247 (°padākhyāns; so B., C. has Nirghantaka°).

Naika, Naikaçriga = Vishnu (1000 names).

Naikadre, son of Viçvāmitra. § 721b (Viçvāmitrop): XIII,  $4\beta$ , 253.

Naikaja, Naikakarmakrt, Naikamāya = Vishņu (1000 names).

Naikapṛshṭha, pl. (āḥ). § 574 (Jambūkh.): VI, 9μ, 349 (in Bhāratavarsha; C. has by error °shṭāḥ).

Naikarūpa = Vishnu (1000 names).

Naikasanucara = Civa (1000 names 2).

Naikātman = Çiva (1000 names 2).—Do. 2 = Vishņu (1000 names 2)

Naimisha, a sacred forest. § 249 (Arjunavanavāsap.):

I, 215, 7817 (ramyam aranyam, visited by Arjuna).—§ 369 (Kurukshetra): I, 83, 7073 (tirtham).—§ 370 (Tirthayātrāp.):

III, 84, 8037, 8038, 8039, 8041, 8042 (description).—
§ 377 (Dhaumyatīrthak.): III, 87, 8302 (in the east).—
§ 594 (Mṛtyu): VII, 54, 2098 (visited by Mṛtyu).—§ 607 (Karṇap.): VIII, 45, 2086.—[§ 615h (Baladevatīrthayātrā):
Requested by Janamejaya, Vaiçampāyana related: In the Kṛta-age, the ascetics who dwelt in Naimisha (Naimisheyās tapasvināḥ, IX, 2159) were engaged in a grand sacrifice (extending over twelve years); many R. came there; after the completion of the twelve years sacrifice they set out in large numbers to sojourn at the tīrthas; the tīrthas on the southern

Naimisha—\*Nakshatra.

bank of the Sarasvati looked like towns and cities, they took up their abodes on the bank up to Samantapañcaka, the whole region resounded with Vedic recitations, there were present many sorts of ascetics: Valakhilyas, Açmakuttas, Dantolukhalins, Prasankhyanas, such as lived on air, such as lived on water, such as lived on leaves, such as lay on the earth instead of in beds, etc. (cf. the note of PCR. p. 150); they made the Sarasvati beautiful as the gods beautify the Gangā. Not finding sufficient room on the banks of the Sarasvatī they measured out small plots of land with their sacred threads. For their sake the Sarasvatī appeared and made many abodes (kunjah) in that spot, and then once more flowed in a western direction, therefore this receptacle of water (kunjah) is named after the rshis of Naimisha (Naimishiya iti smṛtaḥ, v. 2175). ]-§ 615i (Saptasārasvatu): IX, 38, 2201, 2204 (the river Sarasvatī appeared in N. as the river Kancanakshi).—§ 653 (Apaddh.): XII, 153, 5676.— § 702 (Mokshadh.): XII, 298c, 10937 (°Pushkareshu).-§ 718b (Unchavettyup.): XII, 356, 13801 (° Gomatītīre tatra Nagahrayam puram) .- § 733c (Pushkara): XIII, 25. 1696.—§ 733n (Matangavāpī): XIII, 25, 1719.—§ 7570 (Goloka): XIII, 102a, 4887.—§ 758 (Anuçasanik.): XIII, 103\$\beta\$, 4944.—§ 775 (do.): XIII, 166a, 7649 (enumeration). Cf. Naimishāranya.

Naimisha, pl. (°aħ), a people ("the inhabitants of Naimisha"). § 607 (Karnap.): VIII, 45μ, 2084, (ν), 2100.

Naimishakuñja, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6079 (on the Sarasvatī, cf. kuñjaḥ . . . Naimishīyaḥ, IX, 2175).

Naimishāranya = Naimisha¹. § 1 (Anukram.): I, 1, 1 (there Çaunaka held his twelve years' sacrifice), 3 (°vāsināṃ).

—§ 11 (Parvasaṅgr.): I, 2, 359 (in N. the eighteen parvans of the Mhbhr. were recited).—§ 18 (Paulomap.): I, 4, 851 (there Çaunaka held his twelve years' sacrifice).—§ 26 (Āstīkap.): I, 13, 1025 (°vāsibhih).—§ 238 (Paūcendrop.): I, 197, 7275 (the gods held a sacrifice in N.).—§ 379 (Tīrthayātrāp.): III, 95, 8510 (visited by Yudhishthira on his tīrthayātrāp.)—§ 471 (Mārkandeyas.): III, 200, 13428 (°vāsinaḥ).—§ 6150 (Baka Dālbhya): IX, 41, 2344.—§ 717b (Nārāyanīya): XII, 340, 13004 (°vāsinaḥ, i.e. Çaunaka, etc.); 347, 13442 (Çaunakādyeshu N°vāsishu). Cf. Naimisha¹.

Naimisheya, adj. ("belonging to the Naimisha forest").
§ 364 (Tīrthayātrāp.): III, 83, 6079 (rshayaḥ).—§ 615
(Baladevatīrthayātrā): IX, 37, 2155 (rshīnām, C. by error

bhio).—§ 615h (Naimisha): IX, 37, 2159 (tapasvinaḥ).

Cf. next.

Naimishīya, adj. (do.). § 615h (Naimisha): IX, 37, 2161 (sattre), 2175 (kuñjaḥ, cf. Naimishakuñja).— § 615o (Buka Dālbhya): IX, 41, 2320 (°ānām sattre dvādaçavarshike). Cf. prec.

Nairrta¹, pl. (°aḥ) ("the sons of Nirrti") = Rākshasa, pl. § 125 (Amçāvat.): I, 66, 2618 (Rākshasāh, son of Nirrti and Adharma).—§ 445 (Nivātakavacayuddhap.): III, 173, 12247.—§ 539 (Kumbhakarņādivadha): III, 287, 16437 (the followers of Rāvaṇa).—§ 564 (Mātalīyop.): V, 100, 3571 (Yātudhānāḥ?).—§ 565 (Gālavacarita): V, 109, 3786 (°āṇāṃ sahasrāṇi, in the south); 111, 3832 (atra, i.e. in the north, Saugandhikavanaṃ N°air api rakshyate).—§ 615u (Skanda): IX, 45, 2530 (senāṃ N°sankulāṇi, given to Skanda by the gods); 46, 2721 (dadau N°mukhyebhyas trailokyaṃ Pāvakātmajaḥ,i.e. Skanda).—§ 615x (Kubera): IX, 47, 2759 (°aiçvaryaṃ, sc. Kubera's).—§ 641 (Rājadharm.):

XII, 67, 2521 (sukhe dhāsyasi naḥ Kubera iva N°ān); 74, 2812 (created (?) by Kubera and dispatched against the troops of Mucukuuda). — § 673b (Bali-Vāsavasamv.): 227, 8266.

Nairrta, pl. (°aħ), a people. § 574 (Jambūkh.): VI, 9μ, 359 (Ānartta-N°āħ, among the peoples of Bhāratavarsha).

Nairta, adj. ("belonging to Nirti or to the Nairtas).
§ 306 (Anudyūtap.): II, 80, 2641 ("an darbhān, i.e. pointing to the south-west?).—§ 443 (Nivātakavacayuddhap.):
III, 168, 12021 ("ani, sc. astrāni).—§ 600 (Ghatotkacavadhap.): VII, 156, 6864 (akshauhinīm . . . Noīm).—
§ 615u (Skanda): IX, 46, 2673 ("i send, i.e. the army of Skanda).—§ 655 (Āpaddh.): XII, 165, 6090 ("īm diçam, i.e. the south-west).—§ 656 (Khadgotpattik.): XII, 166, 6132 (bhūmin ca Noīm, created by Brahmán).

Nairrti, an Asura. § 673b (Bali-Vāsavasamv.): X1I, 227a, 8264 (among the ancient rulers of the earth).

Naishāda, adj. (pl. said about the practices of the Nishādas). § 643b (Kāyavyacarita): XII, 135, 4865 (°ānām kovidaḥ, sc. Kāyavya).

Naishadha, pl. (°ah), a people = Nishadha, pl. § 347 (Nalopākhyānap.): 111, 61, 2315; 64, 2413 (°anām janādhipa, i.e. Nala).

Naishadha 1 = Nala, q.v.

Naishadha<sup>2</sup>, the king of the Nishadhas at the time of Yudhishthira. § 592 (Samçaptakavadhap.): VII, 2Oη, 804 (in Drona's gărudavyūha); 32 δδ, 1437 (Brhatkshattram ca N°am, slain by Dhṛshṭadyumna).

Naishadhya, adj. ("originating from the Nishadhas"). § 552 (Goharanap.): 1V, 42, 1338 (sc. khadyah).

Naishādi ' (" prince of the Nishādas ") = Ekuluvya: I, 5242, 5248, 5260, 5268; VII, 8214, 8229, 8230.

Naishādi <sup>1</sup> (do.) = Ekalavyasuta: X1V, 2475; XVI, 159(E°).

Naishādi (do.) = Kāyavya: XII, 4854 (K°).

Naishādi (do.) = Ketumat: VI, 2239.

Naishādi\* (do.), a Kuru warrior. § 608 (Karnap.): VIII, 60, 3055 (slain by Bhīmasena).

naiyāyika ("logician"): 1, 450 ("anām mukhyena Varuņa-syātmajena, i.e. Bandin).

Nāka, name of a weapon. § 563 (Bhagavadyānap.): V, 96φ, 3490 (will be employed by Arjuna).

\*Nakshatra ', mostly pl. (oani) ("lunar mansions"): I, 2581 (oyoginyah, sc. the twenty-seven wives of Soma, the daughters of Daksha), 2928 (cakaranyañca lokam rai kruddho nosampada | Praticravanapūrvāņi noāņi cakāra yah, sc. Vicvāmitra); II. 443 (in the palace of Brahmán), 986 (sg.), 1322 (caṇam ivodurāt), 1395 (°anām mukham candrah); III, 13100 (cubhāni), 15235 (sg.), 16198 (çaçalakshanam graha-no-tarabhir anuyātam); IV, 1383 (uttarābhyām Phalgunībhyām noābhyām); V, †818 (°yogān), †1905 (°yogeshu), 4753 (°air iva candramāh, sc. parivrtah); VI, 211 (candramaç ca sanoah), 297 (do.); VII, 161 (°āṇām iva çaçī), 2343 (°dakshiṇāḥ); VIII, 3894 (cair iva candramāh, sc. parivrtah); IX, 1834 (canīva sarvāņi Savitā (C. sahitā) rātrīsankshays . . . nāçayishyāmi), 1967 (°ganaih parikirno niçacarah), 2014 (°yoganiratah, the twentyseven wives of Soma, the daughters of Daksha), 2017 (°akhyāḥ = do.), 3126 (°air iva sampūrņo vrto niçākaraḥ); XII, 1373 (°air iva candramāh, sc. parivrtah), 1922 (do.), 2261 (vamçaç ca noanam), 3707 (tithinopūjitah), 4499 (Içam . . . noanam niçakaram), 4586 (oanira candramah, sc. adhitishthami), 6734 (sg.), 6735 (asureshu), †7372 (°gatiqu), 10048 (°çakram), 10928 (sg.), ††13219 (°ākhyām gatāsu, so. the twenty-seven wives of Soma, daughters of Dakeha);

XIII, 912 (°aṇāñ ca candramāḥ, sc. asi, sc. Çiva), 1528 (°vidhiyogena), 2173 (°āṇīva eandramāḥ, sc. adhitishṭhāmi), 3252 (°yogasya . . . dānakalpam), 3288 (°yogataḥ), 5018 (yogena), 5082 (sg.), 6052 (yogena), 6162 (do.), 7386 (°yogaḥ; identified with Kṛshṇa), 7499 (identified with Çiva); XIV, 1175 (adhipaḥ . . . n°aṇāñ ca candramāḥ), 1906 (sg.), †1910 (do.), 2513 (do.); XVI, 48 (sg.).—Do.² = Çiva (1000 names¹). Nakshatranomi = Vishnu (1000 names).

Nakshatrapati = Soma (the Moon): XII, 6383 (pl., yathā). Nakshatrarāj = do.: III, 14782.

Nakshatrarāja = do.: XII, 1024 (C. °js, but read °jam with B.).

Nakshatrasādhaka, Nakshatravigrahamati = Çiva (1000 names \*).

Nakshatrin = Vishnu (1000 names).

Nakta(m), Naktancara = Civa (1000 names 2).—Do.2 pl. ("nocturnal demons"): I, 6508; III, 16822. Cf. Bhūta, pl. Nakula, Pandava. § 4 (Anukram.): I, 1, †200 (Madrisutam).—§ 71 (Adivamçavataranap.): I, 61, 2267 (conquered the western region, cf. § 285).—§ 83 (Adivamçavataranı): I, 63, 2445 (Yamau . . . Noh Sahadevaç ca, born from the Açvins, cf. § 192).—§ 130 (Amçavat.): I, 67, 2747 (N. and Sahadeva are portions of the Acvins).—§ 157 (Pūruvamç.): I, 95, † 3816 (N. and Sahadeva are born by Madri from the Açvins, cf. § 192).—§ 159 (do.): I, 95, ††3827 (with Draupadi, father of Çutānika), ††3831 (married to Karenumatī and father of Niramitra). - § 192 (Pāṇḍavotpatti): I, 124, 4851 (N. and Sahadeva are born by Madri (the wife of Pandu) from the Acvins), 4854 (the elder of the twins).-[§ 205c (Drona): N. and Sahadeva excelled everyone in handling the sword: I, 132, 5271 (Yamajau). ]- § 210e (Sambhavap.): Taught by Drona, N. became an atiratha: I, 139, 5533.- § 214 (Hidimbavadhap.): I, 154, 6019, 16025.- § 235 (Svayamvarap.): I, 191, †7139 (elder than Sahadeva) .- § 253 (Haranāharanap.): I, 221. 8044 (with Draupadī, father of Catānīka). — § 272 (Rājasūyārambhap.): II, 13, 521.—§ 278 (Digvijayap.): II, 25, 992 (conquered the western region, cf. § 285).—§ 285 (do.): N. assailed Rohitaka and vanquished there the Matlamayurakas, etc.; Vasudera and Calya accepted his sway, etc.; 10,000 camels carried with difficulty the treasures he had earned when he returned to Indraprastha (II, 32): II, 32, 1183, 1200 (Kuruçreshthah), 1202.- § 286 (Rajasūyikap.): II, 33, 1258 (Pāndavam).- § 287 (do.): II, 34, 1260 (Pāndavah).-§ 288 (do.): II, 35, 1294.—§ 292 (do.): II, 45a, 1608 (accompanied Subala and his son).—§ 294 (Dyūtap.): II, 48, 1716.—§ 298 (do.): II, 65, †2152, †2153 (lost by Yudhishthiru at the game).—§ 301 (do.): 11, 70, †2363; 71, †2383.- § 302 (Anudyūtap.): II, 74, 2465.- § 304 (do.): II, 77, 2555, (2556) (promised to slay the Dhartarāshtrus).-- § 305 (do.): II, 78, 2569 (arthaeangrahi).--§ 306 (do.): II, SO, 2625, (a), 2637 (had gone away, staining himself with dust, that he might not steal the hearts of the ladies).- § 325 (Draupadīparitāpav.): III, 27, 1020, 1021.- § 327 (do.): III, 35, 1389, 1402.- § 342 (Indralokābhigamanap.): III, -51, 1971 (decaputrau . . . Noh Sahaderaç ca). - § 356 (Tirthayatrap.): III, 80, 4012 (Pāndunandanah), (4013).—§ 419 (Gandhamadanapr.): III, 140, 10845, 10862.—§ 420 (do.): III, 141, 10875 (°at pūrvajam, i.e. Arjuna). — § 423 (do.): III, 143, 10978, 10990, (10991).- § 424 (Bhimakadalikhandapr.): III, 148, 11102.- § 433 (Saugandhikaharana): III, 155, 11426.-§ 435 (Jațāsuravadhap.): III, 157, 11478 (carried off by

Jatasuru).- § 438 (Yakshayuddhap.): III, 161, 11774.-§ 450 (Ajagurap.): III, 179.12432(Nouh Sahadevaç ca Yamau), 12443. - § 522 (Draupadiharanap.): III, 270, †15709 (yasyottamam rupam ahuh prthiryam, v. 15708); 271, 15725, 15731 (slew Kshemankara and Mahamukha), 15734, 15735, 15736 (slew Suratha).- § 548 (Araneyap.): III, 311, 17240; **312**, 17246, 17248, 17251, 17254, 17255, 17257, 17274; 313, 17408, 17409, 17410, 17412, 17414, 17415, 17417 (when the four Pandavas had been slain by the Yaksha, Yudhishthira chose that N. should revive); 315. 17472.- § 549 (Pāṇḍavapraveçap.): IV, 3, 61, (62) (will under the name of Granthika serve Virata as horse-keeper); 5, 166 (etymology of the name: kule nasti samo rape yasyeti Noh smrtah), 170; 12, (317) (became under the name Granthika the horse-keeper of Virata).- § 550 (Samayapalanap.): IV, 13, 334, 368.- § 552 (Goharunap.): IV, 31, 1024 (the four Pandavas in disguise mounted chariots and partook in the encounter with the Trigartas); 33, 1100 (slew 700 Trigartas); 43, 1353 (°syaitad āyudham), 1358 (°sya kalapah), 1365 (°syaisha nistrimçah); 44, 1368, 1372 (açvabaudhah); 50, 1561.- § 553 (Vaivāhikap.): IV, 71a, 2290, (β), 2294 (agrabandhak).- § 556e (Sanjayayanap.): Yudhishthira said to Sanjaya: "N. was formerly sent under your eye to conquer the Cibis and the Trigartas, and brought the western region under my power": V, 23, †709.-§ 556 (do.): V, 26, †763; 29, †854 (all, to Dyutap.).— § 561 (Yānasandhip.): V, 48, †1832, †1833.—§ 561 f (do.): N. had vanquished the whole western region teeming with Mlecchas: V, 50, 1996.—§ 561 l (do.): N. was borne by excellent steeds presented by Mahendra, and like to the Wind (Vayu) in might and speed: V, 56, †2229 (Madrisutam).- § 561 (do.): V, 57, 2254 (Madravatīsutah, will have Ulūka, etc., for his matches in the battle), (v), 2262. -§ 562 (Bhagaradyānap.): V, 80, (2844); 90, 3168, 3169, 3170.-\$ 567 (do.): V, 126, 4220.-\$ 569 (do.): V, 138, 4681; 140, 4748; 1417, 4778, 4791 (Noh Sahaderac ca Madriputrau . . . camitram . . . karishyatah); 143., 4871.- § 570 (Sainyaniryanap ): V, 151, 5108 (proposed to elect Drupada to be generalissimo) - § 571 (Ulūkadūtāgamanap.): V, 160, 5476; 163, 5679, 5696; 164 e, 5707 (is pitted against Krtavarman).—§ 573 (Ambopākhyānap.): V, 196 v, 7685.- § 576 (Bhagavadgītāp.): VI, 19e, 709 (among the leaders of the Pandava army); 25 k, 845 (blew his conch Sughosha).- § 577 (Bhīshmavadhap.): VI, 43, (1545), 1555.- § 578 (do.): VI, 44\$, 1655; 45, 1690, 1693 (fought with Duhçāsana and got his horses slain); 50π, 2085 (in the left wing of the Pandava array); 51 aa, 2116 (= v. 845). - \$ 581 (do.): VI, 620, 2755 (followed Bhīmasena).- § 582 (do.): VI, 72c, 3168 (Madriputrah, engaged in battle with the Trigartas).- § 583 (do.): VI, 75a, 3282 (N. and Sahadeva stationed in the eyes of the makaravyūha). - § 584 (do.): VI, 81', 3556 (N. and Sahadeva proceeded against Calya); 834, 3684 (N. and Sahadeva fought with Calya); 86, 3802 (ratham . . . N°zya).- § 585 (do.): VI, 89, 3962 (N. and Sahadeva attacked the cavalry) - § 586 (do.): VI, 99e, 4508 (Noh Sahadevaç ca Mādrīputrau); 1010, 4586, 4589; 1050, 4776, ( $\rho$ ), 4797 (pierced Calya); 108  $\sigma$ , 4803 (pierced by Bhīshma), 4805 (pierced Bhishma).-§ 587 (do.): VI, 108β, 5013; 1104, 5099 (attacked Bhishma), 5104 (resisted by Vikarna); 111. 5173, 5174 (fought with Vikarna) .- § 588 (do.): VI, 1217, 5809.- 589 (Dronabhishekap.): VII, 10x, 335 (proceeded against Drona). - § 590 (do.): VII, 14, 525 (avasrīyam, sc. Culyu's), 526 (fought with Culya); 16%. 645 (piercod by Drona).- \$ 592 (Samcaptakavadhan.): VII. 230, 956 (description of his horses), (7), 1033 (carabham prohthasaurarnam Nosya mahadhvajam), (p), 1010 (held [the bow] Vaishnava); 32 55, 1443 (protected Satyaki). - § 593 (Abhimanyuvadhap.): VII, 34a, 1487 (is praised by Sanjaya), 1491; 39v, 1657 .- \$ 599 (Jayadrathavadhap.): VII, 98 k. 3661 (protected Satyaki); 106, 3976 (attacked by Vikarna); 107, 4042 (defeated Vikarna); 109π, 4111, 4113 (partook in the encounter with Alambusha); 111 v. 4284; 114ψ, 4501 (pierced Krtavarman); 124κκ, 4983; 143 ..., 5997.—§ 600 (Ghatotkacavadhap.): VII, 154 β, 6650 (proceeded against Drona); 1560, 6763 (pierced by Drona); 165, 7364 (resisted by Cakuni); 168, 7522 (°sya sutah, i.e. Catanika); 169, 7559, 7561, 7568, 7570 (Pandunandanah), 7573 (do., fought with Cakuni, whom he defeated and wounded), 7577; 170 vv, 7672; 177 vy, 8060; 178 ww, 8080 (pierced the Rakshasas, who were followers of Alayudha), (aaa), 8084 (do.) .- § 601 (Dronavadhap.): VII, 184a, 8367.-\$ 602 (do.): VII, 187, 8567, 8571, 8572 (fought with Duryodhana, whom he defeated); 188. 8596 (°sya . . . ratham). - § 604 (Karnap.): VIII, 57, 118 (had slain the son of Bhagadatta).—§ 605 (do.): VIII, 11 aa, 427 (in the ardhacandravyūha of the Pāndavas); 13, 491 (proceeded against Karna); 22,11, 870, 877, 879 (slew the Anga king), 881, 883, 888; 24, 915, 916, 919, 923, 927, 929 bis, 931, 932, 940, 944, 958 (fought with Karna and was defeated; Karna, however, spared his life, remembering his promise to Kunti).-§ 608 (do.): VIII, 46, 2156 (proceeded against Vrshasena), (4), 2205; 48, 2267, 2268, 2270, 2273,  $(\pi)$ , 2281; **54**, 2624 (checked by Duryodhana); **56**, 2698, 2700 (fought with Duryodhana),  $(\pi\pi)$ , 2756; 61, 3078 (proceeded against Vrshasena), 3102, 3103 (fought with Vrshasena), 3107; 62 ccc, 3148; 63, 3184, 3188 (fought with Karna), 3212; 73, 3732; 75, †3814 (Mādrīputrah, attacked Krtavarman); 78, 3955, 3958 (pierced Karna); 79y', 4029; 83, †4247; 84, †4281 (fought with Vrshasena), †4282, †4283, †4285, †4287, †1288, |4289, †4291, †4293, †1294, †4297, †4302, †4303, †4304 (Vyshasena slew his horses and defeated him); 85, †4305, †4329, †4331 (Madrisutam); 96 \(\beta^1\), 5030.-\(\beta\) 611 (Calyap.): IX, 10, 468 (fought with Citrasena, the son of Karna), 472 (slew Citrasena), 475, 477, 486 (fought with Sushena and Satyasena, sons of Karna), 491, 491, 496 (slew Satyasena), 502, 503, 507. 510 (slew Sushena), 511; 11, 561 (pierced Calya); 130, 661 (do.), 663 (pierced by Calya), 677 (attacked Calya), 680 (oproritam çaktim), 688; 15, 761 (Madi inandanah, rushed against Calya), 765, 767, 771; 16, 800; 17, 893 (Calya cut off the shaft of N.'s chariot-rathesham); 22 hh, 1139 (pierced by Duryodhana), 1142 (pierced Duryodhana), 1157, 1158 (fought with Ulūka); 27oo, 1416; 28, 1527 (pierced by Cakuni).- 6 613 (Gadayuddhap.): IX, 328, 1882; 33e, 1890, 1900.- 617 (Aishikap ): X, 10, †568 (N. is sent to bring Draupadi to the camp); 11, 577, 602 -- § 618 (Jalapradanikap.): XI, 14 f, 376; 150, 393 (hataçre Noe Vrehamenena, all. to VIII, ch. 84), 397 (hatāçvam Nom Vrshasenena, do.). - § 619 (Strivilapap.): XI, 18γ, 540 /all. to Dyutaparvan); 230, 635 (°matulah, sc. Calya).—§ 623 (Rajadh.): XII, 11, 333, (335).-6 637 (do.): XII, 40. 1446; 41, 1478 (appointed to supervise the army); 44, 1526 (got the palace of Durmarshana).- § 656 (Khadgotpattik.): XII, 166, 6120 (b: N. was an accomplished swordsman), (6121), 6128 (b: N. was the disciple of Drona), 6231,

(6232) (^- Sahaderau). - \$ 780 (A ramedhikap.): XIV. 148. 356 .- § 783 (Anugītāp.): XIV, 52 e, 1524 .- § 785 (do.): XIV, 66µ, 1954; 72, 2102, 2108 (together with Bhima he protected the city during the horse-sacrifice); 85, 2514.-§ 787 (Agramavásap.): XV, 16, 455; 17x, 481.- § 788 (do.): XV, 24β, 646.- § 793 (Mausalap.): XVI, 7λ, 179. - § 794 (Mahāprasthānikap.): XVII, 2, 58, 59, 60, 61, 63 (on the Pandavas' mahaprasthana N. fell down on account of his having boasted of his beauty); 3, 92 (all. to § 548).-§ 795 (Svargarohanap.): XVIII, 2e, 67; 4e, 133 (in henven). Cf. Açvinoya (dual), Açvinīsuta (dual), Açvisuta (dual), Ajamidha\*, Bharata, Bharataçreshtha, Bharatarshabha, Dümagranthi, Granthika, Kuruçreshtha, Madravatīputra (dual), Madravatīsuta (sg. and dual), Madreya (sg. and dual), Mādrinandana (sg. and dual), Mādrinandanaka (dual), Mādrīputra (sg. and dual), Mādrīsuta (sg. and dual), Mādrītanūja (dual), Pandava (sg. and dual), Pandaveya, Pandunandana, Pāņduputra, Pāņdusuta, Yama (dual), Yamaja (dual).

Nākula, pl. (°āḥ), a people. § 578 (Bhīshmavadhap.): VI, 50 π, 2084 (in the army of Yudhishthira).

Nakuladāyāda = Çatānīka, q.v.

Nakulākhyāna ("the narrative of the mungoose"). §11 (Parvasangr.): I, 2, 609.—§ 786b (Anugītāparvan): At the conclusion of Yudhishthira's horse sacrifice, after everybody had been gratified, a blue-eyed mungoose, with one side of its body changed into gold, came and said, in voice as loud and deep as thunder, that this great sacrifice was not equal to a prastha of powdered barley given away by a liberal brahman of Kurukshetra, who was observing the uncha- (or the pigeon-)vow. Asked by the brahmans the mungoose related: The brahman named lived with his wife, son, and daughter-in-law, and practised penances; he used to eat every day at the sixth division; during a famine he had nothing to eat day after day; one day in the month of Jyaishtha, while the sun was in the meridian, he was picking up grains of corn, but got nothing; one day, after the sixth division had come, he obtained a prastha of barley, which they reduced to powder for making saktu; having finished their recitations and libations, etc., they divided the powdered barley among themselves, so that each got a kudara; then came a guest, who ate all the portions, the wife, son, and daughter-in-law with difficulty prevailing upon the brahman to give their portions as well. The guest turned out to be Dharma; flowers were rained down from heaven; D.-r, D., G., Devadūtas, etc., and B.-r. standing in vimanas and dwelling in Brahmaloka were struck with wonder; "I have been rescued, and others who have not yet come (anagatah) have been rescued for countless yugas; he that gives away 100 having 1,000, 10 having 100, and a handful of water having no wealth, are equal in merit," citing Rantidera (c), Nrga (d), and Çibi Auçīnara; "thou hast conquered Brahmaloka." The brahman, with his wife, son, and daughter-in-law, proceeded to heaven on a celestial chariot. The mungoose continued: "I came out of my hole, and by the contact with the powder of barley, etc., my head and half of my body became gold; in order to convert the rest of my body into gold I repeatedly repair to the hermitages of ascetics and to the sacrifices of kings; I came hither with high hopes, but I have not been made into gold." Then the mungoose disappeared (XIV, 90).— That mungoose was Dharma, who having injured Jamadagni (f) had been cursed by the Pitrs, but became freed from the curse by disparaging himself in the form of Yuthishthira (XIV, 92).

Nakulānuja ("the youngor brother of Nakula") = Sahadeva: II, 1121.

Nakulasya suta(h), Nakulātmaja, Nākuli = Catānīka, q.v.

Nala, king of the Nishadhas, son of Virasens, and husband of Damayanti. § 5 (Anukram.): 1, 1a, 224 (in Narada's enumeration). - § 6 (do.): I, 1a, 229 (the same? in Sanjaya's enumeration).- § 11 (Parvasaigr.): I, 2, 436 (°sya caritam, i.e. Nalopūkhyānaparvan).—§ 240 (Vaivāhikap.): I, 199. 7351 (Damayanti yatha Nos).- § 267 (Yamasabhav.): II, 8, 322 (in the palace of Yama).—§ 343 (Nalopākhyānap.): 111, 52, 2068 (son of the Nishadha king Virasena), 2071.-§ 344 (do.): 111, 53, 2072 (Viracenasutah), 2086, 2087 (Naishadhusya), 2089, 2091, 2098, 2101, 2102.- § 345 (do.): III, 54, 2130, 2131, 2134; 55, 2135, 2141, 2150, 2153, (2156); **56.** 2160, 2161, 2177, 2181, (2184); **57.** 2201, 2202, 2203, 2210, 2220, 2225, 2231, 2236 (in his marriage with Damayanti N. had the children Indrasena and Indrasena). - § 346 (do.): 111, 58, 2242, 2245, 2246, 2249, 2250, 2252; **59**, 2257, 2258, 2260, 2262, 2271; **60**, 2274, 2276, 2277, 2280, 2281, 2286, 2290, 2292 (°sarathih, i.e. Varshneya), 2295.-\$ 347 (do.): III, 61, 2301, 2304, 2308, 2311, 2320, (2326); **62.** (2333), 2335, 2310, 2349, 2350, 2357, 2358, 2360; 63, 2362; 64, 2410, 2419, 2429, 2430, 2438 (Nishadhādhipateh), 2434, 2435, 2450 (Punyaçlokah), 2453, 2455, 2477 (Niehadhadhipatih), 2480, 2485, 2487, 2488, 2492, 2495, 2504, 2513 (°patnī, i.e. Damayantī), 2524 (Naishadhah), 2525, 2527; 65, 2573.- § 348 (do.): III, **66.** 2608, 2609, 2610, 2611, 2613, 2616, 2620, 2622, 2633, - § 349 (do.): 111, 67, 2634 (Naishadhah), 2641, 2645. § 350 (do.): 111, 68, 2654, 2655, 2657, 2659, 2673; 69, 2695 (Virasenasulah), 2722, 2727, 2741, 2742.- § 351 (do.): 111, 70, 2745 (Naishadham), 2761, 2762, 2769; 71, 2773, 2790, 2793, 2799, 2800, 2801, 2804.-§ 352 (do.): 111, 72, 2810, 2812, 2813, 2837, 2840 (Nishadhadhipatih), 2845, 2850, 2851.—§ 353 (do.): 111, 73, 2854, 2855, 2856, 2860, 2886, 2887, 2888; **74**, 2892, 2900, 2902, 2903, 2904, 2905, 2912, 2919; **75**, 2921, 2939, 2944; **76**, 2952, 2953, 2956, 2957, 2958, 2961 (Punyaçlokam), 2975, 2991, 2996, 2999, 3002, 3003, 3005; 77, 3003, 3010, 3012, 3014, 3016, 3017, (3022), 3028.—§ 354 (do.): III, 78, 3033, 3046, 3047, 3048, 3055; 79, 3065.-- \$ 355 (do.): 111, 79, 3068, 3069, 3072, 3077 (°sya caritam, i.e. Nalopākhyānaparvan (III, ch. 53-79)).—§ 391 (Rshyaçriga): III, 113, 10092 (°sys vai Damayantī yathā).—§ 552 (Goharunap.): 1V, 56%. 1769 (came in Indra's chariot to see the encounter).-§ 565 (Galavacarita): V, 117, 3974 (reme . . . yathā . . . Damayantyam Noh) .- § 608 (Karnap.): VIII, 91, †4761 (all. to Nalopākhyānaparvan; C. has by error Nola instead of Nalo). - § 761 (Anuçüsanik.): XIII, 115 ê, 5666 (among the kings who abstained from meat during the month of Karttika).—§ 775 (do.): XIII, 166, 7683 (enumeration).

Cf. also the following synonyms:-

Naishadha ("king of the Nishadhas"): I, 229 (N°); III, 2087, 2092, 2133, 2137, 2143, 2144, 2149, 2172, 2189, 2207, 2213, 2216, 2217, 2225, 2226, 2227, 2228, 2232, 2239, 2254 (rajā), 2256, 2266, 2267, 2288, 2303, 2321, 2363, 2370, 2377, 2383, 2385, 2386, 2399, 2458, 2492, 2524 (N°), 2618, 2634 (N°), 2652 (rajā), 2659, 2676, 2678, 2695 (rajā . . . Virasenasuto Nalaķ), 2745, 2846, 2847 (rājā), 2862, 2866, 2886, 2888, 2889, 2903, 2947,

2979, 3018, 3019, 3020, 3026, 3030, 3040, 3041, 3043, 3056, 8322; XIII, 3689.

Nishadhādhipa (do.): III, 2209, 2337, 2352, 2427, 2656, 2976, 3061.

Nishadhādhipati (do.): III, 2309, 2433 (°er bhāryāṣṣ, i.e. Damayantī), 2477 (N°), 2840 (N°), 3027.

Nishadharājendra (do.): III, 2134.

Nishadhecvara (do.): III, 2628.

Punyaçloka: III, 2212, 2215, 2233, 2271, 2272, 2280, 2300, 2313, 2450 (N°), 2609 (N°), 2695, 2726, 2805 (°sya sārathih, i.e. Vārshneya), 2868, 2900 (°sya rai suto Vārshneya iti viçrutah), 2939, 2951, 2961, 2998, 3056.

Virasenasuta ("the son of Virasena"): III, 601, 2072 (N°), 2220, 2466, 2695 (Naishadhah . . . N°h), 3033 (N°).

Nala<sup>2</sup>, a monkey. § 535 (Setubandhana): III, 283 $\beta$ , 16287 (among the allies of Rāma Dūçarathi), 16309 (son of Tvashṭṛ), 16311 (Rāma caused him to construct a bridge to Laṅkā), 16313 (°sstuḥ).—§ 537 (Rāma-Rāvaṇayuddha): III, 285 $\beta$ , 16372 (fought with the Rākshasa Tuṇḍa).—§ 541 (Indra-jidvadha): III, 289 $\alpha$ , 16468.—§ 542 (Rāvaṇavadha): III, 290 $\alpha$ , 16500.

Nālā, a river. § 574 (Jambūkh.): VI, Θλ, 339 (so C., but B. has Nilam).

Nalakānana, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9ν, 367 (in the south).

Nalakūbara (C. °kūv°), a son of Kubera. § 269 (Vaiçravaṇasabhāv.): II, 10, 400 (in the palace of Kubera).— § 525 (Rāmopākhyānap.): III, 274, 15887 (son of Kubera).— § 532b (cf. Sītāsāntvana). N. cursed Rāvaṇa, who had ravished Rambhā, the spouse of N., that he should never be able to violate an unwilling woman: III, 280, 16151 (°çāpena).— § 543 (Rāmābhisheka): III, 291, 16563 (°çāpena, cf. § 532b).— § 615x (Kubera): IX, 47, 2757 (son of Kubera).

Nalinī, a river. § 459 (Mārkandeyas.): III, 188a, 12908 (among the rivers seen in the stomach of Nārāyaṇa).—§ 574f (Bindusaras): VI, 6, 243 (one of the seven rivers into which the Gangā divided herself). Cf. next.

nalinī, said of Kubera's lotus-tank. I, 453; III, 11351, 12347-8; VII, 2846; XIII, 1412. Cf. the prec.

Nalopākhyāna ("the episode relating to Nala"), i.e. Nalopākhyānaparvan.—§ 10 (Parvasangr.): I, 2, 321.—
§ 11 (do.): I, 2, 436.

[Nalopakhyanaparvan(ova)] ("the episode relating to Nala," the 35th of the minor parvans of the Mahābhārata; cf. Nalopākhyāna).- § 343: One day, when the Pandaras were grieving for Arjuna, Bhima asked Yudhishthira to permit him to go and slay Duryodhana, interpreting the time to be complete ("as in the Veda a day is often equivalent to a year, when passed in suffering") (krechratah), but he did not prevail upon Yudhishthira. While they were conversing the great rshi Brhadaçva came before them, and, asked by Yudhishthira if there was on earth a king more unfortunate than himself, he said that he would narrate a history of a prince more miserable than Yudhishthira, viz. Nala (the son of the Nishadha king Virasona), who, defeated deceitfully by Pushkara (the brother of Nala, v. 2296), dwelt in the woods with his spouse, having neither slaves nor chariots nor brothers nor friends with him (III, 52) .-§ 344: Brhadaçva suid: The Nishadha king Nala, the son of Virasena, was above all kings, etc., and fond of dice.

The Vidarbha king Bhima was granted by the Brahmarshi Damana a daughter, Damayanii, and three excellent sons, Dama, Danta, and Damana. Both Nala and Damayanti had not their equals in beauty, and, continually hearing of each other's virtues, they conceived attachment to each other, though they had never seen each other. Once Nala in his garden saw a number of golden-winged swans and caught one of them, but let it loose, as it promised to speak well of him before Damayanti. The swans having arrived at the Vidarbha country, the one who had been caught by Nala led Damayanti to a secluded spot and fulfilled its mission. Damayanti caused it to speak to Nala of her (III, 53).- § 345: As Damayanti became sick of love, her father invited all the kings to her evayamrara. At this time the rshis of the gods Narada and Parvata, having arrived in course of their wanderings at the regions of Indra, told him that the kings did not now come to him because they were intent on the evayamvara of Damayanti. Hearing this, the Lokapalas set out on their vehicles for the srayamvara, but seeing Nala on the way and filled with astonishment at his beauty, they left their chariots in the sky and asked Nala to be their messenger (III, 54). Nala promised to do so, but when Indra told him to go to Damayanti and tell her that Indra, Agni, Varuna, and Yama desired her to choose one of them for her lord, he asked them to spare him as he had come with the same object; but, as they insisted that he should stand by his promise, he by their power entered without being perceived by the guardians into the apartments of Damayanti, and, saying his name, fulfilled his mission (III, 55). Damayanti declared that if she did not become the wife of Nala himself she would resort to poison, or fire, or water, or the rope. Nala advised her to choose one of the gods, maintaining that having come in a different mission he dared not seek his own interest. Damayanti then told him to come to her svayamrara in company with the gods, then she would choose him, at which no blame would be his, and Nala returned to the Lokapalas and told them what had happened (III, 56). At the sacred hour of the holy lunar day of the auspicious season Bhima summoned the kings to the scayamvara, and that assembly of kings resembled the Bhogarati swarming with Nagas. Damayanti, beholding five persons all alike in appearance, and recollecting the marks of the celestials, of which she had heard from old people. was unable to distinguish which of them was Nala. Filled with grief, she then decided upon seeking the protection of the gods themselves, and prevailed upon them that they assumed their true shapes. Theroupon she beheld the gods unmoistened with perspiration, with unwinking eyes and unfuding garlands, not stained with dust, and staying without touching the ground, while Nala was revealed by his shadow, his fading garlands, and by his being stained with dust and sweat, and resting on the ground with winking eyes. She then chose Nala, seizing the hem of his garment and placing a floral wreath round his neck. Nala promised Damayanti that he would remain hers as long as he lived, and she spoke words of like import to him. The Lokapalas bestowed each a couple of boons on Nala: Indra, that he should be able to behold his divine nature in sacrifices, and blessed regions thereafter (gatim anuttamam); Agni, his own presence wherever he wished and regions as bright as himself; Yama, subtle taste in food and pre-eminence in virtue; Varuna, water wherever he desired and garlands of celestial fragrance.

Then the gods went to heaven and the kings returned home. Nala, after the wedding, stayed there for a time, returned home, ruled rightcously, and celebrated the horsesacrifice, etc. He begat the son Indrasona and the daughter Indrasena upon Damayanti (III, 57) .- § 316: When the Lokapalas were returning they met Dvapara with Kali going to the evayamvara, and Indra told Kali that Damayanti had already chosen Nala. As Kali threatened to avenge himself he was rebuked by the Lokapūlas, as Nala had studied the four Vedas with the Akhyana as the fifth, etc. When the gods had gone to heaven, Kali said that he would take possession of Nala and deprive him of his kingdom, and asked Dvapara to enter the dice (III. 58). Kali then went to the country of the Nishadhas and always watched for an opportunity. At last, in the twelfth year, when Nala, after answering a call of nature, touching water had said his twilight prayers without having washed his feet, Kali entered his person. Then Kali becoming Vrsha ("vrsho gavām," the principal die, Nil.) (PCR. thinks we ought to read that "Drapara also approached Pushkara becoming Vrsha") prevailed upon Pushkara, that he challenged Nala to a match of dice in order to acquire his kingdom. Nala and Pushkara gambled together for many months, Nala being always worsted; no one amongst his friends could succeed in dissuading him from the play; at last they came in a body, which was told by the sata to Damayanti, who in vain represented it to Nala; he uttered not a word in reply (III, 59). Seeing that Nala had lost everything, Damayanti told her nurse and maidservant Brhatsenā to summon the councillors in the name of Nala and tell them what had been lost; the councillors approached Nala, and Damayanti informed him that the citizens had come again in a body, but he regarded her not. She then caused Brhatsena to summon the sata l'arshneya, who at her request yoked Nala's favourite horses and brought her two children to Kundina (the city of Bhima, Nil.). There he left the children, the chariot, and the horses, and went to Ayodhyū, where he entered the service of king Riuparna (the king of Koçala, v. 2877) as a chariotecr (III, 60).—§ 347: At last, when Pushkara had won all Nala's wealth and his kingdom, he proposed to him to stake Damayanti. But Nala, feeling as if his heart would burst and gazing at Pushkara in anguish without speaking a word, took all the ornaments off his body, and attired in a single piece of cloth left the city accompanied by Damayanti. They stayed for three nights in the outskirts of the city, living on water alone. Nobody showed him hospitable regards, as I wishkara had. proclaimed through the city that he that should show any attention to Mala would be put to death. After many days Nala saw some birds of golden hue and covered them with his cloth in order to catch thom, but they rose up to the sky taking away that garment of his, and then told him they were the dice that had come hither to take away even his cloth. Nala proposed to Damayanti to leave him, pointing out to her the roads to Aranti, Rksharat, Vindhya, Payoshnī, Vidarbha, Koçala (C. Koçalam, B. and Bopp Koçalan), and the south. But she would not leave him, but suggested that they should go to Vidarbha (III, 61). Nala refused to appear before Bhima in his state of misery. They went on attired in the same piece of cloth. Once when Damayanti had fallen into a profound slumber in a shed for travellers (sabha), Nala, influenced by Kali, resolved upon deserting Damayanti, as separated from him she might perchance wander to her relatives. With a sword that he found near the shed he cut off one half of the cloth and throwing the instrument away departed, having first returned again and again, dragged away by Kali, but drawn back by love (III, 62). When Damayanti awoke, she lamented and cursed the being through whose imprecation Nala suffered woe, saying that it should lead a still more miserable life. Thereupon, wandering on, she was seized by a gigantic serpent and rescued by a hunter: as the hunter, after comforting her, tried to force her to love him, he was cursed by her and fell down lifeless upon the ground (III, 63). Description of the forest, Damayanti's lamentations. She went in a northerly direction for three days and nights, then she came to an asylum of ascetics, who told her that she should again become happy together with Nala. Then the asylum disappeared. Sometime afterwards, having proceeded a long way, she met with a body of merchants landing on the banks of a river; its leader was Cuci (v. 2529, "so help us now, Manibhadra, the king of Yakshas"). and it was bound for the city of the Cedi king Subahu (III, 64). Damayanti followed the caravan. Once, at midnight, the caravan was destroyed by wild elephants and many men were trodden to death, which some ascribed to their not having worshipped Manibhadra or Vuicrarana, the kings of Yakshas, others to their having received Damayanti, whom they thought to be a llakshasa or Picaca or Yaksha woman, and resolved upon killing her when they saw her. Hearing this Damayanti fled. The next day the remnant of the caravan left the place. Damayanti, with the brahmans that had survived the slaughter of the caravan, came towards evening to the city of the Codi king Subahu. The boys began to follow her; when she came before the palace of the king, the queen-mother let the nurse take her in. Damayanti agreed to stay there on the conditions that she should not eat remnants, not wash anyone's feet, nor speak with other men, but be protected against all aspirations. The queen gave her as a sairindhri to her daughter Sunanda (III, 65).- § 348: Nala, having deserted Damayanti, saw a conflagration in the forest and therefrom heard a voice calling him by name and saw the Naga Karkotaka, who, unable to stir, told him that he had deceived the great rshi Narada and been cursed by him with the words: "Stay thou here immobile until Nala takes thee hence, then thou shalt be freed from my curse," and asked him to deliver him and promised to instruct him in respect of his welfare. The snake then became as small as a thumb, and Nala taking him up went to a spot free from fire. Karkotaka let him proceed yet counting his steps, and bit him at the tenth step (adaçad daçame pade) (see Nil, and PCR.). Then the form of Nala was changed, in order that people might not recognize him, and Karkotaka assumed his own form. and said that Kali dwelling in Nala should be tortured by his venom, and that Nala should have no fear from animals with fangs, from enemies, and from men versed in the Veda (brchmavidbhyah), and told him to go to Ayodhya and present himself as a sala Bahuka before Rtuparna (of the race of Ikshvāku), who would give Nula his skill in dice (akshahrdaya) in exchange for Nala's knowledge of horses (acrahrdaya), and when he had become an adept at dice he should have prosperity and meet with his wife and children and regain his kingdom. The Naga king then gave Nala two pieces of celestial cloth, saying that when he desired to get back his own form he should remember him and wear

this garment. Then he disappeared (III. 66),- \$ 349: On the tenth day Nala entered the city of Rtuparna; he approached the king and named himself Bahuka, and said that he surpassed everybody in managing steeds and might be consulted in matters of difficulty (arthakrechreshu) and affairs of skill (naipuneshu), and that he was versed in the art of cooking. Then he was appointed superintendent of Rtuparna's horses on a pay of 10,000, and Varshneya and Jivala should be under his direction. Every evening he recited the cloka, "Where lies that helpless one (tapasvint) afflicted with hunger and thirst and worn with toil (cranta), or upon whom does she now wait (upatishthati)?" Once Itrala asked him who she was, and Nala related to him the main features of his story without naming her or himself (III, 67) .- § 350: Bhima sent out brahmans in all directions to search for Nala and Damayanti, promising 1,000 kine, etc., to him that should find them. At length the brahman Sudera, the friend of Damayanti's brother, recognized Damayanti in the city of the Codia, seated with Sunanda during the time of the king's prayers (punyāhacācane rājāah), and told her who he was and that her relatives and children were well. Beholding Damayanti weeping and conversing in private with Sudeva, Sunanda caused her mother to question Sudera (III, 68). Sudova told the story of Damayanti, and that he had recognized her by a mole between her eyebrows, which was now almost covered with dust as her whole body. Then Sunanda washed away the dust and the queen-mother recognized her by the mole as the daughter of her sister, as she and Damayanti's mother were both daughters of the Daçarna king Sudaman, and she herself had been bestowed on Vīrabāhu and her sister on Bhīma; she had witnessed Damayanti's birth in the palace of her father in the Daçarna country. At her own request Damaganti was brought in a litter carried by men and protected by a large escort to the city of Bhima, and was received with respect and worshipped the gods and brahmans. Bhima gave unto Sudera 1,000 kine, etc. The next day Damayanti let her mother cause Bhima to send brahmans out in all directions to seek for Nala. Damayanti ordered them everywhere to recite the clokus: "O beloved gambler, where hast thou gone, cutting off half of my garment," etc., but to take care that no one knew that it was on her command (III, 69). - § 351: After a long time the brahman Parnāda told that he had in Ayodkyā visited Bhāngāsuri (i.e. Rtuparna), and that Bahaka had been affected by hearing his cloka, and had said to him: "Chaste women, though overtaken by calamity, yet protect themselves," etc. Damayanti then thanked Parnada and promised him great wealth and consulted with her mother, and, without Bhima's knowing it, sent Sudera, who told Rtuparna that to-morrow Damayanti would hold another svayamvara (III, 70). When ordered by Rtuparna to conduct him to the trayamiara of Damayanti, Bahuka felt his heart bursting with grief, but promised to go there in a single day; he yoked four horses born in Sindha (description of their marks), made Varshneya sit on the chariot, and set out with so great speed that Vārshņega thought he must be Mātali or Cālihotra, who had taken a human shape, or Nala (III, 71).- § 352: As the chariot was coursing thus, Rtuparna lost his upper garment, and Nala declared that it was impossible to recover it, as they had already travelled one yojana thence. As Ringarma rightly indicated the number of fruits of

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a vibhitaka-tree (Terminalia bellerica), and said he was skilled in dicc as in numbers, Nala prevailed upon him to teach him the science and in future receive instead his science of horses. Then Kali came out from the body of Nala, vomiting the poison of Karkotaka, and assumed his own shape, as the fire of Damayanti's curse had left him, but remained invisible to others except Nala. Kali prevailed upon Nala that he should not curse him, promising that those men who would attentively recite his history should be free from fear of him, and entered the ribhitaka-tree till Nala had gone far away. Then Kali returned to his abode. From the touch of Kali the vibhitaka-tree from that hour fell into disrepute. Nala now became free from calamity, though he did not assume his original form (III, 72) -§ 353: At night they arrived at Kundina, having passed 100 yojanas. The steeds of Nala that were in that city, and peacocks and elephants and Damavanti recognized the sound of Nala's chariot; Damayanti ascended the terrace with the desire of seeing Nala. The Koçala king (Rtuparna) wondered, as he did not hear any talk of the svayamvara, etc., and Bhima thought that he had come simply to pay his respects. When Rtuparna had gone to his appointed quarters with Vārshneya, and Bāhuka, having tended the horses, was sitting at the side of the chariot, Damayanti sent a female messenger in search of Nala (III, 73). The female messenger Keçini asked Bahuka about Varshneya and himself; he said that Varshneya was the chariotecr of Nala, that nobody knew Nala except Nala himself and his wife, as he did not discover his marks of identity anywhere, and that he himself was the charioteer and cook of king Rtuparna; at last she repeated the cloka of Parnada: "O beloved gambler," etc., and said that Damayanti wished again to hear the reply he had given Parņāda; then Rāhuka, weeping, said: "Chaste women, though overtaken by calamity," etc., and Keçini went to Damayanti and acquainted her with everything (III, 74). Damayanti again sent Keçini to stay in silence at Bahuka's side and mark his conduct; she related that low passages grew in height so that he might pass through them easily, that when he approached narrow holes opened wide, that only by his looking upon them the vessels became filled with water, that when he held a handful of grass in the sun the fire blazed up all of a sudden, that he touched fire and was not hurt, that water falling at his will flowed in a stream, and that flowers pressed with his hands became gaver and more fragrant than before. Damayanti then caused Keçinî without Bahuka's knowledge to bring her some meat that had been boiled and dressed by him, from the kitchen, and recognized the taste. She then sent her two children with Keçini. Bahuka embraced them crying aloud, saving they were like his own children, and sent Keçini away lest people might think "evil" (III, 75). Having obtained the consent both of her father and mother, Damayanti caused Nala to be brought to her apartments; it came to an explication; Damayanti declared that she had feigned to hold a second svayamrara because no one except Nala could in one day manage 100 yojanas with horses, and swore by the Air, Sun, and Moon ("who dwells as a witness within every creature," v. 2989), who had been her protector for these three years, and Vayu bore witness to the truth of her words. Then a floral shower fell there, and the celestial kettledrum began to play. Nala then wore the garment he had received from the serpent king and regained his

old form. Thus Nala in the fourth year was reunited with his wife (III, 76). The next day they presented themselves before Bhima. The citizens were in great joy and adorned (arcitani) the temples (devatayatanani), etc. Rtuparna asked Nala's forgiveness, and Nala also asked Rtuparna's forgiveness, and made over to him his horselore, having obtained from him the mystery of dice. Then Riupurna went away to his own city, employing another person as his charioteer (III, 77).- § 354: Having dwelt for a month at Kundina, Nala set out for the Nishadha country with a single white chariot, sixteen elephants, fifty horses, and 600 infantry, and proposed to Pushkara that they should gamble again, as Nala had won great wealth: the stake should be Damayanti, wealth and kingdom, and their lives; if not, he proposed a single combat. Pushkara, hoping to win Damayanti, whom he loved, gladly consented to gamble, and lost at a single throw. Nala, declaring that it was Kali who had done it all, forgave his brother and granted him his portion, and after a month let him go to his own town. All the citizens and subjects rejoiced at Nala's return (III, 78). Then Nala with a large force brought Damayanti and his children home. and passed his days in joy and performed numerous sacrifices with abundant gifts to brahmans. - § 355: "So thou also, O Yudhishthira, wilt blaze forth in effulgence soon. They that will repeatedly recite this history of Nalu and they that will hear it recited will never be touched by adversity." As Yudhishthira feared that some one skilled in dice might summon him, Brhadacra taught him the science of dice (akshahrdaya) and then went to Acvaciras for a bathe. Yudhishthira then learnt from brahmans and ascetics from various directions that Arjuna was still engaged in ascetic penances, and Yudhishthira grieved for him (III, 79).

Nāmanāmika = Mahāpurusha (Mahāpurushastava).

Namas, Namaskāra = Çiva (1000 names 1).

Namuci, an Asura, slain by Indra. § 17 (Uttanka): I, 3, 810 (°er nihantā, i.e. Indra).—§ 92 (Amçāvat.): I, 65, 2530 (son of Danu). -- § 258 (Khandavadahanap.): I, 228, 8328 (°er bhrātaram Mayam).—§ 297 (Dyūtap.): 11, 55, 1957 (adrohasamayam krtvā ciccheda Noch çiras Çakrah, cf. § 6158). § 323 (Dvaitavanapraveçap.): III, 25, †954 (°eç ca hantā, i.e. Indra?).—§ 441 (Nivātakavacayuddhap.): III, 165, †11909 (°er nihantā, i.e. Indra).—§ 443 (do.): III, 168, 12073 (had been defeated by Indra). - § 544 (Yudhishthirāçvāsa): III, 292, 16605 (had been slain by Indra) .--§ 555 (Indravijaya): V, 16, 497 (mahasuro hatah, Cakra, Noir daruno traya).- § 584 (Bhishmavadhap.): VI, 83, 5678 (pradravad bhayat yathendrasya ranat parvan Noir Dailyasattamah) .- § 585 (do.) : VI, 88, 3903 (vivyādha . . . Nom Vrtraha yatha) .- § 605 (Karnap.): VIII, 26, 1057 (trāsayām āsa Mahendro Nom yathā).- § 603 (do.): VIII, 85. †4333 (yatha Mahendram Noih pura, sc. abhyapatat), †4334 (viddhveva Çakram N°ih); 86, 4363 (jahi . . . N°m Frtraha yatha); 89, †4569 (Çakro Namucer ivareh); 90, †4700 (°im yatha Harih, sc. vidhya).- § 610 (Calyap ): IX, 7, 358 (jahi . . . Vasavo Noim yatha).- § 611 (do.): 1X, 17, †885 (ciryadha . . . yatha Mahendro Noim).-§ 615e (Indra): IX, 43, 2433, 2434, 2437, 2445 (Indra broke his agreement with N. and slew him) .- § 641 (Rājadh.): XII, 985, 3661 (had been slain by Indra). - § 656 (Khadgotpattik.): XII, 166γ, 6146 (among the foremost of the Danavas).-§ 659 (Mokshadh.): XII, 180a, 6692,- § 6725 (Cakra-Namucisamv.): XII, 226, 8187 (Catakratoc ca samradam

N°sç sa), 8189, (8190) (discourse between Indra and N.).—§ 673b (Bali-Vāsavasaṃv.): XII, 227a, 8262 (among the ancient rulers of the earth).—§ 742 (Ånuçāsanik.): XIII, 39a, 2237 (māyā N°sh).—§ 778b (Saṃvartta-Maruttīya): XIV, 5, 114 (°sh...nihantā, i.e. Indra). Cf. Asura, Asuraçreshṭha, Daityasattama.

Namucighna ("the slayer of Namuci") = Indra: I, 1286. Namucihan (do.) = Indra: I, 8231.

Nanda , a son of Dhrtarāshtra. § 130 (Amçāvat.): I, 67, 2731 (°opanandakau, enumeration).—§ 182 (Dhrtarāshtra-putranāmak.): I, 117, 4544 (do., do.).—§ 578 (Bhīshma-vadhap.): VI, 515, 2098 (°opanandakaiḥ).—§ 608 (Karṇap.): VIII, 51 & 2446 (°opanandakau, among several sons of Dhrtarāshtra who attacked Bhīmasena), 2458 (°opanandau, slain by Bhīmasena). Cf. Nandaka .

Nanda<sup>2</sup>, a drum in Yudhishthira's standard. § 522 (Draupadīharaṇap.): III, 270, †15700 (mṛdaṅgau N<sup>o</sup>opanandau).—§ 592 (Saṃçaptakavadhap.): VII, 23π, 1032 (mṛdaṅgau . . . N<sup>o</sup>opanandakau).

Nanda, a cowherd. § 549f (Durgā): IV, 6, 179 (°gopāla-kulo jātām, sc. Durgā (Umā)).—§ 576 (Bhagavadgītāp.): VI, 23, 799 (°gopākulodbhare, sc. Durgā (Umā)).

Nanda<sup>4</sup>, a serpent. § 564 (Mātalīyop.): V, 103γ, 3628 (°opanandakau, enumeration).

Nanda, two warriors of Skanda. § 615u (Skanda): IX, 45,, 2566, 2567.

Nanda = Vishņu (1000 names).

Nandā ' ("joy"), wife of Harsha. § 117 (Amçāvat.): I, 66, 2597.

Nandā<sup>2</sup>, a river. § 249 (Arjunavanavāsap.): I, 215, 7818 (°m Aparanandāñ ca, visited by Arjuna).—§ 370 (Tīrtha-yātrāp.): III, 84, 8137 (only C., B has Prānnadīm).—§ 377 (Dhaumyatīrthak): III, 87, 8323 (in the east).—§ 390 (Tīrthayātrāp.): III, 110, 9968 (°m Aparanandāñ ca, visited by Yudhishṭhira, etc.).—§ 390b (Hemakūṭa): III, 110, 9979.—§ 390 (Tīrthayātrāp.): III, 110, 9987.—§ 594 (Mṛtyu): VII, 54, 2092, 2093 (visited by Mṛtyu).—§ 775 (Ānuçāsanik.): X1II, 166a, 7654 (onumeration).

Nandāçrama, a sacred place. § 573 (Ambopākhyānap.): V, 186a, 7353 (visited by Ambā).

Nandaka', a son of Dhrtaräshtra. § 232 (Svayamvarap.):

I, 186, 6983 (present at the svayamvara of Draupadi).—
§ 581 (Bhīshmavadhap.): VI, 64", 2818 (tava—i.e. Dhrtaräshtra's—putrah, attacked Bhīmasena), 2824 (pierced by Bhīmasena).—§ 600 (Ghatotkacavadhap.): VII, 166, 7455 (ratham... N°sya). Cf. Nanda'.

Nandaka<sup>1</sup>, a serpent. § 564 (Mātalīyop.): V, 103γ, 3627 (enumeration).

Nandaka, the sword of Krshna (v. BR.). § 567 (Bhagavadyānap.): V, 131, 4427.

Nandaka , a warrior of Skanda. § 615u (Skanda): IX, 45,, 2570.

Nandakin ("armed with the sword Nandaka") = Vishnu (1000 names).

Nandana, a celestial forest. § 133 (Dushyanta): I, 69, 2830 (°pratimam vanam); 70, 2877 (vanam N°prakhyam).—§ 148 (Yayāti): I, 85, 3598 (vane, Yayūti sported with Viçvācī in N.).—§ 149 (do.): I, 89, †3595 (Yayūti lived for a hundred ayutas of years in N.), †3597; 90, †3600.—§ 269 (Vaiçravaṇasabhāv.): II, 10, 390 (°sya vanasya, sc. gandham, in the palace of Kubera).—§ 336 (Indralokābhigamanap.): III, 43, 1758 (°n ca vanam divyam Apsaroganasevitam, Arjuna came to N.).—§ 354 (Nulopākhyānap.):

III. 79, 3065 ( Devarad iva Noe). - 6 422 bis ( Varahavatara) : III, 142, 10958 (Vishnu dwelt in N.) .- § 436b (Gandhamadana): III, 158, 11563 (Gandhamadanaranam tan Noranopamam).- § 443 (Nivatakavacayuddhap.): III, 168, 12035 (°adini devanam vandni).- § 449 (Ajagurap.): III, 177, 12348 (remire Nordsam etya drijarehayo eItamala yathaiva). - § 520 (Mudgala) : III, 261, 15449 (°adīni punyani viharah punyakarmanam).- § 532 (Sītāsantvana): III, 280, 16133 (bharane Nopame). - § 555 (Indravijaya): V, 11a, 352 (°opavaneshu cu, there Nahusha sported).- § 594 (Akampana): VII, 54, 2127 (Nārada went to N.).—§ 6586 (Krtaghnop.): XII, 169, 6323 (oddeçasadrçam, sc. canam). - § 717b (Nārāyayīya): XII, 343, VII), ††13209 (°vanam, Viçvarūpa dwelt there). - § 733u (Punarāvartunandā): XIII, 25a. 1731 (having bathed in Punaravartananda, etc., one after death repairs to N.) .- § 757f (Hastikūta): Gautama said: The flowering forest N. (differently PCR.) is favoured by the Kinnara king and always dear to Narada, the Gandharras, and the Apsarases. Dhrtarashtra said: This region (lokah) is for those who never solicit alms, who cultivate music and dancing, and rove about together: XIII, 102, 4865 (vanam).- § 7686 (Umä-Mahegvarasamv.): XIII, 145, 6688 (°odishu). - § 781 (Açvamedhikap.): XIV, 15, 375 (Açvināv iva N°e).

Nandana<sup>2</sup>, a companion of Skanda. § 615u (Skanda): IX, 45e, 2540 (given to Skanda by the Açvins).

Nandana 2 = Civa (1000 names 2).

Nandana 4 = Vishņu (1000 names).

Nandi', a Devagandharva. § 191 (Arjuna): I, 123, 4812 (sung at the birth of Arjuna).

Nandi<sup>2</sup>, a follower of Çiva. § 730g (Upamanyu): XIII, 14, 872 (purastāc ca devasya . . . dvitīyam ira Çankaram). Cf. Nandīgvara, Nandin.

Nandi 3 = Civa (1000 names 2).

Nandi 4 = Vishnu (1000 names).

Nandiçvara<sup>1</sup>, a follower of Çiva. § 269 (Vaiçravaṇasabhāv.): 11, 10, 414 (in the palaco of Kubera). Cf. Nandi, Nandin.

Nandiçvara  $^2$  = Civa, q.v.

Nandigrāma, a city. § 527 (Rāmopākhyānap.): 111, 277, 15983 (there Bharata, the son of Daçaratha, kept the realm for his brother Rāma).—§ 543 (Rāmābhisheka): 111, 291, 16592 (do.).

Nandikara = Civa (1000 names 2).

Nandikunda, a tīrtha. § 733 (Kālodaka): XIII, 25, 1746.

Nandimukha = Çiva (1000 names 1).

Nandin', a follower of ('iva. § 694 (Jvarotpatti): XII, 284, 10223, 10239. Cf. Nandi, Nandiçvara.

Nandin  $^2$  = Civa (1000 names  $^2$ ).

Nandin 3 = Vishņu (1000 names).

Nandini, the cow of Vasishtha: § 164 (Apavop.): I, 99, 3933 (daughter of Surabhi and Kaçyapa).—§ 223 (Vāsishtha): I, 175, 6663, 6664, 6665, 6669, 6670, 6672, 6673, 6675, (6677).

Nandinī<sup>2</sup>, a tīrtha. § 370 (Tīrthayātrāp.): 111, 84, 8133 (bathing there one acquires the merit of a human sacrifice).

Nancini, a matr. § 615u (Skanda): IX, 460, 2623.

Na lisena, a companion of Skanda. § 615u (Skanda): I, 45, 2526 (given to Skanda by Bruhmán).

Nandivardhana = Civa (1000 names 2).

Nandivega, pl.  $(^oah)$ , a people. § 562 (Bhagavadyānap.): V,  $74\gamma$ , 2733 (Samaç ca  $N^oanam$ ).

Naptr, a Vigvadeva. § 749 (Anuçāsanik.): XIII, 91γ, 4362 (enumeration).

Napumsaka(m) = Civa (1000 names 1).

Nara', a god or rshi (commonly connected with Narayana) with whom Arjuna Pandava is identified. § 4 (Anukram.): I, 1. 172 (°-Nūrāyaṇau tau Krshṇārjunau). - § 28 (Amrtamanthana): I, 19, 1159 ( Vishnuh . . . Noena sahitah, took away the amrta from the Asuras), 1176 (o-Narāyanau, fought with the Asurae), 1177 (armed with a celestial bow), †1185 [†1188 (Kiritine, the gods made over the amrta to N. that he might guard it)].- § 130g (Abhimanyu): I, 67, 2751 (will be born as the son of Indra (Aindrih), i.e. Arjuna), 2754 (°-Narayanau = Arjuna and Krshna).-§ 133 (Dushyanta): I, 70, 2872 (°-Narayanasthanam-i.e. Budarī-Gangayevopaçobhitam).-§ 251 (Arjunavanavāsap.): I, 218, 7889 (°-Nārāyanāv rahi = Arjuna and Krahna).- § 256 (Agniparabhava): I, 224. 8160 (°-Narayanau yau lau purcadevau . . . sampraplau manushe loke, sc. as Arjuna and Krshna) .- § 258 (Khāndavadahanap.): I, 228, 8302 (°-Narayanav etau parraderau vicrutau, sc. Arjuna and Krehna)). - § 263 (Subhākriyāp.): II, 3, 72 (°-Narayanau (C. by error ono), performed sacrifices at Bindusaras). - § 299 (Dyūtap.): II, 67, 12229 (Krshnañ ca Jishnuñ ca Harim Noñ ca, invoked by Draupadi); 68, †2295 (Krshnañ ca Vishnuñ (read Jio?) ca Harim Noñ ca, invoked by Draupadī).- § 317b (Kṛshṇa Vāsudeva): III, 12, 505 (= Arjuna), 506 ("-Narayanav rshi, = Arjuna and Krshna). - § 333b (Arjunu): III, 40, 1636 (Narayanasahayaran, in Badari, = Arjuna).- § 334 (Kairātap.): III, 41, 1681 (purvarshih = Arjuna).- § 339 (Indralokabhigamanap.): III, 47, 1888 (°-Narayanau yan tan puranau rehisattaman . . . Hṛshīkeça-Dhananjayau), 1889 (°-Nārayaṇāv ṛshī).— § 377 (Dhaumyatirthak.) : III, 86, 8281 (Vandera-Dhananjayau . . . No-Narayanav rshi). - § 406 (Tirthuyatrap.): III, 125, 10415 (°-Narayanan cobhau sthanam praptah sanatanam).-§ 420 (Gandhamadanapr.): III, 141. 10893 (riçālā Budarī yatra No-Nārāyanāçramah).-- § 423 (do.): 111, 145, 11031 (°-Nārāyanāgramah, i.e. Badarī), 11039 (ārramam . . . No-Nārāyanāgritam, do.), 11054 ( Narayanasthanam Bhagirathyopacobhitam). - § 434 (Saugandhikaharana): III, 156, 11439 (riçala Badari . . . No-Nārāyaṇāgramaḥ), 11443 (o-Nārāyaṇasthānaṇ Badarīty abhicicrutam), 11449 (^-Narayanagramam, = Badari).-§ 5216 (Arjuna): III, 272, 15805 (Suregram, had performed austerities in Badari, = Arjuna).- § 561d (Nara-Nārāyanau): V, 49, 1921 (pārraderau . . . No-Nārāyanār rshī), 1924 (^-Nārāyanau), 1927 (do.), 1930 (had vanquished the Paulomas and the Kālakhanjas, sc. as Arjuna, cf. Nivatakavacayuddhaparvon), 1935 (°-Nārāyanau devau purvaderav iti grutik), 1936 (Phalgunah, i.e. Arjuna) .-§ 563 (Dambhodbhavop.): V, 96, 3461 (°o Nārāyanaç caira tāpasau), 3462 (^-Nārāyanau), (3469), (do.), 3473, 3482 (N. and Nārāyana humiliated Dambhodbhava).- § 563 (Bhagavadyānap.): V, 96, 3488, 3496 (°-Nārāyanau . . . Arjuna-Keçarau). - § 564 (Mataliyop.) : V, 97, 3502 (°-Nārāyanāv rshi).-§ 565 (Gālavacarita): V, 111, 3826 (°-Narayanau), 3810 (Jishnum).- § 574f (Bindusaras): VI. 6. 241 ("-Narayanau, at Bindusaras).- § 574 (Jambūkh.): VI, 8, 307 ('o Narayanaç caira', -- § 576 (Bhagavedgītāp.): VI, 23, 810 ('s tram asi, sc. Arjuna), 818 (\cap-Norayanau, = Arjuna and Krshna), 819 (error in C., B. has tathānaghah instead of tatha Narah). - § 581 (Bhishmavadhap.): VI, 66, 2982 (Nācāyana will be born among men together with  $N_{\cdot}$ ), 2983 ("-Nārāyaṇau purāṇāv ṛshisattamau), 2984 ("-Nārāyaṇār reht), 3001 (°-Narayanan deran, = Arjuna and Krshna); 68. 3050 (°-Nardyanau), 3053 (°-Nardyanau derau, = Arjuna

and Krshna).- 5 589 (Dronabhishekap.): VII, 11, 422 (purvadevau . . . No-Narayanau, - Arjuna and Krshna). -§ 596 (Pratijñāp.): VII, 77, 2707 (°-Nardyanau, do.); 80, 2869 (do., do.); 81, 2894 (o-Narayanav rehī, do.).-§ 598 (Jayodrathavadhap.): VII, 88, 3139 (Narāyaṇānugaḥ = Arjuna).-§ 603b (Närāyana): VII, 201, 9479 (born by means of the tapas of Nārāyana, = Arjuna).—§ 605 (Kurņap.): VIII, 16, 629 (°-Narayanau, = Arjuna and Krehnu).-§ 608 (do.): VIII, 87w', 4451 (°-Narayanav . . . etau puranav rehieattamau, do.); 96, 5009 (°-Narayanau devau, do.) .- § 641 (Rājadh.): XII, 127, 4661 (°-Nārdyanāçramam, i.e. Badarī), 4664 (°-Nārāyanāv rohī, in Budarī).- § 692 (Mokshadh.): XII, 2818, 10076 (\*sya, sc. sthunam).-§ 707 (do.): XII, 318, 11707 (municreshtham, if the soul (jiva) issues through the neck, one goes to N.).-§ 717b (Nārāyanīya): XII, 335, 12658 (read Naro, among the four sons of Dharma born from Nārāyana, viz. N., Nārāyana, Hari, and Krshna), 12659 (Nardyana Noau, in Badari), 12667 (° Narayanabhyam, discourse between Narada and N. and Nārāyana); 340, 12964 (\*-Nūrāyanāv rshī, = Arjuna and Krshna), 12975 (°-Narayanau, in Badarī); 342, 13165 (°-Narayanau, = Arjuna and Krshna), 13168 (cpo rai N° sūnavah); 343, 13266 (°-Nūrāyaņau), 13274 (N. and Nărayana fought with Rudra); (aa), 13286 (co Narayanaç Dharmakulodrahau deraçreshthau); 344, 13310 (°-Narayanau docasattamau), (ВВ), 13329 (°-Narayanau), 13332 (°-Narayandv reht), (13350) (°-Narayanau, discourse between them and Nārada); 345, (13371) (o-Nārāyaṇau), 13397 (°-Nārāyaṇāçramam), 13398 (°-Nārāyanau, continuation); 346, (13410) (°-Nardyanau) (continuation); 347, 13427 (°-Nārāyaņa°), 13428 (°-Nārāyaņēçrame), 13429 (°-Narayanav rehi); 348, 13449 ( janma Dharmage he . . . No-Narayanatmakam).- § 777 (Svargarohanik. p.): XIII, 168, 7749 (in Budari), 7750 (°-Narayanav etau sambhutau manushyeshu, = Arjuna and Krshna). - § 789 (Putradarganap.): XV, 31, 853 (rehim imam Partham Dhananjayam, i.e. Arjuna).- § 795c (Mahābhārata): XVIII, 6c, 232 (cf. the introductory clokas of books I-XVIII), 287 (°-Narayanau). Cf. Kirīţin, Sureçvara.

Nara 2= Çiva (1000 names 2).— Do. 2= Vishnu (1000 names).
Nara, pl. (°āħ), a class of Gandharvas. § 269 (Vaiçravaņasubhāv.): 11, 10, 396 (in the palace of Kubera).

Narada ', a Devarshi, son of Parameshthin, often mentioned together with Gandharvas and therefore presumably himself a Gandharva. Cf. Nārada 2. § 4 (Anukram.): I, 1, 106 (recited the Muhābhāratu to the gods); †172 (radato N°sya, all. to § 561d) .-- § 5 (do.): I, 1, 221, 223bis (surarshina, enumerated to Caibya (Cvaitya, B.), twenty-four kings who have died).- § 11 (l'arvasungr.): 1, 2, 394, 408, 440 (maharshina), 462 (surarshina), 616.-§ 59 (Sarpusattra): 1, 53, 2048 (oah Parvatus tatha, among the sadasyas at the suake sacrifice of Janamejaya).—§ 138 (Daksha Pracetasa): 1. 75, 3132 (taught the sons of Daksha sankhyajñanam).-§ 221 (Caitrarathap.): I. 170, 6497 (°prabhrtīnām dorarshīnām). - § 233 (Svayamvarap.): I, 187, †7011 (Viçravasur No-Parratan, present at the svayamvara of Draupadi).--§ 215 (Rājyalābhap.): I, 208, 7604 (derarahih), 7608, 7610, (7612).—§ 246 (Sundopasundop.): I, 209, (7619), (7644); 210, (7652); 211, (7679), (7700); 212, (7711). (7736), 7739, 7740 (devarable), 7741, 7742 (N. related to Yudhishthira the Sundopasundopakhyana and caused the Pandavas to establish a rule among themselves with regard to Draupadi).- § 250 (Arjunavanavasap.): I, 217, 7874 505 Närada.

(derarskin, directed Parga, etc., to go to Naritirthani and prophesied their deliverance by Arjuna). - § 265 (Lokapālasabhākhyānap.): II, 5, 144, 147 (rehim), (151), (247), 248 (munih), (249), 261, (263) (questioned Yudhishthira about his government); 6, 269, 273, (274). 278, 282.—§ 266-70 (do.): II, 7, (283); 8, (311); 9, (353); 10, (383); 11, (420) (described the different sabhās of the gods).- § 271 (do.): II, 12, (488) (told Yudhishthira that Pandu wished that he should perform a rajusuva), 512, 513. — § 289 (Arghāharanap.): 11, 36, 1308 (maharshayah . . . Nopramukhah), 1315, 1316, 1318, 1325 (knew that Krshna was Nārāyana); 39, 1407 (praised Krshna) .- § 293 (Dyūtap.): II, 46, 1635 (a saying of his about the rajasuya is quoted) .- § 296 (do.): II, 53, 1917 (at the rajasuya N. sprinkled water over Yudhishthira). -§ 305 (Anudyūtap.): II, 78, 2575 (would become the instructor of Yudhishthira).- § 306 (do.): II, 80, 2652 (foretold the great battle). - § 310b (Sūrya): III, 3, 209 (learnt the hymn to the Sun from Cukra and taught it to Dhaumya).- § 317b (Kṛshṇa Vāsudeva): III, 12, 500 (had told Arjuna about the nature of Krshna), 513 (a saying of his about Krshna is quoted). - § 320 (Saubhavadhop.): III, 19, 770 (the gods sent N. and the Wind as messengers to Kṛshṇa).—§ 322 (Dvaitāvanapraveça): III, 24, 924 (wanders over all the worlds, waited upon Yudhishthira) .- § 324 (do.): III, 26a, 985 (waited upon Yudhishthira). - § 327 (Draupadīparitāpav.): III, 31, 1171. — § 356 (Indralokābhigamanap.): III, 43, 1769 (Tumburur Noc caira, in the abode of Indra) .- § 345 (Nalopākhyānap.): III, 54, 2117 (° h. Parvataç caira), 2119, 2120, 2123, 2128 (told Indra about the svayamvara of Damavanti) .-- § 348 (do.): III, 66, 2612 (maharshih, had cursed Karkotaka). - § 356 (Tirthayatrap.): 111, 81, 4022 (devarshim), 4026 (rshih), (4032) (repeated the description of tirthas delivered by Pulastya to Bhishma). - § 364 (do.): III, 83, 6051 (csya . . . tirtham . . . Ambajanma), 6052.- § 376 (do.): 111, 85, (8255), 8274 (rship, having completed the description of tirthas, N. disappeared) .-§ 377 (Dhaumyatirthuk): III, 86, 8276, 8280 (knew Kyshna and Arjuna to be Narayana and Nara); 88, 8347 (devarshina, a cloka of his about Ujjayanta is cited) .-§ 378 (Tirthayātrāp.): 111, 93, 8470 (all. to § 356 foll.), 8475 (Parvata-Noau, came to Yudhishthira), 8483 .-- § 387 (Sagara): III, 107, 8882 (informed Sagara of the death of nis sons).- § 412 (Ashţāvakrīya): 111, 134, †10659 (drau devarshi No-Parvatau). - § 447 (Nivatakavacayuddhap.): III, 175, 12308 (sent by the gods to prevent Arjuna from discharging the celestial wcapons).- § 453 (Mārkaņdeyas.): III, 183, 12603 (decarsh.h, came to Yudhishthira), 12605 (do.). - § 463 (Çibi): 111, 194, ††13249; ††13249 bis, ††13250 (quoted three clokus in order to settle the dispute between Cibi and Suhotra', †113254, 1113255. - § 467 (Rajanyamahabhagya): III, 198, 113302 113303 (surarshim), ††13312, ††13318 (instructed Cibi, etc.).--§ 545 (Pativratāmāhātmyap.): III, 294, 16660, (16661). (16668), (16672), (16674), (16679), (16682), (16686), (16689), 16690 (foretold that Satyavat would die within a year); 295, 16713 (all. to ch. 294); 296, 16715 (do.), 16727 (do.); 297, 16753 (do.); 298, 16894 (do.).— § 555 (Indravijava): V, 11, 356 (Viçrārasur Noc ca, attended upon Nahusha as Indra). — § 56!d (Nara-Nūrās anau): V, 49, 1938 (had told the Vrshpis that Krahna was Narayana. and Arjuna Nara). - § 561 (Yanasandhip.): V. 61, 2385

(kathām akuthayat purā) — § 562 (Bhaguvadyānap.): V, 837, 2946 (wor-hipped Krshin); 94, 3371 (°pramukhan rshin, came to the conclave of the Kurus). -564 (Mātaliyop.): V, 98, 3522 (maharshind), 3523, 3524 (only B., C by error Varunam), 3527, 3528, 3530, (3531); 99, (3547), 3566; 100, (3567); 101, (3586); 102, (3602); 103, (3617), 3634, (3639); 104, (3643), 3655, 3662, 3666, 3668, 3673; 105, 3710 (when Matali sought in all worlds for a husband for his daughter he was accompanied by N.).- § 565 (Gālavacarita): V, 106, 3717, (3718); 107, (3741); 112, (3854), (3869); 113, (3873); 114, (3896); 115, (3917); 116, (3938); 117, (3962), 3974 (reme . . . yathā . . Satyaratyān ca Noh); 118, (3981); 119, (4002); 120, (4026) (related the Galavacarita). - § 566 (Yayati); V, 121, (4048), (4068): 122, (4078); 123, (4097), (4116) (related the history of Yayati) .- § 567 (Bhagavadyanap): V, 124, 4121; 131, 4442 (rshayah . . . N°ādayah, disappeared).- § 571 (Ulūkadūtāgamanap.): V, 160, 5421 (had related the story of the wicked cat). - § 578 (Ambopākhyānap.): V, 185, 7291 (prevented Bhīshma from discharging the Prasvapa weapon against Rāma), 7295, 7313, 7316 (munayah . . . Nomukhah); 186, 7344; 188. 7398, 7408 (informed Bhishma of Cikhandin's birth, etc.). - § 574 (Jambükh.): VI, 6, 214 (Tumburur N°c caira, on Meru).- § 576 (Bhagavadgitap.): VI, 21, 767 (rahch), 771 (a saying of his about Krshna is quoted); 23, 819 (all. to §§ 565-6); 34, 1217 (derarship, declared Kyshna to be the supreme god), 1230 (devarahīnān ca Noh, sc. asmi, says Kṛshṇa).- § 581 (Bhishmavadhap.): VI, 660, 2099; **68** $\rho$ , 3038 (a saying of his about Krshna is quoted).— § 585 (do.): VI, 98, 4463 (had described the glory of Krshua).- § 588 (do.): VI, 121, 5792 (had spoken of Arjuna as an ancient rshi (i.e. Nara)); 122, 5826 (had told Bhishma the secret that Karna was the son of Kunti) .--§ 594 (Abhimanyuvudhap.): VII, 52, 2023 (Akampanasya kathitam Noena pura); do. (Akampuna): VII, 52, 2034 (devarship), 2039; do. (Mrtyu): VII, 52, (2040); 53, (2063); 54, (2073), (2084), (†2117); do. (Akampana): VII, 54, 2125, 2127 (comforted Akampana). -- § 595 (Srnjaya): VII, 55, 2138, 2145, 2146, 2148 (rivalling one another with the daughter of Spnjaya, N and Parvata cursed one another), 1628, 2169 (N. granted Spajaya the son Savarņashthivin).- § 595 (Shodagarāj.): VII, 56, (2184); **57**, (2196); **58**, (2209); **59**, (2224); **60**, (2219); **61**, (2263); 62, (2272); 63, (2292); 64, (2303); 65, (2521); **66**, (2334); **67**, (2356); **68**, (2377); **69**, (2394); **70**, (2427) (N. related the Shodaçarājika to Spājava . - § 595 (Spňjaya): VII, 71, 2452, (2456), (2458) (revived Suvarņashthīvin). — § 597 (Pratijūāp.): VII, 83, 2964 (had described Kṛshṇa as Nārāyaṇa). — § 599 (Jayadrathavadhap.): VII, 99, 3723 (cmunth, come to see the lake made by Arjuna).- § 600 (Ghatotkacavadhap.): VII. 163, †7294 (°-Parraiābhyāṃ, brought lamps). — § 604 (Karnap.): VIII, 27, 31 (ali. to §§ 565-6). - § 615ii (Vrddhakanyā): IX. 52, 2989, 2991 - § 615 (Balade.atīrthayotrā): IX, 54, 3051 (rship, description 11): with matted locks and attired in golden rays, he bore in his hand a staff made of gold and a waterpot of gold, he was accomplished in song and dance and adored by gods and brahmans, he had with him a beautiful eight of melodious notes, made of tortoise-shell; he was wont to provoke quarrels and fond of quarrel), 3956, 3057, (3060), 3070 (informed Baiarama about the battle) .- § 617 (Aishikap.):

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X. 14. 681 (sarrabhūtatmā); 16, 743 (mahāmunih).—§ 618 (Jalapradanikap.): XI, 16, 14 (devarchin, all. to §§ 565-6) (γ), 30; 8, 214 (°pramukhāç ca devarshayak), 226, 229 (had foretold the battle), 231.- 621 (Rājadh.): XII, 18, 4 (came to Yudhishthira), 9. (7), 18; 2, 46 (munih), (47) (related the history of Karna); 8, (75) (continuation); 4, (108) (do.); 5, (129) (do.); 6, 144 (devarshih).- 632 (do.): XII, 29, 906 (related the Shodaçarājikopākhyāna to Srijaya, cf. § 595), †1039, †1040 (maharehe), (1042) (revived Suvarnashthivin, cf. § 595). - § 633b (Nārada-Parvatop.): XII, 30, 1046 (oh Parvataç caiva dvav rehi), 1048 (the maternal uncle of Parvata), 1059, 1062, 1068, 1072, 1073, 1074 (devarshim), 1077, 1078, 1082, 1084 (rshih), 1086, 1087 (N. and Parvata cursed one another, cf. § 595). - § 634 (Rajadh.): XII, 31, 1088, 1089 (munih), (1090) (N. granted Spnjaya the son Suvarnashthivin, cf. § 595).- § 635 (do.): XII, 37. 1348 (sarvajūdnām puratanam). - § 637 (do.): XII, 47, 1592 (surarshina, among the rshis who surrounded Bhishma).- § 640 (do.): XII, 54a, 1928 (siddha Nopramukhah), 1931 (devadarçanah), 1935.-§ 641 (do.): XII, 81, 3025 (samvādam Vāsudevasya surarsher Nosya ca), 3026, 3027, 3030, 3031, 3035, (3036), (3044) (discourse between Krshna and N.); 124, 4567 (itihāsam purātanam Noena purā proktam).- § 654b (Pavanaçalmalisamv.): XII, 154, 5809; 155, 5822, 5827, (5830); **156**, 5841, (5842), 5845, 5846, 5855, 5856; 157, 5867 (discourse between N. and the çalmali) .-§ 656 (Khadgotpattik.): XII, 1663, 6142 (°-Parvatau).-§ 6586 (Krtaghnop.): XII, 173, 6448 (had related the Krtaghnopākhyāna to Bhīshma).—§ 661 (Mokshadh.): XII, 193, 7038 (devarship, a sentence of his is quoted).—§ 662b (Japakop.): XII, 2008, 7340 (°h Parvatac caiva) - \$ 664 (Mokshadh.): XII, 207β, 7520 (devarsheh), 7564 (devarshih, declared Krshna to be the supreme god), 7565.-§ 667 (do.): XII, 210, 7662 (Gandharvam Noo reda).- § 674b (Buli-Vasavasamv.): XII, 229, 8337, 8348 (devarshim), 8349, 8418 (devarahih), †8422.- § 676 (Mokshadh.): XII, 231, 8455, 8456, 8457, 3459, 8460 (description of the virtues of N.).-§ 678b (Anukampaka): X11, 257, 9152, 9154, 9155; 258, (9177), (9187) (told the story of Mrtyu to Anukumpaka, cf. § 594).—§ 686 (Mokshadh.): XII, 273, 9812, 9813 (told the story of the brahman Satya). - § 688 (do.): XII, 276, 9874 (°sya ca samvādam Deralasyūsitasya ca), 9875 (9876), 9879 (discourse between N. and Asita Devala). - § 694b (Jvarotpatti): XII. 284a. 10218 (°-Parvatau, came to the sacrifice of Duksha). - § 695b (Dakshayajñavināça): XII, 285a, 10278 (Tumburu-Noau), 10287 (sat beside Umā).—§ 698 (Mokshadh.): XII, 287, 10533 (°sya va samvādam Samangasya ca), (10534), 10538, †10541, 10552 (discourse between N. and Samanga).-§ 699 (do.): XII, 288, 10555 (Gālavasya oa samrādam devarsher Nonya ca), 10556, (10564) (discourse between N. and Galava).- § 702 (do ): XII, 293a, 10761 (°-Parvatau). -§ 705 (do.): XII, 309, 11511, 11512 (obtained the knowledge of the supreme soul from Vasishtha and taught it to Bhīshma).—§ 707 (do.): XII, 3198, 11784 (had instructed Viçvavasu).- § 712 (Çukotpatti): XII, 324, 12176 (°-Farvatau, beside Civa on Meru); 325, 12201 (Tumburu-N°au).- § 714 (Çukakrtya): XII, 328, 12314 (devarship); 329, 12375, 12380, (12384), 12386 (came to the hermitage of Vyasa).—§ 715 (Çuka-Naradasamv.): XII, 330, 12422, 12423 (devarshim), 12424, 12425, (12426); 331, (12482); 332, (12512) (discourse between

N. and Cuka).- § 716 (Cukābhipatana): XII, 332, 12557, 12572 (rehim); 333, 12583 (devarshim), 12585; 334, 12647 (devarshih). - § 717b (Narayaniya): XII, 385. 12656 (°sya ca samvādam reher Nārāyanasya ca), 12663 (sumahadbhūtam), 12672 (rehih), (12674), 12695 (came to Badarī and worshipped Nara and Nārāyana); 336, (†12697), †12701 (Parameshthiputrah, repaired to Cvetadvîpa); 338, 12859 (rshih, do.); 339, 12861 (do., do.), (††12864) (worshipped Narayana); 340, 12865, 12874 (dvijaeattamak), (12880), 12882 (Paramoshthinam, Narayana showed himself to N. and described his own nature), 12890, 12906, 12909, 12920, 12946, 12975 (returned to Badari), 12977 (described in the abode of Brahman his meeting with Nārāyaṇa), 12998, 13002 · (°oktam); 344, 13308, 13309, 13313 (surarshinā), 13326 (Parameshthijah), 13327 (rehim avyayam), 13329, 13330 (Parameshthijah), 13334, 13342, 13347, 13349, (13351) (discourse with Nārāvana and Nara): 345, 13372. 13396, 13398 (rehih) (do.); 346, 13399 (Parameshthijah), (13402), 13413 (do.); 347, 13427 (returned to his own hermitage on Himavat), 13436, 13443 (recited the Nārāyanīya); 349, 13557 (discoursed on the dharma of Nārāyaņa), 13558, VII), 13600 (instructed by Nārāyaṇa), 13612, 13633 (instructed Vyasa),-- § 718b (Unchavrttyup.): XII, 353, 13767 (maharshinā), 13769 (maharshih), 13773 (related the Unchavittyupākhyāna to Indra); 366, 13937, 13938 (do.). — § 730 (Anuçasanik.): XIII, 14ζ, 696 (attends on Civa with song and music). - § 734 (do.): XIII, 26a, 1764 (oh Parratac caira, came to see Bhishma).-§ 737 (do.): XIII, **31.** 2009 (°sya ca samradam Vaeuderasya cobhayoh), 2010, (2012) (discourse between N. and Krshna). -§ 739 (do.): XIII, 34, 2133 (a saying of his is quoted.)-§ 742 (do.): XIII, 38, 2203 (°syc ca samvādam pumçealyā Pañcacūḍayā), 2204 (devarshiḥ), 2206, (2207), 2212, 2231 (discourse between N. and Pancacuda). - § 746 (do.): XIII, 63, 3203 (devadarçanah), (3204), 3242 (discoursed to Bhishma on gifts of food); 64, 3253 (Devakyāç ca samvadam maharsher Nosya ca), 3254 (devadarçanem), 3255 (devarshih), (3256), 3288 (discourse between Devakī and N.); 83f, 3887 (oh Parvataç caiva, sung).—§ 751b (Çapathavidhi): XIII, 94a, †4550 (°-Parvatau), (4576).-§ 754 (Anuçasunik.): X111, 98, 4741, 4742 (discoursed to Bhishma). - § 757f (Nandana): XIII, 102, †4865 (Nandanam Nosya).- § 761 (Anuçasanik.): XIII, 1158. 5607 (a saying of his is quoted).—§ 766 (do.): XIII, 126. †6043 (worshipped the kine).—§ 768 (do.): XIII, 139a. 6297 (°-Parratau, came to Krshna), 6334, 6337 (devarship); 140, 6338 (Nārāyaṇasuhrt). — § 768b (Umū-Mahegvarasamv.): XIII, 140, (6339); 141, (6413); 146, (6747); 148, (6870) (related the discourse between Civa and Uma).-§ 768 (Anuçasanik.): XIII, 148, 6912, 6922, 6925, 6933 (rehayaḥ . . . N°pramukhāḥ).—§ 770 (do.): XIII, 161λ, 7123 (Sānkhyayogaḥ?).--§ 772γ (Utathya): XIII, 155, 7248, 7250, 7252, 7254 (sent by Utathya to Varuna).— § 772p (Kapa, pl.): XIII, 158, 7346, 7347. — § 775 (Anuçasanik.): XIII, 166a, 7639 (enumeration).—§ 777 (Svargarohanik. p.): XIII, 168, 7718, 7750 (had told Bhīshma that Krshņa was Nārāyaņa); 1698, 7778 .-§ 778 (Acvamedhikap.): XIV, 2, 24 (had instructed Yudhishthira) .- § 7786 (Samvartta-Maruttiya): XIV, 6, 129, 130 (devarshina), 133 (maharshina), 135, 136, (137), 139, (141), 144, 146, 147 (directed Marutta to seek Samvartta for his rtvij); 7, 155, 156.—§ 780 (Açvamedhikap.):  $\angle XIV$ , 14 $\beta$ , 356 (had comforted Yudhishthira), 360, 364 507 Närada—Naraka.

(devarshind). - § 7826 (Brahmanagita): XIV, 24, 711 (°sya ca samvadam reher Devamatasya ca), (715) (discourse between N. and Devamuta). - § 783 (Anugitap.): XIV, 52a, 1492 (had taught Arjuna that Krshna was the supreme god).- § 785 (do.): XIV, 88ψ, 2641 (present at the acvamedha of Yudhishthira).—§ 787 (Acramavasap.): XV, 20\(\beta\beta\), 538 (\(^h\) Parvataç cuiva), 542 (devarshih), (543), 558, 559, 560, 566 (divyadarçī), (567) (told Dhrtarashtra that only three years of life were left for him) - § 789 (Putradarçanap.): XV, 29a, 774 (oh Parvatac carra).-§ 791 (do.): XV, 36, 964 (all. to ch. 20). - § 792 (Nāradāgamanap.): XV, 37, 1011 (devarshih), (1015). (1019); 39, (1078), (1101) (reported the death of Dhrtarashtra, Gundhari, and Kunti) .- § 793 (Mausalap.): XVI, 1, 15 (cursed Camba, etc.); 8k, 161 (knew Krshna to be Vishnu).- § 794 (Mahāprasthānikap.): XVII, 1, 12; 3. 98 (praised Yudhishthira), 101 (°sya racah). - § 795 (Svergarohanap.): XVIII, 13, 11, 19, 25, 26 (in heaven). - § 7950 (Mahābhārata): XVIII, 5, 199 (recited the Mahābhārata to the gods). .Cf. Brahmarshi, Devarshi, Parameshthija, Parameshthin, Parameshthiputra, Surarshi.

Nārada<sup>2</sup>, a Devagandharva (probably originally identical with Nārada<sup>1</sup>). § 101 (Amçāvat.), I, 65, 2552 (son of Muni). — § 191 (Arjuna): I, 123, 4813 (among the Devagandharvas present at the birth of Arjuna).—§ 615u (Skanda): IX, 44, 2480 (\*pramukhāç cāpi Devagandharvasattamāķ).

**Nārada**<sup>3</sup>, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII,  $4\beta$ , 252 (enumeration).

Nāradāgamana ("the arrival of Nārada"). § 10 (Parvasangr.): 1, 2, 355 (om parva, i.e. Nāradāgamanaparvan).

[Nāradāgamanaparvan] ("the section containing the arrival of Narada," the ninety-seventh of the minor parvans of Mahabharata; cf. Naradagamana). - § 792 : Vaiçampāyana said: Two years after their return from the retreat of Dhrtarashtra the Pandaras were visited by D.-r. Narada. Yudhishthira inquired after Dhytarashtra, etc. Narada said: After thy return from Kurukshetra, Dhrtarashtra proceeded towards Gungadvara with the sacrificial fire and Gandhari, Kuntī, Sanjaya, and all the yajakas. They themselves took to severe austerities (description), while the sacred fire was duly worshipped by the yajakas. They wandered about, Sanjaya acting as a guide, Prtha becoming the eye of Gandhari. Once Dhrtarashtra bathed in the Ganga, and was returning to his retreat. A violent forest conflagration set in; Dhrtarashtra dismissed Sanjaya and sat down, facing the east, with Gandhari and Kunti; they concentrated their soul, and were burnt by the conflugration. Sanjaya escaped and was seen by me (Narada) on the banks of the Ganga in the midst of ascetics; he bade them farewell and started for Himarat. In the course of my wanderings I saw the three bodies. The ascetics, from whom I heard all the details, did not at all grieve for them. Vaicampayana said: The Pandaras and the citizens felt great grief (XV, 37). Yudhishthira lamented (a) (XV, 38). Narada comforted Yudhishthira by informing him of the sacred character of the fire that had burnt Dirtarashtra and the two queens. When Dirtarashtra entered the woods he caused his sacrificial fires to be duly ignited; having performed his sucred rites with them he abandoned them all; then the Yajakas had left them in a solitary part of the wood and gone away; the fires thus left to themselves produced a general conflagration; "this is what I have heard from the ascetics on the Ganga."

Vaicampayana said: Headed by Yuyutsu the Pandaras and the citizens all proceeded to the Ganga in order to offer oblations of water to the deceased king and queens. Then they came back, taking up their residence outside the city. Yudhishthira sent a number of men to the retreat to cremate the remains of his uncle, aunt, and mother in due form. On the twelfth day he performed the craddhas with gifts in abundance (description). Then all returned to Hastinapura. The great R. Narada, having comforted Yudhishthira, went away. Dhrtarāshtra had passed three years in the forest and fifteen years in the city. Yudhishthira was plunged in grief [\*; not in B.] (XV, 39).

[Nārada-Parvatopākhyāna(m)] ("the episode relating to Narada and Parvata"). § 633b (Rajadh.): R. Narada and his sister's son Parvata had in days of old left heaven for a pleasant ramble on earth in order to taste clarified butter and rice. They wandered under a compact of telling each other their inmost thoughts. They arrived at the court of Srnjaya ( Cvaitya). Narada was taken with the charms of Srnjaya's daughter Sukumārī; but shamefulness prevented him from disclosing his love to Parvata, who then cursed him for his reticence, saying that Sukumārī should become his wife, but then she and every man should behold him in the shape of an ape. Narada cursed Parvata in return, saying that he should not succeed in proceeding to heaven. Parcata began to wander over the earth. Sukumārī beheld Narada as an ape, but devoted herself entirely to him, and did not desire any D., Mu., or Y. for a husband. Narada and Parvata, after some time, became reconciled and withdrew their mutual curses. Sukumārī fled, thinking Nārada to be somebody else, but was informed by Parrata. Parrata proceeded to heaven and Narada to his home. Krshna continued: "R. Narada is here; he will tell thee everything that happened" (XII, 30).

Nāradin, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 46, 258 (mahān rshiḥ).

nārāḥ (pl.) = apaḥ ("the waters"): 111, 12952, 15819; XII, 13167.

Naraka1, an Asura, son of Bhūmi (the Earth) and slain by Kṛshṇa (Vishṇu). § 93 (Aṇcāvat.): 1, 65, 2537 (among the sons of Danu (!)). - § 268 (Varunasabhāv.): II. 9. 364 (prthivinjayah, in the palace of Varuna).- § 273 (Rajasūyārambhap.): II, 14, 578 (? Muruñ ca Narakañ caiva çāsti yo Yaranadhipah (i.e. Bhagadatta), name of a country?) .--§ 317b (Kṛshṇa Vāsudeva): III, 12, 477 (Bhaumam, Kṛshṇa slew N. and recovered the ear-rings [of Aditi]), 488 (Nisunda-Noau hatau, destroying the bonds of Muru, Krshna slew Nisunda and N. and made safe the way to Pragjyotisha; cf. Harivamça, v. 6791 foll.).- § 422 (Gandhamadanapr.): III, 142, 10914 (asthini Daityasya N°sya, in the north).-§ 422b (do.): Lomaça told: N. aspired to the position of Indra ( Aindram . . . sthanam) by practising austorities during 10,000 years and by learning. Indra became afraid and thought of Vishnu, who then slew N. with his hand: III. 142, 10923 (Daityendrat) .- § 443 (Nivatukavacayuddhap.): III, 168, 12073 (Prahlida-Noau, have been defeated by Indra) .- § 513 (Ghoshayatrap.): III, 252, 15174 (hatasya N°syatma Karnamurtim upaçrtya, possessed Karna), 15189 (Karno 'py avishfacittalma Nosyantarat.nana, do.).- § 561c (Kṛshṇa Vasudeva): V, 48, †1887 (Bhaumah, robbed the ear-rings of Aditi, cf. § 317b), †1892 (Bhaumam, slain by Krshna, do.).-§ 561 (Yanasandhip.): V, 68 ζζ, 2526 (had been defeated by Krshna). - § 567 (Bhagavadyānap.):

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V. 130, 4107 (°ah saha Danarath, cf. § 317b).- § 570f (Caringa): V. 168, 5357 (nirjitya Nom Bhaumam ahrtya manikundale, cf. § 317b).- § 589 (Dronabhishekap.): VII, 11 u. 386 (had been slain by Krshna). - \$ 5920 (Vaishnavāstra): VII, 29, 1283, 1286, 1288 (Bhūmi (the Earth), the mother of N. asked the Vaishnava weapon for her son, from him it passed over to Bhagadat\*a) .- § 592 (Samcaptakavadhap.): VII, 29, 1291 (had been slain by Krshna).-§ 604 (Karnap.): VIII, 55, 144 (yathā Krehnena N°o Muraç ca nihatah, cf. § 317b).- § 637 (Rajadh.): XII, 470, 1682 (°santrasarakshamandalakarine l'ishnave, i.e. Krshna).-§ 666 (Mokshudh.): XII, 209, 7610 (Danaramukhyāḥ . . . N°ādyā mahasurah).- § 673b (Bali-Vasavas.): X11, 227a, 8261 (among the ancient rulers of the earth). - § 717b (Nārāyaṇīya): XII, 340, 12956 (Bhaumam, will be slain by Nārāyana, incarnate as Kṛshua). Cf. Bhauma, Daitya, Daityendra,

Naraka<sup>2</sup>, a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7039 (only C., B. has Anarakam).

\*naraka ("hell"): I, 636, 1841, 3026 (Punnamno noat), 3092 (trāyan'e noāj jūtāh putrā dharmaplarāh pitrn), †3603 (imam bhanmam nom), †3605 (bhaumam), †3606 (imam bhaumam n°am), 13651 (do.), 3673, 4706, 6125, 8344 (Punnāmno n°āt); II, †2195, 2262, 2518; III, 1144, 1178, 1385, 2251, 10501, 10504 (°agumā), 10506, 11493, †12728 (tierāndhakāre), ††13348, 13874, 13938, 13939, 14046, 17388, 17389**,** 17390, 17391; V, †853 (figur.), 1036, 1589 (figur.), 1723 (°pratish!hah), 2613, 2614, 3988, 4471, 4478; V1, 872, 875, 1418, 1423, 4839; VII, 2166, 2458, 3766, 5427, 5658, 6319, 6736, 9080; VIII, †3388 (figur.), †3400 (do.), 3455, †3519, 3557, 3717 (figur.), 4756; 1X, 1393, 2094, 3320, 3339 (° samiñam (C. °ña) var duhkham); X, 189; XII, 91, 92, 521, 886, 1170, 1193, 2555, 2574, 2586, 2696, 2921, 3217, 3365, 3478, 3652, 3666, 3668 (pl.), 3669, 5608, 5667 (pāralokye), 6061, 6084, 6086, 6451, 6518 (āhūrtā norāpiņah), 6970, 6981, 7806, 10006, 10008, 10010, †10062, 10548, 10906, 11108, 11851, 13432; XIII, 1131, 1804, 2121, 2929, †2956, 3176, 3272 (°ādīn samkleçān), 3316, 3353, 3361, 3483, 3664, 4818, 4819, 4827, 4975, 5398, 5412, 5560, 5640 (°bhāk), 5995, 6036, 6074, 6139, 7560, 7633; XIV, 2377, 2736 (pl.), 2789; XVIII, 72, 92, 94 (°bhāk), 96, 97, 116 (°ārhāḥ), 117 (pl.), 118 (°ārhāḥ), 119 (do.).

\*naramedha ("human sacrifice"): III, 8133; IX, 2889; XIII, 4942 (pl.); XIV, 48.

Nārānām patih = Civa: VII, 9539.

Nara-Nārāyaṇau. §561d (Yānasandhip.): Once lighaspati and Uganas went to Brahman, and also the Marats with India, the Vasus with Agni, the Adityas, the Sadhyas, the seven rshis (saptarshayah), the Gandharra Vicravasu, the gapar of Apsarases, and having bowed down to Brahman they sat around him. Just then the two ancient deities (parvaderau), the Rshis Nara and Narayana, left the place. Brhaspati said to Brahman: "Who are these two that leave the place without worshipping thee?" Brahmán said that they were Nara and Narayana who had come from the world of men to the world of Brahmán (so Nīl.); "worshipped by the gods and the Gundharras they exist only for the destruction of the Asuras." Indra went to the spot where those two were practising austerities, accompanied by all the gods he aded by Brhaspati. At that time the gods had been very much alarmed in consequence of a war with the Asuras. Indra obtained the boon that Nara and Narayana (i.e. Arjuna and Krshna) assisted him in the battle (cf. Arjuna). Both of them, by their acts, enjoy numerous eternal and celestial regions, and are repeatedly born in the times of war. Even this is what Nārada, conversant with the Vedas, had said to the Vrshnis.

Nararāshtra, v. Nuvarāshtra.

Nararshabha = Çiva (1000 names 1).

Narasimha ("man-liou"). § 7178 (Nărăyanīya): XII, 340, 12968 (the fifth of Nărăyana's (i.e. Vishnu'a) avatāras).

Nārasimha, adj. ("belonging to the man-lion"). § 384c (Vishņu): III, 102, 8758 ("m vapuh krtva, sc. Vishņu, when he slew Hiranyakaçipu).—§ 524d (do.): III, 272, 15837 ("ona rapushā, sc. Vishņu, when he slew Hiranyakaçipu). § 717b (Nārāyaṇāya): XII, 340x, 12942 ("m vapuh krtvā, in this form Nārāyaṇa (i.e. Vishņu) will slay Hiranyakaçipu); 350, 13673 (sc. rūpam, i.e. Vishņu's).

Nārasimhavapus = Vishnu (1000 names).

Naravahana = Kubera, q.v.

Narayana, name of an ancient god or rahi, the son of Dharma, commonly connected with Nara (q.v.), but also the name of the Supreme God (Vishnu, Krshna), from whom the son of Dharma was born. § 1 (Anukram.): I, 1 (introductory cloks).-§ 4 (do.): I, 1, 172 (Nara-Noau tau . . . Krehnarjunau). - § 11 (Parvasangr.) : I, 2, 451 (°agrame, i.e. Badari) .- § 28 (Amrtamanthana): I, 17, 1109 (derak); 18, 1118, 1126 (ananto bhagavan devah), 1141, 1142, 1144, 1147 (Kaustubhah . . . Noa urogatah), 1156 (disguised as a woman, N. took away the ampta from the Asuras); 19. 1176 (Naia-Noau derau, fought with the Asuras) .-- § 46 (Garuda): I, 33, 1506 (Vishnuna), 1508, 1511 (made Garuda his vehicle and emblem). - § 61 (Sarpasattra): 1, 55, †2110 (°rat).-\$ 82 (Krshna Vāsudeva): I, 63, 2431 (= Vishnu, incarnate as Krshna).- § 83 (Adivamçavatārana): I, 63, 2433 (i.e. Kyshna, followed by Sūtyaki and Krtavarman) .-§ 84 (Adivamçavataranap.) : I, 64, 2505 (Vaikuntham, i.e. Vishnu).- § 85 (Amçavat.): I, 65, 2509, 2510 (= Vishnu, became incarnate with a part of himself).- § 130g (Abhimanyu): I, 67, 2751 (= Kṛshṇa, friend of Nara (= Arjuna)), 2754 (Nata-Noau = Arjuna and Krshna). - § 132 (Amçavat.): 1, 67, 2785 (Kṛshṇa was an incarnation of a part of N.). -§ 133 (Dushyanta) : I, 70, 2872 (Nara-Nosthanam, i.e. Budavī, Gangayeropaçobhitam). — § 238 (Pancendrop.): I, 197, 7306 (a black and a white hair of his was born as Krshna and Balarama). - § 240 (Vaivāhikap.): 1, 199. 7352 (yathā No Lakshmīh.)—§ 251 (Arjunavanavāsup.); I, 218, 7889 (Nara-Noav rshi = Arjuna and Krshna). § 256 (Agniparābhav.): 1, 224, 8160 (Nara-Noau yau tau pūrradevau . . . samprāptau mānushe loke, sc. as Arjuna and Krshna).- § 258 (Khāndavadahanap ): I, 228, 8302 (Nara Noav etau parraderau viçrutau, = Arjuna and Krshna). - § 261 (Sabhakrıyap.): II, 1 (introductory çloka).- § 263 (do.): II, 3, 72 (Nara-Noau (C. o by error), perform sacrifices at Bindusaras).—§ 270 (Brahmasabhāv.): 11, 11. 468 (derah, in the palace of Brahman). - § 289 (Arghaharanap.): II, 36, 1319 (= Vishnu), 1321 (do.), 1325 (Harim, do. born as Krshna).- § 308 (Āranyakap.) : III, 1 (introductory cloka). -- § 317b (Krshna Väsudeva): 111, 12, 480 (= Krshna), 500 (do.). - § 317 (Arjanābhigamanap.): 111, 12, 505 (Harir Noh = Krshna), 506 (Nara-Noav rshī, = Arjuna and Kyshna).-- § 329b (Arjuna): III, 36, 1445 (°sahāy trān, sc. Arjuna).-§ 333b (do.): 111, 40, 1636 (Narah (= Arjuna) . . N°sahāyavān).--- § 339 (Indralokābhigamanap.): 111, 47. 1888 (Nara-Noan yan tau puranar rehisartaman . . . Heshikeça-Dhananjayan), 1889 (Nara-Noav rehi).- \$ 368

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(Tirthayatrap.): III, 83, 7040 (derail . . . Nopurogamail. in the tirthu Naraka), 7043 (Padmanabham, = Vishnu).-§ 370 (do): III, 84, 8100 (sthanam Nosya, a tirtha = Çülagrama?).- § 371 (Tungaka): 111, 85, 8192 (Harih, in Tungaka). -- § 377 (Dhaumyatirthak.): III, 86, 9281 Vasudera-Dhananjayau . . . Nara-Noav reht); 90, 8395 ( Vishnuh, in Budarī), 8398 (devam), 8399 (devah).- § 384 (Agustyop.): III, 100, 8701 (=Vishnu); 101, 8722 (do.); 102, 8754 (c: enumeration of the incarnations of N. (v. Vishna)).- § 406 (Tirthayatrap.) : III, 125, 10415 (Nara-Noan cobhan sthanam praptah sanatanam).- § 409 (Plakshavataranag.): 111, 129, 10518 (°açramam).- § 420 (Gandhamadanapr.): III, 141, 10893 (viçala Badari yatra Nara-Noacramah).- § 422, bis (Varāhāvatāra): III, 142. 10939 (deram = Vishnu, became incarnate as a boar).- § 123 (Gandhamadanapr.): 111, 145, 11031 (Nara-Noagramem, i.e. Budari), 11039 (açramam . . . Nura-Noaçritam, do.), 11054 (Nara Northanam Bhagirathyopacobhitam).- § 426b (Krtayuga): 111, 149, 11244 (=Vishnu, is white in the Krtayuga).- § 434 (Saugandhikaharana): 111, 156, 11439 (viçâlă Badari . . . Nara-Noaçramah), 11443 (Nara-Noagramam Badarity abhiviqrutam), 11449 (Nara-Noagramam, i.c. Badari) .- § 436 (Yakshayuddhap.): III, 158, 11524 (°āçramam, i.e. Badarī).-§ 439 (do.): III, 163, 11857 (anādmidhanam devam prabhum, = Vishņu), 11860 (osthānam, cast of Meru, do.), 11863 (Harim, do.).—§ 449 (Ajagarap.): III, 177, †12347 (°sthānac, i.e. Badari) -- § 458 (Mārkandeyas ): 111, 188, 12813 (°ānkaprakhyas tvam, sc. Mārkandeya).- § 459 (do.): III, 189, 12952 (etymology), 12953, 12989 (Cankhacakragadādharah, during the cutaclysm Markandeya saw N., who expounded to him his own nature. Markandeya entered the stomach of N.).-§ 478 (Dhundhumārop.): III, 204, 13600 (=Vishņu, filled Kuvalūçva with his own energy) - § 524b (Arjuna): III, 272, 15806 (°sahāyakam, sc. Naram, i.e. Arjuna).—§ 524o (Vishnu): III, 272,15814 ("ākhyah, = Vishņu), 15818 (=do.), 15819 (=do., etymology).—§ 547 (Karna): 111, 310, 17205 (Krshna is N.).-§ 549 (Pāṇḍavapr.): IV, 1 (introductory cloka).-§ 549f (Durgā): IV, 6, 179 (°varapriyām, sc. Durgām), 186 (yathā Padmā Noparigrahah).- \$ 554 (Sainyodyogap.): V, 1 (introductory cloka); 7, 151 (= Krshna).- § 561d (Nara-Nārāyanau): V, 49, 1921 (pūrvadovau . . . Nara-Noav rshī), 1924 (Nara-Noau), 1927 (do.), 1934 (had slain Asuras), 1935 (Nara-Noau derau pūrvadevāv iti grutiķ), 1936 (= Krshna).-§ 561 (Yānasandhip.): V, 70, 2568 (= Krshna, etymology). - § 563 (Dambhodbhavop.): V, 96, 3461 (Naro N°c oaiva tāpasau), 3462 (Nara-N°au), (3469), (Nara-Noau) (Nara and N. humiliated Dambhodbhava).- § 563 (Bhagavadyanap.); V, 96, 3489, 3494 (yasya-sc. Arjuna's -No [i.e. Krshna] bandhuh), 8496 (Nara-Noau . . . Arjuna-Keçarau). - § 564 (Mataliyop.): V, 97, 3502 (Nara-Node reht) .- § 565 (Galavacarita): V, 111, 3824 (Krehnah, in Badari), 3826 (Nara-Noau), 3840 (om deram Naram ra Jishnum); 117, 3966 (romo . . . yatha Noo Lakshmyam).-§ 572 (Ruthatirathasankhyanap.): V, 169, 5865 (Gugakeçe Nosahayaran, = Krehna).- § 574 (Jambūkh.): VI, 1, 1 (introductory cloka).- § 574/ (Bindusuras): VI, 6, 241 (Nara-Nau, at Bindusaras).- § 574 (Jambūkb.): VI, 8. 307 (Naro N°c caira sarvajnah sarrabhūtakrt).- § 575 (Bhūmip.): VI, 12, 445 (°sakhah, sc. the mountain Krshna). 450 (Harik, resides on the mountain Gomanda (B. Gomanta)). -§ 576 (Bhagavadgitap.): VI, 23, 810 (Narah (i.e. Arjuna) . . . Nosahāyarān, = Kṛshṇa), 818 (Nara Noarrshī, = Arjuna and Krshna).- \$ 580 (Bhishmavadhap.): V1, 59, †2600 (adipadmam . . . Nonabhijatam), †2601 (= Krshnu).- § 581 (do.): VI, 65 £, 2947 (= Vishnu, praised by Brahmán, who prevailed upon him to become incarnate [as Kṛshṇa]); 68, 2983 (Nura-Noau purānāv rehisattamau), 2984 (Nara-Noav rshi), 3004 (Nara-Noau derau, = Arjuna and Krshna); 68, 3050 (Nara-Noau), 3053 (Nara-Noau derau, = Arjuna and Kṛshṇa).- § 589 (Proṇābhishekap.): VII, 1, 1 (introductory cloka); 10,380 (= Krshna); 11,422 (pūrraderau . . . Nara-N°an, = Arjuna and Kṛshṇa).-- § 594 (Akampana): V11, 52. 2030 (°samah, sc. Hari, the son of Akumpana).- § 596 (Pratijūāp.): VII, 76, 2703 (°e jayah, = Krshna?); 77, 2707 (Nara-Noau, = Ariuna and Krshna); 80, 2869 (do., do.); 81, 2894 (Nara-Noav rshī, do.).- § 598 (Juyudrathavadhap ): VII, 88, 3139 (Naro (i.e. Arjuna) Noanngah, = Krshna) .-- § 599 (do.): VII, 110, 4227 (astre Nosamah, se. Satyaki).- § 603 (Narayanastramokshap.): VII, 195, 9009, 9019 (gave the Narayana weapon to Drona). - § 603b (do.): N. is older than the oldest ones. For some purpose that creator of the universe took his birth as the son of Dharma. On Himavat he underwent austerities for 66,000 years (description) and then for twice that period, and thus he became Bráhman (brahmabhūtaḥ) and beheld the supreme denty Civa (c). The lotus-eyed N. recited a hymn to Mahadrea (i.e. Civa) (given in full) (\$\cup\$). Civa then granted him boons, that neither gods nor the Asuras; the mahoragas, the Piçacas, the Gandharvas, men, the Rakshasas, the birds, the Nagas, nor any creatures in the universe should ever be able to withstand his prowess, "thou shalt be superior to myself if thou ever goest to battle with me." Even that god then walked over the earth (as Krshna Väsudeva), beguiling the universe by his illusive power. From the austerities of N. was born a great muni Nara, who was equal to N. himself. Arjuna was none else than that Nara. The two rshis who are said to be older than the oldest gods, take their births in every yuga for the benefit of the world: VII, 201, 9447, 9460, (9464). 9472.- § 604 (Karnap.): VIII, 1 (introductory cloka).—§ 605 (do.): VIII, 16, 629 (Nara-Noau, = Arjuna and Krshna). - § 606 (Tripurākhyāna): VIII, 34, 1550 (= Vishnu, in the arrow of Civa).- § 608 (Karnap.): VIII, 62, 3142 (= Kṛshṇa); 65, †3296 (do.); 79, †4059 (Keçarena, do.), †4061 (= Kṛshṇa); 87w', 4451 (Nara-N av etau purāņāv rehieuttaman, = Arjunaand Krshpa); 91. †4790 (Pināka-N°cakrasannibham . . . khacaram); 96. 5009 (Nara-Noav rshi, = Arjuna and Krshna).- § 609 (Culyap.): IX, 1 (introductory cloka) .- § 616 (Sauptikap.): X, 1 (introductory cloka).—§ 618 (Jalapradanikap.): XI, 1 (introductory cloka).—§ 621 (Rājadh.): XII, 1 (introductory cloka). - § 637 (Rajadh.): XII, 470, 1606 (Harth. = Krshna), 1607 (= do.), 1612 (= do.), 1625 (*Harim* = do.), 1688 (Noparam Brahma Noparam tapah Noparo datah sarvam N°ah sada).—§ 639 (do.): X11, 52, 1863 (= Kṛshṇa). -§ 641 (do.): XII, 59, 2209 (derah, father of Virajas); 61, †2336 (°gitam, a sentence of his (v. †2337) quoted); 64, 2393 (Viehņum . . . sarrabhātegrarum), 2398 (anādimadhyanidhanam, i.e. Vishnu), †2402 (Adideram, i.e Vishnu, showed himself in the form of Indra to Mandhatr); 110, 4076 (bhaktā Nom devam), 4080 (bhaktā Nom Harim); 121, 4431 (dando hi bhagaran Vishnur dando Noh prabhuh); 127, 4661 (Nara-N°açramam, i.e. Budarî), 4664 (Nara-N°āv raht, in Badart).- § 664 (Mokshadh.): XII. 207, 7519 (Hrshikecam, etc., = Vishnu (Krshna)).- § 667 (do.): XII, 217, 7843 (reher Noh, described the religion of pracreti),

7880 (do.). - 6 6786 (Anukampaka): XII, 257, 9151 (°samah, sc. Hari the son of Anukampaka). - § 692 (Mokshadh.): XII, 280a, 10018 (Harih, i.e., Vishnu); 281, 10043 (do , do.), 10048 (°atmakam, description of the nature of the Supreme God), †10081 (= do.).-§ 704 (do.): XII, 301, †11098 (yogī . . . Noālmā); 302, 11120 (deve, i.e. the Supreme God), 11174 (= do.), 11193 (°ātmānam, = do.), †11211 (= do.), 11212 (= do.).—§ 717b (Narayanīya): XII, 335, 12656 (Naradasya ca samvadam ruher Nosya ca), 12657 (viçralmā caturmārtih sanātanah), 12658 (the eternal N. (i.e. the Supreme God) was born as the son of Dharma in a fourfold form, viz. as Nara, N., Hari, and Krshna), 12659 (Nara-Noau, in Badari), 12667 (Nara-Noabhyām), 12670, 12673 (i.e. the son of Dharma, Nārada came to Nara and Narayana in Badari); 336, †12696 (uttamapurushena, i.e. the son of Dharma), †12700 (= do.).-§ 717c (Uparicara): XII, 336, 12712 (Harim), 12713, 12717, 12729 (devam Harim), 12730 (through the grace of N. (i.e. Vishnu) the seven rshis composed a treatise on duties); 337, 12775 (devam Noatmakam), 12776 (devam), 12779 (oparah, Ekata, Dvita, and Trita repaired to Cvetadvipa, but in vain attempted to get a sight of N.), 12811 (viçvasrg haryakaryabhuk), 12815 (oparo bhūtrā Nojapam japan, sc. Vanu Uparicara); 338, 12835, 12847 (japyam Nomukhodgatam), 12848 (Harch, sent Garuda to bring Vasu Uparicara to heaven).- § 717b (Nārāyanīya): XII, [339 (Nārada repaired to Cvetadvipa and hymned N. (v. Muhāpurushastava)]; 340, 12872 (Harih, showed himself to Nārada and expounded his own nature and future feats and incarnations), 12964 (Nara-Nodv rehi, = Arjuna and Krehna), 12975 (Nārada returned to Nara and N. in Badarī), 12977 (mahopanishadam . . . Pañcarātrānucabditam Nomukhodattam). 12998 ( parāh, sc. Yudhishthira, etc.), 13000; 341, 13010 (°kathāḥ), 13032 (bestowed omniscience on Vyāsa) [13050 (Mahāpurusham, worshipped by the gods, etc. [in CvetadvIpa |)]; 342ρ, 13140 (the Supreme God, identified with Krshna), 13150 (°atmakah, sc. Rudra), 13151 (devah), 13155 (Rudro Noc caira sattvam ekam dvidhākrtam), 13159 (devam Nom Harim), 13165 (Nara-Nouu, = Arjuna and Krshna), 13168 (etymology); 343, I) ††13192 (°guņāçrayāt'. . . tamasaḥ), † 13205 (°mukhodgataḥ . . . brāhmaṇāḥ), V) ††13206 (seized Rudra in the throat which became blue (nila)), XIII), ††13222 (born as the rshi Vadavāmukha),  $(\phi)$ , 13243 (granted a boon to Gălava),  $(\omega)$ , 13263 (seized the throat of Rudra), 13266 (Nara-Noau), 13270 (Ourasi), 13271, 13272, 13274 (viçvālmā), (aa), 13278, 13286 (Naro-Noac caira . . . Dharmakulodvahau), 13290 (devam), 13296 (encounter between Rudra and Nara + N); 344, 13305 (°kathā), 13306 (kathām . . . N°āçrayām), 13308 (devam Nom Harim), 13310 (devasattamau Nara-Noau, in Budari), (BB), 13317 (°kathāçrayam), 13321 (°kathā), 13329 (Nara-Noau), 13332 (Nara-Noar rshi), 13333 (okathām), 13349 (i.e. the rshi), (13350) (Nara Noau) (discourse between Nārada and Nara and N.); 345, (13371) (Nara-Noau), 13396 (Naradah . . . Noparayanah), 13397 (mantran Nºgatan . . . Nara Nºagrame), 13398 (Nara-Nºau) (continuation); 346, 13405 (°vidhau), (13410) (Nara N°au), 13426 (sarvātmā, = Vishņu) (continuation); 347, 13427 (Nara-N° oritam), 13428 (Nara-N° acrame), 13429 (Nara-N° av rehi), 13433 (doram Nom Harim, i.e. Vishnu), 13436 (Vyāsa was an incarnation of N.); 348, 13449 (janua Dharmagrhe Nara Narayanatmakam), 13461 (Içvarah . . . Virat), 13473 (okrtau bindau), 13474 (Madhu and Kaitabha were born

from two drops created by N., i.e Vishnu), [13489 foll. (Brahmán's births)], 13519 (when Madhu and Kaitabha robbed the Vedas N. recovered them, having assumed a horse's head, afterwards he slew Madhu and Kaitabha), (mm), 13530, 13531, 13532, 13533, 13534, 13535, 13536, 13537, 13510 (Harih); 349, 13550 (opriyah), 13556, I), 13559 (manasam janma Nomukhodgatam Brahmanah), II), 13563 (°ātmakah, sc. dharmah), III), 13565, 13570, IV), 13572 (Harih), 13577 (°mukhodbhavam, sc. dharmam), 13581 (Deveçam Harim), V), 13586 (devo Harik), 13590, V1), 13591 (°mukhāt), VII), 13595, 13599, 13601 (Bruhmán's births from N. (i.e. Vishnu), and the promulgations of the religion (dharma) of N. in the different kalpas), 13613 (°pardyanah), 13617 (°parah), 13618 (°pardyanah), 13621 (°ātmake mokshe), 13622, 13630 (dharmo N°ātmakaḥ), 13631; 350, †13640 (°syāmçajam skaputram Dvaipāyanam, i.e. Vyāsa), †13641 (created Vyasa), 13643 (osutam, i.e. Vyasa), 13644 (janma Noodbhavam, sc. Vyūsa's), 13650, 13651, 13698 (janma . . . Noāmçajam, sc. Vyāsa's, who had before been the rshi Apantaratamas, sprung from the speech of N.), 13707, 13708 (rshim), †13711. - § 717d (Brahma-Rudrasamv.): XII. 352, 13754 (sarvātmā Purushah). - § 719 (Anuçasanik.): XIII, 1 (introductory cloka).- § 727 (do.): XIII, 11, †509 (=Krshna, °syānkagatām . . . Çriyam), †526 (°s . . . vasāmi . çarīrabhūtā, sc. Çrī).—§ 730 (do.): XIII, 14, 596 (Cankhacakragadadharat, = Krshna).- § 730g (Upamanyu): XIII, 14v, 870 (Vainateyam samāruhya Çankhacakragadādharah, = Krshna), 876 (= do.), 877 (= do.). - § 730 (Anuçasanik.): XIII, 17, 1290 (sādhyāya), 1291 (sādhyah, learnt the 1,000 names of Civa from Manu and taught them to Yama). - \$ 759 (do.): XIII, 109, 5373 (merit of worshipping Krshna as N. in the month of Pausha) .- § 766 (do.): XIII, 125, 5932 (svayam); 132, 6165 (=Vishnu, raised the submerged earth) .- § 768 (do.): XIII, 139, 6292 (= Kṛshṇa), 6303 (do.), 6310 (do.); 140, 6338 (°suhrd Naradah). - § 768b (Krshna Vasudeva): XIII, 147, 6851 (Harih, = Krshna). - § 768 (Anuçasanik.): XIII, 148, 6888 (= Kṛshṇa), 6896 (do.).-§ 769 (do.): XIII, 149, 6975 (Vishnu's 1,000 names), 7074 (odbharam jagat). - § 773 (do.): XIII, 159, 7100 (= Kṛshṇa). - § 775 (do.): XIII, 166a, 7635 (Vishnuh) - \$ 777 (Svargarohanik. p.): XIII, 168, 7750 (Nara Noau, = Arjuna and Krshna).-§ 778 (Acvamedhikap.): XIV, 1 (introductory cloka).— § 782b (Brahmanagītāp.): XIV, 25, 744 (°ridah, dovāya). 745 (Sarrālmānam) - § 787 (Açramavāsap.): XV, 1 (introductory cloka).- § 789 (Putradarçanap.): XV, 31, 854 (Kṛshṇa (Hṛshīkoçam) identical with N.).—§ 793 (Mausalap.): XVI, 1 (introductory cloka); 4, 130 (= Krshna).- § 794 (Mahāprasthānikap.): XVII, 1 (introductory cloka), 38 (=Kṛshna).- § 795 (Svargūrohanap.): XVIII, 1 (introductory cloka); 5, 170 ( Deradevah, after death Krshna entered into N.). - \$ 795c (Mahābhārata): XVIII, 60, 232 (= the introductory cloka of books I-XVIII), 287 (Nara-Noau). Cf. Krshna Vasudova, Mahapurusha, Vishnu.

Nārāyaṇa, pl. (°āḥ), a tribe of cowherds. § 554 (Sainvodyogap.): V, 7, 147 (gopānām arbudam mahat N°ā iti khyātāḥ, chosen as allies by Duryodhana).—§ 592 (Samçaptakavadhap.): VII, 18, 752 (gopālāḥ), 759 (attacked Arjuna); 31, 1372 (°bulasya).—§ 599 (Jayadrathavadhap.): VII, 91β, 3255 (gopālāḥ, attacked Arjuna).—§ 604 (Karṇap.): VIII, 6, 153 (had been slain by Bhīshma (!)).—§ 605 (do.): VIII/11ρ, 416 (°bulaiḥ . . . gopālaiḥ, followed Kṛtavarman); 27λλ, 1077 (°balam, attacked Arjuna).—§ 608 (do.): VIII,

58ηη, 2564 (°balasya, fought with Arjuna); 95, 4968 (°avaçeshāh, followed Kṛtavarman).—§ 609 (Çalyap.): ΙΧ, 25, 95 (gopālāh, have been slain in the battle).

Nārāyaṇa, adj. ("belonging to Nārāyaṇa"). § 4 (Anukram.):
I, 1, †201 ("m divyam astram, all. to § 603).—§ 11 (Parvasangr.): I, 2, 537 (astram. ... N°m, all. to § 603).—
§ 603 (Nārāyaṇāstramokshap.): VII, 194, 8965 (sc. astram, known by Drona); 195, 9010 (paramam astram N°m, given to Drona by Nārāyaṇa, from him it passed over to Açvatthāman); 196, 9028 (astro); 197, 9029 (astro prādurbhāte, sc. by Açvatthāman); 199, 9209 (prāduccakra astram N°am, sc. Açvatthāman), 9216 (astrona).—§ 717b (Nārāyaṇīya):
XII, 344, 13318 (tojah).—§ 730g (Upamanyu): XIII, 14, 854 (sc. astrāt).

Nārāyaṇāstra ("the weapon belonging to Nārāyaṇa"). § 10 (Parvasaṅgr): I, 2, 345 (moksho N°sya parva, i.e. Nārāyaṇāstramokshap.).—§ 603 (Nūrāyaṇāstramokshap.): VII, 195, 9022 (known by Açvatthāman); 199, 9245 (employed by Açvatthāman), 9247; 200, 9270, 9276, 9290 (was neutralized).—§ 604 (Karṇap.): VIII, 2, 43 (°s hate, all. to § 603). Cf. Nūrāyaṇa, adj.

[Nārāyanāstramokshaparvan(°va)] ("the section including the hurling of the Narayana weapon"), the 78th of the minor parvans of the Mhbhr. § 603. THE LAST PART OF THE 15TH DAY. After the fall of Drong, the Rurus, even Duryodhana, etc. (a), fled away, Krtavarman with the remnant of his Bhoja troops, etc. (B), Sugarman with the remnant of the Samçaptakas. Only Açratthaman did not flee: Açvatthaman & Çıkhandın, etc. (7). Açvatthaman usked Duryodhana why the troops were fleeing away, even Karna's troops; Duryodhena caused Krpa to inform Agratthaman of the truth (2), at which Accatthaman was filled with rage (VII, 193). Dhṛtarāshtra asked Sanjaya what Agrattheman said ( $\epsilon$ ), he who knew the weapons of men and Vāruņa, etc. (ζ) (VII, 194). Sanjaya related: Agratthaman complained before Duryodhana that his father has been killed  $(\eta)$ , and vowed to destroy the Pañcalas and the Pandaras; neither D., nor G., As., U., Ra., etc., were able to vanquish him; there were none equal to him and Arjuna in knowledge of weapons; he had a weapon (the Närayana weapon) that neither Arjuna, etc. (0) knew, given by Narayana to his father as a boon, with the promise that no man should ever be his equal in battle; only, this weapon must never be used in haste, etc., and never be hurled upon persons that abandon their chariots or weapons in battle, etc.; with this he would rout and slay the Pandaras, etc. (1). The Kuru army rallied; many blow their conches, etc.; the Pandaras took counsel of one another; Açvatthaman touched water and invoked the Nardyana, weapon (VII, 195). Fierce omens in nature appeared. D., Da., and G. became inspired with fear. Dhrtarashtra asked Sanjaya what counsel was adopted by the Pandaras in order to protect Dhrshtadyumna on seeing the retreating Kauracas once more advance to battle, rallied by Aquatthaman. Sanjaya related: Yudhishthira spoke about the matter to Arjuna (x), fearing that it was Indra himself who was approaching for the sake of the Kauracas. Arjuna in reply described the prowess of Acvatthaman and the unrighteousness of the Pandaras in slaying *Drona* ( $\lambda$ ); "all of us have passed the greater part of our lives; the days that remain to us are few; this exceedingly unrighteous act has stained that remnant"; "I did not interfere, as he was about to be slain; for this fault I have already sunk into hell, overcome with shame"

(VII, 196). Bhimasena, reproaching Arjuna, viudicated the deed (µ); "I can, with my arrows, rout the united D. with Indra at their head, and As., U., and men." Then Dhrehtadyumna spoke in justification of his conduct (i) (VII, 197). Asked by Dhrtarachtra (ξ), Sanjaya related: All the other persons present remained silent; Arjuna, glancing obliquely towards Dhrshtadyumna, seemed to reproach him with tears and sighs; Yudhishthira, etc. (a) stood ashamed; Satyaki wrathfully rebuked Dhrshtadyumna (#). Dhrshtadyumna in reply taunted Satyaki with the slaughter of Bhuricraras (p). Satyaki rushed towards Dhrshtadyumna in order to slay him; Bhima, urged by hirshna, held him back; Sahadeva endeavoured to bring about a reconciliation (σ); Dhrahtadyumna asked Bhīma to let him slav Sātyakı (7); then he or Arjuna would slay the enemies. Krshna and Yudhishthira restored peace with great difficulty, and all the warriors proceeded to battle (VII, 198). Agrathaman caused a great carnage among the Pandara troops (description); before Duryodhana he repeated his vow (v). Duryodhana rallied his troops. Accatthaman invoked the Narayana weapon (description). The Pandaras, etc. ( $\phi$ ), became exceedingly agitated. Yudhishthira, relying on Krshna, advised Dhrshfadyumna to flee away with his Pañcalas, and Satyaki with the Vrshnis and Andhakas; he and his brothers would ascend a funeral pile  $(\chi)$ . Arshna prevailed upon the troops to lay down their weapons and alight from their chariots. Bhimasena alone refused to do so, and dissuaded the others (4). Ariuna said that his vow was that the Gandiva should not be used against the Narayana weapon, kine, and brahmans. Bhima attacked Accatthaman, but was overwhelmed by the energy of the Nardyana weapon (VII, 199). Arjuna covered Bhimasena with the Varuna wedpon; Arjuna and Krshna, alighting from their chariot, proceeded on foot towards Bhima and forcibly brought him down from his chariot, making him abandon his weapons. Then the Narayana weapon became neutralized; all the quarters became clear, etc. The Pandava host stood arrayed once more. Duryodhana urged Accatthaman to use the same weapon once more; Accatthaman said that it could not be used twice; if brought back it would without doubt slay himself. Duryodhana then urged him to slay the enemies with other weapons. Dhytarashtra asked, what then cume to pass (w); Sanjaya reinted: Dhrshtadyumna & Acratthaman, who deprived Dhrshtadyumna of his steeds, driver, and chariot; the Pañcalas fled away. Satyaki & Acratthaman, who was worsted by him. Duryodhana, etc. (aa), & Sālyaki, who made them flee away deprived of their chariots. Açratthāman (upon another chariot) & Sātyaki, who once more deprived him of his chariot and caused him to retreat; the Pandaras blew their conches, and Satyaki slew 300 of Vrahasen.'s division, etc. (aa, Acratthaman (upon another chariot) & Sātyaki; Açvatthāman repeated his vow (BB); Sātyaki was carried away by his driver. Accatthaman & Dhrehtadyumna, who was much afflicted; Arjuna, etc. (γγ), & Agratthāman, who slew Sudarçana (the Mālava king), Paurava (Brhatkshattra), and the young Cede prince. Bhima & Accatthaman; Bhima was carried away by his steeds; the Pancalas fled away (VII, 200). Arjuna (+ Krshna) (rallying his troops) & Acvatthaman (+ the Kauravas); Arjuna addressed Acvatthaman in harsh words (ĉô). Dhṛtarāshṭra asked Sañjaya about the cause of this, as Arjuna and Acvatthuman loved each other. Sanjaya said that it was in consequence of his grief (ee). Accethaman

became angry with Ariuna and especially with Krehna. touched water, and made use of the Agneya weapon, from which dire omeus in nature appeared, and a great slaughter in the Pandara army resulted; Ra, and Pc, uttered fierce cries, ore (description). Arjuna invoked the Brahma weapon: the darkness was dispelled, etc.; a full akshauhini of the Pandara troops had been killed; Krshna and Arjuna were unwounded; the Pandacas rejoiced, the Kauraras wondered, Accepthaman was disconsolate, and ran away from the fight; he met Vyāsa, and asked him the reason; "neither As., nor G, Pc., Ra., U., Y., and birds, nor men can baffle this weapon." Vyāsa told him the story of Nārāyana (b); Nara and Narayana are Arjuna and Krshna; even Accatthaman has been born as a portion of Rudra, and was in a former birth | endued with great wisdom, regarding the universe to consist only of Mahadeva, etc., and Civa had granted him numerous boons, and he had, in every Yuga, adored the great god in his Phallic form. Krshna had sprung from Rudra himself, and always worshipped him, regarding his Phallic emblem as the origin of the universe, and he viewed the identity of Brahman with the universe; D., Si., and M.-r. adore Krshna in order to attain to Muhadeva: Krshna is the Creator of everything; the eternal Krshua should be adored with sacrifices, etc. Acratthaman bowed unto Rudra, regarded Krshna as worthy of the highest regards, and became filled with delight, the marks whereof appeared on his body. Bowing to Vyāsa, he caused the army to be withdrawn, and so did also the Pandavas. Having fought for five days . . . , Drona repaired to Brahmalska (VII, 201). Arjuna met with Vyāsa and inquired of him about the invisible person who aided him in the battle; Vyāsa said that it was Mahadera himself, and recited a long enumeration of his attributes (49); if Mahadera becomes angry, neither D., nor As, G., Ra, even if they hide themselves in deep caves, can have peace. In days of yore Mahadera destroyed the sacrifice of Daksha; the Sacrifice fled away, and D. and As, fell down and submitted to Mahadera, the Nagas and R. became agitated, etc.; Pāshan was eating the purodāça: Cira tore out his teeth; the gods assigned to Rudra a substantial share in sacrifices; he then re-established the sacrifice. Then I yasa related the destruction of Tripura (d). He  $\lceil Cira \rceil$  is Rudra, etc. (a). Explanation of some of the names of Mahadeva (KK). Blessings upon the reader, especially the readers of the Catarudriya (\lambda\lambda) (VII, 202).

Nārāyaņā ("the daughter of Nārāyaņa"?) = Indrasenā:: III. 10093 (I°); IV, 651 (I°).

Nārāyanīya, adj. ("relating to Nārāyana"). § 717b (Nārāyanīya): XII, 347, 13442 (°m ākhyānam, i.e. Nārāyanīya).

[Nārāyaṇīya(m)] ("the section treating of Nārāyaṇa"): § 717b (Mokshadh.). Bhīshma said: "I heard it from my father that in the Kṛta age, during the epoch of Manu Srāyambhwa, the eternal Nārāyaṇa, the Soul of the universe, took birth as the son of Dharma in a quadruple form: as Nara, Nārāyaṇa, Hari, and the Solf-existent (Srayambhwah!) Kṛshṇa. Amongst them all, Nārāyaṇa and Nāra piactised the several austerities, repairing to the Himālayan hermitage Badarī and riding in their golden chariot description; v. the note of PCR., p. 740). Nārada dropped down on Gandhamādana from a summit of Mēru and wandered over all the world, and at last repaired to Badarī at the hour of Nara's and Nārāyaṇa's performing their daily rites. He said to himself: this is truly the

abode of that Being in whom are established all the worlds including D., As., G., K., and M.-U.; in this spot Arshna and Hari dwelt formerly; what is that deity whom these two worship? who are these Pitrs whom these two Pitrs of all beings adore?" R. Narada, bowing unto Mahadeva, praised Narayana ("sung in the Vedas, Puranas, Angas, and Upangas"), and asked what god or Pitr he was sacrificing to. Narayana said that about this topic nothing should be said, as it was an ancient mystery; but because of his devotion he instructed him about Kshetrajau, etc. The twenty-one Prajapatis: Brahmán, etc. (a) were first born, and obeyed the eternal law of the Supreme God (XII, 335). Narada (Parameshthya) proceeded to Cretadvipa ("White Island") to behold Narayana in his original shape; by yoga he soared into the firmament, rested for a short while on a summit of Meru, then he directed his eyes towards the north-west, and north of the milky ocean he saw the large island Cvetadripa, more than 32,000 yojanas from Meru; the inhabitants of that realm have no senses, etc. (description); they are white and free from every sin, etc. Yudhishthira usked for further information about this people. Bhishma related the story of Uparicara (c), "the essence of all narratives," which he had heard from his father (XII, 336-8). Arrived at Cretadripa, Norada stood in yoga and hymned Narayana (ζ) [i.e. Mahāpurushastava] (XII, 339). Narayana showed himself to Narada, bearing all forms (vicearapadhrk; enumeration), uttering with his mouths Gayatri, on, and the Aranyaka, and the four Vedas; he mentioned Ekata, Drita, and Trita, and instructed Narada (1). Vasudeva = Soul = Jiva = Cesha = Sankarshana(when he takes birth as Jira) = Kshetrajna; > Sanatkumāra = Mind = Pradyumna; > the Creator = Annuddha = Içana = Igrara = Ahankara. "I am known as Purusha; without acts I am the 25th. Heranyagarbha, etc. (0), are in the." Nārāyaņa's boons to Brahman in days of yore. "I am Kapila, etc. (1). Brahmán springs from Aniruddha's navel.' The feats that Narayana will perform (those that he will slay; his incurnations) (x); "in the Trota age I shall take birth as Rama of Phrgu's race . . . ; in the twilight (sandhyāmçs) between Tretā and Drapara I shall take birth as Rama Daçarathi; at that time Ekata and Deita (in consequence of their injury to Trita) will have to take birth as apes; all those apes shall become my allies . . . ; in the period (sandhau) joining the Dvapara and the Kali I shall take birth in Mathura in order to slay Kamsa, and take up my residence in Kuçasthulī [at] Drārakā; I shali transplant Pragjyotisha to Dvaraka, and subjugate Mahoçvara and Mahasena (i.e. Skanda), who will help Da. Bana (with 1,000 arms); . . . Brahmán himself never obtained a sight of me in this shape of mine, which thou hast seen to-day." Hart then disappeared; Narada returned to Badari, to behold Nara and Narayana. This great Upanishad, consistent with the four Vedas and with Sankhya-Yoga, and called Pancaratra, and recited by Narayana himself, was repeated by Narada in the abode of Brahman. Yudhishthira asked: "Was not Brahman acquainted with this wonderful narrative of the glory of Narayana?" Bhishma said that it was only to R. in the abode of Brahman that Narada recited his narrative. The propagation of the narrative: R. > Sarya > 66,000 R. in Surya's train, etc., > D. on Meru > Asita > the Pitrs; AI heard it from my father Cantanu; it is a Purana, and should not be communicated to anyone that is not 518 [Närāyaṇīya(ṃ).]

a worshipper of Vasudeva; it is really the essence of the hundreds of other narratives thou hast heard from me; in days of yore, D. and As., uniting together, churned the ocean for the amria; after the same manner, the brahmans in days of yore, uniting together, churned all the scriptures and raised this narrative." He who reads this becomes an inhabitant of Cvetadvīpa, etc.—Vaiçampāyana said: Yudhishthira and all his brothers became devoted to Nārāyaṇa; Vyāsa visited (through the sky) the ocean of milk (which is always the abode of nectar), and worshipping the great God there, he came back to his own hermitage. Bhishma said: "I have now repeated the narrative that was recited to Narada; that narrative has descended from person to person from very ancient times; I heard it from my father."-Sala said: "I have now told you all that Vaiçampāyana recited to Janamejaya. King Janamejaya properly discharged all his duties according to the scriptures. You have all undergone severe penances, etc.; residing in this sacred Naimisha forest, ye are . . . conversant with the Vedas, . . . ye have come to this sacrifice of Caunaka; do ye all adore . . . Nārāyana. I heard this excellent narrative, that has descended from generation to generation, from my father in former times" (XII, 340) .- Caunaka asked about pravrtti and nivrtti, etc. Sauti recited the discourse of Vaicampayana to Janamejaya. Janamejaya said that the whole world with Brahmán, D., As., and men are deeply attached to acts; Brahmán, etc. ( $\lambda$ ), have adopted the religion of pravrtti. Vaicampayana said that this question related to a deep mystery, and that it required penances and acquaintance with the Puranas; he recited what M.-r. Vydsa said to his disciples Sumantu, etc. (µ) (as he used to teach them the four Vedas and Mahabharata as the fifth), on Meru (inhabited by Si. and Ca.); Narayana had been gratified by his penances on the shore of the ocean of milk, and he had, with the eye of knowledge, beheld all that occurred in the beginning of the Kalpa: Mahā-Purusha or Paramātmā (according to both Sānkhya aud Yoga) > Avyakta (Pradhāna) > Aniruddha (mahān ātmā, Ahankara) > Pitamaha (i.e. Brahman); from Ahankara have sprung the five elements (mahābhūtāni); Marīci, etc. (v), are the eight Prakrtis, upon whom all the worlds depend; Brahmán created them with the Vedas, Vedangas, etc.; Rudra (from the principle of wrath) > ten Rudras: these eleven Rudras = Vikārapurushāh . . . Brahmán with the R. Prakrtis, and D.-r. repaired to the northern shore of the ocean of milk and practised the penances named mahaniyama (declared by Brahmán in the Vodas) for 1,000 celestial years (description); then Hari spoke to them, saying that he would invest them with pravrtti. They performed a sacrifice in honour of Vishņu according to the ordinances laid down for the Krta age. The great god was pleased and said that their pravrtti should be fraught with ends whence there will be return; "Marioi, etc.  $(\xi)$ , the seven R. who are manasah (spiritual sons of Brahman) will become the preceptors of the Vedas, wedded to the religion of pravrtti, and created for procreating offspring (Prajapatyo); . . . Sana, etc. (o), these seven R. who are spiritual (mānasāh) sons of Brahmán, and whose knowledge comes to them of itself, are wedded to the religion of niertti, conversant with Yoga and Sankhya, and cause the religion of nivrtti to flow in the worlds. Kshetrajña is myself . . . Brahman's son Rudra has sprung from his brow at his command . . . In the Krta-yuga living creatures

should not be slain in the sacrifices; in the Treta-yuga animals, dedicated with mantras, will be slain in the sacrifices; then comes the mixed (micrah) yuga Drapara; then Tishya with Kali in the van." Vyasa continued: D. and R. went away. Only Brahmán remained, desirous of beholding the great god, then residing in the form of Aniruddha; the god then showed himself to Brahman with a vast equine head, etc. (description) saying that at times he would appear in incarnate forms. Then he disappeared, and Brahmán proceeded to his own region. "Do you bow to him who is the lord of the Rudras, etc. (#)." Blessing upon the reader (XII, 341). Janamejaya inquired of the meaning of the different names of Narayana; Vaicampayana related what Keçava (Krshna) had said to Phalguna (Arjuna). when the latter asked him about the signification of his names mentioned by M.-r. in the Vedas and the Puranas. Kṛshṇa said: In the Ryreda, etc. (ρ), many are the names that have been mentioned by M.-r.; "from Narayana's [as Aniruddha] grace has arisen Brahman, and from his wrath has arisen Rudra"; description of Rudra (σ); "I adored in days of yore the ancient Rudra for obtaining the boon of a son; Brahmán, etc. (7), adore Hari Nardyana (Vishnu)." Etymology of Narayana, etc. (v); "R Trita, the eldest (adyah) son of Brahmán, when thrown into a well by Elata and Drita, invoked me as Prenigarbha and was rescued from the pit; Dirghatamas (§ 170) invoked me as Keçara, became cured of his blindness, and then came to be called Gotama (v. Nil.); Agni and Soma, blending together, became transfused in one and the same substance (ekayonitram agatah) . . . , in the Purana this is said, and further that the gods have Agni for their mouth" (XII, 342). Asked by Arjuna about the unity of nature of Agni and Soma, Krshna related this ancient story: I) When only the infinite water (quotation of the cruti) exists (called tamas), Brahman > Purusha > Brahman, who caused Agni (the kshatra) and Soma (brahman, i.e. the brahmans) to spring from his own eyes (quotation of the cruti relating to Agni); Agni is the hotr and the brahman of the sacrifice; he who offers food in the mouth of a brahman is said to pour libations into the sacred fire for gratifying the deities (quotation from Catapatha-brahmana); in this way brahmans have come to be regarded as Agni. Agni is again Vishnu (quoting Sanatkumara).-II) By Gautama's curse (for his assault on Ahalyā), Indra got a green beard; through the curse of Kauçika, Indra lost his testicles and got those of a ram.—III) As Indra with uplifted thunderbolt would prevent the Acvins from receiving a share in sacrifice (graha-), Cyarana paralysed his arms.—IV) Incensed at the destruction of his sacrifice, Daksha by his austerities caused a third eye to appear on the forehead of Rudra.-V) When Rudra would destroy Tripura, Uçanas tore a matted lock from his head and hurled it at ·Rudra, whence serpents began to bite Rudra, whose throat became blue, just as in the Svayambhuva Manvantara, when Narayana seized Rudra by the throat.-VI) When Angiras Brhaspati sat [on the shores of the ocean] to make preparation for the churning in order to raise the amrta and touched water (upasprçatah), the water was not clear (na prasadam gatavatyah); he became angry and [cursed] the ocean, saying: "From this day thou shalt be tainted with fisher, etc."-VII) Viçvarapa Triçiras Trashtra was the purchita of the gods; he was the sister-son of the Asuras; while publicly offering to the deities he secretly offered shares to the Asuras; the Asuras with

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Hiranyakacipu at their head prevailed upon him through his mother, that he (who had come to the Nandana wood) should aid Hiranyakaçipu, who was cursed by Hairanyagarbha Vasishtha, saying: "Since thou hast chosen another hotr. thy sacrifice shall not be completed, and thou shalt be slain by a hitherto unknown kind of being." Victorapa performed austere tapas; Indra sent Apsarases, of whom Viçvarūpa became chamoured, and he promised to destroy Indra and the gods; he uttered mantras by which he grew; with one mouth he drank all the some that was offered to the gods by the brahmans in all the worlds; with one [he ate] food; with one [he drank the energy of all] the gods, including Indra. These repaired to Brahmán (so B.; Brahmanam, C.), and according to his counsel they prevailed upon R. Bhargava Dadhica, that he should abandon his body by his yoga power; his bones Dhatr shaped into a thunderbolt (vajra), which was pervaded by the energy of Vishnu; with this vaira Indra struck Vicrarupa, and severed the heads from the body. By the pressing (mathana) of his limbs Vrtra came into existence. whom Indra slew. Terrified with the double brahmanicide, Indra abandoned the sovereignty of the gods; he entered a cool lotus-stalk in the Manasa lake, and becoming very minute (anumatrah) by his yoga power (aicrarya-yogat) he entered the fibres of that lotus-stalk. Now rajas and tamas assailed the deities; the mantras of M.-r. lost their efficacy (na pravartanta), Ra. appeared; the Vedas (Brahma) were about to disappear (utsādanam jagāma); without an Indra, the worlds lost their strength and became easy to overwhelm. Then the gods and Rehis crowned Ayus' son Nahusha as king of the gods. Nahusha ruled over heaven with 500 luminaries on his forehead, which had the virtue of robbing the energy of every creature. Then follows, somewhat abbreviated, the contents of § 555 (Indra) = V, 11 foll.—VIII) In days of yore, when M.-r. Bharadraja was saying his prayers (updsprçat) on the shore of the celestial Ganga, he was approached by Vishnu, who was taking his three strides; Vishnu, struck with water by Bharadvaja on the breast, received a mark [i.e. Crivatsa] on his breast.—IX) Cursed by M.-r. Bhrgu, Agni was obliged to become a devourer of all things .-X) Aditi cooked food for the gods to strengthen them so that they might slay the Asuras; there Budha [i.e. the planet Mercury], after completing a vow (rratacarya-), came and asked for alms of Aditi; but she, intending that only the gods should cat it first, gave him no alms. At this Budha (Brahmabhūtah) cursed Aditi, saying that she would have a pain (ryatha) in her womb; in the second birth (as an egg) of Virasrat, the egg of [his] mother Aditi [was] killed (so B.); [therefore] Virasvat Craddhadeva [became] Marttanda.-XI) Daksha had sixty daughters, of whom he gave thirteen to Kaçyapa, ten to Dharma, ten to Manu, and twenty-seven (the Nukshatras) to Soma; although the latter were all alike in respect of beauty, etc., yet Soma became more attached to Robins, and was cursed by Daksha, etc., cf. § 615 (Prubhāsotpattikathana) = IX, 35; Prabhāsa in the western ocean was originally called Hiranyasaras; from this curse also have come the dark spots in the disc of the moon, exhibiting the mark of a bare. - XII) M.-r. Sthulaciras practised austerities on the north-eastern side of Meru; a breeze, charged with all delicious perfumes, gratified him; the trees around him [from jealousy] put forth their flowers to make a display; he cursed them, saying that they should not have flowers at all times.—XIII) Narayana, in days of yore, for the good of the world, became M.-r. Vadarāmukha; practising austerities on Moru, he summoned the ocean; but it did not come; he then, with the heat of his body. evaporated its water and caused it to become as saltish in taste as the human sweat; it should cease to be drinkable; only to Vadavāmukha it should be sweet, when he drinks it; therefore, to this day, the water from the ocean is drunk only by Vadavāmukha, who lives within it (anuvartina).-XIV) Umd, the daughter of the mountain Himavat, was desired in marriage by Rudra; M. r. Bhrgu, was refused, and therefore he brought about that Himarat ceased to abound with jewels and gems. Even such is the glory of the brahman. [Almost the whole of the preceding part of this chapter is in prose. - Etymologies of Urshikeça, etc. (φ); R. Yāska, having adored me by the name of Cipivishta, succeeded in restoring (abhijagmivan) the Nirukta, which had disappeared into the nether regions (adho nashfam). Other identifications with Narayana  $(\chi)$ ; R. Pañcala, etc.  $(\psi)$ , aided by Narayana: etymology of Dharmaja, etc. (w).—Asked by Arjuna about that battle between Rudra and Narayana, Krehna related: All the universe became suddenly filled with anxiety, etc. (aa); peace was brought about by Brahmán; the mark made by Rudra's lance on Nārāyana's cheek should assume the form of a beautiful whirl, and Rudra should be called Crikantha from the mark of Narayana's hand on his throat.— The two R. Nara and Narayana then made friends with Rudra, and, dismissing the gods, once more set themselves to penances. "In this way, O son of Kunti! assuming diverse forms do I rove at will through the earth, Brahmaloka, and the high and eternal region of felicity called Goloka. That being, whom, at the time of all thy battles, thou beheldest stulking in thy van, is no other than Rudra; . . . those foes whom thou hast slain, were all, in the first instance, slain by him" (XII, 343). Caunaka asked, why Narada, having seen the Supreme Lord in the form of Aniruddha, again proceeded so quickly to Nara and Narayana. Sauti said: At an interval in his snake-sacrifice, Janamejaya addressed his great-grandfather Vyāsa, asking him this same question, etc.  $(\beta\beta)$ . Vaiçampāyana answered: Leaving Cvetadvipa, Narada quickly proceeded to Meru, full of wonder, thence to Gandhamadana, and, traversing the sky, to Badari, where he saw the R. [Nara and Narayana], engaged in penances, both with Crivatsa and matted locks. both with "the swan's foot" on their palms, etc., each of them with four mushkas (v. the note of PCR., p. 822), sixty teeth, and four arms, etc. (description), and told them what he had seen at Cvetadvipa, and that the marks of Nara and Nardyana were the same that he had seen on the Supreme Soul; "that realm, where he resides, the Sun warms not, etc.; having constructed an altar, measuring eight fingers' breadth, he is practising penances there, standing on one foot, etc.; whatever libations . . . are poured on the sacrificial fire by R., etc.  $(\gamma\gamma)$ , all reach the feet of that great deity" (XII, 344). Discourse of Nara and Nārāyaņa to Nārada about Nārāyaņa; "Sūrya is said to be the door [through which the emancipate must pass]; entering Surya, their bodies are consumed by his fire: they then become invisible . . . ; reduced to invisible atoms they then enter into Narayana [who resides in the centre of Surya] > Aniruddha > (losing all physical attributes and transformed into mind alone) Pradyumna > Sankarshana (Jiva) (both those conversant with Sankhya and those that are devoted to the Supreme deity) > Kehetrajña (= Vasudeva) divested of sattva, rajas, and tamas; . . . thou wert beheld

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by us in Cvetadviva." D.-r. Narada became entirely devoted to Narayana, and dwelt in Badari for 1,000 celestial years (XII, 345). Vaicampayana related the discourse between Nara and Narayana on one side and Narada on the other about the rites in honour of the Pitrs. Narada, the son of Daksha, was originally the son of Brahmán, created before all others by a fiat of his will. On ore occasion the deities taught their children [the Pitrs] the crutis, and, having lost their knowledge, had to acquire it again from those sons (v. the note of PCR., p. 829); the gods and the Pitrs, placing three pindas on some blades of kuça-grass, worshipped each other. Then Narada asked why the Pitrs in days of yore acquired the name of pindas. Nara and Narayana said: The earth, in days of yore, disappeared, and was raised up by Govinda (Vrshākapi) in the shape of a gigantic boar; when the hour came for his morning prayers, he, suddenly shaking off three balls of mud from his tusk, placed them upon the earth and dedicated them to his own self, saying that he was resolved to create those that were to be called Pitre; seeing that the three balls of mud had fallen towards the south, he declared that these should be known henceforth by the name of Pitrs. Having then offered those pindas on the Varaha mountain, worshipping his own self, he disappeared. Therefore those who sacrifice to the Pitrs, etc., sacrifice, etc., to Vishnu himself (XII, 346). Vaicampāyana continued: D.-r. Nārada, after 1,000 years, repaired to his own retreat on Himarat, while Nara and Narayana remained in Badari, engaged in austerities; "the ancestors of that person who hates Narayana, sink into hell for ever"; glorification of Narayana, citing Vyasa and referring to Harigita (i.e. Bhagavadgita); " Vyasa is Nardyana on earth: who else could compile such a treatise as the Mahabharata? Having listened to the diverse kinds of duties and resolved upon a horse-sacrifice, let thy great sacrifice go-on."-Sauti continued: Formerly Narada had recited the discourse about Narayana to my preceptor in the hearing of many R. and the Pandavas and Krshna and Bhishma. Sauti's eulogium on Nūrūyana (δδ) (XII, 347). Caunaka said: "I have heard from thee the glory of the Supreme Soul, etc. (es); the form of Vishnu with the equine head, that appeared in the great ocean on the north-east was beheld by Brahmán Parameshthin." Caunaka then inquired why Hari had appeared, in the form of Aniruddha with the horse-head, to Brahmán. Sauti said he would recite that which Vaicampāyana recited to Janamejaya (in the Snakesacrifice), who put the same question to Vaicampayana. Janamejaya put the question to Vaiçampāyana. Vaiçampāyana expounded how the destruction is brought about of all things; then "from the primeval darkness (fraught with immortality) arises Brahman > Purusha = Aniruddha = Pradhana (divested of sex) = Avyakta = Viçvaksena Hari, who, yielding to yoga-sleep (nidrayogam), lays himself down on the waters thinking of the creation; > Ahankara = Brahman, etc. = Hiranyagarbha, who takes birth within the lotus [that springs] from Aniruddha. Adopting the attribute of sattva (sattvasthah), Brahmán commenced to create the universe. In the primeval lotus two drops of water had been deposited by Narayana: one like honey (madhu) which became Madhu made up of tamas; the other hard (kathina) which became Kaitabha made up of rajas; these two Asuras (Danavas), armed with maces, beheld within the lotus Brahman creating the four Vedas, seized them, and dived to Rasa[-tala] in the north-eastern ocean." Brahman

complained before Icana (TT): then he hymned Hari (un): "my first birth from thee was due to a flat of thy will: my second birth in days of yore was from thy eyes; my third birth was from thy speech; my fourth birth was from thy ears; my fifth birth was from thy nose; my sixth birth was from an egg; this is my seventh birth, in this lotus." Purusha rose from his slumber and assumed an equine head, he who was the abode of the Vedas; the firmament became the crown of his head, etc.  $(\theta\theta)$ ; then he disappeared and proceeded to Rasa [-tala]; there he set himself to yoga, and adopting a voice according to the çikshā he began to loudly utter Vedic mantras. The two Asuras, making an appointment with the Vedas as to the time of their return, threw them down to Rasatala and ran after the sound. Meanwhile Hari took up all the Vodas and gave them to Brahman; he placed the horse-head in the northeastern ocean, [which horse-head], moreover, [was] the abode (alayam) of the Vedas, and thence he was called (babhava) Acvaçiras ("horse-headed"). Returning to the lotus, Madhu and Kaijabha saw him in the form of Aniruddha in yogasleep on the water, white, endued with stainless sattva, on the hood of a snake surrounded with a garland of flames. They awakened him and were slain by him; thence he came to be called Madhusudana. Aided then by Hari and assisted by the Vodas, Brahman created all the worlds. Then Hari disappeared. Once more, however, he assumed the same form for the sake of the religion of pravrtti (pravrttidharmartham B.; C. ottim dhao). The brahman who frequently (nityam) hears or mentally recites (dharayita) this story, will never forget his [Vedic or other] lore. Having adored with austere penances the god with the equino head, R. Pañcala [i.e. Galava, PCR.] acquired [the science of] Krama proceeding along the path pointed out by the deity [i.e. Rudra, PCR.; cf. XII, 343, 13261-63]. Hari is the receptacle (nidhih) of the Vedas, and of penances, and yoga, etc. (u); rta, etc. (kk), has Nārāyana for its soul; the Supreme Being is the cause of all this as Purusha and as Pradhana; he is the agent, etc.; the thoughts of all, including Brahmán, etc. (λλ), are known to Keçava; but none of these can know what his thoughts are, etc.; he is called Vasudova because of his being the abode of all creatures; he is the eternal highest M.-r., etc.; only the M.-r. that have knowledge for their souls behold the eternal Purusha who transcends all attributes (gunādhikam) (XII, 348). Janamejaya said that the ekantins [i.e. those who are devoted to Narayana with their whole souls at once attain to the fourth or highest end (i.e. Purushottama) without going through the three [i.e. Aniruddha, Pradyumna. and Sankarshana; PCR.], and this end is better than that attained to by brahmans studying the Vedas with the Upanishads, etc., and by Yatis; and he asked who first promulgated the religion of Devotion. - Vaicampayana said: When the Pandava and the Kuru armies were drawn up in array for the battle, and Arjuna became cheerless, Krshna himself explained this religion [sc. in the Bhagavadgītā]. Having created this religion in the Krta age, it is borne by Narayana himself. Narada was questioned about it by Arjuna in the midst of R. and in the presence of Krehna and Bhishma. My preceptor Vyasa heard what D.-r. Narada said, and imparted it to me. - I) In that Kalpa, when Brahmán took his birth in (A) the mind of Narayana (manasam janma) and issued from the latter's mouth. Nardyana himself performed the rites of this religion. From him it passed to R. Phonapah (froth-drinking)

> Vaikhānasāh > Soma; then it disappeared,—II) A: the eves of Narayana (cakehusam janma): Some > Brahman > Rudra > R. Valakhilyah (in the Krta age); then it once more disappeared through the illusive power of that god [ Narayana, PCR.]. - III) A: the speech of Narayana (vacikam): Narayana > R. Suparna (who recited it thrice [a day, PCR.]trih parikrantavan-whence it came to be called Trisauparna. referred to in the Rgroda) > Vayu > R. Vighasaçinah [i e. who subsist on remains of sacrifices after feeding guests, etc.], > the ocean (mahodadhih); it once more disappeared and became merged (-samāhitah) into Nārāyaņa.—IV) A: the ear of Nārāyaņa (gravaņajā erehţiķ): Nārāyaņa > Brahmán (" . . . together with the Aranyakas") > Manu Svārocisha > his son Çankhapada > his son Suvarnābha (diçām pālam): when the Treta yuga came it once more disappeared .-V) A: the nose of Narayana (nasatye janmani): Narayana > Brahman > Sanatkumāra > Prajāpati Virana (in the beginning of the Krta age) > the muni Raibhya > his son Kukshi (diçām pālāya); then it disappeared.—VI) A: an egg [that sprang from Hari, PCR.] (andaje janmani): Narayana > Brahmán > Mu. Barhishads > Jyeshtha (a brahman who had mastered the whole Samaveda) > king Avikalpana (B. okampao); then it disappeared.—VII) A: the lotus that sprang from the navel of Narayana (this seventh birth, padmajam): Nūrāyana > Brahmán > Daksha > his eldest daughter's son Aditya (elder brother of Savity) > Vivasvat > Manu (in the beginning of the Ireta yuga) > his son Ikahvāku > the whole world; when the universal destruction comes (kshayants) it will once more return to Narayana.-The religion of the Yatis has been narrated to thee in the Harigitā. Nārada got it from Nārāyana himself. Nārāyana is adored (dreyate) as of one form (ekaryühavibhāgaḥ [i.e. as Aniruddha, PCR.]), or of two [do. + Pradyumna], or three [do. + Sankarshana] or four [do. + Vūsudeva]. - Janamejaya asked why all persons do not follow the religion of Devotion. Vaiçampāyana pointed to sattva, rajus, and tamas. Hari casts a kind eye upon the person endued with sattva; only Brahmán looks kindly upon him who is overwhelmed with rajas and tamas; D. and R. are given to sattra, but [the deities] not in its subtle form.—Asked by Janamejaya how one may attain to the Supreme Being (Purushottama), and about pravrtti, Vaiçampāyana said that the Sānkhya-Yoga, the Veda and Aranyakas (Vedaranyakam), and the Pañcaratra are parts of one whole (parasparaingani), and even this is the religion of the Ekantins, the Sattvika religion, the Ekantagati of the Yatis of Cvetadvipa (v. Cveta, pl.; differently PCR., v. the note, p. 852). Vyāsa imparted this religion to Yudhishthira (XII, 349) .- Janamejaya asked whether the Sānkhya, Pancarātra (B. Pāo), and Vedāranyaka are ekanishtha ("preaching the same course of duties," PCR.) or prthannishtha ("preaching courses of duties different from one another," PCR.), and about pravrtti. M.-r. Vaicampāyana said: "I bow to M.-r. [ Vydsa] (cf. § 77=I, 63), the sixth in the series beginning with Pitāmaha (Brahmán), sprung from a portion of Narayana, the only son [of his parents], whom Nārāyana in the first ages (ādikāleshu) created as his son, the unborn and ancient (ajam puranam), the great receptacle of the Vedas. Janamejaya said: When Vasishtha > Caktri > Paracara > Vyāsa, how can Vyāsa be the son of Nārāyana? Vaicampayana said: Vyasa dwelt for some time on the Himavat; he became tired of his penances owing to the great work of composing the Mahabharata (Bharatam akhyānam), waited upon by his disciples, Sumantu, etc.  $(\mu\mu)$ , recapitulating (arartayan) the Vedas, etc. (νν); asked by us, Vyāsa related: This narrative, belonging to the early times (adikalodbharam), has become known to me through my penances. In the seventh creation, that from the lotus (prajūvisarge vai saptame padmasambhave), Brahman being hesitating on account of the difficulty of creating, Narayana caused Intelligence (Buddhi) to enter Brahmán, who now created Dai., Da., G., and Ra., etc.; seeing that many of these would afflict D. and R., Narayana resolved upon incarnations (as boar, man-lion, dwarf, man), and upon upholding the carth as a snake in Patala. Then uttering the syllable bho, he, from the voice (Sarasvati) created Sarasvata Apantaratamas, whom he caused to distribute the Vedas in the Manvantara of Manu Svavambhuva, saving that he should do thus in each Manvantara, and, when Tishya (i.e. Kali-yuga) had set in, he should become the father of the Kauravas, etc., and distribute the Vedas into diverse classes, and be of a dark complexion, born from M.-r. Paraçara in Vasishiha's (the mind-born son of Brahmán) line by a maiden; he should know the past, the present, and the future; not he, but his son, should be freed from passion (rāgāt); he should see Krshna; Surya's son Canaiccara [i.e. the planet Saturn] will be a great Manu [read with B. Manur = Manu Savarni? during his Manvantara Vyasa will be one of the seven Rshis]; during that Manrantara thou shalt be the foremost of the class beginning with Manu (Manvadi-gana-purvakah [i.e. of the Manu, gods, Rshis, etc., in the respective Manvantara])." Vyūsa said: "I am he that was born as Apantaratamas; I underwent, in days of yore, the austerest penances."- Vaiçampāyana said: the preceptors (raktr, vettr) of the diverse systems (jnanani) are: 1) of Sankhya: the great R. Kapila; 2) of Yoga (read yogusya with B.): the primeval (puratanah) Hiranyagarbha; 3) of the Vedas: R. Apantaratamas, by some called Pracingarbha; 4) of Paçupata: Çira (the son of Brahman); 5) of Pañcarātra (B. Pāo): Bhagarat [i.e. Nārāyaṇa], and he may be seen in all the systems. The Sankhya, Yoga, and Vedus are eternal; those conversant with the Pañcarātra (R. Pāo) enter Nārāyaņa; all acts spring from R. Nārāyaņa (XII, 350).— Janamejaya asked whether there are many Purushas or only one, etc. Vaicampāyana said that in the Sānkhya and Yoga many Purushas are spoken of; but as the many Purushas have only one origin (yonih), so the one Purusha is the universe (viçvam) above the qualities (gunadhiham), citing the Vedas, etc. (FF), and the old narrative of the discourse between Brahman and Tryambaka (Civa), i.e. Brahma-Rudra-sam vāda (d) (XII, 351-2).

Narishyanta or Narishyant, son of Manu Vaivasvata. § 139 (Manu Vaivasvata): I, 75, 3140 (third son of Manu). Nārītīrthāni, pl., name of five tīrthas. § 250 (Arjunavanavāsap.): I, 217, 7871 (i.e. Agastyatīrtha, Saubhadra, Pauloma, Kārandhama, and Bhāradvājasya, tīrtham (v. 7841 foll.), assigned by Nārada to five Apsarases (Vargā, etc.), who had been cursed to become crocodiles; at his visit at N. Arjuna liberated the Apsarases from the curse).—§ 400 (Tīrthayātrāp.): III, 118, †10217 (visited by Yudhishṭhira, etc.; all. to § 250).

Narmadā, a river, the present Nerbudda. § 268 (Varuṇasabhāv.): II, 9, 371 (among the rivers present in the palace of Varuṇa).—§ 281 (Sahadeva): II, 31, 1114 (in the south).—§ 358 (Tīrthayātrāp.): III, 82, 4091 (a tīrtha).—§ 370 (do.): III, 85, 8151 (Coṇasya Noāyāç ca prabhave (obhede, B.)... Vaṃcagulme).—§ 377 (Dhaumyatīrthak.):

III, 89, 8355, 8357 (in the west).—§ 404 (Tirthayatrap.): III, 121, 10306 (visited by Yudhishthira, etc.), 10310 (merit of bathing in the N.) .- § 434 (Saugandhikāharana): III, 156, 11437.- § 459 (Märkandeyas.): III, 188a, 12908 (seen by Markandeya in the stomach of Narayana). - § 494 (Angirasa): III, 222, 14231 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9λ, 322.—§ 639 (Rajadh.): XII, 52, †1893 (yatha mahanadi tam Rkshavantam girim etyā Noā). - § 720b (Sudarçanop.). - XIII, 2, 101 (devanadī, wife of Duryodhana the king of Māhishmatī and mother of Sudarçana). - § 733w (Anuçasanik.): By bathing in Narmadā and in the tīrtha Çūrpāraka, observing a fast during a fortnight, one becomes born as a prince: XIII, 25, 1736.—§ 775 (do.): XIII, 166a, 7646 (enumeration).-§ 787 (Ågramuvāsap.): XV, 20 γγ, 550 (saritām varā, wife of Purukutsa).

Nartaka, name of a weapon. § 563 (Bhagavadyanap.): V, 96 \( \phi \), 3491 (will be employed by Arjuna).

Nartaka 2= Civa (1000 names 2).

Nartanacila = Civa (1000 names 1).

Nāsatya, name of one of the two Açvins. § 15 (Upamanyu):

I, 3, ††723 (°-Dasrau).—§ 608 (Karnap.): VIII, 89, †4594
(°-Dasrātrisutodbhavādyaiḥ, among the surgeons of Indra, only in C.).—§ 665 (Mokshadh.): XII, 208 7, 7583 (N°g caiva Dasraç ca smṛtau dvāv Açvināv api).—§ 717b (Nārāyaṇīya): XII, 340, 12917 (°.iñ caiva Dasrañ ca bhishajau).
—§ 770 (Ānuçāsanık.): XIII, 151, 7095 (°ç cāpi Dasraç ca smṛtau dvāv Açvināv api).

Nāsatya, dual ( $^{\circ}au$ ) = Açvin, dual: I, 445, 731 ( $A^{\circ}$ ), 1487; III, 10315, 10346 ( $A^{\circ}$ ), 10367, 10379; XIV, 184 ( $A^{\circ}$ ).

Nāsatya, adj. ("relating to the Açvins," viz. one of Brahmán's births). § 717b (Nūrāyanīya): XII, 348ηη, 13491 (°añ ca . . . janma, the fifth birth of Brahmán, Açvidaivatyaghrānajam, Nīl.); 349, V), 13585 (°σ janmani . . . Brahmaṇaḥ).

\*nāstika, mostly pl. (°āḥ) ("atheists"): 1, 5600; III, 13771, 15443, 17382 (sg.), 17383 (sg.); V, †801 (sg.), 991 (a°, sg.), 1228 (sg.), 1507, 1520 (sg.), 4710 (sg.); VII, 706, 3766; VIII, 1863; XII, 296, 331 (a°), 337 (bhrça°), 416, 456, 1287, 2703 (sg. only C., B. has cāstikaḥ), 4539 (°tā), 4828 (sg.), 6228, 6271 (sg.), 6738 (sg.), 6749, 7908, 8411, 9399 (sg.), 9401, 9470, 12053 (bhrça°), 12059 (sg.), 12118, 12142; XIV, 1369.

\*nāstikya ("atheism"): II, 241; 11I, 1160, 1165, 1200; X1I, 358, 8402, 9398, 9705; XIV, 999.

Nāṭakeya, pl. (°aḥ), a people. § 281 (Sahadeva): II, 31, 1118 (in the south, vanquished by Sahadeva on his digvijaya).

Naubandhana. § 457 (Vaivasvatop.): III, 187, 12795 (a peak of Himavat where Manu Vaivasvata tied his ship).

Naukarni, a matr. § 615u (Skanda): IX, 480, 2647.

Navacakranga = Civa (1000 names 1).

Navarāshṭra, name of a country. § 281 (Sahadeva): II, 31, 1110 (in the south, conquered by Sahadeva. B. has Nara°).

Navarāshṭra, pl. (°āḥ), a people ("the inhabitants of Navarāshṭra"). § 549 (Pāṇḍavapr.): IV, 1a, 12 (also B.).

Navatantu, son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 257 (enumeration).

Nāvyāçrama ("floating hermitage"), name of a place (?). § 391 (Rshyaçrnga): III, 113, 10078 (vanam? cf. v. 10027 and 10029).

Naya = Vishnu (1000 names).

Netr = Skanda: III, 14634.—Do. = Çiva (1000 names 1).—Do. = Vishnu (1000 names).

Neya = Vishnu (1000 names).

Nibida, v. Nivida.

Nicandra, an Asura. § 92 (Amçāvat.): I, 65, 2534 (son of Danu).—§ 130 (do.): I, 67, 266 (Asurottamah, incarnate as king Muūjakeça).

Nicita, a river. § 574 (Jambūkh.): VI, 9λ, 326 (among the rivers of Bhāratavarsha).

Niçā', wife of the fire Bhūnu (B. Manu). § 493 (Āṅgirasa): III, 221, 14190.

Niçã := Upaçruti (?): V, 425.

\*Niçācara, pl. (°ah) (" night-wanderers ") = Rākshasa, pl. I, 8291; II, 411; III, 159, 11369, 11738, 16321 (dual), 16354, 16358, 16395; VI, 4080, 4085; VII, †6443 (°çvavrkapiçācamodanam); VIII, †4946; X, 451 (adj.); XI, 438 (adj.?); XII, 6423, 6424, 11244 (trailokys sadsvarshi-n°s); XIII, 4664 (adj.?), 6142 (aparoksha-n°ah), 6144.

\*Niçācara, sg. (do.): III, 16021 ( = Mūrīca), 16047 ( = Rūvaṇa), 16155 (do.), 16182 (do.), 16337 (do.), 16517 (do.), 16541 (do.); VI, 4110 ( = Ghaṭotkaca), 4578 ( = Alambusha), 4597 (do.); VII, 4127 (do.); VIII, 2094 (i.e. Kalmāshapāda).

Nicacara = Civa (1000 names 3).

Niçacarapati ("lord of Rākshasas") = Çiva: VII, 2046.

Niçacarendra (do.) = Ravana: III, 11212 (R°).

Niçacarî ("a femule night-wanderer"): III, 14481 (sg. = Çitapütanā); XIII, 7207 (sg. = Gāyatrī? ef. Nīl.).

Niçacarin = Qiva (1000 names 2).

Nicakara 1 = Soma (the Moon), q.v.

Niçākara, a Suparna, son of Garuda. § 564 (Mātalīyop.): V, 101β, 3599 (enumeration).

Nicākara 3 = Civa (1000 names 1).

Nicalaya - Civa (1000 names 2).

Niçatha¹, a Vṛshṇi prince (son of Balarāma and Revatī according to Harivaṃça, v. 1953). § 252 (Subhadrāharaṇap.): I, 219, 7915.—§ 253 (Haraṇāharaṇap.): I, 221, 7992 (came to the wedding of Arjuna and Subhadrā).—§ 262 (Bhagavadyāna): II, 2, 56 (Pradyumna-Çāmba-N°ān).—§ 287 (Rājasūyikap.): II, 34, 1275 (came to the rājasūya of Yudhishthira).—§ 402 (Tīrthayātrāp.): III, 120, †10±77 (emong the Vṛshṇis who will assist the Pāṇḍavas).—§ 553 (Vaivāhikap.): IV, 72, 2537 (came to the wedding of Abhimanyu and Uttarā, C. has by error Niah°).—§ 589 (Droṇābhisḥekap.); VII, 11 ξ, 409.—§ 785 (Anugītāp.): XIV, 66 θ, 1939 (accompanied Kṛshṇa); 86 τ, 2557 (do.).—§ 795 (Svargārohaṇap.): XVIII, 5λ, 162 (among those who after death entered the deities).

Niçatha<sup>2</sup>, an ancient king. § 267 (Yamasabhāv.): II, 8, 322 (in the palace of Yama).

Niccira, v. Nirvīra.

Niccita, a river. § 574 (Jambūkh.): VI, 9λ, 326 (only C., B. Tridiram).

Niçcyavana, a fire. § 490 (Angirasa): III, 219, 14141. \*nidhi, pl. (°ayah) ("treasures"): VIII, 4413 (personif.); XIV, 1924 (Cankhādīmç ca nidhīn).

Nidhi = Civa (1000 names 3). - Do 3 = Vishnu (1000 names 1).

Nidhipa = Kubera: XII, 7552 (Dhaneçvaram).

nidhipāla, pl. (°āḥ): XIV, 1924.

Nidrātman = Kṛshṇa: XII, 1637.

Nigraha 1 = Çiva (1000 names 2). — Do.2 = Vishnu (1000 names).

Nihantr. Nija = Civa (1000 names 1).

Nikharvata, a Rākshasa. § 537 (Rāma-Rāvaņayuddha): III, 285 B, 16372 (fought with Tāra).

Nikumbha<sup>1</sup>, name of several Asuras. § 90 (Amçāvat.): I, 65, 2527 (son of Prahlāda).—§ 92 (do.): I, 65, 2534 (another, son of Danu).—§ 130 (do.): I, 67, 2662 (incarnate as king Devā-lhipa).—§ 246 (Sundopasundop.): I, 209, 7620 (Daityendrah, father of Sunda and Upasunda).

Nikumbha<sup>2</sup>, a Kuru warrior. § 600 (Ghaṭotkaçavadhap.): VII, **156** κ, 6850.

Nikumbha 3, a warrior of Skanda. § 615*u* (Skanda): IX, 45 η, 2558.

Nīla<sup>1</sup>, a serpent. § 47 (Sarpanāmak.): I, 35, 1552 (°ānīlau).

Nīla 2, king of Māhishmatī. § 130 (Amçavat.): I, 67, 2697 (bhāmipah, among the incarnations from the Krodhavaça gana).- § 232 (Svayamvarap.): I, 186, 6990 (present at the svayamvara of Draupadi).- § 282 (Sahadeva): II, 31, 1124 (on his digvijava Sahadeva fought with N., who was assisted by Agni).- § 282b (Māhishmatī): 11, 31 [1131 (°rājnoduhitā)], 1133 (Agui married the daughter of N.).-§ 284 (Sahadeva): 11, 31, 1160 (\*sya kule), 1162 (paid tribute to Sahadeva).- § 515 (Karnadigvijaya): III, 254, 15250 (mahipatim, vanquished by Karna on his digvijaya). - § 554 (Sainyodyogap.): V, 47, 79.-§ 555 (do.): V, 19, 592 (Mahishmatīvāsī Noo Nīlāyudhaih saha, came with troops to Duryodhana).- § 572 (Rathūtirathasankhyānap.): V, 166, 5751 (Māhishmatīvāsī nīlararmā, among the rathas in Duryodhana's army). - § 580 (Bhishmavadhap.): VI. 56. 2414 (Nīlāyudhaih saha, in the army of Yudhishthira), 2415. - § 585 (do.): VI, 93 4, 4153 (Anūpādhipatih, followed (Hatotkaca); 94, 4210 (Anupadhipatih), 4213, 4215, 4216, 4217 (fought with Acvatthaman, was defeated and swooned) - \$ 592 (Samcaptakavadhap.): VII, 230, 1012 (proceeded against Drona, description of his horses, etc); 25, 1109 (fought with the sons of Dhrtarashtra); 31, 1362, 1364, 1365, 1367, 1370 (slain by Açvatthaman). - § 604 (Karnap.): VIII, 6, 166 (Anapavāsī, had been slain by Açvatthaman).- § 621 (Rajadh.): XII, 4, 113 (present at the svayamvara of the daughter of the Kalinga king Citrāngada). Cf. Nīlarājan.

Nīla 3, a mountain. § 459 (Mārkaņdeyas.): III, 188, 12918 (seen by Markandeya in the stomach of Narayana).-§574 (Jambūkh): VI, 63, 198 (vaidūryaparvatah, among the varshaparvatas of Jambūdvīpa), 202 (dakshinena tu Nosya Nishadhasyottarena, there lies Malyavat) (7), 232 (north of Nila lies the [varsha] Cveta), 247 (the abode of Brahmarshis). - § 574g (Uttara-Kuru, pl.): VI, 7, 254 (dakshinena tu Nosya Meror pargre tathottare, there the Uttara Kurus live). -§ 574i (Jambů): VI, 7, 272 (dakshinena tu N°sya Nishadhasyottarena tu, there the Jambū tree is situated).-§ 574 (Jambūkh.): VI, 8, 290 (dakshinena tu Nilasya Nishadhasyottarena tu, there lies the varsha Hiranmaya) .-§ 775 (Anuçasanik.): XIII, 166a, 7658 (enumeration).-§ 782y (Guruçishyasanıv.): XIV, 43 n, 1174 (enumeration). - § 785 (Anugītāp.): XIV, 76, 2201 (? çailam Nom icambudah). Cf. Nilaparvata.

Nīla 4, a monkey. § 535 (Setubandhana): III, 283, 16287 (in the army of the monkeys).—§ 539 (Kumbhakarṇādivadha): III, 287, 16435 (fought with the Rākshasa Pramāthin).—§ 541 (Indrajidvadha): III, 289α, 16468, (β), 16477.—§ 542 (Rāvaṇavadha): III, 290α, 16500.

Nīla, a Pāṇḍava warrior. § 572 (Rathātirathasankhyānap.):

V, 171, 5907 (among the rathas in the army of Yudhishthira). Cf. Nila?

Nila\*, a Kuru warrior. § 600 (Ghatotkacavadhap.): VII, 156 &, 6849.

**Nila**<sup>7</sup> = Qiva (1000 names  $^{1-2}$ ).

Nīlā, a river. § 574 (Jambūkh.): VI, Θλ, 339 (only B., C. has Nālām).

Nilacikhanda = Civa: VII, 2878.

Nilagriva, Nilakantha, Nilalohita = Çiva, q.v.

Nilamauli = Çiva (1000 names 3).

Nîlaparvata, a mountain. § 733f (Gangādvāra): XIII, 25, 1700. Cf. Nīla.

Nilarajan = Nila: II, 1137.

Nīlavāsas ("dressed in dark clothes") = Balarāma: I, 7950; IX, 2137, 3126.

Nilava = Civa (1000 names 2).

Nīlāyudha, pl. (°āḥ), a people (= the followers of Nīla?). § 555 (Sainyodyogap.): V, 19, 592 (C. has by error Lī°).— § 580 (Bhīshmavadhap.): VI, 56, 2414.

Nīlī, wife of Ajamīdha. § 152 (Pūruvamç.): I, 94, 3722 (second wife of Ajamīdha and mother of Dushyanta and Parameshthin).

Nīlikā, a river. § 775 (Ānuçāsanik.): XIII, 166, 7654. Nimesha<sup>1</sup>, a Nāga (?), accord. to Nīl., a Yaksha. § 46 (Garuḍa): I, 32, 1489 (fought with Garuḍa).

Nimesha<sup>2</sup>, Nimeshāḥ (pl.), Nimeshonmeshakarman = Çiva (1000 names <sup>1</sup>).

Nimi<sup>1</sup>, an ancient king of the Videhas. § 6 (Anukram.): I, 1a, 227 (in Sañjaya's enumeration).—§ 267 (Yamasabhāv.): II, 8, 320 (in the palace of Yama).—§ 677 (Mokshadh.): XII, 235, 8600 (Vaidehah, gave his kingdom to the brahmans).—§ 761 (Ānuçāsanik.): XIII, 115 δ, 5667 (among the kings who did not eat meat during the month of Kārttika).—§ 767 (do.): XIII, 137a, 6255 (gave his kingdom [to the brahmans], cf. XII, 8600; PCR. is wrong in connecting Vaidarbhih with Nimih).—§ 775 (do.): XIII, 166 η, 7681 (rājā, enumeration). Cf. Vaideha.

Nimi<sup>2</sup>, son of Dattātreya and father of Çrīmat. § 749 (Ânuçāsanik.): XIII, **91**, 4330 (*Dattātreyasya putraḥ*, father of Çrīmat), 4332, 4345 (was the first who performed a grāddha), **92**, 4372.

Nimisha, a Suparna, son of Garuda. § 564 (Mātalīyop.): V, 1016, 3595 (enumeration).

Nimisha = Vishnu (1000 names).

Nimitta(m), Nimittastha = Çiva (1000 names 3).

Nimnagāsuta ("son of the river")=Bhīshma: XIII, 7723.

Nīpa, pl. (°āḥ), a tribe or family. § 267 (Yamasabhāv.): II, 8, 333 (100 N. in the palace of Yama).—§ 294 (Dyūtap.): II, 50, 1804 (among those who lived in the palace of Yudhishthira as his bondsmen).—§ 295 (do.): II, 51, 1844 (waited upon Yudhishthira).—§ 562 (Bhagavadyānap.): V, 74, 2729 (°ānāṃ Janamejayaḥ).—§ 739 (Ānuçāsanik.): XIII, 34, 2126 (vanquished by the Āngirases (? Āngirase, B.; Āngiraje, C.)).

Nipātin, Nīraja = Çiva (1000 names 2).

Nirāmarda, an ancient king. § 6 (Anukram.): I, 1a, 230 (in Suñjaya's enumeration).

Nirāmaya<sup>1</sup>, an ancient king. § 6 (Anukram.): I, 1a, 231 (in Sanjaya's enumeration).

Nirāmaya<sup>2</sup> = Çiva (1000 names<sup>2</sup>).

Niramitra , son of Nakula. § 159 (Pūruvamç.): I, 95, / ††3831 (son of Nakula and Kareņumatī).

519 Niramitra—Nishadha.

Niramitra, a Trigarta prince. § 599 (Jayadrathavadhap.): VII, 107, 4037, 4038, 4039 (Trigartarājasya sulah), 4041 (rājaputram, slain by Sahadeva).

Niravagraha = Civa (1000 names 2).

Niravinda, a sacred mountain. § 733s (Açmapṛshṭha): XIII, 25, 1728 (parrats, a tīrtha near Gāyā).

\*Niraya ("hell"): I, 1825, 5671; III, 8556, 12419, 12626; IV, 547, 569; V, †729, †1339; VII, 6319; VIII, †3508; XII, 95, †2801, 6447, 7175 (pl.), 7176-8, 7182-4, 7186-7, 7192 (pl.), 7196-7, 7211, 7328, 9798, †10066, 10851, 11260, 11302, 11304-5, 11672, †12122, 13875; XIII, 1385, 1551, 1631-55, 2479, 3611, 4965, 5534, 5674, 6576, 6674-5, 6695, 6703, 6716; XIV, 443, 1370, 2412; XVIII, 93.

Nirghantaka, v. Naighantuka.

Nirguna 1 = Mahāpurusha (Mahāpurushastava). — Do.2 = Vishņu (1000 names).

Nirjīva = Civa (1000 names 2).

Nirmāṇarata, pl. (°āḥ), a class of gods. § 730 (Ānuçā-sanik.): XIII, 18λλ, †1372 (?"capable of assuming diverse forms," PCR.).

Nirmocana, name of a city (Nil.). § 561c (Kṛshṇa Vāsudeva): V, 48, 1890 (there Kṛshṇa slew 60,000 Asuras, etc.).—§ 567 (Bhagavadyānap.): V, 130, 4407 (cf. v. 1890).

Nirrti<sup>1</sup>, a Rudra. § 108 (Amçāvat.): I, **66**, 2566 (enumeration of the oleven Rudras, sons of Sthānu).—§ 191 (Arjuna): I, **123**, 4825 (among the Rudras present at the birth of Arjuna).

Nirrti<sup>2</sup> ("destruction"), a goddess. § 125 (Amgūvat.): I, 66, 2618 (wife of Adharma and mother of the Nairrtas). —§ 641 (Rājudh.): XII, 122, 4514 (devī).

Niruddha (I, 6999), error in C. instead of Aniruddha, q.v. \*nirukta (the etymological work of Yāska): XII, 7372, †8944, 13232; XIII, 4108.

Niruktaga = Brahmán: XII, 12914 (B°), 13283 [probably for Aniruktaga, cf. PCR. and Hopkins, Gr. Ep., p. 14].

\*nirvāna ("final omancipation"): III, 1185, 10439 (?), 13502 (padam), 15487 (siddhim parām n°lakshanām); VI, 950 (brahman°), 1059 (brahman°), 1060 (brahman°), 1061 (do.), 1079 (çāntim n°paramām); XII, 631, 783, †6258 (°parāḥ), 6966, 7130 (°gatamānasāḥ), 7150, 13014 (paramam sukham), 13239 (paramam Brahma); XIII, 1051 (°da); XIV, 543.

Nirvāṇa(m) = Çiva (1000 names 3).—Do. 2 = Vishṇu (1000 names).

Nirvīra, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8116 (PCR. reads Nicoirā, cf. next).

Nirvīrāsangama, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8117 ("the confluence of Nicc(h)irā," PCR.).

Niryāna(m) ("marching out," cf. Sainyaniryāna). § 10 (Purvasangr.): I, 2, 334 (om Kuru-Pāndavasenayoh, i.e. Sainyaniryānaparvan).

Nishada (II, 326), v. Nishadha 2.

Nishāda, pl. (°āh), name of low-caste tribes. § 40 (Garuḍa):

I, 28, 1321 (b: the N. lived in a remote region in the midst of the ocean), †1335, †1336, †1337 (Garuḍa devoured the N. (matsyajīrināh, v. 1339)); 29, 1350.—§ 281 (Sahadeva):

II, 31, 1109 (°bhūmiṃ, conquered by Sahadeva).—§ 241 (do.): II, 31, 1170 (vanquished by Sahadeva).—§ 2410 (Plakshāvataraṇag.): III, 130, 10539 (dvāraṃ N°rāshtrasya, sc. Vinaçana, where the Sarasvatī disappears from hatred of the N.).—§ 574 (Jambūkh.): VI, 9µ, 350 (among the peoples of Bhāratavarsha).—§ 578 (Bhīshmavadhap.): VI, 50π, 2081 (in the army of Yudhishthira).—§ 579 (do.):

VI, 54, 2241 (followed Ketumat and proceeded against Bhīmasena), 2243, 2249.—§ 587 (do.): VI, 117ρ, 5484 (attacked Arjuna) .- § 589 (Dronabhishekap.): VII, 48, 122 (had been vanquished by Karna).- § 593 (Abhimanyuvadhap.): VII, 46p, 1854 (fought with Abhimanyu).-§ 603 (Nārāyanāstramokshap.): VII, 197, 9118 (°vishaye).-§ 604 (Karnap.): VIII, 8, 236 (among the peoples whom Karna had vanquished and caused to pay tribute to Duryodhana) .- § 605 (do.): VIII, 17, †671 (Kalinga-Vangunga-Novirāh, attacked Arjuna); 20 88, 779 (Pulinda-Khasa-Bahlika-Noandhraka-Kuntalan, sluin by Pandyn); 2275, 864 (attacked the Pancalas) (00), 882 (attacked Nahula). - § 608 (do.): VIII, 49 7, 2304 (attacked Karna); 70, 3500 (°-Magadhan, slain by Bhimasena).- § 6416 (Vena): The N. are wicked tribes who reside in hills and forests: XII, 59, 2218 (origin of the N.). - § 702 (Mokshadh.): XII, 2977, 10868 (enumeration of the different castes).— § 714 (Cukakrtya): XII, 329, 12378 ("anām ivālayah).-§ 744 (Anuçusanik.): XIII, 48, 2574 (eg. matsyaghnah, son of a cūdra and a kshatriya wife), 2583 (sg.), 2585 (sg.), 2589 (sg.) (description of different castes and their intermixture).— § 745b (Cyavanop.): XIII, 50, 2652 (matsyoddharananiccayāh), (2664), 2667, 2673, 2675, 2677, 2679; 51, (2702), 2707, 2713 (some N. caught Cyavana in their net and sold him to Nahusha for a cow, then they ascended to heaven).-§ 785 (Anugītāp.): XIV, 83, 2473 (vanquished by Arjuna when he followed the sacrificial horse).

**Nishāda**<sup>1</sup>, sg. ("king of the Nishādas"). § 554 (Sainyodyogap.): V,  $4\gamma$ , 84 (among the princes to whom the Pāṇḍavas ought to sond messengers).—Do.<sup>2</sup> = Ekalavya: V11, †8210 ( $E^{\circ}$ ).

Nishādādhipati ("king of the Nishādas"). § 130 (Amçāvat.): I, 67, 2686 (incarnation of the third of the Kāleyas).—§ 280 (Bhīmasena): II, 30, 1085 (in the east, vanquished by Bhīmasena on his digvijaya.).—Do.2=Hiranyadhanus: I, 5255 (°er... Hiranyadhanushah sutam, i.e. Ekalavya), 5259 (°eh sutam, i.e. Ekalavya).

nishadah (pl., a kind of sacred texts): XII, 1613 (°/sūpanishatsu).

Nishādaja ("son of the Nishāda king") = Ekalavya: I, 5263; VII. 8217 (cf. Nishāda, v. 8210).

Nishādarāja ' ("king of the Nishādas") = Hiraņyadhanus: I, 5241 ("sya Hiraṇyadhanushaḥ sutaḥ / Ekalaryaḥ).

Nishādarāja 2 (do.) = Ekalavya: V, †1884 (E°).

Nishādarājan (do.) = the son of Ekalavya: XIV, 2472 (°jño vishayam., C. has by error Vishā°).

Nishadha', son of the older Janamejaya. § 154 (Pūruvamç.): I. 94. 3745.

Nishadha<sup>2</sup>, an ancient king ("king of the Nishadhas"). § 267 (Yamasabhāv.): II, **8**, 326 (in the palace of Yama; C. has by error *Nishadaḥ*).

Nishadha, a mountain. § 459 (Mārkaṇḍeyas.): III, 188, 12917 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 548d (Indra): III, 315, 17460 (Indra went to N. and dwelt there in disguise).—§ 574 (Jambūkh.): VI, ββ, 198 (among the varshaparvatāḥ of Jambūdvīpa), 202 (dakshinena tu Nīlasya N°syottareṇa tu, there lies Mālyavat), (θ) 246 (inhabited by sarpāḥ and nāgāḥ).—§ 574i (Jambū): VI, 7, 272 (dakshinena tu Nīlasya N°syottareṇa tu, the Jambū is situated).—§ 574 (Jambūkh.): VI, 8, 288 (dakshinena tu Çvotasya N°ottareṇa tu, there the varsha Ramaṇaka is situated), 290 (dakshinena tu Nīlasya N°syottarena tu, there lies the varsha Hiraṇmaya, but the text seems to be in

disorder in this passage).—§ 775 (Ānuçāsanik.): XIII, 166a, 7658 (enumeration).

Nishadha, pl. (°āḥ), a people and country. § 343 (Nalopākhyānap.): III, **52**, 2067 (°oshu mahipālo Vīrasenah).— § 344 (do.): III, **54**, 2074 (ruled by Nala), 2098 (Nalonāma N°oshu mahipatih), 2103.—§ 346 (do.): III, **59**, 2255, 2258.—§ 317 (do.): III, **64**, 2448, 2455 (°ānām adhipatih . . . Nalaḥ), 2178 (°goptā N°vamçasya), 2487 Nalah . . . N°ānām janādhipāḥ), 2192 (°ānām adhipātiṃ Nalaṃ), 2504 (Nalaṃ N°ānām adhipātiṃ).—§ 354 (do.): III, **78**, 3030.—§ 574 (Jambūkh.): VI, **9**μ, 359 (among the peoples of Bhāratavarsha).

Nishadhādhipa, Nishadhādhipati, Nishadharājendra, Nishadheçvara = Nala, q.v.

Nishādī ("Nishāda wife"). a) the N. who was burnt with the lac house: I, 379, 5644, 5825, 5862.—b) the wife of a brahman who was devoured by Garuda: I, 1342, 1343, 1341.—c) the mother of Kāyavya: XII, 4854.—d) in general: XIII, 2588, 2590.

Nishangin, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2738 (enumeration).—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4547 (do.).—§ 608 (Karṇap.): VIII, 51δδ, 2446 (among. [twenty] sons of Dhṛtarāshṭra who attacked Bhīmasena); 84, 4262 (among ten sons of Dhṛtarāshṭra who were slain by Bhīmasena).

Nishatha (IV, 2537), v. Nicatha.

Nishkampa = Civa (1000 names 1).

Nishkriya = Mahāpurusha (Mahāpurushastava).—Do. '= Vishnu: XII, 12888, 12895, 12907.

Nishkrti, name of a fire. § 490 (Ångirasa): III, 219, 14143.

Nishkuta, a mountain (?). § 279 (Arjuna): II, 27, 1037 (Himarantam sa-Nushkutam, conquered by Arjuna on his aligvijaya).

Nishkutikā, a matr. § 615u (Skanda): 1X, 460, 2630.

Nishtha = Vishnu (1000 names).

Nishthānaka, a serpent. § 47 (Sarpanāmak.): I, 35, 1554. Nishthurika, a serpent. § 564 (Mātalīyop.): V, 103γ, 3628.

Nisunda, an Asura. § 317b (Kṛshṇa Vāsudeva): III, 12, 488 (°-Narakau, had been slain by Kṛshṇa, cf. Harivaṃça, v. 6858).

Nitambhū, a ṛshi. § 734 (Ānuçāsanik.): XIII, 26a, 1765 (among the ṛshis who came to see Bhīshma).

Nītha, a Vṛshṇi. § 402 (Tīrthayātrāp.): III, 120, †10277 (Bāhuka-Bhānu-Noāḥ, will assist the Pāṇḍavas).

Nīti¹ ("policy," personif.). § 641 (Rājadh.): XII, 122, 4493 (=Sarasvatī), cf. v. 4432.

Nīti = Civa (1000 names 1).

nītiçāstra ("treatise of political ethics"): I, 1948 ("vidūttamah), 4355 (pl.), 5119 (sg.), 5567 ("ārthadarçinah), 5754 ("ānusarinīm), 6087 (sg.); II, 765 ("viçāradau); V, 128 ("ārthakovidah); XII, 2195 (sg.), 4155 ("vit), 4951 ("viçāradah), 4954 (sg.), 5107 (pl.), 7662 (Bhārgavo non tu jagāda), 9567 (sg.); XIII, 7603 (pl.); XIV, 1959 (sg.).

Nitya, Nityanarta = Çiva (1000 names 2).

Nīvārā, a river. § 574 (Jambūkh.): VI, 9λ, 328 (in Bhāratavarsha).

Nivātakavaca, pl. (°āḥ), a tribe of Asuras. § 10 (Parvasangr.): I, 2, 323 (°air yuddham parva, i.e. Nivātakavacayuddhaparvan).—§11 (do.): I, 2, 459 (°air yuddham Hiranyapuravāsibhiḥ (?), cf. Nivātakavacayuddhaparvan), 460 (Dānavaiḥ suraçatrubhiḥ, do.).—§ 190d (Arjuna): I,

123, 4801 (°à năma Daityāh, would be defeated by Ariuna). - § 334 (Kairātap ): III, 41, 1684 (Dānavāh, do.). - § 339 (Indralokābhigamanap.): III, 47, 1893 (Asurāh), 1899 (do.).-§ 443 (Nivātakavacayuddhap.): III, 168, 12063 (°ā nāma Dānavā mama (i.e. Indra's) çatravah/samudrakukshim acritya), 12071, 12074.- § 444 (do.): 111, 169, 12092, 12100 (samprahārah . . . Noāntakah); 170, 12103, 12107. 12119, 12127, 12131; 171, 12160, 12161 (yuddhe Noantake); 172, 12164, 12168, 12176, 12179, 12183 (°etriyah), 12189 (slain by Arjuna).-§ 445 (do.): III, 173, 12265 (nihatya ca mahāsurān/N°ān), 12267 (°ānāñ ca vadham); 174, 12288 (hatāḥ), 12289 (nipātitāḥ).—§ 552 (Goharapap.): IV, 457, 1431 (all. to Nivatakavacayuddhaparvan); 50 €, 1539 (do.). - § 561d (Nara-Nārāyaṇau): V, 49, 1932 (do.). - § 564 (Mātalīyop.): V, 100, 3573 (°ā nāma Dānavāh, in Pātāla).-§ 569 (Bhagavadyanap.): V, 138, 4683 (Danavah, all. to Nivātakavacavuddhaparvan).— § 570 (Sainyaniryānap.): V. 158μ, 5379 (all. to Nivātakavacayuddhaparvan).—§ 585 (Bhishmavadhap.): VI, 98, 4460 (Vasavena api durjayan, all. to Nivatakavacayuddhaparvan).- § 593 (Abhimanyuvadhap.): VII, 51, 1997 (all. to Nivatakavacayuddhaparvan). - § 599 (Jayadrathavadhap.): VII, 128ππ, 5258 (do.). § 601 (Dronavadhap.): VII, 1857, 8436 (do.).-§ 605 (Karnap ): VIII, 3100, 1251 (do.).-§ 608 (do.): VIII, 47, 2220 (yadrk N°aih saha, sc. sampraharah).—§ 730g (Upamanyu): XIII, 14λ, 806.

Nivātakavacāntaka ("the destroyer of the Nivātakavacas) = Arjuna: VII, 3137; XIV, 2098, 2229.

[Nivātakavacayuddhaparvan(°va).] ("Arjuna's combat with the Nivatakavacas," the 39th of the minor parvans of Mhbhr.) § 441: One day, when the Parthas were thinking of Ariuna, they saw Indra's chariot (in which Indra had slain seven phalanxes of Diti's sons), driven by Mātali, illuminating the sky, and Arjuna descended and saluted each of them; Matali also greeted and instructed them, and then returned in the chariot to Indra. Arjuna then gave to Draupadi precious gems, etc., presented to him by Indra. Then he related all as it had happened, and slept that night with the two sons of Madri (III, 165). The next morning Indra visited them under the sound of musical instruments, etc., and blessed Yudhishthira, and advised him to repair to Kamyaka. Blessing upon the reader (III, 166).-§ 442: When Indra had gone, Arjuna related his journey from Kamyaka (see §§ 330-3), etc. (of mountains he mentioned only Bhrgutunga, where he spent one night and subsequently saw the brahman; then Himavat, where the meeting with the Kirāta took place on the first day of the fifth month after the beginning of his penances; the Kirāta multiplied a hundredfold and a thousandfold, and was transformed in various manners; Arjuna in vain employed the Vayavya, Sthundkarna (see Nil.), Jala (i.e. Varuna, Nil.), and the Calabhastra, and showers of shafts and stones, as the Kirata swallowed them up all; Arjuna in vain discharged the Brahmastra) (III, 167).—§ 443: Arjuna continuel his narrative (see §§ 334-7): he passed the night after the meeting with the Kirāta at that place, and in the morning he saw again the same brahman (= Indra), and in the evening he had the visit of the Lokapalue; the weapons that Indra promised to teach him were: those of Vayu, Agni, the Vasus, Varuna, the Marute, the Sadhya and Paitamaha weapons, those of the Gandharvas, Uragas (i.e. Snakes), and Rakehasas, and all the Vaishnava and Nairrta weapons [v. 12020 foll.]; in the chariot of Indra, Matali wondered that Arjuna Nivedana—Nivida.

was not jerked, though Indra always himself gets jerked at the first pull by the steeds [v. 12030]; when he had learnt the weapons, Indra said that now even the gods could not conquer him (v. 12054); he had received knowledge of fifteen weapons with five modes of using them, viz. prayoga [discharge], upasamhara [withdrawal], artti [redischarge], prayaccitta [revival of harmless beings slain by any weapon, PCR., Nil.], and pratighata [revival of weapons baffled by those of the enemies, PCR., Nil.] (vv. 12058-9); Indra asked him, as his fee, to slay the Nivatakavacas, who were thirty millions (tierah kotyah) in number and dwelt in the ocean, and gave him the chariot (conducted by Matali). upon which he (Indra) had vanquished Bali (Balim Vairocanim, v. 12068), Cambara, Bala, Vetra, Prahlada, and Naraka, and millions of Daityas, and "this" diadem. and ornaments like his own, and the impenetrable mail, and fastened "this" durable (ajarām) string to the Gandīva, and the gods gave him the shell Devadatta, through which Indra had conquered the worlds (cf. § 446)(III, 168).—§ 444: Arjuna continued: When he came to the ocean, he saw at a short distance the Daitya city filled with Danavas. Matali drove the chariot with force, and the Danavas shut the gates. Then Arjuna blew the Devadatta, and the Nivatakavacas appeared with iron javelins, maces, clubs, hatchets, sabres, discs, cataghnis, bhucundis, and swords, and sounded dissonant musical instruments. The Devarshis, the Danavarshis, the Brahmarshis, and the Siddhas came to the battle (III, 169). With arrows inspired with mantras relating to the Brahmanweapon (Brahmāstraparimantritaih), then with the Mādhava (PCR. Maghava) weapon and the Gandiva Arjuna killed innumerable Nivatakavaoas, and the 10,000 horses yoked at the chariot conducted by Matali trampled upon them (III, 170). Arjuna reduced a shower of crags to powder by the Mahendra weapon, then dried up showers of water by the weapon Vicoshana, that he had acquired from Indra; then he annihilated fire by the water weapon (salilastra), and by the stone weapon (cailona mahastrena) he repeatedly resisted the wind. Then darkness enveloped the world; the steeds turned away, Mātali fell off, and the golden lash fell from his hand; as Matali was stupefied, a terrible fear seized Arjuna; Matali said that he had conducted Indra's chariot in the battle for the sake of nectar, and in the battles with Cambara, Vrtra, Vairocani, etc., but never had he lost his senses before. Arjuna comforted Matali and repeatedly frustrated the magic of the enemy, and Matali again conducted the chariot. Then on a sudden Arjuna did not see the Panavas, who had become hidden by illusion (maya) (III, 171). Arjuna then fought with invisible weapons. Then they withdrew the illusion and entered their city. The fallen and their weapons covered the ground so that the horses had to proceed in the sky. The Nivatakavacas remaining invisible, covered the welkin with crags; others, entering into the earth, seized the legs of the horses and the wheels of the chariot. Arjuna became distressed, but being advised by Matali, he applied the thunderbolt, inspiring the Gandiva with mantras, so that the arrows sent by the thunderbolt, becoming thunderbolts, penetrated the illusions and killed the Nivatakavacas. While the wives of Danavas were bewailing and at last fled to their palaces, Arjuna and Matali entered the city, that was superior to that of the gods (to that of Indra, v. 12188). Matali told him that this was originally the city of Indra, but the gods had

been driven away from it by the Nicatakaracas, who had through austerities gratified Pitamaha and obtained from him the boons, that they might reside here and be free from danger from the gods. When Indra applied to Srayambhū, he was told that he himself in another body should destroy them. As the gods were unable to slay them, Indra had given those weapons to Arjuna, so that he might destroy them, Then Arjuna and Matali again went to the abode of the gods (III, 172). - § 445: While returning he beheld a celestial city, moving at will, with trees of gems, etc., with four gates, etc., and Matali told him it was Hiranyapura, made by Brahman himself for the great Asuras, the Paulomas, and Kalakanjas, as the Dailey? Pulomā and the Mahasur? Kālakā had by practising austerities for 1,000 celestial years obtained from Scavambhū that their offspring should suffer little misfortune. be incapable of being killed by gods, and obtain an aërial, etc., city, invincible even by the gods, Maharshis, Yakshas, Gandharvas, Pannagas, Asuras, and Rakshasas. Brahman had destined that Arjuna, a mortal, should kill them. "Therefore destroy them with the thunderbolt." A battle ensued; the Asuras resorted to illusion; the city now entered into the earth, and now it rose upwards, etc. Shot with the iron shafts of Arjuna the city fell down. Then they environed him in 60,000 chariots, etc. Arjuna applied to Rudra, and seeing a man with three heads, nine eyes, etc., he applied the Raudra weapon to the Gandina; when it had been hurled, there appeared forms of deer, lions, tigers, Garudas, Gandharvas, Yakshas, Asuras, Guhyakas, Nairrtas, Yatudhanas, etc., by thousands. The Danavas, some of whom had three heads, some four tusks, etc., were destroyed. Arjuna again worshipped Tripuraghna (i.e. Civa). Matali rejoiced and praised Arjuna. The wives of the Danavas came out of the city bewailing the slain. Malali took Arjuna to the abode of Indra, and related in detail to Indra Arjuna's achievement, and Indra with the Maruts (v. 12269: the gods) praised him, and said that gods, Danaras, Rakshasas, Yakshas, Asuras, Gandharvas, birds, and serpents should not be able to resist him in fight, etc. (III, 173) .- § 446: Indra said that on the battlefield Bhishma, Drona, Krpa, Karna, Cokuni, etc., should not amount to 16 part of Arjunz. Then Indra gave him "this" golden garland, the shell Devadatta, etc. (see § 443). Then Indra told him to depart, "and thus after five years I come to you on the summit of this lower range of Gandhamadana (Gandhamadanapadasya)." Having promised that he should in the next morning show Yudhishthira all the celestial weapons. Arjuna passed that night there with all his brothers (III, 174).-§447: The next morning, when Arjuna was about to show the celestial weapons to Yudhishthira, the earth trembled, etc. The Brahmarshis, Siddhas, Maharshis, Devarshis, gods, Yakshas, Rakshasas, Gandharvas, etc., Pitamaka, the Lokapalas, and Mahadeva with his ganas appeared; Vayu threw celestial garlands, sent by the gods, on Arjuna, the Gandharvas chanted ballads, and Apsarases danced; and sent by the gods Narada came and prevailed upon Arjuna not to use the celestial weapons without necessity, as they would destroy the three worlds. Then the gods, etc., went whence they had come, and the Pāṇḍavas pleasantly dwelt in that same forest with Krshṇā (III, 175).

Nivedana = Civa (1000 names 2).

Nivida (Nibo, B.), a mountain in Krauncadvipa. § 575 (Bhumip.): VI, 12,, 460 (parvatak).

Nivṛttabhrama = Mahāpurusha (Mahāpurushastava).

Nivrttarūpa = Mahāpurusha (Mahāpurushastava).

Nivrttatman = Vishņu (1000 names).

Nivrtti = Civa (1000 names 2).

Niyama' = Mahāpurusha (Mahāpurushastava). — Do.' = Çiva (1000 names'). — Do.' = Vishnu (1000 names).

Niyamāçrita = Çiva (1000 names2).

Niyamadhara == Mahāpurusha (Mahāpurushastava).

Niyamendriyavardhana = Çiva (1000 names 2).

Niyantr = (liva: VIII, 1419.— Do.2 = Vishnu (1000 names).

Niyata', name of a fire. § 493 (Angirusa): III, 222, 14213, 14214 (according to Nil. the same as the fire Bharata).

Niyata<sup>2</sup> = Çiva (1000 names<sup>2</sup>).

Niyatāyus, a Kuru warrior. § 599 (Jayadrathavadhap.): VII, 93, 3364 (N. and Dirghāyus, the sons of Çrutāyus and Acyutāyus, are slain by Arjuna).

Niyati ("self-restraint"), a goddess. § 270 (Brahmasabhāv.): 11, 11, 459 (in the palace of Brahmán).

Nrcamsa = Civa: XIV, 203.

Nrga, an ancient king. § 61 (Sarpasattra): I, 55, †2101 (°sya yajūah, comparison). — § 267 (Yumasabliav.): 11, 8, 319 (in the palace of Yama). - § 377 (Dhaumyatiithak.): III, 88, 8329 (sarin Nosya, i.e. Payoshnī), 8330 (Markandeya sung a gatha in honour of N.), 8331 (performed a sacrifice, at the tirtha Varaha on the Payoshai) - § 378 (Tirthayatrap.): III, 94, 8503 (yathaiva hi Noo raja).—§ 403b (Payoshnī): III, 121, 10291 (description of N's sacrifice on the Payoshni). - § 468 (Indradyumnop.): III, 199, ††13348 (nanu Devakiputrenapi Krshnena Narake majjamano rajarshir Nos tasmat krechrat punah samuddhrtya svargam prapitah, cf. § 746).-§ 574 (Jambūkh.): VI, 9aa, 315.- § 576 (Bhagavadgītāp.): VI, 17β, 645 (obtained the highest regions). - § 595 (Shodacarāj., v. Māndhātr): VIII, 62a, 2282 (vanquished by Mandhatr).- § 615kk (Kurukshetrak.): 1X, 53, †3031 ("ādyā naradevamukhyāh, performed sacrifices in Kurukshetra). -§ 621 (Rajadh.): XII, 80, 238 (had ruled the earth).-§ 720b (Sudarçanop.): XIII, 2, 121 (grandson of Oghavat). -§ 723 (Ānuçāsanik.): XIII, 6a, 332 (had been transformed into a lizard (kṛkulāsa, cf. § 746).—§ 746 (do.): XIII, 70, 3452 (Cena sumahat krechram yad avāptam), 3458, 3461, 3481, 3482, 3483 (on account of his giving away a cow who did not belong to him N. was reborn as a lizard (krkalasa) but was rescued by Krshna); 72, 3453 (all. to chap. 70); 76c, †3689 (had made gifts of kine).- § 747 (do.): XIII. 84. 3934 (do.). - § 761 (do.): XIII, 1157, 5662 (abstained from meat during the month of Karttika).- § 775 (do.): XIII. 166η, 7674 (enumeration).—§ 786d (Nakulākhyāna): King N. made gifts of thousands of cows to the twice born, by giving away only one cow which did not belong to him he fell into hell: XIV, 90, 2789.

\*nrparshi, pl. (°ayah) ("royal sages"): VIII, 4423; X1II, 4589.

Nṛsiṃha ("man-lion"). § 524d (Vishņu): III, 272, 15836 (Vishņu in this avatāra slew Hiraņyakaçipu). Cf. Narasiṃha, Nārasiṃha, adj.

Nrtyapriya = Çiva (1000 names 2).

Nrtyapriyā, a mātr. § 615u (Skanda): IX, 460, 2628.

\*nryajna, a kind of sacrifice: X, 790, 791.

**Nyagrodha** ' = Çiva (1000 names '). — Do.' = Vishņu (1000 names).

Nyagrodhākhya, a tirtha (?). § 377 (Dhaumyatīrthak.): III, 90, 8382.

Nyagrodharupa = Çiva (1000 names 3).

\*Nyāya ("logic"): I, 67 ("ciksha), 2885; II, 137 ("vid); XII, 2262, 9702 ("castrona).

Nyāya = Vishnu (1000 names).

Nyāyanirvapaņa = Çiva: XIII, 1239.

## 0

Odra, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 51, 1843 (waited upon Yudhishthira). Cf. Udra, pl.

Ogharakshas. § 5610 (Kṛshṇa Vāsudeva): V, 48, 1890 (nihatyaugharaksho Nirmocanam cāpi jagāma, sc. Kṛshṇa; Oghasamjānm rakshah, Nīl.).

Ogharatha, son of Oghavat. § 720b (Sudarçanop.): XIII, 2, 122.

Oghavat<sup>1</sup>, a Kuru warrior. § 604 (Karṇap.): VIII, **5**ζ, 132 (had been slain in the battle).

Oghavat<sup>2</sup>, a king. § 720b (Sudarçanop.): XIII, 2, 121 (nrpah, grandfather of Nrga), 122 (father of Ogharatha and Oghavatī).

Oghavatī¹, a river. § 574 (Jumbūkh.): VI, 9λ, 329.— § 615i (Saptasārasvata): IX, 38a, 2189 (one of the seven Sarasvatīs), 2212 (at the sacrifice of Kuru the river Sarasvatī appeared in Kurukshetra as the river O.).—§ 615 (Gadāyuddhap.): IX, 62, 3498.—§ 639 (Rājadh.): XII, 50, 1812 (nadīm. Bhīshma lay on his arrow bed on the bank of the river O.). Cf. next.

Oghavatī, daughter of Oghavat and wife of Sudarçana. § 720% (Sudarçanop.): XIII, 2, 122, 124 (dwelt in Kurukshetra), 125, 130, 133, 136, 143 (together with her husband Sudarçana put to the test by Dharma), 168 (with half her body she became the river of the same name). Cf. prec.

Ojas = Vishnu (1000 names).

Omkāra = Mahāpurusha (Mahāpurushastava). — Do. = Çiva (1000 names ).

Oshadhī, pl. (°yaḥ) ("plants," personif. as a class of gods). § 120 bis (Αφςāvat.): I, 66, 2604.—Do.² = Çiva (1000 names¹).

Oshadhīpati = Soma (the Moon): III, 137.

## P

Pacapaca = Çiva (1000 names 1).

 $P\ddot{a}ca = \text{Qiva (1000 names }^2).$ 

Pācācinī, v. Palaçinī.

Paccimānūpaka ("inhabiting the western marshy country," name of a prince and his people). § 130 (Amçāvat.): I, 67, 2670 (incarnation of the Asura Mṛtapā). Cf. V, 81 (Paccimānūpakūḥ).

Pāçin, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4547.—§ 608 (Karṇap.): VIII, 51 δδ, 2446 (attacked Bhīmasena); 84ξ, 4262 (among ten sons of Dhṛtarāshṭra slain by Bhīmasena).

**Pācivāṭa**, pl. (° $a\dot{p}$ ), a people. § 574 (Jàmbūkh.): VI,  $9\nu$ , 371 (in the south).

Paçu - Çiva: XIV, 204.

523 Paçu—Paila.

Paqu', pl. (°avah), a people. § 574 (Jambükh.): VI, 90, 375 (only B., C. has Pattibhih).

\*paqu², pl.(°avaḥ) ("beasts"): I, 2604; II, 465.—Do.³ = Civa (1000 names¹).

Paçubhartr = Çiva: IX, 2414; XII, 10291; XIII, 620. Paçubhūmī, a country. § 280 (Bhīmasena): II, 30, 1083 (in the cast, conquered by Bhīmasena).

Paçunām pati(h) = Çiva: XII, 10356 (1000 names 1); XIV, 199.

Pacupata, adj. ("belonging to Pacupati [i.e. Civa]"). § 4 (Anukram.): I, 1, 67 (sc. jnanam?), 160 (mahastram, cf. § 333) .- § 190d (Arjuna): I, 123, 4800 (astram Pom nāma, all. to § 333).—§ 333 (Kairātap.): III, 40, 1643 (astram, i.e. Brahmaçiras), 1650 (do. do., obtained by Arjuna from Civa) .- § 440 (Yakshayuddhap.): III, 164, 11900 (sc. astram, among the weapons obtained by Arjuna from Indra).- § 442 (Nivātakavacayuddhap.): III, 167, 11985 (astram, all. to § 333).- § 521 (Jayadrathavimokshanap.): III, 272, 15807 (caram, do.).- § 561 (Yanasandhip.): V, 48, †1913 (mahdatram, known by Arjuna):-- § 569 (Bhagavadyānap.): V, 1418, 4786 (sc. astram, do.).—§ 588 (Bhishmavadhap.): VI, 121\$, 5802 (do., do.).-§ 596 (Pratijnap.): VII, 80, 2838 (om nama paramaetram).-§ 602 (Dronavadhap.): VII, 1881, 8604 (sc. astram, employed by Drona).- 608 (Karnap): VIII, 60 aaa, 2998 (sc. astrona); 79, †4055 (mahāstram, all. to § 333).— § 696b (Dakshaprokta-Civa-sahasranāmastotra): XII, 285. 10470 (vratam).- § 717b (Nārāyanīya): XII, 350. 13702 (sc. jnanam?), 13705 (jnanam, taught by Çiva).—§ 730g (Upamanyu): XIII, 14, 851 (astram, description).

Pāçupatāstra ("the Pāçupata weapon"). § 606 (Tripurākh.): VIII. 34, 1562 (employed by Çiva). Cf. the prec.

Pacupati - Çiva, q.v.

Paçusakha, name of a çūdra. § 750b (Bisastainyop.): XIII, 93, 4417 (çūdraḥ, the husband of Gaṇḍā), (4447), 4475, (4501), (4532).

pada (a certain method of reciting the Vedas): I, 2880 (°-kramaih), 2883 (do.); XIII, 4107 (°kramavibhūshitah, sc. rgredah).

Pada(h) = Civa (1000 names 2).

Pada(m) anuttama(m) = Vishnu (1000 names).

Pādānga = Kṛshṇa: XII, 1634.

pādapa, pl. (°dh) ("trees," personif.): IX, 2514.

Padāti, son of the elder Janamejaya. § 154 (Pūruvamç.): 1, 94, 3746 (seventh son of Janamejaya).

Padma¹, name of several serpents. § 47 (Sarpanāmak): I, 35, 1555 (nāgau dvau, two serpents of that name).—§ 268 (Varuṇasabhāv.): II, 9, 360 (in the palace of Varuṇa).—§ 564 (Mātalīyop.): V, 103γ, 3629 (dvau, two serpents of that name).—§ 718b (Uñchavṛttyup.): XII, 356, 13803 (Padmanābho mahānāgaḥ P°a iti vigrutaḥ).

Padma<sup>2</sup>, an ancient king (?) § 267 (Yamasabhāv.): II, 8, 332 (in the palace of Yama).

Padma<sup>3</sup>, a treasure. § 269 (Vaiçravaṇasabhāv.): II, 10, 418 (nidhipi avai amukhau Çankha-P°au, in the palace of Kubera).

Padma ', a warrior of Skanda. § 615# (Skanda): IX, 45 y,

padma, name of a vyūha: VII, 3110.

**Padmā** — Çrī: II, 2294 (? B. reads padbhyām); IV, 186 (yathā  $P^{\circ}a$  Nārāyanaparigrahāh); XII, 8347 ( $C^{\circ}$ ), 8353 (do.); XIII, 507 (do.); XIV, 1489.

Padmagarbha '- Çiva (1000 names 2). Do. 2 = Vishnu (1000 names).

Padmaja, adj. ("originating from the lotus," viz. one of Brahmán's births). — § 717b (Nārāyaṇīya): XII, 349, VII), 13594 (junma saptamam Brahmaṇah). Cf. next.

Padmajanman ("the birth from the lotus," viz. Brahmán's). § 717b (Nārāyanīya): XII, 348, 13492 (saptaman janma Posti). Cf. the prec.

Padmaketana, a Suparna, son of Garuda. § 564 (Mātalīyop.): V, 101β, 3596.

Padmāksha = Vishnu (Nārāyana): VII, 9463.

Padmālaya = Brahmán: 111, 12890.

Padmalocana - Vishnu: I, 1117.

Padmanābha - Vishņu: I, 1218, 2506; III, 7043 (Nārā-yanaṃ); VI, 2946; XII, 1602 (i.e. Kṛshṇa), 7638 (do.), 13105; XIII, 5382 (i.e. Kṛshṇa), 6324(?), 6955 (1000 names), 6970 (do.), 6987 (do.).

Padmanābha<sup>2</sup>, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, 67, 2731. Cf. Sunābha.

Padmanābha = Padma 1: XII, 13803 (P°), 13888.

Padmanābha<sup>4</sup>, Padmanālāgra = Çiva (1000 names<sup>2</sup>). Padmanibhekshaṇa = Vishṇu (1000 names).

Padmasambhava - Brahmán, q.v.

Padmasambhava, adj. ("originating from the lotus"). §717b (Nārāyaṇīya): XII. 350, 13653 (prajārisarge saptame, i.e. when Brahmán had been born from the lotus; cf. l'admaja, Padmajanman).

Padmasaras, name of a place. § 276 (Jarāsandhavadhap.): 11, 20, 793 (passed by Kṛshṇa, etc., on the way from Indraprastha to Girivraja).

Padmātman = Kṛshṇa: XII, 1647.

Padmāvatī - a mātr. § 615u (Skanda): ΙΧ, 46θ, 2627.

Padmayoni = Bruhmán, q.v.

Padmeçaya = Mahāpurusha (Mahāpurushastava).

Padmin = Vishnu (1000 names).

Padmodbhava = Brahmán, q v.

Pahlava, pl. (°aħ), a people ("the Partha").—§ 223 (Vāsishṭha): I, 175, 6683 (sprung from the tail of the cow of Vasishṭha).—§ 285 (Nakula): II, 32, 1199 (in the west, vanquished by Nakula).—§ 292 (Dyūtap.): II, 52, 1871 (brought tribute to Yudhishṭhira).—§ 342 (Indralokābhigamanap.): III, 51, 1990 (only B., C. has Pallavān, present at the rājasūya of Yudhishṭhira).—§ 554 (Sainyodyogap.): V, 4γ, 78 (Çakānām Poānāň ca Daradānāň ca nṛpāḥ).—§ 574 (Jambūkh.): VI, 9ο, 375 (among the peoples of the north-east).—§ 641 (Rājadh.): XII, 650, 2429 (enumeration of low and barbarous peoples).

**Pahnava**, pl. ( ${}^{o}\bar{a}h$ ), a people. § 574 (Jambūkh.): VI,  $\mathbf{9}\mu$ , 355 (only C., probably error for  $Pahl^{\circ}$ , but B. has  $Pa\bar{n}c\bar{a}l\bar{a}h$ ).

Paiçāca, adj. ("belonging to the Piçācas"). — § 135 (Çakuntalop.): 1, 73, 2962 (sc. virāhāḥ), 2965 (do.). — § 502 (Manushyagrahak.): III, 230, 14506 (adhirohanti yam nityam Piçācāḥ purusham prati | unmādyati sa tu kshipram grahaḥ Poa eva saḥ). — § 587b (Bhīshma): VI, 108, 5009 (sc. vyūhān). — § 704 (Mokshadh.): XII, 302β, 11102 (vishayān). — § 731b (Ashṭāvukra-Diksaṃv.): XIII, 19, 1397 (sc. pārṣvaḍaṇḥ, in the palace of Kubera). — § 744 (Ānuçāsanik.): XIII, 44, 2412 (sc. vidhiḥ or vivāhāḥ).

Paiçaca, pl. (°āh), a people. § 599 (Jayadrathavadhap.): VII, 121 ee, 4819 (attacked Sātyaki). Cf. Piçāca, pl.

Paijavana, name of a çūdra. § 641 (Rājudh.): XII, 60, 2306 (çādraḥ Poo nāma, gave 100,000 pūrņapātras us dakshiņā).

Paila, a rshi. § 78 (Vyāsa): I, 63, 2418 (disciple of Vyāsa).—§ 264 (Sabhākriyāp.): II, 4a, 106 (waited upon

Yudhishthira).—§ 286 (Rājasūyikap.): II, **33**, 1239 (*Fasoķ putruķ*, acted as hotr at the rājasūya of Yudhishthira).— § 637 (Rājadh.): XII, **47a**, 1593 (among the rshis who surrounded Bhishma).—§ 707 (Mokshadh.): XII, **319**, 11743.—§ 714b (Himavat): XII, **328**, 12338 (disciple of Vyāsa).—§ 717b (Nārūyaṇīya): XII, **341** $\mu$ , 13025 (do.): **350** $\mu\mu$ , 13647 (do.).—§ 785 (Anugītāp.): XIV, **72**, 2085.

Pailagarga, a rshi. § 573 (Ambopākhyānap.): V, 186, 7355 (\*sya sāçrame, there Ambā performed austerities).

Painga, a muni. § 264 (Sabhākriyāp.): II, 4a, 112 (waited upon Yudhishthira).

Paippalādi, a brahman. § 662b (Jāpakop.): XII, 199, 7201 (sa. Kauçikah, was a reciter, the dispute between Kāla, Mṛtyu, Yama, Ikshvāku, and P.).

Paitāmaha, adj. ("belonging to Pitāmaha [i.e. Brahman]"). § 443 (Nivātakavacayuddhap): III, 168, 12021 (sc. astram). — § 615u (Skanda): IX, 45, 2579 (mahāpārishadāh). — § 655 (Āpaddh.): XII, 160, 5957 (°m sthānam Brahmarāçisamudbhavam guhāyām pihitam nityam).

Paitamaha = Manu (?): I, 2581 (Manuh, so C., B. has munih).

\*Paitra, adj. ("belonging to the pitrs"): VII, †9466 (karma). \*Paitrya, adj. (do): XIII, 6029 (am, the offerings to the pitrs).

\*Paitrka, adj. (do.): XIII, 1573 (cam kuryād aparāhns, i.e. the rites for the pitra).

Pāka, an Asura. § 641 (Rājadh.): XII, 98 £, 3660 (had been slain by Indra).

Pākacāsana = Indra, q.v.

Pākaçāsanadāyāda ("the son of Pākaçāsana [i.e. Indra]") = Arjuna: 11, 1004.

Pākaçāsananandana (do.) = Arjuna: II, 1044.

Pākaçāsani (do.) = Arjuna: I, 5386, 5477, 8280; II, 991, 1028, 1031, 1033, 1040; IV, 1388, 1594; V, 5356; VII, 1263, 2714, 3149, 3186, 5816 (Pārthaḥ), 6231, 6232; XI, 623; XII, 5875 (Pāṇḍavena); XIV, 2158 (only B.), 2211, 2433, 2475; XVI, 238.

Pākātman = Krshna: XII, 1661.

Paksha = Çiva (1000 names 1-2).

Pakshālikā, a mātr. § 615u (Skanda): ΙΧ, 46θ, 2637.

Paksharūpa = Çiva (1000 names 1).

**Pakshin**, sg. and pl. = Civa (1000 names 1-2).

Pakshirāj ("king of birds") = Garuda: I, 1337, 1437, 1472, 1481, 1484, 1488, 1516, 4119 (iva); III, 10574 (Suparnah); VI, 291; VII, 1920 (iva), 5229 (Suparnah).—Do.\* = Sampāti: III, 16251.

Pakshirāja (do.) = Garuda: V, 3589; XII, 12317 (Garutmān).—Do.<sup>2</sup> = Surue: V, 3588.

Paktr, Pakvāmamāmsalubdha, Pakvabhuj = (Siva (1000 names 1)

Pāla, a serpent. § 63 (Sarpasattra): I, 57, 2146 (of Vāsuki's race).

Palāça, pl. (°ah), a family (?). § 267 (Yamasabhāv.): II, 8, 336 (100 P. in the palace of Yama).

Palāçinī, a river. § 574 (Jambūkh.): VI, 9λ, 330 (only C., B. has Pāçāçinīṃ).

Palala, one of the mothers of Çiçu. § 500 (Skandop.): III, 228a, 14396.

Palita, name of a mouse. § 646b (Marjūramūshikasamv.): XII, 138, 4933, 4938, 4975, 4983, 4987, 4988, 5000, 5002, 5004, 5034, 5036, 5094, 5112, 5113.

Pālitā, a mātr. § 615u (Skanda): IX, 460, 2621.

Pallava, pl. (III, 1990), v. Pahlava, pl.

Palvalani, pl. = Çiva (1000 names 1).

Pāmcurāshtra, a country: § 295 (Dyūtap.): II, 52, 1884 (from P. Vasudāna brought elephants as tribute).

**Pāmcurāshtra**, pl. (° $\bar{o}h$ ), a people. § 574 (Jambūkh.): VI,  $9\mu$ , 351 (only C., B. has  $P\bar{a}ndu^{\circ}$ ).

Pāmcurāshtrādhipa ("the king of Pāmcurāshtra") = Vasudāna? § 554 (Sainyodyogap.): V, 47, 83.

Pampā, name of a lake (?). § 530 (Viçvāvasumoksh.): III, 279, 16088 (tadākinī, near the mountain Ŗshyamūka).— § 531 (Rāmopākhyānap.): III, 280, 16093 (nalinīṃ), 16100 (vāri Poāyāḥ).— § 757m (Goloka): XIII, 102a, 4889.

Pana = Vishnu (1000 names).

Panasa, a monkey chief. § 535 (Setubandhana): III, 283α,
16274 (came with 52 crores (kefi) of monkeys to Rāma).—
§ 537 (Rāma-Rāvaṇayuddha): III, 285β, 16372 (fought with Puṭuça).

Panavin = Civa (1000 names 2).

Pańcacūdā, an Apsaras. § 412 (Ashţāvakrīya): III, 134, †10662 (? dṛshṭā Vede Poāpsarāḥ).—§ 716 (Çukābhipatana): XII, 333, 12595 (oprabhṛtayaḥ).—§ 742 (Ānuçāsanik.): XIII, 38, 2203 (Nāradasya saṃrādaṃ puṃccalyā Poayā), 2204 (Apsarasaṃ Brāhmīṃ) (2212) (discourse between P. and Nārada).—§ 775 (do.): XIII, 1663, 7641. Cf. Rumbhā.

Pahoaçikha, a muni. § 668b (Pañoaçikhavākya): XII, 218, 7886 (Kāpileyo mahāmunih), 7892, 7895 (disciple of Asuri, sucked Kapilā, therefore he was called Kāpileya); 219, 7934, †7982 (instructed Januka).—§ 707 (Mokshadh.): XII, 319\beta, 11783 (had instructed Viçvāvasu).—§ 708 (do.): XII, 320, 11839 (°sysha samvādam Janakasya ca), 11840 (maharshim, instructed Janaka).—§ 709b (Sulubhā-Janakasamv.): XII, 321, 11875 (Parāgaragotrasya . . . bhikshoh P°syāham çishyah, sc. Janaka), 12015. Cf. Kāpileya.

[Pancacikha-vakya(m)] ("the discourse of Pancaçikha"). § 6686 (Mokshadh.): Bhishma said: The Mithila king Janaka was always engaged in reflecting upon the courses of conduct that might lead to the attainment of Brahman. One hundred preceptors always used to live in his palace. Given to the study of the Vedas, he was not very well satisfied with the speculations of his instructors on the character of the soul and their doctrines of extinction upon the dissolution of the body or of rebitth after death. Once the great ascetic Pancacikha Kapileya came to Mithila, having roamed over the earth. He seemed to have assumed the form of that great R. [and] Prajapati, whom the Sankhyas call Kapila; they say he was the first disciple of Asuri [and] long-living. He was performing a mental sacrifice for 1,000 years (cf. Pancasrotas). He was fully conversant with the Pancaratra (i.e. "the sacrifice that leads to the state of Vishnu", Nil.) and the five sheaths that cover the soul, etc. He had approached one day a large concourse [ of R.] following the Sankhya doctrine (Kapilam), and instructed them about the Unmanifest; Asuri had inquired of his preceptor (? so Nil, and PCR.) and understood the distinction between the body and the soul, and had acquired celestial vision. For that assembly of R., Asuri made his exposition of Brahman. Puñcaçikha became a disciple of Asuri; he lived on human milk; he was accepted as a son by the brahmani Rapiki, the wife of Asuri, and used to suck her breasts. This was said to me by the holy one ii.e. Markandeva or Sanatkumara. Nil.]. Janaka, abandoning his 100 preceptors, began to follow Kāpileya (i.e. Pañcaçikha) upon the religion of emancipation which is explained in Sankhya treatises. "Some say that, when ignorance is destroyed by knowledge, the destruction of existence itself follows [this opinion also is erroneous]." The king became filled with wonder (XII, 218). Continuation of the discourse between Pañcaçikha and the king on the topic of existence and non-existence after death. The Mithilā king (Maithilena), beholding his city burning in a conflagration, himself proclaimed (gitam), "in this conflagration nothing of mine is burning." The king gave up his sorrows, etc. He who reads this discourse attains to emancipation (XII, 219).

Pañcaganga (B. °ga), pl., name of a tīrtha. § 594 (Mrtyu): VII, 54, 2095 (C. °eshu; B. °dsu, visited by Mrtyu).

Pancagni = Mahapurusha (Mahapurushastava).

Pancajana , an Asura. § 589 (Dronabhishekap.): VII, 11, 401 (*Patālavāsinam*, slain by Krahņa, who thus obtained the conch Pancajanya).

Pańcajana 2 (XVI, 270), v. Pańcanada.

Pāncajanya<sup>1</sup>, the conch of Kṛshṇa. § 30b (Samudra): I, 21, 1215 (\*sya jananam, sc. the ocean). - § 319 (Saubhavadhop.): III, 14, 633 (jalajam).—§ 320 (do.): III, 20, 789 (çankhapravaram), 808 (jalajam).—§ 561 (Yanasandhip.): V, 48. †1872 (divyam çankham).- § 570 (Sainyaniryanap.): V. 151. 5167 (°sya nirghosham). - § 574 (Jambūkh.): VI, 1, 19 (do.).-§ 576 (Bhagavadgītāp.): VI, 25κ, 844 (blown by Krshna).-§ 578 (Bhishmavadhap.): VI, 51, 2115 (do.).-§ 580 (do.): VI, 59, †2616 (°eya ravena).—§ 582 (do ): VI, 71, 3120 ("sya nirghosham").- § 587 (do ): VI, 112 1, 5211 (°sya nirghoshah).- § 589 (Dronābhishekap.): VII, 3, 108 (nadatah Posya); 11, 401 (v. Pancajana 1).- § 596 (Pratijnap.): VII, 73, 2610 (blown by Krshna), †2611; 79, 2813 (°eya nurghosham).- § 598 (Jayadrathavadhap.): VII, 88, 3141 (cankhapravaram). - § 599 (do.): VII. 90, 3197 (°avanena); 100, 3757 (blown by Krshna); 103, 3881 (do.); 104, 3902 (do.), 3903; 110, 4169 (\*sya niheranam); 126, 5130 (cankhanya nirghoshah Posya); 127, 5163 (oravah); 148, 6450 (blown by Krshna). - § 608 (Karnap.): VIII, 53, 2584; 76, †3855 (Krehnasya . . . Pom . . . dvijarajavarnam); 94, 4955 (°eya nirghoshah).-- § 610 (Calyap.): IX, 4, 203 (°sranena).- § 615 (Gadayuddhap.): IX, 61, 3458 (blown by Kṛshṇa).—§ 637 (Rājadh.): XII, 40, 1459 (°ābhishiktah, sc. Yudhishthira). - § 793 (Mausalap.): XVII, 2, 49.

Pāńcajanya<sup>2</sup>, name of a fire. § 491 (Āṅgirasa): III, 120, 14160 (its origin and offspring). Cf. Tapas.

Pancaka, a companion of Skanda. § 615u (Skanda): IX, 45, 2537 (given to Skanda by Indra).

Pańcakālakartrpati = Mahāpurusha (Mahāpurushastava).
Pańcakarpata, pl. (°āḥ), a people. § 285 (Nakula): II, 32, 1189 (in the west, vanquished by Nakula; C. prints pañca karpatān in two words).

Pañcāla, pl. (°āḥ), a people. § 280 (Bhīmasena): II, 29, 1061 (°ānāṃ puraṃ, i.e. Kāmpil, a?), 1062 (conciliated by Bhīmasena on his digvijaya).—§ 549 (Pāṇḍavapraveçap.): IV, 4, 86 (the servants of the Pāṇḍavas repaired to the P. during the thirteenth year of the exile); 5, 144 (ullareṇa Daçārṇān . . . P°ān dakshiṇēna, there the Pāṇḍavas pussed by on their way to the country of the Matsyas).—§ 556 (Sainyaniyāṇap.): V, 21, 634; 25, †725 (°ānām adhīpam caiva vṛddhaṃ, i.e. Drupada), †735 (do.).—§ 572 (Rathātirathasankhyānap.): V, 165, 5735; 171, 5895 (Prabhadrakāḥ?).—§ 609 (Çalyap.): IX, 1, 31 (have been slain).—§ 610 (do.): IX, 3, 161 (°ānāṃ mahārathāḥ, so C., but read with B. °thaḥ, i.e. Dhṛshṭadyumua). Cf. Pāñcāla, pl.

Pańcala, sg. (III, 462), v. Pańcala, sg. (= Drupada).-

Do.3 = Galava (?): XII, 13527 (Cena kramah propto devena pathi decite). Cf. Pañcala, sg.4-Do.3 = Civa (1000 names 1). **Pāncāla**, pl. ( ${}^{\circ}ah$ ) (B. mostly  $Pa^{\circ}$ ), a people = Pancāla, pl. § 4 (Anukram.): I, 1, 1152, 1210.- § 11 (Parvasungr.): I, 2, 385, 387, 425, 564 (sarra-Poān Dhrshļadyumnapurogamān, slain), 567, 570, 572.- § 71 (Adivamçavataranap.): I. 61. 2259 (Krshnam Posshu avayamvaram, cf. § 231 foll.) .- § 152 (Pūruvamç.): I, 94, 3723 (sarva-Poāh, descended from Dushyanta and Parameshthin) .- § 201b (Drupada): I, 130, 5111 (Drupada became king of the northern (uttareshu) P.)-§ 209 (Drupadaçasana): I, 138, 5448, 5460, 5469, 5476, 5478, 5497 (sarva-Pah), 5513 (dakshinan) (assisted by his pupils, Drona vanquished Drupada, but restored him to the half of the kingdom, viz. that part which lay on the southern side of the Ganga and the southern P. as far as the Carmanvati) - § 214 (Hidimbavadhap.): I, 156, 6085 .-§ 216 (Caitrarathap.): I, 165, 6322 (Ceshv adbhutakaram Yajnasenyah svayamvaram; cf. § 231 foll.).-§ 218 (Draupadīsambhava): I, 167, 6395, 6396, 6404 (sarra Pah) (the birth of Draupadi and Dhrshtadyumna). - § 219 (Caitrarathap.): I, 168, 6415, 6416. - § 231 (Svayamvarap.): I, 184, 6929; 185, 6945 (rajūā dakshina-Poan Drupadenābhirakshitān), 6949 (the svayamvara of Draupadi) .--§ 273 (Rājasūyārambhap.): II, 14, 591 (dakshināh), 593 (sarva-Poah, fled from fear of Jarasandha). - § 295 (Dy ūtap.): 11, 52, 1907 (Pao also B., related to the Pandavas by marriage).- § 307 (Anudyūtap.): II. 81, 2702, 2703.-§ 317 (Arjunābhigamanap ): III, 12, 524.- § 342 (Indraiokābhigamanap.): III, 61, 1975 — § 343 (Nalopākhyānap.): III, 52, 2019 .- § 356 (Tirthayatrap.): III, 80, 4009 .-§ 377 (Dhaumyatirthak.): III, 87, 8311 (oshu kathayanty Utpalavanam).- § 549 (Pandavapravecap.): IV, 1a, 11; 4, 139 (Dhaumya repaired to the P. during the thirteenth year of the exile); 5, 162 (Pao also B., had formerly been vanquished by Bhimasenu). - § 551 (Kicakavadhap.): IV. 20, 615.- § 556 (Sanjayayanap.): V, 31, 936 (Pao also B.), 937 (do.).- § 561 (Yānasandhip.): V. 50, 1970 (do ), 1971 (do.), 1972 (do.), 1973 (do.); 530, 2107; 541, 2137; 570. 2264 ( $P\bar{a}^{\circ}$  also B.), 2273 (do.), 2282 (do.); 61 $\psi$ , 2406 (do.); 62aa, 2415 (do.).-§ 562 (Bhagavadyānap.): V, 72a, 2594 (do., among the allies of Yudhishthira); 82, 2895.-§ 569 (do.): V, 140a, 4743, 4748; 144λ, 4887 (Pā° also B.), (ν) 4896.—§ 570 (Sainyaniryūnap): V, 151γ, 5153 (Prabhadrakah?).- § 572 (Rathatirathasankhyanap.): V, 167, 5789; 168, 5830; 171, 5903 (°enttamāh, Pā° alno B.).-§ 573 (Ambopākhyānap): V.173, 5943; 190, 7441.-§ 574 (Jambūkh.): VI, 1, 16; 9μ, 346 (Kuru-Poah, in Bharatavarsha, Pao also B., 349.- § 576 (Bhagavadgītāp.): VI, 14, 524 (only C., Pandavanam B.), 535 (sa-Srnjayan, Pao also B.).- § 578 (Bhīshmavadhap.): VI, 47δ, 1811; 49, 1985 (μ), 2022.-- § 579 (do.): VI, 52, 2135; 53, 2206.- \$ 580 (do.): VI, 580, 2416 (Prabhudrakuh?); 59, 2509, (f), 2640 (Pāo also B).—§ 581 (do.): VI, 64, 2881, 2885.-§ 582 (do.): VI, 72, 3193.-§ 583 (do.): VI, 79, 3509.- § 584 (do.): VI, 86, 3829 (sarva-Poan).- § 585 (do): VI, 88, 3889, 3890; 93, 4147; 95 ζζ, 4321; 97 λλ, 4443; 98, 4466.—§ 586 (do.): VI, 103, 4695 (B. by error Pañcalyam); 105, 4770.- § 587 (do.): VI, 1087, 5022; 109, 5063, 5087;  $115\nu$ , 5349, (a), 5360 (aa); 118, 5537( $\phi$ ), 5565 ( $P\bar{a}^{\circ}$  also B.); 119  $\beta\beta$ , 5683 ( $sa^{\circ}$ ); 120, 5696.— § 589 (Dronabhishekap ): VII, 7, 213 (Pao also B.), 215 (Dhrshtadyumnapurogamāḥ); 8, 243, 255; 10, 345.—§ 590 (do.): VII, 16, 629, 639 ("anām yaçaskarah, sc. Kumāra), Pāncāla - Pāncālaka. 526

(e) 670 .- § 592 (Samçaptakavadhap.): VII, 21, 876 (°anām mahārathe, sc. Satyajit), (θ), 877, (ε), 883, 914 (°ānām  $rajaputre = ?), (\lambda), 915, 919; 22, 920, (\nu), 926, 930, (\xi),$ 942; 230, 969 (followed Çıkhandin), 989 (osenānīķ, i.e. Dhrshtadyumna; Pāo also B.), 998 (odnām naravyaghrah . . . Janamejayah); 26, 1160, 1174; 31, 1349, 1351; 32, 1411, (aa), 1412.- § 593 (Abbimanyuvadhap.): VII, 35, 1516, (ζ), 1528; **39**, 1667; **40**ο, 1691, 1695 (°-Srňjayāk); 43σ. 1780.- § 596 (Pratijūāp.): VII, 72, 2556 (Pandu- $P^{c}dn$ ); 78, 2740, (1), 2743.—§ 598 (Jayadrathavadhap.): VII, 86, 3070.- § 599 (do.): VII, 95, 3498, 3499, 3517; 106, 3965, 3966, 3967, 3968, 3969; 108o, 4087; 110, 4162, 4163,  $(\rho)$ , 4165, 4167; 111 $\nu$ , 4284; 113, 4436; 114, 4483, (w), 4539; 117, 4682 (Pāo also B.), 4683; 121, 4858; 122, 4869, 4890, (a), 4892 (Pao also B.), 4896, 4902, 4911, 4930, 4932, 4933; 124, 5000, 5010; 125, 5040, 5065, 5067, 5068, 5070, 5073, 5088; **126**, 5096, 5098; 127, 5175; 130, 5335, 5354 (°ānān tu mukhyan tau rājaputrau, i.e. Uttamanjas and Yudhamanyu); 135 vv, 5557; 150β', 6506 (follow Cikhandin, B. has Pancalyanh), 6519; 151, 6554, 6562 (sarva-Poun). - § 600 (Ghatotkacavadhap.): VII, 153, 6606, 6612, 6621, 6626, 6635 (°-Pancalya° B.), 6638; 154, 6646, 6647, (\$), 6651, 6653 (Prabhadrakāh?); 1557, 6684, 6688; 156, 6779; 157, 6964, 6967; 1587, 6972, 6973, 6975, (v), 6980; 159, 7060, 7063, 7088, 7111 (Partham (oan, B.) sa Poam (oan, B)), 7133, 7134, 7137, 7138, 7139, 7142; 160 &&, 7155, 7156, 7158, 7161, 7165, 7166, 7184 (sarva-Posenabhih, Pao also B.), 7196, 7198 (°anām mahāruthah = Dhrshtadvumna (?)), 7199, 7200; 161, 7214, 7217; 162, 7278 (Pāṇḍu-Poān); 164, 7331, 7332, 7352 (/'ā° also B.); 165, 7356, 7358; 166, 7430, (a), 7459; 168, 7536 ("ānām mahārathe, i.e. Drupada); 7541 (not in B.); 169, 7592 (protect Çikhandin); 170, 7611; 171, 7696;  $172\pi\pi$ , 7749, 7757, 7758, 7764; 173, 7784, 7786, 7787, 7792, 7796, (тт), 7825; 177, 8030, 8056; 178. 8082, 8085, 8107; 179, 8117; 182, 8267; 183 yyy, 8306, (111), 8347.- § 601 (Dronavadhap.): VII, 1857, 8430 (sarva- $P^{0}\bar{a}n$ ).—§ 602 (do.): VII, **186**, 8461, 8486, 8500, 8504, 8506; 187, 8512, 8517; 189, 8683, 8691, 8692 (Dhrahfadyumnapurogamān); 190, 8694 (C. by error Pāçoo), 8696, 8697, 8698, 8715, 8717 (°andm maharathah = Dhrshtadyumna (?)), 8718, 8720, 8723.- § 603 (Nārāvanū-tramokshap ): VII, 193, 8919 (Prabhadiakaih?), (δ), 8930, 8934, 8937; 195, 8993, 8995, 9018, 9023 (°apasadah, sc. Dhrshtadyumna; Pā° also B.); 198π, 9145, (σ), 9179, 9181; 199 v. 9204. 9209, 9214, 9220 (Pāo also B.), (x), 9228 (Salyajidmukhah); 200, 9282, 9301, 9321 (sarva-Poan), 9386.- § 604 (Karnap): VIII, 3δ, 70, 72; 5ζ. 94: 6, 155 (many have been slain); 87, 236 (had formerly been vanquished by Karna and caused to pay tribute to Duryodhana); 9, 253.- § 605 (do.): VIII, 10°k, 378, 379; 12 \(\beta\beta\), 459; 21, 838 (°rīrāņām), 844, 846; 22, 865, 868, 884; 24, 967, 968, 971, 990; 25, 1004; 28, 1129, 1166 (alain by Karna); 32 σσ. 1349.-§ 607 (do.): VIII, 37γ, †1729; 45µ, 2084 (Kurarah saha-Poah, know the eternal religion), †2086 (Kuru-Podeçyah), (ν), 2098 (brahmam Poah), †2100 (Pao also B.), 2106 (ardhoktah Kuru-Poah).--§ 608 (do.): VIII, 46 $\zeta$ , 2178; 470, 2214, ( $\mu$ ), 2229; 48. 2236, 2237, 2214, 2246, 2217, (v), 2248 (five P. slain by Karna), 2249, 2250,  $(\xi)$ , 2254; 49 $\iota$ , 2307, 2309,  $(\omega)$ , 2359; 55 xx. 2662; 56, 2695, 2696, 2732, 2733, (00), 2748, 2749, 2751, 2753,  $(\pi\pi)$ , 2754, 2758, 2837; **58** $\chi\chi$ 2902; 59, 2936 (°apasada, sc. Dhrshtadyumna), (\psi\psi),

2945, 2972; **60**, 2978, 2999,  $(\beta\beta)$ , 3002, 3009,  $(\gamma\gamma)$ , 3010, 3031, 3032, 3035, 3041, 3042, 3043, 3044, 3048, 3050; 61. 3100; 62, 3174; 64, 3254, 3258, 3263, 3267; 66 m, 3319; 67 KKK, †3369; 73, 3662, 3668, 3691, 3730, 3731, 3733, 3734, 3735, 3737, 3738, 3739, 3740, 3744, 3746; 74φφφ, 3755, 3796; 75, †3814 (°anam adhipo Yajñaseniħ, i.e. Dhrshtadyumna); 78, 3947, 3948, (\$\beta'), 3949, 3951, 3965, 3973, 3987, 3990, 3992, 3997; 795, 4011, 4012; 81, 4176, 4178, 4179; 82, †4196 (°rathapravīrāh, five enumerated, attacked Karna), †4206 (omaharathah); 83, †4226; **86**7, 4357; **89**, †1552, †4553, †4554, †4556, †4560, †4592, †4604 (°varāḥ); 93, 4869 (°anām mahārathaḥ, i.e. Dhrshtadyumna); 94, 4936; 96 \(\beta a', 5031.-\) 609 (Calyap.): IX, 1, 13 (C. °swinikān; B. °-Somakān); 2ζ, 78, 123 (nihatāḥ). -§ 610 (do.): IX, 6, 317; 7, 333, 335, 363, 364.-§ 611 (do.): 1X, 8, 410; 13, 686; 14, 741 (°anam maharathah, sc. Suratha); 16, 822, 824; 17, 870 (Pandu-Po-Somakah); 18 ββ, 962, 968; 19, 1007, 1009; 20 u, †1087 (C. °-Mutsyāh, B. oputrah); 21, 1099 (read Poan with B.), 1103, (κκ), 1126 (°ānāń ca ye gaņāḥ); 23, 1193, 1214.—§ 612 (Hradapraveçap.): IX, 30, 1695 (Açvatthaman will slay all the P.), 1720, ( $\epsilon$ ), 1726; **31**, 1788 (°-Pāṇdūnāṃ).—§ 613 (Gadāyuddhap.): IX, 323, 1830, (7), 1848, 1859 (sarva-P°āḥ), 1860, 1863 (επ°); 33θ, 1917. — § 615ο (Baka Dālbhya): IX, 41, 2321.- § 615 (Gadāyuddhap): IX, **55** $\pi$ , 3122; **58**, 3305; **60** $\nu$ , 3370; **61**, 3390, 3404, 3458; 65, 3661 (Açvatthaman will slay all the P).- § 616 (Sauptikap.): X, 1, 56, 62; 3, 129, 133, 131, 135 (sarva-Poan), 136 (sarra-Poath), 137, 139 (o-Pandunam), 140 (°senām, Pā° also B.); 47, 144, 156 (°anām varūthinīm), 159, 166, 167; **5**, 188, 201, 202; **7**, 314, 315; **8**, 322, 467, 476 (all the P. are slain by Acvatthaman, etc., in the nightly encounter); 9, 479 (hatvā sarva-Poān, sc. Açvatthāman), 529 (nihatāh) - § 618 (Jalaprudānikup.): X1, 111, 300 (°ā nihatāh sarve Dhruhtadyumnapurogamāh); 12 k, 316 ( yoshidbhih).-§ 619 (Strivilapap.): XI, 16, 441 (°-Kuruyoshanam), 452 odnam vinaçe); 20, 587 .- § 620 (Craddhap.): XI, 27, 822 (°ānām ca nāçena).—§ 621 (Rājadh.): XII, 7, 176 (hatah) .- § 791 (l'utradarçanap.): XV, 36a, 988 (subhream Cf. Pañcala, pl., Pañcalya, pl., Prubhadhraka, pl., Somaka, pl., Spnjaya, pl.

Pāncāla, sg. (do.) = Dhṛshtadyumna: VII, 484 (so C., °lya B.), 1361 (so B., C. has °lya), 9191; VIII, 888; IX, 1389 (°sya balena), 1574 (only C., B. has °lyam); X, 810 (°sya padānugāḥ).

Pāncāla, sg.<sup>2</sup> (do.) = Drupada: I, 5452 (only B., C. has "lyaḥ), 5455 (do., do), 5481, 5483, 5495, 6496 ("rathaṃ), 5509, 7270; III, 462 ("sya dāyādāḥ, so B., C. has by error Pa"); V, 103 (Mutsya-P"yoḥ, i.e. Virāṭa and D.), 2001 ("sya sutā, i.e. Çikhaṇḍin[I]), 7442 (nṛpatiṃ); VII, †251.

Pāncāla, sg. (do.) = Satyajit: 1, 5484, 5486, 5489.

Pāncāla, sg. = Gālava (?). § 717b (Nārāyanīya): XII, 343, 13262 (°ena kramah prāptah). Cf. l'ancāla, sg. ...

Pāncāladāyada = Çikhandin (?): VI, 5232.—Do. = Dhṛshṭudyumna: VI, 2361, 2362, 2707 (only B., C. has Pāncālyaputrah).

Pāncālaja = Yudhāmanyu: VIII, †4245.

Pańcalaka = Drupada: V, 7504 (raja, so C., but B. has Pā°).

Pāncālaka = Dhrshtadyumna: VII, 9148.

Fāñcālaka, adj. ("belonging to the Pāñcālas"). § 209 (Drupadaçāsana): I, 138, 5482 (bale).—§ 241 (Vidurāgamanap.): I, 202, 7427 (pakehaķ).

Pancalakulanandana = Viraketu: VII, 4900, 4901.

Pāńcālakulavardhana = Dhṛshṭadyumna: VI, 2697.

**Pāncālamukhya** (B.  $Pa^{\circ}$ ) = Dhrshṭadyumna: VII, 7777 ( $Dh^{\circ}$ ).

**Pāncālanagara** ("the city of the Pāncālas") = Kāmpilya (?): I, 388, 3825, 6435.

Pāncālanrpa ("king of the Pāncālas") = Drupuda: I, †7346.

Pancalapati (B. Pao) (do.) = Drupada: III, †10284.

Pāncālaputra! = Dhṛshṭadyuma: VI, 5420; VII, 265, 3578, 7636 (so C., B. Pāncālyaputram); 1X, †1076 (senāpatiķ Pāṇḍava-Sṛnjayūnām), †1078, †1088.

Pāncālaputra' = Viraketu: VII, 4893 ( V°).

Pāncālaputra, pl. (°āḥ): III, 2009 (so C., B. Pa°); VII, 9143; VIII, †4180; IX, †1087 (only B.).

Pāncālaputrī = Draupadī: XV, 377.

Pañcālarāja ("king of the Pāñcālas") = Drupada: I, †7135 ("sya sutām, i.e. Draupadī), †7140, †7167 ("sya sutām, i.e. Dhṛshṭadyumna), †7201; V, 602 (B.  $P\bar{a}^{\circ}$ ), †680 (B.  $P\hat{a}^{\circ}$ ), 5893 ("sya sutām, i.e. Çikhandin), 7424 ("sya sutām, i.e. Çikhandin[ $\bar{1}$ ]), 7500 ( $D^{\circ}$ ); VII, †247. Cf. next.

Pancalaraja (do.) = Drupada (B. often  $Pa^{o}$ ); I, 5446 (Do, B. Pao), 5480, 6971 (B. Pao), †7169 (do.), †7189 (do.), †7190 (do.), †7196 (do.), †7202 (do.), †7204 (do.); II, †2362 (°sya sutām, i.e. Draupadī), 2700 (°sya sutā, i.e. Draupadī); III, 10991, (do. do., B. Pao); V, 14, 7446; VI, 12629 (Do), 2710 (putrah Posya, i.e. Dhrshtadyumna), 5552 (B. Pao), 5576 (do.); VII, 953 (°sya suto Dhrshtadyumnah), 2491, 4373 (°sya sutuh = do.), 7168 (putrah P°sya Dhrshtadyumnah, B. Pao, 7480 (B. has Pancala-Pandanam instead of Po sya in C.), 7663 (°sya putrah, i.e. Dhrshtadyumna), 8755 (°sya suto Dhrehtadyumnah, B. Pao), 8954 (osya sutah = do.), 9104 (°sya putrah = do.), 9185 (°sya sutah = do.); VIII, 4870 (putrah Posya Dhrshtadyumnah); IX, 162 (do., B. Pao), †1081 (osya sutam = do., but B. has Pancalarajasya ratham, thus P. = Dhrshtadyumna), †1084 (°sya sutam, i.e. Dhrshtadyumna, B. Pao), †1089 (osya sutah = do., B. Pao), 1376 (putrah  $P^{\circ}$ sya = do., B.  $Pa^{\circ}$ ); X, 210 (putram  $P^{\circ}$ sya = do.), 339 (sutah  $P^{\circ}$ sya = do., B.  $Pa^{\circ}$ ), †566 (B.  $Pa^{\circ}$ ), †570 (do.). Cf. the prec.

Pāncālarāja <sup>2</sup> (do.) = Dhṛshṭadyumna (B. mostly Pa<sup>o</sup>): VI, 2328; VII, 9299 (Pa<sup>o</sup> also B.); VIII, 845 (do.); IX, †1081 (°sya ratham, according to B.), 1384; X, 138 (Dh<sup>o</sup>).

Pancalarajan (do.) = Drupada (B. also Pao): V, 7441; VII, 520 (B. Pao); XI, 723.

Pāncālarājan (do.) = Dhrshtadyumna (B. Pa°): X, 351.

Pañcālasutā ("the daughter of the Pañcala king") = Çikhandini (B. Pao): V, 7436.

Pancalatanaya ("the son of the Pancala king") = Dhrshtadyumna: VII, 7176.

Pāncāleya ("son of Pāncālī, i.e. Draupadī") = Çatānīka: VIII, †3813.

Pāńcāli ("daughter of the Pāńcāla king") = Draupadī: I, 314 (svayamraro devyāḥ P°yāḥ), 361, 427, 456, 483, 2450 (D°), 6398, 6920, 6924 (°yāḥ . . . svayamvaram), 7123, 7141, 7144, 7541, 7612, 8038, 8040; II, 2172 (Kṛshṇā), 2179, 2209, 2216, 2223, 2261, 2358, †2364, 2374, 2405, 2406, 2418, 2523, 2683, 2686, 2698, 2701; III, 202, 509, 583, 592, 2001, 2005, 4000, 10855, 10858, 10871, 10987, 11003, 11015, 11071, 11368, 11404, 11450, 12442, 14656, 14708, 14709; IV, 148, 375, 512, 513, 515, 595, 735, 781, 783, 823, 842, 1181, 1184, 1370 (D°), 1432; V, 2864, 2897, 4659, 5157 (D°); VII, 2766, 2770, 5656, 8324; VIII, 308,

3773; XI, 352, 386, 417, 539, 540; XII, 413, 1397; XIV, 2020; XV, 348, 495; XVIII, 9 (D<sup>5</sup>), 37, 69, 134.

**Pancalya** = Āruni: I, ††685 ( $\hat{A}$ °), ††686 (do.), ††689 (do.), ††691 (do.).

**Pāńcālya**<sup>2</sup> - Brahmadatta: XII, 8603 ( $B^{\circ}h$   $P^{\circ}o$  rajd); XIII, 6261 ( $B^{\circ}$ ).

**Pāncālya**<sup>2</sup> — Çikhaṇḍin: V, 2002, 4803 (°au = Ç!. and Dhṛshṭadyumna), 5325 ( $\zeta^{\circ}$ ), 5936 (do.), 7496 (do.); VI, 503, 527 ( $\zeta^{\circ}$ ), 4989, 5055 ( $\zeta^{\circ}$ ), 5214, 5340 (? Arjunam sa- $L^{\circ}$ am), 5451 ( $\zeta^{\circ}$ ), 5563, 5695 ( $\zeta^{\circ}$ ); VII, 2 (do.), 968 (do.); IX, 801 (do.); XI, 789 (do.); XII, 809 (do.); XVIII, 26 (do.).

Pāficālya - Drupada: I, 5135, 5146, 5174 (rājaputraç ca Fajñasenah), 5178, 5452 (only C., B. has Pāñcālah), 5455 (do. do.), 6343, 6352, 6354, 6953, 7218, 7225, 7252, 7424, 7429 (rājā), 7430 (°sadanam), 7537; II, †2384 (°sya Drupadasyūtmajām, i.e. Draupadī); III, 8455; V. 107, 2235, 7439 (pārthivam), 7501 (nrpādhamam), 7546; VI, 720 (Yajūasenah), 2023 (D°), 2118 (only C., B. has Pāncālyāh), 2703 (putram P°sya, i.e. Dhrshtadyumna), 4695 (only B. by error); VII, 961 (rājā P°o Drupadah), 999 (?); X1, 724 (rājānam).

Pāncālya\* = Dhṛshṭadyumna: I, 6408 (Dh\*), 7156; V, 2110 (Dh\*), 2487 (do.), 4779 (do.), 4803 (°au = Çikhaṇḍia and Dh.), 5193 (Dh\*), 5324 (do.), 5482 (do.), 5705 (do.); VI, 712 (do.), 1701, 1838, 2151, 2193, 2194 (Pārshaṭaḥ), 2232, 2360, 2693, 2700, 2712, 3400, 3819 (Dh\*), 3825, 4199, 5364; VII, 285, 484 (only B., C. has °Pāñcāla\*), 822 (°-Kurumukhyayoḥ, i.e. Dh. and Durmukha), 1351, 1361 (B. °Pāñcāla\*), 1438, 3535 (Dh\*), 3579, 3605, 4148 (Dh\*), 4913, 4915, 4987, 7372 (Dh\*), 7614, 7625, 8503, 8513 (Dh\*), 8544 (?), 8631, 8645, 8758, 8780, 8834, 8835, 8977 (Yajñasənasutaḥ), 9061, 9130, 9173, 9174, 9183, 9200, 9297, 9328, 9396; VIII, 2692 (?), 2712, 2713, 2714, 2963; IX, 832, 1242 (Dh\*), 1353 (do.), 1354, 1448 (?), 1452, 1574 (only B.), 1725 (Dh\*); X, 211, 331, 336.

**Pāncalya** = Janamejaya: VII, 7483 ( $J^{\circ}$ ); VIII, 2335 ( $J^{\circ}$ ).

 $P\bar{a}nc\bar{a}lya' = Mitravarman : VIII, 175 (M<sup>o</sup>).$ 

**Pāncālya** = Satyajit: VII, 716, 859, 872, 874.

Pāncālya = Simhasena: VII, 997 ( $S^{\circ}$ ).

**Pāńcālya**  $^{10}$  = Sudhanvan : VII, 1002 ( $S^{\circ}$ ).

Pāńcalya" = Uttamaujas: V, 2263 (U°); VII, 2951 (do.), 3048 (do.), 5346 (do.).

Pāncālya 13 = Vīraketu : VII, 4895.

Pāńcālya 15 = Vrka: VII, 867 (V°, only B, the cloka wanting in C.).

Pāncālya<sup>14</sup> = Vyāghradatta: VII, 650 ( $V^{\circ}$ ), 652 (do.).

Pāńcālya. ("the king of the Pańcālas"). § 153 (Pūruvamç.): I, 94, 3728 (vanquished Samvarana).

Pāncālya. , a Pāncāla prince. § 592 (Samçaptakavadhap.): VII, 21, 912 (slain by Drona).

Pāncālya 17, name of a tīrtha (?). § 377 (Dhaumyatīrthak.):
111, 90, 8382 (twice in B., in the second place C. has
Punyākhya).

Pāncālya, dual (°au) = Yudhāmanyu and Uttamaujas: V, 7624 (Yudhāmanyūttamaujasau), 7638 (do.); VI, 714 (do.); VII, 3252 (do.), 3287, 5336 (Yudhāmanyūttamaujasau), 5350, 6325, 6335 (cakrarakshau); VIII, 428 (Yudhāmanyūttamaujasau).—Do.<sup>3</sup> = Candradeva and Dandadhāra: VIII, 2327.

Pāncālya, pl. (āḥ), a people = Pāncāla, pl. § 578 (Bhīshmavadhap.): VI, **51aa**, 2118 (only B., C. has Pāncālyaḥ).— § 579 (do.): VI, **54**4, 2352.—§ 587 (do.): VI, **108**, 4999 (so C., B. has Pancālaiḥ).—§ 589 (Dronābhishekap.):

VII, 9, 287 (°āpasadaḥ, sc. Dhṛshṭadyumna).— § 592 (Saṃcaptakavadhap.): VII, 26, 1158 (ss. P°aḥ, sc. Yudhishṭhira).— § 599 (Jaṇadrathavadhap.): VII, 97, 3607 (rathāh?): 149, 6483; 150β', 6506 (only B., Pāūcālaiḥ C.).— § 600 (Ghaṭotkacavadhap.): VII, 163, 6635 (only B., C. has Pāūcālaiḥ); 170, 7679 (so C., B. has Paūcālaiḥ).— § 608 (Karṇap.): VIII, 56, 2753 (sg.); 82, †4189 (s-P°ṃ krīyate).

Pañcalyaputra = Dhyshtalyumna: VI, 2707 (so C., B. has Pañcalalayadah); VII, 7636 (only B., Pañcalaputram C.).

Pancamī, a river. § 574 (Jambūkh.): VI, 9λ, 333 (in Bhāratavarsha).

Pañcanābhi = Kṛshua: XIII, 7380.

Pañcanada ("the country of the five rivers," i.e. Pañjāb). § 285 (Nakula): 11, 32, 1193 (kṛṭṣṇaṃ, conquered by Nakula).—§ 358 (Tirthayāṭrāp.): 111, 82, 5025.—§ 362 (do.): 111, 83, 5086 (the same?).—§ 412 (Ashṭāvakrīya): 111, 134, †10662 (loke sthānaṃ Poṃ puṇyaṃ).—§ 494 (Āṅgirasa): 111, 222, 14229 (?the five rivers?).—§ 555 (Saiuyodyogap.): V, 19, 598 (kṛṭṣṇaṃ)—§ 757m (Goloka): XIII, 102a, 4888 (a tīrtha).—§ 785 (Anugītāp.): XIV, 83, 2183.—§ 793 (Mausalap.): XVI, 7, 221; 8, 270 (cālayaiḥ, sc. Ābhīraiḥ, only B., C. hus by error Pañcajanāo).

Pañcanada, adj. ("belonging to Pañcanada"). § 544 (Sainyodyogap.): V. 47, 82 (nrpah).

Pañcanada, pl. (<sup>a</sup>āħ), a people ("the inhabitants of Pañcanada"). § 576 (Bhagavadgitāp.): VI, 20, †750 (in the army of Duryodhana).—§ 580 (Bhīshmavadhap.): VI, 56β, 2406 (do.).—§ 607 (Karņap.): VIII, 45, 2100, 2110. Cf. next.

**Pāńcanada**, pl. (°āḥ), a people = Pañcanada, pl. § 607 (Karṇap.): VIII, **45**, †2086.

Pancanada, adj. ("belonging to the Pancanadas"). § 607 (Karnap.): VIII, 45, 2089 (dharmam), 2091 (do.).

Pañcarātra (B. mostly Pa°), a literary work. § 668b (Pinīcaçikhavākya): XII, 218, 7891 (°viçāradaḥ, sc. Puñcaçikha; cf. Nīl.).—§ 717c (Uparicara): XII, 336, 12720 (°vidaḥ, B. Pā°).—§ 717b (Nārāyaṇīya): XII, 340, 12976 (idam mahopanishadam caturvedasamanvitam Sānkhyayogakṛtam tena P°ānuçabditam | Nārāyaṇa-mukhodgītam Nārado çravayat punaḥ | Brahmaṇaḥ sadans tāta yathā dṛshṭam yathā çrutam); 350, 13702 (the third of the five jñūnāni, B. Pā°), 13706 (°sya kṛtsnasya vettā bhagavān svayam, sc. Nārāyaṇa, B. Pā°), 13710 (°vidaḥ; B. Pā°).

Pañcarātrika = Mahāpurusha (Mahāpurushastava).

Pañcasrotas, name of a place (?) (= manasi, Nil.). § 668b (Pañcaçikhavākya): XII, 218, 7890 (°i yaḥ sattram āste varshasahasrikam, sc. Pañcaçikha), 7891 (°i nishnātaḥ, sc. Pañcaçikha).

Pañcavaktra, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2578.

Pañcavați, a tirtha. § 368 (Tirthayūtrāp.): III, 83, 7033. Pañcavīrya, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4361 (enumeration).

Pancayajna = Mahapurusha (Mahapurushastava).

Pañcayakshā, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 7088.

[Pancendropākhyāna(m)] ("cpisode relating to the five Indras"). § 238 (cf. Vaivāhikap.): Vyāsa said to Drupada: In days of yore, when the gods were celebrating a great sacrifice in the forest of Naimisha, Yama, holding the office of camitr, did not slay the creatures, so that their numbers increased very greatly. Soma, Çakra, Varuņa,

Kubera, the Sadhyas, the Rudras, the Vasus, the Acrins, etc., complained thereof to Prajapati, who comforted them, saying that when the sacrifice was over Yama would again sweep away the inhabitants of the earth. The gods then returned to the place of the sacrifice, and saw a golden lotus carried along the Bhagirathi. Indra proceeded to the spot where the Ganga issues, and saw a beautiful woman (it was Cri), whose tears were being transformed into golden lotuses. She led him to Mahadeva, who as a handsome youth was seated with a young lady on a throne on one of the peaks of the Himavat, playing dice. When Indra spoke haughtily of himself, Mahadeva caused Crt to paralyse him and lead him into a hole, where four Indras of old were confined in order to be reborn in the world of men, there to slay a large number of men, and then to regain the region of Indra. Their fathers should be Dharma, Vayu, Maghavat, and the Acrins, Indra creating a person from himself to be the fifth among them. Their names were Viçvabhuj, Bhūtadhāman, Cibi, Çānti, and Tojasvin. The weeping woman (Cri) was appointed to be their common wife in the world of men. Narayana, to whom Içana (i.e. Civa) and the five Indras repaired, approved of everything. The five Indras were reborn as the Pandavas, and Çrī as Draupadi. A white hair of Narayana's became Baladera, and a black Krshna, after having entered the wombs of Devaki and Rohini. Having related this to Drupada, Vydsa granted him celestial sight, so that he beheld the Pandavas endued with their former bodies .- § 239: Vyāsa then related to Drupada the story of the damsel (= Cri = Krshna) whom Cankara, i.e. Civa, appointed to be in a future birth the wife of five husbands (see § 220) (I, 197).

Pāṇḍara, a serpent. § 65 (Sarpasattra): I, 57, 2152 (of Airāvata's race).

**Pāndaravāsinī** ("dressed in white") = CrI : I, 1146 ( $C^{\circ}$ ). Pāndava, pl. (°āh), the five sons of Pāndu, viz. Yudhishthira, Bhīmasena, and Arjuna (born by Kunti), Nakula and Sahadeva (born by Madri), husbands of Draupadi; sometimes, especially in books V-IX, the name seems to denote all the adherents of Yudhishthira: I, 13, 100, 115, 116, 122, 132, 133, 145, †158, †171, †186, †201, †208, †215, 282 (Kuru-Posenayoh), 298 (do.), 334 (do.), 376, 377, 380, 390, 393, 407, 409, 414, 418, 422, 438, 440, 465, 470, 478, 482, 484, 485, 487, 493, 497, 498, 499, 501, 502, 512, 515, 564, 572, 575 (a-Podya), 578, 629, 1763 (°anam kulakaram, sc. Parikshit), 2203 (Mahabharatam . . . Poanam yaçaskaram), 2209 (oanam pitamaham, i.e. Vyasa), 2224, 2228, 2230 (Kuru-Poyoh), 2237, 2239, 2245, 2248, 2255, 2269, 2282, 2286, 2310, ††3819, ††3820, ††3834 (their eleven sons), ††3839, 4295 (pañca), 4559, 4832 (the birth of the five P.), 4902, 4947, 4959, 4960, 4961, 4962, 4963, 4977, 4998, 5001, 5006, 5012, 5034, 5069, 5093, 5097, 5099, 5214, 5222, 5246 (Kuru-Poah), 5247, 5251, 5253, 5256, 5294, 5346 (ouranih, sc. Kuntī), 5363 (Prthāranisamudbhūtais tribhih Povahnibhih), 5439, 5444, 5465, 5466, 5540, 5545, 5631, 5638, 5643, 5648, 5650, 5651, 5653, 5655, 5656, 5661 (°jyeshtham, i.e. Yudhishthira), 5675, 5685, 5693, 5701, 5712, 5720, 5726, 5781, 5734, 5761, 5775, 5798, 5799, 5800, 5802, 5836, 5837, 5842, 5855, 5858, 5861, 5862, 5869, 5873, 5874, 5894 (pañoanam), 5941, 5962, 6038, 6080, 6103, 6241, 6309, 6316, 6320, (6325), 6347, 6421, 6436, 6437, 6442, 6917, 6918, 6920, 6925 (pañoa), 6927, 6945, 6946, 6950, 6971, †7154, †7169, 7252, 7273, †7309 (incarnations of the five Indras), †7310, 7327 (Orl was born as Draupadi for the sake of the P.), 529 Pāṇḍava.

†7846 (married Draupadi), 7847, 7366, 7372, 7376, 7380, 7885, 7888, 7402, 7404, 7416, 7425, 7431, 7434, 7435, 7445, 7456, 7467, 7468, 7469, 7470, 7485, 7524, 7525, 7528, 7531, 7639, 7543, 7548, 7554, 7560, 7564, 7571, 7592, 7593, 7595, 7596, 7600, 7608, 7611, 7741, 7743, 7746, 7748, 7749, 7754. 8049, 8062; II, 17, 45, 94, 104, 135, 146, 150, 776. 809 (dual = Arjuna and Bhimasena), 837 (°-Yādavān, i.e. Arjuna, Bhimasena, and Krshna), 878 (dual = Arjuna and Bhimasena), 949 (do.), 968 (do.), 975, 979 (Yudhishthiramukhāḥ), 981, 1340, 1411 (Vrehņi-Poan), 1451, 1480, 1562 (sarva°), 1563, 1565, 1606, 1658, 1677 (°cri°), 1679, 1687, 1702, 1786, 1899, 1926, 1934, 1964, 1965, 1971, †1978, †1992, 2021 (catvarah), 2022, 2103, 2107, 2108, †2115, †2119, 2141, †2186, †2199, †2200 (mahishim Poanam, i.e. Draupadī), 2218, †2226, †2238, 2255, 2261, 2273, 2283, -2287, 2288, 2289, 2339, 2346, 2452, 2456, 2460 (°dhanaih), 2462, 2468, 2471, 2475, 2478, 2490, 2511, 2519, †2521, †2522, †2523, 2526, †2527, †2536, (2566), 2585 (°antahpure), 2613, 2628, 2657, 2659, 2660, 2663, 2671, 2674, 2675, 2677 (°anam priyam bharyam Draupadim), 2686, 2698, 2701, 2706, 2707; III, 10, 17, 19, 40, 41, 42, 218, †219, †231, **†235, †236, 240, 262, 263, 273, 278, 290, 294, 296, 304,** 307, 312, 314, 318, 319, 320, 345, 349, 354, 365, 372, 387, 399, 402 (pañca), 461, 526, 531, 547, 555, 572, 580 (canam priyā bhāryā, i.e. Draupadī), 590, 892, 895, 898, 899, 900, 931, 934, †944 (pañcabhih), †947, †948, 964, 1432 (dual == Bhīmasena and Yudhishthira), 1433, 1753 (Kuru-Posattamah, i.e. Ariuna), 1920, 1933, 1940, 1955, 1982, 1985, †2011, †2012, 2013, 3090, 3094, 3096, 8297, 8410, 8434, 8481, 8486, 8511, 8523, 10107, †10237, †10238, †10239, 10869, 10900, 10909, 10910, 10912, 10986, 10998, 11002, 11011, 11021, 11039, 11055, 11058, 11061, 11062, 11068, 11331, 11401, 11416, 11451, 11542, 11544, 11549, 11551, 11554, 11598, 11630, 11658 (°creshthāḥ), 11670, 11673, 11677, 11769, 11772, 11773, 11829, 11840, 11841, 11933, 12315, **†12820, 12587, 12588, 12549, 12555, 12556, 12567, 12568**, †12594, 12600, 12601, 12604, 12607, 12608, 13014, 13140, 13142, ††13248, ††13331, ††13347, ††13348, 14649, 14652, 14654, 14666, 14701, 14722, 14773, 14775, 14783, 14784, 14787, 14797, 14798, 14838, 14839, 14921, 14922, 14947, 14960, 14964 (caturah), 14977, 14978, 14980 (catearah), 15007, 15028, 15037, 15038, 15058, 15061, 15068, 15073, 15074, 15090, 15108, 15111, 15115, 15116, 15119, 15130, 15132, 15171 (pañca), 15181, 15188, 15213, 15215, 15216, 15217, 15223, 15226, 15227 (caturbhik), 15263, 15305, 15306, 15315, 15339, 15343, 15345, 15366, 15370, 15378, 15492, 15521, 15552, 15554, 15557, 15559, 15568, 15570, 15573, 15578 (bhāryām Poānām . . . Draupadīm), 15665, †15680, †15697, †15708, †15711 (jaghanyajah Poanam, i.e. Sahadeva), 15804, 15854 (catural), 15858, 15859, 16929, **†17216, †17218, 17221, 17224, 17284, 17237, 17239, 17412,** 17419, 17444, 17448, 17476 (pañca); IV, 16, 87, 89, 144, 155, 172, 211, †324, 332, 333, 334, 869, 873, 878, 879, 884, 886, 893, 919, 920, 921, 938, 947, 960, 961, 962, 963, 969, 988, 1000, 1005, 1030, 1098, 1130, 1187, 1212, 1475, 1493, 1496, 1615, 1621, 2160, 2260 (pañca), 2265, 2272, 2299, 2306 (pañca), 2312, 2318, 2322, 2349 (pañca); V, †9, †30, (Kuru-Poanam), 92, 96, 105 (Kuru-Pokaranat), 113, 128, 132, 172, 196, 576, 581, 583, 616, 626, 628, 638, 642, 643, 644, †647, †652, †657, †661, †662, †663, †665, †666, †667, †668, †671, †682, †683, 685, †703, **†721, †723, †726, †761**, †764, †782, †809, †810, †830, †840, †842, †845 (bharyam Draupadim Poanam), †850, †856, 864, 866, †889, †896, 920,

929, †943, †946, †982, 1177, 1258, †1331 (Pāṇdoķ entāķ), †1354, †1375, 1377 (pañca), †1397, 1443, 1466, 1471, 1563, 1803, 1806, 1808, †1812, †1814, †1818, †1846, †1896, †1898, †1899, †1906, 1948, 1952, 1955, 1963, 1965, 1970, 1971, 1975, 1982, 1984, 1986, 1989, 1992, 1995, 1997, 1998, 2004, 2006, 2009, 2010, 2011, 2012, 2013, 2016, 2066, 2069, 2106, 2108, 2117 (°agnim), 2130, 2142, 2150, 2159, 2167, 2170, 2186, 2212, 2232, 2234, 2240, 2241, 2259, 2261 (dual, Savyardoi-Vykodarau, i.e. Arjuna and Bhimasona), 2267, 2269, 2270, 2271, 2273, 2275, 2277, 2282, 2309, 2311, 2312, 2314, 2321, 2362, 2367, 2381, 2406, 2434 (pañca), 2437, †2505 (°agnau), 2515, †2516, 2525, 2528, **2533, 2584, 2662, 2684, 2690, 2719, 2773, 2808, 2809**, 2820, 2821, 2822, 2863, 2867, 2874, 2881, 2884, 2889, 2898, 2960, 3026, 3069 (paños), 3070, 3076, 3087, 3090, 3091, 3127, 3135, 3137, 3160, 3162, 3172, 3189, 3190, 3228, 3229, 3262, 3264, 3289, †3301, †3303, 3306, 3320, 3323 (Kuru-Poāņ), 3326, 3386, 3398, 3400, 3401, 3405 (Kuru-Poaih), 3409, 3412, 3413, 3414, 3420, 3423, 3437, 3498, 3508, 3510, 4118, 4136, 4142, 4152, 4163 (°arshabhān), 4165, 4166, 4168, 4184, 4218, 4230, 4239, 4240, 4242, 4243, 4246, 4257, 4258, 4261, 4262, 4272, 4273, 4274, 4276, 4281, 4282, 4306 (read orebhyah with B.), 4308, 4345, 4354, 4361, 4369, 4371, 4389, 4420, 4451, 4461, 4666, 4685, 4718, 4720, 4736, 4737, 4738, 4742 (pañca), 4750, 4752, 4754, 4769, 4773, 4800, †4815, 4836, 4848, 4850, 4852, 4885, 4892, 4896, 4900, 4901, 4902, 4938, 4956, 4958, 5028, 5029, 5091, 5151, 5166, 5178, 5186, 5192, 5194, 5197, 5269, 5293, 5342, 5344, 5348, 5359, 5366, 5393 (Kuru-Posenayoh), 5401, 5407, 5412, 5414, 5453, 5459, 5466, 5482, 5538, 5579, 5589, 5605, 5630, †5653, 5713, 5723, 5736 (only B.), 5741, 5744, 5746, 5747, 5770, 5810, 5829, 5830, 5834, 5850, 5851, 5885, 5902; 5904, 5910, 5912, 5917, 5918, 5919, 5921, 7568, 7574, 7603; VI, 2 (Kuru-P°-Somakāh), 3 (do.), 4, 17, 27 (Kuru-P°-Somakāh), 34 (do.), 47, 91, 126, 130, 311, 382 (Kuru-Poah), 504, 516, 520, 524 (only B., C. has Pañodlanam), 531, 546, 548, 553, 560, 572, 586 (Kuru-Posenayoh), 591, 600, 611 (Kuru-Posenayoh), 612, 630 (Kuru-Poah), 633, 679, 708, 720, 730, 738, †741, †745, †746, †759, 778, 830, 831 (°ānīkam), 1241 (°ānām Dhananjayah, sc. asmi, says Krshpa), 1534, 1617, 1621, 1632, 1638, 1640, 1643 (°-Dhārtarāshtrayoh), 1662 (Kuru-Posens), 1676, 1729, 1759, 1804, 1810, 1836, 1902, 1903, 1908, 1909, 1910 (°dnikam), 1921, 1945, 1964, 1979, 1985, 1989, 1990, 1996, 2004, 2027, 2030 (orathan), 2056, 2058 (sarva-o), 2071, 2089 (only B.), 2120  $(Ku_1u_1P^0\bar{a}h)$ , 2124, 2131, 2161, 2187, 2206, 2337, 2420, 2427, 2428, 2429, 2453, 2458, 2459, 2497, 2499, 2503, 2507, 2511, 2512, 2513, 2521, 2528 (°rathān), 2530, 2578, 2579, †2613, 2706, 2713, 2717, 2719, 2721, 2757, 2816, 2833, 2875, 2881, 2885, 2886, 2888, 2889, 2901, 2903, 2913, 2919, 2923, 2924, 2930, 2933, 2937, 3003, 3009, 3048, 3051, 3052, 3058, 3059, 3062, 3075, 3076 (°anikam), 3088, 3091, 3101, 3114, 3117, 3118, 3135, 3172, 3236, 3238, 3269, 3274, 3276, 3277 (Kuru-Poāh), 3289, 3299, 3313, 3339, 3441, 3444, 3449, 3455, 3510, †3515, †3520, †3523, 3538, 3540, 3588, 3601, 3666, 3667, 3750, 3830, 3840, 3841, 3847, 3850, 3868, 3883 (Kuru-Posainikah), 3885, 3887, 3896, 3930, 3940, 3951, 3958, 3971, 3972, 4055, 4058, 4090, 4188, 4191, 4194, 4196, 4209, 4229, 4235, 4237, 4253, 4270, 4277, 4281, 4304, 4306, 4320 (°balam), 4325, 4337, 4401 (Kuru-P°ah), 4402 (do.), 4409, 4413, 4415, 4416, 4445, 4465, 4479, 4486, 4491, 4505,

4513, 4515, 4517, †4528 (°-Dhartarashtrayoh), 4541, 4557, 4561, 4563, 4564, 4580, 4621, 4623, 4683, 4722, 4725, 4740, 4742, 4743, 4764, 4766, 4767, 4769, 4770, 4777, 4790, 4810, 4811, 4878, 4879 (°sainyāni), 4882, 4892, 4893, 4895, 4943, 4956, 4993, 4994, 4995, 4996, 5003, 5004, 5014, 5016, 5018, 5019 (°-Srnjayaih), 5020, 5022, 5023, 5027, 5039, 5056 (ountke), 5057, 5063, 5065, 5082, 5084, 5085, 5112, 5116 (read "vānām with B.), 5119, 5156, 5268, 5283 (dual = Arjuna and Bhimasena), 5326, 5333, 5335, 5336, 5337, 5344 (°vāhinīm), 5355, 5376, 5460, 5461, 5465, 5469, 5176, 5478, 5501, 5520, 5529, 5562, 5569, 5577 (°anikinim), 5586, 5599 (sarva°), 5600, 5622, 5634, 5640, 5676, 5680, 5682, 5690, 5700, 5706, 5716, 5720, 5751, 5754, 5762, 5767 (Kuru-Poah), 5810, †5813, 5828, 5837, 5842, 5846; VII, 4, 12, 29, 40, 102, †114 (°yuddhacaundam, but read with B. om yu om, i.e. Arjuna), 170, 172, 177, 188, 209 (Kuru-P°senānām), 210, 211, 212, 214 (°-Srnjayān), 220 (°-Srnjayah), 221, 224, 230, 231 (°anikam), 213, 254, 255, 259, 261 (°-Srnjayak), 280, 283, 348, 361, 414, 415, 444, 450, 463, 480, 481, 484, 495 (°anike), 583, 591, 616, 631 (Kuru-Poah), 637 (oanikam), 656, 794, 867, 891 (oanike), 915, 920, †926, 935 (°-Srnjayaih), 938, 939, 942, 949, 984, 1069, 1076, 1157, 1174, 1183 (°yodhāḥ), 1200 (°balam), 1203 (°vāhinī), 1350, 1353, 1371, 1383, 1407, 1408, 1411, 1417 (°yugantarkah, nc. Arjuna), 1460, 1473, 1482 (pañca), 1489, 1515, 1540, 1549, 1691 (pl. B., dual C. by error), 1696, 1700, 1719, 1760, 1778, 1780, 2494, 2622, 2624, 2643, 2740, 2784, 2806, 2962, 2999, 3023 (Kuru-Po-Satvataih), 3031, 3039, 3041, 3042, 3046, 3070, 3078, 3086, 3101, 3128, 3419, 3121, 3123 (onigrahe), 3187, 3488, 3496, 3498, 3500, 3504, 3511, 3515, 3517, 3520, 3542, 3573, 3576, 3702, 3807, 3809, 3888 (Kuru-Poyor bale), 3969, 4084 (cainyanam), 4088, 4095, 4106, 4119, 4120, 4135, 4154, 4160, 4167, 4179, 4329, 4374 (°anike), 4487, 4490, 4491, 4500 (earva°), 4526, 4540, 4647, 4737, 4812, 4858, 4869, 4871, 4881, 4882, 4883, 4884, 4885, 4886, 4890, 4891, 4934, 4981, 4992, 5012, 5066, 5088, 5096, 5132, 5323, 5366, 5462, 5463, 5465, 5553, 5630 (Kuru-Popravarah), 5658, 5659, 6021 (Po-Kauravah), 6293, 6493, 6500, 6545, 6547, 6561, 6569 (°-Srnjayan), 6603, 6617, 6620, 6622, 6642, 6654, 6675 (Drona-Po), 6687, 6692, 6695, 6699, 6760, 6761 (°anikam), 6769, 6820 (°anikam), 6826, 6855, 6970, 6972, 6973, 6979 (sarva-°), 6984, 6987 (sarva-°), 7020, 7028, 7033, 7037, 7039, 7040, 7056, 7060, 7062, 7063, 7072, 7140, 7145, 7148, 7149, 7205, 7258, 7287, †7296 (°-Kauraveyāķ), †7316, 7340, 7344 (only B.), 7847, 7356, 7611, 7676, 7733, 7752, 7760, 7763 (Somaka-P°aik), 7768, 7773, 7821, 7822, 7823, 7831, 7850, 7854, 7859, 8013, †8024 (°vāhinīṃ), †8025 (°yodhavīrāḥ), 8072, 8107, †8155 (read °arthe with B.), †8175, 8178, 8179, 8248 (Srhjaya-Poah), 8255, 8256, 8262, †8273 ( Yadukula-Ponandanah, i.e. Krehna), 8284, 8305, 8339, 8347, 8371, 8372, 8374, 8389 (Kuru-Poah), 8421, 8450, 8457, 8461 (Somaka-Poan), 8481, 8511, 8547, 8552, 8623 (Kuru-Posainyayoh), 8641, 8698, 8704. 8739 (nish-Podm urvim), 8752, 8852, 8882 (Kuru-Po-Srnjayāk), 8886, 8892, 8934, 8943, 9000, 9004, 9018, 9022, 9026, 9036, 9135, 9166, 9181 (°-Vrehnayah), 9203 (Kuru-Posenayoh), 9206 (Kuru-Poah), 9207 (Kuru-Posainikah), 9210, 9215, 9257, 9280, 9314, 9329 (°tah), 9432, 9492, 9494; VIII, 6, 13, 14, 15 (Kuru-Posenayok), 72, 82, 93 (°yodhan), 115, 151, 182, 189, 240, 266, 275, 284, 286, 307, 316, 321, 325, 337, 341, 347, 362, 377, 379, 381, 383, 384, 413, 430, 431, 487, 488 (C. has by error Vāṇḍavāḥ), 562, 610, 611, 806, 824, 829 (Kuru-Poāķ), 830, 968, 1033

(°anikam), 1167 (Kuru-P°senayoh), 1246, 1247, 1267, 1276, 1280, 1318, 1339, 1641, 1696, 1697, 1714, †1729, †1744, †1751, 1752, 1861, 2126, 2190, 2210, 2229, 2248 (°balam), 2296, 2299 (Kuru-Podh), 2324, 2338, 2339 (ovanam), 2359 (Cedi-Po-Pañcalah), 2364, 2391, 2441, 2508, 2514, 2518, 2731, 2758 (Cedi-Pañeala-Poan), 2761, 2772, 2843, 2850, 2902, 2910, 2912, 2945, 2999, 3003, 3071, 3072, 3075, 3189 (dual = Yudhishthira and Nakula), 3247, 3248, 3252, 3256, 3266, †3346, 3624 (°dveshī, sc. Karna), 3638, 3639, 3640 (read Pandavan . . . maharathan with B.), 3657, 3661, 3668, 3672, 3695, 3717, 3730, 3746, 3773, 3776, †3804 (°-Srnjayanam), 3953 (°balam), 3954, 3974, 3976, 3978, 3985, 4000, 4001, 4002, 4044, 4168, †4226, †4247, 4273, 4277, 4382, 4401, 4405, 4448, †1494 (Kuru-Poanam), †4502 (Kuru-Podçrayah), †4510, †4511, †4517, 4756, 4761 (oa C., but read oa(h) with B.), 4776, †4804, †4830, 4880, 4884, 4888, 4936, 4971; IX, 2, 9 (Kuru-Posenayoh), 17, 34, 35 (sapta Potah çeehāh), 59, 81, 82, 85, 88, 92, 112, 121, 124, 126, 171, 174, 177, 178, 184, 186, 230, 242, 256, 261; 267, 808, 317, 324, 333, 338, 362, 364, 374, 375, 377, 395, 401, 408, 409, 410, 454, 456, 457, 464, 465, 522, 523, 524, 528, 534 (°sainikan), 537, 539, 540, 548, 556, 576 (Somaka-Poan), 624, 625, 632, 686, 689, 694, 699, 700, 702, 761 (84-Sātyaki-Vṛkodarān), 763, 781, 798, 804, 808, †896, †898 (°yodhamukhyaih), 982, 946, 959, 963, 970, 982, 995, 1007. 1009, 1030, 1041, 1054, 1055, 1062, 1066, †1072, †1076 (°-SŢñjayānāṃ), 1096, 1103, 1132, 1179, 1180, 1192, 1193, 1194, 1204, 1210 (°ānīkam), 1219, 1223 (Kuru-P°āh), 1238 (°ānīkam), 1263, 1264, 1267, 1272, 1283, 1305, 1351 (°anikam), 1353, 1362, 1368, 1375, 1383, 1386, 1396, 1397, 1454, 1466, 1472, 1489, 1498, 1515, 1523, 1525, 1533, 1543, 1566, 1574, 1576, 1579 (°ānīkāt), 1583, 1586, 1590, 1597, 1617, 1619, 1645, 1680, 1709, 1720, 1735, 1739, 1740, 1742, 1835, 1861, 1862, 1863, 1866, 1881, 1927, 1928, 1939, 1944, 1946, 1947, 1949, 1951 (Krehnam sa-Poam), 1960, 1973, 1977, 1983, 3005, 3066, 3088, 3090, 3174, 3226 (Somaka- $P^{\circ}ah$ ), †3240, 3305, 3309, †3319, 3354, 3358, 3370, 3377 (so C., but read Pandavah (i.e. Bhimasena) with B.), 3388, 3390, 3404, 3429, 3430, 3447, 3457, 3461, 3466, 3496, 3497, 3499, 3502, 3532, 3543, 3551, 3554, 3555, 3556, 3566, 3570, 3575, 3577, 3580, 3592, 3593, 3610; X, 4, 8, 28 (Kuru- $P^{\circ}yoh$ ), 46, 52, 59, 66, 96, 174, 321 (Somaka- $P^{\circ}an$ ), 391 (Kuru-P°senayoh), 450, 474, 510, 527 (sapta P° tah ceshah, sc. the five brothers, Satyaki, and Krshna), 530, 540 (Kuru-Posenayoh), 588, 667 (a-Podya), 702, 711, 713, 714, 742, 743, 747; XI, 22, 228, 230, 231, 239, 298, 302, 323, 347, 360 (Kuru-Poāh), 362, 542, 562, 606, 630, 633, 657, 663, 703, 785, 744, 748 (Kuru-P°āḥ), 755, 807, 812; XII, 415 (sarva°), 1167, 1417, 1473, 1534, 1698 (catvārah), 1813 (do.), 1884 (sa-Poah), 1889 (saha-Poah), 1891, 1915, 1926, 1931, 2122 (°-Yadavāḥ), †2714 (°mukhyasamvrtaḥ, sc. Yudhishthira), 10096, 13430 (°anam kulodvaha, sc. Janamejaya), 13443, 13554 (Kuru-Poyor mrdhe); XIII, 334, 1769, 1771, 1772, 1774, 2968, 2969, 6891, 7689, 7747, 7754, 7769; XIV, 5, 373 (only B.), 1484, 1545 (Kuru-Posadma), 1553 (paños), 1585, 1775, 1782, 1787, 1795, 1800 (paños), 1804 (do.), 1805, 1856, 1861, 1877, 1888, 1955, 1970, 2011, 2046, 2055, 2056, 2059, 2131, 2182, 2564 (°anam balagranih, sc. Arjuna), 2603, 2608 (Bhīmādīn), 2674; XV, 1, 4, 6, 9 (°striyaḥ), 20, 29, 44, 48 (rajā . . . P°anāņ dhurandharaḥ, i.e. Yudhishthira), 175, 341, 342, 428, †431 (Kaurava-Poanam), †439, 473, 495, 497, 507, 509, 576, 588, 592, 686, 638, 639, 650, 657 (Kurupateh putrān), 717, 783

531 Pāṇḍava.

(Bhīmasenādayah), 741, 771, 792, 863, 865, 869, 872, 873 (Kuru-Posenayoh), 892, 893, 960, 1011, 1050, 1076 (pañca), 1087 (oānām dhurandharah, i.e. Yudhishthira); XVI, 9, 11, 134; XVII, 1, 29, 33, 36; 43; XVIII, 1, 124, 177, 186. Cf. Pāṇḍaveya, pl., Pāṇḍu, pl., Pāṇḍudāyada, pl., Pāṇḍukumāra, pl., Pāṇḍunandana, pl., Pāṇḍuputra, pl., Pāṇḍusuta, pl., Pāṇḍutanaya, pl.

Pāṇḍava, dual (°au) ("sons of Pāṇḍu") = Nakula and Sahadeva: I, 4879 (Mādrīputrau), 7399 (do.); II, 2621 (do.); III, 1971 (Nakulaḥ Sahadevaç ea), †15646 (jaghanya-jābhyām), 17225 (Mādrīputrau); IV, 2319 (do.); V, 2949 (do.); VI, 2473 (do.), 2733 (do.), 3865 (do.), 4782 (do.), 5074 (do.), 5228 (do.), 5559 (do.); VII, 1380 (do.), 8811 (do.); VIII, 2360 (do.), 3194 (do.), 3206 (do.), 3211, 4999 (Mādrīputrau); IX, 516 (do.), 550 (do.), 652 (do.), 656 (do.), 832 (do.), 961 (do.), 1021 (do.), 1373 (do.), 1725 (do.), 3481 (do.); X, 550 (do.); XII, 1396 (do.), 1464 (do.); XIV, 1504 (do.).

Pandava, sg. ("son of Pandu") = Arjuna: I, †193, 524 (Gandivadhanva), 607, 2274 (A°), 2292 (Krshnasarathih), 4825, 5223, 5235, 5297, 5298, 5303, 5357 (machyama-Po), 5474, 5477, 5492, 5531 (Dhananjayah), 6461 (do.), 6466, 6741, 6952 (Kiritine), 7103 (Kiritinah), 7115 (do.), †7309 (Savyasācī), 7503 (Savyasācī Dhananjayah), 7753 (Dhananjayaḥ), 7755, 7765, 7789, 7821, 7829 (Dhanañjayah), 7836, 7843, 7884, 7888 (Krehna-Poau), 7890, 7892 (Krehna-Poau), 7894, 7895, 7930, 7965, 7967, 8085 (Krehņa-Poau), 8194, 8233 (Bibhatsuh), 8234, 8240, 8241, 8242, 8253 (Rrshna-Poau), 8254, 8296 (Krehna-Poau), 8470; II, 5, 781, 1001, 1017, 1025, 1042, 1044, †2163 (Savyasācī), 2370 (Bībhatsuḥ); III, 503, 1492, 1606, 1607, 1609, 1614, 1650, 1659, 1747, 1764, 1790, 1792, 1869, 1880, 3093, 8291, †11931, 11936, 11938, 11985, 12012, 12016, 12151, 12293 (Dhanañjayah), 12301, 12306, 14969, 14993, 15000, 15016, 15066, 15067, 15072, 16983 (Phalgunam); IV, †310, 367 (Bibhatsuh), 1183, 1194, 1218, 1271, 1520(°agnim), 1521, 1569, 1575, 1576, 1624, †1665, †1679, †1682, †1695, 1731, 1809, 1834, 1868 (Drona- $P^{\circ}y_{0}h$ ), 1876, 1895, 1896, 1915, 1943, 2002, 2012, 2042, 2044, 2045, 2047 (*Rhīshma-Poyoh*), 2051, 2053, 2066, 2068, 2069, †2104, 2255, 2345, 2350; V, 1964, 2293 (Savyasācī), 2353, 2377, 2491 (ālmā yasya—i.e. Krshna's—Poh), 2822, 2839, 2973, 3157, 3160, 3209 (A°), 4175, 4346 (Krshna-Poau), †4815 (osya samucchrito vānaraketuh), 5296, 5370, 5372, 5488, 5497, 5649, 5806, 7630 (Dhananjayam); VI, 700, 810, 843, 849, 1028, 1066, 1259, 1301, 1377, 1407, 1680, 2023 (Savyasācinam), 2139, 2146, 2151, 2163, 2195, 2196, 2197, †2619, 3004 (Dhananjayam), 3282 (Dhananjayah), 3577, 3976 (°sya sutah, i.e. Iravat), 3984, 4315 (Krshnasārathih), 4317, 4319 (Cvetarāhanah), 4358 (A°), 4453, 4461, 4643 (Dhananjayah), 4644, 4657, 4970 (Dhananjayah), 4971 (Dhananjayat), 5069, 5071, 5121, 5124, 5127, 5129, 5136, 5219, 5221, 5356 (Dhananjayam), 5366 (do.), 5432, 5434, 5439, 5481(?), 5527 (Dhanañjaye), 5551, 5577 (Dhanañjayam), 5585, 5592, 5725 (Dhanañjayam), 5737, 5740, 5778, 5784, 5804; VII, 114 (read with B. cam yuddhacaundam), 200 (Karna-Poau), 422 (Ao), 482 (?), 662, 676 (Krehna-Poau), 740, 762, 765 (° Yadavau), 1211, 1231, 1239, 1256, 1257 (Dāçārha-P°au), 1267, 1270, 1272, 1297, 1311, 2787, 2888, 2903, 2992, 3173, 3227 (Krehna-Podu), 3228, 3237, †3238 (°adityaçaramçu°), 3245 (Drona-P°yoh), 3249, 3325, 3331, 3340, 3350, 3351, 3368, 3381, 3395 (°agnih), 3489, 3670, 3682, 3687, 3781, 8754, 3756, 3765, 3794 (Krehna-Pau), 3818, 3834 (Dhanañjayah), 3837 (Krshna-Poau), 3868 (do.), 3912,

3916, 4189 (?), 4215 (Gudakecah), 4265, 4295, 4298 (Krehna-Poau), 4301, 4323, 4367, 4460 (Krehna-Poau), 4729, 4984 (Madhava-Poau), 5106 (Dhananjayah), 5807 (Saryasacinam), 5859, 5935 (Dhanañjaye), 5944, 5949, 5953, 5968, 6072 (Kirītinā), 6125, 6156, 6161, 6169, 6191, 6193, 6199, 6201, 6202, 6214, 6248, 6253, 6276, 6299, 6329, 6455 (Dhanañjayam), 6474 (Keçava-P°au), 6571 (Kirīţinā), 6576, 6590, 6974, 7000 (Krshna-Poau), 7023, 7086, 7093, 7095, 7102 (Karņa-Poyoh), 7221, 7509, 7510, 7656, 7719, 7762, 7765 (°Mādhavau), 7817 (Dhanañjayaṃ), 8059, 8061, †8167, 8180, 8208, 8240, 8244, 8286 (Çvetarāhane), 8322 (Çvetarāhanam), 8368 (Dhananjayah), 8454, 8455, 8504, 8601 (Drona Poyoh), 8603, 8605, 8616, 8618, 8626 (Drona-Poyoh), 9120, 9424 (Savyasaci), †9648 (°-Vrshnisimhayoh); VIII, 42 (Dhanañjayena), 425 (Çvetavahanah), 427 (Dhanahjayah), 617, 630, 638, 641, 645 (Madhava-Poau), 646, 649, 659, 660, †671, †698, †702, 714, 822 (read sa P°), 827, 1082, 1083, 1114, 1225, 1270(?), 1285, 1297, 1304, 1307, 1331, 1351, †1737, 1802, 1820, 1955 (Kuntīputram), 1956 (Dhananjayam), †1963, †1978, †1988, †1990, †1995 (°- Fasuderau), 2564, 2574, 2586, 2587, 2609 (Kiritina), 2780, 2781 (Krshna-Pau), 2796 (read oah), 2816 (Madhara-Poau), 2821, 2823 (Drona-Poyoh), 2900, 2975, 2977, 2987, 3055, 3220, 3235, †3240, 3242, 3420, 3432, †3481, †3490, 3554 (?), 3582, 3599, 3602, 3606, 3618, 3620, 3660, 3871, 4018, 4020, 4041, †4052 (Savyasācī), †4061 (°- Vāsudevau), †4063, †4074, 4132, 4142; 4172, †4193, 4267, 4350, 4356, 4370, 4371, 4423, 4475 (Mādhava-Poau), †4501 (Karna-Poau), 4539, †4550, †4584, †4598, †4599, †4688, †4689, †4692, †4698, 4728, 4740, 4742, 4746, 4769. 4875 (Savyasācī), 4886, 5011 (Dhanaijayah), 5021 (Mādhava-Pau); IX, 127, 167 (Savyasāci), 211, 219, 225 (?), 725, 726, 737 ( $A^{\circ}$ ), 739, 1469, 3257; X, 671, 673, 696 ( $A^{\circ}$ ), 710; XI, 589, 662 (Bibhateuh); XII, 773, 893 (Gudākeçah), 5875 (Pākaçāsaninā); XIV, 376 (Krshņa-Poau), 388, 401, 410 (A°), 417, 596, 1479, 1481 (Krehna-P°au), 2132, 2153, 2154, 2189, 2199, 2200, 2205, 2214, 2220, 2270, 2276, 2301 (saha°), 2330, 2331, 2335, 2390 (Fartham), 2442, 2444, 2466 (Cvetavahanah), 2490, 2494; XV, 362 (Gudakeçah); XVI, 147, 170 (Bibhatsuh), 175, 208, 246; XVII, 64 ( Çvetavāhanah).

Pāndava, sg.  $^{3}$  (do.) = Bhīmasena (Bhīma): I, 2258 ( $Bh^{\circ}$ ), 4980, 5018 (read ovo with B.), 5032, 5052, 5053, 5058, 5060, 5065, 5472, 5520 (Vrkodarah), 5828, 6002, 6043, 6064, 6071, 6270 (Bho), 6271, 6279 (Vrkodarah), 6285 (Bh°), 6287, 6289, 6293, 7117 (Vykodarāt), 7241 (Bh°); 11, 923, 931, 1062, 1070, 1080, 1089, 1095, 1103, 1920  $(Bh^{\circ})$ , 2623  $(Bh^{\circ})$ ; III, 426, 431, 445, 2048, 10888, 11099, 11117, 11130, 11137, 11169 ( Vayulanayo Bhoh), 11355, 11367  $(Bh^c)$ , 11372, 11409, 11520, 11689, 11693, 11708, 11714. 11728, 11790, 12398 (Bh°), 14806 (Bh°), 15741; IV, †237, 552, 597, 618, 623, 638, 721, 750, 761, 764 (Suta-Poau), 1112  $(Bh^{\circ})$ , 1368  $(Bh^{\circ})$ ; V, †1824  $(Bh^{\circ})$ , 2022, 2035, 2038 (madhyamah), 2039, †2084 (gaddhastah), 2748, 2784, 2792, 2796, 3150, 3153, 3155 (madhyamah), 4802 (will drink the blood of Duhçāsana); VI, 2251, 2253, 2266, 2284, 2296. 2316, 2357, 2477 (Bh°), 2747 (do.), 2764 (do.), 2785, 2792, 2801, 2836, 2841, 2845 (Bho), 2850, 3348, 3352, 3357,  $\dagger 3373~(Bh^{\circ}),~3902,~3921,~4183,~4208,~4508~(Bh^{\circ}),~4589$ (do.), 4673, 5188, 5245, 5247, 5257, 5266, 5318 (Bho), 5553 (do.), 5809 (do.); VII, 1140, 1141, 1148, 1150, 1657 (Bh°), 3660 (do.), 4074, 4090, 5001 (Bh°), 5118 (do.), 5143, 5187, 5203, 5207, 5216, 5219, 5233, 5254, 5287, 5310, 5381, 5390, 5416, 5440, 5457, 5493, 5500, 5506, 5519,

5535, 5555, 5564, 5586, 5594, 5598, 5600, 5611 ( $B\lambda^{\circ}$ ), 5617, 5625, 5626, 5627, 5637, 5645, 5652, 5660 (only B., C. has Kauravah), 5666, 5677 (Karna-Poyoh), 5685, 5697, 5704, 5708, 5709, 5742, 5745 (Karna-Poyoh), 5751, 5752, 5771, 5775, 5779, 5787, 6402, 6649 (Bho), 6706, 6711, 6720, 6936, 7204 (Bho), 7672 (do.), 7732 (Vrkodarah), 7835  $(Bh^{\circ})$ , 8504, 8678  $(Bh^{\circ})$ , 8890, 9176, 9238  $(Bh^{\circ})$ , 9264 (only B.), 9343, 9354, 9356, 9359, 9360, 9377, 9386 (Bh<sup>o</sup>); VIII, 88, 475, 476, 569, 570, 571, 574, 575, 584, 588, 609, 2425 (Karna-Poyoh), 2426, 2433, 2460, 2462 (Karna-Poyoh), 2167, 2473 (Karna-Poyoh), 2479, 2480, 2489, 2507 (Karna- $P^{o}y_{0}h$ ), 2857 ( $Bh^{o}$ ), 3127, †3849, 3912, 3922, 4149 (read °ah with B.), †4279, †4300, 4999 (Vrkodarah), 5030 (do.); IX, 29 (slayer of Duryodhana), 252 (madhyamah . . . Bhoh), 779  $(Bh^{\circ})$ , 1423, 1432, 1438, 1497, 1715  $(Bh^{\circ})$ , 1917, 1921, 3173 (Vrkodarah), 3188, 3218 (Bho), †3241, 3268, 3285 (Bho), 3291, 3364, 3366, 3377 (only B., C. has Pandavah), 3480 (Bh°); XI, 357 (madhyamam), 366; XII, 1464 (Bh°); XIV, 2555; XV, 86.

**Pāṇḍava**, sg. ("descendant of Pāṇḍu") = Janamejaya: 1. 2221 ( $J^{\circ}$ ).

Pāṇḍava, sg. 4 ("son of Pāṇḍu") = Nakula: II, 1195, 1258, 1260; IV, 165 (Mādrīputraḥ), 312; V, 3167, 5900 (? Dhrstaketuḥ . . . sambandhī P'sya); VI, 3168 (N'); VII, 334; VIII, 879, 924, 942 (Karṇa-P'yoḥ), 947, 948, 962, 965, †4282; IX, 470, 479, 482, 484, 488, 489, 490, 506.

Pāṇḍava, sg. (do.): Sahadeva: I, †206 (Saubalam Pona hatam); II, 1125, 1160; III, 11460 (So), 11485 (do.); IV, 333 (do.); V, 5479; VI, 5172; VII, 4031 (So), 7362 (do.); IX, 1213, 1218, 1540, 1561 (slew Çakuni and Ulūka); XI, 700; XVI, 179 (So); XVII, 58 (do.).

Pandava, sg. (do.) = Yudhishthira: I, 144 (rajasuys . . .  $P^{\circ}_{sya}$ , 419, 638, 5467 ( $Y^{\circ}$ ), 5666, 5669, 5741, 5760, 5803, 6259, †7155, 7232, 7506 (jyeshthe); II, 13 (°eya . . sabhām), 44 (Y°), 61 (sabhām . . . P°sya), 103, 220, 270, 273, 282, 301, 312, 422, 449, 470, 506, 540, 551, 973, 1230, 1231, 1257, 1263 (Dharmardjam), 1339 (?), 1594, 1625 (Krshna-P°au), 1690, 1762, 1856, 2011, 2013, 2062 (jyeshtham), †2118 (Ajātaçatruh), †2163, †2203 (Ajātaçatruh), †2244, 2492, 2496, 2576, 2583 (Y°), 2631 (rājā); III, 200, 212, †260, 410 (Dharmarajah), 1326, 1442, 2064, 2217, 3070, 3083, 3088, 8300, 8365, 8374, 8444, 8449, 8460, 8476, 8500, 8651, 8652, 9973, 10095, 10116, †10121, †10122, 10135, 10167, 10317, 10418, 10707, 11052, 11533, 11782, 11823, 11845, 11862, 11871, 11881, 11929, 12464, †12572, †12576, †12590, 12610, 12746, 13020, 13121, ††13261, ††13301, 13405, †14764, 14837 (jyeshthah), 15033, 15278 (rājasūyam Posya), 15314, 15356, 15374, 15416, 16917. 17443; IV, 20, 58, 65, 204, 217, †319 (Y°), †322, 329, 552, 2191, 2198, 2200, 2226, 2287, 2311, 2316; V, 60, 62, 90 (rajñah), 113 (Kuntiputro Yoh), 177, 192, 193, 217, 220, 269, †677 (Kuntiputrah Poo 'jataçatruh), †713, †714, †719. †767, †769, †780, †786, †787, †811, †812, <del>†</del>849. †867. 939, †950, †951, †1818, †1819, †1820, †1822 (jyeshthah), 1967 (rajā Dharmaputraķ), 1973, 2115, †2292, 2295, 2930, 4687, 4716, 4721, 4722, 4723, 5096, 5233, 5330, 5335 (rājā), 5375 (Dharmarajam), 5535, 5543, 5544, 5736 (Ponly C., B. has Pandavan), 5852 (raja), 5928, 5929, 7597, 7635, 7637; **VI**, 14, 695, 697, 761, 767, 1555, 1562, 1566, 1993 (Dharmarajah), 2052, 2089 (only C., B. has Pandavah), 2091, 2326 (Dharmarajah), 2412, 2481 (Dharmaputrah), 2577, 3700, 3702, 3704, 3706, 3795, 4776 (Dharmarājam), 4796, 4913, 4915, 4961, 5346, 5350, 5351 (Y°); VII, 195,

229, 234, 464, 473, 659, 680, 682, 936 (?), 1031 (Kururājasya), 2132, 2792, 2928, 3074 (rājānam), 3985, 3999, 4006, 4172 (rājā), 4256, 4983 (Dharmardjah), 5154 (rājānam), 6288, †6445 (Ajatacatrum), 6480, 6492, 6631 (jyeshthah), 6637 (rajānam), 6953, 7003 (Dharmarajam), 7264, 7268, 7278, 7385, 7386, 7387, 7390 (jyeshthah), 8360, 8361, 8370, 8738, 8866 (Dharmarājah), 8991, 9059, 9064, 9125 (jyeshthah), 9165 (Y°); VIII, 148, 438 (C. Kuru-P°au, but read Karna-Poau with B.), 1175 (raja), †1728 (raja), 2326, 2347, 2354, 2659 (Dharmarājah), 2687, 2709, 2984, 2994 (Y°), 3145, 3171 (rājānam), †3372, 3432 (Y°), 3473 (Dharmarājam Yom), †3478, †3509, †3533 (Dharmarājah), 3567, 4489 (Dharmarajam), 5000; IX, 81, 235, 284, 641, 645, 650, 653, 809 (Dharmarajo Yoh), 845 (jyeshthah), 851, 855, 925, 1018 (jyoshthaeya), 1282 (?), 1704, 1758, 3145, 3588 (jyeshtham); X, 582, 589 (Yom . . . Dharmarajum), 590 (rajarshih), 594, 607, 712 (rajarshih), 807; XI, 324, 763; XII, 11, 651 (Kaunteyah), 720, 1143, 1172, 1192, 1429, 1458, 1463, 1492, 1515 (jyeshtham), 1536, 1570, 1804, 1938, 1948, 1953, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 2008, 2032, 2162, 2168, 2210, 2238, 2242, 2253, 2265, 2349, 2366, 2374, 2386, 2458, 2494, 2608, 2739, 2746, 3361, 4401, 5128, 12164; XIII, 421, 1334, 1355, 1356, 1775, 3634, 5195, 5550, 5879, 5921, 6922, 6934, 7627; XIV, †292 (raja), 1898 (so B., C. has by error Pandavah), 1901 (rājā), 1933, 2089 (prthivīpatih); XV, 127, 129, 135, 136, 141, 209, 247, 343, 474, 616, 704 (Dharmardjah), 736, 761, 1048, 1093; XVI, 8; XVII, 95, 100; XVIII, 58 (Dharmaja rajarshe), 64, 146.

Pāṇdava, adj. ("belonging to the Pāṇdavas"): VI, 2016 (senā), 3193 (senām), 3303 (senā), 3308 (senām), 3680 (do.), 4781 (camūh); VII, 486 (senām), 1120 (camūm), 1370 (senā), 2537 (balam), 3521 (sainyam), 4999 (pṛtanā), 6623 (senā), 6625 (do.), 6773 (do.), 7147 (senām), 7197 (senā), 7747 (camūm), 7753 (senā), 8329 (sainyam), 9422 (senām); VIII, 432 (do.), 489 (camūm), 1036 (senām), 1075 (senā), 2125 (senām), 2242 (do.), 2358 (do.), 2813 (camūh), 2859 (camūm), 3263 (senā), 3669 (senām), 3735 (do.), 3977 (sainyam), 3988 (senām), 3999 (do.), †4809 (do.); IX, 525 (senā), 1074 (mahāsamūh); XIV, 1803 (sainyam), 2006 (çriyam); XV, 630.

Pāṇḍavaçārdūla = Sahadeva: II, 1123.

Pāṇḍavacreshtha = Arjuna: I, 7815, 7881, 7987; II, 1039; III, 1616, 1655, 10532 (Çvetavāhanam); IV, 1427, 2326; V, 7308 (4°).

Pandavacreshtha = Bhimasena: II, 1076, 1093.

Pāndavaçreshtha = Yudhishthira: I, 5921 (Y°), 6100; 11, 147; III, 825, 4000, 8474, 10531; VII, 453, 1078 (Y°), 1081; VIII, 2991; XII, 695, 2493; XIII, 7083.

Pāṇḍavadāyāda = Abhimanyu: XV, 856.

Pāṇḍavāgraja = Yudhishthira: II, 1289, 2281; III, 8408; VI, 1622; XII, 1381; XIII, 1307; XVII, 7.

Pāṇḍavāgrya = Arjuna: V, 688; VIII, 1388, 1649.

Pāṇḍavāgrya' = Yudhishthira: VIII, †3291.

Pāṇḍavamukhya 1 = Arjuna: VII, 4709, 4731, 6082.

Pandavamukhya' = Yudhishthira: V, †2716.

Pāṇḍavānām praveça(ḥ) ("the entrance of the Pāṇḍavas"). § 10 (Parvasuṅgr.): I, 2, 327 (i.e. Pāṇḍava-praveçaparvan).

Pāndavanandana! = Arjuna: II, 1004 (only C., Kauracanandana B.); VI, 5595; XII, 13156.

Pāndavanandana = Bhīmasena: III, 11092, 11335, 11789; VII, 5377.

Pandavanandana '= Janamejaya: XV, 951.

Pandavanandana = Yudhishthira: III, 11456, 11950, 15380, 15491.

Pandavapravecaparvan ("the section relating to the entrance of the Pandavas"). § 549: Questioned by Janamejaya, Vaicampāyana related: Having obtained boons from Dharma, Yudhishthira returned to the hermitage and restored to the brahman his arant and mantha. Then he asked Arjuna to select some spot where they might dwell undiscovered. Arjuna mentioned some countries surrounding the kingdom of the Kurus (a). Yudhishthira chose the city of king Virata, who was attached to the Pandavas. Yudhishthira would introduce himself as a brahman named Kanka, who was skilled in dice and had been the friend of Yudhishthira (IV, 1). Bhimasena as a cook and wrestler named Vallava, who had served Yudhishthira; Arjuna (b-s) as a hermaphrodite, Brhannald by name, who had served Krehnā as a waiting-maid (IV, 2). Nakula as a keeper of horses, named Granthika, who had formerly been employed by Yudhishthira; Sahadeva as a cowherd, named Tantripala; Krahna would serve Sudeshna (the queen of Viraga) as a sairindhri, skilled in dressing hair, who had waited upon Krehna (IV, 3). Yudhishthira said: "Let our priest, with our charieteers and cooks, repair to the abode of Drupada and there maintain our agnihotra fires, and Indrasona, etc., with the empty chariots proceed to Dvaravati, and the maidservants go to the Pāncālas, together with the charioteers and the cooks. Let all of them say that the Pandavas had left them at the Dvaitarana lake." Dhaumya advised the Pandavas as to how they should behave at court and performed the rites ordained in respect of departure, and then set out for the Pañcalas, taking with him their sacred fires; Indrasena, etc., proceeded to the Yadavas (IV, 4). The Pandavas then proceeded in the direction of the southern bank of the river Kalindi and passed through the countries of the Yakrllomas and the Curasenas, leaving behind on the right the country of the Pancalas and on the left that of the Dacarnas. Arjuna carried Krehna. When they had reached the capital of Virata, Arjuna, as Gandiva was known to all men, caused them to stow away their weapons in a cami-tree near a cemetery. Nakula ascended the tree and tied the weapons fast. In the tree they hung up a corpse and said to the inquirers: "This is our mother, aged 180 years." They kept for themselves the names Jaya, Jayanta, Vijaya, Jayatsena, Jayadbala (IV, 5). Yudhishthira praised Durgā (f), who then showed herself to him and promised him victory, etc. (IV, 6). They then entered the city and were successively received by Virata. Yudhishthira (naming himself Kanka Vaiyaghrapadya) was accepted as a courtier (IV, 7). Bhimasena (naming himself Vallava) was accepted as a cook and a wrestler (IV, 8). Krshaā was seen by the queen Sudeshad Kaikeyi and accepted as a sairindhrī; she said: "My five husbands, who are Gandharvas and sons of a Gandharva king, always protect me" (IV, 9). Sahadeva came clad in a cowherd's dress and speaking the dialect of cowherds, and said that he was a vaicya named Arishtanemi. He was accepted as the king's head cowherd (IV, 10). Then Arjuna appeared dressed as an eunuch and naming himself Brhannala, and was accepted as a dancing master (IV, 11). Nakula, who named himself Granthika, likewise was accepted as the king's head horsekeeper (IV, 12).

Pandavarshabha = Arjuna: I, 7786; II, 1029 (Kirifi); III, 15007; IV, 1206, 1214; VII, 4455; VIII, †4080;

XIV, 2222, 2238, 2450.

Pāṇḍavarshabha<sup>2</sup> = Bhīmasena: II, 1082; VI, 4674; VII. 5437.

Pāndavarshabha' = Yudhishthira: II, 424; III, 8473; IV. 2315; VII. 2975; XII. 1193; XIV. 370.

Pāndavavīra = Arjuna: VIII, 4435 (Kuru-Pāndavavīrau, i.e. Karna and A.).

Pāndavayodha = Arjuna: VIII, 4436 (Kuru-Pāndavayodhau, i.e. Karna and A.).

**Pandaveya**, pl. ( ${}^{\circ}ah$ ) = Pandava, pl. (also = the partisans of Yudhishthira): I, †152, †167, †181, †214, 429, 2284 (Kuru-P°yoh), 2450, 5727, 5817, †7153, †7333, 7386, 7426, 7430, 7446, 7498, 7985; II, 788 (dual = Arjuna and Bhimasena), 1676 (?), 1821, 1885, †2120, 2516; III, †249, 3093, 11454, †12595, †12596; IV, 616; V, 58 (pañca), 608, †859, 2488 (°hits), 3263, 4462, 5368, 5389, 5535, 5735, 5878; VI, 12 (eg., i.e. one belonging to the party of the Pandavas), 823, 1868, 2190, 2433, 2509, 2533, 2890, 3173, †3517, 4062, 5090, 5091, 5200, 5547, 5555; VII, 15, 39, 492, 617, 1064, 1190, 1757, 2621, 2631, 4030, 5058, 5063, 6070, 6615, 6693, 6881, 7155, 7979, 8108, 8424, 8699, 9169, 9322; VIII, 47, 57, 151, †198 (evaertyan, ac. Calya's), 1353, †3627, 3716, 3969, 3972, 3985, †4299 (dual = Nakula and Bhimasena), †4301 (dual = Bhimasena and Arjuna), †4832, 4883; IX, 80, 366 (°anam eainyam), 402, 1260, 1497, 1499, †1565, 1822, 1860, 1877 (pañcanam), 1917, 1978, 1984; X, 67, 394 (çibiram Poanam), 655 (dual = Arjuna and Yudhishthira), 703, 718 (garbheshu  $P^{\circ}anam$ ), 720 (do.); XI, 587; XII, 4561; XIII, 7745; XIV. 372.

Pāndaveya, sg. = Abhimanyu: VII, 1904.

Pāṇḍaveya, sg. = Arjuna: I, 7799, 7878 (Dhananjayah): II, 1006; III, 1572, 1698; V, 5759 (Bhimasenanujena); VII, 3298, 6307, 7069 (?); VIII, 36 (protected Cikhandin), †1972, †3400, 4019, †4050, 4745, 4772; IX, 3255; XII, 13150.

**Pāndaveya**, sg. = Bhīmasena: VII, 5114 ( $B\lambda^{\circ}$ ); VIII, †3837, 3906, **3**942.

**Pandaveya.**  $sg.^4 = Janamejaya : I, 1062, 1196 (J^0), 1623$ (do.), 2041 (do.), 2175 (Pārīkshitasya), 4528.

Pandaveya, sg. = Nakula: XII, 6203.

Pāndaveya, sg. = Parikshit: I, 1784.

Pandaveya, sg. = Yudhishthira: II, 1246, 1274; III, 10169, 10554, 10700, ††13143, 14629; IV, 2196 (Y°); V, 7559; VI, 2026(?), 2106; VII, 42, 490; VIII, 2997; IX, 3505; X, 11, 12; XII, 705, †1843.

Pāndaveya, adj. ("belonging to the Pāndavas"): III, 15118 (rātnāni); VIII, 1634 (sainyāni), 3908 (mahābalaņ); XIV, 373 (rashfre; instead of Pandareys tu B. has Pandares rājan).

Pāndavīya, adj. (do.): V, 123 (parikleçān).

[Pāndavotpatti(h)] ("the birth of the Pandavas"). § 190: When Gandhari had been with child a full year Kunti invoked Dharma, who came seated on his chariot. She brought forth Yudhishthira (b). Similarly the birth of Bhimasena (c) and Arjuna (d) are related in full (cf. § 157) — § 191: Then Kunti refused to have any more sons (I, 123). -§ 192: Birth of Nakula and Sahadeva (cf. § 157); celestial voice. The relie on Catacrings gave the sons of Pandu names. They were born at intervals of one year from one another. They became great favourites of the rehis and their wives, dwelling on Catagraya (cf. v. 4864: Haimavate girau). Kunti refused to help Madri to get more children, as she had been deceived by her having two sons at once (I, 124).

Pandita 1, a son of Dhrtarashtra. § 585 : (Bhishmavadhap.): VI. 88, 3910, 3911 (slain by Bhimasena). Cf. Panditaka.

Pandita = Çiva (1000 names 2).

Panditaka, a son of Dhrtarashtra = Pandita. § 130 (Amcavat.): I, 67, 2736 (enumeration). - \$ 585 (Bhishmavadhap.): VI, 88, 3901 (attacked Bhimasena), 3906.

Pandodrarajau (II, †119), v. Pandyaraja.

Pandu, son of Vyasa by Ambalika, the widow of Vicitravirya; husband of Kunti and Madri and father of the five Pandavas. § 4 (Anukram.): I, 1, 95 (son of Vyāsa), 110, 117, 118.-§ 11 (Parvasangr.): I, 2, 376.- \$ 51 (Parikshit): I, 40, 1665 (yathā, great-grandfather of Parikshit).- § 56 (do.): I. 49, 1955 (yatha). - § 70 (Adivamçavataranap.): I, 60, 2213 (begotten by Vyāsa).—§ 83 (Adivamçavatārana): I, 63, 2441 (do.), 2443 (his five sons), 2449 (grandfather of Abhimanyu).- § 130 (Amçavat.): I, 67, 2721 (younger brother of Dhrtarashtra), 2751 (oh putrah, sc. Arjuna).-§ 157 (Pūruvamç.): I, 95, ††3808 (son of Vyāsa), ††3811 (husband of Kunti and Madri), ††3812, ††3813, ††3815 (his five sons), #13817(his death).- § 171 (Vicitraviryasutotpatti): I, 106, 4291 (?his birth from Ambālikā, the widow of Vicitravīrva, by Vyāsa), 4301 (brother of Vidura).- § 173 (Păndurăjyābhisheka): I, 109, 4353, 4357, 4361 (became king).- § 176 (Kuntīvivāha): I, 112, 4415 (Bharatasattamam), 4417, 4419, 4423, 4424 (Kauravanandanah, married Kunti).- § 177 (Pāndudigvijaya): I, 113, 4425, 4430, 4442 (married Madri), 4445, 4449 (Kauravanam yacobhrta), 4452, 4455, 4160, 4161, 4462 (his digvijaya).-§ 178 (cf. Sambhavap.): P. then at the command of Dhrtarashtra offered his wealth to Bhishma, Satyavati, Kausalya, Vidura, etc., and with the wealth acquired by him Dhrtarashtra performed 100 horse sacrifices. With Kunti and Madri he became a permanent inhabitant of the woods, addicted to hunting on the southern slope of the Himalaya, supplied with every object of pleasure and enjoyment at the command of Dhrtarashtra: I, 114, 4470, 4474, 4477.- § 180 (Gändhariputrotpatti): I, 115. 4484 (his five sons), 4487.—§ 183 (cf. Sambhavap.): The muni Kindama inflicted a curse on P., cf. Agastya (b) (I, 118): I, 118, 4562 (raja), 4563, (4569), (4574), 4591.—§ 184 (do.): P. declared that he would lead the life of a brahmacarin according to the aranyaçastras, and send his attendants to Hastinapura to inform Bhishma, etc. (Dhrtarashtra wept), and with his wives, protected by mahābhūtas, Siddhas, and paramarshis, he traversed the mountain of Nagaçata, Caitraratha, Kālakūţa, Himavat, Gandhamadana, Indradyumnasaras, and Hamsakuta; then he practised ascetic austerities on Catagrings (I, 119): I, 119, 4593, 4615, (4621), 4629, 4630, 4634, 4636.—§ 185 (do.): P. became dear to the Siddhas, Caranas, and rehis, and like to a brahmarshi. On the new-moon day when the maharshis assembled in order to partake of a great gathering of gods, rshis, and pitrs in the abode of Brahman, P. wanted to accompany them with his wives from Catagraga to the north, but they told him that the princesses could not ascend the king of mountains (cailarāja), where they had seen the retreats of gods, Gandharvas, and Apsarases, and the gardens of Kubera, where only Vayu and the Siddhas and the paramarshis could go. As he complained of being childless, they told him to let somebody else raise offspring for him. P.'s conversation with Kunti. P. quoted the words of Manu Svavambhuva (b) and the example of Caradandayani (c) (I, 120): I, 120, 4643, 4645, 4647, (4654), 4665.—§ 186 (do.): Kunti in reply alleged the Pauranic narrative of

Vuushitacua (a.v.) and entreated Pandu to beget children by his ascetic power (I, 121): I, 121, 4680.—§ 187 (do.): P. said that women formerly were not bound to adhere faithfully to their husband, and were not regarded sinful when yielding to their desire; that practice was applauded by the maharshis, and even now prevailed among birds and beasts and among the Uttara-Kurus. It was the muni Cvetaketu (b) who established the now existing practice (§ 188). P. further alleged the example of Madayanti (b) and of Vydea: I, 122 (4717).- § 189 (do.): Kunti related to Pandu how she had obtained the mantra from Durvasas (cf. § 131); P. told her to invoke Dharma (I, 122): I, 122, 4746, (4754).—§ 190 (Pändavotpatti): I, 123, 4767 (Yudhishthirah . . . Pooh prathamajah sutah), 4768, 4776, 4777, 4782 (Kunti gave birth by Dharma to Yudhishthira, by Vayu to Bhimasena, by Indra to Arjuna) .- § 191 (do.): I, 123, 4833.- § 192 (do.): I, 124, 4836, (4842), 4844, 4857, 4859 (by the Acrine Madri gave birth to Nakula and Sahadeva), 4862 (oh sutah paños). - § 193 (cf. Sambhavap.): P. died in accordance with the curse inflicted on him by Kindama (cf. § 183). Kunti wished to be burnt together with him, but this Madri did not allow, and herself ascended the funeral pyre (I, 125): I, 125, 4866, 4869, 4877 (Kurunandanah), 4882.- § 194 (do.): The ascetics took Kunti, the children, and the two corpses to Hastinapura. Hearing of the arrival of thousands of Caranas (Guhyakas, v. 4930; Siddhas, v. 4931) and munis, people soon after sunrise began to come out from the city to see, together with Bhishma, Somadatta, Bahlika, the blind rajarshi (i.e. Dhrtarashira), the kehattr Vidura, Satyavati, Kausalya, Gandhari, accompanied by the other ladies of the royal household (rajadaraih), and the sons of Dhrtarashtra. It was seventeen days after the death of P. (v. 4925). The rshis, etc., suddenly disappeared like a fata morgana (Gandharvanagara) (I, 126): I, 126, 4899, 4901 (oh putran), 4903 (or darāmç oa putrāmç ca), 4918 (Kauravyadāyādaķ), 4923, 4925, 4929 (Kurukulodvahah).—§ 195 (do.): Dhrtarāshtra caused Vidura (in consultation with Bhishma) to celebrate the funeral ceremonies (pretakāryāņi) of P. and Mādrī on the bank of the Ganga (I, 127); I, 127, 4932, 4933, 4935, 4936, 4937, 4942, 4948.—§ 196 (Vyāsa): I, 128, 4964.— § 211 (Sambhavap.): I, 139, 5535.—§ 213 (Jatugrhap.): I, 141, 5668; 142, 5677, 5679, 5681, 5682; 145, 5744 (Kurunandanah); 150, 5866; 151, 5906 (bhāryām Poh, i.e. Kunti).- § 221 (Caitrarathap.): I, 170, 6500.- § 235 (Svayamvarap.): I, 191, †7147 (°os tanayah). - § 237 (Vaivāhikap.): I, 193, †7191 (or hi rājā Drupadasya rājnah priyah sakhā).- § 241 (Vidurāgamanap.): I, 200. 7387 (°h putrah); 203, 7441.- § 243 (do.): I, 206, 7519 (sc. putrah).- § 244 (Rajyalabhap.): I, 207, 7562 (iva).-§ 267 (Yamasabhāv.): II, 8, 336 (in the palace of Yama).— £ 271 (Lokapālasabhākhyānap.): II, 12, 486, 501, 506 (wished that Yudhishthira should perform the rajasuya, that he might himself ascend to the world of Indra).- § 289 (Arghaharanap.): II, 37, 1350 (Bhishmaks . . . Povat krtalakshans, otherwise PCR.).—§ 297 (Dyūtap.): II, 54. 1943 (oh sulan).- § 305 (Anudyūtap.): II, 79, 2600 (mrte, all. to § 193), 2610.—§ 311 (Åranyakap.): III, 4, †222 (°oh sutan), †232 (°oh putram, sc. Yudhishthira).- § 313 (do.): III, 6, 285 (°oḥ sutāḥ).—§ 314 (do.): III, 9, 342 (yādrçah), 343 (sc. putrāh).— § 317 (Arjunābhigamanap.): III. 12. 580 (enucha Poch, i.e. Draupadī).- \$ 325 (Draupadī-/ paritapav.): III, 27, 1022 (enucham Pooh, i.e. Draupadi).—

§ 436 (Yakshayuddhap.): III, 159, 11631 (oh puiran).-§ 437 (do.): III, 160, 11661 (oh putrah).—§ 438 (do.): III, 161, 11770 (och putran).- § 449 (Ajagarap.): III, 177, †12348 ("oh sutah).- \$ 525 (Ramopākhyānap.): III, 273, 15863 (enushā Pooh, i.e. Draupadī).- § 554 (Sainyodyogap.): V, 1, †11 (oh sutaih).- § 556 (Sanjayayanap.): V, 20, 606; 24, †720 (°oh sutah).—§ 557 (Prajagarap.): V, 33, †1092 (rajnah Pooh putrah panca).- § 559 (do.): V, 36, †1331 (°oh sutah).- § 562 (Bhagavadyanap.): V. 82, 2892 (enushā Pooh, i.e. Draupadī).—§ 567 (do.): V. 182, 4481.—§ 569 (do.): V, 137, 4655 (enushām Pooh, i.e. Draupadi); 140, 4734 (oh putro isi dharmatah, sc. Karna); 141, 4756 (oh putro 'emi dharmatah, says Karna), 4758 (do.); 147, 4997; 148, 5008, 5009, †5036 (rājyam Poh); 149, 5068, 5069.- 5 570 (Sainyaniryanap.): V, 156, 5298 (oh putrāh); 158, 5376 (oh putrah, sc. Arjuna). - \$ 586 (Bhīshmavadhap.): VI, 104, 4764 (°pūrvajam, sc. Bhishmam C.; opūrvajāh, sc. Pāndavah B.; but read opūrvaja, i.e. Dhrtarashtra with PCR.); 107, 4941 (°purvajam, sc. Bhishmam, B. and C.; read opurvaja), 4954 (opurvajah, sc. Bhishman, B. and C.; rend opurvaja), 4979.- § 587 (do.): VI, 108, 5020 (read with B. pūrvaja, C. pūrvajam); 109, 5065 (do., do.); 116, 5432 (°pūrvaja = Dhṛtarāshṭra).— § 593 (Abhimanyuvadhap.): VII, 39, 1670 (oh kehetrodbhavah sutah).- § 596 (Pratijnap.): VII, 74, 2616 (oh khila kehetre jatah Çakrena, sc. Arjuna).- § 599 (Jayadrathavadhap.): VII, 102, 3840,- 608 (Karnap.): VIII, 61. 3100 (°pūrvaja, i.e. Dhṛtarāshṭra).—§ 611 (Çalyap.): IX, 13, 694 (do.).-§ 618 (Gadāyuddhap.): IX, 33e, 1903 (oh Kuntyaç ca santatih).- § 641 (Rajadh.): XII, 75, 2853.—§ 777 (Svargārohaņik. p.): XIII, 168, 7738 (yathā Poh sutah).- § 785 (Anugītap.): XIV, 66, 1955 (og ca pindah).—§ 787 (Ågramaväsap.): XV, 4, 160; 9λ, 284; 10, 321; 17 x, 476 (°oh . . . santatih), 488 (°oh putrah); 20, 554 (Balahantur samīpataḥ), 567 (in the abode of Indra). - § 789 (Putradurçanap.): XV, 31η, 851 (Marudganad dhi viçishtatamam).- § 795 (Svergarohanap.): XVIII, 4, 144; 5, 161 (Mahondraeadanam yayau). Cf. Bharata, Bharatarshabha, Bharatasattama, Kaurava, Kauravanandana, Kauravarshabha, Kauravya, Kauravyadāyāda, Kausalyānandavardhana, Kurūdvaha, Kurukulodvaha, Kurunandana, Kurupati, Kurupravīra, Nāgapurādhipa, Nāgapurasimha.

Pāndu<sup>1</sup>, son of the elder Janamejaya. § 154 (Pūruvamç.): I, 94, 3745 (second son of Janamejaya).

Pandu, pl. = Pandava, pl. (also = the party of Yudhishthira): I, 444, 458, 462, 5541, 5728, 7359, 7556, 7782 (oundm pravarah, i.e. Arjuna), 8017 (°sagaram); II, †2349; III, 244, 11021, 15071, 15186, 15792, 16923; IV, 213, 263 (Krehnañ ca bharyam Pounam); V, 52, 92 (Kuru-Poshu), 97 (Kuru-Pounam), 582, 2271, 2366 (Kuru-Posamagame), 2896, 5925, 7583; VI, 2028 (°sainysshu), 2066, 2324, 2716 (°eainyena), 2918, 2935, 3639, 3669 (°anām . . . eainyeehu), 3884, 3969, 4256, 4292, 4365 (°sainyam), 4696 (°senāh), †4885 (°eenām), 5002 (°eainyasya), 5468 (°eenām), 5521 (°eenā), 5600, 5847; VII, 413, 434 (°-Srnjayaih), 489 (°-Srnjayah), 494 (°vahinim), 669 (°-Srnjayah), 883, 1066, 1160 (°-Pañcalan), 1175, 1359, 1412, 1414, 1692, 1763, 1779, 1782, 2556 (°-Pañcalan), 2612, 2613, 3078, 3513 (°-Srhjayaih), 3939, 3959 (°unam rehabhaeya, i.e. Arjuna), 4010, 4011 (°sainyasya), 4163, 4435 (°sainys), 4482, 4497, 4498 (°eainyam), 4682 (°-Pañcala-), 4683 (°-Pañcalan), 4892 (°-Pañcala-Mateyanam), 4933 (°-Pañcalan), 5018, 5098, 5307 (°eenā), 5335 (°-Srījayaiļ), 6519, 6521, 6605 (°eenām), 6622 (°eainikāh), 6625 (°eenām), 6641, 6679 (°-Srūjayāh), 6770 (°sainyāni), 7352 (°-Pāñcālasainyānām), 7480 (only B.), 7738, 8267 (°-Pañoalan), 8268, 8269, 8271, 8308 (°-Srnjayah), 8391, 8392, †8460 (Kuru-Poyodhah), 8919, 8939, 9159, 9204 (°-Pañcalah), 9209, 9214 (°-Pañcala-Srñjayah), 9217, 9245 (Kuru-P°shu), 9254 (°sainyam), 9266, 9388 (°rāhinīm); VIII, 307, 687, 839, 844 (°-Srnjaya-Pancalan), 846 (Kuru-Pañcala-Poshu), 868 (o-Pañcalah), 884 (o-Pañcala-Somakah), 889 (°yodhān), 890 (°rathakunjarāh), 1236, 1281, 2285, 2307 (°-Pañcalah), 2309 (°-Pañcala-Kaikayaih), 2312, 2332, 2682, 3010 (°-Srnjayan), 3012, 3013, 3067 (°-Srnjayaih), 3090 (°sainyāni), 3258, 3891 (°sainyam), 3951 (°-Pañcalah), 4018 (°sainyāni), †4313 (°-Srhjayaih), †4325 (do.), †4492 (Kuru-Poyodhāḥ), †4592 (o-Pāncālagaņān), 5031 (o-Pāncāla-Srnjayah); IX, 339, 538 (°camum), 619 (°senām), 870 (°-Pañcala-Somakah), 958, 965, 976 (°rahinim), 1032, 1097 (°sendm), 1125, 1211, 1239, 1581 (°-Srnjayaih), 1687 (°-Kauravasammardāt), 1713, 1788 (Pāñcāla-Poundm), 3209, 3408, 3583; X, 56, 139 (Pañcala-Pounam), 158, 159, 398 (°-Srnjayan); XI, 299 (°anam kadanam), 353, 628; XII, 11895 (Yadurreha-P°avah); XIV, 1974 (garbhan . . . P°anam).

Pāṇḍudāyāda, pl. = Pāṇḍava, pl.: I, 5833, 5859; II, 2644.

Pāṇḍudāyāda, sg. = Bhīmasena: VII, 5209.

[Pāṇḍu-digvijaya(ḥ)] ("subjection of the earth by Pāṇḍu"). § 177 (Sambhavap.): After some time Bhīshma went to the capital of the Madra king Calya ("the bull of the Bahlikas"), and, according to the custom observed in that family and ordained by Svayambhū himself, he obtained his sister Madri for Pandu by giving great riches, and took her to Hūstinapura, where the nuptials were celebrated on an auspicious day and muhūrta. After thirty days Pandu started on his conquest of the world, and conquered the Daçarnas (agaskrtah), slow the Magadha king Dirgha (who had offended against numerous kings) in Rajagrha; then going into Mithila he defeated the Videhas; then the Kūçis, Suhmas, and Pundras, etc., and after having made all kings the vassals of the Kurus, he returned laden with much wealth to Hastinapura, where people said: "They who before robbed the Kurus of both territory and wealth, have been made to pay tribute" by Pandu (I, 118).

Pāṇdukumāra, pl. (°āḥ) ("the sons of Pāṇḍu") = Pāṇḍava, pl.: VI, 2898.

Pāndunandana<sup>1</sup>, pl. (°āḥ) (do.) = Pāndava, pl.: I, 5713, 5829, 5856, 5877, 6439, 6495, 6949, 7141, 7369, 7530, 7602; II, 2644; III, 10912, 12558, 15210, 15518; IV, 133; V, 5159; VI, 525, 3681 (dual = Nakula and Sahadeva); VII, 1759 (caturaḥ), 5466, 7150, 7675, 9124; IX, 621, 1014; XII, 1, 2; XIV, 1892; XV, 38 (pañca bhrātaraḥ), 596.

Pāndunandana '("(grand)son of Pāndu") = Abhimanyu: VII, 1863.

Pāndunandana ("son of Pāndu") = Arjuna: I, 5235, 5262 (Phālgunaḥ), 5409, 7779, 8281; II, 1031 (Phālgunaḥ); III, 1512, 1541; IV, 1225, 1232, 1421, 1436, 1779; V, 134 (Dhanañjayaḥ); VI, 2564; VII, 3688, 6228, 7105, 7764, 9603; VIII, 2405, 2588, 2791, 3004, 3604, †4961 (Keçava-P°au), 5025 (Gāṇḍīvadhanvā); IX, 521 (Kapidhvajaḥ), 1481; XII, 13151, 13189, 13225 (C. has by error °aḥ, read °a with B.), 13282; XIV, 2492, 2577; XVI, 201.

Pāndunandana, (do.) = Bhīmasena: I, 5016, 5033, 6038; III, 448, 11107, 11350; IV, 513 (madhyamam), 775; VII, 5202, 5212, 5245, 5295, 5302, 5649, 5778, 5781, 6712, 9272; VIII, 4154; IX, 569, 574, 1913. Pändunandana (do.) = Nakula: II, 1189; III, 4012 (N°); VII, 7570 (do.), 7573 (do.); IX, 494, 501.

Pāṇdunandana (do.) = Sahadeva: II, 1119; VIII, 913.

Pāṇdunandana (do.) = Yudhishthira: III, 611, 638, 691, 1910, 8415, 8654, 8687, 15861; V, 2113, 7629; VII, 2563 (jyeshthāt), 2929, 6955; VIII, 2351, 3580; XII, 1372, 1392; XIII, 386, 976, 1029, 1298, 2400, 3041; XIV, 106, 2111 (Dharmarājaḥ); XV, 43, 178, 245.

Pāṇḍunṛpātmaja ("the Pāṇḍu king's son" = Yudhi-shthira): XIII, 1303.

Pāndupūrvaja, v. l'andu '.

Pāṇduputra, pl. (°dḥ) ("the sons of Pāṇdu") = Pāṇdava, pl.: I, 139, †154, 421, 431, 4856, 4990 (madhyamah Poanam, i.e. Bhīmasena), 5312, 5632, 5694, 5715, 5769, 5865, 5870, 5886, 5930, †7026, 7074 (dual = Arjuna and Bhimasena), †7165, 7441, 7520, 7532, 7539, 7542, 7552; II, 16, 133, 1688, 1942, 1969, †2193, 2417, 2418, 2419, 2659; III, †225, †233, †249, 289, 398, 404, 524, 581 (pañcānām), 1956, 1957, 2018, †14742, 14785, 14962, 14983, 15191, 15353, 15616 (pañcanam Poanam mahishim), 15634, †15649, †15714, 16944, 16948; IV, 288 (°anam pancanam jyeshtho bhrata Yudhishthirah), 317 (do.), 614 (mahishi Poanam, i.e. Draupadi), 909, 1117, 1168, 1306; V, 104, 607, †645, 862, †1333, 2140, 2255, 2297, 2298, 2310, †2420, 2483 (pañcānām), 2759, 2892, 2894, 2895, 3125, 4267 (mahishi Pandm, i.e. Draupadī), 4352, 4355, 5016, 5187, 5369, 5713, 5857; VI, 310, 575, 641, 832, 1628, 1633, 1636, 2095, 2545, 2548, 2891, 2902, 3069, 4721, 4830, 4917; VII, 73, 630, 1667, 3565 (dual = Nakula and Sahadeva), 5657, 6528, 6601, 7069, 7128, 7142, 7150, 7164, 7373, 8452, 8690, 8941, 9031, 9188; VIII, 65, 66, 230, 369, 1826, 2705 (dual = Nakula and Sahadeva), †3629, 3775; IX, 230, 525, 545, 682, 1678, 1676, 1821, 1970, 3553; XI, 232, 310, 312, 358, 435, 637; XII, 499; XIV, 322, 1781, 1792, 1982, 2049 (°priyepsaya); XV, 50, 81, 333 (caturbhih), 767, 777.

Pānduputra ("the son of Pāndu") = Arjuna: III, 1832 (Phālgunasya), 1877 (Dhanañjayah); IV, 1638 (do.), 1810, 2041; V, 2355; VII, 112, 732, 1344, 2837, 3171, 6002, 6226, 8439; VIII, 125 (Savyasāvinā), 1117, †1736, 2611, †4371, 4773; IX, 734, 3420, 3469 (Dhanañjayah); XIV, 2138, 2176, 2379 (Dhanañjayah); XVI, 210 (Dhanañjayam).

**Pānduputra** (do.) = Bhīmasena: V, 2057 (had slain Jarāsandha); VI, 1554 (*Vrkodara*); VII, 5482, 6709; IX, 1401(?), 1702, 1703, 3596 (*Vrkodarah*).

**Panduputra** (do.) = Nakula: VIII, 922, 928, 945.

Panduputra (do.) = Sahadeva: VIII, 895; IX, †1562.

Pānduputra (do.) = Yudhishthira: I, 530 (Dharmard-jasya), 5617 (Y°), 5712, 6242 (Y°), 7553 (do.); II, 1277 (°sya · ājasūyam), 1747 (yajns P°sya), 1759 (do.), 1761 (°sya çriyam), 1767, 1966 (Y°), 2272; III, 8410, †10215, 15026, 16919 (Y°); V, 633 (do.), †946 (do.), †949, †1561, 2244 (jysshthasya), 5782, 5933, 7573; VI, 2546, 2574, 4831, 4833, 4854, 5191; VII, 238, 4084, 6766; VIII, 891, 1691, 2350 (Y°), 3207 (do.); 1X, 461 (do.), 649; XII, 833 (jysshthasya), 1836 (do.), 1936 (Y°), †2364; XIV, 1929; XVIII, 79.

Pāṇdura, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2575.

[Pāṇḍurājyābhisheka] ("anointing of Pāṇḍu as a king"). § 173 (Sambhavap.): Upon the birth of those three children (§ 171), Kurujāngala, Kurukshetra, and the Kurus grew in prosperity, etc. The southern Kurus, in virtuous rivalry with the northern Kurus, walked about in the company of gods, rehis, and Cāranas. Virtuously

ruled by Bhishma, the kingdom was adorned with hundreds of caityas and yapas. Dhrtarāshtra, Pāndu, and Vidura were brought up by Bhishma as if they were his own children, and became well exercised in archery, etc., and well read in the Itshāsas and Purānas and various sciences, and the Vedas and Vedāngas. Pāndu excelled all men in archery, Dhrtarāshtra in personal strength, Vidura in devotion to virtue. Ilastinapura was the foremost among cities. Because of Dhrtarāshtra's blindness and Vidura's being a pārasava (son of a brahman with a çūdra woman), Pāndu became king. One day Bhīshma addressed Vidura [about the marriage of the two princes] (I, 109).

Pāndurāshtra, pl. (°ah) (VI, 351, B.), v. Pāmçurāshtra, pl. Pāndusaupāka, name of a caste. XIII, 2588 (traksāravyavahāravān).

Pāṇdusūnu ("the son of Pāṇḍu") = Arjuna: VII, †6145. Pāṇdusūnu (do.) = Yudhishthira: VI, 3698.

Pāṇḍusuta¹, pl. (°aḥ) ("the sons of Pāṇḍu") = Pāṇḍava, pl.: I, 142, 437, 5543, 5657, 5739, 6349 (pañca), †7083, †7187, 7492; III, 8413, 8516, †10232, †10234, †12652, 14786, 14804; IV, 337; V, †17, 197, 1378, 1396, 1531, 3706; VI, 515, 2180, 2498, 2505, 2576, 2904, 3008, 3075, 3640, 3644, †3765, 4405, 4441, 4442, 4727, 5288 (dual = Arjuna and Bhīmasena), 5330, 5522; VII, 189, 4541, 5462, 5539, 6984, 6998, 7001, 7020, 7739; VIII, 276, 1127, 1270, 1272, 1319, 2128; IX, 335, †907, †1069, 1453, 1629, 3474; X, 135, 703; XI, 370; XII, 1468; XIV, 1547 (pañca), 1889; XVII, 36.

Pāndusuta ("the son of Pāndu") = Arjuna: V, 629 (Dhanañjayam); VI, 2155, 2395, 4454, 4664, 5070 (Çvetāçvaḥ Kṛshṇasārathiḥ), 5451 (Çvetāçvaṃ Kṛshṇasārathiṃ); VII, †672; VIII, 274, 2605.

Pāndusuta' (do.) = Bhīmasena: III, 11119; VII, 5546.

Pāṇdusuta (do.) = Nakula: VIII, †4292.

Pandusuta (do.) = Sahadeva: VIII, 908.

Pāndusuta (do.) = Yudhishthira: I, 5658 (jyeshtham); III, †10218, 15060 (jyeshthah); V, 63 (Y°); VI. †3781 (Y°), 4792 (jyeshthah), 5109 (jyeshtham); VII, 7014, †7309; VIII, 2314; XII, 1088 (rājā); XIII, 1313 (nṛpaṃ), 7707 (nṛpaḥ); XV, 166 (rājā).

Pāṇdutanaya¹, pl. (°dħ) ("the sons of Pāṇḍu") = Pāṇḍava, pl.: III, 11564; VII, 6975.

Pāṇdutanaya ("the son of Pāṇdu") = Arjuna: VII, 5990 (Phālgunaķ).

Pānduvīra = Yudhishthira: IX, †898 (Madrapa-Poyoh).

Pāndya¹, pl. (°āḥ), a people and their country. § 273 (Rājasūyārambhap.): II, 14, 585 (sa-P°-Kratha-Kaiçikān, vanquished by Bhīshmaka).—§ 284 (Sahadeva): II, 31, 1174 (vanquished by Sahadeva on his digvijaya).—§ 377 (Dhaumyatīrthak.): III, 88, 8339 (Agastyatīrtham P°sshu; Kumāryah kathitāḥ... P°sshu).—§ 578 (Bhīshmavadhap.): VI, 50π, 2084 (in the army of Yudhishthira).—§ 589 (Droṇābhishekap.): VII, 11ν, 398 (had been vanquished by Kṛshua).—§ 592 (Saṃçaptakavadhap.): VII, 23σ, 1016 (bhinns kapāṭs P°ānāṃ, then Kṛshṇa had slain their king, the father of Sāraṅgadhvaja (B. Sāgaradhvaja), cf. V, 1883).—§ 605 (Karṇap.): VIII, 12ββ, 455.

Pāṇḍya ("the king of the Pāṇḍyas"), two or more kings.
§ 11 (Parvasangr.): I, 2, 544 (vadhaḥ P°sya, cf. § 608).—
§ 233 (Svayamvarap.): I, 187, †7020 (Kalinga-Vangādhipa-P°-Paundraḥ, present at the svayamvara of Draupadī).—§ 290 (Çiqupālavadhap.): II, 44a, 1589.—§ 295 (Dyūtap.): II, 52, 1893 (Cola-P°au, brought tribute to Yudhishṭhira).—

587 Pāṇḍya—Para.

§ 555 (Sainyodyogap.): V, 197, 578 (came with troops to Yudhishthira). - § 556 (Sanjayayanap.): V, 22, †667 (raja, among the allies of Yudhishthira). - § 561c(Krshna Väsudeva): V, 48, †1883 (Krshna slew P. (kapātena, cf. VII, 1016)).— § 592 (Samçaptakavadhap.): VII, 23, 1019 (Sarangadhvajah (B. Sagaradhvajah), proceeded against Drona; his father had been slain by Krshna, cf. V, 1883), 1021 (°anuyayınam . . . rathamukhyānām); 25, 1120 (fought with Vrshasena).-§ 605 (Karnap.): VIII, 19, 766, 769; 20, 775, 776, 777, 781, [789 (Malayadhrajah)], 790, 792, 793, 796, 802 (b: P.'s standard, smeared with sandal-paste, etc., had for its device the Malaya mountain (Malayapratimam)), 808, [809 (Malayadhrajah)], †819 (slain by Acvatthaman); 21, 821 (hate), 824 (do.).-§ 608 (do.): VIII, 46, 2157 (shall proceed against Açvatthaman, only in C., B. has Dhrshtadyumnah); 49χ, 2333 (attacked Karņa).—§ 609 (Çalyap.): ΙΧ, 2ζ, 91 (among the slain). Cf. Pandyaraja, Pandyarashtradhipa.

Pāṇḍya<sup>3</sup>, the country of the Pāṇḍyas. § 370 (Tīrthayātrāp.): III, **85**, 8163 (only B., there the mountain Rshabha is situated).

Pāndya, adj. ("belonging to the Pāndyas"). § 515 (Karnadigvijaya): III, 254, 15250 (°m çailam, i.e. Çrī, Nīl.).

Pāṇdyarāja (" the king of the Pāṇdyas") = Pāṇdya¹. § 264 (Sabhākriyāp.): II, 4β, †119 (°odra-rājau, C. by error Pāṇdo°).—§ 261 (Sahadeva): II, 31, 1121 (vanquished by Sahadeva). — § 572 (Rathātirathasankhyānap.): V, 171, 5918 (among the rathas in the army of Yudhishthira).— § 605 (Karṇap.): VIII, 20, 815 (°ānucarān).

Pāndyarāshṭrādhipa (do.) = Pāṇḍya². §130 (Amçāvat.):
I, 67, 2678 (incurnation of an Asura who was the younger brother of Vikshara).

Pāṇika, a companion of Skanda. § 615u (Skanda): IX, 45, 2545 (given to Skanda by Pūshan).

Pānikarna = Çiva (1000 names 1).

Pāṇikhāta, name of a tirtha. § 364 (Tīrthayātrāp.): III, 83, 6059.

Pānikūrcan, a warrior of Skanda. § 615u (Skanda): IX, 45n, 2578.

Pānimat (II, 362, B.), v. Animat.

Pānītaka, a companion of Skanda. § 615u (Skanda): IX, 45, 2545 (given to Skanda by Pūshan).

Pankadigdhānga, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2570.

Pankajit, a Suparna, son of Garuda. § 564 (Mātalīyop.): V, 1018, 3595 (enumeration).

Pannaga1, pl. (odh) ("serpents," generally synonymous with Naga, pl.): I, 799, 1015, 1064, 1092 (obhojanah, sc. Garuda), 1283, 1284, 1313, 1537, 1548, 1549, 1564, 1618, 1625 (°sattamāḥ), 1626 (do.), 1627 (°çreshthāḥ), 1630, 1632, 1651, 1652, 1661, 1864, 1914, 1932, 1998 (°antakarim matim), 2038, 2042, 2071, 2079, 2144, 2173, 2184, 2189, 2492, 2513, 2514, 2634 (sons of Kadrū, different from the Nagas), 2637, 7577 (iva), 8256, 8304; II, 946 (Garulman °açanah); III, 170, 1566, 1646, 1674, 2409, 5076, 8168, 11236, 12205, 12206, 12243, 12272, 12400, 12522, 14589 (iva), 16579 IV, 40 (all. to Khandavadahanaparvan), 1522 (ira), 1914 (do.); V, 3586 (Suparnānām . . . oāçinām), 3855 (oāçana, sc. Garuda), 3865 (do.), 4025 (Suparnam odçanam, i.e. Garuda), 4175, 4326, †7212; VI, 2961, 3478 (iva), 3495 (do.), 3592 (do.), 4045, 4279 (iva), 5494 (do.); VII, 1340 (do.), 1565 (do.), 2731, 4086, 4119, 4139 (iva), 5590 (iva), 5603 (dual), 5672 (iva), 5685 (do.), 5702 (do.), 6803 (do.), 7384 (do.), 7742 (dual, iva), 7933 (iva), 8401 (obhogabhair hastaik), 9210 (iva), 9251 (do.), 9354 (do.); VIII, 740 (iva), 1082 (iva), 2545 (do.), 2716 (do.), 2758 (do.), 2868 (do.), 2962 (do.), 4170 (do.); IX, 792 (iva), 922 (do.), 2149, 2151, 2496, 2509, 2703; XI, 159; XII, †741, 1608, 6793 (°adhipah), 13922; XIII, 993, †1373, 4734, 7147, 7467, 7644 (Kadrājāh); XIV, †747, †750, 751 (Prajāpatau P°ānām Devarshīnān ea samvidam), 1684, 1745, 2382 (sanjīvanam manim . . . P°ānām parāyanam), 2389 (°endrān), 2446 (iva).

Pannaga, sg. ("serpent-demon"): I, 1703, 1706 (çavapannagaṃ); II, 2182 (ira), 2551 (do.); III, 2615, 8647 ("saradhūr ira), 11734 (ira); IV, 1519 (do.); V, 4326 (do.); VI, 3612 (do.), 4097 (do.), 4323 (yathā); VII, 1294 (iva), 1613 (do.), 1687 (do.), 4124 (yathā), 4640 (iva), 5952 (ira), 7516 (do.); VIII, 911 (do.), 966 (do.), 2477 (do.), 2955 (iva postamaṃ), 3882 (yathā), 4468 (do.); IX, 676 (do.); XI, 814 (iva); XII, 10972 (yathā), 13918; XIII, 16, 19 ("adhamaḥ), †26, †27, †31, 31, 37, 38, 39, 44, 47 ("adhama), 49, 50, 56, 66, 69, 70, 79, 80, 849; XIV, 2160 (iva), 2323 (iva).

Names of single Pannagas :-

Arbuda: 11, 806. Cakravāpin: 11, 806.

Cesha: I, 1579 (°ottama); VII, 3456 (°creshthah).

**Çrīvaha:** 1, 1558. **Kauravya:** I, 7793.

Nahusha: III, 12397, 12400 (°sattama), 12451 (°ottumah), 12505 (°sattama).

Padma: XII, 13828 (°açramam), 13845, 13849.

Sumukha: V, 3662, 3671.

Takshaka: 1, 810, 848 (°ādhamah), 1709 (°ottumah), 1758 (°çreshthah), 1762 (do), 1769 (°ottamah), 1770, 1804 (°çreshtham), 1978 (°ottamah), 1995 (°ādhamah), 2001, 2018, 2020, 2126, 2170 (°ottamam), 8089, 8202.

Vāsuki: I, 1059 (°ottamaḥ), 1589 (do.), 1617 (°ottamaḥ), 1865, 1925 (°ottamaḥ), 2060 (°ottamaḥ), 2080 (°ottamaḥ), 2084 (°ottama), 2090 (do.); IX, 2150 (°ottamaḥ).

Pannaganandinī ("daughter of a Pannaga") = Ulūpī: XIV, 2347.

Pannagapati = Padma 1: XII, 13884.

Pannagarāja = Çesha (Ananta): V, 3818 ( $A^{\circ}$ ).

Pannagarāja = Vāsuki : 1, 1931 ; IX, 2148 ( $V^{0}$ ).

Pannagarājan = Vāsuki : IX, 2150 ( $V^{\circ}$ ).

Pannagasutā ("daughter of a Pannaga") = Ulūpī: XIV,  $2342 (U^{\circ})$ , 2358.

**Pannagātmajā** (do ) = Ulūpī: XIV, 2309 ( $U^{\circ}$ ), 2312 ( $U^{\circ}$ ), 2348 ( $U^{\circ}$ ).

Pannageovara ("serpent-king") = Takshaka: I, 1704  $(T^{\circ})$ , 1801  $(T^{\circ})$ .

Pannageçvara<sup>2</sup> (do.) = Vāsuki: I, 1919 ( $V^{\circ}$ ); IX, 2555 ( $V^{\circ}$ ); XIII, 7104 (? read with B. patageçvarah).

Pannagecvarakanyā ("the serpent-king's daughter") = Ulūpī: 1, 7808.

Pannagendra 1 = Takshaka: I, 1759, 1761, 1763, 1772, 1773, 1998, 1999, †2133; IX, 3423 (°sulasya Açrasenasya).

Pannagendra = Vāsuki: I, 1874.

Pannagī ("serpent-maid"): I, 3895; VII, 3997 (yathā),
5048 (wa). Do. = Ulūpī: I. 7798 (U°).

Pāpahan = Agni, q.v.

Pāpaharā, a river. § 574 (Jambūkh.): VI, 9λ, 330 (in Bhāratavarsha).

Pāpanācana = Vishņu (1000 names).

Para, an ancient king. § 6 (Anukram.): I, 1a, 227 (in Sañjaya's enumeration).

Para(h) = Civa (1000 names 3).

Para(m) = Çiva (1000 names 3).—Do.2 = Vishņu (1000 names).

Parā<sup>1</sup>, a goddess. § 270 (Brahmasabhāv.): II, 11, 458 (in the palace of Brahman).

Para 2, a river. § 574 (Jambūkh.): VI, 9λ, 327 (only C., B. has Venām).

Pārā, another name of the river Kauçikī. § 134 (Viçvāmitra): I, 71, 2926 (Viçvāmitra changed the name of the river into P.).

Paracara ', a rshi, son of Cakt(r)i and Adreyanti, and father of Vyūsa. § 70 (Adivamçūvatūranap.): I, 60. 2209 (janayām āsa yam Kāli Caktreh putrāt Poat, sc. Vyasa).-§ 77 (Vyasa): I, 63, 2399, 2415 (begot Vyāsa on Satyavatī).—§ 156 (Pūruvamę.): I, 95, ††3802 (do.). - § 171 (Vicitravīryasutotpatti): I, 105, 4229 (paramarshih, do.).- § 226 (cf. Vāsishtha): Then Adreyanti (the widow of Cakt(r)i) in the hermitage of Vasishtha brought forth a son, Paraçara (so named because he had hindered Vasishtha, when he was parasu (i.e. resolved upon self-destruction)), who knew Vasishtha as his father. Adreyanti, however, told him that his father had been devoured by a Rakshasa. P. then in his anger resolved to destroy the whole creation, but was restrained by Vasishtha (Maitrararuni): I, 178, 6794 .-§ 227 (Aurvop.): I, 180, 6864 (Vasishtha told P. the story of Aurva) .- § 228 (do.): I, 181, 6866 ( Caktreyah), 6874, 6877, 6881 (P. then controlled his wrath, but performed a Rākshasa sacrifice; Pulastya prevailed upon him to make an end of it).- § 266 (Cukrasabhav.): II, 7, 292 (in the palace of Indra). - § 637 (Rajadh.): XII, 477, 1697 (among the rshis who surrounded Bhishma). - § 638b (Rāmopākhyāna): XII, 49, 1792 (protected the son of Saudāsa).--§ 702 (Mokshadh.): XII, 291, 10699 (10702); 292, (10728); 293, (10747); 294, (10770); 295, (10791); **296.** (10822); **297.** (10863), (10872), (10880), (10892), (10896); 298, ([10900]; 299, 10942, (10944) (instructed Janaka) .- § 707 (do.): XII, 319β, 11782 (viprarshen, had instructed Viçvavasu). — § 709b (Sulabhā-Janakasamv.): XII, 321, 11875 (°sagotrasya . . . Pañcaçikhasya).-§ 717b (Nārāyaṇīya): XII, 350, 13639 (begot Vyāsa on Satyavatī), 13642 (Çaktriputiaķ), 13643 (°sya dāyādaķ Kṛshņa-Draipāyano muniķ), †13687 (maharskiķ).-- § 730 (Anuçāsanik.): XIII, 18, (1336), 1341 (obtained the son Vyana by gratifying Civa). - § 746 (do.): XIII, 66, 3369 (aha, a sentence of his is quoted).—§ 770 (do.): XIII, 151a, †7088 (Vedanidhim), 7153 (omatam, about the Savitil mantras). Cf. Caktra, Caktreh putrah, Caktreya, Caktrija, Caktriputra.

Paraçara<sup>3</sup>, a serpent. § 67 (Sarpasattra): I, **57**, 2160 (of Dhṛtaiāshṭra's race).

Parāçaraçarīraja ("the son of Parāçara") = Vyāsa: X111, 1679.

Parāçarasuta (do.) = Vyāsa: 1I, 1637 ( $K_I$ shna-Dvaipāyano Vyāsah); VII, 9645; XII, 8806, 10484 ( $V^{\circ}$ ), 12369, 12421, 13030 ( $V^{\circ}$ ); XIII, 680 (Vedavyāsah).

Parāçarātmaja (do.) = Vyāsa: I, 55; XII, 12353 (V°).
 Pārāçarya¹ (do.) = Vyāsa: I, 541 (muninā), 2414, 4235 (muhān rshiḥ); III, 1438; VI, 594 (pitus tara, sc. Dhṛtarāshṭra's); XII, 12336 (V°), 12344 (mahāmuniḥ); XIII, 7670 (one of the rshis of the north), 7718 (V°); XVIII, 157 (muniḥ).

Pārācarya<sup>2</sup>, one or two rshis of Parācara's race. § 264 (Sabhākriyāp.): II, 4a, 108 (Sarıkaḥ?).—§ 266 (Çakra-

sabhāv.): II, 7, 295 (Krshībalah?, in the palace of Cakra).

pāraçava, name of a caste: XIII, †2566 (son of a brahman and a cūdra woman). Cf. pārasava.

Paraçu, an ancient king. § 6 (Anukram.): I, 1a, 228 (in Sañjaya's enumeration).

[Paraçu-]Rāma, v. Rāma 1.

Paraguvana, name of a hell (?). § 710 (Mokshadh.): XII, 322, †12075 (°cayo nipātitaḥ).

Paracvadhāvudha = Civa (1000 names 2).

Pārada, pl. (°24), a people. § 295 (Dyūtap.): II, 51, 1832; 52, 1859, 1869 (brought tribute to Yudhishthira).— § 585 (Bhīshmavadhap.): VI, 87, 3853 (in the army of Duryodhana, followed Drona).— § 599 (Jayadrathavadhap.): VII, 935, 3379 (attacked Arjuna); 121cc, 4818 (attacked Sātyaki).

Parā gati(h) = Civa (1000 names  $^2$ ).

Parahan, an ancient king. § 6 (Anukram.): I, 1a, 232 (in Sañjaya's enumeration).

Parākrama, a Kuru warrior. § 600 (Ghatotkacavadhap.): VII, 156 s. 6850.

Parakrāthin, a Kuru warrior. § 600 (Ghatotkacavadhap.): VII. 156 s. 6852.

Paramahamsa = Mahapurusha (Mahapurushastava).

Paramakrodhin, a Viçvadeva. § 749 (Anuçãsanik.): XIII, 917, 4357 (enumeration).

Paramam brahma = Qiva (1000 names 2).

Paramam havih = Agni: I, 8416.—Do. = Skanda: III, †14640.

Paramam padam = Kṛshṇa: XII, 1626.

Paramam pavitram = Skanda: III, †14639.

Paramam tapah = Civa (1000 names 2).

Paramaspashta = Vishnu (1000 names).

Paramatigmāmçu = Sūrya (the Sun): III, 16977.

Paramātman ("the Supreme Soul," often identified with Brahmán, Çiva, or Vishņu (Kṛshṇa, Nāṇāyaṇa)): 111, 10915 (Vishṇunā), 10931 (= Vishṇu), 10955 (Vishṇunā), 11174 (nirguṇaḥ); V, †1675; VI, 1343, 1352, 1399 (uttamaḥ purushaḥ), 4462 (= Kṛshṇa); VII, 6466 (do.); XII, 6921 (= Brahmán?), 7108, 7192 (sthānasya P°naḥ), †7400 (°kārī), 7743, 8822, †8943 (°tāṃ), †8949, 11174, 11175, 11194, 11720, 12889 (Vāsudevaḥ, = Nāṇāyaṇa (Kṛshṇa)), 12982 (= do.), 12989 (= do.), 13012 (dehināṃ, = do.), 13034 (= do.), 13139 (= do.), 13355 (= do.), 13350 (= do.), 13354 (= do.), 13358 (= do.), 13369 (= do.), 13374 (= do., °aḥ sthānasya), 13387 (= do.), 13402 (= do.), 13449 (= do.), 13684, 13753, 13754 (Vārayaṇaḥ): XIII, 1252 (= Çiva (1000 names³)), 4104 (Brahmaṇaḥ), 6865 (= Kṛshṇa), 6951 (Vishṇu's 1000 names), 7743 (= Kṛshṇa); XIV, 1491 (do.)

Parameçvara ("the Supreme Lord", often identified with Brahmán, Çiva, or Vishnu (Kṛshṇa, Nārāyaṇa): III, 8353 (Kshetrajñaḥ = Kṛshṇa); V, 3870 (= Kāla); VI, 1348, 2941 (= Kṛshṇa); XII, 2398 (Nārāyaṇaṃ). 12875 (= Nārāyaṇa), 13005 (do); XIII, 595 (= Çiva), 792 (do.), 795 (do.), 797 (do.), 842 (do.), 913 (do.), 922 (do.), 1119 (do.), 1360 (do.), 3621 (Brahmā), 6908 (identified with Kāla), 6990 (Vishṇu's 1000 names); XIV, 1320, 1592 (= Kṛshṇa).

Paramayajnika = Mahāpurusha (Mahāpurushastava).

Pārameshtha ("son of Parameshthin [i.e. Brahmán]")
= Nārada: XII, 12700 (B. Pārameshthya).

Parameshthija (do.) = Nārada: XII, 18326 (N.), 13330 (N.), 13399 (N°).

Farameshthin = Brahmán (Prajapati): I, 32, 61, 935,

1249 (Garuda identified with P. Prujāpati), 2497, 8150 (°mukhāt); III, 8694, 8708, 12897 (B°), 12810, 12815 (?); V, 4299 (Prajāpatih), 4303 (do.), 4304; VI, 546 (?earvaloks-cvaraeyeva Parameehthi Prajāpateh); VII, 2046 (B°); XII, 5826 (?), 7320 (B°), 8803 (°sāmyatā), 11578 (= ahankāra), 12686 (?, one of the twenty-one Prajāpatis), 13404 (father of Nārada, so Nīl. and PCR., cf. Hariv., vv. 123 foll.), 13452 (B°), 13472, 13665 (B°).

Parameshthin = Civa: III, 1514; VII, 9508.

Parameshthin = Vishnu (Nārāyana, Kṛshna): III, 8774, 12885; XII, 1605 (= Kṛshna); XIII, 6994 (1000 names).

Parameshthin = Narada: XII, 12882 (No, read ogam instead of oinam?).

Parameshthin 5, son of Ajamīdha. § 152 (Pūruvaṃç.): I, 94, 3722 (Dushyanta-Poau, sons of Ajamīdha and Nilt), 3723 (Dūshyanta-Poah, the Pāñcālas are their offspring).

Parameshthiputra ("the son of Parameshthin [i.e. Brahmán]") = Nārada: XII, †12701.

Pārameshthya, adj. ("bolonging to Parameshthin"). § 246 (Sundopasundop.): I, 211, 7682 (rshayah, i.e. the Brahmarshis).—§ 440 (Yakshayuddhap.): III, 164, 11900 (sc. astram, acquired by Arjuna).—§ 588 (Bhīshmavadhap.): VI, 121, 5802 (sc. astram, known to Arjuna). Cf. Pārameshtha.

Paramo mantrah = Civa (1000 names 2).

**Parānta**, pl. (°ā $\dot{a}$ ), a people. § 574 (Jambūkh.): VI,  $\Theta\mu$ , 355 (in Bhāratavarsha).

Pararddhi = Vishņu (1000 names).

pārasawa (name of a caste), said of Vidura: I, 4361. Cf. pāracava.

pārasavī ("woman of the pārasava caste"), said of the wife of Vidura, the daughter of king Devaka: I, 4480.

Pārasika, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 9ζ, 373 (in the north).

Parasvāmin = Mahāpurusha (Mahāpurushastava).

Paratangana, pl. (°āḥ), a people. § 295 (Dyūtap.): II, **52**, 1859 (*Tanganāḥ P*°āḥ).

Paravaha, name of a wind. § 714n (Çukakṛtya): The wind which takes away the lives of the creatures, whose track is followed by Mṛtyu and [Yama] Vaivasvata, which leads yogins to immortality, by whose aid the ten thousand sons of Daksha (otherwise PCR.) attained to the ends of the universe, by whose touch one becomes emancipated and never returns [to this world], that wind is called by the name of P.: XII, 329, 12416.

Paravara = Skanda: III, 14645.

Parāvarajna = Skanda: III, 14645.

Parāvasu, a brahman, son of Raibhya and brother of Arvāvasu. § 414 (Yavakrītop): III, 136, 10704 (Arvāvasu-P°ā, sons of Raibhya).—§ 416 (do.): III, 136, 10757 (bharyāṃ . . . P°oḥ): 137, 10789.—§ 417 (do.): III, 138, 10792 (Arvāvasu-P°ū, performed a sacrifice for Brhaddyumna), 10793 (bharyāṃ P°oḥ), 10794, 10802, 10810 (P. killed his father by a mistake, threw suspicion on Arvāvasu, etc.).—§ 638b (Rāmopākhyāna): XII, 49, 1771 (Viçvāmitrasya pautraḥ . . . Raibhyaputraḥ, censured Rāma Jāmadagnya), 1775.—§ 665 (Mokshadh.): XII, 208, 7592 (Arvāvasu-P°ū, among the ṛshis of the east).—§ 717c (Uparicara): XII, 337c, 12752 (do., among the sadasyas at the sacrifice of Vasu Uparicara).—§ 770 (Ānuçāsanik.): XIII, 151, 7108 (do., among the seven Mahendrasya guravaḥ in the east).

Pārāvata, a serpent. § 65 (Sarpasattra): I, 57, 2152 (of Airāvata's race).

**Parāyaṇa(ṃ)** = Sūrya (the Sun): 11I, 147. — Do.<sup>2</sup> = Vishņu (1000 names).

pārçvada (B. pārshada) = pārishada: IX, 2546; XIII, 1397. 1399.

Pāribarha (B. Pa°), a Suparņa, son of Garuda. § 564 (Mātalīyop.): V, 101β, 3598 (onumeration).

Pāribhadraka, pl. (°āh), a people. § 578 (Bhīshmavadhap.): VI. 51a, 2099 (in the army of Duryodhana, only B., C. has Manibh').

pariçosha ("supplement"): XII, 11739 (Çatapatham . . . sa-p^m), 11757.

Parigruta, name of two warriors of Skanda. § 615u (Skanda): IX, 45n, 2562, 2563.

Paridhipatikhecara = Civa (1000 names 2).

Paridvīpa, v. Sariddvīpa.

Parigha<sup>1</sup>, a companion of Skanda. § 615*u* (Skanda): IX, 453, 2536 (given to Skanda by Amça).

Parigha<sup>2</sup>, name of a caṇḍāla. § 646b (Mūrjūramūshikasamv.): XII, 138, 5028.

Parigraha = Vishnu (1000 names).

Pārijāta', a serpent. § 65 (Sarpasattra): I, 57, 2152 (of Airāvata's race).

Pārijāta<sup>2</sup>, a ṛshi. § 265 (Lokapālasabhākh.): 11, **5**, 145 (accompanied Nārada).

\*pārijāta\*, pl. (°ūḥ) ("coral-trees"): III, 14537 (°vanaiḥ); IX, 2181.—lbo. (the celestial pārijāta): § 567 (Bhagavadyānap.): V, 130£, 4413 (robbed by Kṛshṇa from heavon).

—§ 589 (Dronābhishekap.): VII, 11, 403 (do., from the abode of Mahendra).

Pārijātaka, a muni. § 264 (Sabhākriyāp.): II, 4a, 109 (waited upon Yudhishthira).

Parikshit or Parikshit (C. has in book I orio, in books X-XVII orio; B. mostly orio), son of Abhimanyu and Uttarā, and futher of Janamejaya. § 11 (Parvasangr.): I, 2, 606 (°ah . . . janma, °ri° also B.). - § 51 (cf. Astikap.): One day king P., the son of Abhimanyu, when hunting, having pierced a deer lost sight of it. He then asked the muni Camika, but received no answer as the muni was then observing the vow of silence; in anger the king then placed upon the muni's shoulder a dead snake and returned to his capital Hastinapura. Of this the muni's son Cringin was informed in a quarrel by his companion Krca (1, 40), and then cursed P., saying that within seven nights he should be stung to death by Takshaka. The muni was not pleased with the curse, as P. properly protected his subjects (I, 41). Therefore he sent his disciple Gauramukha to inform P., who became very repentant and sorrowful. A mansion was erected upon a solitary column and well guarded. The seventh day the brahman Kacyapa was coming desirous of curing the king. Takshaka in the shape of an old brahman met with Kāçyapa (I, 42). As Kāçyapa revived a banyan which had been reduced to ashes by being bitten by Takshaka, Takshaka gave to Kaçyapa more wealth than what he expected from P., and having ascertained by means of yoga that P.'s span of life was at an end, Kaçyapa retired. Takshaka went to Hastinapura, and hearing that P. was protected by poison-neutralizing mantras and medicines, he caused some serpents in the guise of ascetics to present the king with kuça-grass, water, and fruits, in one of which he himself was concealed as a tiny ugly insect. As such he appeared when P. was eating the fruit. P. said: "The sun is setting, to-day I have no more fear from poison; therefore let this insect becoming Takshaka bite me so that Parikshit—Pārshata, 540

the words of the ascetic may be rendered true." Then he placed the insect on his neck and was bitten by Takshaka. who coiled round his neck and uttered a tremendous roar (I, 43): I, 40, 1664 (Kauravavançajah), 1670, 1673 (rajā . . . Abhimanyujah, orio also B.); 41, 1692, 1696 (rājā . . . Abhimanyujah), 1709, 1716; 42, 1737, 1762 (nrpam Kurukulotpannam).- § 56 (do.): The ministers of Janamejaya told him about P., that he was virtuous, a pupil of Caradvata (i.e. Krpa) in the science of arms and dear to Govinda (i.e. Krshna), and that he had got his name because he was born by Uttard, "parikshineshu Kurushu," and that he ruled sixty years; that being addicted to hunting he made over all affairs of state to his ministers; then how he insulted Camika, and his death (cf. § 51); they also mentioned that Takshaka had insulted the rehi Uttanka: I, 49, 1934, 1947 (Saubhadrasyālmajah); 50, 1980 (rājā Kuruçreshthah). — § 160 (Pūruvamç.): I, 95, ††3836 (parikehiņe kule jātaķ), ††3837 (married Madravati).- § 617 (Aishikap.); X, 16, 724 (parikshineshu Kurushu putras tava bharishyati | etad asya Potvam), 725, 734, 737 (being still a feetus P. was slain by Açvatthaman, but Krshna promised to revive him).—§ 785 (Anugitap.): XIV, 66, 1943 (was still-born); 70, 2044 (was revived by Krehna; parikehine kule yasmād jūto 'yam Abhimanyujah | Pod iti namasya bhavishyati); 78, 2288 (Abhimanyor yatha jātah). - § 788 (Āçramavāsap.): XV, 21, 591 (Vairātyās tanayam . . . pitaram te, i.e. Janamejaya's).—§ 790 (Putradarganap.): XV, 35, 944 (Janamejaya wished to see P., Vyāsa then summoned him from the other world).—§ 791 (Mahāprasthānikap.): XVII, 1, 7, 9, 15, 28 (when the Pāndavas left this world P. was installed as king in Hāstinapura. Krpa became his preceptor). Cf. Abhimanyoh sutah, Abhimanyuja, Bharataçreshtha, Kirîtitanayatmaja, Kuruçreshtha, Kurukuladhama, Kurunandana, Kururaja, Kuruvardhana, Pandaveva.

Parikshit or Parikshit, son of Avikshit. § 154 (Pūruvainc.): 1, 94, 3741 (son of Avikshit; orio both C. and B.), 3743 (father of Janamejaya, etc.; orio both C. and B.).

Parikshit (C.) or Parikshit (B.), a king of Ayodhyā. § 461 (Vāmadovac.): III, 192, ††13145 (Ayodhyāyam !kshvākuh, married the daughter of the frog king, etc.).

Parīkshit, son of Anaçvan. § 156 (Pūruvamç.): I, 95, 3794 (son of Anaçvan), 3795 (husband of Suyaçā Bāhudā, and father of Bhīmasena<sup>3</sup>).

**Pārīkshit** (B.  $^{\circ}ri^{\circ}$ ) = Janamejaya  $^{10}$ ; XII, 5596 ( $J^{\circ}$ ). **Pārīkshita** or **Pārīkshita** = Janamejaya  $^{1}$ , q.v.

Parinirmita = Mahapurusha (Mahapurushastava).

Pāripātra (C.) or Pāriyātra (B.), a mountain. § 269 (Vaigravaṇasabhāv.): 11, 10, 412 (among the mountains present in the palace of Kubera).—§ 459 (Mārkaṇḍeyas.): III, 188, 12920 (seen by Mārkaṇḍeya in the stomach of Nāṇāyaṇa).—§ 548 (Āraṇeyap.): III, 313, 17295 (uttare; b: there the beings had sung that Arjuna should be invincible), 17318.—§ 574 (Jambūkh.): VI, 9x, 319 (one of the kulaparvatāḥ of Bhāratavarsha).—§ 641 (Rājadh.): XII, 129, 4719 (girin, there Gotama had his hermitage).—§ 643b (Kāyavyac.): XII, 135, 4856 (°caraḥ, sc. Kāyavya; °ya°, both C. and B.).—§ 782g (Gurugishyas.): XIV, 43n 1173 (enumeration of the principal mountains).

Pāriplava, a tīrtha. § 362 (Tīrthayātrāp.): III, 83, 5082. \*pārishada, mostly pl. (°dḥ), said of the followers of Çiva and Skanda: II, 414 (surround Çiva in the palace of Kubera), 416 (do.); III, 9949 (sc. Çiva's), 14330 (sc. Skanda's), 14387 (Skanda-°an), 15856 (sc. Çiva's); VII, 9511 (do.); VIII,

1542 (do.); IX, 2526 (mahā°, sc. Skanda's), 2552 (dual, do.), 2553 (mahā°, dual, do.), 2579 (mahā°, do.), 2580 (do.), 2606 (do.), 2610 (do.), 2614 (mahā°, do.), 2615 (do.), 2672 (do.); X, 283 (sc. Civa's).

Pārishadapriya = Çiva: X, 258.

Pariwaha, name of a wind. § 714m (Çukakṛtya): The wind who bears the celestial waters and supports the celestial Gangā, who causes the Sun with its thousand rays to appear as a luminous body of only one ray, and who causes the Moon to increase after his waning, that wind is named P.; XII, 329, 12412.

Parivyādha, a rshi. § 665 (Mokshadh.): XII, 2080, 7596 (one of the rshis of the west).—§ 770 (Ānuçāsanik.): XIII, 1510, 711,4 (one of the seven Varuņasya rtvijah in the west).—§ 775 (do.): XIII, 166a, 7667 (among the rshis of the west).

Pāriyātra, v. Pāripātra.

Parjanya, the god of rain = Indra, q.v.

Parjanya<sup>3</sup>, a Devagandharva. § 101 (Amçāvat.): I, 65, 2552 (the fourteenth son of Muni).—§ 191 (Arjuna): I, 123a, 4812 (caturdaçaḥ, among the Devagandharvas present at the birth of Arjuna).

Parjanya = Vishnu (1000 names).

Pārjanya, adj. ("belonging to Parjanya"). § 208 (Astradarçana): I, 135, 5365 ("onderjad [sc. "astrena] ghanān, sc. Arjuna). Cf. next.

Pārjanyāstra ("the Parjanya-weapon"). § 588 (Bhīshma-vadhap.): VI, 121, 5784 (employed by Arjuna in order to get water).

Parnacirapata = Civa (1000 names<sup>1</sup>).

Parnāçā, a river. § 268 (Varuṇasabhāv.): II, 9, 373 (among the rivers present in the palace of Varuṇa).—§ 298 (Dyūtap.): II, 65, †2146 (yat kiṃcid anu Poāṃ prāk Sindhoḥ, sc. gavāçvaṃ, belongs to Yudhishṭhira)—§ 574 (Jambūkh.): VI, 9\(\text{A}\), 339 (C. has by error Pārṇāçaṃ).—§ 599b (Çrutāyudha): VII, 92, 3305 (mahānadī, by Varuṇa, mother of Çrutāyudha).—§ 599 (Jayadrathavadhap.): VII, 92, 3319 (oāyāḥ priyaḥ sutaḥ, i.e. Çrutāyudha).—§ 775 (Ānuçāsanik.): XIII, 166a, 7647 (enumeration).

Parnaçālā, name of a village. § 746 (Ānuçāsanik.): XIII, 68, 3398 (between the Gangā and the Yamunā, at the foot of the mountain Yāmuna, inhabited by brahmans).

Parnāda, name of one or more brahmans. § 264 (Sabhā-kriyāp.): II, 4a, 108 (waited upon Yudhishthira).—§ 351 (Nalopākhyānap.): III, 70, 2744 (dvijāḥ), 2757, 2761 (sent to seck for Nala).—§ 353 (do.): III, 74, 2893; 76, 2978 (brāhmanaḥ, the same).—§ 686 (Mokshadh.): XII, 273, 9818 (only B., Çukrasya punar ajñābhiḥ Poo nāma—cāpadhyānāt tu punar ajñāti, C.—dharmavit).

pārshada, v. parçvada.

Pārshata' ("the son of Pṛshata") = Drupada: I, 5462, 5474, 6334, 6348 (*Drupado nāma*), 7255; V, 7398, 7405, 7411, 7443.

Pārshata ("the grandson of Pṛshata") = Dhṛshṭadyumna: I, 7273  $(Dh^{\circ})$ ; II, 2349 (°sya svasā, i.e. Draupadī), 2665; III, 897  $(Dh^{\circ})$ ; V, 57 (do.), †725  $(Dh^{\circ}m$  . . . Yājňasenim), †732, 2262  $(Dh^{\circ})$ , 4220 (do.), 5152 (do.), 5175 (do.), 7548 (do.), 7598 (do.); VI, 1655 (do.), 1837 (do.), 1866 (do.), 1962 (do.), 2060 (do.), 2062 (do.), 2064, 2071, 2072, 2082  $(Dh^{\circ})$ , 2128 (do.), 2149 (do.), 2194 (Pañealyah), 2202, 2213, 2226, 2228, 2229, 2327, 2329, 2334, 2340  $(Dh^{\circ})$ , 2481, 2499, £766  $(Dh^{\circ})$ , 2714, 2715, 2724, 2735  $(Dh^{\circ})$ , 2742, 2755  $(Dh^{\circ})$ , 2760, 2768  $(Dh^{\circ})$ , 3063 (do.), 3353 (do.), 3362 (do.), 3378,

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3374, 3390, 3391, 3400, 3403, 3404, 3408, 3431, 3556 (attacked by Duryodhana), 3629, 3631, 3822, 3823, 3824, 3839 (Dho), 3861 (prtanāpatim), 3862, 3863, 4057, 5180 (fought with Krtavarman), 5181, 5236 (rajanam), 5326 (Dho), 5353 (rahinipatih), 5421, 5422, 5425, 5426, 5427, 5553 (Dho), 5558 (do.), 5578 (do.), 5587 (do.); VII, 171, 217, 218, 219, 226, 254, 263, 266, 286, 298, 494, 633, 812, 819, 820, 821, 1054, 1508 (Dho), 3128 (do.), 3491, 3500, 3501, 3504, 3522, 3523, 3596, 3600, 4149, 4282, 4287, 4914, 4927, 5148, 6762, 6898, 6909, 6923 ( Dho), 7175, 7182, 7183, 7184, 7187, 7194, 7281, 7664 (Dho), 7665, 7754, 7758, 7774, 7781, 7783, 8630, 8632, 8714, 8760, 8785, 8788, 8791, 8793, 8821, 8822, 8829, 8835, 8840, 8870 (slew Dropa), 8887 (Dho), 8888, 8889, 8956, 8989, 9008, 9060, 9068, 9069, 9132, 9150, 9184, 9291, 9395, 9494, 9495; VIII, 862 (Dho), 866 (only B., C. hus pārçvalo), 1038, 1045, 1047, 1048, 1057, 1231, 2214, 2215, 2398 (Dho), 2400, 2641 (fought with Krtavarman), 2643, 2646, 2648, 2710, 2725, 2731, 2917, 2920, 2928, 2930, 2931, 2932, 2934, 2942, 2944, 2948, 2954, 2956, 2957, 2965, 2972, 3096, 3148 (Dho), 3157, 3955 (Dho), 4028 (do.), †4195, 4854 (Dh°), 4855, 4856; IX, 146 (Dh°), 147, 148, 753 (Dh°), 755, 757, 946 (Dho), 1020 (do.), 1037 (do.), 1125 (do.); XI, 789(do.); XIV, 1789 ( Drona-Posangare).—Do.3 = Cikhandin: VIII, 1070.

Pārshata, pl. (°ah), the sons of Drupada. § 243 (Vidurā-gamanap.): I, 205, 7508.—§ 315 (Maitreyaçāpa): III, 10, 371.

Pārshatātmaja ("the son of Pārshata [i.e. Drupada]") = Dhṛshṭadyumua: VIII, [4200 (Somaka-Poau, i.e. Janamejaya and Dhṛshtadyumna).

Pārshatī¹ ("daughter-in-law of Pṛshata"?), the queen of Drupada. § 218 (Draupadīsambhava): I, 167, 6405. Cf. Pṛshatī.

Pārshatī<sup>2</sup> ("daughter of Pārshata [i.e. Drupada]") = Draupadī: 1, 6434 (Kṛshnā), 7326 (do.); III, 215 (Dr°); V, 5520, 5565.

Pārshnikshemasamūha, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 917, 4355 (enumeration).

Partha! pl. (°āk) ("the sons of Prthā [i.e. Kuntī]") - Yudhishthira, Bhīmasena, and Arjuna (also often incl. Nakula and Sahadeva, the sons of Madri); in some passages = the adherents of Yudhishthira: 1, 111, 120, †151 (pañca), †164 (Bhimam anyamç ca Poun), 562, 571 (pañca), 2254, 2265, 2290 (dual - Bhimasena and Arjuna), 5376, 5534 (Arjunapramukhāh), 5839 (dual = Yudhishthira and Arjuna). 5844, 6315, 6345, 6423, 6436, 6922, †7016, †7131 (dual = Bhīmasena and Arjuna), †7185, †7186, 7378, 7403, 7453, 7515, 7522, 7744; 11, 18, 21, 48, 512, 965 (dual = Bhimasena and Arjuna), 967 (do., do.), 995, 1678, 1699, 1888, 2030, 2110, †2119, †2194, †2381, 2417, 2484, 2514, 2518, †2523, †2527, 2565, 2663 (Dhṛshṭadyumnah Poanam cyalah), 2672, 2701, 2705; 111, 3, 9, †239, 291, 344, 463, 468, 521 (bhāryā Panām, i.e. Draupadī), †963, 967, 989, 1522, 1944, 1976, 1992, 1984, 1986, 4025, †10234, †10245, †10262, 11004, 11454, 11534, 11558, 11596, 11745, †11894, †11909, †11911, <del>1</del>1922, 12286, †12316, †12338, †12355, †12596, 13007 (Yamau ca), †14741, 14923, 15129, 15131, 15198, 15208, 15210, 15272, 15334, 15563, 15566, †15607, 15616, 15632, †15659, †15667, †15679, †15682, †15715, 17171, †17217; IV, 175, †285, 373, 871, 876, 963, 1024, 1028, 1029, 1367, 1614, †2144, 2161 (saha-Poah), 2162, 2290, 2300, †2306, 2362 (Mateya-Poyoh?), 2363; V, 119, 643, †648, †649, †650, †664, †727, †731, †785, **†740, †782, †827,** 

865, †1332, 1793, 2123, 2126, 2128, 2144, 2145, 2219, 2369, 2381, 2383, 2387, 2400, †2415, †2416, 2429, 2432, 2885, 3078, 3134, 3224, 3225, 3263, 3285, 3445, 4184, 4235, 4241, 4357, 4391, 4735, 4753, 4937, 5196, 5465, 5633, 5637, 5756, 5757, 5760; VI, 573, 601, 640, †745, 1805, 1984, 2082, 2100, 2157, †2640, 2914, 2916, 3194 (Dhrehfadyumnamukhah), 3808, 3927, 4060, 4064, 4407, 4412, 4443, 4446, 4480, 4514, 4802, 4957, 4975, 5011, 5017, 5031, 5062, 5328 (Yudhishthiramukhah), 5329, 5339, 5359, 5465, 5480, 5536, 5542, 5544, 5812; VII, 190, 294, 365 (Dhrshtadyumnam Poanam mantradhai inam), 377, 379, 1129, 1507, 1656, 1713, 1747, 1751, 3076, 3077, 3081, 3430, 3490 (Dhrshtadyumnamukhāh), 3491, 3544, 3926, 4020, 4127, 4496 (Bhimasenamukhah), 4499, 4537, 4538, 4539, 4881, 5008, 5095, 5096, 5427, 5430, 5459, 5461, 5557, 5679, 6596, 6694, 6909, 6977, 7021, 7022, 7027, 7067, 7112, 7113, 7139, 7180, 17306, 7341, 7576, 7674, 7740, 7743, 7744, 7833 (Dhrshtadyumnapurogamaik), 7851, †8163, 9130, 9138, 9290, 9434; VIII, 254, 314, 872, 392, 453 (Vrkodarapurogamāh), 825, 829, 1230, 1244, 1268, 1271, 1337, 1653, 1672, 1731, 2122, 2234, 2235, 2236, 2300 (Yudhishthiramukhāh), 2903, 2909 (Yudhishthiramukhāh), 3700, 3702, 4016, †4512, †4534, 4753 (all. to Jatugrhaparvan); IX, 68, 78, 236, 324, 337, 342, 384, 386, 388, 403, 462, 562, 591, 780, 787, 796, 797, 946, 953, 991, 1052, 1063, 1137, 1575, 1643, 1682, 1785, 1826, 1867, 1933, 3463; X, 9, 327 (°anam cibiram), 441, 472, 597, 704, 712; XI, 41, (°pāvakah), 590; XII, 1393; XIV, 2332 (°ānām rehabhah, i.e. Arjuna); XV, 506; XVI, 133. Cf. Prthatmuja, pl., Kaunteya, pl., Kuntiputra, pl., Kuntīsuta, pl.

Partha ' ("the son of Prtha") - Arjuna: I, †182, †189, †194 (Krohna-Poau), †203, 397, 399, 432, 462, 488 (Kiritina), 521, 525, 530, 533, 534, 538 (Krshna-I'oyoh), 548, 631, 2276, 2277, 4806, 5222, 5229, 5293, 5296, 5304, 5353, 5362 (Phalgunah), 5387, 5390, 5393, 5395, 5399, 5404, 5411, 5424, 5454, 5476, 5481, 5483, 5485, 5486, 5488, 5489, 5493, 5496 (Dhananjayah), 5516, 5536 (defeated the Sauvira king Vipula), 6023, 6500, 6502, 6506, 6508, 6519, 6533, 6536, 6538, 6632, 6646, 6650, 6669, 6671, 6696, 6711, 6718, 6722, 6746, 6760, 6874, 7035, †7054, 7057, †7059, †7077, †7172, †7173, 7241, 7569, 7766, 7804, 7875, 7918, 7920, **7926** 7940, 7946, 7956, 7968, 7970, 7972, 7973, 7977, 7980, 8015, 8066 (°-Gorindau), 8068 (Varshneya-Poyoh), 8071 (°-Krshnayoh), 8078 (°-Madhavau), 8084 (Varshneya-P°au), 8164 (Krehna-Poau), 8178, 8191, 8221, 8255, 8257 (Krehna-Poau, 8269 (do.), 8270 (do.), 8327, 8328, 8329 (Krshna-Poabhyam), 8467, 8469, 8473; 11, 1, 14, 29, 40, 58 (Ao), 66, 647 (Dhananjaye), 665, 781, 798, 805, 830 (°-Bhimayoh), 983, 989, 1034, 1046, 1058, 1889 (Dhananjuyah), 1891, 2428, 2550, 2704; 111, 504, 506, 527, 538, 576, 930, 1015, 1315, 1387 (Bibhatsuh), 1439 (Dhananjayah), 1464, 1477, 1484, 1485, 1516, 1522, 1525, 1543, 1544, 1557, 1604, 1616, 1624, 1635, 1639, 1640, 1654, 1656, 1668, 1690, 1692, 1706, 1714, 1722, 1751, 1765, 1767, 1771, 1777, 1788, 1793, 1795, 1800, 1817, 1821, 1835, 1844, 1849, 1864, 1866, 1882, 1898, 1914, 1915, 1916, 1923, 1929, 1935, 1949, 1950, 1954, 1987, 2013, 2014, 2028, 3084 (Savyardeinam), 3086, 3087 (Dhananjayah), 8090, 8283, 8413, 8414, 8416, 8419, 8429, †10235, †10265, 10875, 10881 (Yamayoh purrajah . . . Cretagvah), 11451, 11531, 11823, 11826, 12058, 12148, 12189, 12211, 12270, 12308, 12313, 12314, †12320, †12569 (Dhananjayena), 14969, 14976 (Savyascot Dhanañjayaḥ), 14999, 15175, 15187, 15728, 15775, 15776, 15852, 16853, 17269, 17270, 17272, 17273 (Savyasael Dhananjayah); IV, 160, 571, 584, 586, 620

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(Dhanañjayah), 1179 (A°), 1186, 1189, †1197, †1199, 1211, 1225, 1239, 1267 (A°), 1278, 1284, 1293, 1296 (Savyasācī), 1297 (all. to Kairataparvan), 1300, 1303, 1308, 1317, 1343, 1345, 1349 (Cvetavāhanah), 1368 (A°), 1371 (do.), 1373, 1390, 1391 (Dhananjaya), 1420, 1421, 1429, 1468, 1409, 1510, 1518, 1519, 1522, 1528, 1534, 1537, 1541, 1547, 1548, 1549, 1551, 1573, 1601, 1633, 1637, 1639, 1652, 1654, 1655, 11668, 11670, 11674, 11682, 11688, 11690, 11695, 1699, 1701, 1705, 1707, 1710, 1724, 1725, 1726, 1727, 1736, 1737, 1779, 1793, 1794, 1795, 1796, 1797, 1798, 1800, 1804, 1806, 1807, 1812, 1813, 1820, 1834, 1838 (Drona-Poau), 1839, 1843, 1844, 1845, 1854, 1857 (Dhananjayah), 1860, 1881, 1888, 1889, 1891, 1892, 1897, 1898, 1899, 1901, 1906, 1909, 1910, 1915, 1918, 1920, 1931, 1932, 1935, 1944, 1950, 1952, 1990, 1994, 2001, 2011, 2019, 2040, 2046, 2049, 2055, 2060, 2074, 2080 (°-Bhīshmasamāgamam), †2091, †2094, †2097, †2099, †2102 (trliyah), †2107, †2108, †2110 (Dhananjayah), †2111, †2114, †2115, †2116, †2121, †2123, †2126, †2130, (Dhananjayah), †2132, †2135, 2139, †2143, †2150, 2256, 2297 (A°), 2311, 2324 (Dhananjayam), 2346, 2347 (Matsya-Poyoh), 2362 (do.?), 2370(?); V, †16, 141 (Dhanañjayah), 146 (do.), 149, 160 (?), 170, 171, 629 (Kirīţī), 639, †704, †961, †1875 (Saryasācin), 2090, 2129, 2187 (Dhananjayam),  $2247 \ (A^{\circ}), \ 2330, \ 2331, \ 2341, \ 2356, \ 2357, \ 2376, \ \dagger 2411,$ †2508 (Dhananjayah), †2519 (Koçava-Poyoh), 2830, 2835, 2839, 2840, 2901, 3220 (°sakhaḥ, i.e. Kṛshṇa), 3495, 4178, 4682, 4691 (Dhananjayah), 4701, 4772, 5174, 5241, 5466 (Saryasācinā), 5499, 5503, 5507, 5512, 5521, 5564 (sa-Gandirat), 5566, †5576, 5588, 5589, 5590, 5642, 5710, 5715, 5716, 5785, 5786, 5845, 5868, 5880, 5932, 7578; VI, 607, 718, 795, 809, 812, 855, 856, 881, 899, 910, 917, 920, 933, 950, 966, 972, 973, 1004, 1026, 1104, 1112, 1121, 1149, 1155, 1160, 1163, 1168, 1182, 1202, 1228, 1251, 1255, 1308, 1406, 1408, 1452, 1454, 1484, 1485, 1486, 1487, 1488, 1489, 1526, 1528, 1532, 1679, 1998 (Krshnasahitah), 2078, 2155, 2159, 2162, 2165, 2169, 2180, 2186, 2392, 2426, 2466, 2488, 2542, 2549, 2557, 2561, 2564, 2566, 2572, 2581, †2591, **†2610, †2612, †2619, †2626, †2627, †2632, †2648, †2675,** 2683, 3064, 3120, 3201, 3207, 3270, 3272, 3443, 3574, 3575, 3579, †3754, †3755, †3769, †3760, †3767, 3977 (father of Irāvat), 3980, 4335, 4460, 4495, 4555, 4619, 4642, 4644, 4646, 4648, 4649, 4652, 4656, 4660, 4667, 4730, 4732, 4834 (Bibhatsum), 4843, 4846, 4850, 4853, 4856, 4867, 4868, 4920, 4921, 4922, 4923, 4982 (read of with B.), 4983, 4984, 5067, 5096, 5097, 5120, 5126, 5129, 5131, 5133, 5134, 5136, 5138, 5196, 5201, 5214, 5217 (only B.), 5230, 5295, 5299, 5307, 5312, 5314, 5318, 5349, 5366, 5383, 5406, 5439, 5458, 5463, 5486, 5492, 5499, 5523, 5524, 5622, 5634, 5646, 5731, 5785, 5786, 5787, 5793, 5800, 5806 (?); VII, 107, 195, 196, 285, 326, 341 (°ena samam, BC. Sātyaki), 402, 448, 454, 457, 669, 676, 719, 734, 735, 747, 769, 773, 783, 788, 793, 982 (°samam, sc. Crutakīrti), 983, 1130, 1195, 1213, 1214, 1216, 1222, 1223, 1225, 1226, 1233, 1242, 1244, 1245, 1251, 1252 (Acyuta-Poyoh), 1256, 1261, 1271, 1273, 1278, 1289, 1290, 1292, 1293, 1302, 1305, 1310, 1324, 1330, 1338, 1343, 1420, 1431, 1433, 1486 (Gangivadhanvanah), 1533, 1758 (Dhanañjayam), 2542, 2551, 2552 (read oak with B.), 2618, 2638, 2639, 2646, 2648, 2668 (all. to Kairātaparvan), 2676, 2724, 2730, 2743, 2773, 2777, 2778, 2780, 2782, 2791 (Dhanañjayaḥ), 2795, 2797, 2824, 2825, 2836, 2838, 2844, 2853. 2856, 2862, 2886, 2889, 2897, 2901 (only C., but read pārçvād with B.), 2966 (Dhananjayah), 2986, 2991, 2993, 2997, 3008, 3058, 3141, 3153, 3155, 3163, 3164, 3169, 3170, 3195, 3203, 3208, 3230, 3246, 3247, 3261, 3271, 3274, 3280, 3283, 3285, 3296, 3297, 3304, 3322, 3324, 3325, 3329, 3335, 3338, 3341, 3351, 3353, 3358, 3359, 3363, 3367, 3376, 3399, 3400, 3404, 3408, 3418, 3434 (Dhananjayah), 3486 (°-Varshneyayoh), 3698, 3704, 3709, 3711, 3718, 3724, 3725, 3730, 3732, 3733, 3734, 3735, 3736 (°-Govindau), 3745, 3760, 3795, 3800 (Krshna-Poau), 3807, 3809, 3813, 3814, 3817, 3820, 3821, 3823, 3833, 3839, 3840, 3845, 3848, 3851, 3852, 3870, 3884, 3896, 3918, 3919, 3956, 3962, 4172, 4230, 4234, 4242, 4269, 4291, 4302, 4476 (Sātyaki-Poabhyām), 5100, 5247, 5249, 5259, 5260, 5261, 5262, 5308, 5376, 5613, 5802, 5803, 5816 (Pākaçāsaniķ), 5852 (Dhananjayam), 5854, 5860, 5861, 5863, 5864, 5885 (Dhananjayah), 5889, 5947, 5950, 5953, 5956, 5959, 5961, 5965, 5966, 5995, 5996, 6004, 6006, 6017, 6071, 6076, 6078, 6086, 6093, 6098, 6103, 6106, 6115, 6117, 6122 (Dhananjayah), 6126, 6130, 6141, 6143, †6150, 6155 (Dhananjayah), 6167, 6179, 6214, 6221, 6237, 6285, 6287, 6298, 6299 (Phalgunam), 6308, 6325, 6330, 6368, 6370, 6422, 6440, 6451, 6499, 6574, 6648, 6683, 6733, 6736 (Jishnuna), 6767, 6964, 6974, 6986, 6990, 6993, 7087, 7094, 7103, 7105, 7110, 7111, 7114, 7119, 7121, 7123 (only B.), 7126, 7127, 7215, 7508, 7657, 7667, 7719, 7800, 7801, 7802, 7816, †8163, 8181, 8219, 8226, 8231, †8247, 8259, 8260, 8261, 8268, 8277, 8283 (Dhananjayat), 8290 (Dhananjayam), 8291 (do.), 8300, 8302 ( Cakrakalpe), 8330, 8397, 8464, 8606, 8609, 8613, 8621, 8624, 8692, 8797, 8865 (Dhananjayah), 9084, 9101, 9104, 9106, 9108, 9116, 9122, 9142, 9158, 9219, 9334, 9336, †9338, 9404, 9405, 9408, 9503, 9512, 9514, 9515, 9547, 9571, 9636, 9639; VIII, 115 (had slain Crutayus), 129 (had slain the Crenis, the Samcaptakas, etc.), 141, 231, 274, 382, 422, 613, 635, 638, 658, †669, †672, **†682, 689, †696, †699, †705, 712, 726, 727, 732, 733, 738,** 823, 1093 (Dhananjayah), 1096 (do.), 1118 (Jishnuh), 1227, 1250, 1286, 1287, 1288, 1304, 1311, 1328, 1342, 1343, 1345, 1347, 1385, 1629, 1630, 1659, 1665, 1669, †1716, †1795, †1799, 1800 (Dhananjayam), 1801, 1805 (Dhananjayam), 1815, 1826, 1947, 1952, 1958, †1977, †1979, †1981, †1996, 2000, 2016, 2180, 2187, 2191, 2197, 2199, 2210, 2217, 2222, 2565, 2566, 2567, 2568, 2569, 2578, 2579, 2590, 2591, 2599, 2696, 2793, 2797, 2798, 2826, 2830, 2866, 2899, 2900, 2938, 2956, 2961, 2964, 2967, 2970, 2974 (Dhananjayah), 2976, 2980, 2995, 2998, 3001, 3003, 3004, 3006, 3011, 3016, 3020, 3024, 3032, 3059, 3065, 3191 (Phālgunena), 3192, 3193, 3197, 3215, 3216, 3224, 3226, 3228, 3229, 3232, 3236, †3238, †3239, 3278, 3280, †3295, 3328, **†3345, †3347, †3382**. †3384, 3397, 3404, 3418, 3419, 3421, 3423, 3425, 3430, 3431, 3469, †3481, 3486, †3491, †3492, †3516, †3517, **†3519, †3520, †3527, †3529, †3534, 3542, 3543, 3552,** 3553, 3554, 3556, 3576, 3682, 3583, 3593, 3607, 3609, 3616, 3618, 3629, 3633, 3637, 3643, 3644, 3645, 3660, 3661, 3681, 3683, 3684, 3686, 3745, 3748, 3750, †3810, †3848, †3856, **†3865, 3872, 3877, 3881, 3883, 3884, 4027, 4030, †4048,** †4061, †4071, †4081, †4082, 4119, 4133, 4134, 4141, **4**166, 4168, 4174, 4175, †4189, †4383, †4334, †4335, †4844, 4362, 4368, 4368, 4369, 4402, 4408, 4117, 4434, 4447, 4466, 4474, 4476, †4533, †4535, †4538, †4565, †4671, †4586, †4697, †4601, †4607, †4609, †4610, †4623, †4627, †4630 (Kirifi), **†4632**, †4635, †4637, †4642, †4643, †4644, †4662, †4664, †4666 (cyāmak), †4673, †4676, †4677, †4678, †4695, †4707, †4713, 4717, 4722, 4724, 4731, 4737, 4738, 4764, **4769**, **\***4780, †4787, †4790, †4799, †4806, †4826, †4830, **4836**, 4847, 4849, 4933, 4934, 4936, 4982, 4989, 4993, 5007, 5012, 5028; 1X, 128, 140, 141, 160, 189, 708 (4°), 718, 715,

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716, 717 (°pārakah), 721, 723, 725 (Dhananjayah), 735, 736. 738, 739, 798 (Krehna-Poyoh), 820 (Dhananjayah), 960, 1028, 1331, 1332, 1333, 1449, 1477 (Dhananjayah), 1478, 1483 (slays Suçarman), 1484, 3422, 3489; X, 443 (Dhanañjayah), 634, 705 (Dhananjayah); XI, 603 (hud slain Karna), 646, 647 (Dhananjayam), 695 (had slain Bhurigravus); XII, 25 (Cvetavahanah), 37 (had slain Karna), 200 (kaniyan), 584, 599, 769, 777, 778, 784, 803 (had slain Bhishma), 6219, 13151, 13165, 13170, 13171, 13189, 13237, 13260, 13265, 13270, 13296, 13557 (?); XIII, †7379 (Krshna gave him white horses); X1V, 379, 380, 387, 390, 400, †404, †405, 408, 415, 422, 586, 587, 588, 589, 592, 594, 598, 599, †748 (!), 938, 947, 1480, 1538, 1793, 1827, 1966 (pautram Posya, i.e. Parikshit), 2129, 2147, 2151, 2161, 2173, 2179, 2182, 2223 (Bhimasonad anantarāt), 2226, 2232, 2243, 2244, 2245, 2247, 2273, 2278, 2279, 2286, 2292, 2297, 2800, 2317, 2318, 2329, 2390 (Pandavam), 2391, 2410, 2426, 2448, 2488, 2489, 2491, 2495, 2497, 2500, 2501, 2510, 2566, 2576, 2592, 2607; XV, 379, 408 (Dhanañjayah), †666 (°eya bharya, i.e. Ulūpī), 853 (Dhananjayam, = Nara), 855 (read with B. oad udbhūtah, sc. Abhimanyu, C. by error has a), 1069; XVI, †106, 137, 144, 149, 154, 158, 175, 176, 185, 189, 190, 195, 211, 213, 216, 222, 234, 236 (Dhananjayah), 239, 242, 245, 252, 257, 260, 291; XVII, 41 (°kāraņāt); XVIII, 96.

Pārtha 3 (do.) = Bhīmasena: I, 5470 (Bhīmaḥ), 5784, 6025, †7077; II, 1814 (according to PCR.), 2534 (Vrkodaraḥ); 1II, 2050, 10897, 11075, 11081 (ātmajaṃ Mātariçvanaḥ), 11314, 11608, 11610, 11620, 11695 (ātmajaṃ Mātariçvanaḥ), 11750, 15789 (Vrkodaraḥ), 17278 (do.); IV, 619, 730, 1111, 1121 (Vrkodaraḥ), 1351; V, 2180 (Vrkodaraḥ), 2755, 2758, 4217 (Bhīmasenaḥ), 5334 (Vrkodaraḥ), 5471; VI, 2308 (Bhīmaḥ), 2334, 2823, 3347, 4021, 4670 (Vrkodaraḥ), 4677; VII, 977 (father of Sutasoma; = Arjuna, PCR. by error), 1133, 4075, 4366, 5109 (Vrkodaraḥ), 5142, 5153, 5168, 5391, 5457, 5505, 5508, 5620, 5627, 5776, 7459 (Vrkodaraḥ), 9251; VIII, †3836, 4266, 4856 (°-Pārshatayoḥ); IX, 148, 1830 (Vrkodarāt), 1894 (do.), 1916, 3134, 3236, 3280; X, 599; XI, 376 (Vrkodaraḥ); XVII, 71.

Partha (do.) = Karna: V, 4928.

Partha (do.) = Yudhishthira: I, 5038, 6254, 7619 (Y°), 8060; II, 189, 194, 223, 286, 291, 311, 345, 350, 513, 547, 554, 555, 655, 1596, 1684 (yajñam Posya), 1931, †1999, 2011, 2037, 2078, †2384, 2491 (Y°), 2496, 2507, 2513; 111, 40, 145, †918, †953, †961, 969, 972, 1026, 1127, 1128, 1156, 1202, 1218, 1315, 1319, 1400, 1402, 1403, 8259, 8381, †10244, 10410, 10828, 10832, †10836, 11445, 11633, 11634, 11637, 11638, 11641, 11645, 11652, 11781, 11806, 11826, 11880, †12571(?), †12575, 12769, 12834, 13371, 13441, 14874, 15729, 16431, 16456, 16472, 16883, 16885, 17327; 1V, 906, 910, 943, 2209, 2258 (Y°), 2322(?), 2370(?); V, 160, 199, †713, †767, †771, †778, †788, †791, †854, †948 (Ajātaçatrum), 1974, 2138, 2238, 2316, 2669, 4278, 4706 (?), 4716, 5548, 5893; VI, 14, 765 (Y°), 1567, 2057, 2069, 2072, 3281, 3701, 3806; VII, 823, 1053, 1773, 4169, 4275, 5149, 5151 (Y°), 5464 (?), 5467, 6962 (Drona-Pcau), 7261, 7267, 7383, 7388, 8737; VIII, 845, 2344, 2348, 2349, 2357, 2689, 2977, 2992, 3183, †3380, †3490, 3690, 5008; IX. 71. 246 (?°hite ratah, sc. Krshna), 358, 640, 647, 854, †875, †882. 923, 1013, 1024 (Y°); X, 584, 586; XII, 65, 342, 343, 344, †369, †370, 389, 510, 605, 656, 700, 826, 1184, 1383 (iyeehthah pita Poeya, sc. Dhrtarashtra), 1388, 1572, 1705, 2461, 2471 (Yo), 2474, 2959, 2981, 3141, 3298, 3781, 5465, †6262, 6524, 7068, 7129, 7131, 9599, 9930, 10202, 11060, 11176, 11191 (Y°), †11208, †11209; XIII, 200, 1019, 1295, 1321, †1378, 1540, 2141, 2395, 2558, 3045, 3453, 3483, †3692, †3730, 4807, 4844, 5184, 5345, 5402 (°-Gängeyayok), 5660, 5790, 6895, †7358, †7362, †7363, †7366, †7377, †7386, †7393, 7491, 7699; XIV, 33, 59, 60, 63, 295, 321, 325, 337, 2676; XVII, 73; XVIII, 60, 81 (Dharmārāje Y°s), 106, 112, 116.

Parvana, a Rākshasa. § 537 (Rāma-Rāvaņayuddha); III, 285a, 16365 (followed Rāvana).

Parvānukramaņī ("table of contents of the greater sections"), the first of the minor parvaus of the Mhbhr. (= Anukramanikāparvau). § 10 (Parvasangr.): I, 2, 311. Cf. Anukramanī.

Parvasangraha ("outlines of the greater sections"): I, 311, 360, 614, 659.—Do.<sup>2</sup> = Parvasangrahaparvan. § 10 (Parvasangr.): I, 2, 311.

[Parvasangrahaparvan(ova)], the second of the minor parvans; cf. Parvasangraha. § 8: Sauti related: Rama (Jāmadagnya), having in the intervals between the Tretā and Dvāpara yugas repeatedly destroyed the warrior caste, formed five lakes of blood at Samantapañcaka, where he offered oblations of blood to the manes of his ancestors, until those pacified him, and his lakes became hely tirthas (places of pilgrimage).- § 9: Sauti explained the term akshauhini (an army) and its subdivisions. Eighteen akshauhinis purtook of the buttle; Bhishma holding the command for ten days, Drona for five, Karna for two, Calya for half a day, the combat between Bhima and Duryodhana lasting half a day, and the nightly assault of Drauni (i.e. Açvatthaman), Hardikya (i.e. Krtavarman), and Gautama (i.e. Krpa) on Yudhishthira's army taking place at the end of the same day .- § 10: Sauti enumerated the 100 smaller parvans, or greater chapters, together with the three purvans of Harivamça (together 103). - § 11: Sauti enumerated the eighteen books or greater parvans, with Harivança as the nineteenth, with a summary of their contents, a computation of the number of verses, and renewed praises (I, 2).

Parvata 1, a Dovarshi, son of Narada's sister, often mentioned together with Gandharvas (cf. Parvata 2). § 59 (Sarpasattra): I, 53, 2048 (Narada and P. among the sadasyas at the snakesacrifice of Janamejaya).- § 233 (Svayamvarap.): I, 187, †7011 (Nārada-Poau, present at the svayamvara of Draupadī). - § 264 (Sabhākriyāp.): II, 4a. 110 (waited upon Yudhishthira). - § 265 (Lokapālasabhākhyānap.): II, 5, 145 (only B., C. has Raivatena, accompanied Narada).- § 266 (Cakrasabhāv.): II, 7, 292 (in the palace of Indra). - 6 345 (Nalopakhyanap.): III, 54, 2117 (Narada and P. came to Indra) .-- § 378 (Tirthayatrap.): III, 93, 8475 (°-Naradau, came to Yudhishthira), 8483 (derarcheh).- § 412 (Ashtavakrīya): III, 134, †10659 (drau derarshī Nārada-Poau).--§ 595 (Srnjaya): VII, 55, 2138 (rshī Narada-Poau), 2142, 2146 (contending about the daughter of Spnjaya, Narada and P. cursed one another) .- § 600 (Ghatotkucuvadhap.): VII, 163, †7294 (Narada-Poabhyam, brought lamps).- § 632 (Rajadh.): XII, 29, †1042 (had granted Srnjaya the son Suvarnashthivin).- § 6336 (Nārada-Purvatop.): X11, 30. 1043, 1046 (Naradah Poç caiva drav rehi), 1048 (the sisterson of Narada), 1060, 1061, 1068, 1071, 1076, 1077, 1078, 1083, 1085, 1086 (Nārada and P. cursed one another, cf. § 595).—§ 6346 (Suvarnashthivisambhavop.): XII, 81, 1091 (evaeriyo me, sc. Nārada's), 1093, 1095, 1097, 1101, (1103), 1105, 1106, 1115 (granted Spnjava the son Suvarnashthivin). -\$ 656 (Khadgotpattik.): XII, 166\$, 6142 (Narada-Poau). —§ 662b (Jāpakop.): XII, 2008, 7340 (Nāradaḥ P°ς caira).—§ 694b (Jvarotpatti): XII, 284a, 10218 (Nārada-P°au, came to the sacrifice of Daksha).—§ 702 (Mokshadh.): XII, 293a, 10761 (Nārada-P°au).—§ 712 (Çukotpatti): XII, 324, 12176 (do. with Çiva on Meru).—§ 734 (Ānuçāsanik.): XIII, 26a, 1764 (Nāradaḥ P°ς caiva, came to see Bhishma).—§ 746 (do.): XIII, 83ξ, 3887 (Nāradaḥ P°ς caiva, sung).—§ 751b (Çapathavidhi): XIII, 94a, †4550 (Nārada-P°au), (4580).—§ 768 (Ānuçāsanik.): XIII, 139a, 6297 (Nārada-P°au, came to Kṛshṇa).—§ 775 (do.): XIII, 166a, 7639 (Nāradaḥ P°ς caiva).—§ 787 (Āçramavāsap.): XV, 20ββ, 538 (do.).—§ 789 (Putradarçanap.): XV, 29a, 774 (do.). Cf. next.

Parvata<sup>2</sup>, a Gandharva (probably originally identical with Parvata<sup>1</sup>). § 269 (Vniçravanusabhāv.): II, 10, 406 (among the Gandharvas in the palace of Kubera).

Pārvata, adj. ("mountainous"). § 208 (Astradarçana): I, 135, 5366 (sc. astrona, employed by Arjuna).

Parvataja, ("born on the mountains") = Kulindaputra 2: VIII, +4320.

Parvatapati ("lord of the mountains") = Bhagadutta (acc. to PCR.): VII, 1179.

Parvatarāja-kanyā ("daughter of the great mountain, i.e. Himavat") = Umā: I, 7008.

Parvatarājan ("mountain-king") = Mandara: I, 1119.

Parvatavāsin, pl. (°ah) ("living in mountains"), a people (= Pārvatīya, pl.?). § 515 (Kurņadīgvijaya): III, 254, 15255 (vanquished by Karna on his digvijaya).

Parvateguara ("lord of the mountains") = Brhanta : II, 1018.—Do. = Bhagadatta: VII, 1266.

Parvateya ("belonging to the mountaineers"), a king. § 130 (Amçavat.): 1, 67, 2665 (incarnation of the Asura Kratha (B. Kapatha)).

Părvati = Umā, q.v.

\*Pārvatīya', pl. (°aḥ) ("Mountaineers"), a people. § 295 (Dyūtap.): II, 52, 1863 (brought tribute to Yudhishthira).

—§ 556 (Sañjayayānap.): V, 30, †890 (in the army of Duryodhana).—§ 574 (Jambūkh.): VI, 9μ, 365.—§ 589 (Droṇābhishckap.): VII, 11ν, 397 (had formerly been vanquished by Kṛshṇa).—§ 591 (Saṃçaptakavadhap.): VII, 20ζ, 802 (in the gāruḍavyūha of Droṇa).—§ 599 (Jayadrathavadhap.): VII, 121εε, 4819 (attacked Sātyaki), 4835 (çārān, adj.?), 4841.—§ 607 (Karṇap.): VIII, 45ν, 2106 (are stupid).—§ 608 (do.): VIII, 46γ, 2135 (followed Çakuni and Ulūka); 73, 3653 (in the army of Duryodhana).

—§ 609 (Çalyap.); IX, 1γ, 27 (have been slain).

\*Pārvatīya², adj. ("belonging to the Pārvatīyas"). § 287 (Rājasūyikap.): II, 34, 1269 (rājānāh, came to the rājasūya of Yudhishṭhira).—§ 292 (do): II, 45a, 1609.—§ 522 (Draupadīharaṇap.): III, 271, 15723 (mahārathān, follow Jayadratha, are slain by Arjuna).—§ 554 (Sainyodyogap.): V, 47, 82 (nṛpāḥ).—§ 573 (Ambopākhyānap.): V, 195e, 7608 (nṛpāḥ, in the army of Duryodhana).—§ 593 (Abhimanyuvadhap.): VII, 37η, 1574 (sc. hayān).—§ 599 (Jayadrathavadhap.): VII, 121ηη, 4831 (sc. hayacarān), 4837 (rājānaḥ).—§ 604 (Karṇap.): VIII, 7, †200 (sc. hayāḥ?, otherwise PCR.).

Pārvatīya ("king of the Mountaineers"), a prince. § 130 (Αηςāvat.): I, 67, 2692 (incarnation of the Asura Kukshi). Pārvatīya = Çakuni: II, †2120; III, †1357 (C°); V,

†895 ( $C^{\circ}$ ). **Pärvatiya** = Janamejaya : VIII, 169 ( $J^{\circ}$ ). **Paryavasthita** = Vishņu (1000 names). Paryaya = Çiva (1000 names<sup>3</sup>).

Pāshānatīrtha, name of a vedi. § 377 (Dhaumyatīrthak.): III, 88, 8338 (the first of Jamadagni's two vedis in Çūrpāraka).

Pataccara, pl. (°ah), a people. § 273 (Rājasūyārambhap.):
II, 14, 590 (among the peoples who fled from fear of
Jarāsandha). — § 281 (Sahadeva): II, 31, 1108 (in the
south, vanquished by Sahadeva). — § 549 (Pāṇḍavapraveçap.):
IV, 1a, 11.— § 578 (Bhīshmavadhap.): VI, 50π, 2081 (in
the army of Yudhishthira).

Pataccarahant, name of a prince. § 592 (Samçapta-kavadhap.): VII, 230, 1010 (proceeded against Drona); 25, 1098 (fought with Lakshmana). Cf. next.

Pataccaranihantr, name of a prince. § 232 (Svayamvarap.): I, 186, 6996 (present at the svayamvara of Draupadī). Cf. the prec.

Patagacreshtha ("Lord of birds") = Garuda: I, 1492; VIII, 1803.

Patagapati (do.) = Garuda: I, †1545.

Patagarāja (do.) = Garuda: VII, 4953.

Patagecvara (do.) = Garuda: I, 1093, 1249, 1313, 1407  $(G^{\circ})$ ; VI, 5794; XIII, 7104 (only B.).

Patagendra (do.) = Garuda: I, 1474, 1486; V, 2939, 3884. Patagottama (do.) = Garuda: I, 1316; VI, 291.

Patākin, a Kuru warrior. § 600 (Ghatotkacavadhap.): VII, 156 s., 6851.

Pātāla, a region under the earth, the abode of the Asuras in the world of the Nagas. § 28 (Amrtanianthana): I, 18. 1132 (°talavāsīni, sc. bhutāni).— § 30b (Samudru): I, 21, 1211 (ojvalanāvāsam, sc. the ocean), 1217 (otalam avyayam). - § 31b (Samudradarçana): I, 22, 1231 (°jvalanarasam, sc. the ocean), †1234 ("jvalanaçikhāvidīpitangam, sc. the ocean). - § 246 (Sundopasundop.): I, 212, 7731 (the Daityas fled to P.) .- § 339 (Indralokabh.): III, 47, 1895 (°vāsino raudrā Danoh putrāh).—§ 386 (Agastyop.): III, 105, 8816 (°talam āsthitāh, sc. the Kāleyas).- § 422 bis (Varāhāvatāra): III, 142, 10927 (nashtā vasumatī krtenā Pos caiva majjitā).-§ 513 (Ghoshayātrāp.): III, 251, 15145 (°vāsino raudrāh, sc. Daiteya-Danarah). - § 522 (Draupadiharanap.): III, 268, †15642 (? mukhs patantam; "pit," PCR.); 271, 15757 (°talasametho 'pi yadi Çakro 'sya sarathih).-§ 5240 (Vishņu): 111, 272, 15810 (nagalokāmç ca Potalacarinah).-§ 564 (Mātaliyop.): V, 99, 3547 (puram . . . Daitya-Danavasevitam, in the world of the Nagas), 3552 (etymology of the name), 3555 (°talam āçritāh); 100, 3568 (°talam acritam, sc. Hiranyapura).- § 565 (Gālavacar.): V, 108, 3772 (om acritya Varunah, in the west). - \$ 576 (Bhagavadgitap.): VI, 23, 806 (nityam vaenei Poe, sc. Durga) .-§ 578 (Bhishmavadhap.): VI, 49, 1992 (only C.).-- § 589 (Dronabhishekap.): VII, 1, 31 (°a iva majjantah); 11, 401 (°talarasinam l'ancajanyam).- § 599 (Jayadrathavadhap.): VII, 103, 8887 (vasundharā . . . sa- $P^{\circ}$ ā); 114, 4454 (Dronagambhīrapātālam, sc. the army of Duryodhana, compared to an ocean).- § 608 (Karnap.): VIII, 47, 2222 (°talasannibhe, 80. sainyamahāvarte); 60, 3000 (? majjantam ira Pos; "a bottomless ocean," PCR.); 66, 3315 (om ira gambhīram, sc. Karņa); 73, 3689 (urvīm . . . sākāçajala-1°am); 90, †4633 (°tale çayano nago 'çvasenah).—§ 610 (Calyap.): IX, 7, 360 (Bhishma-Drondrnavam . . . Karna-Po sambhavam). - § 654b (Pavanaçalmailsamv.): XII, 154, , 5815 (çoshayaty eva Pont vahad gandhavahah çucih, sc. Väyu (the wind)).- § 659 (Mokshadh.): XII, 177, 6624 (°s its dushpurah, sc. desire).—§ 677 (do.): XII, 251, 9052 (nadīm . . . samsārasāgaragamām yoni-Podustarām [sic!]).— § 717b (Nārāyaṇīya): XII, 340, 12947 (Balin caiva karishyāmi Podsinam, says Nārāyaṇa); 34866, 13499 (ākāça-Pos, the ears of Nārāyaṇa); 350, 13671 (osthona bhogina, i.e. Çesha).—§ 723 (Ānuçāsanik.): XIII, 6a, 329 (Balih . . . Vishnoh purushakārona . . . Posadanah kṛtaḥ).—§ 742 (do.): XIII, 38, 2230.

Pațalāvatī, a river. § 574 (Jambūkh.): VI, 9\lambda, 330.

Patana, a Rākshasa. § 537 (Rāma-Rāvaņayuddha): III, 285a, 16365 (followed Rāvaņa).

Patanga = Sūrya (the Sun) (Nil.): I, 2573 (\*sahacārinaḥ, sc. the sons of Kratu, q.v.).

Patanga = Krshna: XII, 1510.

Patangarāja ("king of birds") = Garuda: V, 3933.

Patatrivara = Garuda: VII, 632 (°-bhoginām).

Patavāsaka, a serpent. § 67 (Sarpasattra): I, 57, 2159 (Samrddha-Poau, of Dhrtarashtra's race; C. has by error Pathao).

Pathavāsaka, v. Patavāsaka.

Pathikrt, name of a fire. § 493 (Angirasa): III, 221,

Pathyase crutibhic caiva vedopanishadām ganaih = Çiva (1000 names 1).

Pati = Civa: XIII, 1233 (1000 names 3); XIV, 204.

Patitri, a Kuru warrior. § 608 (Karnap.): VIII, 480, 2263 (brother of Ulūka, PCR.).

Pativratānām lokā(h) ("the worlds of the faithful wives"): IX, 2896.

[Pativratāmāhātmyaparvan] ("the section about the greatness of the faithful wife") (cf. Pativratāyā māhātmyam Savitryah). § 545: Asked by Yudhishthira, Markandeya related, on account of Krehna: The Madra king Accounts. the husband of Malavi, was old and childless. After eighteen years of vows and offerings to Savitri, Savitri granted him a boon; he asked for many sons, but was promised a daughter. She was called Savitri. As nobody asked her in marriage, she was sent to look for a husband herself (III, 293). She chose Satyavat, the son of the Calva king Dyumatsona (the husband of Caibya), who had been blinded and deprived of his kingdom and lived as an ascetic in the forest. Satyavat equalled Rantideva Sankrti, Cibi Auginara, Yayati, etc., but Narada said: "Within a year of this day he will die"; then Narada went to heaven (III, 294). After her marriage Savitri dressed in bark garments, etc. (III, 295). She counted the days, and having ascertained that her husband would die on the fourth day following, she observed a triratra vow; on the fourth day all the ascetics uttered benedictions that she should never suffer widowhood; she would not eat before the sun set. She followed Satyavat as he, taking his axe, set out for the woods (III, 296). He fell ill and slept with his head on her lap. Yama himself—and not his emissary—came with a noose in his hand and pulled out of the body of Satyavat a person of the size of a thumb, bound it in the noose and proceeded in a southern direction. Savitri followed him and was granted five boons: (1) that her father-in-law should attain his eyesight and be strong; (2) that her father-in-law should regain his kingdom and never fall off from his duties; (3) that her father should have 100 sons; (4) that she and Satyavat should have 100 sons "begotten from both of us"; (5) that Satyavat should be restored to life and live 400 years. Yama untied the noose; she went back to the corpse and placed his head on her lap. Salyavat regained his consciousness. He was anxious about his parents, and they returned to the hermitage (III, 297). Meanwhile Dyumatsona had regained his sight, but was anxious at not finding Satyarat. He was comforted by the brahmans Suvarcas, Gautama, Bharadvāja, Dūlbhya, Apastamba, and Dhaumya. A little while afterwards Satyavat and Sāvitrī reached the hermitage. Sāvitrī narrated everything that had happened and was praised by the rshis (III, 298). Meanwhile the enemy of Dyumatsona had been slain by his minister, and Dyumatsona then again became king of the Cālvas. Sāvitrī after a long time gave birth to 100 sons, and her father also got 100 sons by Mālavī. "So also Krshņā will rescue ye all." Yudhishthira and his brothers continued to live in the Kāmyaka forest (III, 299).

Pativratāyā ākhyāna(m) ("the story of the faithful wife"). § 11 (Parvasangr.): I, 2, 469 (i.e. Pativratopā-khyāna).

Pativratāyā māhātmya(m) Sāvitryāh ("the greatness of the faithful wife Sāvitrī"). § 10 (Purvasangr.): I, 2, 326 (i.e. Putivratāmāhātmyaparvan).

[Pativratopākhyāna] ("the story of the faithful wife") and [Brahmanavyadhasamvada] ("a conversation between a brahman and a hunter") (cf. Pativratāyā ākhyānam). § 479 (Mārkand.): Questioned by Yudhishthira about the virtue of women, Markandeya, saying that the work of a mother is more difficult than that of a father, and that for women neither sacrifices nor graddhas nor fasts are of any efficacy, but that they can win heaven only by serving their husbands (III, 205), related: When the brahman Kauçıka, who had studied the Vedas and the Upanishads. was reciting the Vedas under a tree, a female crane befouled his body, and looked upon with anger by Kauçıka fell to the ground. Kaucika regretted his angry deed. When he had entered a village in order to procure alms, in a certain house the wife first served her husband, who came home tired and hungry, with food, etc. (description), and then began to conciliate the angry Kaucika, who blamed her for exalting her husband above the brahmans. She said that she was no she-crune, that she knew that the ocean had been made brackish and undrinkable by the wrath of the brahmans, that the fire of their wrath had not to this day been extinguished in the forest of Dandaka, but that she regarded her husband as her supreme god, and deserved forgiveness, that anger is a foe to men within themselves, and that the gods know him to be a brahman who has abandoned anger and passion, etc., and who, though himself injured, never returns the injury, etc., that virtue (dharma) is difficult to understand, but must be based on truth; the ancients have declared that virtue depends on gruti, but it is variously defined (bahudhā drcyate) and subtle to be understood (sūkshma); "thou art cognisant of virtue and studiest the Vedas; but I think, however, that thou dost not know what virtue really is; a fowler (vyādha) in Mithila will discourse to thee on virtue." Kaucika blessed her, and returned to his abode, reproaching himself (III, 206).- § 480: He set out for Mithila (description), ruled over by Janaka, and found out the fowler, who was seated in a butcher's yard, selling venison and buffalo meat to a large crowd of buyers; but he at once went to Kaucika, and proving that he knew why he had come, he led him to his abode, where he honoured him duly, and explained to him that, notwithstanding his cruel trade, which he had inherited from his sires and grandsires, and which belonged to his caste by birth, he led a virtuous life, serving his superiors and old people, speaking truth. never Patrorna--Paţţiçin. 546

envying others, giving to the best of his power, etc. In the kingdom of Janaka there did not exist a single subject that did not follow the duties of his caste. He did not slav the boars and buffaloes himself, nor did he cat meat himself; he fasted during the day and ate in the night; "even though the behaviour of his order be bad, a person may yet be himself of good behaviour; so also a person may become virtuous, although he may by profession be a slayer of animals." It is the fault of the kings when the subjects decay, and monsters, dwarfs, etc., are produced, but Janaka ruled justly. If one repents a wrong done by him, he is delivered from his sin (v. 13751). If a man seeks redemption (kalyāņam abhipadyate) after having committed a sin, he becomes purified of all his sins (v. 13756). It is temptation (lubha) that constitutes the basis of sin. Then he gave some advice as to what is virtuous conduct (v. 13794 foll,: "these three are said to constitute the perfect way (padam) of the virtuous: a man must not do wrong to anybody, he must give alms, and must always be truthful"); (v. 13797 foll.: "freedom from malice, forbearance, peace of mind, contentment, pleasant speech, renunciation of desires and anger, virtuous conduct, and actions regulated according to the ordinances of the sacred texts, constitute the perfect way (margam) of the virtuous") (III, 207). The fowler and the animals slain by him are driven by their karman in a former life. In days of yore 2,000 animals and 2,000 cows used to be killed every day in the kitchen of king Rantideva; at the citurmasya animals are sacrificed: the cruti says, "The fires are fond of meat" (v. 13812), and at the sacrifices animals are killed by the regenerate, and these animals are purged of sin, and by mantras go to heaven. Regarding unimal food this rule has been laid down by munis: Whoever partakes of animal food after having first offered it duly and respectfully (yathāvidhi yathāçrāddham) to the gods and the Pitrs, is not polluted by the act. The cruti says, "Such a man is not one who partakes of animal food," and a brahman who has intercourse with his wife during her season is a brahmacarin. King Saudasa, under the influence of a curse, ate human flesh. Agriculture is considered to be praiseworthy, though the plough destroys many creatures. Seeds of rice, etc., are all living creatures. As to hunting and the cutting of trees and herbs, many creatures live in trees and fruits and water. The earth and the air are all swarming with living organisms, which are unconsciously destroyed by men from mere ignorance (III, 208). When life is at stake and in the matter of marriage, it is justified to tell an untruth. Whichever conduces most to the good of all creatures is considered to be truth (satyam) (v. 13845; cf. v. 13990). The fowler discoursed upon the influence of karman upon metempsychosis and salvation (moksha; Brahmanah padam, v. 13895) (III, 209).- 481: Questioned by Kaucika about the senses, the fowler discoursed about the sinful (in thought, word, and action (v. 13906); the evolution of sin is this: First manas is bent on viñana; thence successively originate kāma, rosha, karman, rūga, dvesha, lobha, moha, vyūja, adharma, pāpa). The virtuous man discorns these evils by means of his spiritual insight (v. 13908).- § 482: Then he shortly enumerated the elements of the brahmi vidya (the universe, consisting of the five great elements, space, wind, fire, water, and earth, is Brahman [neuter]; their qualities: sound, touch, form, flavour, and taste; manas, buddhi, ahankara; the five senses, atman, rajas, sattra, tamas; the last seventeen are "rāçir avyaktasañjñakah", in all (with the

objects of senses and the manifest and the unmanifest) twenty-four (caturvincaka itu ciha ryaktaryaktamayo gunah) [read ganah, cf. Hopkins, Great Epic, p. 34] (III, 210).-§ 483: A somewhat more detailed explanation of the five elements and their qualities. The terms vyakta and avyakta (v. 13931). Salvation, etc., are dependent on self-discipline (tapas), that is impossible without subduing the senses. The body is like a chariot, the coachman being the soul, and the horses the six senses (III, 211).- § 484: The three qualities sattra, rajas, and tamas (III, 212).- § 485: The five vital airs (prāņa, samāna, apāna, udana, vyāna), that are all scated (pratishthitah, v. 13973) in the navel, and by whose collision the internal fire is generated that digests the food. The arteries (nādyah), issuing from the heart in all directions, carry the essence of food (annarasan) acted upon by the ten pranas. The perception of the internal spirit, purification of the heart, destroys the good and evil effects of actions and leads to eternal beatitude. That state of peace and purification of heart (prasadasya, v. 13984) is likened to the state of a person who in a cheerful state of mind (trptah) sleeps soundly (sukham), or to a lamp shining on a windless spot, well kindled. Community with Brahman cannot be taught to us even by the guru (v. 13992) (III, 213). -§ 486: Saying "Thou shalt see by what means I have attained to this blissful state", the fowler introduced Kauçika to his parents, whom he honoured together with his wife and children like gods (description; v. 14025: "I do what is agreeable to them, even though it be not strictly justifiable") (III, 214).—The fowler said: "Thou hast wronged thy father and thy mother, for thou hast left home without their permission, for the purpose of learning the Vedas, and they have become blind from grief at thy loss. Thereby thy ascetic merit, etc., have become useless to thee. Do return home this very day." Kaucika acknowledged that the fowler had rescued him when he was on the point of falling into hell, and that he did not consider him to be a çudra, as it was very difficult for a çudra to learn the eternal religion (dharmah); his being a çudra must surely be due to any action in a former birth; this Kauçika wished to learn .- § 487: The fowler told: "I was formerly a brahman, son of an eminent brahman, and versed in the Vedas and the Vedangas, and friend of a king, who was accomplished in the Dhanurveda, and thence skilled in archery myself; one day, when I accompanied the king on a hunting expedition, I killed a rehi, whom I took for a deer, and was cursed by him to be born as a fowler in the cudra caste (III, 215); but I prevailed upon him to grant me that I should remain a pious man and honour my parents, and thereby attain great perfection (siddhim), remember my past life, and again become a brahman. I took the rehi to the hermitage, and he did not die."-Kaucika saluted him respectfully, and having returned home he honoured his old parents (III, 216).

Patrorna, pl. (°ah), a people. § 295 (Dyūtap.): II, 52, 1874 (brought tribute to Yudhishthira).

Pattana, name of a city. § 515 (Karnadigvijaya): III, 254, 15246 (conquered by Karna on his digvijaya).

Pattanādhipati ("the king of Pattana"?). § 232 (Svayamvarap.): I, 186, 6993 (a king present at the svayamvara of Draupadī).

Patti, pl. (°ayaḥ), a people. § 574 (Jambūkh.): VI, 90, 375 (only C., B. has Paçubhiḥ).

Patticin = Civa (1000 names 1).

Patuca-Paurava.

Patuça, a Rākshasa. § 537 (Rāma-Rāvaņayuddha): III, 285β, 16372 (fought with the monkey Panasa).

Paudanya, a city. § 225 (Vāsishtha): I, 177, 6791 (founded by Açmaka).

Paulastya 1 ("son of Pulastya") = Kubora: II, 417; III, †12364 (Dhanadam); V, 7543.

Paulastya (do.) = Rāvaņa: III, 16331; V, 3790 (Rākeha-sarājena); VII, 2228.

**Paulastya** (do.) = Vibhīshaṇa: II, 1177 ( $V^{\circ}$ ); III, 16598 ( $V^{\circ}$ ).

Paulastya, pl. (°āḥ) ("sons or descendants of Pulastya"). § 130 (Amçāvat.): İ, 67, 2724, 2726 (i.e. Rūkshasas, reborn as the sons of Dhṛtarāshṭra).—§ 532 (Sītāsāntvana): III, 280, 16154 (°kulaghātinaḥ, sc. Rāvaṇa).—§ 535 (Setubandhana): III, 283, 16304 (°pāṃsanaṃ, sc. Rāvaṇa).—§ 600 (Ghaṭotkacavadhap.): VII, 156, 6842 (°air Yatudhānaiç ta, a class of Rākshasus).

Paulastya, adj. ("belonging to Pulastya"?). § 592 (Samçaptakavadhap.): VII, 23ρ, 1040 (dhanuḥ, held by Ghatotkaca).

Paulastyatanaya = Rāvana: IX, 1752 ( $R^{\circ}$ ).

Pauloma', adj. ("relating to Pulomā or Puloman," sc. parvan) = Paulomaparvan. § 4 (Anukram.): I, 1, 88 ("āstīkamūlavān, sc. Bhāratadrumah).—§ 10 (Parvasangr.): I, 2, 304, 312.—§ 11 (do.): I, 2, 360, 365.

Pauloma<sup>2</sup>, a tīrtha. § 250 (Arjunavanavāsap.): I, 216, 7841 (tīrtham, one of the five Nārītīrthāni).

Pauloma, pl. (°āḥ), a tribe of Asuras. § 11 (Parvasangr.):

I, 2, 460 (°aiḥ Kālaksyaiç ca yatra yuddham Kirīţinaḥ, cf.
§ 445).—§ 415 (Nivātakavacayuddhap.): 111, 173, 12198
(°aiḥ Kālakañjaiç ca, in Hiranyapura), 12208 (the offspring
of Pulomā, in Hiranyapura), 12209 (mahāsuraiḥ, destroyed
by Arjuna).—§ 552 (Goharanap.): IV, 45, 1431 (defeated
by Arjuna, all. to § 445).—§ 552d (Arjuna): IV, 61, 1976
(°ān Kālakañjāmç ca, vanquished by Arjuna, all. to § 445).
—§ 561d (Nara-Nārāyaṇau): V, 49, 1930 (do., slain by
Nara (i.e. Arjuna), all. to § 445).—§ 593 (Abhimanyuvadhap.): VII, 51, 1998 (Hiranyapuravāsinaḥ . . . P°āḥ
sagaṇā hatāḥ, sc. by Arjuna, all. to § 445). Cf. next.

Pauloman, pl. = Pauloma, pl. : I, †162.

[Paulomaparvan], the fourth of the minor parvans. (Cf. Pauloma 1.) § 18: Sauti's conversation, in the forest of Naimisha, with the rabis at the twelve years' sacrifice of Caunaka (I, 4).—§ 19: Caunaka's lineage from Brahman through Bhrgu, Cyavana, Pramati, Ruru, and Cunaka was related to him by Sauti.—§ 20: Pulomā.—§§ 21-3: Pramadvarā.—§§ 24-5: From this time Ruru made a vow to destroy the serpents, and whenever he saw a serpent he always killed it. Sahasrapad (q.v.) directed Ruru to ascertain the facts about the serpent-sacrifice of Janamejaya and the deliverance of the serpents by Astika; Ruru, having come home, asked his father, who related all about the story (I, 9-12).

Paulomī = Çacī, q.v. (add. X, 599).

Paundra '('king of the Pundras or Paundras''). § 233 (Svayamvarap.); I, 187, †7020 (Kalinga-Vangādhipa-Pāndya-Pānd, present at the svayamvara of Draupadi).—§ 554 (Sainyodyogap.): V, 4γ, 84 (only C., B. has Tundah).

Paundra, the conch-shell of Bhīmasena. § 576 (Bhaga-vadgītāp.): VI, 25k, 844 (mahūçankham).—§ 578 (Bhīshma-vadhap.): VI, 51ca, 2115 (do.).

Paundra, pl. (°āk), a people. § 223 (Vāsishṭha): I, 175, 6684 (arose from the froth of Vasishṭha's cow).—§ 342 (Indralokābhigamanap.): III, 51, 1988 (sa-Poodrān, had been

present at the rājasūya).—§ 574 (Jambūkh.): VI, 9µ, 365 (only C.).—§ 578 (Bhīshmavadhap.): VI, 50π, 2081 (only B., C. has Huṇḍāḥ), 2083 (only C., B. has Puṇḍrāḥ, in the army of Yudhishthira).—§ 589 (Droṇābhishekap.): VII, 4β, 122 (had formerly been vanquished by Karṇa); 11ν, 396 (had formerly been vanquished by Kṛshṇa).—§ 592 (Suṇçapta-kavadhap.): VII, 20ζ, 802 (°-Matsyakāḥ, in the army of Duryodhana)—§ 607 (Karṇap.): VIII, 45µ, 2084 (Kāça-P°āḥ).—§ 641 (Rājadh.): XII, 650, 2430 (enumeration of barbarous and low peoples).—§ 739 (Ānuçāsanik.): XIII, 35e, 2158 (degraded to çūdras). Cf. Pauṇḍrika, pl., Puṇḍra, pl.

Paundraka (king of the Pundras) = Vāsudeva. I, 6992  $(V^\circ)$ ; II, 584  $(V^\circ)$ , 1270  $(V^\circ)$ . Cf. Paundra, Pundrādhipa. Paundramātsyaka, a king. § 130 (Amçāvat.): I, 67, 2679 (incarnation of the Asura Balina).

Paundrika, pl. (°āḥ), a people = Paundra, pl. § 295 (Dyūtap.): II, 52, 1872 (brought tribute to Yudhishthira). \*Paurāna, adj. ("mentioned in the Purāna, traditional, ancient"). I, 543 (Tripurasya nipātanam), 3024 (kavayaḥ), 4685 (kathām), 4721 (dharmam), 8097 (do.), 8098 (rājā); IV, 2076 (mahāstrāṇām); V, 3615 (gāthā), 3773 (Vasishṭhasya), 7087; VIII, 1952 (prabhāvaḥ Pārthasya p°ḥ Keçavasya ca); XII, 13525 (rūpam, sc. Vishṇu's form with the horse-head); XIII, 17370 (brahmaguhām); XV, 677 (vrttim).

Paurandara, adj. ("belonging to Purandara [i.e. Indra]"). § 178 (Pūnḍu): I, 114, 4477 (gajaḥ).—§ 234 (Svayamvarap.): I, 190, 7105 (cc. astro).

Paurānika, adj. ("conversant with the Purāna"): I, 2 (Ugraçravāḥ Sautiḥ), ††851 (do.), ††852 (= do.), 2021 (pl.), 2029 (sātaḥ), 2119 (do.), 7777 (sātāḥ); VI, 483 (pl.); XII, 3202 (sātaṃ).

Paurava<sup>1</sup>, pl. (°āḥ) ("the descendants of Pūru," also name of a people). § 133 (Dushyanta): I, 68, 2801 (°āṇāṃ raṃṇakuro Dushyantaḥ).—§ 135 (Çakuntalop.): I, 73, 2968 (°greshṭha == Dushyantaḥ), 2987.—§ 156 (Pūruvaṇṇ.): I, 95, 3763 (descended from Pūru).—§ 165 (Satyavatilābhop.): I, 100, 4008, 4009 (ruled by Çāntanu).—§ 183 (Pāṇḍu): I, 118, 4578 (°āṇāṃ . . . raṃṇa jātasya, sc. Pāṇḍu).—§ 338 (Indralokābhigamanap.): III, 46, 1856 (°raṃṇasya janaṇi, sc. Urvaṇi).—§ 580 (Bhīshmavadhap.): VI, 56ŋ, 2415 (followed Dhṛshṭaketu).—§ 599 (Jayadrathavadhap.): VII, 1117, 4266 (Saindhava-P°āḥ, attacked Arjuna).—§ 603 (Nūrāyaṇāstramokshap.): VII, 201, 9392 (only C.). Cf. Pauravaka, pl.

Paurava ("descendant of Pūru" or "king of the Pauravas")
= Brhatkshattra : VII, 9330 (B°), 9334, [9337, †9341, 9343, 9400 (B.). Cf. Paurava .

Paurava (do.) = Cantanu: 1, 4007.

**Paurava** (do.) = Dushyanta: I, 3047, 3105, 3107 (rdjd).

Paurava (do.) = Janamejaya 1: IX, 2151.

**Paurava** (do.) = Samvarana: 1, 3735.

Paurava (do.), one or more kings at the time of Yudhishthira. § 130 (Amçāvat.): I, 67, 2664 (incarnation of the Asura Çarabha).—§ 232 (Svayamvarap.): I, 186, 6995 Drdhadhanva?).—§ 279 (Arjuna): II, 27, 1023, 1024 (king of the Pārvatīyas?), 1025 (defeated by Arjuna).—§ 554 (Ssinyodyogap.): V, 4γ, 77.—§ 572 (Rathātirathasaūkhyānap.): V, 167, 5788 (a mahāratha in the army of Duryodhana).—§ 576 (Bhagavadgītāp.): VI, 17, 662 (°-Kālingāh, in the army of Duryodhana).—§ 581 (Bhīshmavadhap.): VI, 61ε, 2699 (Damanañ cāpi dāyādam P°sya).—§ 587 (do.): VI.

1150, 5361 (Dhrshṭaketu fought P.); 116, 5388, 5390, 5391, 5397, 5398, 5400 (do.).—§ 590 (Droṇābhishekap.): VII, 14, 544, 546, 547, 548, 553, 556, 558 (defeated by Abhimanyu).—§ 593 (Abhimanyuvadhap.): VII, 370, 1590 (attacked Abhimanyu).—§ 604 (Karṇap.): VIII, 5\(\xi\), 125 (had been slain by Arjuna in the great battle).—§ 609 (Çalyap.): 1X, 2, 90 (sc. hataḥ, Jalasandhaḥ?).—§ 611 (do.): IX, 24, 1297 (sc. hate, Jalasandhe?). Cf. Paurava², Pauraveçvara.

Paurava, an ancient king of the Angas (= Brhadratha'). § 595 (Shodacarāj.): King P. (Anga, v. 2206) also had died; description of his horse-sacrifices and his gifts to brahmans versed in cikshā and akshara, whom he diverted by actors and dancers and singers; gathās in praise of P. are sung by those who are acquainted with the history of the past (Purānavidaḥ) (VII, 57): VII, 57, 2196. Cf. Brhadratha', Anga'.

Paurava', adj. ("belonging to Pūru [or to the Pauravas]").
§ 144 (Yayāti): I, '75, 3170 (vayasā), 3180 (vaṃçaḥ).—
§ 188 (do.): I, 85, 3500 (vayasā), 3534 (vaṃçaḥ).—§ 150 (Pūruvaṃç.): I, 94, 3705 (vaṃçaṃ).

Pauravadāyāda = Vidūrathasuta: XII, 1791 ( $V^{\circ}$ ).

Pauravaka, pl. (°aħ), a people = Paurava, pl. § 578 (Bhishmavadhap.): VI, 50π, 2081 (in the army of Yudhishthira).

Pauravanandana = Bharata: I, 3713.

Pauravanandana = Çantanu: I, 3935.

Pauravanandana = Samvarana : I, 6529.

Pauravanandana = Vasu Uparicara: I, 2325 ( F°).

Pauravecvara ("the king of the Pauravas"). § 284 (Sahadeva): II, 31, 1164 (in the south, vanquished by Sahadeva).

Paurika ("the king of Purika"), a prince. § 641 (Rājadh.): XII, 111, 4085.

Paurukutsa ("son of Purukutsa") = Trasadasyu: 111,  $8606 (T^{\circ})$ .

Paurūravasa, adj. ("belonging to Purūravas"). § 607 (Karņap.): VIII, 50, 1866 (vrttam).

\*Paurusha, adj. ("belonging to Purusha"). § 5240 (Vishnu): III, 272, 15824 ("i tanuh).— § 717b (Nārā-yanīya); XII, 348, 13466 ("im tanum).

Pausha ("named after the nakshatra Pushya," name of a certain month). § 759 (Ānuçāsanik.): XIII, 106, 5151 ("māsam, merit of eating only one meal during the month of P.); 109, 5373 (merit of fasting on the twelfth day in the month of P., worshipping Kṛshṇa as Nārāyaṇa).—§ 766 (do.): XIII, 126, 6052 ("-māsasya çukls, merit of performing a çrāddha under the constellation of Rohini in the light fortnight of the month of P.).

Paushtī, wife of Pūru. § 150 (Pūruvamç.): I, 94, 3495 (wife of Pūru and mother of Pravīra, etc.).

Paushya', a kshatriya. § 16 (Veda): I, 3, ††746 (P. and Janamejaya appointed Veda as their upadhydya).—§ 17 (Uttanka): I, 3, ††759 (rajānam), ††765, ††766, ††768, ††769, ††770, ††771, ††776, ††779, ††780, ††781, ††785 (Uttanka got the car-rings of the queen of P. to the wife of his preceptor).

Paushya<sup>2</sup> (adj. "relating to Paushya", sc. parvan) = Paushyaparvan. § 10 (Parvasnigr.): I, 2, 304, 312 (C. has by error Paushpam).—§ 11 (do.): I, 2, 360, 364 (parvani).

Paushya<sup>3</sup>, adj. ("relating to the nakshatra Pushya"). § 240 (Vaivāhikap.): I, 198, 7333 (yogam, Nīl. explains paushyam as "pushyaty anona", "as Pushya is not fit for marriages", and mentions the various reading paushpam).

[Paushyaparvan] ("the section treating of Paushya"), the third of the minor parvans of Mhbhr. (Cf. Paushya 1.) § 12: When Janamejaya, the son of Parikshit, with his brothers Crutasena, Ugrasena, and Bhimasena was attending his long sacrifice at Kurukshetra, his brothers beat an offspring of Sarama. Sarama then cursed them, saying that evil should come upon them unexpectedly. § 13: Janamejaya then returned to Hastinapura and began to search for a purchita who might neutralize the curse; one day when hunting he obtained for this purpose Somaçravas, son of the reki Crutacravas and a serpent; Somacravas would grant to any brahman whatever might be demanded of him. Janamejaya then conquered Takshacila .- § 14: About this time there was a rehi named Ayoda Dhaumya, with three disciples; Upamanyu, Aruni Pañoalya (q.v.), and Voda.—§ 15: Upamanyu (q.v.).— § 16: Veda (q.v.).—§ 17: Ut(t)anka (q.v.) (I, 3).

Pāvaka 1 = Agni, q.v.

Pāvaka<sup>2</sup>, pl. (\*od.), a class of rahis (?). § 406 (Tīrthayātrāp.): III, 125, 10413.

Pāvakāçani, v. Pākaçāsani.

Pāvakasuta ("the son of Pāvaka [i.e. Agni]") = Sudarcana: XIII, 125.

Pāvakātmaja (do.) = Skanda: III, 14374, 14380, 14433; IX, 2721.

Pāvakātmajā ("the daughter of Pāvaka [i.e. Agni]") = Draupadī: IV, 1181.

Pāvaki ("the son of Pāvaka [i.e. Agui]") = Skanda: III, 1576, 10552 (Ujjānakaḥ . . . P°r yatra çāntavān), 14378, 14442, 14541; V, 5292 (devānām iva P°ḥ); VII, 163 (do.), 6854 (jahi . . . Aturān iva P°ḥ), 6976 (iva), 7673 (jahi . . . Asurān iva P°ḥ); IX, 320 (abhishioyasva . . . devānām iva P°ḥ), 2709, 2711; XII, 12324; XIII, 4027, 4217 (hiranyamūrtiḥ . . . Kumāraḥ).

Pavaki (do.) = Sudarçana: XIII, 141, 148.

Pavana = Vāyū (the Wind), q.v.

Pavana = Çiva (1000 names ). — Do. = Vishņu (1000 names).

Pāvana<sup>1</sup>, a tīrtha. § 368 (Tīrthayātrāp.): III, **83**, 7046. Pāvana<sup>2</sup>, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91**γ, 4335 (enumeration).

Pāvana' = Vishņu (1000 names).

[Pavana-çalmali-samvada(h)]("the discourse between the Wind-god and the calmali-tree"). § 654b (Apaddh.): Bhīshma said: There was a lordly calmali-tree on the Himavat. One day Narada praised it, saying that Pavana must be its friend and protector, since he spared it, though he eradicates the tallest and strongest trees (XII, 164). The calmali said that the Wind was not its friend, but that it was stronger itself than the Wind. Narada warned him, saying that the Wind was stronger than even Indra, etc. (a) (XII, 155). Informed by Narada, the Wind came and rebuked the calmali-tree, saying that he had spared it because Brahmán, while creating the world, had for a time rested under it. The calmali laughed and challenged the Wind to show his power, which the Wind threatened to do next day. When night came the calmali reflected that all that it had said to Narada was false, that it was in reality weaker than other trees, and inferior in might to the Wind: "but in intelligence no tree is my equal" (XII, 156). The calmali then caused all its branches to be cut off. The Wind smiled; the calmali felt great shame, and, remembering the words of Narada, repented greatly of his folly.

[Pavan-Arjuna-samvada] ("conversation between the

Wind and Ariuna Kartavirva"). § 772b (Anucasanik.): Bhishma said: The Haihaya king Arjuna Karlavirya, with 1,000 arms, became the lord of the whole of this world (i.e. the earth) [rosiding] in Mahishmati; he gave large gifts to Dattatreya, who granted him four boons: that he should have 1,000 arms in battle, but only two at home; that he should subjugate the whole earth righteously, and sway her with vigilance; and that whenever he might happen to go wrong, the righteous should set him right. A. now regarded himself as having no equal. A celestial voice said that the brahman is superior to the kshatriya; A. maintained that the brahmans take refuge with the kehatriyas; what the virgin Gayatra had said from the sky was not true (asatyam, so B. and Nil.). "I shall bring the skin-clad brahmans under my subjection." At these words of A. the invisible goddess (Gayatri) became agitated (vitrasta 'bhan neçācarī; cf. Nīl.). Then Vāyu (wind) warned A., addressing him from the air. Asked by A. what kind of earthly creature the brahman is, if he resembles the wind, water, fire, sun, or sky (XIII, 153), Vayu praised the brahmans above all, citing Kaçyapa (c), Angiras (d), Gaulama (s), [Kapila] (f), Aurva (g), and Dattatreya; even Agni (h) and Brahmán (i) are brahmans; the large kingdom of the Dandakas was destroyed by a brahman; the ocean, that was full of crystal water, cursed by the brahmans, became saline in taste. Arjuna remained silent (XIII, 154). Vayu repeated the story of Kaçyapa in detail, and asked Arjuna if he knew a kshatriya superior to Kacyapa. Arjuna remained silent. Then Vayu related the story of Utathya (j) (XIII, 155). Arjuna remained silent. Vayu then described the greatness of Agastya (k). Arjuna remained silent. Vayu related a feat of Vasishtha's (1) (XIII, 156). Arjuna remained silent. Vayu related a feat of Atri's (m). Arjuna remained silent. Vayu related a feat of Cyavana's (n) (XIII, 157). Arjuna remained silent. Vayu related the history of the Kapas (p). Arjuna praised the brahmans, mentioning Dattatreya. Fayu told him always to protect them; "a terrible danger threatens thee from the Bhrgus; that will take place after a time" (XIII, 158).

Pavanasya hrada(h) ("the lake of the Wind-god"), a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6075.

Pavanātmaja = Bhīmasena, q.v. (add. II, 1100; III, 11479; VII, 1135, 5184).

Pavanātmaja = Hanūmat, q.v.

Pavitra(h) = Skanda: III, 14633.—Do.<sup>3</sup> = Mahāpurusha (Mahāpurushastava).

Pavitrā, a river. § 574 (Jambūkh.): VI, 9λ, 329 (in Bhāratavarsha).

Pavitra(m) = Çiva (1000 names 1-1).—Do.2 = Kṛshṇa: XII, 1513.—Do.3 = Vishṇu (1000 names).

Pavitrapāni, a rshi. § 264 (Sabhākriyāp.): II, 4a, 110 (waited upon Yudhishthira).—§ 266 (Çakrasabhāv.); II, 7, 293 (in the palace of Indra).

Payasya, son of Angiras. § 747b (Suvarnotpatti): XIII, 850, 4147 (the third of Angiras' eight sons).

Payodā, a mātr. § 615u (Skanda): IX, 460, 2646.

Payonidhi = Çiva (1000 names<sup>2</sup>).

Payoshnī, a river. § 347 (Nalopākhyānap.): III, 61, 2318 (samudragā).—§ 370 (Tīrthayātrāp.): III, 85, 8182 (sarītām varām).—§ 377 (Dhaumyatīrthak.): III, 88, 8329 (ramyatīrthā, in the south), 8332, 8333, 8335 (king Nṛga performed a sacrifice in the tīrtha Vārāha on the P., description).—
§ 4026 (Tīrthayātrāp.): The river P. was adorned (? upacītām)

by the Vidarbha king, and its waters were mixed with soma juice (see Nil.); III, 120, †10289 (visited by Yudhishthira, etc., on his tirthayatra), †10290.—§ 403b (do.): Here (i.e. on the river P.) king Nrga gratified Indra by offering soma. Here the gods with Indra and the Prajapatis performed sacrifices. Here king Gaya Amurtarayasa satisfied Indra with soma in seven horse-sacrifices, where all the articles, which else are made of wood or earth, were of gold. Seven sets of these articles were prepared by him, and at the top of each sacrificial stake seven rings were fastened; the gods themselves with Indra erected the sacrificial stakes. Indra became delighted with soma and the brahmans with the dakshinas, which were innumerable as the sand-grains, the stars, or the raindrops. Gaya presented the brahmans with golden cows (otherwise PCR.) made by Viçvakarman, so numerous were his caityas that but little space was left on the earth. Thus Gaya attained to the worlds of Indra (lokan . . . Aindran); he who bathes in the P. attains to the same: III, 121, 10304.—§ 403 (do.): III, 121, 10306 (visited by Yudhishthira, etc., on his tirthayatra).- § 574 (Jambūkh.): VI, Θλ, 324, 327.

Pecala - Vishnu (1000 names).

Phalakaksha, a Yaksha. § 269 (Vaigravaṇasabhāv.): II, 10, 398 (among the Yakshas in the palace of Kubera).

Phalakīvana, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6056.

Phalgu, name of a tīrtha or of a river. § 370 (Tīrthayātrāp.):
III, 84, 8076 (at Gayā).—§ 377 (Dhaumyatīrthak.):
III, 87, 8308 (°nāmā mahānadī, do. (?), in the east). Cf.
Phalgutīrtha.

Phalguna 1 = Arjuna, q.v.

Phālguna<sup>2</sup> ("named after the nakshatra Phalgunī," name of a certain month). § 213 (Jutugrhap.): I, 145, 5767 (ashtame'hani R.hiṇyāṃ . . . Posya).—§759 (Ānuçāsanik.): XIII, 109, 5375 (māse).

Phälgunätmaja ("the son of Phälguna [i.e. Arjuna]") = Abhimanyu: VII, 1710.

Phälguni (do.) = Abhimanyu: VI, 4535, 4536, 4594, 4611, 5408, 5410; VII, 1568, 1794, 1815, 1828, 1870, 1881, 1885; XIV, 2008.

Phälguni (do.) = Iravat: VI, 1739.

Phalgunī, sg., dual, or pl., name of two nakshatras (pūrvā and uttarā) (v. Su. Si.). § 552 (Goharanap.): IV, 44, 1383 (uttarābhyām Poibhyām nakshatrābhyām aham divā jāto Himavatah prehthe tena mām Phālgunam viduh).—§ 746 (Ānuçāsanik.): XIII, 64, 3264 (°pūrvasamaye: . . uttarāvishaye, merit of making gifts under the Pos).—§ 749 (do.): XIII, 89a, 4260 (°īshu . . . uttarāshu, merit of a çrāddha under this constellation).—§ 759 (do.): XIII, 110, 5390 (sg., description of the cāndravrata).

Phalgutīrtha, name of a tīrtha. § 775 (Ānuçāsanik.): XIII, 166a, 7655 (enumeration). Cf. Phalgu.

Phalodaka, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 10, 398 (among the Yakshas in the paluce of Kubera).

Phanindra ("serpent-king") = Ananta (Cesha): I, 1177.

\*phenapa, subst. and adj. ("foam-drinking"): II, 341 (pitarah?); V, 3606 (munisattamah), 3607 (pl. subst.); XII, 13560 (rehayah), 13561 (pl. subst.); XIII, 647 (do.), 6488 (do.).

Phonapācārya = Mahāpurusha (Mahāpurushastava).

Picchala, a serpent. § 63 (Sarpasattra): I, 53, 2147 (of Väsuki's race).

Picchala, a river. § 574 (Jambūkh.): VI, 9λ, 336.

Piçaca, pl. (odh), a class of beings ("goblins"), also name of a people. § 3 (Anukram.): I, 1, 35 (issued from the primordial egg) .- § 28 (Amrtamanthana): I, 19, †1181 ( papau rane rudhiram atho Povat) .- § 221 (Caitrarathap.): 1, 170, 6496 (°oraga-Danavah).—§ 256b (Khundavadahanap.): I, 224, 8171 .-- § 257d (Sudargana): I, 225, 8198 (Rakshah-Po-Daityanam).- \$ 258 (Khandavadahanap.): I, 228, 8293, 8295 (°oraga-Rakshasan).- § 266 (Çakrasubhav.): II. 7, 295 (oraga-Rakshasan, in the palace of Indra).- § 269 (Vaigravaņasabhāv.): II, 10, 415 (worship Kubera in his palace). - § 270 (Brahmasabhav.): II, 11, 465 (worship Brahmán in his palace).—§ 333c (Brahmaçiras): III, 40, 1646.- § 333 (Kairātap.): III, 40, †1662 (Ditija-Poudanam . . . Gandiram) .- § 347 (Nalopakhyanap.): III, 64, 2407 (°oraga-Rakshasan).- § 370 (Tirthayatrap.): III, 85, 8168 (Bhūta-Yaksha-Poāc ca, worship Civa at Gokarna). - § 445 (Nivatakavacayuddhap.): III, 173, 12246. — § 450 (Åjagarap.): III, 179, 12400. — § 496 (Skaudotpatti): III, 225, 14310 (on the mountain Cveta). -§ 501 (Skandopakhyana): III, 229, 14441 (°anam gaņaiķ, surround Skanda).—§ 502 (Manushyagrahak.): III, 230, 14506 (v. Paiçãca 2).- § 504 (Skandayuddha): III, 231, 14530 (°ānām asankhyeyā ganāh.) — § 505 (do.): III, 231, 14534 (°ānām ganaih, surround Skandu).- § 524 (Jayadrathavimokshanap.): 111, 272, 15823 (°oraga-manushān, created by the maharshis).-- § 526 (Rāmopākhyānap.): 111, 275, 15926 (Rakshasah purushadaç ca Poaç ca, made Rāvaņa their king).—§ 533 (Sītā-Rāvaņas.): 111, 281. 16176 (caturdaça Poanam kanyah, wives of Ravana).-- § 537 (Rāma-Rāvaņayuddha): III, 285, 16364 (gaṇān . . . Pokshudra-Rakshasam), 16368 ("anam, sc. balaih, follow Ravana). - § 576 (Bhagavadgitap.): V1, 23, 814 (Yaksha-Rakshah-Pobhyah) .- § 578 (Bhishmavadhap.): VI, 48, 1975 (oraga-Rakshasah); 50, 2083 (a people in the army of Yudhishthira).- § 580 (do.): VI, 58, 2467 (oraga-Rākshasāḥ, praise Arjuna).—§ 581 (do.): V1, 65ζ, 2961.—§ 584 (do.): VI, 8611, 3833 (Rākshasāç ca Poāç canye piçitaçanāh.)-§ 585 (do.): VI, 873, 3854 (a people in the army of Duryodhana). - § 589 (Dronābhishekap.): VII, 11ν, 398 (a people that had been vanquished by Krshna). - § 593 (Abhimanyuvadhap.): VII, 50, †1975 (°sanghah), †1979 (drink blood).- § 596 (Pratijnap.): VII, 77, 2731; 79, 2806 (°oraga-Rākshasāh).- § 599 (Jayadrathavadhap.): VII, 146. 6188 (nrtyat-preta-P°ādyair Bhūtākīrņām, sc. nadīm); 148, †6443 (niçacara-çva-vrka-Pomodanam mahitalam, i.e. the battle-field).- \$ 600 (Ghatotkacavadhap.): VII, 156, †6921 (Siddha-Gandharva-Posanghah, praised Aquatthaman); 158, 7021 (°oraga-Rakshasaih); 167, 7499 (ghoradarçanaih, yoked to the chariot of Alambusha); 175, 7983 (yuktam gajanibhair rahaih Poradanaih kharaih, sc. the chariot of Ghutotkaca), 7997 (assisted Chatotkaca).—§ 603 (Nārāyanāstramokshap.): VII, 201, 9410, 9442. - § 603b (Narayana): VII, 20155, †9465 (Naga-Rakshah-Poan), 9473.- § 605 (Kurnap.): VIII. 30, 1248 (Rakshah-Poaç ca, on the battle-field) - 607 (do.): VIII, 37, †1742 (Garuda-P°sayaksha-Rakshasan, vanquished by Arjuna in the Khandava forest); 45, 2104 (Rakshah-Poaç ca, protect Himavat).- § 608 (do.): VIII, 46. 2135 (iva); 87. 4409 (°oraga-Rākshasāḥ, present at the encounter between Karna and Arjuna), 4422 (sided with Karna). - § 615f (Cankhatirtha): IX, 37, 2140 (in Çunkhatirtha). - § 615ee (Adityatirtha): IX, 49, 2849 (in Adityatīrtha).- § 615 (Gadāyuddhap.): IX, 58, 3297 (°anam . . . antarikehe mahanadah).- § 616 (Sauptikap.):

X. 8. 452 (Rakshāmsi Pag ca . . . khādanto naramamsāni pibantah conitani ca).-- § 619 (Strivilapap.): XI, 16, 438.--§ 641 (Rajadb.): XII, 121, 4409 (Yaksha-Rakshuh-Poandm) .- § 659 (Mokshadh.): XII, 175, 6555 (ovat) .--§ 660 (do.): XII, 188B, 6932, 6947.- § 675 (do.): XII, 230, 8453.—§ 680b (Tulādhāra-Jājalisaņīv.): XII, 262, 9283.- § 683 (Mokshadh.); XII, 268, 9581 (sg. = piçācopahata, Nil.).-\$ 690 (do.): XII, 278, 9960 (°vat).-§ 694b (Jvarotpatti): XII, 284, 10222.-- § 695b (Dakshayajuavināça): XII, 285, 10278 (°oraga-Rākshasāh), 10336 (°oraga-Rakshasaih). - § 696b (Dakshapiokta-Civasahasranāmastotra): XII, 285, 10477.- § 705 (Mokshadh.): XII, 303a, 11244 (sa- Carana-Pos, sc. trailokys) .- § 716 (Cukabhipatana): XII, 332, 12570 (°oragu-Rūkshasān).- § 730 (Anuçasanik.): XIII, 14, 591 (Brahmadayah Piçacantah . . . devah). - § 730g (Upamanyu): XIII, 14n, 732 (Preta-Poyoh). - \$ 730 (Anucasanik.): XIII, 14ct, †1020; 17, 1294; 18. 1373 (Suparna-Gandharva-Po-Danavah).- § 739 (do.): XIII, 33, 2098.- § 746 (do.): XIII, 82, 3865 (coraga-Rākshasāh) .-- § 747 (do.): X11I, 84, 3981.- § 749 (do.): XIII, 87, 4224 (o-Kinnaranam); 90, 4292 (Yaludhanah Poāç ca lumpanti tad dhavih), 4316 (odakshina).- § 761 (do.): XIII, 116c, 5704.- § 768b (Umű-Maheçvarasamv.): XIII, 140a, 6351 (on Himavat). - § 770 (Anuçasanik.): XIII, 151, 7148 (sg.). - § 778f (Munjavat): XIV, 8, 184 (worship Çiva on Muñjavat).- § 782g (Guruçishyasamv.): XIV, 42. †1169; 44, 1226 (°oraga-Rakshasām . . . Īçvaraḥ prabhuḥ); 51, 1434 (°āsura-Rākshasāķ).—§ 789 (Putradarçanap.): XV. 315, 848 (had been reborn as warriors of the great battle); **33,** 901.

Piçãca<sup>2</sup>, name of a Yuksha. § 269 (Vaiçravaṇasabhāv.): 11, 10, 397 (among the Yakshas in the palace of Kubera).

Piçacaka (= Piçaca), dual (°au) := Bahi and IIIka: VIII, 2064.

Piçācī ("fomale Piçāca"). § 347 (Nalopākhyānap.): III, 65, 2558 (Damayantī is supposed to be a P.).—§ 409 (Plakshāvataraṇagamana): III, 129, 10520 (atrānuvaṃçaṃ paṭhataḥ çrnu mo Kurunandana | ulūkhalair ābharaṇatḥ P°ī yad abhāshata).—§ 502 (Mantshyagrahak.): III, 230, 14811 (Çīta Pūtanā).—§ 532 (Sītāsāntvana): III, 280, 16139 (pl., in the palace of Rūvana), 16165 (do.).

Piçanga, a serpent. § 67 (Sarpusattra): I, 57, 2158 (of Dhṛtarāshṭra's race).

\*piçitāça ("flesh-eating"), pl. = Rākshasa, pl.: VII, 899, 3585; XIII, 6152.

picitācana (do.), sg. = Ghatotkaca: VI, 4100.

\*picităcin (do.), pl. = Rākshasa, pl.: III, 13435; VI, 3833

Pināka, the staff or bow of Çiva. § 581 (Bhīshmavadhap.): VI, 62, 2776 (°m iva Rudrasya, sc. the mace of Bhīmasena): 63, 2797 (do.).—§ 608 (Karnap.): VIII, 90, †4661 (Harāmbupākhaṇḍalavittagoptṛbhiḥ P°pūçūçanisāyakottamaiḥ surottamair apy avishahyam arditum, sc. the diadem of Arjuna); 91, †4790 (añjalikam . . . P°-Nārāyaṇacakrasannibham).—§ 701b (Bhava - Bhārguvasamāgama): XII, 290, 10676 (ānatenātha çūlena pāṇinā 'mitatejasā P°m iti covāca çūlam Ugrāyudhaḥ (i.e. Çiva) prabhuḥ).—§ 730g (Upamanyu): XIII, 14π, 849 (dhanuḥ P°m iti vikhyātam).—§ 768b (Umā-Maheçvarasarpv.): XIII, 140, 6386; 141, 6396.

Pinākacūlahasta = Krshna: XII, 1670.

Pinākadhrk, Pinākagoptr, Pinākapāņi = Çiva, q.y., Pinākin<sup>1</sup>, a Rudra. § 108 (Amçāvat.): I. 66, 2566 (among the sons of Sthāņu).—§ 191 (Arjuna): I, 193a, 4826

551 Pinākin—Pitr.

- (present at the birth of Arjuna).—§ 665 (Mokshadh.): XII, 208δ, 7586.—§ 770 (Ānuçāsanik.): XIII, 151β, 7090.
- Pinākin = Çiva, q.v.
- Pindāra, a sorpent. § 564 (Mātalīyop.): V, 103γ, 3630 (enumeration). Cf. next.
- Pindāraka<sup>1</sup>, a sorpont. § 47 (Surpanāmak.): I, 35, 1556 (enumeration). § 67 (Sarpasattra): I, 57, 2158 (of Dhṛtarūshṭra's race).
- Pindāraka<sup>2</sup>, a Vṛshṇi. § 232 (Svayamvarap.): I, **186**, 7000 (among the Vṛshṇis present at the swayamvara of Draupadī).
- Pindāraka<sup>3</sup>, a tīrtha. § 358 (Tīrthayātrap.): III, 82, 50071 (at Dvāravatī).—§ 377 (Dhaumyatīrthak.): III, 88, 8346 (in the country of the Surāshṭras).—§ 733y (Ujjānaka): XIII, 25, 1743.
- Pindasektr, a serpent. § 64 (Sarpasattra): I, 57, 2149 (of Takshaka's race).
- Pinga = Civa: X, 259.
- Pingākshī, names of two mātṛs. § 615u (Skanda): IX, 46o, 2636, 2639.
- Pingala<sup>1</sup>, a serpent. § 47 (Sarpanāmak.): I, 35, 1554 (enumeration).
- Pingala<sup>2</sup>; names of two brahmans. § 52 (Sarpasattra); I, 53, 2046 (acted as adhvaryu at the snake-sacrifice of Janamejaya), 2047 (among the sadasyas at the sacrifice).
- Pingala, a Yaksha king. § 506 (Skandayuddha): 111, 231, 14565 (vyāprtas tu çmaçāns yo nityam Rudrasya vai sakhā (C. ç°) P°o nāma Yakshendrah).
- Pingala' = Civa: XIII, 882.
- Pingalā, a courtesan. § 659 (Mokshadh.): XII, 174, 6513 (°āyā gītā gāthāh), 6514 (veçyā), (6516), 6520 (some gāthās sung by P. are quoted); 178, 6646, 6647 (all. to ch. 174).
- Pingalaka, a Yaksha. § 269 (Vuiçravaṇasabhāv.): II, 10, 399 (among the Yakshas in the palace of Kubera).
- Pingatīrtha, a tīrtha. § 358 (Tīrthayātrāp.); III, 82, 4099.
- Pingāyā(h) āçrama(h), a tīrtha. § 733y (Ujjānaka): XIII, 25, 1741 (B. °āç cāçrame, C. by error °āň cā°).
- Pingeca = Agni, q.v.
- Pinjala, a river. § 574 (Jambūkh.): VI, 9\lambda, 335.
- Piñjaraka, a serpent. § 47 (Sarpanāmak.): I, 35, 1551 (enumeration).—§ 564 (Mātalīyop.): V, 103γ, 3627 (do.).
- Pippalāda, a rahi. § 637 (Rājadh.): XII, 47η, 1596 (among the rshis who surrounded Bhīshma).
- Pītakauçeyavāsas = Kṛshṇa: 111, 13563 (= Vishṇu), 15851.
- Pitāmaha 1 = Bhīshma, q.v.
- Pitāmaha = Brahmán, q.v. (add. IX, 2190, 2196, 2198, 2199, 2200 (his sacrifice at Pushkara), 231 1, 2438, 2492, 2511).
- Pitāmaha = Çiva: III, 14567; XIII, 1190, 1256.
- \*pitāmaha, pl. (°aḥ) = pitr, pl.: I, 1033 (i.e. Rāma Jāmadagnya's), 1034 (do.), 1041 (do.), 1049 (do.), 1066 (do.), 1067 (do.), 7787; V, 4493, 7311; XIII, 4387, 5958, 6100; XIV, 836 (i.e. Rāma Jāmadagnya's), 872 (do.), 2701.
- Pitāmahasaras ("the lake of the Grandsire"), name of one or more tirthas. § 370 (Tirthayātrāp.): III, 84, 8126 (near Çailarāja [i.e. Himavut]).—§ 377 (Dhaumyatīrthak.): III, 89, 8369 (= Pushkara). Cf. next.
- Pitāmahasya saras (do.), name of one or more tīrthas. § 370 (Tīrthayātrāp.): III, 84, 8127 (thence comes the Kumāradhārā).—§ 615q (Sarasvatī): IX, 42 2387 (thence comes the Sarasvatī; = Mānasa, PCR.). Cf. the prec.

Pitāmahasuta ' ("the son of Pitāmaha [i.e. Brahmán]") = Atri: XIII, 3289 (A°).

- Pitāmahasuta<sup>2</sup> (do.) = Sanatkumāra: 1X, 2716 (S°); XII, 1355 (Kumāram).
- Pitā, mātā, pitāmaha(h) = Sūrya (the Sun): III, 156. Pītātman - Çiva (1000 names 1).
- Pītavāsas = Krshna, q.v.
- Pītavāsinī = Durgā (Umā): VI, 800.
- Pīṭha, an Asura. § 589 (Droṇābhishekap.): VII, 11μ, 386 (had been slain by Kṛshṇa).—§ 717b (Nārāyaṇǐya): XII, 340, 12956 (Dānavaṃ, will be slain by Kṛshṇa, in a prophecy).
- Pithara, an Asura. § 268 (Varunasabhāv.): II, 9, 366 (in the paluce of Varuna).
- Pitharaka, a serpent. § 47 (Sarpanāmak.): I, 35, 1559
   (enumeration). § 67 (Sarpasattra): I, 57, 2156 (of Dhṛtarāshṭra's race).— § 564 (Mātalīyop.): V, 103γ, 3630 (enumeration).
- Pitr = Civa (1000 names 2).—Do.2 = Vishnu (1000 names). \*Pitr, pl. ('arah) ("the Manes"): I, 35, 106, 259, 274 (i.e. Rāma Jāmadagnya's), 275 (do.), 276 (do.), 277 (do.), 279 (do.), 860, 917, 918, 919, 920, 921, (1036) (i.e. Jaratkāru's), 1041 (do.), (1042) (do.), 1050 (do.), 1052 (do.), 1064 (do.), 1066 (do.), 1815 (do.), (1824) (do.), 1834 (do.), 1846 (do.), 1847 (do.), (1849) (do.), 1850 (do.), 1855 (do.), 1856 (do.), 1857 (do.), 1858 (do.), 1860 (do.), 1861 (do.), 2318, 2372 (i.e. Vasu Uparicara's), 2373 (doi.), 3090, 3092, 3152, 3157, 3502, 3546, 3983, 4625, 4646, 4655, 4656, 4658, 4929 (<sup>o</sup>medham), 5113 (?), 5180, 6137, 6188, 6198, 6457, 6832 (i.e. Aurva's) (6833) (do.), 6842 (do.), 6848 (do.), 6853 (do.), 7676 (okūryam), 8314; 11, 277 (oganaih), 341 (Agnishvattah, etc.), 449, 460, 461 (° rnañ ca ganan viddhi sapta vai, enumerated), 462, 463, 464, 1659, 2393; III, 129, †159, 173 (°ganāh sapta ye divyā ye ca mānushāh, worship the Sun), 1127, 1455, 1673, 1734, 4035, 4044, 4069, 4082, 4085, 4088, 4094, 5004, 5011, 5019, 5031, 5035, 5036, 5059, 5095, 5098 (i.e. Rāma Jāmadaguya's), 5099 (do.), 6000 (do.), 6001 (do.), 6002 (do.), 6004 (do.), 6005 (do.), 6007 (do.), 6008 (do.), 6009 (do.), 6016, 6017, 6019, 6025, 6039, 6010, 6018, 6064, 7013, 7031, 7046, 7086, 7090, 8007, 8027, 8014, 8047, 8061, 8062, 8078, 8131, 8150, 8183, 8197, 8201, 8206, 8213, 8308, 8512, 8553 (i.e. Agustya's) 8555 (do.), 8557 (do.), 8644 (do.), 8653, 8674, 8683 (i.e. Rāma Jāmadagnya's), (8683) (do.), 9903 (i.e. the sons of Sagara), 9916 (do.), 9921 (do.), 9939 (do.), 9944 (do.), 9946 (do.), 10107, †10216, †10225 (°fnām, sc. āyatanam), †10229, 10246, 10407, 10415, †10658 (°fnam içah . . . Yamah), †10666 ('Tnam tatha prahur navayogam visargam), 11435, 11465, 11639, 11824, 11827, 12924, 13130, 13242, 13285, 13363, 13416, 13417, 13806, 13815, 13911 (?), 14161 (?), 14163 (?), 14502 (v. Pitrgraha), 16100, 16896 (diçam Ponishevitām, i.e. the south), 17343, 17390 (odharmeshu); IV, 1767; V, 344, 348, †507, 519 (° rnān . . . ādhipatyam, given to Yama), 540, 1005, 1045, 1291, 1635, †2511 (dicam Pornam, i.e. the south), 2619, 3780 (opakshah), 3781 (in the south), 3987 (i.e. \_Uçınara's), 5451, 7248, (7299), (i.e. Rāma Jāmadagnya's), 7310 (do.), 7321 (do.); VI. 873, 1195, 1233 (°raum Aryamu odemi, says Krehna), 1536, 5687; VII, 37, 160 (°rnam iva Dharmondrah), 258, 709 ('jushtam dicam, i.e. the south), †1622, 2178, 2242, 2255, 2375, 2404, 2419 (when the P. milked the earth, Yama was their calf and Antaka their milker), †2607, 2683, 4167, †6921, 7005, 9170 ("niveçanam); VIII, †819, 1454,

1594, 2057, 2102 (in the south), 3904 (°sādanam), 4420, 4426; 1X, 268, 276, 2124, 2478, 2481 (jagatah creehtha devanam api devalah), 2508, 2531, 2555, 2911, 2941, 2964, 2984, 2987, 3047; X, 428 (onandanah, sc. Açvatthāman); XI, 88 (ovanam, i.e. the crematorium, PCR.), 119 (do.), 794 (°medhāh); XII, 174, 252, 298, 321 (°vançan), 323 (do.), 328, 349, 364 (°svadhām), 543, 544, 654, 689, 694, 703, 875, 888, 1009 (tarpayāmāsa . . . Porn svadhābhih), 1131, 1268, 1326, 1341, 1627, 1705 (i.e. Rāma Jāmadagnya's), 2375 (°yajñaih), 2435 (°yajñah), 2461 (°yajñan), 2768, 2769, 2777 (?), 2855, 3220, 3360 (°gaṇāḥ), 3372, 3460, 3620, 4016, 4091 (°rane, i.e. the cemetery), 4409, 4470, 4495 (Yamam Vairasvatañ capi Pornam akarot prabhum), 4663, 4866, 4882, 5417, 5544, 5608 (°vamçam, sc. Janamejaya's), 5726 (°rnam vamçakartaram), 5740 (°pindadam), 5901, 5974, 5977, 5999, 6039 (°kārya°), 6137 (°ganāh), 6382 (Viçvedevāh sa-P°ah), †6527, †6996, 7552, 7581 (te ca parvam surac ceti vividhah Poah smrtah), 7587 (do.), 7656, 8018, 8020, 8116, 8362, 8375, 8389, 8523, 8587, 9580, 9650 (arcishmanto barhishadāh kravyādāh), 9651, †9933, 10281, 10570, 10755, 10756, 10837, †11096, 11104, 11576 (°rnam pitarah), 11577 (derah Pornam sutah), 11708, 11786, †12073 (ovishayao), 12275, 12653, 12669, 12677 (sg.), 12715, 12921 (°ganān caturah), 12922 (?karyam), 12923, 12928, 12987, 13405, 13406 (°yajñeshu), 13409, 13416 (°kūryavidhīn), 13417, 13418, 13423 (piņļasamjūitāh), 13424, 13432, 13501 (somapāh); XIII, †340 (°rana°), 431, 459 (°kāryam), 465 (°kārye), 487 (do.), 625, 916 (°rnām Havyavād asi, sc. Civa), 1020, 1603, 1606, 1643 (°ijyāḥ), 1711, 1807 (°inām ca yathā svadhā), 1820 (saptāvaran sapta paran), 1823, 1832 (°rnan caiva candramah, sc. yathā), 1922, 2040, 2043, 2097, 2098, 2116, 2117, 2120, 2200, 2404, 2977, 2994, 2995 (°ramçe), 2997, 3061, 3130 (in . . . Pitrlokasthan), 3197, 3214, 3219, 3271, 3275, 3284, 3290, 3315 (°pakshah), 3317, 3342, 3343, 3389 (annam . . . Pornañ ou svadha), 3422, 3423, 3440 (osadmani), 3653, 3927 (' kāryeshu), 3952, 3954, 3958 (mato, sc. Bhīshma's). 4223 (°yajñanı), 4224, 4225, 4226, 4229, 4240, 4242, 4244 (°ganasya), 4245, 4247, 4249, 4250 (gāthāḥ . . . P°gītāḥ), 4254, 4261, 4282, 4286, 4311, †4316, †4317, 4345 (°yajñāḥ), 4349 (Viçve devāh . . . saha Pobhih gocarāh), 4352, 4353, (saptakah Povamçah), 4368, 4372 (oyajñam), 4374, 4375, 4376, 4378, (4379), 4382, 4386 (°mateti), 4388, 4390, 4391, 4393, 4410, 4412, 4545, 4655, 4659, 4666, 4667, 4701, 4735, 4781, 5365, 5482 (°karyam), 5543, 5594, 5645, 5653, 5701 (°yajñeshu), 5744 (°yajñartham), 5828, 5867, 5924, 5930, 5937, 5940, (5941), 5945, 5947, 5948, 5949, (5952), 5953 (°kāryu°), 5954, 5957, 5959, 5960 (°tvam), 5966, 5989, (5992), 5993, 5996, (5998), 5998, 5999, 6003, 6026, 6030, 6031, 6034, 6039, 6058, 6059, 6061, 6068, 6078, 6082, 6085, 6087, 6089, 6097, 6100, 6101, 6102, 6112, 6135, 6140, 6141, 6160, 6172, 6193, 6194, 6231, 6233, 6496, 6500, 6511, 6606 (°dah), 7074, 7098 (°ganoh), 7144, 7170, 7266 (° rnām svadhā), †7374, 7395, 7408, 7584 (ashļakāļ Podaivatyūh), 7642, 7699, 7774 (omedham); XIV, 22, (838) (i.e. Rāma Jāmadagnya's), (839) (do.), 910, †1169, 1176 (Yamah Pornam adhipah), 1443, 2735, 2760, 2776, 2895, 2896; XV, 14, 33, 424 (?), 680; XVI, 42, 199 (omedham); XVIII, 189, 199, 311.

Pitrgraha, the Pitr-demon. § 502 (Manushyagrahak.):
III, 230, 14502 (āsīnaç ca çayānaç ca yaḥ paçyati naraḥ
pitrn / unmādyati sa tu kshipram sa jūsyaḥ Poḥ).

Pitrloka ("the world of the Pitrs"): I, 2292, 4925, 6832, 8337; II, 486; III, 6026, †10248, 11639; V, 1581; VII,

101, 512, 6697; IX, 445, 2881 (different from Yama's world); XI, 250, 593; XII, 11788; XIII, 3130, 3471, 3774, 6101, 6494; XIV, 2776.

Pitrlokarshi, pl. (°ayaḥ) (" the Rshis of Pitrloka"): V, 3783.

Pitṛṇām āçrama(ḥ), name of a tirtha. § 733q (Marudgana): XIII, 25, 1725.

Pitrpati, Pitrrāja, Pitrrājan = Yama, q.v.

Pitṛrūpa, a Rudra. § 770 (Ānuçāsanik.): XIII, 151β, 7090 (enumeration).

Pitrya ("belonging to the Pitrs"), adj.: I, 105 (loke), 4655 (rnāt), 4660 (do.); III, †947 (°āni); XII, 5414 (karma), 8493 (rātryahanī = māsaḥ), 12651, 12671, 12682, 12688, 13399, 13400, 13413, 13542, 13560; XIII, 1572, 1579, 1583, 1615, 1620, 1675, 4271 (karmani), 5060 (°āni), 5065, 5075 (°āni), 5081, 7144; XIV, 109 (karma); XVIII, 198 (loke).

Pitryāna ("the path leading to the Pitrs"): III, 122 ("pathe); XII, 525, 12394; XIII, 1082 ("āndm candramā deāram ucyate).

plakshajāta, adj. ("rising from the fig-tree"), said of the river Sarasvatī: I, 6455 (S°).

Plakshā = Sarasvatī: III, 7085.

Plakshaprasravana, name of a tirtha. § 615 (Buladevatīrthayūtrā); IX, 54, 3045 (prabhāram Sarasvatyāķ), 3071. plaksharāja ("the great fig-tree"): IX, †2449 (in Somatīrtha).

Plakshāvatarana, a tīrtha. § 377 (Dhaumyatīrthak.):
III, 90, 8375 (on Yamunā) — § 409d (Plakshūvataranag.):
P. is situated on the Yamunā, and is the entrance to the region of heaven; there the paramarshis had performed sacrifices of the Sārasvata kind; their king Bharata let loose the horse for his horse-sacrifice; there Marutta, assisted by the rshi Samvarta, performed excellent sacrifices: III, 129, 10525.

Plakshāvataranagamana(m) ("going to Plakshāvatarana"). § 409 (Tirthay.): Lomaça pointed out to Yudhishthira the spots where sacrifices had been performed by Prajapati (Ishtakrta, lasting 1,000 years), Ambarisha Nabhaga (b), the sarvabhauma Yayati Nahusha (c); the door of Kurukshetra; the camī-tree, which had got only a single leaf; the lakes of Paraçu-Rāma; the hermitage of Nārāyana; the path of Rolka's son (when he roamed over the earth. practising the yoga rites) in the river Raupyā; further, that a Piçaca woman with postles for her ornaments had said: "Having eaten curd in Yugandhara, and lived in Acyutasthala, and bathed in Bhūtilaya, thou shouldst live with thy sons," etc.; the tirtha Plakshavatarana (d). "Having taken his bath on this spot one becomes able to behold all the worlds and is purified from his evil deeds." The Pandavas having bathed, Yudhishthira beheld all the worlds and Arjuna (Cvetavāhana) (III, 129).- § 410: Daksha, when engaged in a sacrifice there, had blessed the spot, saying: "Those men that die on this spot shall win a place in heaven." Lomaça pointed out to Yudhishthira the Sarasvatī, the Oghavatī, Vinaçana (b), Camasodbheda (c), the tirtha of Sindhu (d), Prabhasa (e), Vishnupada, Vipaçã (f), Kaçmīramaṇdala (g), the gate of Manasa, a gap (? see Nil.) opened by Rama in the midst "of this mountain" Vatikakhanda (B. osho), on the north of Videha, "yonder lake," where people propitiate Civa with sattras in the month of Caitra, and become free from sins, Ujjanaka, the lake Kuçavat with a lotus in the kuça grass, and the hermitage of Rukmini, Bhrgutunga, Vitasta, the holy rivers Jala and

Upajalā, where Indra and Agni tested king Uçīnara (v. Çyona-kapotīya, § 411).

Plakshavatī, a river. § 775 (Ānuçāsanik.): XIII, 166a, 7651 (= Sarasvatī?).

Plavanga = Agni, q.v.

Potaka, a serpent. § 564 (Mātalīyop.): V,  $103\gamma$ , 3627 (enumeration).

Potimatsaka, a king. § 554 (Sainyodyogap.): V, 4γ, 83 (only C., B. has Yo°). Cf. Pauņdramātsyaka.

Potr = Civa: VII, 2878.

Prabahu, a Kuru warrior. § 593 (Abhimanyuvadhap.): 711, 37κ, 1610 (attacked Abhimanyu).

Prabālaka, v. Pravālaka.

Prabhā' ("splendour," personif.), a goddess. § 270 (Brahmasabhāv.): II, 11, 457 (in the palace of Brahmán).

**Prabhā**, an Apsaras. § 731b (Ashṭāvakra-Diksamv.): XIII, 19 $\beta$ , 1425 (in the abode of Kubera).

Prabhadraka, pl. (°ah) ("the beautiful ones"), mostly said of a division of the Pancalas. § 561 (Yanasandhip.): V, 48, 11842 (yuvānah); 570, 2264 (Pāncalāç ca Poah, among the allies of Yudhishthira).- § 570 (Sainyaniryanap.): V, 151γ, 5153 (°āç ca Pāncalā Bhīmaeenamukhāh).—§ 576 (Bhagavadgītāp.): VI, 19, 712 (followed Dhrshtadyumna). - § 578 (Bhīshmavadhap.): VI, 49μ, 2022.- § 580 (do.): VI, 560, 2416 (Pañcalac ca Poah, followed Dhrshtadyumna and (likhandin),- \$ 592 (Samcaptakavadhap.): VII, 230, 992 (Kāmbojāh?, followed Dhrshtadyumna); 1026 (followed Bhimasena). - § 593 (Abhimanyuvadhap.): VII, 355, 1528. -§ 599 (Jayadrathavadhap.): VII, 95, 3535 (followed Dhrshtadyumna).- § 600 (Ghatotkacavadhap.): VII, 162, 7258; 183..., 8345 (followed Cikhandin) .- \$ 601 (Dronavadhap.): VII, 184a, 8367.- § 603 (Nārāyanāstramokshap.): VII, 193γ, 8919 (°aiç ca Pancalaih).—§ 605 (Karnap.): VIII,  $12\beta\beta$ , 454;  $22\eta\eta$ , 870 ( $\kappa\kappa$ ), 888;  $30\xi\xi$ , 1230.— § 608 (do.): VIII, 48, 2243 (°anam pravaran adahat saptasaptatim, sc. Karna), (f), 2253; 49x, 2333, 56##, 2756; 67, †3370, †3376.--§ 609 (Çalyap.): IX, 1γ, 31 (had been slain, cf. § 616).—§ 610 (do.): IX, 77, 336.—§ 611 (do.): IX,  $11\mu$ , 552 (many P. slain by Çalya); 15, 759 (supported Cikhandin); 27 oo, 1448.- § 616 (Sauptikap.): X, 8, 367, 381 (C. has by error Sao), 384 (slain by Agvatthaman).

\*Prabhākara 1 = Sūrya (the Sun): III, 146.

Prabhākara<sup>2</sup>, name of a varsha in Kuçadvīpa. § 575 (Bhūmip.): VI, 12, 454.—Do.<sup>3</sup>, see Prabhāraka.

Prabhanjana, a king. § 249 (Arjunavanavāsap.): I, 215, 7830 (ancestor of king Citravāhana of Manipūra).—Do. <sup>2</sup> = Vāyu (the Wind), q.v.

Prabhanjanasuta ("the son of Prabhanjana [i.e. Vāyu (the Wind)]") = Bhīmasena: IV, 822.

Prabhanjanasutānuja ("younger brother of the son of the Wind") = Arjuna: VII, 6268.

Prabhāraka, a serpent. § 47 (Sarpanāmak.): I, 35, 1560 (B. has Prabhākara).

Prabhāsa¹, one of the Vasus. § 116 (Vasu, pl.): I, 66, 2582 (the eighth of the Vasus), 2584 (son of Prajāpati¹ and Prabhātā), 2591 (his wife was the sister of Brhaspati; their son was Viçvakarman).—§ 770 (Ānuçāsanik.): XIII, 1518, 7095 (the eighth of the Vasus).

Prabhāsa<sup>2</sup>, a tīrtha. § 251 (Arjunavanavāsap.): I, 218, 7886 (on the western ocean), 7887 (°deçam), 7888, 7892 (Arjuna met Kṛshṇa in P.).—§ 317b (Kṛshṇa Vāsudeva): III, 12, 475 (there Kṛshṇa had performed austerities).—§ 358 (Tīrthayātrāp.): III, 82, 5000 (tīrtham uttamam, there

Hutaçana, i.e. Agni, dwells).—§ 377 (Dhaumyatirthak.): III. 88, 8346 (tirtham, in the country of the Surashtras on the ocean).- § 378 (Tirthayatrap.): III, 93, 8467 (°adins tirthani).- § 400 (do.): III, 118, †10228 (tirtham, the Pandavas came to P.).-§ 410e (Plakshavataranag.): P. is the favoured spot of Indra and removes all sins: III, 130. 10542 (tirtham).- § 615 (Baladevatīrthayātrā): IX, 35, 2009 (origin of the name), 2010 (etymology). - § 615 (Prabhasotpattik.); 1X, 35, 2051 (prathamam tirtham Sarasvalyah), 2053, 2057, 2058, 2059 (origin of the name). -§ 652b (Indrota-Pārīkshitīya): XII, 152B, 5646 (ottaramānase), (7), 5662 (do.).—§ 717b (Nūrāyaņīya): XII, 343. XI), ††13221, (tirtham, = Hiranyasaras, origin of the name. cf. § 615).—§ 733c (Pushkara): XIII, 25, 1696.—§ 733x (Candalikaçrama): XIII, 25, 1740.- § 751b (Capathavidhi): XIII, 94, 4549 (in the west).—§ 757m (Goloka): XIII, 102a, 4887.—§ 766 (Anuçāsanik.): XIII, 125β, 5967.— § 775 (do.): XIII, 166a, 7645, 7649.—§ 785 (Anugitap.): XIV, 83, 2478 (noar Dvāravatī).—§ 793 (Mausalap.) : XVI, 3, 66, 71 (there the Vyshnis met with destruction): 8, 262. Cf. Hiranyasaras, Prabhāsatīrtha.

Prabhāsa<sup>2</sup>, a warrior of Skanda. § 615u (Skanda): IX, 45<sub>7</sub>, 2571.

Prabhāsa ', pl. (°aḥ), a sort of rshis. § 656 (Khadgotpattik.): XII, 166β, 6143.

Prabhasatirtha = Prabhasa : I, 399, 444; III, †10237. Prabhasotpattikathana(m) ("on the origin of Prabhāsa"). § 615 (Baladeyat.): Daksha had twenty-seven daughters, married to Soma, connected with the several constellations serving to help men in calculating time, all beautiful; Rohins, however, was the foremost in beauty. As Soma lived long with Robins, his other wives complained to Duksha, who got them reconciled. As Soma, however, still continued to live with Robini exclusively, his other wives once more approached Daksha, who now threatened to curse him. His threats were not, however, heeded, and when the wives complained a third time, Daksha cursed Soma, so that he was affected with phthisis. His sacrifices, etc., were in vain; the herbs became tasteless and failed to grow, etc. The gods prevailed upon Daksha to withdraw the curse on condition that Soma should behave equally towards all his wives, and bathe in the tirtha (sc. Prabhaea) where the Sarasyati mingles with the ocean, and adore Mahadeva there; then he should during the one half of the month wane every day and during the other wax every day. Bathing there on the day of new moon, he was restored. Daksha told Soma not to disregard women and brahmans.

Some there regained his effulgence (prabhā).

Prabhātā (wife of Prajāpati and mother of the Vasus Pratyūsha and Prabhāsa). § 116 (Vasu, pl.): I, 66, 2584.

Prabhasa became the foremost of all tirthas; Soma bathes there on every recurring day of the new moon and regains

his form and beauty; thence comes its name Prabhasa, because

Prabhava = Vishnu (1000 names). Prabhava = Çiva (1000 names 2).

Prabhavah sarvabhūtānām = Brahmán: I, 2499.— Do. = Çiva: XIV, 208.

Prabhāvatī<sup>1</sup>, name of a female ascetic. § 534 (Hanūmatpratyāgamana): III, 282, 16237 (tāpasī, performed austerities in the abode of the Asura Maya, received Hanūmat, etc.).

Prabhāvatī, the wife of Sūrya (the Sun). § 565 (Gālavac.):
V, 117, 3967 (reme . . . Poyam yathā Raviķ).
Prabhāvatī, a mātr. § 615u (Skanda): IX, 460, 2621.

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Prabhāvatī ', a princess. § 7435 (Vipulop.): XIII, 42, 2351 (sister of Ruci and wife of the Anga king Citraratha).

Prabhāvātman = Çiva (1000 names 2).

Prabhu 1, an ancient king. § 6 (Anukram.): I, 1a, 229 (in Sañjaya's enumeration).

Prabhu ,= Brahmán: XII, 6153, 6800 ( $B^{\circ}$ ), 6931, †6977 ( $B^{\circ}$ ); XIII, 7227 ( $B^{\circ}$ ).

**Prabhu** = Civa (1000 names  $^{1-2}$ ).

Prabhu' = Kubera (?): III, 15344 (yathā Caitraratham prabhuh, sc. praciveça).

**Prabhu**<sup>4</sup> = Skanda: III, 14634, 14641.

Prabhu' = Sūrya (the Sun): III, 190.

Prabhu '= Vishnu (Kṛshṇa): I, 2429-31 (= K.); III, 13004 (= K.), 15826, 15832, 15838; VI, 302, 3027 (= K.); XII, 1625 (Harim Nārāyaṇaṃ = K.); 11174 (Nārāyaṇaṃ = K.), 13290 (Nārāyaṇaṃ); XIII, 6953 (1000 names), 6981 (do.).

Prabhuh prabhūnām = Skanda: III, 14644.

Prabhūta = Vishņu (1000 names).

Pracanda = Skanda: III, 14641.

Pracetas<sup>1</sup>, a rshi or Prajāpati. § 266 (Ģakrasabhāv.): II, 7, 297 (in the palace of Indra).—§ 270 (Brahmasabhāv.): II, 11, 436 (in the palace of Brahmán).—§ 615μ (Skanda): IX, 45γ, 2512 (came to the investiture of Skanda).——§ 768b (Kṛshṇa Vāsudeva): XIII, 147, 6830 (the eldest of Prācīnabarhis' ten sons and father of Daksha). Cf. Pracetas, pl. Prācetas<sup>1-3</sup>.

Pracetas = Civa: VII, 9454.

Pracetas, pl. (°asak). § 237 (Vaivāhikap.): I, 196, 7266 (ten brothers of the same name, P. married a vārkshī; cf. Harivamça, v. 66 foll.).

Prācetas 1 (the father of the ten Pracetasaḥ). § 137 (Daksha Prācetasa): I, 75, 3129 (daça Posaḥ putrāḥ, fathers of Daksha; is perhaps the form Prācetasaḥ, nom. pl. (so BR.) = Pracetas, pl.?).

Prācetas<sup>2</sup>, pl. (°asaḥ) = Pracetas, pl. § 137 (Daksha Prācetasa): I, 75, 3129 (v. Prācetas<sup>1</sup>).—§ 665 (Mokshadh.): XII, 208, 7572 (daça. fathers of Daksha).

**Pracetasa**' ("son of the ten Pracetasah") — Daksha: I, 33 ( $D^{\circ}$ ), 3130 ( $D^{\circ}$ ), 3131 ( $D^{\circ}$ ); XII, 666 ( $D^{\circ}$ ), 695 ( $D^{\circ}$ ), 6136 ( $D^{\circ}$ ), 10272 ( $D^{\circ}$ ); XIII, 2484 (? "sya vacanam"), 6830 (C. has by error  $Pra^{\circ}$ ).

Prācetasa <sup>2</sup> (do.) — Manu <sup>2</sup>: XII, 2089 (M°), 2093 (M°).
Prācinvat, an ancient king. § 156 (Pūruvamç.): I, 95, ††3765 (son of Janamejaya and Anantā, conquered the east—
prācīm diçam), ††3766 (husband of Açmaki and father of Samyāti).

Prācīnabarhis, a Prajāpati. § 665 (Mokshadh.): XII, 208, 7572 (Brahmayonih, born in the race of Atri, father of the ten Prācetases).—§ 768b (Kṛshṇa Vāsudeva): XIII, 147, 6829 (son of Havirdhāman and father of ten sons, Pracetas, etc.).—§ 775 (Ānuçāsanik.): XIII, 1667, 7684.

Prācīnagarbha 1 = Mahāpurusha (Mahāpurushastava). Prācīnagarbha 2 = Apāntaratamas: XII, 13704.

Prācya, pl. (°āḥ) ("the Easterners"), a people. § 211 (Sambhavap.): I, 139, 5538 (vanquished by Arjuna).— § 556 (Sañjayayānap.): V, 30, †890 (°odīcyāḥ, in the army of Duryodhana).—§ 561 (Yānasandhip.): V, 57, 2245 (assigned to Bhīmasena as his matches in the battle).— § 571 (Ulūkadūtāgamanap.): V, 160γ, †5510 (in the army of Duryodhana); 161, †5555 (do.).—§ 573 (Ambopākhyānap.); V, 195ε, 7609 (°odīcyāḥ, do.).—§ 574 (Jambūkh.); VI, 9ν, 366 (in the south (!)).—§ 576 (Bhagavadgītāp.): VI, 15, 604 (protected Bhīshma).—§ 579 (Bhīshmavadhap.):

VI,52γ, 2141(°-Sauvīra-Kekayaih, do.).—§580 (do.): VI, 59μ; †2584 (attacked Arjuna), †2646 (defeated by Arjuna).—§ 586 (do.): VI, 106τ, 4808 (protected Bhīshma).—§ 587 (do.): VI, 119aa, 5648 (abandoned Bhīshma).—§ 589 (Droṇābhishekap.): VII, 7ζ, 184.—§ 592 (Samçaptakavadhap.): VII, 20γ, 798 (ζ), 802.—§ 599 (Jayadrathavadhap.): VII, 93, 3369 (nrpāh, attacked Arjuna).—§ 604 (Karnap.): VIII, 5ζ, 138 (°odīcyāḥ, had been slain by Arjuna).—§ 605 (do.): VIII, 22ζ, 863 (attacked the Pāṇcālas).—§ 607 (do.): VIII, 45, 2098 (dāsāḥ).—§ 608 (do.): VIII, 70, †3511 (had been slain), †3524 (do.): 73, 3650 (do.)—§ 609 (Çalyap.): IX, 1γ, 28 (do.).—§ 613 (Gadāyuddhap.): IX, 33η, 1913 (do.).—§ 641 (Rājadh.): XII, 101ο, 3736 (skilled in fighting from the backs of elephants).

Praçamī, an Apsaras. § 731b (Ashtāvakra-Diksamv.): XIII, 196, 1425 (in the palace of Kubera).

Praçanta = Çiva: XIV, 196.

Praçantatman = Sūrya (the Sun): III, 157.—Do.<sup>3</sup> = Skanda: III, 14632.—Do.<sup>3</sup> = Civa (1000 names<sup>2</sup>).

Praçastā, a river. § 400 (Tīrthayātrāp.): III, 118, †10215 (visited by Yudhishṭhira on his tīrthayātrā).

Praçni, v. Prçni.

Pradakshinavartaçikha = Agni: I, 2106.

Pradara, pl. (°dh), a people. § 295 (Dyūtap.): II, 52, 1859 (brought tribute of gold to Yudhishthira).

Pradātr, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4357 (enumeration).

Prādhā, daughter of Daksha and wife of Kaçyapa. § 87 (Amçāvat.): I, 65, 2520 (enumeration of the daughters of Daksha, wives of Kaçyapa, C. has Pra°).—§ 102 (do.): I, 65, 2554 (mother of eight Apsarases and ten Devagandharvas).—§ 103 (do.): I, 65, 2557 (mother of thirteen Apsarases by the Devarshi, i.e. Kaçyapa (and of the four Gandharvasattamāḥ (§ 104)?)).

Pradhāna, a rājarshi. § 709b (Sulabhā-Janakasamv.): XII, 321, 12034 (rājarshiḥ, ancestor of Sulabhā).

\*pradhāna = prakṛti: I, 2429 (i.e. Kṛshṇa); XII, 7484, 9105, 9115, 11635, 13035, 13466 (identified with Aniruddha), 13537, 13758; XIII, 1009, 1090; XIV, 522, 529, 1080, 1325, 1399, 1400.—Do.\* = Mahāpurusha (Mahāpurushastava). Pradhānadhṛk = Qiva (1000 names ²).

Pradhānapurusha = Çiva: III, 15808; XIII, 939.

Pradhānapurusheçvara = Vishņu (1000 names).

Prādheya, pl. (°āh), ("the sons of Prādhā"), a family of Devagandharvas. § 102 (Aṃçāvat.): I, 65, 2556 (Devagandharvāh, i.e. Siddha, etc.).—§ 608 (Karṇap.): VIII, 87χ', 4424 (came to see the encounter between Karṇa and Arjuna).

Pradveshi, wife of Dirghatamas. § 170 (Dirghatamas): I, 104, 4193 (mother of Gautama, etc.), (4199), 4200, (4201). Pradyota, a Yaksha. § 269 (Vaicravanasabhāv.): II, 10, 397 (among the Yakshas in the palace of Kubera).

Pradyumna, son of Kṛshṇa and Rukmiṇī. § 132 (Aṃçāvat.):

I, 67, 2786 (incarnation of Sanatkumāra).—§ 253 (Haraṇāharaṇap.): I, 221, 7992 (came to the marriage of Arjuna and Subhadrā).—§ 262 (Bhagavadyāna): II, 2, 56 (°-Çāmbā-Niçathāṃc ca).—§ 287 (Rājasūyikap.): II, 34, 1275 (Gada-P°-Çāmbāc ca, came to the rājasūya of Yudhishṭhira).—
§ 317 (Arjunābhigamanap.): III, 12, 534 (°o yādrçak).—
§ 320 (Saubhavadhop.): III, 16, 667, 687, 691; 17, 699, 700, 701, 704, 705, 712, 713, 716; 18, 717, 718, (728), /786; 19, 750, 761, 765, 774, 775 (P.'s encounter with Çālva, whom he defeated).—§ 342 (Indralokābhigamanap.):

III, 51, 1994 (will assist the Pandavas), 2009 (°-Sambau. do.).-§ 402 (Tirthayatrap.): III, 120, †10262 (°-Cambau, do.), †10269 (omuktan nigitan).- § 510 (Draupadi-Satyabhāmāsamv.): III, 234, †14719 (°- Cambau).—§ 511 (do.): III, 235, 14735 ('janant, i.e. Rukmint), 14737.- 554 (Sainyodyogap.): V, 1a, †5 (°-Cambau); 3, 59 (Gada-P°-Çambanç ca Kalarajranalopaman). - § 561g (Sahadeva): V, 50, 1999.—§ 562 (Bhagavadyanap.): V, 90, 3218.—§ 567 (do.): V, 1310, 4426 (Vrshnayah . . . Pomukhah).- § 581 (Bhishmavadhap.): VI, 65, 2967 (Krshna created himself as P., born from his own self), 2968 (from P. Krehna created Aniruddha) .- § 589 (Dronabhishekap.): VII, 11f. 408 .- § 593 (Abhimanyuvadhap.): VII, 35e, 1521 .- § 596 (Pratijnap.): VII, 72, 2510 (°sya priyam, sc. Abhimanyu). -§ 597 (do.): VII, 84, 3005.- § 599 (Jayadrathavadhap.): VII, 110σ, 4193, 4227 (is an atiratha): 111, 4250, [4263 (b: Karshnih . . . Makaradhvajah)]. - § 600 (Ghatotkacavadhap.): VII, 156ζ, 6732.—§ 602 (Dronavadhap.): VII, 1915, 8798 (°- Yuyudhanabhyam).—§617b (Brahmaciras): X, 12, 636 (Sanatkumārah, son of Krshna and Rukmini).— § 641 (Rajadh.): XII, 81, 3030 (rupena mattah Poh).-§ 717b (Nārāyanīya): XII, 340, 12902 (P. is the manas of all creatures, which springing from Sankarshana becomes Sanatkumāra), 12905 (P. = manas sprang from Sankarshana, from P. sprang Aniruddha), 12937 (Sankarshana begot P., from P. sprang Aniruddha); 345, 13386 (manobhūtāh ... Pom praviçanti).—§ 730 (Anuçasanik.): XIII, 14, 617 (°-Carudeshnadin Rukminyah . . . putrakan), ((a), 621. -§ 769 (do.): XIII, 149, 7017 (Vishņu's 1000 names).-§ 773b (Kṛshṇa Vāsudeva): XIII, 159, 7392 (considered as [the third] form of Kṛshṇa); 160, 7403, 7406.- \$ 785 (Anugitap.): XIV, 867, 2557 (accompanied Krshna); 88, 2611 (iva); 89w, 2680 (Vrehnivīrāme ca Poadyan).- § 793 (Mausalap.): XVI, 3, 75 (ζ), 101 (is slain); 6, 155.— § 795 (Svargārohanap.): XVIII, 5μ, 160 (after death P. entered Sanatkumāra).

Cf. also the following synonyms:-

Jānardani: III, 723.

Kārshņi, q.v.

Makaradhvaja, Makaraketumat, q.v.

Raukmineya ("the son of Rukmint"): Î, 6997, 7914; II, 129; III, 683, 692, 726, 751, 764, 768, 771, 836, †12584, †12586; V, †1881, 5331; VII, 4260; XIII, 616 (had slain Çambara), 7407, 7409, 7454; XIV, 1938; XVI, 157.

Rukmininandana (do.): III, 708, 714, 763; XVI, 89. Sātvatamukhya, Vrshņipravīra, q.v.

Prādyumni ("the son of Pradyumna") = Aniruddha: I. 6997.

Prägdakshina - Çiva (1000 names 2).

Praghasa, a Rākshasa. § 537 (Rāma-Rāvaņayuddha): III, 285a, 16365 (followed Rāvana).

Praghasa, a matr. § 615u (Skanda): IX, 460, 2634.

Prāgjyotisha¹, name of a city. § 279 (Arjuna): II, 26, 1000 (the capital of Bhagadatta; Arjuna came to P. on his digvijaya).—§ 291 (Çiçupālavadhap.): II, 45, 1567 (°puram, the Vṛṣḥṇis had gone to P., meantime Çiçupāla burnt Dvārakā).—§ 317b (Kṛṣhṇa Vāsudeva): III, 12, 488 (kṛtaḥ kṣhemaḥ punaḥ panthāḥ puram P°m prati, sc. by Kṛṣhṇa; the capital of Naraka).—§ 320 (Saubhavadhop.): III, 22, 857 (?).—§ 561c (Kṛṣhṇa Vāsudeva); V, 48, †1887 (durgam puram ghoram Asurānām, the capital of Naraka, conquered

by Kṛshṇa).—§ 567 (Bhagavadyānap.): V, 130, 4408 (Çauri, i.e. Kṛshṇa, went to P., cf. § 5610).—§ 7175 (Nārāyaṇīya): XII, 340, 12956 (Kṛshṇa will transplant P. to Dvārakā after having slain Naraka).—§ 782 (Anugītāp.): XIV, 75, 2175 (the capital of Vajradatta).

Prāgjyotisha ("the king of Prāgjyotisha") = Bhagadatta: II, 1002, 1268 (nrpatir Bhagadattah); VI, 2856 ("gajah); 3295, 3559, 3664 (rājā), 3675, 3676 ("gajam), 4277, 4297 (nrpah), 4316, 5147, 5148 (rājā), 5269, 5292, 5432; VII, 808, 1147, 1162, 1169 (rājā), 1176, 1197 (rājā), 1239, 1251 (rājā), 1256, 1257, 1265, 1289, 1302 (is slain by Arjuna).

**Prāgjyotishādhipa**  $^{1}$  (do.) = Bhagadatta : II, 1834 ( $Bh^{\circ}$ ), 1836 ( $Bh^{\circ}$ ); V, 2186, 2206, 5804 ( $Bh^{\circ}$ ); VII, 1201.

Prāgjyotishādhipa 1 (do.) = Vajradutta: XIV, 2210.

Prāgjyotishajyeshtha = Mahāpurusha (Mahāpurushastava).

Prāgjyotishapaţi ("the king of Prāgjyotisha") = Bhagadatta: VII, 1164.

Pragraha, Pragvamça = Vishņu (1000 names).

Prahartr = Civa (1000 names 1).

Prahāsa', a serpent. § 67 (Sarpasattra): I, 57, 2157 (of Dhrtarāshtra's race).

Prahāsa<sup>3</sup>, a warrior of Skanda. § 615u (Skanda): IX, 457, 2570.

Prahasta, a Rākshasa. § 537 (Rāma-Rūvaṇayuddha): III, 285β, 16377 (fought with Vibhīshaṇa).—§ 538 (Kumbha-karṇarṇag.): III, 286, 16379, 16383 (slain by Vibhīshaṇa), 16396 (nihataṃ), 16403 (°ādiḥ . . . svajano hataḥ).—§ 540 (Indrajidvadha): III, 288, 16438 (sc. hataṃ), 16443. Cf. Rākshasa.

Prahlada', an Asura (= Prahrada) (B. has mostly Prahrada). § 89 (Amçavat.): I, 65, 2526 (eldest son of Hirunyakaçipu). -§ 90 (do.): 1, 65, 2527 (father of Virocana, Kumbha, and Nikumbha).- § 130 (do.): I, 67, 2642 (Samhladah ... P°syānujah).—§ 270 (Bruhmasabhāv.): II, 11, 437 (among the prajanam patayah in the palace of Brahman). § 299 (Dyutap.): II, 68, 2314 (°sya ca samvādam muner Angirasasya ca; ohlo also B.) .- § 300 (do.): Virocana, the son of the king of the Daityas P., for the sake of obtaining a bride, quarrelled with Sudhanvan Angirasa, and they mutually wagered their lives as to who was superior, and made P. the arbitrator between them. As P. was frightened, Sudhanvan threatened him saying that if he answered falsely or did not answer, Indra would split his head into 100 pieces with his thunderbolt. P. then asked Kacyapa what regions were obtainable by those who, upon being asked a question, answered it not or answered it falsely. Kacyapa said that they cast 1,000 Varuna paças upon themselves, each of which could not be loosened in less than a full year, etc. P. then declared Sudhanvan to be superior to Virocana, as Angiras was to himself, and the mother of Sudhanvan to the mother of Virocana. Sudhanvan, because P. had spoken truth, granted that Virocana should live 100 years; II, 68, 2315 ( Daityondrah, °hlo also B.), 2317 (°hlo also B.), 2319 (do.), (2321) (do.), 2329 (do.), 2334 (do.). - § 326 (Draupadīparitāpav.): III, 28, 1029 (°sya ca samvadam Baler Vairocanasya ca), 1030 (Asurendram . . . Daityendram), (1034) (discourse between P. and [his grandson] Bali).- § 443 (Nivātakavacayuddhap.): III. 168, 12073 (had been defeated by Indra).—§ 538 (Kumbhakarnaranagamana): III, 286, 16390 (Indra-Poyor iva, sc. yuddham; ohlo, also B.).-§ 541 (Indrajidvadha): UI, 289, 16482 (Cakra-Poyor iva, sc. yuddham; ohlo, also B.).-§ 571 (Ulükadütägamanap.): V, 160, 5419 (a çloka sung by P. is quoted).—§ 576 (Bhagavadgītāp.): VI, 34, 1234 (°ς cdsmi Daityānām, says Kṛshṇa).—§ 599 (Jayadrathavadhap.): VII, 108, 4096 (°am samarə jitrā yathā Çakram); 122, 4925 (Çakra-P°yor iva, sc. yuddham; °hl°, also B.).—§ 600 (Ghatotkacavadhap.): VII, 156, 6856 (do., do.); 166, 7426 (do., do.).—§ 647b (Brahmadatta-Pūjanīsamv.): XII, 139, 5203 (Uçanas recited two gūthūs to P.; °hl°, also B.).—§ 656 (Khadgotpattik.): XII, 166γ, 6146.—§ 714f (cf. Himavat): P., the son of Hiranyakaçipu, could not raise the dart of Skanda, but fell down in a swoon: XII, 328, 12328.—§ 778b (Samvartta-Maruttīya): XIV, 9, †248 (divaḥ P°m avasānam ānayam, says Indra; °hl°, also B.). Cf. Asurūdhipa, Asurendra, Daiteya, Daitya, Daityapati, Daityendra, Dānava.

Prahlāda<sup>2</sup>, a Bāhlīka prince. § 130 (Amçāvat.): I, 67, 2667 (Bāhlīkah, incarnation of the Asura Calabha).

Prahlāda', a sorpent. § 268 (Varuṇasabhāv.): 11, 9, 362 (in the palace of Varuṇa).

Prahlāda, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 354.

Prahrada, an Asura, = Prahlada (q.v.). § 83 (Adivamcavatarana): I, 63, 2439 (°ciehyo Nagnajit).- § 558 (Virocana): V, 35, 1202, 1203, (1204), 1206, (1207), 1208, (1210), (1212), (1217), 1219, 1220 (cf. § 300 (v. Prahlāda)).—§ 600 (Ghatotkacavadhap.): VII, 173, 7843 (Cakra-Poyor iva, sc. yuddham; B. ohlo).—§ 615 (Gadāyuddhap.): IX, 57, 3177 (Indra-Poyor iva, sc. yuddham; B. ohlo).—§ 641 (Rājadh.): XII. 985, 3662 (had been slain by Indra); 124, 4568 (Daityena), 4575, 4576, 4577, 4579, 4582, (4583), 4588 (Daityendrah), 4590 (Daityendram), 4593, 4594, 4596, 4599, 4601, 4607, 4615 (disguised as a brahmana Indra acquired P.'s nature, P. having conquered the three worlds from Indra; then Prosperity, etc., left P.).—§ 659 (Mokshadh.): XII, 179, 6654 (°eya samvadam muner Ajagarasya), 6655 (raja), (6656), 6661, 6662, 6664 (discourse between P. and the Ajagara muni); 180a, 6692.—§ 670 (do.): XII, 222, 8023 (°sya samvādam Indrasya ca), 8028, 8031, 8032 (Daiteya), (8034), 8053, (8054) (discourse between P. and Indra). § 673b (Buli-Vāsavasamv.): XII, 227a, 8262 (among the ancient rulers of the earth). For synonyms v. Prahlada.

Prāhrāda (son of Prahrāda) = Virocana: V, 1195 (only C.). Prāhrādi (do.) = Vātāpi: III, 8645.—Do.\* (do.) = Virocana: V, 1193, 1195 (only B.).

Prahuta = Çiva (1000 names 1).

Prajabhava = Vishnu (1000 names).

Prajābija (C. °vi°) = Civa (1000 names °).

Prajadhyaksha = Sūrya (the Sun): III, 151.

Prajadvara = Qira (1000 names 1).

Prajāgara ' ("sleeplessness," sc. Dhṛtarāshṭrasya, cf. Prajāgaraparvan). § 10 (Parvasangr.): I, 2, 330 (°h parva, i.e. Prajāgaraparvan).—§ 11 (do.): I, 2, 502.

Prajagara = Vishnu (1000 names).

Prajāgarā, an Apsaras. § 336 (Indralokābhigamanap.): III, 43a, 1785 (in the palace of Indra).

[Prajāgaraparvan(°va)] ("section relating to the sleeplessness of Dhṛtarāshṭra," the 59th of the minor parvans of Mhbhr.; cf. Prajāgara). § 557: Dhṛtarāshṭra, after Sañjaya had left him, requested Vidura to tell him what may be good for a person that is sleepless and burning. Vidura said that Yudhishṭhira was worthy of being the sovereign over the three worlds, while the qualities of Dhṛtarāshṭra were the very reverse of those; Dhṛtarāshṭra had no right to a share in the kingdom owing to his being

blind: Vidura blamed him for having bestowed on Duryodhana, Cakuni, Karna, and Duncasana the management of the empire. Then he explained the marks of a wise man and of a fool, quoting Brhaspati's answer to Indra, and alluding to the conversation between Sudhanvan and Asurendra [i.e. Prahlada] in relation to the son of the latter (V, 33). Continuation of Vidura's discourse (V, 34).- § 558: Vidura said that as long as a man's good deeds are spoken of in this world, so long he is glorified in heaven, and cited the old story about the conversation between Virocana (q.v.) and Sudhanvan, both suitors for Kecini's hand. "Entrusting the cares of thy kingdom to Duryodhana, Cakuni, the foolish Duhçasana, and to Karna, how canst thou hope for prosperity? Possessed of every virtue, the Pandavas depend on thee as their father; oh, confide thou in them as thy sons" (V, 35). -§ 559: Vidura related the old history of the discourse between Atreya and the Sadhyas, who received instruction from Atreya when he was wandering as a beggar ("... One should not return the slanders or reproaches of others, for the pain that is felt by him who suffers silently, consumes the slanderer; and he that endures, succeeds also in appropriating the virtues of the slanderer-the slanderer's merits become his . . . The very gods desire company of that man who, when abused, does not himself return the abuse nor cause others to return it, or who, when beaten, does not himself return the blow nor cause others to do it. and who wishes not the slightest injury to him that injures him . . . "). Then he explained what are those families that are called high (". . . let none in our race serve a king as minister") (V, 36). Vidura spoke of the seven and ten kinds of foolish men according to Manu Svayambhuva; of the reasons why not all men attain the allotted period of life (100 years according to the Veda), etc. But Dhrtarashtra could not abandon his son (V, 37-40).

prajānām adhipa(h) ("lord of creatures") = Kshupa: XII, 4503 (K°), 6192.

Prajanam içvareçvara(h) = Brahmán: VII, 2085.

Prajānām patayah = Prajāpati, pl. § 3 (Anukram.):

I, 1a, 33 (twenty-one in number they issued from the primordial egg).—§ 191 (Arjuna): I, 123a, 4807 (present at the birth of Arjuna).—§ 270 (Brahmasabhāv.): II, 11, 435 (i.e. Daksha, etc., in the palace of Brahmán).—§ 665 (Mokshadh.): XII, 208, 7567, 7568, 7580.—§ 746 (Ānuçāsanik.): XIII, 83, 3886.—§ 747b (Suvarņotpatti): XIII, 85ζ, 4127 (origin from the ears of Agni), 4144 (trayaḥ, i.e. Bhṛgu, Aṅgiras, and Kavi), 4156 (= do.).

Prajānām patih ("lord of creatures") = Brahmán: XIII, 4660.

Prajānām patih = Çiva: VII, 9530.

Prajānām patih = Daksha: XII, 10232.

Prajanam patih : III, 12703 (among the honourable appellations of the king).

Prajānidhanakara = Mahāpurusha (Mahāpurushastava).
Prajāpati ' ("lord of creatures"), mostly identified or identifiable with Brahmán.—§ 3 (Anukram.): I, 1, 32 (Brahmā, issued from the primordial egg).—§ 26 (Jaratkāru): I, 13, 1028 ("samaḥ. . . . Jaratkāruḥ.).—§ 27 (Kaçyapa): I, 16, 1074 ("samaḥ. sc. Kaçyapa).—§ 33 (Garuḍa): I, 23, 1249 (Garuḍa identified with P.).—§ 48 (Çesha): I, 36, †1583 (i.e. Brahmán).—§ 56 (Parikshit): I, 49, 1942 (iva).—§ 61 (Sarpasattra): I, 55, 2097 (had performed sacrifices in Prayāga).—§ 84 (Ādivaṃçāvatāraṇap.): I, 64, 2499 (Īcaḥ Cambhuḥ Poiḥ, = Brahmán), 2507 ("patiḥ, i.e. Vishṇu

Prajāpati.

Nārāyana).—§ 149 (Yayāti): I, 89, †3593 (oer lokam).— § 288 (Pañcendrop.): I, 197, †7277 (i.e. Brahmán).— § 254 (Khāndavadahanap.): I, 222, 8057 (iva).—§ 270 (Brahmasabhāv.): II, 11, 459 (- Brahmán), 464 (do.).— § 296 (Dyūtap.): II, **53.** 1921 (gave a çankha to Indra).-\$ 310b (Sūrya): III, S. 190 (Sūrya (the Sun) identified with P.).-§ 317 (Arjunābhigamanap.): III, 12, 470 (opater Vishnoh).- § 327 (Draupadiparitapav.): III, 32, 1202 (Içvaram).—§ 370 (Tirthayatrap.): 111, 85, 8145 (°krto vidhih). — § 371 (Tungaka): III, 85, 8191 (in Tungaka).—§ 373 (Prayaga): III, 85, 8215 (in Prayaga), 8219 (vodir eshā Posh, sc. Prayāga, etc.), 8220.—§ 377 (Dhaumyatīrthak.): III, 89, 8370 (sung a gāthā at Pushkara). - § 379 (Tirthayatrap.): III, 95, 8516 (vedim Posh, i.e. Prayaga). - § 391 (Rshyaçriga): III, 110, 10000 (°samadyuleh, sc. Vibhandaka).- § 409 (Plakshavataranag.): III, 129, 10513 (performed a sacrifice lasting 1,000 years), 10535 (vedir eshā Poeh, sc. Kurukshetra).—§ 440 (Yakshayuddhap.): III, 164, 11900 (oh, sc. astram, obtained by Arjuna).-§ 453 (Markandeyas.): III, 183, 12620 (sasarja dharmatantrāņi).—§ 455 (Brāhmaṇamāhātmyak.): III, 185, 12704 (among the honourable appellations of the king).—§ 457 (Vaivasvatop.): III, 187, 12747 (°samadyutiķ, sc. Manu Vaivasvata), 12797 (Brahmā, in the shape of a fish).—§ 459 (Markandeyas.): III, 189, 13004 (patih . . . Govindah). -§ 469 (do.): III, 200, 13386 (annam Pog coktah sa oa samvatsaro matah).-§ 471 (do.): III, 200, 13417.-§ 504 (Skandayuddha): III, 231, 14521 (Brahma).- § 5240 (Vishnu): III, 272, 15824 (erjate Brahmamurtie tu, rakehate Paurushi tanuh Raudribhavena çamayet tiero 'vasthah Prajapateh). - § 525 (Ramopākhyanap.): III, 274, 15882 (father of Pulastya, grandfather of Ravana and Kubera).-§ 534 (Sītā-Rāvanasamv.): III, 281, 16187 (°eamah, sc. the father of Ravana). - \$ 579 (Pandavapravecap.): IV, 9, 259 (Dhatuh?, Draupadi is supposed to be the wife of P.) .-§ 5540 (Gandīva): IV, 43, 1347 (had the Gandīva for 503 years, different from Brahman). - § 554 (Goharanap.): IV, 56, 1770 (oh, sc. vimanam). - \$ 554d (Arjuna): IV, 61, 1977 (preceptor of Arjuna, different from Brahman?).-§ 561 (Yanasandhip.): V, 48, †1871 (Post karma yatha 'rthanishthitam).- § 562 (Bhagavadyanap.): V, 78, 2808 (yathā).—§ 565 (Gālavacarita): V, 113a, 3880.—§ 567 (Bhagavadyanap.): V, 128, 4299 (Parameshihi), 4303 (do., ordered Dharma to bind the Asuras).—§ 568 (Vidulaputracāsana): V, 134, 4575 (ovinirmitam, sc. kshatrahrdayam).— § 569 (Bhagavadyanap.): V, 148, 5025 (oh prajah erehtva yatha samharate tatha) .- § 570 (Sainyaniryanap.): V, 157, 5316 ( oim ivaudārye, sc. Bhīshma).—§ 575 (Bhūmip.): VI, 12. 466 (on the mountain Pushkara in Pushkaradvipa); 470 (Îçvarah).- § 576 (Bhagavadgitap.): VI, 14, 546 (sarvalokeçvarasya); 27, 960 (sahayajñāḥ prajāḥ srehţvā); 35, †1285 (Krshna identified with P.).- § 581 (Bhīshmavadhap.): VI, 65, 2940 (i.e. Brahmán), 2955 (°pate, i.e. Vishņu (Krshņa)).—§ 587 (do.): VI, 120, 5719 (°m ivāmarāh).—§ 588 (do.): VI, 121, 5802 (°eh, sc. astram, known to Arjuns).- § 594 (Mrtyu): VII, 54, 2073 (i.e. Brahman).- § 595 (Shodaçaraj., v. Çibi Auçīnara): VII, 58. 2216.- \$ 603d (Tripura): VII, 202, 9586 (dovāh . . . sa-Poayah, i.e. Brahman).—§ 606 (Tripurākhyāna): VIII, 33, 1413; 34, 1573 (°mukhāḥ surāḥ).—§ 607 (Karnap.): VIII, 44, 2065 (naishā srehțih Posh, sc. the Bahikas), 2068 (tulyakālāh Poh, sc. brāhmaņāpasadāh).—§ 608 (do.): VIII, 87, 4485 (Svayambhuvam, i.e. Brahmán).—§ 615b (Udapāna): IX. 36. 2072 ( camah, sc. Ekata, Dvita, and Trita). - § 615kk (Kurukshetrak.): IX, 53, †3008 (°er uttaravedir uoyate . . . Samantapañoakam), †3032 (etat Kurukehetra-Samantapañoakam Poer uttaravedir uoyate). - § 615 (Gudayuddhap.): IX, 55; †3085 (Samantapañoakam . . . uttaravedih . . . P °eh). -§ 616 (Sauptikap.): X, 3, 122 (prajāh erehļvā karma tasu vidhaya oa).- § 617 (Aishīkap.): X, 17, 775 (created by Brahman and father of Daksha, etc.).—§ 619 (Strivilapap.): XI, 230, 666 (Vodā yasmāo ca catvārah sarvāstrāni ca . . . anapetani vai curad yathaivadau Poeh, all. to Brahman's loss of the Vedas).- § 623 (Rajadh.): XII, 12, 851 (aerjad vai prajāķ).—§ 632 (Shodaçarāj., v. Çibi Auçīnara, cf. § 595); XII, 29, 935 (cf. VII, 2216).—§ 641 (Rajadh.): XII, 60, 2290 (created the domestic animals), 2295 (or hi varnanam dāsam çūdram akalpayat); 65, 2446 (sarvañ caivāsrjad jagat); 91, 3407 (metaphorically of the king); 108, 4014; 121, 4449 (among the names of Chastisement), 4465 (Brahmā); 122, 4511, 4512 (different from Brahman?). — § 655 (Apaddh.): XII, 161, 5961 (idam earvam tapasaivāsrjat).-§ 660b (Bhrgu-Bharadvajasamv.): XII, 182, 6800 (Brahmā); 187, 6929 (archfin Poer scha); 190, 6982; 191, 6996; 192, 7023 (attained to Brahmaloka).—§ 6626 (Jāpakop.): XII, 200, 7841 (Devader ah).- § 665 (Mokshadh.): XII, 208, 7578 (?).—§ 667 (do.): XII, 217, 7845 (described the religion of prayrtti).—§ 671b (Bali-Vāsavasamv.): XII, 224, 8139 (Kāla (Time) identified with P.). - § 677 (Mokshadh.); XII, 233, 8522 (adikartā sa bhūtānām); 235, 8601 (jivayām āsa P°r iva prajāķ); 237, 8667 (iva).—§ 6780 (Mrtyu-Prajapatisamy.): XII, 258, (9167) (i.e. Brahman). — 🕻 680b (Tulādhāra - Jājalisamv.) : XII. **263.** 9338 (= orshabha (the bull)); 265, 9453.—§ 684 (Mokshadh.): XII, 269, 9616.—§ 702 (do.): XII, 296, 10836 (prajah purvam asrjat tapasa); 297, 10865 (srjatah Poer lokan).-§ 703 (do.): XIì, 300, 10994 (assumed the form of a golden swan).- § 705 (do.): XII, 303, 11234 (Ahankaram, created from Hiranyagarbha).—§ 707 (do.): XII, 311, 11572 (came out of the golden egg and created heaven and earth); 313, 11601 (bhūtātmā so Ahankāraķ Poh), 11602 (Çambhuh); 314, 11609 (the adhidaivata of the organ of generation); 318, 11705 (when the soul (jivs) escapes through the thighs, one attains to P.).—§ 710 (do.): XII, 322, 12104 (%) salokatām). — § 717b (Nārāyaņīya): XII, 339, 12864 (= Mahāpurusha); 343, 13253 (Virincah, Krshna identified with P.) - § 717d (Brahma-Rudrasamv.): XII, 351, 13726 (i.e. Brahmán).—§ 724 (Ānuçāsanik.): X11I, 7, 368 (yena prinati pitaram tena prinati Pom).- § 730 (do.): XIII, 14, 998 (sa-Po-Cakrāntam jagat); 16, 1083 (praised Civa).-§ 731b (Ashtavakra-Diksamv.): XIII, 19, 1475 (abhashata, a sentence of his quoted); 20, 1498 (omatam).- § 743 (Anuçasanik.): XIII, 40, 2255 (eargat Prajapateh), 2259 (Brahmán's creating of the women).—§ 744 (do.): XIII, 44, 2420; 48, 2564 (asrjat).- § 746 (do.): XIII, 63, 3230 (aha, a sentence of his quoted); 67, 3381 (do., do.); 79r., 3780 (°er lokam).—§ 747 (do.): XIII, 84, 3954, 3990 (told the story Suvarnotpatti).—§ 7476 (Suvarnotpatti): XIII, 85, 4112 (Civa identified with P.), 4164 (Agni identified with P.).—§ 753 (Anuçasanik.): XIII, 97, 4662. -§ 767 (do.): XIII, 138, 6287 (āha, a sentence of his quoted). - § 770 (do.): XIII, 151, 7100 (°krtan stan lokan). -§ 772i (Brahmán): XIII, 154, 7227 (Brahma).—§ 773b (Krshna Vasudeva): XIII, 1596, †7387 (created from Krshna).- § 773 (Anuçasanik.): XIII, 161, 7462 (composed the Qutarudriya).—§ 773d (Qiva): XIII, 161, 749 (devah sa-P°ayaḥ, i.e Brahmán).—§ 778b (Samvartta-Maruttīya):
XIV, 9, †236 (Inkāḥ . . . P°eḥ), †241 (°eḥ . . . lokāḥ).—
§ 782 (Anugītāp.): XIV; 18, 524 (asrjat sarvabhūtāni
pārvadṛshṭaḥ).—§ 782b (Brāhmaṇagītā): XIV, 21, 631,
647; 23, 707 (Brahmā), 708; 26, 751 (°au pannagānām
Devarshīnām saṃvidam), 752.—§ 782g (Guruçishyasaṃv.):
XIV, 35ê, 960 (rend Bṛhaspati° with PCR.?), 969, 976;
42, 1128 (the presiding deity of the organ of generation),
(e), 1167 (= mahān ātmā); 43, 1180 (bhūtādhipaḥ sargaḥ
prajānāṃ); 44, 1216 (deratānām ādiḥ); 51, 1438 (°r
udaṃ sarvaṃ manasairāsṛjat), 1445 (sakāçe P°eḥ).—§ 785
(Anugītāp): XIV, 71, 2077 (Kṛshṇa identified with P.);
73, 2114 (rra)—§ 786 (do.): XIV, 91, 2832 (Svayambhūrāṃ).—§ 787 (Āṣramavāṣɪp.): XV, 8, 263 (°samaṃ,
sc. Dhṛtarūshṭra). Cf. Prajānāṃ pati(ḥ).

Prajāpati<sup>2</sup> (do.), the father of the Vasus. § 116 (Vasu, pl.): 1, 86, 2581 (Patāmaho Manur (B. munir) devas tasya putrah P<sup>o</sup>h | tasyāshṭau Vasavah putrāh, = Daksha?, = Dharma?).

Prajāpati (do.) = Çiva: XII, 4520 (Mahādevaḥ), 10344 (Tryakshaḥ); XIII, 594 (Brahmāņam asrjat tasmād Devadevaḥ Poh), 1173 (1000 names 2). Cf. Prajāpati 1.

Prajāpati (do) = Vishņa (Kṛshṇa): 11, 9; III, 510; XII, 1005, 1619, 1898 (Vishqueram), 2208 (Vishqueram); XIII, 6957 (Vishque's 1000 names), 6970 (do.). Cf. Prajāpati .

Prajapati 5-22 (do.), said of different rshis, etc. :-

Agni: XIII, 4102.

Bharata (the fire): III, 14137.

Cacabindu: XII, 7579. Cukra: XII, 1677 (only C.).

**Daksha**: I, 2576, 3126 ( $D^{\circ}$ ), 3132, 3183 (? = Brahman?), 4808 ( $D^{\circ}$ ); V, 3040 ( $D^{\circ}$ , identified with Kṛshṇa (Vishṇu)); IX, 2018, 2046, 2054; XII, 7536 ( $D^{\circ}$ ), 7537, 7539 ( $D^{\circ}$ ), 7573 ( $D^{\circ}$ ), 10226 ( $D^{\circ}$ ), 10272 ( $Pracetasasya\ D^{\circ}sya$ ), 10277, 10323 ( $D^{\circ}$ ), 10331 ( $D^{\circ}$ ), 10340 ( $D^{\circ}$ ), 10346 ( $D^{\circ}$ ), 10461, 10463, 12415 ( $D^{\circ}$ , read  $P^{\circ}sh$ ); XIII, 3711, 3718, 3722, 6830 ( $D^{\circ}$ ), 7468 ( $D^{\circ}$ ); XIV, 94 ( $D^{\circ}$ ), 2634 ( $D^{\circ}$ ). Cf. Prajānām patih.

Havirdhāman: XIII, 6829.

Indra: III, 12691 (Mahendrah), 12692 (I°).

**Kaçyapa:** I, 1204, 1440 (K°), 1451 (K°), 1452, 1456, 1457, 1465; III, 12955 (read Ka° with B., Nārayaṇa identified with K.), 14257 (°ch kanyā Devasenā), 14258; VI, 215 (K°); XII, 13248 (K°).

Kapila: XII, 7889 (K°). Kardama: XII, 2212 (K°).

Kshupa: XII, 4485 (K°). Cf. Prajānām adhipa(h).
Manu: I, 3756 (M°); III, 8115 (Manoh P°er lokam);
XII, 1293 (M°), 1294, 1295, 5236 (M°), 7366 (M°), 7367,
7587 (M°); XIII, 88 (M°), 4678 (M°), 7683 (M°).

Prthu Vainya: XIII, 7126.
Soma (the Moon): V, 5042 (8°).
Svishtakrt (the fire): III, 14194.
Tvashtr: V, 229 (T°), 272 (T°).
Vicvakarman: I, 8186 (Bhaumanah).

Virana: XII, 13587 (V°).

Prajāpati, pl. (°ayaḥ) (do.). § 403b (Payoshnī): III, 12i, 10292 (the gods with Indra and the P. performed sacrifices at the river Payoshnī).—§ 603 (Nārāyaṇāstramokshap.): VII, 202η, 9502 (°ināṃ prathamaṃ, sc. Çiva).—§ 606 (Tripurākhyāna): VIII, 34aa, 1446 (°ibhir ījyate, sc.

Çiva).—§ 608 (Karnap.): VIII, 87, 4428 (came to see the battle).—§ 617 (Aishīkap.): X,17, 774 (sapta Dakshādīms tu P°īn | yair imam vyakarot sarvam bhūtagrāmam caturvidham).
—§ 660b (Bhṛgu-Bharadvājasamv.): XII, 188, 6930 (arsṛjad brāhmaṇān evam pūrvam Brahmā P°īn).—§ 665 (Mokshadh): XII, 208, 7571.—§ 704 (do.): XII, 301, 11060; 302β, 11106 (°īnām vishayān), (γ), (11125).—§ 717b (Nārāyaṇīya): XII, 335a, 12687 (twenty-one in number, enumerated); 340e, 12917.—§ 747b (Suvarnotpatti): XIII, 85, 4067 (°ġaṇān), 4151 (i.e. the eight sons of Kavi).—§ 782g (Guruçishyasamv.): XIV, 44ι, 1223 (aham P°īnāñ ca, sc.ādih, says Brahmān). Cf. Prajūnām patayah.

Prajāpatimakhaghna ("destroyer of the sacrifice of the Prajāpati [i.e. Daksha]") = Civa: VIII, 1446.

Prajapatipati ("lord of the Prajapatis") = Vishnu (Kṛshnu): 1, 2507; III, 470 (Vishnoh), 13004; VI, 2955; XII, 13130 (Hareh).

Prajāpatisuta ("the son of Prajāpati [i.e. Brahmán]") = Bhṛgu: IX, 2957.—Do.² (do.), pl. (°aḥ) = Ekata, Dvita, and Trita: XII, 12757 (Ekataç ca Dvitaç caira Tritaç caira maharshayaḥ), 12950 (dual = Ekata and Dvita).

Prajāpatisutā, dual (°e), (the daughters of the Prajāpati [i.e. Daksha]) = Kadrū and Vinatā: I, 1073.

Prājāpatya, adj. ("relating to the Prajāpati or the Prajapatis"). § 135 (Cakuntalop.): I, 73, 2962 (sc. vivāhah).- § 493 (Āngirusu): III, 221, 14180 (sc. karma?). -§ 552 (Goharanap.): 1V, 64, 2058 (sc. astram).-§ 556 (Sanjayayanap.): V, 28, 802 (sc. lokam).—§ 569 (Bhagavadyanup.): V, 1430, 4840 (nakshatram, i.e. Rohini, Nil.).— § 573 (Ambopākhyānap.): V, 183, 7259 (Prasvāpam).— § 600 (Ghatotkacavadhap.): VII, 157, 6957 (sc. astram). -§ 606b (Tripurākhyāna): VIII, 34, 1455 (padam).-§ 641 (Mokshadh.): XII, 60, 2312 (upadravah); 112, 4176 (oyuge, i.e. the Krtayuga) .- § 655 (Apaddh.): XII, 165, 6062 (acvam) .-- § 677 (Mokshadh.): XII, 244, 8870 (sc. loke)-§ 680b (Tulādhāra-Jājalisamv.): XII, 262, 9299 (vidhina).- § 717b (Narayaniya): XII, 341, 13076 (°esc. karmani?—ca kalpitāh, sc. the seven sons of Brahman, Marīci, etc.). — § 731 (Ānuçāsanik.): XIII, 19, 1382 (dharmah). - § 741 (do.): XIII, 76, 3674 (arthaudduh); 81, 3834 (sc. mantram?).—§ 759 (do.): XIII, 107, 5212 (devastrīņām adhivāse).—§ 768b (Kṛslina Vāsudeva): XIII, 147, 6827 (marge . . . Manave).

Prājāpatya, pl. ('āḥ) ("sons or descendants of the Prajāpati"). § 558 (Virocana): V, 35, 1189.—§ 673b (Bali-Vāsavasamv.): XII, 227, 8274 (Dākshāyanīputrāḥ).—§ 747b (Suvarnotpatti): XIII, 85, 4158 (maharshayah).

Prājāpatyā(h) lokā(h) ("the worlds of the Prajāpatis"). § 7571 (Hastikūṭa): Gautama said: "Above heaven (nākasya prehthe) are the great P. l., happy and free from sorrow, coveted by all, belonging to them from whom all the worlds have sprung." Dhṛtarāshṭra said: "These regions (lokāḥ) are for the kings who are anointed (abhishiktāḥ) after the rājasūya sacrifice, righteous protectors of their subjects, who have bathed after the horse sacrifice": XIII, 102, †4882.

Prājāpatyaka = Agni: III, 14116.

Prajasargakara = Mahapurusha (Mahapurushastava).

Prajecvara' ("lord of creatures") = Brahmán, VII, 2079.

-Do.' = Daksha: IX, 2019.—Do.' = Manu: XIII, 4685.

-Do.' = Yama II, 851.

Prajfiastra, name of a celestial weapon. § 541 (Indrajidvadha): III, 289, 16469 (by means of the P. Vibhishana roused Rama and Lakshmana from insensibility).—§ 583 559 Prakāça—Prāṇa.

(Bhīshmavadhap.): VI, 771, 3389 (by means of the P. Drona neutralized the Pramohana weapon).

Prakāça ', a rshi. § 736b (Vītahavyop.): XIII, 30, 2002 (son of Tamas), 2003 (father of Vāgindra).

Prakāça 2 = Çiva (1000 names 2).

Prakaçakarman, Prakaçakartr, q.v. = Sürya.

Prakācana, Prakācātman = Vishņu (1000 names).

Prakālana, a serpent. § 63 (Sarpasattra): I, 57, 2147 (of Vāsuki's race).

Prākçrngavat, a rshi. § 615ii (Vrddhakanyā): IX, 52, 2993 (Gālavasambharah, married the old daughter of Kuņi Garga). Cf. Gālavasambhava. Gālavi.

Prākkocala, pl., v. Kosala, pl.

Prākkotaka, pl. (°ah), a people (?). § 281 (Sahadeva): II, 31, 1117 (misprint in B. Prākot°, C. Prākkoçalān).

Prakrshtari = Civa (1000 names 2).

- \*prakrti ("the original substance"): I, 2430 (= Kṛshna); VI, 977, 1179, 1322, 1341-2, 1355; XII, 7481-3, 7666, 7668, 11335, 11354, 11646, 13044.—Do. personif.: V, 111, 3825 ("yā Purushah sārdham, on the top of Himavat); XII, 341, 13044; XIII, 593.
- prakrti (do.), pl. (°ayaḥ). XII, 7670 (mūla°), 11552 (ashtau), 11554 (do.), 12725 (sapta, i.e. the seven rshis, Manu is the eighth), 12737 (=do.), 13041 (ashtau, i.e. the seven rshis (Marīci, etc.) and Manu), 13042 (ashtabhyaḥ); XIII, 1060, 1091 (ashtau), 1100 (°īnāṃ layānāñ ca sā gatis traṃ, sc. Çiva).
- Pralamba, an Asura. § 93 (Amçāvat.): I, 65, 2537 (son of Danu).—§ 589 (Droṇābhishekap.): VII, 11μ, 386 (had been slain by Kṛshṇa).
- Pralambahan ("the slayer of Pralamba") = Balarāma: 1X, 2740, 3358.
- Pramadvarā, wife of Ruru. § 19 (Paulomap.): I, 5, 872 (wife of Ruru and mother of Cunaka) .- § 21 (cf. Paulomap.): Menaka dropped her child by Vicrarasu, P. near the hermitage of Sthulakeça, who took it up and reared it. P. was betrothed to Ruru, but a few days before the nuptials she was killed by a snake: I, 8, 940, 950, 951, 953.—§ 22 (do.): Svastyātreya, etc. (a), (the inhabitants of the forest) came to see her (I, 8).-§ 23 (do.): Ruru retired into a deep wood and, weeping aloud, cried to the gods to resuscitate P. A. deradūta (messenger of the gods) told him to resign to her half of his own life, which he did. Then the king of the Gandharvas (i.e. Viçvāvasu) and the devadūta obtained from Dharma the favour that P. revived endued with a moiety of Ruru's life; then they were married and became happy: I, 9, 965, 968, 972, 974, 976, 977, 978. - § 736b (Vitahavyop.): XIII, 30, 2004 (mother of Cunaka).
- Pramāna, name of a banyan-tree. § 308 (Āranyakap.):
  III, 1, 41 (°ākhyam mahāvafam, on the banks of the Gangā).
  Pramāna(m) = Çiva (1000 names 2).—Do.2 = Vishņu (1000 names).
- Pramāṇakoṭi, name of a place. § 71 (Ādivaṃçāvatāraṇap.): I, 61, 2241 (all. to § 197).—§ 197 (Bhīmasenarasapāna): I, 128, 4996, 5015 (there Duryodhana poured poison into the food of Bhīmasena).—§ 317 (Arjunābhigamanap.): III, 12, 542 (all. to § 197, Nīl.: Pramāṇākhyo Gangātīrastho vaṭa-viçeshas tatpradoçe).—§ 608 (Karṇap.): VIII, 83, 4251 (all. to § 197). § 615 (Gadāyuddhap.): IX, 56, 3149 (do.).
- Pramardana = Mahāpurusha (Mahāpurashastava).
- Pramataka, a rshi. § 59 (Sarpasattra): I, 53, 2047 (among the sadasyas at the snake-sacrifice of Janamejaya).

Pramatha, a son of Dhytarāshtra. § 182 (Dhytarāshtraputranāmak.): I, 117, 4552 (enumeration).

- Pramatha, pl. (°āḥ), a kind of Rākshasas, followers of Çiva. § 730 (Ānuçāsanik.): XIII, 14, 983 (°ānām gaṇaiḥ... parivāritam, sc. Çiva).—§ 766 (do.): XIII, 125a, 5924; 130, 6141, (6145).
- Pramatha, a companion of Skanda. § 615u (Skanda): IX, 45, 2532 (given to Skanda by Yama).

Pramātha 2 (VII, 6938), v. Pramāthin 1.

Pramathanātha = Çiva (1000 names 1).

- Pramāthin', a son of Dhṛtarashṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4552.—§ 600 (Ghaṭotkacavadhap.): VII, 1570, 6938 (C. has °thaç cograyāyy api, but read with B. °thy Ugro 'nuyāyy api).
- Pramāthin<sup>2</sup>, a Rākshasa, brother of Dūshana and Vajravega. § 538 (Kumbhakarņaranagamana): III, 286, 16405 Dūshanāvarajau Vajravega-P<sup>c</sup>au), 16407 (Vajravega-P<sup>c</sup>au).— § 539 (Kumbhakarņādivadha): III, 287, 16430, 16433, 16435 (Dūshanāvarajam, slain by the monkey Nala).
- Pramāthin<sup>2</sup>, a Rākshasa. § 585 (Bhīshmavadhap.): VI, 91v, 4083 (slain by Duryodhana).
- Pramathini, an Apsaras. § 191 (Arjuna): I, 123, 4819 (danced at the birth of Arjuna).
- Pramati, a rshi, father of Ruru. § 19 (Paulomap.): I, 5, 871 (son of Cyavana and father of Ruru).—§ 21 (Pramadvarā): I, 8, 939 (son of Cyavana and Sukanyā), 940 (begot Ruru on Ghrtācī), 952 (demanded Pramadvarā as wife for Ruru).—§ 22 (do.): I, 8a, 963.—§ 25 (Sahasrapad): I, 11, 1004 (Rurur nāma Poer ātmajaḥ), 1005 (Ruruḥ khyātaḥ Poer ātmajaḥ).—§ 35 (Āstīkap., Aruṇa): I, 24, (1266), (1277).—§ 69 (Āstīkap., Sarpusattra): I, 58, 2195 (told Ruru the Āstīkaparvan).—§ 734 (Ānuçāsanik.): XIII, 26a, 1762 (among the rshis who came to see Bhīshma).—§ 736b (Vītahavyop.): XIII, 30, 2003 (son of Vāgindra and father of Ruru). Cf. Bhārgava.
- Pramcu = Vishņu (1000 names).
- Pramloca, an Apsaras. § 191 (Arjuna): I, 123, 4821 (sang at the birth of Arjuna).—§ 269 (Vaigravanasabhāv.): II, 10, 393 (in the palace of Kubera).
- Pramoda<sup>1</sup>, a serpent. § 65 (Sarpasattra): I, **57**, 2152 (of Airāvata's race).
- Pramoda<sup>2</sup>, a warrior of Skanda. § 615u (Skanda): IX, 45<sub>7</sub>, 2567.
- Pramodana = Vishnu (1000 names).
- Pramohanāstra, name of a weapon. § 583 (Bhishmavadhap.): VI, 77<sup>5</sup>, †3380, |3381, ('), 3386 (employed by Dhṛshṭadyumna).
- Pramuca, a rshi. § 665 (Mokshadh.): XII, 208, 7595 (one of the rshis of the south). Cf. next.
- Pramucu, a rshi. § 770 (Ānuçāsanik.): XIII, 1517, 7112 (one of the seven Dharmarājartvijah).—§ 775 (do.): XIII, 1665, 7665 (one of the rshis of the south). Cf. the prec.
- Prāna ("breath"). § 116 (Vasu, pl.): I, 66, 2586 (son of Varcas (or of Varcasvin, BR.) and Manchara). § 270 (Brahmasabhāv.): II, 11, 443 (in the palace of Brahman).
- Prāṇa 2 (do.), pame of fires. § 491 (Āngirasa): III, 220, 14156 (Prāṇaḥ Prāṇaputrakaḥ), 14165 (father of Anudāttu).
- \*Prāṇa\*, one of the five vital breaths. § 485 (Pativratop.):
  III, 213, 13961, 13962, 13964, 13970, 13972, 13976 (the whole exposition is nearly identical with § 660c).—§ 560 (Sanatsujātap.): V, 46, 1757, 1760.—§ 579 (Bhagavadgītāp.): VI, 29, 1062 (prāṇāpānau).—§ 595 (Shoḍaçarāj., v. Rāma Dāçarathi): VII, 59, 2237 (prāṇāpānaeamānaē.).—

Prāna—Pratardana. 560

§ 603 (Nārāyanāstramokshap.): VII, 202 a., 9630.—§ 6608 (Bhrgu-Bharadvajasamv.): XII, 184, 6844 (oat praniyate prant), 189, 6965. -§ 660c (do.): The wind or breath called Prana residing within the head, and the heat that is there, cause all kinds of exertion. That Prans is the living creature, the universal soul, the eternal Being, and the Mind, Intellect, and Consciousness of all living creatures, etc. Thus the living being is, in every respect, caused by Prana to move about and exert . . . That heat, residing between Apana and Prana, in the region of the navel, operates, with the aid of those two breaths, in digesting all food that is taken by a living creature. There is a duct beginning from the mouth down to the anal canal. Its extremity is called the anus. From this main duct (srotas) numerous subsidiary ones branch out in the bodies of all living creatures. In consequence of the rush of the several breaths (Prana, Samana, etc.) those breaths mingle together. The heat (agnily) [that dwells in Prana, PCR.] is called Ushman. It is this heat that causes digestion . . . The breath called Prana, the bearer of a current of heat, descends [from the head, PCR.] downwards to the extremity of the anal canal and thence is pushed upwards again. Coming back to its seat in the head it once more sends back the heat it bears. Below the navel is the region of digested matter, and above it that for the food not yet digested. The navel is the depositary of all the forces of life, which sustain the body. Urged by the ten kinds of breaths the ducts (nadyah). branching out from the heart, convey the liquid juices that food yields upwards, downwards, and in transverse directions. The main duct leading from the mouth to the anus is the path by which yogins succeed in attaining to Brahman by holding the soul within the brain. Even thus heat is planted in the breaths called Prana and Apana of all embodied creatures. That heat is always burning there like fire in any vessel: XII, 185, 6868, 6870, 6878, 6882.-\$ 662b (Japakop.): XII, 200c, 7346.- 667 (Mokshadh.): XII, 213. 7758. - § 668 (Pancacikha-v.): XII, 219. 7939 (prānāpānau).- § 677 (Mokshadh.): XII, 240, 8740 (do.); 253, 9091 (do.). - § 6956 (Dakshayajñavināça): XII, 285, 10337 (do.).- § 704 (Mokshadh.): XII, 302, 11124.-§ 714g (Samāna): XII, 329, 12397 (son of Apāna), 12398, 12399.—§ 782b (Brāhmaņagītā): XIV, 20a, 612, 613, 614; **21**, 646, 647, 653; **23**, 685, 687, (691), 692, 693, 694, 696, 697, 699, 705 (the contention of the vital breaths about superiority); 24, 712, 716, 719, 722; 25, 742; 28, 789. - § 782g (Guruçishyasamv.): XIV, 42, 1109.

Prāna '= Çiva (1000 names').—Do. = Vishnu (1000 names).
\*prāṇa, pl. (đặ) (" vital breaths"): IIÎ, 13969, 13971,
13973, 13974 (10 (!) in number); XII, 6877, 6879, 6880
(10 (!) in number), 12413.

Pranabhagna = Civa (1000 names 1).

Pranabhrt, Pranada = Vishnu (1000 names).

Prāṇadhāraṇa 1 = Sūrya (the Sun): III, 155.—Do.2 = Çiva (1000 names 2).

Prānaghanta = Çiva (1000 names 1).

Pranajivana, Prananilaya = Vishpu (1000 names).

Prapatman = Krshna: XII, 1660.

Pranava = Vishnu (1000 names); cf. VI, 1119; XIII, 2178. Pranidhi, name of a fire (?). § 491 (Ångirasa): III, 220.

14164 (son of Brhadratha).

Prānnadī, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8137 (only B., C. has sakrn Nandām).

Prapitamaha' ("great-grandfather") = Bhishma, q.v.

Prapitāmaha\* (do.) = Brahmán: I, 7733; III, 1152 (Svayambhūḥ); V, 3042 (Kṛshṇa identified with P.); VI, †1285 (do.); VIII, 1626; IX, 2192; XII, 7351, 9161; XIII, 1126; XIV, 966.—Do.\*=Vishṇu (1000 names).

Prapti , wife of Cama. § 117 (Amcavat.): I, 66, 2597.

Prāpti , daughter of Jarasundha and wife of Kumsa. § 273 (Rājasūyārambhap.): II, 14, 595 (Astih Prāptic oa nāmnā to Sahadevānujo).

\*prāpti (the power of obtaining everything). § 705 (Mokshadh.): XII, 303, 11229 (among the attributes of Çambhu).—§ 707 (do.): XII, 313, 11602 (among the attributes of Çambhu Prajāpati).—§ 730 (Ānuçāsanik.): XIII, 14cc, 1015 (= Civa).

Praruja ', a Nāga (?) (according to Nīl. a Yaksha). § 46 (Garuda): I, 32a, 1489 (had an encounter with Garuda).

Praruja<sup>2</sup>, a Rākshasa. § 537 (Rāma-Rāvaņayuddha): III, **285a**, 16365 (followed Rāvaņa).

Prasāda = Civa (1000 names 3).

Prāsānām prabhavo 'vyayaḥ = Çiva (1000 names ').
Prasandhi, son of Manu. § 778b (Samvartta-Maruttīya):
XIV, 3, 65, 66 (father of Kshupa).

**Prasankhyāna**, pl. (°āh), a class of rshis. § 615h (Naimisha): IX, 37, 2166.

Prasanna = Civa (1000 names 1).

Prasannātman = Vishņu (1000 names).

Prasona, son of Karna. § 608 (Karnap.): VIII, 82x', †4183 (Karnatmajam), †4185 (Karnaputrah, slain by Sātyaki).

Prasenajit, an ancient king. § 267 (Yamasabhūv.): II, 8, 332 (in the palace of Yama).—§ 396 (Jamadagni): III, 116, 10172 (father of Renukū, the wife of Jamadagni).—§ 655 (Apaddh.): XII, 159a, 5924 (attained to heaven by making gifts of kine).

**Prāsenajitī** ("daughter of Prasenajit") = Suyajñā, the wife of Mahābhauma: I,  $\dagger 3773$  ( $S^{\circ}$ ).

Praskandana = Civa (1000 names 2).

Prasravanam Indrasya, a tīrtha. § 406 (Tīrthayātrāp.): III, 125, 10418.

Prasthala, pl. (°aħ), a people, a clan of the Trigartas. § 607 (Karnap.): VIII, 44λ, 2070 (among the peoples of blameable behaviour).

Prasthaladhipa ("king of the Prasthalas") = Suçarman, the Trigarta king; VI, 3296 (S°), 3856 (Traigartah), 5289 (do.); VII, 691 (Suçarma . . . Trigartah).

Prasthalādhipati (do.) = Suçarman: IX, 1485.

Prastuta, a Daitya. § 564 (Mātalīyop.): V, 105, 3685 (had been slain by Garuda).

Prasuhma, pl. (°dh), a people. § 280 (Bhīmasena): II, 30, 1090 (in the east, vanquished by Bhīmasens on his digvijaya). Cf. Suhma, pl.

Prasvāpa, name of a weapon. § 573 (Ambopākhyānap.): V, 183, 7259 (astram . . . . Prājāpatyam Viçvakrtam Poam nāma, acquired by Bhīshma), 7265; 184, 7289 (astram), 185, 7290, 7291 (astram), 7292 (Nārada forebade Bhīshma to employ the P. against Rāma Jāmadagnya).

Pratapa, a Sauvira prince, one of the standard-bearers of Jayadratha. § 522 (Draupadiharanap.): III, 265, †15598.

Pratapana = Vishnu (1000 names).

Prātara, a serpent. § 66 (Sarpasattra): I, 57, 2154 (catakau, of Kauravya's race).

Pratardana', king of the Kāçis, son of Divodāsa. § 149 (Yayāti): I, 86, 3539; 92, (†3658), (†3660); 93, †3688 (when Yayāti fell down from heaven his daughter's sons, Pratardana, etc., offered him their worlds, but he would not accept them; then they all (Yayati, P., etc.) ascended to heaven).—§ 267 (Yamasabhāv.): II, 8, 320 (in the palace of Yama), 329 (do., the same?).- § 467 (Rajanyamahabhāgva): III, 198, ††13302, ††13307 (Nārada described the merits of P.).—§ 565 (Gālavacarita); V, 117, 3977 (born of Madhavi, the daughter of Yayati to Divodasa) .-- § 566 (Yayāti): V, 121, 4057; 122, 4083 (the daughter-sons of Yayati, viz. P., etc., caused him again to ascend to heaven by means of their good deeds).- § 638b (Ramopakhyana): XII, 49, 1773 (ye to Yayatipatane yajne santah samagatah Poprabhrtayah, of. § 149 and § 566), 1795 (father of Vatsa). - § 641 (Rājadh.): XII, 96, 3576; 99, 3664 (battle between P. and Janaka). - § 656 (Khadgotpattik.): XII, 1668, 6199, 6200 (received the sword from Cibi, from P. it passed over to Ashtaka).—§ 677 (Mokshadh.): XII, 235, 8594 (Kācipatih, gave his eyes to a brahman).- § 7366 (Vītahavyop.): XIII, 30, 1969 (son of Divodāsa), 1975, 1976, 1979, 1981, 1985, 1992 (the wars between P. and VItahavya).- § 767 (Anuçasanik.): XIII, 137a, 6249 (Kaçipatih, gave his son to a brahman, cl. XII, § 594).— § 775. (do.): XIII, 166, 7682 (enumeration). Cf. Divodāsātmaja, Kācipati.

Pratardana, a Kuru warrior. § 593 (Abhimanyuvadhap.): VII, 37%, 1610 (attacked Abhimanyu).

Pratardana = Vishnu (1000 names).

Prathamatrisauparna = Mahāpurusha (Mahāpurushastava).

Pratīcya, pl. (°aḥ) ("the Westerners"). § 512 (Ghoshayātrāp.): III, 237, 14774 (°odīoyavāsinaḥ).—§ 556 (Sañjayayānap.): V, 30, †890 (in the army of Duryodhana).—§ 571 (Ulūkadūtāgamanap.): V, 160γ, †5510 (do.); 161, †5555 (do.).—§ 573 (Ambopākhyānap.): V, 195ε, 7608 (do.).—§ 576 (Bhagavadgītāp.): VI, 15, 604 (shall protect Bhīshma).—§ 586 (Bhīshmavadhap.): VI, 106τ, 4808 (protect Bhīshma).—§ 587 (do.): VI, 117ρ, 5484 (attacked Arjuna); 119αα, 5648 (abandoned Bhīshma).—§ 589 (Dronābhishekap.): VII, 75, 183 (in the rear of Duryodhana's army).—§ 604 (Karņap.): VIII, 55, 138 (had been slain).—§ 608 (do.): VIII, 70πππ, †3511 (do.), †3524 (do.).—§ 609 (Çalyap.): IX, 1γ, 28.

Praticya, adj. ("belonging to the west"). § 285 (Nakula): 11, 32, 1194 (nrpāḥ, vanquished by Nakula).

Pratīcyā, the wife of Pulastya. § 565 (Gālavacarita): V, 117, 3975 (reme . . . yathā . . . Pulastyaç oa Poayā).

Pratigravana, a nakshatra. § 134 (Viçvāmitra): I, 71, 2928 (cakārānyan ca lokam vai kruddho nakshatrasampadā | Popūrvāni nakshatrāni cakāra yah, sc. Viçvāmitra; named P. in opposition to Gravana).

Pratigravas, an ancient king. § 156 (Pūruvamç.): I, 95, ††3796 (son of Bhīmasens and Kaikeyī), ††3797 (father of Pratīpa).

Prathita = Vishnu (1000 names).

Prathu = Vishnu (1000 names, only C.; B. has Prthu).

Pratijnāparvan("va) ("the section including the wow of Arjuna," the 74th of the minor parvans of Mhbhr.).—§ 10 (Parvas.): I, 2, 339.—§ 596: In the evening, when Arjuna, having slain large numbers of Samçaptakas, proceeded towards his tent, he said to Krehna that his heart was affrighted; he noticed indications of disaster; Abhimanyu did not come out with smiles to receive him, etc. He remembered that Drona had this day formed the circular army, which none save Abhimanyu could break, but he had

not taught him how to come out of it, after having pierced it: he had heard the leonine shouts of the Dhartarashtras. and Krehns had heard Yuyutsu censuring them for having slain a child instead of Arjung, and then Yuyutsu had thrown away his weapons afflicted with rage and grief. Krehna consoled Arjuna, referring to the kehatriya duties and heaven. None save Krehna and Yudhishthira (who were always acceptable to him) could address Arjuna. Yudhishthira. addressing him, told (VII, 72) him the particulars of Abhimanyu's heroism and fall. Arjuna vowed to slay Jayadratha before the setting of the morrow's sun (his oath): even as to As., D., men, birds, snakes, P., wanderers of the night, B.-r., D.-r., etc., he said that they would not succeed in protecting him, even if he entered Rasatala, or ascended the firmament, or repaired to the city of the gods (Devapuram) or the city of Diti (Diteh puram); if the sun set before he had slain him, he would himself ascend the pyre. Arjuna bent the Gandiva, Krshna blew the Puncajanya, Arjuna the Devadatta (VII, 73). Having been informed by spies, Jayadratha was overwhelmed with sorrow and fear, thinking that not even Drona, etc. (a), not even D., G., Ac., U., Rā., can protect him against Arjana; he wished to return home. Duryodhana comforted him, saying that he, . Karna, etc. (3), would protect him. Jayadratha, accompanied by Duryodhana, repaired that very night to Drona and questioned him about the difference between himself and Arjuna. Drong said they had got the same instruction, but Arjuna was superior to Jayadratha in consequence of yoga and the hard life led by Arjuna; Drona would, however, protect him, forming an impenetrable array; and, moreover, death ought not to be an object of terror to him (VII, 74). Krshna remonstrated with Arjuna for his rash vow; the Kurus had expected an attack by Arjuna; now. they will protect Jayadratha (who had mentioned Arjuna's encounter with Civa, Hiranyapura, etc.); Karna, etc. (γ) would be in Jayadratha's van; Drona's army would be half a cakata and half a lotus with a needle-mouthed array in the middle (VII, 75). Arjuna assured Krshna of his competence to accomplish his vow, notwithstanding Drona, Sa., R., V., A., M., with Indra, V.-D., D., P., G., Garuda, etc., by the means of Gandiva and the weapons he had obtained from Yama, etc. (8), and the Brahma weapon (VII, 76). The gods with Indra became very anxious. Sinister omens appeared in nature. Krshna went to Arjuna's abode and comforted Subhadra (with the kshatreya duties, etc., and revenge) (VII, 77). Subhadrā lamented over Abhimanyu, and said "fie on Bhimasena, etc." (c), because they had not protected him. Draupadi and Uttard came to her, lamenting. Krahna said that Abhimanyu had obtained the most lauduble and enviable goal. Then he returned to Arjuna (VII, 78). Arjuna performed his usual nightly sacrifice to Civa. Krehna with Daruka repaired to his own tent. None in the Pandara camp slept that night, thinking of Arjuna. In the middle of the night Krehna said to Daruka that he had resolved to fight to-morrow [if necessary]; he should equip his chariot, placing on it Kaumodaki, etc., making room for Garuda, and yoking thereto Balāhaka, etc. (ζ); when hearing Pāñcajanya emitting the shrill Rehabha note, he should come to Krehaa (VII, 79). Arjuna in a dream saw Krehna, who told him not to grieve, and mentioned the Pacupata weapon (with which Civa slew all the Daityas in battle); if he remembered it now, he would be able to slay Jayadratha to-morrow; otherwise he should pray to Civa. At the Brahma hour,

Ariung saw himself sojourning through the sky (Himavat); Manimat, frequented by Si. and Ca., etc. (7) with Krehna, to where Civa was scated with Parvati (description) (8); Krehna and Arjuna hymned Mahadeva (VII, 80). Arjuna saw that the offerings he had made every night to Krahna had come to Civa, and he mentally worshipped both Krshna and Civa. Civa then told Krehna and Arjuna where to fetch his bow and arrow from a lake of amrta. In the lake they saw two terrible snakes; when they had uttered the Brahma Catarudriya, the snakes assumed the forms of a bow and arrow. From Civa's body there came out a brahmacarin of blue throat and red locks, and having showed Arjuna the use of the bow and arrow, and the mantras, he sped these weapons to that same lake. Having thus once more obtained the Pāçupata woupon, Arjuna with Krehņa came back to their own camp (VII, 81) .- § 597: THE FOUR-TEENTH DAY. Yudhishthira underwent his morning rites (very copious description); Krehna visited Yudhishthira (VII. 82). Then also Virata, etc., came (a). Yudhishthira asked Krshna to rescue the Pandavas, quoting Narada. Krshna assured Yudhishthira of Arjuna's success (VII, 83). Arjuna came and acquainted Yudhishthira of his dream. Then he and Krshna and Yuyudhana (these two in one chariot) set out to Arjuna's pavilion. Krshna equipped Arjuna's chariot (which had previously been sanctified by mantras), which Arjuna' circumambulated, bow and arrows in hand. Arjuna, Yuyudhana, and Krehna mounted the chariot. Many auspicious omens appeared. Arjuna charged Yuyudhana to protect Yudhishthira in his absence (only he or Pradyumna is able to do it). Yuyudhana proceeded to Yudhishthira (VII, 84).

prātikāmin ("servant," or "messenger", esp. said of that sūla who was sent to bring Draupadī to the assembly): II, †2198 (°īm. acc.), †2199, †2200 (C. by error °kakā°), (†2201), †2202, (†2203), 2210 (sūlaḥ), (†2211), †2219 (sūlaḥ), 2491, 2678 (sūlaputram); III, 17243; IV, 524; IX, 1937, 3163. Cf. Sūta, Sūtaja, Sūtaputra.

Pratimāsya (C.) or Pratimatsya (B.), pl. (°āh), a people. § 574 (Jambūkh.): VI, 9\mu, 359. Cf. Potimatsaka.

Pratīpa, an ancient king. § 155 (Pūruvamç.): I, 94, 3749 (son of the elder Dhṛtarāshṭra (so B.) or of Kundika (so C.)), 3750 (father of Devāpi, Çāntanu, and Bālhīka).— § 156 (do.): I, 95, ††3797 (son of Pratigravas, husband of Sunandā Çaibyā, and father of Devāpi, Çāntanu, and Bālhīka).— § 161 (Mahābhishop.): I, 96, 3849, 3858 (\*syūsutah . . . Çāntanuḥ, Mahābhisha chose to be born as Çāntanu, the son of P.).— § 162 (Çāntanūp.): I, 97, 3865, 3868, 3870, 3872, 3881, 3884, 3887 (accepted Gangā for his daughter-in-law, birth of his son Çāntanu).— § 569 (Bhagavadyānap.): V, 147, 4988 (\*rakshitam rāshṭram); 149, 5053 (pitur mama pitāmahaḥ, says Dhṛtarāshtra; father of Devāpi, Çāntanu, and Bālhīka).— § 775 (Ānugāsanik.): XIII, 1667, 7683 (enumeration). Cf. Kurunandana.

Prātīpa ("son of Pratīpa") = Çāntanu: V, 5003 (ǰ).

**Prātīpeya**  $^{1}$  (do.) = Çāntanu : I, 5088.

Prātīpeya (do.) = Bālhīka: V, †693 (B°); XI, 621 (B°). Prātīpeya (pl.) (°āḥ) ("descendants of Pratīpa"). § 298 (Dyūtap.): II, 63, 2112, †2117.—§ 561 (Yānasandhip.): V. 57, 2289.

Pratipiya ("son of Pratipa") = Balhika: VII, 6934.

Pratirupa, an Asura (?). § 673b (Bali-Vāsavasamv.): XII, 227a, 8265 (among the ancient rulers of the earth).

Pratiskandha, a warrior of Skanda. § 615s (Skanda): IX, 45, 2659.

Pratishtha, a matr. § 6154-(Skanda): IX, 460, 2647.

Pratishthāna, a city (on the Gangā, near the confluence of the Gangā and the Yamunā). § 373 (Prayāga): III, 85, 8219 (a tīrtha near Prayāga).—§ 376 (Tīrthayātrāp.): III, 85, 8257 (there Bhīshma ended (pratishthita) his tīrthayātrā).—§ 565 (Gālavac.): V, 114, 3905 (the capital of Yayāti).

Pratishthita = Vishnu (1000 names).

Pratismrti, name of a science. § 11 (Parvasangr.): I, 2, 431 (vidyayā, cf. § 329).—§ 329 (Kāmyakavanapr.): III, 36, 1440 (vidyām Pom nāma, communicated by Vyāsa to Yudhishthira and by him to Arjuna).

Pratīta, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ,

4357 (enumeration).

Prativindhya , son of Yudhishthira and Draupadi. § 83 (Adivamçavatarana): I, 63\$, 2451 (°o Yudhishthirat, of. § 253).-§ 130 (Amçavat.): I, 67, 2763 (the sons of Draupadi were incarnations of the Vicvadevas). - § 159 (Puruvamç.): I, 95, ††3827 (enumeration of the sons of the Pandavas).- § 253 (Haranaharanap.): I, 221, 8039 (his birth), 8041 (origin of his name).—§ 301 (Dyūtap.): II, 71, 2408 (mamatmajam, says Draupadi). - § 317 (Arjunabhigamanap.): III, 12, 533 (°o Yudhishthirat, all. to § 253). - § 511 (Draupadī-Satyabhāmāsamv.): III, 235, 14731.— § 578 (Bhishmavadhap.): VI, 451, 1731, 1733 (fights with Cakuni).- § 586 (do.): VI, 100, 4568 (fights with Alambusha).- § 592 (Samçaptakavadhap.): VII, 230, 976 (description of his horses); 25, 1092, 1093 (fights with Açvatthaman). - § 600 (Ghatotkacavadhap.): VII, 165, 7366 (resisted by Duhçasana); 168, 7545, 7547, 7549, 7550 (°hayān, P. fights with Duhçāsana, his horses are felled).— § 605 (Karnap.): VIII, 13, 493 (attacked Citra); 14, 545, 547, 549, 550, 551, 554, 555, 556, 560 (slew Citra); 25, 1009 (°ratham).-§ 608 (do.): VIII, 55λλ, 2664 (pierced Acvathaman).- § 616 (Sauptikap.): X, 8, 372 (slain by Acvathaman at the nightly encounter). Cf. Yaudhishthira, Yaudhishthiri.

Prativindhya<sup>2</sup>, one or more kings. § 130 (Amçāvat.):

I, 67, 2658 (incarnation of the Asura Ekacakra).—§ 279 (Arjuna): II, 26, 998 (in the north, vanquished by Arjuna on his digvijaya).—§ 554 (Sainyodyogap.): V, 4γ, 76.

Prativindhya, pl. (°d\$). § 267 (Yamasabhāv.): II, 8, 335 (100 P. in the palace of Yama).

Pratyagraha, son of Vasu Uparicara. § 74 (Vasu): I, 63, 2363 (second son of Vasu).

Pratyakshadharman = Yama: III, 15406.

Pratyanga, an aucient king. § 6 (Anukram.): I, 1a, 232 (in Sañjaya's enumeration).

Pratyaya = Çiva (1000 names ).—Do = Vishņu (1000 names).

Pratyūsha, name of one of the Vasus. § 116 (Vasu, pl.):

I, 66, 2582 (enumeration), 2584 (son of Prabhātā [and Prajāpati]), 2590 (father of the rshi Devala).—§ 770 (Ānuçāsanik.): XIII, 151 &, 7095 (the seventh of the Vasus).

Praushthapada ("named after the nakshatra Proshthapada"), name of a month. § 759 (Ānuçāsanik.): XIII, 106β, 5159.

Praushthapadā (VI, 82), v. Proshthapadā.

Pravacanagata = Mahāpurusha (Mahāpurushastava).

Pravaha, name of a certain wind. § 704 (Mokshadh.): XII, 302, 11124 (anilam), 11170 (vayuh).—§ 714h (Çuka-kṛtya). The wind which urges masses of clouds born of smoke and heat, is the first of the winds and named P.: XII, 329, 12400 (anilah).

568 Pravāha—Pṛçni.

Pravāha, a warrior of Skanda. § 615s (Skanda): IX, 45, 2566 (only B.), 2572.

Pravalaka (C. °abā°), a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 10, 399 (in the palace of Kubera).

Pravara = Çiva (1000 names 1).

Pravarā, a river. § 574 (Jambūkh.): VI, Θλ, 331 (in Bhāratavarsha).

Pravara(h) surānām = Skanda: III, 14644.

Prāvāra, a region on Krauncadvipa. § 575 (Bhūmip.): VI, 120, 463. Cf. next.

Prāvāraka - Prāvāra: VI, 463.

Pravarakarna, name of an old owl. § 468 (Indradyumnop.): III, 199, ††13334 (°o nāmolūkaḥ), ††13347 (ulūkaṃ).

Pravasu, son of Ilina. § 150 (Pūruvamç.): I, 94, 3708 (fifth son of Ilina).

Pravenī, a river. § 377 (Dhaumyatīrthak.): III, 88, 8336 (°yuttaramārge tu puņye Kaņvāçrame tathā | tāpasānām araņyāni kīrtitāni, in the south).

Pravepana, a serpent. § 64 (Sarpasattra): I, 57, 2150 (of Takshaka's race).

Pravīra, son of Pūru. § 150 (Pūruvamç.): I, 94, 3694 (second son of Pūru and Paushtī).

Pravīra, pl. (°āḥ), a people. § 562 (Bhagavadyānap.): V, 74γ, 2732 (°āṇāṃ Vṛshābhadhvajāḥ).

Prāvrsheya, pl. (°aħ), a people. § 574 (Jambūkh.): VI, Θμ. 358.

Pravrttavedakriya = Mahāpurusha (Mahāpurushastava).
Pravrtti = Civa (1000 names 2).

Prayaga, a tirtha at the confluence of the Ganga and the Yamuna. § 61 (Sarpasattra): I, 55, 2097 (there Soma, Varuna, and Prajapati had performed sacrifices).- § 373 (cf. Tirthayātrāp.): At P., whose praise has been sung by rshis, the gods dwell with Brahmán at their head, further the quarters with their presiding deities (sadigiçuarāh), the Lokapālas, the Sādhyas, the Pitrs, the great rshis (paramarshayah) Sanatkumāra, etc., the stainless Brahmarshis, Angiras, etc., the Nagas, the Suparnas, the Siddhas, the cakracaras (i.e. the Sun, etc., Nīl., cf. BR., "Snakes," PCR.), the rivers, the seas, the Gandharvas, the Apsarases, and Hari with Prajapati. There are three fire caverus (agnikundāni) between which the Ganga, that foremost of tirthas, rolls rapidly. There the world-purifying daughter of the Sun (Tapanasya) Yamuna unites with the Ganga. The country between the Ganga and the Yamuna is regarded as the mons Veneris (jaghanam) of the Earth, and the rshis regard P. as its genitals (upastham). P. with Pratishthana. Kambala, and Acvatara and the tirtha Bhogavati constitute the altar (vedih) of Prajapati. There the Vedae and the sacrifices in their embodied forms and the rehis adoge Prajapati; there the gods and rulers of territories (cakradharāk) perform their sacrifices; therefore P. is the most sacred in the three worlds and the foremost of all tirthas. By going thither, by praising it. etc., one is cleansed from sin, etc., and he who bathes there obtains the merit of a rajasuya and an acramedha. "Let not the words of the Vedas nor the words of men dissuade thy mind from the desire of dying at P." There are 600,010,000 tirthas at P. By only bathing there one acquires the merits of the four kinds of knowledge (caturvidye, i.e. the three Vedas and the atmavidya, Nil.) and of the truthful (eatyavadishu): III, 85, 8212, 8218, 8219 (sa-Pratishthanam), 8222, 8226 (°maranam).- § 375 (Tirthayatrap.): III, 85, 8231.- \$ 377 (Dhaumyatirthak.): III, 87, 8315 (Ganga-Yamunayor vira sangaman lokaviçrulan | yatrāyajata bhūtātmā pūrvam eva Pitāmahah | Pom iti vikhyātam).—§ 379 (Tīrthayātrāp.): III, 95, 8514 (deva-yajane . . . Gangā-Yamunayoç caiva sangame).—§ 573 (Ambopākhyānap.): V, 186, 7354 (devayajane, there Ambā performed ablutions).—§ 733p (Gangā-Yamunayos tīrtham): XIII, 25, 1723, 1724.—§ 775 (Ānuçāsanik.): XIII, 166a, 7649.

Prayaga, pl. (°āḥ), a people (the inhabitants of Prayaga, BR.). § 578 (Bhīshmavadhap.): VI, 50π, 2080 (in the army of Yudhishthira).

Prayatātman = Çiva (1000 names 2).

Prayuta, a Devagandharva. § 101 (Amçāvat.): I, 65, 2551 (among the Devagandharvas, sons of Muni).

\*preta, pl. (°aḥ) ("ghosts"): III, 12245, 12650 (°gaṇān); VI, 1775; VII, 6188; VIII, 1485 (surāmbupretavittānām patin, i.e. Indra, Varuņa, Yama, and Kubera), 4422; X, 389; XII, 5773, 6947; XIII, 732 (°-Piçācayoḥ), 4318, 4394; XVIII, 46 (Vindhyaçailopamaiḥ). Cf. Pitr, pl.

Pretacārin = Çiva (1000 names<sup>2</sup>).

Pretādhipa ("lord of the dead") = Yama: III, 12954 (Y°). Pretaloka ("the world of the dead"): I, 2073, 4588; III, 13406; VI, 4028; VII, 1669, 6696, 7179; XIII, 6117, 6124, 6128, 6139.

Pretarāj ("king of the dead") = Yama: VIII, 542 (yathā). Cf. next.

Pretarāja (do.) = Yama: I, 2063, 2757, 4589, 6626; III, 11849; VI, 4533, 4719, 4729, 5449; VII, 3356, 5444, 5548, 7252; VIII, 2554, 3272; IX, 3662; XII, 1108; XV, 795.

Prītivardhana = Vishņu (1000 names).

Priya 1 = Skanda: III, 14632, 14636.—Do. 2 = Çiva (1000 names 1-2).

Priyā, wife of the fire Adbhuta. § 494 (Angirasa): III, 222, 14234 (Adbhutasya Poa bharya, so PCR.).

Priyabhrtya, an ancient king. § 6 (Anukram.): I, 1a, 230 (in Sanjaya's enumeration).

Priyadarçana, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2561.

Priyadattā = Prthivī (the earth): XIII, 3114 (nama guhyam devyāḥ).

Priyaka, a warrior of Skanda. § 615u (Skanda): IX, 457, 2567.

Priyakrt 1 = Skanda: III, 14636.—Do.2 = Vishnu (1000 names).

Priyamālyānulepana, a warrior of Skanda. § 615u (Skanda): IX, 457, 2562.

Priyankara, an ancient king. § 775 (Ānuçāsanik.): XIII, 166<sub>7</sub>, 7680.

Priyarha - Vishnu (1000 names).

Proshaka, pl. (°dh), a people. § 574 (Jambūkh.): VI, 90, 376 (in the north-east).

Proshtha, pl. (°då), a people. § 574 (Jambūkh.): VI, 9\(\nu\), 369 (in the south).

Proshthapadā, dual and pl., name of a double nakshatra (= Bhādrapadā). § 565 (Gālavacarita): V, 114, 3898 (°ābhyām).—§ 574 (Jambūkh.): VI, 3, 82 (Çukraḥ P°s pūrve samāruhya virocate uttare tu parikramya sahitaḥ samudikshyate (omens); = Pūrvabhēdrapadānakshatram and Uttarabhādrapadānakshatram, Nīl., C. by error has Prau°).—§ 749 (Ānuçāsanik.): XIII, 89a, 4267 (pūrva-P°aḥ...uttarāsu, merit of performing çrāddhas under the constellation of P.).—§ 759 (do.): XIII, 104, 5082 (°ayoḥ, no çrāddha should be performed under the constellation of P.). Cf. Bhādrapadā.

Proni, pl. (ayak), a class of rshis. § 602 (Dronavadhap.):

VII, 190ν, 8728.—§ 630 (Rājadh.): **XII, 26α, 774** (C. by error *Pra*°).—§ 656 (Khadgotpattik.): XII, 166β, 6144 (do.).

**Pronigarbha** - Krshna (Vishnu): XII, 1504, 13173 (etymology), 13174, 13175.

Pronigarbhapravrtta - Mahāpurusha (Mahāpurushastava (not in C.)).

Prshadaçva, an ancient king. § 267 (Yamasabhāv.): II, 8, 323 (in the palace of Yama).—§ 656 (Khadgotpattik.): XII, 1665, 6200 (received the sword from Ashṭaka, from P. it passed over to Bharadvāja).

Prshaddhra, an ancient king. § 775 (Ånuçāsanik.): XIII, 1667, 7683. Cf. next.

Prshadhra, one or more ancient kings. § 139 (Manu Vaivasvata): I, 75, 3141 (ninth son of Manu Vaivasvata).

—§ 787 (Ägramaväsap.): XV, 20, 548 (Vajradharopamah, ascended to heaven). Cf. the prec.

Prshadhru (B. °a), a Pāndava warrior. § 600 (Ghatotkacavadhap.): VII, 156, 6912 (slain by Acvatthāman).

Pṛshata, king of the Pāncālas, father of Drupada).—§ 201b (Drupada): I, 130, 5109 (friend of Bharadvāja), 5111 (father of Drupada).—§ 217 (Caitrarathap.): I, 166, 6333 (friend of Bharadvāja (C. Bhāo) and father of Drupada), 6335 (succeeded by Drupada).

Pṛshatātmaja ("the son of Pṛshata") = Drupada: V, 7415.

Prshatī = Pārshatī 1: I, 6390.

Prshtaja, a son or form of Skanda. § 116 (Vasu, pl.): I, 66, 2588 (cf. Naigameya).

Prthā = Kunti (q.v.): I, 175, 589, 612, 2764, 2783, ††3811, ††3835, 4382, 4412, 4671, 4675, 4860, 5026, 5363, 5381, 5409, 5941, 6110, 6113, 6239, †7083, †7084, 7129, †7131, 7350, 7453, 7522, 7540, 7982; II, 22, 976, 1616, 2564, 2584, 2593; III, 1871, 14689, 17007, 17009, 17019, 17024, 17025, 17039, 17046, 17051, 17058, 17069, 17126, 17147, 17148, 17167; V, 3128, 3130, 3220, 3236, 4885, 4912, 4930, 4955; VIII, 3382, †3389 (so B.), †3400; XI, 414, 415, 419; XII, 26, 27, 31, 35, 36, 38, 42, 1446; XIII, 7714; XIV, 388, 1505, 1507, 1839, 1859, 1893, 1940, 1962, 1965, 1973, 2604, 2672; XV, 497, 525, 578, 596, 606, 643, 646, 845, 1017, 1027, 1041, 1045, 1054, 1063, 1072, 1090, 1095.

Prthācva, an ancient king. § 267 (Yamasabhāv.): II, 8, 330 (in the palace of Yama).

Prthatmaja, pl. (°ah) ("the sons of Prtha [i.e. Kuntī]") = Partha, pl.: VIII, †4521.

\*Pṛthivī ("Earth," personified): II, 458; III, 147 (identified with Sūrya (the sun)), 481 (identified with Kṛshṇa), (10939); VII, 1283; IX, 2514; XI, 214, 217; XII, 421 (dovīm), 1788, (1790), 1803, 2238, 13424 (mātaram); XIII, 369 (prīnāti mātaram yena Poī tena pūjitā), 1540, (1541), 1545, (2131), 4096 (dovī . . . Vasumatī), 4350 (Vaishnavī Kāçyapī), 4652 (Vāsudovasya samvādam Poyāç caiva), 4653, (4655), 7235, 7238 (Kāçyapī). Cf. Pṛthvī.

Prthivinjaya = Uttara: IV, 2167, 2220. Cf. Bhūminjaya. Prthivipati = Mahāpurusha (Mahāpurushastava).

Prthivitirtha, a tirtha. § 362 (Tirthayatrap.): III, 83, 5083.

Prthu:, name of a Vasu. § 164 (Apavop.): I, 99, 3930 (°vādyā Vasavaḥ), 3945 (°vādyair bhrātrbhiḥ . . . Dyauḥ). Cf. Dhara.

Prthu<sup>3</sup>, a Vrshni. § 232 (Svayamvarap.): I, 186, 6998 (came to the svayamvara of Draupadī).—§ 252 (Subhadrā-

harmap.): I, 219, 7915.—§ 589 (Dronābhishekap.): VII, 11 f. 409.

Prthu<sup>3</sup>, a king of Ayodhyā. § 475 (Dhundhumārop.): III, 202, 13516 (son of Anenas), 13517 (father of Viçvagaçva).

Prthu<sup>4</sup>, - Çiva: XIV, 210.—Do.<sup>5</sup> - Vishņu (1000 names; only B., C. has *Prathu*).

Prthu Vainya (C. sometimes Vainya), a mythical king. § 11 (Parvasangr.): I, 2, 466 (or Vainyasya yatroktam ākhyānam paramarshinā (i.e. Mūrkundeya); in the third book of Mhbhr., however, the narrative alluded to is not found).— § 296 (Dyūtap.): II, 53, 1929 (Vainyah).- § 574 (Jambūkh.): VI, 9aa, 314 (Vainyasya).- § 595 (Shoduçarāj.): King Prthu Vainya in his rajasuya was installed by M.-r. as emperor (samrajye); (etymology of Prthu, kshatriya, and rajan). During his time the earth yielded crops in sufficiency, etc.; the kuça blades were all of gold, etc.; when king P. went to the sea, the waves became solid; the very mountains used to open before him that he might pass through them. Once the trees, the mountains, the gods, the Asuras, the men, the Uragas, the seven rshis, the Yakshas, the Apsarases, and the Pitrs came to P. and calling him their emperor (samrāt), etc., asked boons from him. Taking his Ajagava bow, P. caused them to milk the Earth (whom he made his daughter) by means of a calf (A), a milker (B), and vessels (C) for various kinds of milk (D): (1) [the trees]: the cala-tree (A), the fig-tree (plakshah) (B.), a vessel of udumbara wood (C), torn buds (chinnaprarohanam) (D). (2) [The mountains]: the eastern hill (Udayah parvatah) (A), Meru (B), a stone (açmamayam) vessel (C), gems and herbs (D). (3) [The gods]: a god (Indra?) (B), things capable of bestowing strength (D). (4) The Asuras: Virocana (A), Drimurdhan (B), an unbaked pot (C), wine (madyam) (D). (5) Men: Manu Svayambhuva (A), Prthu (B), cultivation and crops (D). (6) The serpents: Takshaka (A), Dhrtardshtra (B), a gourd (C), poison (D). (7) The seven rshis: Soma (A), Brhaspati (B), chandas (U), the Vodus (D). (8) The Yakshas: Vrehadhvaja (A), Vaicravana (i.e. Kubera) (B), an unbaked pot (C), the power of disappearing at will (antardhanam) (D). (9) The Gandharvas and the Apsarases: Citraratha (A), Viçvaruci (B), a lotus (C), perfumes (D). (10) The Pitrs: Yama Vaivasvata (A), Antaka (B), silvera vessels (C), svadha (D). "To this day the creatures exist in the same way." P. caused golden images to be made of every article on earth and bestowed them all on the brahmans at his great horse-sacrifice, also 66,000 elephants of gold; also the whole world (VII, 69): VII, 69, 2394 (Vainyam), 2395, 2396 (Vainyam), 2406 (Vainyah), 2408, 2414, 2421 (Vainyah).- § 632b (Shodaçarāj., cf. § 595): XII, 29, 1030 ( Vainyam), 1031, 1032 ( Vainyam, repetition from § 595).-§ 641f (cf. Vena). When P. had sprung from the right hand of Vena, the M.-r., R., and the gods told him to observe righteousness and punish the wicked, etc. Cukra became his priest, the Valakhilyas his counsellors, the Sarasvatas his companions (Sarasvatyo ganas tatha), the M.-r. Garga became his astrologer (samvatsarah); Suta and Magadha (who came into existence before P.) became his panegyrists, he gave to Sats the land lying on the sea-coast (Anapadeçam), to Magadha Magadha. P. made the earth even (in every manvantara the earth becomes uneven), removing the rocks lying around with the horn of his bow; by this means the hills and the mountains became enlarged. Then Vishau, etc. (8) crowned P. and gave him rich gifts; steeds, chariots, etc., came into existence as soon as P. thought of them.

At this time there was neither decrepitude nor famine, etc., nobody had any fear from reptiles and thieves, etc.; when he proceeded to the sea, the waters used to be solidified, the mountains granted him passage, etc. He drew from the earth as a milker from a cow seventeen kinds of crops for the Y., Ra., and N., etc. He caused all creatures to regard righteousness as the foremost of all things; he was called rajan (etymology) and kehatriya (etymology), etymology of the name Prthivi. Vishnu confirmed his power and entered his body in consequence of his penances; for this reason the entire universe bows to the king as to a god. At this time a gold lotus was born from Vishnu's brow, from that lotus was born the goddess Cri, who became the spouse of Dharma ("righteousness"); their son was Artha ("profit"); all the three were established in sovereignty. The king is really a portion of Vishnu on earth. He who once beheld his (P.'s?) amiable face became (becomes?) obedient to him: XII, 59, 2234 (Vainyah). \$ 656f (Khadgotpattik.): It was Prthu Vainya who first created the bow; he also milked the earth for very many [sorts of] grain (çasyani) and protected the earth virtuously as before: XII, 166, 6205 .--§ 673b (Bali-Vāsavasamv.): XII, 227, 8261 (among the uncient rulers of the earth).- § 761 (Anuçasanik.): XIII, 1158, 5667 (did not eat meat during the month of Karttika). - § 770 (do.): XIII, 151μ, 7125 (Vainyam nrpavaram Prthvi yasyabhavat suta | Prajapatim sarvabhaumam).-§ 795 (do.): XIII, 1664, 7680 (adirajah Pour Vainyah). Cf. Prajāpati, Vainya.

Prthuçravas, one or more ancient kings. § 156 (Pūruvamç.): I. 95, ††3774 (father of Kāmā, the wife of Ayutanāyin).—§ 267 (Yamasabhāv.): II, 8, 323 (in the palace of Yama).

Prthucravas<sup>2</sup>, a brahman. § 324 (Dvaitavanapraveça): III, 26a, 985 (worshipped Yudhishthira).

Prthucravas, a warrior of Skanda. § 615# (Skanda): IX, 45, 2564.

Prthucravas 4, a serpent. § 793 (Mausalap.): XVI, 4n, †119.

Prthudaka, a tirtha on the Sarasvati. § 366 (Tirthayātrāp.): III, 83, 7012.—§ 367 (do.): They say that Kurukshetra is holy, that Sarasvatī is holier than Kurukshetra, that the (united) tīrthas are holier than Sarasvatī, and P. holier than the (united) tīrthas. It has been sung by Sanatkumāra and Vyāsa that he who, reciting prayer (japyaparak), gives up his body in P. shall not die (B. has: "him death to-morrow will not afflict"). Even the sinful attain to heaven by bathing in P.: III, 83, 7016, 7017, 7018, 7020.
—§ 6151 (Rushangu): IX, 39, 2275, 2279 (Rushangu bathed in P. and uttered a benediction on it (v. 2279, cf. III, 7016b-7017s)).—§ 652b (Indrota-Pārīkshitīya): XII, 152a, 5645 (= III, 7015b-7016a).

Prthuhara = Civa: XIV, 210 (C. Prtha°).

Prthulāçva, an ancient king. § 267 (Yamasabhāv.): II, 8, 333 (in the palace of Yama).

Prthulāksha, an ancient king. § 267 (Yamasabhāv.): II, 8, 320 (in the palace of Yama).

Prthuvaktrā, a mātr. § 615s (Skanda): IX, 46e, 2637.

Prthuvega, an ancient king. \$267 (Yamasabhāv.): II, 8, 323 (in the palace of Yama).

\*Pṛthvi = Pṛthivî (the Earth): XIII, 2129 (saṃvādaṃ Vāsudevasya P°vyāç ca, C. by error °thyā°), 7125 (daughter of Pṛthu Vainya). Pucchandaka, a serpent. § 64 (Sarpasattra): I, 57, 2149 (of Takshaka's race).

Pudgala = Civa (1000 names 1).

Püjanī, name of a bird. § 647b (Bruhmadatta-Püjanīsamv.): XII,139, 5136 (°yā saha samvādam Brahmadattasya bhūpateh), 5137 (çakunih), 5140, 5146, 5147, 5152, 5155, 5156, (5157), 5168, (5169), (5171), (5175), 5186, (5187), (5209), 5246 (discourse between Brahmadatta and P., the child of the latter having been killed by the son of Brahmadatta).

Pukkaça or Pukkasa (B. Pulkasa), name of a caste: XII, 6727, 10868, 11245 (trailokys . . . sa-P°se); XIII, 1552 (°sānam, read °sānām), 1901, 1902, 2586 (P°sañ cāpi kharāçvagajabhojinam mṛtaoailapraticohannam bhinnabhūjanabho-

jinam), 6705 (çrapāka-P°sādinām).

Pulaha, a rshi, one of the mind-born sons of Brahmán. § 86 (Amçavat.): I, 65, 2518 (the fifth of Brahmán's six mind-born sons).- § 109 (do.): I, 66, 2568 (do., one of the six maharshis).- § 113 (do.): I, 66, 2572 (his offspring were the calabhas, the lions, the Kimpurushas, the tigers, the Yakshas (PCR. 'bears', rkshd(k) being the original reading), and the wolves).- § 191 (Arjuna): I, 123a, 4808 (present at the birth of Arjuna).—§ 228 (Aurvop.): I, 181, 6873 (came to the sacrifice of Paragara to save the Rakshasas).-§ 266 (Çakrasabhāv.); II, 7, 298 (in the palace of Indra). - 270 (Brahmasabhāv.): II. 11. 436 (in the palace of Brahmán).- § 421 (Gandhamādanapr.): III, 142, 10904 (among the rshis who sang samans on the Ganga).- § 615ss (Skanda): IX, 45y, 2511 (came to the investiture of Skanda).—§ 637 (Rājadh.): XII, 47, 1596 (among the rshis who surrounded Bhīshma).- 656 (Khadgotpattik.): XII, 166a, 6135 (fourth son of Brahmán). - § 664 (Mokshadh.): XII, 2078, 7534 (the fifth of Brahman's seven mind-born sons). - § 665 (do.): XII, 208a, 7570 (the fifth of Brahmán's seven sons—brahmāṇaḥ).—§ 717b (Nārāyanīya): XII, 385a, 12685 (among the twenty-one Prajāpatis). -§ 717e (Uparicara): XII, 336β, 12724 (one of the seven rshis (Citraçikhandins)).—§ 717b (Nārāyanīya): XII, 341, 13040 (one of the eight prakrtis), 13075 (one of the seven rshis).—§ 730 (Anuçasanik.): XIII, 14\beta, 990.—§ 734 (do.): XIII, 26a, 1761 (among the rehis who came to see Bhishma).- § 749 (do.): XIII, 928, 4392.

Pulastya, a rshi, one of the mind-born sons of Brahman. § 86 (Amçavat.): I, 65, 2518 (the fourth of Brahmán's six mind-born sons).—§ 109 (do.): I, 66, 2568 (do., one of the six maharshis).- § 112 (do.): I, 66, 2571 (his offspring were the Rakshasas, the monkeys, the Kinnaras, and the Yakshas).- § 191 (Arjuna): I, 123a, 4808 (present at the birth of Arjuna).- § 228 (Aurvop.): I, 181, 6873, 6874, 6885 (prevailed upon Paraçara to make an end to his Rakshasa sacrifice).- § 266 (Çakrasabhāv.): II, 7, 298 (in the palace of Indra).- § 270 (Brahmasabhav.): 11, 11, 437 (in the palace of Brahmán).—§§ 356-376 (Tirthayātrāp.): III, 81. 4032, 4036 (rehieatlamam); 82, (4043), (4050); 83, (5071); 84, (7079); 85, (8143), 8255 (rship), 8256 (P. enumerated to Bhishma the various tirthas and the merits of visiting them).- § 525 (Rāmopākhyānap.): III, 274, 15883 (mindborn son of Brahmán, father of Kubera).—§ 526 (do.): III, 275, 15889 (v. Viçravas).—§ 565 (Gâlavacarita): V, 117. 3970 (reme . . . Poh Sandhyayā yātha), 3975 (reme . . . Poç ca Praticyaya).- § 615u (Skanda): IX, 457, 2511 (came to the investiture of Skanda).—§ 637 (Rājudh.): XII. 477, 1597 (among the rshis who surrounded Bhīshma).-§ 656 (Khadgotpattik.): XII, 166a, 6135 (third son of

Brahmán).—§ 664 (Mokshadh.): XII, 2078, 7534 (the fourth of Brahmán's seven mind-born sons).—§ 665 (do.): XII, 208a, 7570 (the fourth of Brahmán's seven sons—brahmāṇāḥ).—§ 707 (do.): XII, 319β, 11784 (had instructed Viçvāvasu).—§ 717b (Nārāyaṇīya): XII, 335a, 12685 (among the twenty-one Prajāpatis).—§ 717c (Uparicara): XII, 336β, 12724 (one of the seven ṛshis (Citraçikhaṇḍins)).—§ 717b (Nārāyaṇīya): XII, 340, 12952 (°kulapāṃsanaṃ, sc. Rāvaṇa); 341, 13040 (one of the eight prakṛtis), 13075 (one of the seven ṛshis).—§ 730 (Ānuçāsanik.): XIII, 14ββ, 990.—§ 734 (do.): XIII, 26a, 1761 (among the ṛshis who came to see Bhīshma).—§ 749 (do.): XIII, 92δ, 4392. Cf. Brahmarshi, Brahmayoni, Viprarshi.

Pulastyatīrthayātrā (Pulastya's description of the tirthas). § 11 (Parvasangr.): I, 2, 440 (i.e. III, chap. 81-85).

Pulina, a Naga (?) (according to Nil. a Yaksha). § 46 (Garuda): I, 32a, 1489 (had an encounter with Garuda).

Pulinda, pl. (°āḥ), a barbarous people. § 223 (Vāsishṭha): I, 175, 6685 (created from the froth of Vasishtha's cow).— § 280 (Bhimasena): II, 29, 1068 (onagaram, there Bhimasena vanquished Sukumara and Sumitra?) .- § 281 (Sahadeva): II, 31, 1120 (vanquished by Sahadeva, in the south).- § 419 (Gandhamadanapr.): III, 140, 10864 (Subahurishayam . . . Poçatasankulam, but read Kulindao).—§ 458b (Kaliyuga): III, 188, 12839 (among the barbarous peoples who will rule the world in the Kaliyuga).- § 571 (Ulūkadūtāgamanap.): V, 160<sub>7</sub>, †5510 (in the army of Duryodhana); 161, †5555 (do.).—§ 574 (Jambūkh.): VI,  $9\mu$ , 347 (only B., C. has Kalingah);  $(\nu)$ , 369 (in the south).—§ 585 (Bhīshmavadhap.): VI, 87 $\gamma$ , 3853 (followed Drona).—§ 599 (Jayadrathavadhap.): VII. 12100. 4847 (attacked Satyaki).—§ 605 (Karnap.): VIII, 20δδ, 779 (°-Khasa-Bāhlīka-°, fought with the Pāṇḍya king).-§ 608 (do.): VIII, 73, 3653 (have been slain).-§ 641 (Rājadh.): XII, 650, 2430 (enumeration of low and barbarous peoples).- § 652b (Indrota-Pārīkshitīya): XII, 151, 5620 (°- Cabara iva). - § 664 (Mokshadh.): XII, 2077, 7559 (in the south).—§ 739 (Anuçasanik.): XIII, 23a, 2104 (have been degraded to cudras from want of brahmans). Cf. Pulindaka, pl.

Pulinda, sg. ("the king of the Pulindas"). § 264 (Sabhā-kriyāp.): II, 4β, 119 (waited upon Yudhishthira).

Pulindaka, pl. (°aḥ), a people. § 574 (Jambūkh.); VI, 9µ, 348 (Sindhu-P°aḥ). Cf. Pulinda, pl.

Pulkasa, v. Pukkaça.

Pulomā, the wife of Bhrgu. § 20 (cf. Paulomap.): P., the wife of Bhrgu, had first been betrothed to the Rākshasa Puloman, who one day when Bhrgu was absent came to carry her away, and asked the sacrificial fire whether she was rightly his or Bhrgu's wife. The Fire (Agni) answered that she was Bhrgu's, by whom she had been taken with holy rites and invocations (I, 5). When Puloman began to carry her away Cyavana dropped from her womb, and Puloman instantly was converted to ashes. Of her tears Brahmán formed the river Vadhūsarā. Bhrgu cursed Agni (b) (I, 6-7): I, 5, 875, 876, 879, 893, 894; 6, 900, 905, (908), 910.—§ 565 (Gālavacarita): V, 117, 3971 (reme . . . yathā Bhrguḥ Poyām).

Pulomā<sup>2</sup>, a female Asura. § 445 (Nivātakavacayuddhap.): III, 173, 12203 (*Daiteyī*, obtained boons from Brahmán for her offspring, the great Asuras, viz. the Paulomas).

Puloman, a Rākshasa, or Asura. § 20 (Pulomā): I, 5, 877 (rakshah), 881 (carried away Pulomā, but was burnt to

ashes, when she in her terror gave birth to Cyavana); 7, 938.

—§ 92 (Amçāvat.): I, 65, 2530 (fourth son of Danu).—
§ 673b (Bali-Vāsavas.): XII, 227a, 8262 (among the ancient rulers of the earth). Cf. Dānuva, Dānavanandana, Rakshas.

Pums = Çiva (1000 names 1).

Punaccandrā: § 377 (Dhaumyatīrthak.): III, 88, 8338 (a vedī in Çürpāraka, belonging to Jamadagni).

Punarāvartanandā, name of a tīrtha. § 733u (Ānuçā-sanik.): By bathing in P., as also in Mahānandā, one attains to Nandana. By bathing in the tīrtha Urraçī on the river Lohitya on the day of full moon of the month of Karttika one obtains the merits of a pundarīka sacrifice: XIII, 25, 1731.

Punarvasu', name of a nakshatra (v. Sū. Si.). § 608 (Karnap.): VIII, 49, 2328 (rathābhyāse oakāçete eandrasyeva Poḥ, B. Povasū, dual).—§ 746 (Ānuçāsanik.): XIII, 64, 3260 (merit of making gifts under the constellation of P.).—§ 749 (do.): XIII, 89a, 4258 (merit of performing a çrāddha under the constellation of P.).—§ 759 (do.): XIII, 110, 5392 (description of the cāndravrata).

Punarvasu = Kṛshṇa (Vishṇu): XII, 1511; XIII, 6965 (Vishṇu's 1000 names).

Pundarīka , an ancient king. § 267 (Yamasabhāv.): II, 8, 325 (in the palace of Yama).

Pundarīka<sup>2</sup>, a tīrtha. § 364 (Tīrthāyātrāp.): 111, 83, 6053.

Puṇḍarīka<sup>3</sup>, a serpent. § 564 (Mātalīyop.): V, 103γ, 3622 (enumeration).—§ 793 (Mausalap.): XVI, 4η, †119.

Puṇḍarīkā, an Apsaras. § 191 (Arjuna): I, 123a, 4819 (danced at the birth of Arjuna).—§ 549 (Pāṇḍavapr.): IV, 9, 259 (Sudeshnā asks Draupadī if she is P.).

Pundarīkāksha¹ (" lotus-eyed ") = Kṛshna (Vishnu): I, 7986; II, 35 (Caibya-Sugrivarahanah). 1318 (Harim), 1339, 1621, 1623; III, 502, 509, 743 (purusham), 8352 (Devadevah), 12568, 12944 (i.e. Nārāyana (Vishnu)), 15838 (i.e. Vishnu incarnate as the dwarf), 15852; V, 2489 (Kṛshṇaṃ), 2560, 2564 (etymology), 2899, 2905, 2906, 2922, 3111, 4379, 4382, 4399, 4434, 4809, 4960, 5136; VI, 3015, 3028, 4863, 4864; VII, 399, 405, 1275, 2769, 2775, 2782, 2954, 2965, 3800; VIII, 4471; X, 606 (Yadanam rehabhah), 727; XI, 443 (purushottamam), 444, 533, 576, 723; XII, 820 (Krshnam), 1499 (Dāçārham), 1501, 1686, 1852, 7518 (Vishnum), 7566, 7640 (i.e. Vishnu incarnate as the boar), 12795 (i.e. Nārāyana), 13493 (= do.); XIII, 655, 964, 5384, 8819 (devah), 6845, 6925 (°au Vasudeva-Dhananjayau, i.e. Krshna and Arjuna), 6926, 6943, 6961 (Vishnu's 1000 names), 7744; XIV, 1521, 1754, 1777, 1815, 1818, 1966, 1995, 1998, 2023.

Pundarīkāksha? = Çiva (1000 names 1).

Pundarīkavanālaya = Çiva (1000 names 1).

Pundarikekshana ("lotus-eyed") = Krshna: II, 951; XII, 896.

Pundarīyaka, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4359.

Pundra (I, 288), v. Pundra 1.

Pundra<sup>1</sup>, an ancient king. § 6 (Anukram.): I, 1a, 228 (only B., C. by error has Pundrah; in Sañjaya's enumeration).

— § 170 (Dīrghatamas): I, 104, 4219 (the fourth son of Sudeshṇā, the wife of Beli, born by the touch of Dīrghatamas), 4221 (from him the Pundras descended).

Pundra. ("the king of the Pundras"). § 605 (Karnap.): VIII, 22, 875 ("sys nagam, at the time of the great battle). Pundra, pl. ("at.), a people. § 170 (Dirghatamas): I, 104.

4221 (descended from Puṇḍra¹).—§ 177 (Pāṇḍudigvijaya): I, 113, 4453 (vanquished by Pāṇḍu).—§ 273 (Rājasūyārambhap.): II, 14, 584 (Vaṅga-P°-Kirātsahu rājā...

Pauṇḍrako Vāsudevēti yo 'sau loke 'bhiviṣrutaḥ).—§ 295 (Dyūtap.): II, 52, 1872 (paid tribute to Yudhishṭhira).—§ 574 (Jambūkh.): VI, 9μ, 358.—§ 578 (Bhīshmavadhap.): VI, 50π, 2083 (only B., C. has Pauṇḍrāḥ, in the army of Yudhishṭhira).—§ 599 (Jayadrathavadhap.): VII, 938, 3380 (attacked Arjuna).—§ 604 (Karṇap.): VIII, 9, 236 (°-Cīnakān, had formerly been vanquished by Karṇa).—§ 605 (do.): VIII, 2255, 863.—§ 782e (Arjuna Kārtavīrya): XIV, 29γ, 832 (vṛshalatvaṃ parigatāḥ).—§ 785 (Anugītāp.): XIV, 82, 2464 ('ān sa-Koṣalān, vanquished by Arjuna). Cf. Pauṇḍra, pl., Pauṇḍrika, pl., Puṇḍraka, pl.

Pundradhipa ("the king of the Pundras") = Vāsudeva (Paundraka): II, 1096 ( Po).

Pundraka ("the king of the Pundra(ka)s"). § 264 (Sabhā-kriyāp.): 1I, 4β, 119 (waited upon Yudhishthira).

Pundraka, pl. = Pundra, pl. § 295 (Dyūtap.): II, 52, 1874 (Tamraliptāķ sa-Poāķ, so C., but B. reads supundrakāķ).

Punjikasthala, an Apsaras. § 191 (Arjuna): I, 123a, 4820 (sung at the birth of Arjuna).—§ 269 (Vaiçravaṇasabhāv.): II, 10, 393 (in the palace of Kubera).

Punya<sup>1</sup>, name of a lake. § 377 (Dhaumyatīrthak.): III, 89, 8364 (hradaḥ, in the west). Cf. Punyākhya<sup>2</sup>.

Punya = Vishnu (1000 names).

Punyā, a river. § 574 (Jambūkh.): VI, 9λ, 344 (so C., B. Supunyā).

Punyacañcu = Çiva (1000 names 3).

Punyaçloka = Nala, q.v.

Punyacravanakirtana - Vishnu (1000 names).

Punyajana, pl. ("good people"), a designation of certain supernatural beings, as Yakshas or Rākshasas: III, 475 (?); VII, 2403, 2417; XV, 848; XVIII, 146.

Punyākhya¹, name of one or more hermitages. § 377 (Dhaumyatīrthak.): III, 90, 8382 (in the west; only C., B. has Pāñoālyāḥ).—§ 390 (Tīrthayātrāp.): III, 110, 9990 (āçramaç caiva Poḥ Kāçyapasya, i:e. Vibhāṇḍaka's).— Do.², name of a lake. § 413 (Tīrthayātrāp.): III, 135, 10698 (apām hradañ ca Poṃ).

Punyakīrti = Vishņu (1000 names).

Punyakrt, a Viçvadeva. §749 (Ånuçāsanik.): XIII, 91γ. 4355.

Punyanāman, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2561.

Punyodakā, a river. § 766 (Ānuçāsanik.): XIII, 180, 6125 (nadī, in the roalm of death).

Puramālinī, a river. § 574 (Jambūkh.): VI, 9λ, 329.

Purana ("ancient tale or tradition"), sg. and pl.: I, 16 ("eamgrital punyah kathah), 17 (Dvaipayanena yat proktam Pom, i.e. the Mhbhr.), 63 (itihasa Poanam unmesham nirmitañ ca yat), 65 ("dnam ca krtenagah), 86 ("purnacandrena), 235 (sg.), 246 (sg.), 260 (itihasa-Poabhyam), 357 (Harivangah . . Pom), 468 (Markandeyasamaeya ca Pom), 649 (asyakhyanasya—i.e. the Mhbhr.—vishays Pom vartate), 852 (Pauranikah Poe krtagramah), 863 ("m akhilam pita te—i.e. Lomaharshana — 'dhitavan pura'), 864 (sg.), 869 ("agrayasamyutam, sc. vamgam), 1025 (itihasam imam viprah Pom paricakshate), 1438 ("e yadi pafhyate), 1439 (vishayo 'yam Posya'), 2020 (sarpasattram . . . Poe paripafhyate), †2120 (sg.), 2298 ("m rehisamstutam, i.e. the Mhbhr.), 2546 (vamgaprabhavah . . . . Pope samgrutah), 2560 (apatyam Kapi-

layas tu Pos parikirtitam), 4034 (? pl.), 4356 (itihasa-Posshu), 4692 ("vidah), 6650 (Vaçishtham akhyanam Pom paricakshate), 7265 (grayate hi Poe Jațila); II, 136 (itihasa-Pojnah, sc. Narada), 1472 (°vidah); III, †958 (? Dhatra vidhir yo vihitah Poaih), 12802 (Mateyakam nama Pom, i.e. Mutsyopakhyana (Vaivasvatopākhyāna)), 13122 (Vāyuproktam anusmrtya Pom rehieamstutam), 13141 (sg.); IV, 1593 (pl. odni); V, 7073 (°e çrüyate . . . Maruttens . . . gītaḥ çlokaḥ); VI, †2589 (? kathitah Poaih), 2938 (ogitam?); VII, 2203 (ovidah), 2369 (do.), 9601 (°adhyatmanicoayah); VIII, 1498 (pl. °ah); XI, 344 (pl. °ani); XII, 1619 (°s Purusham proktam, sc. Krshna), 1841 (itihāsa-Poārthāḥ), 1898 (stuti-Pojnāḥ), 2260 (? agamaḥ Podnam), 5595, 6205 (Mahecvarapranitac ca-sc. the sword-Poe niçoayam gatah), 6207 (? dreham), †7370 (sg.), 7524 (ovidah), 7571 (sapta brahmana ity ete Poe niçoayam gatah), 10798 (crayate hi Posehu praja dhigdandaçasanah), †11205 (yac oapi drehtam dvividham Poe Sankhyagatam), 11744 (Romaharshena Pom avadhāritam), 12674 (Vedeshu sa-Posshu), 12970 (atikrantah Posehu crutah te yadi, sc. the Vedas), 12983 (°m Vodasammilam), 12989 (idam), 13024 (a-P°vida), 13134 (Vedeshu ea-Poshu), 13136 (o . . . mama-i.e. Krshna'snamani kirtitani), ††13187 (api hi P°e bhavati), 13189 (sg.), ††13205 (Veda-Poetihazao), 13457 (om Vedasammitam), 13528 (do.); XIII, 1054 (cjñaih surarshibhih), 1102 (Veda-çastra- $P^{\circ}$  oklah), 1542 (sg.), 3990 (çrulam . . .  $P^{\circ}$ e), 4304 (sg.), 4863 (setihāsam), 5104 (sg.), 6902 (do.), 7358 (do.); XVIII, 304 (ashtadaça Poanam).

Purana(h) = Civa (1000 names<sup>3</sup>).

Pürana, a rshi. § 637 (Rājadh.); XII, 47η, 1599 (among the rshis who surrounded Bhīshma).

Purandara = Indra, q.v. Do. = Vishnu (1000 names).

Purandarasuta ("the son of Purandara [i.e. Indra]")

= Arjuna: V, 7308.

Puranjaya, a Kulu warrior. § 600 (Ghatotkacavadhap.): VII, 156k, 6851 (will follow Çakuni).

Puratana = Vishnu (1000 names).

Purāvatī, a river. § 574 (Jambūkh.): VI, 9λ, 331.

Purayitr = Vishnu (1000 names).

Purikā, name of a city. § 641 (Rājadh.): XII, 111, 4085 (°āyām puri . . . Pauriko nṛpaḥ).

Pūrņa<sup>1</sup>, a serpent. § 63 (Sarpasattra): I, **57**, 2146 (of Vāsuki's race).

Pūrņa, a Devagandharva. § 102 (Amçāvat.): I, 65, 2554 (son of Prādhā).

Pūrna = Vishnu (1000 names).

Pürnabhadra, a serpent. § 47 (Sarpanāmak.): I, 35, 1557 (enumeration).

Pūrnāçā, v. Parņāçā.

Pürnamukha, a serpent. § 67 (Sarpasattra): I, 57, 2157 (of Dhrtarashtra's race).

Pürnängada, a serpent. § 67 (Sarpasattra): I, 57, 2157 (of Dhrtaräshtra's race).

Pürņāyus, a Devagandharva. § 102 (Amçāvat.): I, 65, 2554 (son of Prādhā).

Purocana, name of a man, a confident and helper of Duryodhana. § 11 (Parvasangr.): I, 2, 380 (\*\*oya...dahanam, cf. § 213).—§ 71 (Ådivamçāvatāranap.): I, 61, 2252.—§ 213 (Jatugrhap.): I, 141, 5645; 144, 5716, 5717, 5732, 5733; 146, 5775, 5776, 5778, 5779, 5783, 5788, 5789, 5797; 147, 5801, 5807, 5812, 5815, 5817; 148, 5819, 5820, 5821, 5822, 3828; 160, 5857, 5864, 5879 (constructed the lac house and set fire to it in order to burn the five Pānḍavas and Kuntī, but was himself burned).—§ 215 (Bakavadhap.):

I, 162, 6249 (nihataḥ, all. to § 213).—§ 241 (Vidurāgamanap.): I, 200, 737 (all. to § 213), 7377 (do.); 203, 7453 (do.), 7455 (do.).—§ 243 (do.): I, 205, 7510 (do.); 206, 7523 (do.).

Purodāçabhāgahara = Mahāpurusha (Mahāpurushastava). Purorayas, v. Purūravas.

Puru 1, v. Pūru 1.

Puru<sup>3</sup>, a king at the time of Yudhishthira. § 264 (Sabhā-kriyāp.): II, 4β, 122 (waited upon Yudhishthira).

Puru , the charioteer of Arjuna. § 286 (Rājasūyikap.): III, 33, 1234 (Arjunasūrathih, B. Pū°).

Puru<sup>4</sup>, a mountain. § 377 (Dhaumyatirthak.): III, 90, 8393 (parvataç ca Por nāma yatra yatah Puraravah).

Püru', an ancient king, son of Yayati. § 6 (Anukram.): I, 1a, 225 (in Sanjaya's enumeration, C. has Puo).- § 136 (Yayatyup.): I, 75, 3126.- § 143 (Nahusha): I, 75, 3160 (son of Yayati and Carmishtha) .- § 144 (Yayati): I, 75. 3162, 3167, 3181 (accepted the decrepitude of Yayati, and was installed on the throne, cf. § 148).—§ 147 (Devayani): I. 83, 3433 (son of Yayati and Carmishtha). - § 148 (Yavati): I, 84, 3492, 3493, 3495, 3498, 3499 (accepted the decrepitude of Yayati); 85, 3509, 3516, 3517, 3518, 3519, 3520, 3526, 3527, 3528, 3530, 3531, 3532 (passing over his elder sons Yavati installed P. on the throne). - § 148f (do.): From P. the Pauravas descended (among them Janamejaya Pārikshita was born); I, 85, 3534.—§ 149 (do.): I, 86, 3544; 87, †3554; 89, †3577 (Yayatih . . . Poh pita); 93, †3684 (do.).-§ 150 (Pūruvamç.): I, 94, 3691 (cor vamcakarān nrpān), 3694 (or ramcadharān vīrān), 8695 (by Paushti, father of Pravira, Icvara, and Raudraçva).- § 156 (do.): I, 95, 3762 (son of Yayati and Carmishtha), ††3763 (from P. the Pauravas descended), ††3764 (husband of Kauçalyā and father of Janamejaya 6).—§ 160 (do.): 1, 95. ††3839 (°or vamçah). - § 186 (Vyushitaçvop.): I, 121, 4686 (Vyushitāgrah . . . Poramçavivardhanah). - § 267 (Yumasabhav.): II, 8, 319 (in the palace of Yama).- § 338 (Indralokābhigamanap.); III, 46, 1859 (°or vanice).—§ 376 (Tirthayatrap.): III, 85, 8270 (yatha).- § 378 (do.): III, 94, 8504 (yathā).- § 552 (Goharanap.): IV, 565, 1769 (came from heaven to see the encounter) - § 565 (Gālavacarita): V, 120, 4027 (C. Puo), 4038 (C. Puo).- 5 569 (Bhagavadyānap.): V, 149, 5044 (son of Yayāti and Carmishtha, and ancestor of Dhrtarashtra).- § 595 (Shodacarăi.. v. Yayati): VII, 63, 2301 (succeeded Yayati).-§ 632b (Shodaçarāj., cf. § 595): XII, 29, 991 (do.).—§ 656 (Khadgotpattik.): XII, 166δ, 6194 (received the sword from Yayati, from P. it passed over to Amurtarayas).—§ 7516 (Capathavidhi): XIII, 94a, †4551, (4569).-§ 761 (Anuçãsanik.): XIII, 1157, 5661 (abstained from meat during the mouth of Karttika). - § 775 (do.): XIII, 1667, 7674 (enumeration).

Pūru', v. Para'.

Pūru<sup>3</sup>, a prince. § 595 (Shoḍaçarāj., v. Māndhātṛ): VII, 62a, 2281 (only B., C. has Çūnaṃ, vanquished by Māndhātṛ). Puruhūta = Indra, q.v.—Do.<sup>3</sup> = Mahāpurusha (Mahāpurushastava).

Purujit i, an ancient king. § 267 (Yamasabhāv.): II, 8, 331 (in the palace of Yama).

Purujit<sup>2</sup>, a Kunti prince. [P. seems in the most passages (except only VIII, 172) to be another name of Kuntibhoja.]

—§ 273 (Rājasūyārambhap.): II, 14, 581 (mātulo bhavataḥ (i.e. Yudhishṭhira's) . . . Pot Kuntivardhanaḥ).—§ 572 (Rathātirathas.): V, 172, 5922 (Pot (so B., C. ripujit)

Kuntibhojaç ca . . . mātulo Bhīmasenasya).—§ 576 (Bhagavadgītāp.): VI, 250, 834 (P?t Kuntibhojaç ca).—§ 592 (Samçaptakavadhap.): VII, 230, 995 (Kuntibhojah . . . Pot (C. Purao) mātulah Savyasācinah, description of his horses); 25, 1103 (fought with Durmukha).—§ 604 (Karnap.): VIII, 6, 172 (Pot Kuntibhojaç ca mātulau Savyasācinah | sangrāmanirjitān lokān gamitau Dronasāyakaih).—Cf. Kuntibhoja, Kuntivardhana.

Purujit = Vishnu (1000 names).

Purukutsa, an ancient king, son of Māndhātr. § 267 (Yamasabhāv.): II, 8, 324 (in the palace of Yama).— § 787 (Āçramavāsap.): XV, 20, 549 (Nārada said: King P., the son of Māndhātr, here attained to high success; the river Narmadā became his wife; having undergone penances here, he proceeded to heaven).

Purumīdha, a prince. § 152 (Pūruvamç.): I, 94, 3720 (son of Suhotra and Aikshvākī, and brother of Ajamīdha and Sumīdha).

Purumitra, a son of Dhrtarashtra. § 83 (Adivamçavatāraņa): I, 63a, 2448 (among eleven sons of Dhṛtarāshṭra who are maharuthas).- § 298 (Dyūtap.): II, 58, †2004 (present at the gambling) .- § 561 (Yānasandhip.): V, 55v. 2207 (among the chief warriors of Duryodhana); 587, 2301, (v), 2305; 66ce, 2502.- § 571 (Ulūkadūtāgamanap.): V, 160, 5532 ("gadham, sc. puroshodadhim, i.e. the army of Duryodhana); 161, 5575 (do.) - \$ 576 (Bhagavadgītāp.): VI, 17, 657 (followed Açvatthāman); 18δ, 687 (protected Bhishma); 20, †752.- § 578 (Bhishmavadhap.): VI, 44a. 1653 (attacked Bhīmasena).—§ 580 (do.): VI, 57, 2452.— § 581 (do.): VI, 625, 2732 (protected Calya), 2743.— § 582 (do.): VI, 730, 3220, 3222 (pierced by Abhimanyu). - § 596 (Pratijñāp.): VII, 74β, 2628. - § 598 (Jayadrathavadhap.): VII, 85β, 3036.-§ 600 (Ghatotkacavadhap.): VII, 156x, 6850 ("sutāh).- § 604 (Karnap.): VIII, 7, †203 (sutas te, still alive). Cf. Kurupravīra.

Pururavas, an ancient king, son of Ila and Budhal, and husband of Urvaçī. § 52 (Janamejaya): I, 44, †1811 (yathorvaçım prāpya purā Poāh).—§ 140 (of. Sambhavap.): P. was born of Ila, who was both his father and mother. P. held sway over thirteen dvipas, and though a human being he was always surrounded with beings who were not human. He robbed the brahmans of their wealth. Sanatkumāra then came from Brahmaloka and gave him good advice, which he rejected. Then P., who intoxicated with power had lost his reason, was destroyed by the curse of the maharshis. Accompanied by Urvaçi, he, for sacrificial purposes, brought the fires from the Gandharvaloka duly arranged in three places (yathavad vihitams tridha); 1, 75, 3143, 3144, 3145.- § 141 (do.): P. (Aila) had from Urvaçī six sons: Ayue, Dhimat, Amavaeu, Drahayue, Vanayue, and Catayue. Ayus married Svarbhanavi, and had from her the sons Nahusha, Vrddhaçarman, Raji, Gaya, and Anonas. - § 156 (Pūruvamç.): I, 95, ††3760 (son of Ila and father of Ayus).—§ 305 (Anudyūtap.): II, 78, 2576 (°am Ailam tvam buddhyā jayasi).- § 376 (Tīrthayātrāp.): III, 85, 8268 (yathā).-§ 377 (Dhaumyatīrthak.): III, 90, 8393 (parvataç ca Purur nāma yatra yātaķ Poāķ).—§ 378 (Tīrthayātrāp.): III, 94, 8504 (yatha, C. has by error Puroravah).—§ 562 (Bhagavadyanap.): V, 747, 2731 (Diptakshanam Poah, among the princes who annihilated their kinsmen, etc., the same?).--§ 565 (Galavacarita): V, 117, 3973 (rome . . . yathā . . . Chvsqyāñ ca P°aḥ).—§ 599s (Çini): VII, 144, 6028 (son of Budha), 6029 (father of Ayus).—§ 641 (Rajadh.): XII, 72, 2750 (°sa Ailasya samradam Matariçvanah), (2751) (discourse between P. and the Wind).—§ 656 (Khadgotpattik.): XII, 1665, 6193 (received the sword from Ikshvāku, from P.it passed ver to Äyus).—§ 723 (Ānugāsanik.): XIII, 6a, 325 (rājarshih... Ailah, attained to heaven).—§ 746 (do.): XIII, 761, †3690 (made gifts of kine).—§ 7686 (Kṛshṇa Vāsudeva): XIII, 147, 6832 (son of Budha and father of Äyus).—§ 770 (Ānugāsanik.); XIII, 151µ, 7127 (Ailam Budhasya putram). Cf. Aila.

Purusattama = Vishņu (1000 names).

\*Purusha ("Spirit." especially the Supreme Spirit, often identified with Krshna (Vishnu, Nārāyana), also with Çiva and Brahman): I, 22 (adyam Pom . . . Vishnum), 34 (°c caprameyatma yam sarve rehayo viduh, issued from the primordial egg), 2430, 2432 (sa vibhuh kartā sarvabhūtapitāmahaḥ, incurnate as Krshņa); III, 151 (Sūrya identified with P.), 515 (°o asi sanātanah, sc. Krshna), 743 (Çankhacakragadadharam, i.e. Krshna), 12821 (Svayambhuve Poaya puranaya, i.e. Krehna), 12825 (yady esha Poo veda veda api na tam viduh), 13005 (adideram ajam Vishnum Pom pitavasasam, i.e. Krshna), 13505 ( Harim Pom cacvatam, i.e. Vishnu), 15531 (purana Poa (C. in one word) in an invocation of Kṛshṇa), :15815 (sahasraçīrsham, i.e. Vishņu, incarnate as Krshna); V, †2579 (i.e. Krshna), 3825 (Himavatorahtha nityam aste Maheçvarah | Prakrtya Poh sardham yugantagnieamaprabhah); VI, 1145 (adhidaivatam), 1149 (paramam), †1151 (param), 1216 (çaçvatam, i.e. Krehna), †1264 (sanātanas tvam Poo mato me, sc. Krshna), †1284 (tram adiderah Poh puranah, sc. Krshna), 1322, 1341, 1342, 1343, 1344, †1386 (adyam), 1398 (dual), 2941 (i.e. Krshna (Vishnu)), 2988 (°samjñah), 3043 (i.e. Krshna); VII, 6469 (param puranam Pom, i.e. Krshna), 8858 (puranam Pom Vishnum), 9522 (i.e. Çiva); XII, 1502 (trām, i.e. Kṛshṇa-ekam āhuḥ Pom), 1506 (i.e. Krshna), 1619 (Purane Pom proklam, sc. Krshna), 1628 (mahatah tamasah pare Pom, sc. Krshna), 1677 (°o 'si sanātanah, sc. Kṛshṇa), 7483, 7522 (i.e. Kṛshṇa), 7651 ('m sanātanam Vishņum yan tam vedavido viduh, i.e. Krshna), 7666 (°adhishthitan bhavan), 7701 (°adhishthitah), 7847 (avyakta-Poābhyām), 7879 (sanātanam), 7892 (oāvastham avyaktam), 10437 (= Civa, 1000 names<sup>1</sup>), 11405, 11622, 11658, 11691, 11762 (Mitra and Varuna = P. and Prakrti), 11763, 11764, 11765, 11766, 11767, 11769, 12680, 12784 (= Nārāyaṇa Vishṇu), 12857 (Harir Içvaraḥ, do.), ††12864 (= Mahapurusha (Mahapurushastava)), 12888 (pancavimçakah, sc. in the Sankhya system, = Narayana Vishnu), 12895 (nishkriye = do.), 12896 (Vasudevam), 12907 (aham hi Poe jñeye niehkriyah pañoavimçakah, says Nārāyana), 12999 (i.e. Nārāyana Vishnu), 13063 (ādityavarņam . . . Īçānam, = do.), 13143 ( purāṇaḥ, = do.), ††13192, (Harir avyayaḥ, = do.), ††13194 (= do.), 13351 (viçvarūpadharo 'vyayaḥ, = do.), 13447( purāņam, = do.), 13464( = do.), 13494( = do.), 13512 (ddikaram, = do.), 13516 (cvetah, = do.), 13537 (= do.), †13546 (guṇādhikam, = do.), 13572 (created from Hari, = Brahmán?), 13573 (Brahma), 13607 (avyayah, i.e. Nārāysņa Vishņu), 13616 (do.), 13617 (= do.), 13628 (= do., pañsavimçakah), 13713 (pl. and sg.), 13715 (pl. and sg.), 13717 (°euktam), 13719 (°aikatvam), 13734 (Virat), 13785 (pl. and ag., = Virat), 13737 (pl.), 13738 (pl.), 13739 (paramam), 13740 (çāçvatah), 13747 (sanātanam), 18748, †13750, 18752, 13754 (Nardyanah . . . sarvatma), 13756 (bahuridhah, = do.), 13762 (= do); XIII, 592 (°eya ca yah parah, sc. Civa), 593 (Prakrtim Poan caira kehobhayitrā, sc. Civa), 910 (Sānkhys Pos ucyats, sc. Civa), 1015 (i.e. Çiva), 1017 (do.), 1040 (do.), 1050 (°ākhyaḥ, do.), 6807 (Hariḥ, i.e. Kṛshna), 6939 (= Vishṇu), 6940 (do.), 6951 (do., 1000 names), 6993 (do.), 7743 (i.e. Kṛshṇa); XIV, 194 (= Çiva), 1088 (= mahān ātmā), 1096 (do.), 1207, 1340, 1342, 1374, 1379, 1382, 1422, 1455, 1456.

Pūrusha = Purusha: XII, 11335 (Prakṛti-I'au).

\*Purushacreshtha = Krshna: VII, 8058.

\*Purushasattama = Kṛshna: II, 28; V, 2849; IX, 1976 (K°); XII, 1848.

Purushavara = Vishnu = I, 1180.

Purushottama ("the highest being") = Krshna (Vishnu): I, 2508 (i.e. Vishnu), †13835 (Vāsudevasya), 7551 (Dāçārhah), 7998; II, 964, 1588; III, 481, 541, 892, 1637 (Vishnau), 8395 (Narayanah prabhur Vishnuh çaçratah Poah, in Badari), 8758 (i.e. Vishnu), 12593, 13500 (i.e. Vishnu), 13573 (do.); V. 2527, 2560, 2569 (etymology), 2847, 2868, 2941, 3208, 3218, 3257, 4124, 4386 (Acyutah), 4658, 4673; VI, 1142, 1219, 1249, 1400, 1401, 3016 (bhitātmā), 3018 (do.), 3026 (slew Madhu and Kuitabha), 3045, 4869; VII, 2587 (Ko), 2963 (Vishno . . . Kṛshṇa), 6472, 8277 (K°); VIII, †4613, †4683; IX, 3528; X, 741, 752; XI, 443 (Pundarikaksham); XII, 1503 (Viehno Jishno Hare Krehna), 1560, 1604 (K°), 1692 (Keçavam), 1693, 4078 (Govindah, i.e. Vishnu), 4079 (= do.), 7525 (bhūtātmā), 7526, 7532, †10084 (i.e. Vishņu), 12325 (do.), 12734 (i.e. Nārāyaņa (Vishņu)), 12747 (do.), 12779 (do.), ††12864 (= Mahāpurusha), 12997 (i.e. Nārāyana (Vishnu)), 13357 (do.), 13372 (do.), 13379 (do.), 13411 (do.), 13518 (do.), 13521 (do.), 13549 (do.), 13566 (do.), 13618 (do.), 13627 (do.), 13736 (=?), 13909 (=?); XIII, 965, 6939 (i.e. Vishnu), 6952 (do., 1000 names), 7065 (i.e. Vishnu), 7069 (do.), 7745; XIV, 1597, 1942 (K°), 1973 (K°). Cf. Uttamapürusha.

\*Purushottama 2, said of various men : II, 582 (Codishu, i.e. Çiçupāla?), 503 (i.e. Pauņdraka Vāsudeva?); III, 1641 (i.e. Arjuna).—Do.2, dual (Cau) = Nara and Nārāyaṇa : XII, 13343.

Purushtuta = Mahāpurusha (Mahāpurushastava).

[Pūruvaṃçānukīrtana(ṃ)] ("genealogy of the Pūrus"), a section of Sambhavaparvan (I, 94-95). (Cf. LIA, I, Anhang III.) § 150:

§ 151: Bharata (q.v.) obtained from Bharadvāja a son of the name Bhumanyu, who became his heir apparent.
§ 152: Bharata.

Bhumanyu (~Pushkurini).

(1) Diviratha, (2) Subotra (~Aikshvākī), (3) Subotr, (4) Subavis, (5) Suyajus, (6) Reika.
(1) Ajamīdha (~(a) Dhūminī, (b) Nīlī, (c) Keçinī) + 2 others (a).
(a) Rkaba, (b, 2-3), (2) Dushvanta, (3) Parameshthus, (c, 4-6).

(a) Rkaha, (b, 2-3), (2) Dushyanta, (3) Parameehthin, (c, 4-6), (4) Jahnu + 2 others(8).

Samvaraņa. Pādcālāḥ. Kuçikāḥ.

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§ 153 : Samvarana (q.v.).
    § 154:
                               Samvarana~Tapati Sauri.
                            Avikabit +4 others (a)
                    Parikshit + 7 others (8)
                   Janamejaya + 6 others (\gamma).
     (1) Dhrtarashtra, (2) Pandu, (3) Bahlika + 5 others (8).
(1) Kundika, (2) Hastin +6 others (e)
     § 155: Among the grandsons (B, sons) of Dhrtarashtra
  three became famous: Pratipa, Dharmanetra, and Sunetra. -
  Pratīpa had three sons: Devāpi, Çāntanu, and Bāhlīka.
  Devāpi adopted an ascetic life; Çantunu and Bāhlīka
  became kings .- There were many other kings like to the
  Devarables, in the race of Bharata and Manu, who adorned
  the Aila dynasty (1, 94).
     § 156: Janamejaya wished to hear the same more in full,
  commencing from Manu.
        Daksha.
         Aditi.
        Vivasvat.
         Manu.
           TIÀ
       Purura vas.
         Ayus.
        Nahusha.
                     Ucanas.
         Yayati. ~ (a) Dovayani. (b) Carmishtha.
(a,1-2),(1) Yadu,(2) Turvasu,(b,3-5),(3) Druhyu,(4) Anu,(5) Pūru(~Kauçalyā).
       Yadavab.
                                     Janamejaya (~Ananta Madhavi).
                                     Pracinvat (~Açmaki Yadavi).
                          Samyati (~ Varangi, daughter of Drshadvat).
                        Ahamyati (~Bhanumati, daughter of Krtavirya).
                     Sarvabhauma (~Sunanda Knikeyi).
                      Jayatsena (~Suçrava Vaidarbhi).
                       Avācīna (~ Maryādā Vaidarbhī).
                        Ariha (~Angi).
                     Mahabhauma (~Suyajfia Prasenajiti).
                     Ayutanayin (~Kama, daughter of Prthucravas).
                     Akrodhana (~Karambha Kalingi).
                      Devatithi (~ Maryada Vaidehi).
                        Ariha (~Sudeva Angeyi).
                        Rksha (~Jvālā, daughter of Takshaka).
                      Matinara (~ Sarasveti).
                        Tameu (~Kalingi).
                         Ilina (~Rathantari).
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Ilina ( -- Rathantari)
    Dushyanta (~ Cakuntala, daughter of Vicvamitra) + 4 other sons.
    Bharata (~Sunanda Sarvaseni Kaçeyi).
    Bhumanyu (~Vijaya Daçarhi).
    Suhotra (~Suvarpā Ikshvāku-kanyā).
    Hastin (~ Yaçodhara Traigarti).
    Vikupthana (~Sudeva Daçarhi).
    Ajamidha (~(a) Kaikeyi, (b) Gandhari, (c) Viçala, (d) Rkaha)
    Samvarana (~Tapati Vaivasvati) + 123 other sous.
      Kuru (~ Cubhangi Daçarhi).
    Viduratha (B. Vidura) (~Sampriya Madhavi).
    Anacvan (~Amrta Magadhi).
    Parikshit (~Suyaça Bahuda).
   Bhīmasena (~Kumārī Kaikeyi).
    Praticravas.
     Pratipa (~Sunanda Caibya).
(1) Devāpi, (2) Çantanu (~(a) Gangā Bhāgīrathī, (b) Satyavatī), (3) Bāhlīka.
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(a, 1) Devavrata or Bhishma, (b, 2-3) (2) Vicitravīrya (~Ambikā and Ambālikā, Kausalyātmaje, daughters of the king of Kāçi), (3) Citrāngada.

§ 157: Vicitravirya died without leaving a child. Then Satyavati began to think how the dynasty of Duchyanta might be perpetuated, and she recollected the rshi Draipāyana and prevailed upon him to beget three children for Vicitravirya: Dhrtarashtra, Pandu, Vidura.—In consequence of a boon granted by Dvaipāyana, Dhrtarāshtra had 100 sons by Gandhari, of whom the most celebrated were Duryodhana, Duhçasana, Vikarna, and Citrasena. - Pandu had two wives: Kunti or Prtha, and Madri. One day, when hunting, he with his arrow pierced a rshi cohabiting with [his wife in the shape of] a deer. The rshi cursed him, saying that he should also die when in such a state. Pandu then prevailed upon Kunti to raise offspring for him, and by Dharma she had Yudhishthira, by Maruta (i.e. the Wind) Bhimasena, and by Çakra (i.e. Indra) Arjuna. He then caused her to impart on Madri the vidya (i.e. the mantra of invocation), and Madri by the Acrins had Nakula and Sahadeva. One day when Pandu, filled with desire, touched Madri, he immediately died, and Madri ascended the funeral pyre with him, after having recommended her twins to Kunti. Then the Pandaras with Kunti were taken by the ascetics to Hastinapura and introduced to Bhishma and Vidura, whereafter the ascetics disappeared from sight, while flames poured down upon the earth and the drums of the gods were heard. They then performed the obsequial rites for their father. As they were being brought up there Duryodhana became exceedingly jealous of them .- § 158: Brief mention of Duryodhana's efforts against the Pandayas: how they are sent by Dhriarashira to Varanavala to be burnt in a lac-house, but are rescued by Vidura; killing of Hidimba; they go to hkacakra; kill the Rakshasa Baka; go to Pañcalanagara, obtain Draupadi, and return home.- § 159: The eleven sons of the Pandavas: (1) Prativindhya (son of Yudhishthira); (2) Sutasoma (of Vykodara, i.e. Bhimasona); (8) Crutakirti (of Arjuna); (4) Catanika (of Nakula):

(5) Crutakarman (of Sahadeva); (6) Yaudheya (of Yudhiehthira Devika, daughter of Govarana Caibya); (7) Sarvaga (of Bhimasena~Balandhara Kaçya); (8) Abhimanyu (of (Arjuna~Subhadra, sister of Vasudeva, i.e. Krehna, from Dvaravatī); (9) Niramitra (of Nakula~Karenumatī Caidyā); (10) Suhotra (of Sahadova~ Vijayā Mādrī, daughter of the Madra king Dyutimat); (11) the Rakshana Ghatotkaca (of Bhimasona ~ Hidimba). Abhimanyu was the perpetuator of the family .- § 160: Abhimanyu married Utlara, daughter of Virata; she brought forth a dead child (of six months, burnt by the "weapon"), whom Kunti took up on her lap at the command of Vasudeva Purushottama, i.e. Krehna, who revived him and called him Parikshit, because he was born in an extinct race (parikahine kule). "Parikahit marcied Madrarati, thy mother Janamejaya! thou hast begotten two sons on thy wife Vapushtama, named Calanika and Cankukarna; and Catanika has on Vaidehi begot a son Acramedhadatta."-Blessings upon the readers (of all four castes) (I, 95).

\*pūrvā, sc. dic.: V, 3768 (etymology), 3769.

Pūrvābhirāmā, a river. § 574 (Jambūkh.): VI, 9λ, 329. Pūrvacitti, an Apsaras. § 135 (Çakuntalop.): I, 74, 3955 (among the principal Apsarases).—§ 191 (Arjuna): I, 123, 4821 (sung at the birth of Arjuna).—§ 336 (Indralokābhigamanap.); III, 43α, 1784 (in the palace of Indra).—§ 716 (Çukābhipatana): XII, 383, 12597 (Urvaçī and P. dwell on Malaya).

Pūrvadeva = Kṛshṇa: XIII, 7364 (origin of the name).—
Do. = Arjuna: III, 1699.—Do., dual = Nara-Nārāyaṇau:
I. 8160, 8302; V, 1921, 1935.—Do. = Asura (Nīl.); II, 16.
Pūrvanivāsa = Mahāpurusha (Mahāpurushastava).

Purvapalin, a king. § 554 (Sainyodyogap.); V, 4γ, 80 (among the princes to whom the Pandavas ought to send messengers).

Pürvapürvänugandikä, name of a place. § 574j (Mälyavat): VI, 7, 282 (so BR., "towards the east are many small mountains [sc. on the summit of Mälyavat]," PCR.).

Püshan, a god, one of the Adityas. § 88 (Amçavat.): I, 65. 2523 (the ninth of the Adityas).—§ 191 (Arjuna): I, 123, 4824 (do., present at the birth of Arjuna).- § 258 (Khāndavadahanap.): I, 227, 8268 (fought with Krshna and Arjuna).- § 310b (Sūrya): III, 3, 146 (the fifth name of Sūrya in Dhaumya's enumeration), 191 (=Sūrya, in Yudhishthira's hymn).—§ 573 (Ambop.): V, 179, 7162 (= Sūrva). - § 603 (Nārāyaņāstramokshap.): VII, 202, 9550 (Civa tore out the teeth of P. while he was eating the purodaça at the sacrifice of Daksha) .- § 615u (Skanda): IX, 45y, 2507 (came to the investiture of Skanda), 2546 (gave two companions to Skanda).- § 617 (Aishikap.): X, 18, 801 (°aç ca daçanan, torn out by Çiva, cf. §.603), 807 (do., restored by Civa).—§ 623 (Rājadh.): XII, 15, 441 (na . . . Podņam, sc. namasyanti janāķ).—§ 664 (Mokshadh.): XII, 207β, 7582 (the tenth of the Adityas).—§ 746 (Anuçasanik,): XIII, 653, 3295 (becomes gratified by ghee); 81, 3833 (etan lokan arapnoti gan datra . . . yesham adhipatih Poa). - § 747b (Suvarnotpatti); XIII, 85, 4116. - § 770 (Anuçãsanik.): XIII, 1517, 7093 (the tenth of the Adityas).— § 773d (Civa): XIII, 161, 7476 (Civa tore out the teeth of P., of. § 603).

Püshanā, a mātr. § 615u (Skanda): IX, 460, 2638.

Pūshānuja = Indra: VIII, 798 (only B., C. has by error Pushātmaja).

Püshātmaja 1 ("the son of Sūrya") = Karņa: VIII, †4600. Püshātmaja 2 = Indra, v. Pūshānuja. Pushkara 1, sg. and pl. (odes), name of a group of tirthas. § 11 (Parvasungr.): I, 2, 655 ('jalaik).- § 253 (Haranaharanap.): I, 221, 7976 (sg.) — 3176 (Krshna Väsudeva): III, 12, 472 (°cehu, there Krshna had performed austerities). - § 357 (cf. Tirthayātrāp.): P. is the tīrtha of the god of the gods (Deradevasya), where the Adityas, the Vasus, the Rudras, the Sadhyas, the Marudganas, the Gandharvas, and the Apsarases are ever present, and where the gods, the Daityas, and the Brahmarshis have obtained great merit by ascetic devotions. The bathing there is equal to the bathing in all tirthas together and to horse-sacrifices, and frees even cadras from rebirth; especially the visiting of P. on the day of the fullmoon in the month of Karttika is equal in merit to the performing of agnihotras during a hundred years, and leads to the worlds of Brahman; dwelling twelve years purely at P. gives the merit of all sacrifices and leads to the abode of Brahman. "There are three white hillocks (crigani) and three springs (pragravanani), known from the remotest timeswe do not know why-by the name of P."; it is difficult to go to P., etc.; 111, 82, 4062 (sg., Devadevasya tirtham), 4063 (sg.), 4066 (pl.), 4068 (pl.), 4073 (sg.), 4074 (pl.), 4076 (sg.), 4077 (sg.), 4089 (pl. and sg.), 4081 (sg.).-- § 362 (Tirthayatrap.): III, 83, 5095 (sammitam Poanam, sc. Yakshini).- § 369 (Kurukshetra): III, 83, 7073 (antarikehe ca Pom, sc. viçishyate) .- § 375 (Tirthayatrap.): 111, 85, 8232 (Tretayam Pom emrtam, sc. punyam), 8233 (sg.), 8234 (°e tu tapas tapyet).—§ 377 (Dhaumyatirthak.): III, 89, 8369 (Pitamahasarah Pom nama, in the west), 8370 (pl), 8371 (pl.) .- § 406 (Tirthayatrup.): III, 125, 10480 (°cehu . . sarvenhu; "holy lakes," PCR.).- § 594 (Mrtyu): VII, 54, 2098 (pl., there Mrtyu performed austerities) .-§ 615i (Saptasaranvata): IX. 38, 2196 (osthe Pitamahe), 2198 (pl.), 2200 (do, the river Sarasvatī appeared at P. as the river Suprabhā). - § 652b (Indrota-Pārikshitīya): XII, 1528, 5646 (pl.), (7), 5662 (pl.).—§ 702 (Mokshadh ): XII, 298c, †10937 (Naimisha-Poeshu) - § 733c (Anuçasanik.): By buthing in P. and Prabhasa and Naimisha, and the ocean and Devika and Indramarga, and Scarnabindu, one attains to heaven: XIII, 25, 1696 (sg.).-§ 757m (Goloka): XIII, 102a, 4887 (pl.). — § 758 (Anuçasanik.): XIII, 103a, 4916 (pl.).—§ 766 (do.): XIII, 125β, 5967 (pl.); 127, 6064 (pl.); 130, 6119 (sg., there one should make the gift of a kapila cow), 6130 (do.).—§ 775 (do.): XIII, 166a, 7645 (pl.) .- § 7950 (Mahābhārata): XVIII, 5, 211 (°jalaiḥ).

Pushkara, son of Varuna. § 268 (Varunasabhāv.): II, 9, 381 (in the palace of Varuna).—§ 564 (Mātalīyop.): V, 98, 3533 (asya—i.e. Varuna's—putrah).

Pushkara<sup>3</sup>, brother of Nula. § 343 (Nulopākhyānap.): 1II, **52**, 2068.—§ 346 (do.): III, **59**, 2257-2259, 2260, 2271: **60**, 2285, 2286 (*P.* vanquished Nula at dice).—§ 347 (do.): III, **61**, 2297, 2298, 2300, 2301, 2304, 2305 *P.* won from Nala his kingdom, etc.).—§ 354 (do.): III, **78**, 3053, 3034, 3039, 3040, 3047, 3049, 3054, 3056, 3058, 3060 (Nala vanquished *P.* at dice and recovered his kingdom, etc.).—§ 608 (Karṇap.): VIII, **91**, †4761 (all. to Nalopākhyānaparvan).

Pushkara, name of a dvīpa. § 575 (Bhūmip.): VI, 12, 465. Pushkara, name of a mountain in the dvīpa Pushkara. § 575 (Bhūmip.): VI, 12, 465 (parvataķ).

Pushkara - Krshna: XII, 1512.

Pushkaradhārini, wife of the brahman Satya. § 686 (Mokshadh.): XII, 273, 9816.

Pushkarākaha ("lotus-eyed") = Kṛshṇa (Vishṇu). V,

3124; XII, †1515, 1647; XIII, 6954 (Vishņu's 1000 names), 7008 (do.), 7078 (i.e. Vishņu).—**B**o.<sup>2</sup> = Skanda: III, 14640.

Pushkaramālinī<sup>1</sup>, the sablā of Indra. § 266 (Çakrasabhāv.): II, 7, 310. Do.<sup>2</sup>, the sabhā of Varuṇa. § 267 (Yamasabhāv.): II, 8, 352.

Pushkarāranya, name of a forest in the tīrtha Pushkara. § 48 (Çesha): I, 36, 1567 (there Çesha performed austerities).—§ 285 (Nakula): II, 32, 1190 (°vāsmaḥ, in the west, vanquished by Nakula).—§ 357 (Pushkara): III, 82, 4070 (at Pushkara). Cf. Pushkara.

Pushkarasthapati = Çiva (1000 names 2).

Pushkarekshana ("lotus-eyed") = Kṛshṇa (Vishṇu): 1,8010; 111,8756 (i.e. Vishṇu), 10240; V, 4291 (Daçārhaḥ); VII, 386, 391, 2837, 3739.—Do.\* = Indra: XIII, 3922.

Pushkarinī, wife of Bhumanyu. § 152 (Pūruvamç.): I, 94, 3714 (mother of Diviratha, Suhotra, etc.).

Pūshņo dantabhid ("destroyer of Pūshan's teeth") — Çiva: XIV, 193.

Pūshno dantavināça(h) (do.) = Civa: VII, 9541.

Pūshno dantavināçana(h) (do.) = Çiva: XII, 10423 (1000 names); XIII, 6565 (B. onipātana).

Pushpa, a serpent. § 564 (Mātalīyop.): V, 103, 3629 (enumeration). Cf. the two next.

Pushpadamshtra, a serpent. § 47 (Sarpanāmak.): I, 35, 1557 (enumeration). Cf. the next.

Pushpadanta<sup>1</sup>, a serpent (?). § 603d (Tripura): VII, 202, 9564 (Çiva made Elapatra and P. the two pins of his chariot).

Pushpadanta, a companion of Skanda. § 615u (Skanda): 1X, 45, 2553 (given to Skanda by Pārvatī).

Pushpadhārana = Kṛshua: XII, 1512.

Pushpahāsa = Vishnu (1000 names).

Pushpaka, the rimāna of Kubera. § 438b (Yakshayuddhap.):

P. was constructed by Viçvakarman: III, 161, 11775

(°-āsanararam).—§ 506 (Skandayuddha): III, 231, 14546

(āsthāya ruciram yāti P°m Nararāhanah).—§ 525 (Rāmopākhyānap.): III, 274, 15888 (vimānam... kāmagam, given to Kubera by Brahmán).—§ 526 (do.): III, 275, 15922 (vimānam, robbed by Rāvama).—§ 543 (Rāmābhisheka); III, 291, 16583 (vimānana khecarena virājatā kāmagena), 16588 (vimānam), 16599 (do., having slain Rāvana, Rāma gave P. back to Kubera).—§ 615x (Kubera): IX, 47, 2759.

Pushpaketu ("flower-marked") = Kāma: III, 16172.

Pushpāmbhas, a tīrtha. § 360 (Tīrthayātrāp.): III, 82, 5048.

Pushpānana, a Yaksha. § 269 (Vaigravaņasabhāv.): II, 10, 399 (in the palace of Kubera).

Pushpavat ', a mountain on Kuçadvīpa. § 575 (Bhūmip.): VI, 12e, 452.

Pushpavat<sup>2</sup>, an Asura (?). § 673b (Bali-Vüsavasamv.): XII, 227a, 8263 (among the aucient rulers of the earth).

Pushpavatī, a tīrtha. § 370 (Tīrthayātrāp.): III, 85, 8154. Pushpaveņī, a river. § 574 (Jambūkh.): VI, 9λ, 342.

Pushpodakā, a river. § 470 (Yamaloka): III, 200, 13407 (nadī, in the region of Yama).

Pushpotkatā, name of a female Rākshasa. § 526 (Rāmopākhyānap.): III, 275a, 15893, 15895 (by Vigravas mother of Kumbhakarņa and Rāvaņa).

Pushta = Vishnu (1000 names).

Pushti ("thriving," personif.), a goddess. § 115 (Amçāvat.): I, 66, 2578 (daughter of Daksha and wife of Dharma).— § 270 (Brahmasabhāv.): II, 11, 459 (in the palace of Brahmán).—§ 330 (Indradarçana): III, 37, 1488 (in Draupadi's blessing of Arjuna):

Pushtimati, a fire. § 493 (Angirasa): III, 221, 14176 (the same as Bharata?).

Pushya, name of a nakshatra = Tishya, also = the time of the moon's conjunction with Pushya. § 378 (Tirthayatrap.): III. 93, 8484 (°ma prayayuh).—§ 527 (Rāmopākhyānap.): 111, 277, 15959 (adya Po nici . . . punyam yogam upaishyati).- § 554 (Sainyodyogap.): V, 6, 125 (oyogena muhurtena Jayena ca).- § 569 (Bhagavadyanap.): V, 150, 5079 (°o 'dyeti).- § 574 (Jambükh.): VI, 3, 80 (Dhumaketur mahaghorah Pon cakramya tishthati, omens).—§ 614 (Gadayuddhap.): IX, 34, 1952 ("ena samprayato 'emi Cravane punar agatah, sc. Balaruma).-§ 615 (do.): IX, 35. 1978 (nirgacohadhvam, Pandaveyah, Poena), 1983 (Rauhineye -i.e. Bularamu-gate . . . Poena).- § 746 (Anucasanik.): XIII, 64, 3261 (merit of making a gift of gold under the constellation P.)-§ 749 (do.): XIII, 89, 4258 (merit of performing a craddha under the constellation P.).- § 759 (do.): XIII, 110, 5393 (description of the candravrata, v. Āçleshā). Cf. Tishya.

Put, name of a hell. § 135 (Çakuntalop.): I, 74, 3026 (°n-nāmno narakād yasmāt pitaram trāyate sutah | tasmāt putra iti proktah):—§ 259 (Çārngakop.): I, 229, 8344 (°n-nāmno narakāt putras trāyats pitaram çrutih). Cf. XIV, 2752.

Pūtanā', a female demon (in the shape of a bird). § 290 (Çiçupālavadhap.): II, 41, 1436 (had been slain by Kṛshṇa).

—§ 502 (Manushyagrahak.): III, 230, 14480 (°m Rākshasīm prāhus tam vidyāt Pūtanāgraham). — § 567 (Bhagavadyānap.): V, 130, 4409 (çakunī, had been slain by Kṛshṇa).

Pūtanā<sup>2</sup>, a mūtr. § 615u (Skanda): ΙΧ, 46θ, 2634.

Pūtātman = Vishņu (1000 names).

Putradarcana ("the seeing of the sons"). §10 (Parvasangr.): 1, 2, 355 (i.e. Putradarcanaparvan).

[Putradarcanaparvan] (" the section relating to the seeing of the sons," the 96th of the minor parvans of Mhbhr.; of. Putradarçana). § 789: Janamejaya said: Tell me what that wonderful feat was which M.-r. Pyasa accomplished after his promise to Dhrtardshtra when he had taken up his abode in the forest with Gandhari and Kunti, and after Vidura had left his body and entered into Yudhishthira, and when all the Pandavas were in the ascetic retreat; for how many days did Yudhishthira stay with his men in the woods; on what food did the Pandaras support themselves with their men and wives? Vaicampayana said: The Pandavas passed about a month in that forest, supporting themselves on diverse kinds of food and drink. Then Vyāsa came there and Nārada, etc. (a); they sat down on sacred seats [of kuça grass] and on seats of peacock feathers; Gandhari, etc. (B) also sat down; they spoke of R., D., and As. Then Vydea said that he knew that burning grief in the heart of Dhrtarashtra, etc. (7); "let D., G., and M.-r. to-day behold the energy of my penances; therefore tell me what wish of thine I shall grant to-day." Dhrtardehtra wished to see his dead children and kinsmen. mentioning Duryodhana and the slaughter of Bhishma and Drona. Hearing this the grief of Gandhari, etc. (8) became fresh; Gandharl said that for sixteen years Dhrtarashtra never had elept for grief; and also Krshad, etc. (e) grieved exceedingly. Vydes then asked Kunti to tell what she wished (XV, 29). Kunti told the story of Karna's birth (mentioning Durvasas, etc.); Vyasa promised to show her

Karna, and said that she had no fault in what had happened about the birth of Karna; "the gods beget after five methods (thought, word, sight, touch, and sexual union)" (XV, 30). Vydea promised to show everyone the persons whom they wished to see and who were in the other world (5): "they were all portions of D.; both G., Aps., Pc., Gh., Ra., Punyajanah, Si., D.-r., D., and Da. met with death on the battlefield of Kurukshetra"; he explained who among the dead, etc., was what: Dhrtardshtra was the Gandharva king Dhrtardshtra. etc. (n). They all, Dhytardshira with his ministers and the Pandavas and R. and G., proceeded towards the Bhagirathi and waited for the advent of night; at sunset they bathed and finished their evening rites (XV, 31). When night came, Vyūsa plunged into the Bhagīrathī for a bath, and summoned all the deceased warriors, who all rose up from the water with a loud uproar, everyone presenting the same aspect that he did when clad for battle; there were Bhishma. etc.  $(\theta)$ ; all of them were now robed in celestial vestments and had brilliant earrings; they were free from all animosity, etc.; G. sang their praises, etc.; each of them was waited upon by bands of Aps. Vulsa gave Dhrtarashtra celestial vision; endued with celestial knowledge, Gandhari saw all the slain; Dhrtarashtra became full of joy (XV, 32). Divested of wrath and malice, the spirits of the dead mingled with the living in happy converse (1). Having sported with one another for that night they, taking leave from each other, returned to the places they had come from (x), Vydsa dismissing them within the twinkling of an eye; of Ra. and Pc. some proceeded to the Uttarakurus, others to the gods. With Vydsa's permission, many widows plunged into the waters of the Bhagīrathī in order to accompany their deceased lords, and proceeded to those regions where their husbands had found their abodes. Vyāsa granted to all the men there assembled the fruition of their wishes. People of diverse realms, hearing of this meeting between the dead and living, became highly delighted (XV, 33) .- § 790: Sauti said: Janamejaya filled with joy asked Vaiçampāyana, how it is possible for persons whose bodies have been destroyed to reappear in those very forms. Vaicampāyana said: Acts are never destroyed; bodies are born of acts; so also are features, etc., quoting a cruti in the horse-sacrifice (XV. 34). Dhrtardshtra had never beheld his own sons, but got spiritual vision from Vyasa, he had learnt all the royal duties, as also the Vedas and Upanishads; Vidura attained to high success through penances. Janamejaya said: If Vydsa shows me my father as he was when he died I may then believe all that thou hast told me. Sauti said: Then Vyasa brought Parikshit [from the other world], and Camika and his son Crigin; all the counsellors and ministers of the king beheld them. Janamejaya, performing the final bath in his sacrifice, highly rejoiced; he poured the sacred water over his father, as also over himself; then he said to Astika that this his sacrifice was fraught with many wonderful incidents; Astika praised Vydea and the snake-sacrifice, from which Takehaka had with difficulty escaped, the worship of R., etc. Janamejaya honoured Astika, and then asked R. Vaicampayana about Dhrtarashtra's further residence in the woods (XV, 35).-§ 791: Janamejaya said: Having seen his sons, etc., what did Dhrtarashtra, and king Yudhishthira also, do? Vaicampayana said: Beholding that wonderful sight, the reappearance of his children, R.-r. Dhytaraehtra became relieved of his grief and returned to his retreat; the people and R., dismissed by Dhytardshira, returned home. Vydes came and asked

Dhrtarashtra to dismiss the Pandavas ("thou hast heard discourses from R., the mysteries of D. from Narada, etc."), who now had passed more than a month in the woods. Dhrtardshtra addressed Yudhishthira affectionately, and dismissed him and his brothers. Yudhishthira offered to wait upon his uncle and his two mothers; Gandhari dissuaded him from that step. Yudhishthira said that his mind was wholly set upon penances, as the whole earth were empty now, etc. (a) Sahadeva, saying that he dared not leave his mother. urged Yudhishthira to return to the capital; he would himself remain, engaged in penances and in serving the old king and his mothers. Kunti affectionately dissuaded her sons from remaining with her and thereby obstructing her penances. They then took leave of their mother and Dhrtarashtra, who blessed and comforted Yudhishthira, etc. (B), and embraced them one after another. Then Gandhari blessed them, and Kunti kissed them on their heads, etc. Gandhari and Kunti embraced Draupadi, etc., and instructed them. Yudhishthira with his wives and troops and kinsmen set out for Hastinapura (XV, 36).

## $\mathbf{R}$

Rabhenaka, a serpent. § 64 (Sarpasattra) I, 57, 2149 (of Takshaka's race).

Raçmivat, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4361 (enumeration).

Rādhā, wife of Adhiratha, foster-mother of Karna. § 131b (Karna): I, 67, 2775 (°dyāḥ kalpayām āsa putram [sc. Karna] so 'dhirathaḥ, cf. § 547).—§ 547 (do.): III, 309, 17154, 17162, 17163 (Adhiratha and R. found Karna, whom they adopted).—§ 569 (Bhagavadyānap.); V, 141, 4759, 4760 (reared Karna, cf. § 547).

Rādhābhartr ("the husband of Rādhā") = Adhiratha: I, 2775, 4403.

Rādhāsuta, Rādhātmaja, Rādheya = Karṇa, q.v. Rāga = Çiva (1000 names ').

Rāgā, name of a daughter of Angiras. § 489 (Āngirasa):
III, 218, 14125 (rāgād Roeti yām āhur dvitīyā 'ngirasaḥ
sutām [read sutā with B.]).

Rāghava ("descendant of Raghu") = Rāma Dāçarathi: III, 8665, 11201, 11208 (Vaidehīm R°priyām), 11284, 11323, 15970, 15987, 15988, 16021, 16029 (Lakehmanak priya-R°k), 16030, 16036, 16067, 16082, 16099, 16144, 16150, 16163, 16197, 16237, 16283, 16286, 16300, 16301, 16316, 16332 (Koçalendrak), 16344, 16363, 16370, 16375, 16512, 16547, 16557, 16559, 16585, 16594, 16599; IX, 2255; XIII, 3617.

Rāghava, dual (°au) (do.) = Rāma and Lakshmaņa: III, 16285.

Rāghava, pl. (°āḥ) (do.). § 770 (Ānuçāsanik.): XIII, 151, 7155 (Somādityānvayāḥ sarve R°āḥ Kuravas tathā).

Raghu, an ancient king. § 6 (Anukram.): I, 1a, 226 (in Sañjaya's enumeration). § 552 (Goharanap.): IV, 565, 1769 (came on the chariot of Indra to see the encounter).—§ 656 (Khadgotpattik.): XII, 1665, 6197 (received the sword from Yuvanāçva, from him it passed over to Harināçva).—§ 761 (Ānuçāsanik.): XIII, 1157, 5661 (abstained from meat during the month of Kārttika).—§ 770 (do.): XIII, 1515, 7160 (saṃgrāmajid bharati caira Rom namasyan). § 775 (do.): XIII, 1667, 7677 (enumeration).

Raghukulodvaha ("propagator of the Raghu family") = Lakshmana: III, 16203.

Raghunandana ("descendant of Raghu") = Rāma Dāçarathi: III, 11215, 16038, 16345, 16558, 16600.

Rahasyā, a river. § 574 (Jambūkh.): VI, 9λ, 326.

Rahu, an Asura, the demon (planet) who causes eclipses. § 28 (Amrtamanthana): I, 19, 1161 (Danavah), 1166 (omukhena; disguised as a god R. drunk ampta, but was discovered by Surya and Soma, Narayana cut off R.'s head, which to this day swallows Surya and Soma [at the eclipses]). -- § 35 (Aruna): I, 24, 1266 (Candradityair yada Ror ākhyāto hy amptam piran | rairānubandham ketarān candrāditye tudd, cf. § 28), 1267 (swallows the sun).- § 72 (Adivamçãvatarinap.): I, 62, 2302 (mucyate . . . Rond candrama yatha) .- § 94 (Amcavat.): I, 65, 2539 (Candrarkamardanum, son of Simhika) .- § 270 (Brahmasabliav.): II, 11, 447 (among the planets in the palace of Brahman).- § 307 (Anudyūtap.): II, 81, 2693 (°c carkam upagrasat, i e. caused an eclipse).—§ 350 (Nulopākhyānap.): III, 68, 2667 ( paurnamāsīm ita niçām Rograstaniçākarām).—§ 368 (Tīrthayātrāp.): 1II, 83, 7062 (°graete divākare), 7067 (do.) .-§ 460b (Kaliyuga): 111, 190, 13091 (aparcani . . . Sūryam Rühur upaishyati, at the end of the yuga) .- § 473 (Markandeyas.): III, 200, †13477 (dinasya Rooh).-§ 512 (Ghoshayatrap.): III, 247, 15045 (upaplutam yatha Somam Rond ratrisankshaye) .- § 569 (Bhagavadyanap.): V, 143, 4843 ("r arkam upaiti, omens).- § 574 (Jambūkh.): VI, 3, 78 (arkam Ror upaiti, omens). - § 575 (Bhūmip.): VI, 11a. 403: 12 [482 (b: The planet R. (Svarbhanuk) is globular, its diameter is 12,000 yojanas (therefore he can envelop both the sun and the moon), and its circumference 42,000 yojanas)], 488 (chādayaty etau, i.e. the sun and the moon, yathākālam). § 586 (Bhishmavadhap.): VI, 101, 4627 (oh khe çaçinam yatha, sc. abhyadrarat), 4638 (grastam Roneva niçakaram).-§ 587 (do.): VI, 110, 5130 (parvanīva susamkruddho Roh parnam niçakaram, sc. pidayam asa).-\$593 (Abhimanyuvadhup.): VII, 39, 1668 (yathā Ror divākaram, sc. grasishyāmi). -§ 599 (Jaşadrathavadhap.): VII, 101, 3767 (or asyan muktau prabhākarau); 110, 4147 (grasyats . . . bhānumān iva Rond); 116, 4627 (grasyamanam . . . khe Somam iva Rona) .- § 600 (Ghatotkacavadhap.): VII, 179, †8131 (dictea Roramcumator pradiplam).-§ 608 (Karnap.): VIII, 87, 4464 (°-Ketū yathākāçe uditau); 89, †4596 (°or vimuktam . . . candram yathā).—§ 615 (Gadāyuddhap.) : IX, 56ρ, 3138 (°c cagraead adityam aparrani).- § 660b (Bhrgu-Bharadvājasamv.): XII, 190, 6975 (ograstasya Somasya yathā).- § 661 (Mokshadh.): XII, 193, 7061 (or yathā candram upaiti).- § 663 (do.): XII, 203, 7438 (yatha candrarkanirmuktah sa Ror nopalabhyats).-§ 696b (Dakshaprokta-Çiva-sahusranāmastotra): XII, 285, 10448 (pravicya vadanam Rahor yah somam pivate, sc. Çiva).—§ 766 (Anuçãsanik.): XIII, 125, 5968 (mucyeta . . . Ronā candramā yathā).—§ 773b (Kṛṣhṇa Vāsudeva) : XIII, 159, 7366 (Krshna identified with R.).—§ 775 (Anuçasanik.): XIII, 166a, 7643 (enumeration of the planets).--§ 785 (Anugītāp.): XIV, 77, 2235 (agrasad adityam yugapat somam eva ca).— § 793 (Mausalap.): XVI, 2, 51. Cf. Daitya, Dānava, Graha, Svarbhanu.

Raibhya, a brahman, father of Arvāvasu and Parāvasu. § 11 (Parvasaigr.): I, 2, 451 (ākhyānam R°sya, cf. § 414 foll.).—§ 264 (Sabhākriyāp.): II, 4a, 111 (waited upon Yudhishṭhira).—§ 413b (Tīrthayātrāp.): At the hermitage of R. the kavi Yarakrīta Bhāradvāja perished (cf. § 416):

III. 135, 10700 (°dcramah).-- \$ 414 (Yavakritop.): III. 135, 10703 (friend of Bharadvāja), 10704 (father of Arvāvasu and Paravasu), 10705, 10706.- 416 (do.): III, 135, 10748, 10749, 10750; 136, 10752 (°agramapadam), 10755, 10756, 10759, 10762, 10771; 137, 10777; 10783, 10785, 10786 (Yavakrita, the son of Bharadvaja, attempted to seduce the daughter-in-law of R.; R. by a spell created a rukshas who slew Yavakrīta; then Bharadvāja cursed R., that he should be killed by his eldest son).- § 417 (do.): III, 138, 10791 (°yājyah, i.e. Brhaddyumna), 10792 (°sya vai putrau Arvāvasu-Parāvasū), 10815 (R. was by a mistake killed by Paravasu, but afterwards revived) .-§ 665 (Mokshadh.): XII, 208c, 7592 (one of the rshis of the east). - § 717c (Uparicara): XII, 337c, 12758 (among the sadasyas at the sacrifice of Vasu Uparicara).- § 7178 (Nārāyanīya): XII, 349 (IV), 13588 (munaye), 13589 (learnt the religion of Narayana from Virana and made it over to his son Kukshi).—§ 734 (Anuçasanik.): XIII, 26a, 1768 (among the rshis who came to see Bhīshma).—§ 770 (do.): XIII, 151 ζ, 7108 (among the seven Mahendrasya guravah in the east; only B., C. has by error Vaidyah).-§ 775 (do.): XIII, 166 , 7663 (one of the rshis of the east).

Raibhyaputra ("the son of Raibhya"): Parāvasu: XII, 1771 (Vicvāmitrasya pautrah).

Raivata<sup>1</sup>, a mountain near Dvārakā. § 252 (Subhadrāharaṇap.): I, 220, 7936 (gailondraṃ).—§ 273 (Rājasūyārambhap.): II, 14,614 (Kuçasthalīm purīm...Ropaçobhitām). Cf. Raivataka.

Raivata<sup>2</sup>, a rahi. § 265 (Lokapālasabhākh.). II, **5**, 145 (accompanied Nārada, only C., B. Parrata).

Raivata<sup>3</sup>, a graha (sicknoss-demon): § 502 (Manushya-grahak.): III, 230, 14482 (Aditim Revatim prahar grahas tasyās tu Roh).

Raivata, an ancient king. § 565 (Gālavacarita): V, 109, 3788 (atra—i.e. in the south—sāmāni gāthābhih crutvā gītāni Roāh | gatadāro gatāmatyo gatarājyo vanam gatāh, i.e. while R. listened to the sāmans, he did not know how long time had passed, but when he returned he found his wife dead, etc. (Nīl.), cf. Harivamça v. 645 foll. PCR. erroneously a Daitya).—§ 656 (Khadgotpattik.): XII, 1663, 6197 (received the sword from Marutta, from R. it passed over to Yuvanāçva)—§ 761 (Ānuçāsanik.): XIII, 1163, 5665 (abstained from meat during the month of Kārttika).—§ 775 (do.): XIII, 1664, 7679 (C. has by error Re°).

Raivata\*, a Rudra. § 665 (Mokshadh.): XII, 208δ, 7585. Raivata\*, adj ("relating to Revati"). § 767 (Ānuçāsanik.): XIII, 136, 6236 (ishṭim, otherwise Nil.), 6242 (do., C. has by error Re°).

Raivataka, a mountain (= Raivata). § 251 (Arjunavanavāsap.): I, 218, 7892.—§ 252 (Subhadrāharaṇap.): I, 219, 7906 (girau), 7917; 220, 7931.—§ 291 (Çiçupālavadhap.): II, 45, 1567 (krīdato Bhojarājasya... R° girau, then Çiçupāla burnt Dvārakā).—§ 785 (Anugītāp.): XIV, 59, 1754 (°sya mahs), 1764 (do.).

**Raivataka** \*, a mountain in Çākadvīpa. § 575b (Çākadvīpa): VI, 11, 418 (the constellation Revatī is permanently placed over R.).

Raja, a warrior of Skanda. § 615m (Skanda): IX, 45 n, 2575.

Rājadharman = Nādījangha: XII, 6337, (6840), 6342, (6343), 6396 (khagottamaķ), 6407 (do.), 6412, 6414, 6416, 6417, 6421, 6433, 6436, 6440, 6443. Uf. Dharmarāj.

Rajadharmanuçasana ("the teaching of the duties of

kings"). § 10 (Parvasangr.): I, 2, 351 (i.e. Rājadharmānucāsanaparvan).

[Rājadharmānuçāsanaparvan(°va)] ("the section containing the teaching of the duties of kings," the 88th of the minor parvans of Mhbhr.; cf. Rajadharmanucasana). § 621: After the completion of the water rites by the Pandavas, etc. (a), many Brahmarshis, etc. (b), came to Yudhishthira. Narada congratulated Yudhishthira upon his success. Yudhishthira lamented the loss of his kinsmen (a): Yudhishthira at the match of dice had wondered seeing that Karna's feet resembled the feet of Kunti; he inquired of Narada, why the earth had swallowed up the wheels of Karna's chariot (XII, 1). Narada recited to Yudhishthira the story of Karna's pupilage with Drona and Rama (among G., Ra, Y., and D.) and the curse called down upon him by a brahman whose cow Karna had inadvertently slain (δ) (XII, 2); then the story of Karna's extraordinary powers of endurance, in consequence of which his real caste became known to Rama (who had taught him the Brahma weapon), who thereupon cursed him for his deceit; the worm Alarka was an Asura named Damça, who in the Krta age had ravished the spouse of Bhrgu and been cursed by him, until he should be liberated by Paracu-Rama. Karna, arriving before Duryodhana, told him: "I have mastered every weapon" (XII, 3). Narada said: "To a self-choice at Rajapura, the capital of the Külinga king Citrungada Duryodhana (with Karna), Cicupala, etc. (e), repaired; the maiden (who was accompanied by her nurse and a guard of eunuchs) passed by Duryodhana, who then (relying upon Bhishma and Drona) took her up on his chariot and abducted her by force. Karna, riding on his chariot, proceeded in Duryodhana's rear. The kings pursued Karna and Duryodhana; but Karna made them all turn away, and Duryodhana reached Mastinapura with the maiden" (XII, 4). Narada said: "The Magadha king Jarasandha challenged Karna to a single combat; at last they fought with bare arms, and Karna was about to sever the two portions of Jarasandha's body that had been united together by Jara; then Jarasandha gave up all desire of hostility and gave unto Karna the town Malini (i.e. Campa). From that time he ruled over Campā and the Angas agreeably to the wishes of Duryodhana." Allusions to XII, 2, 3, etc. (ζ) (XII, δ). D.-r. Narada became silent; Yudhishthira grieved; Kunti comforted Yudhishthira by telling him that neither she nor Surya could dissuade Karna from fighting the Pandavas (XII, 6). Yudhishthira's lament (1) before Arjuna; he wished to renounce the sovereignty (XII, 7). Arjuna addressed Yudhishthira, justifying war and approving of the acquisition of wealth, quoting Nahusha (who cried fie on the state of poverty, in which he had done many wicked acts, and which is for recluses and R.), and citing the conduct of the gods and Da., which is sanctioned by the Vedas; "this earth formerly belonged to king Dilipa, etc.  $(\dot{\theta})$ ; she now belongs to thee; a great sacrifice awaits thee; if thou dost not perform this sacrifice, the sins of this kingdom shall all be thine; those subjects whose king performs a horse-sacrifice . . . all become pure," as shown by the example of Mahadeva (Civa (b)); "this is the great path called Daçaratha (affording place for ten waggons, i.e. the sacrifice [Nil.]) " (XII, 8). Unmoved by Arjuna's words, Yudhishthira desired to lead the life of a religious recluse (XII, 9). Bhima's address to Yudhishthira commending sovereignty (XII, 10).- 622: Arjuna recited the story of the discourse between Cakra (in the shape of a golden bird) and

certain vouths (R.) desirous of leading a forest life (XII. 11). -§ 623: Nakula addressed Yudhishthira, blaming renunciation and commending the life of a householder (XII, 12). Sahadeva recommended to Yudhishthira a life of action with the soul free from attachments (XII, 13). Draupadi reminded Yudhishthira of his former counsels (a) (XII, 14). Arjuna praised him who wields the rod of chastisement; "Indra, by the slaughter of Vrtra, became the great Indra; those among the gods that are given to slaughtering others are adored much more by men; Rudra, etc. (3) are all slaughterers; all people bend to these gods, but not to Brahman or Dhatr or Pushan at any time, except a few men of noble disposition" (XII, 15). Bhīma's second address to Yudhishthira(y), urging him to subdue his grief (XII, 16). Yudhishthira exposed the folly of earthly enjoyments quoting Janaka (observent of the religion of moksha): "my treasures are immense; yet I possess nothing; if again the whole of Mithila were burnt. nothing of mine will be burnt" (XII, 17).-§ 624: Arjuna recited the story of the discourse between the Videha king Janaka (who had shaved his head) and his queen (the princess of Koçala), in which the latter explained the claims of a life of poverty and renunciation (XII, 18).- § 625: Yudhishthira's reply to Arjuna on the vanity of wealth (XII, 19). -§ 626: Devasthana pointed out to Yudhishthira that the period had not come when he could retire into the woods (a)(XII, 20), and recommended the assumption of sovereignty with his soul freed from attachment, quoting a discourse which Brhaspati delivered to Indra; the R., etc., adopt the religion of Exertion (not Emancipation), and attain to heaven through their acts (XII, 21).- § 627: Arjuna justified before Yudhishifting the slaughter of foes in battle: "Indra, himself, though a brahman, became a kshatriya in his acts, and battled with his sinful kinsfolk 810 times" (XII, 22).-§ 628: Vyāsa dissuaded Yudhishthira from a life of retirement and commended a life of domesticity, quoting a verse of Brhaspati ("like a snake devouring mice, the Earth devours a king that is inclined to peace and a brahman that is exceedingly attached to domesticity"), and reciting the story of R.-r. Sudyumna: the brothers Cankha and Likhita dwelled in two separate dwellings on the banks of Bahuda; once, when Cankha had gone out, Likhita came to his asylum and ate many ripe fruits. Cankha told him to confess to the king and ask him to inflict on him the punishment of a thief. King Sudyumna would pardon him; but Likhita would not; Sudyumna then caused his hands to be cut off; Likhita, having asked pardon of Cankha, was told by him to gratify D., R., and P. at Bahuda, upon which two hands grew out. Cankha said that he was not his chastiser, "but the king has been himself purified, as also thyself, along with P." That king became eminent by this act and obtained the highest success (XII, 23). Vyāsa exhorted Yudhishthira to grant the wishes of his brothers, perform sacrifices, and imitate the great monarchs of old, especially Hayagriva (b) (XII, 24).- § 529: Hearing the words of Vydea and seeing Arjuna angry, Yudhishthira declared to Vyāsa that earthly rule could give him no delight. Vydsa answered, pointing out the virtues of Time, quoting "the old story recited by king Senapit in grief". "Engaging in battle has been said to be the sacrifice for a king; a due observance of the science of chastisement is his yoga; and the gift of wealth in sacrifices in the shape of dakshind is his renunciation; all this should be regarded as acts that sanctify him " (XII, 25) .- § 630: Yudhishthira's reply to Arjuna recommending a life of yoga and austerities;

this is the practice of R., regarded by D. as brahmans; this is the opinion of the Vaikhanasas: the Ajah, etc. (a) have all gone to heaven by means of Vedic study; by performing the acts indicated in the Vedas, battle, sacrifices, study of the Vedas, restrainment of passion, one goes to heaven by the southern path of the Sun; the northern path is travelled by those devoted to yoga, and is much applauded by those conversant with the Puranas; "one acquires heaven through contentment," citing the discourse of Yayati of old (XII, 26). Yudhishthira consured himself for his cupidity and for the slaughter he caused of his kinsmen  $(\beta)$ ; Bhishma had, by the energy of his weapons, burnt Ugrayudha, etc.; Vydsa comforted Yudhishthirs by explaining the action of Destiny. and exhorted him to work (XII, 27).—§ 631: Vyūsa recited "the old story, that is known by the name of Açman's discourse": the Videha king Janaka, filled with sorrow, questioned the wise brahman Açman as to how a man should behave upon occasions of the accession and the destruction of both kinsmen and wealth. Acman said that Destiny and Time are inevitable; "no person can see either heaven or hell; the scriptures, however, are the eyes of the virtuous; frame thy conduct according to the scriptures." Janaka became freed from grief; "enjoy the earth, O son of -Kunti!" (XII, 28) - § 632: Arjuna asked Krshna (who from his earliest years was dearer to Yudhishthira than even Arjuna himself) to dispel Yudhishthira's grief. Krehna asked Yudhiahthira not to grieve for men who died heroically in battle in the observance of kshatriya duties, quoting the Shodaçarājopākhyāna (b), i.e. the old discourse of Nārada before Srājaya when the latter was deeply afflicted with grief on account of the death of his son. Srnjaya was freed from grief, and Narada gave back to him his son Surarnashthivin, whom Pareate had given him, and who had been bereft of life; that child should live 1,000 years (XII, 29) .- § 633 : Requested by Yudhishthira, Krshna told Narada-Parratopakhyana (b) (XII, 30).- § 634: Thereafter Narada told Suvarnasthivisambhavopākhyāna (b) (XII, 31).—§ 635: Vyāsa exhorted Yudhishchira to shake off his grief and assume the reins of sovereignty. Yudhishthira feared that the guilt of slaughter had stained him; Vyāsa repeated his observations on Destiny (XII, 32); as Yudhishthira still was remorseful (a), Vyāsa repeated his observations on Time, and pointed to expiatory rites, illustrating the case by the war of 32,000 years, by which the gods, having slain Dai., gained possession of heaven, and slew 88,000 bruhmans called Calarrkah who had joined the Da.; "thou hast only followed the path formerly trodden by the very gods; men like you never go to hell." He recommended a horse-sacrifice as an expitation, mentioning that Indra, assisted by the Maruts, gradually performed 100 sacrifices and became Catakratu, and is adored in the heavens by Aps., R., and D. (XII, 33). Vyāsa discoursed on expiation and indicated the acts for which there should be expiation, citing the sage Uddalaka, who caused his son Cretaketu to be begotten by a disciple, etc. (XII, 34), and declared that by penances, religious rites, and gifts one may wash off sins if one does not commit them anew, and indicated diverse kinds of expiation for diverse kinds of sins (XII, 35). Asked by Yudhishthira, Vyāsa declared what food is clean and what is unclean (XII, 36). Yudhishthira desired to hear of the duties of kings and of the four different orders. Vydea, casting his eyes on Narada, directed Yudhishthira to apply to Bhishma for discourses on kingly duties, as Bhishma, having gratified D.-r. with Brh. at their head, had acquired

a knowledge of the duties of kings, and of that science, with its interpretations, that Ucanas and Brhaspati know : and a knowledge of all the Vedas with their branches, from Vasishtha and Cyavana of Bhrgu's race; in olden days he studied under Sanathumara (the eldest-born son of Brahman); he learned the duties of the Yatis from Markandeya; and obtained all weapons from Rama and Indra; although childless, yet he has many regions of bliss before himself; B.-r. were always his courtiers. Yudhishthira was ashamed to approach Bhishma. Krehna exhorted Yudhishthira to rise up, shaking off his grief ( $\beta$ ). Thus addressed by Krshna, etc. ( $\gamma$ ), Yudhishthira gave up his grief and anxiety, and with his brothers and the other kings, headed by Dhrtarashtra, set out for Hustinapura. The procession described (8) (XII, 37). The citizens welcomed Yudhishthira and Draupadi, etc. (a). Yudhishthira entered the palace with Dhaumya and Dhrtarashtra, and was blessed by the brahmans, but cursed by Carvaka, a Ra. who had disguised himself as a brahman, and a friend of Duryodhana; the brahmans killed Carvaka by uttering the mere sound hum (XII, 38).- § 636: Krshna related: In the Krta age Rå. Carvaka performed penances in Badari; at last he solicited from Brahmán the boon of immunity from fear at the hands of every being in the universe, which Brahmán granted him, only with the limitation that he should be careful not to offend brahmans. Then he began to cause trouble to the gods; Brahmán predicted Carvaka's friendship with Duryodhana, and that he would insult the brahmans (XII, 39). - § 637: The ceremony of Yudhishthira's installation on the throne described (a); he made gifts to the brahmans, who all blessed him and his brothers (XII, 40). Yudhishthira answered and enjoined respect for his aged uncle, disposed of the high appointments of state  $(\beta)$  (XII, 41), and caused the obsequial rites (craddha) to be performed in honour of the slaughtered heroes ( $\gamma$ ), and performed acts of kindness to the ladies, widowed in the battle, the destitute, the blind, and helpless (XII, 42). Then he adored Krehna (XII, 43), and assigned to his brothers proper residences from among the palaces of the Kuru princes slain in battle (8). They passed a happy night in their respective abodes, and in the morning presented themselves before king Yudhishthira (XII, 44). Yudhishthira's gifts to diverse persons (e). Then he addressed Krehna (with the Kaustubha), whom he found rapt in meditation (XII, 45); he uttered a hymn to Krehna, who awoke and praised Bhiehma (1), asking Yudhishthira to resort to Bhishma for instruction. Yudhishthira requested Krehna to grant Bhishma the sight of his divine person. Krshna caused Satyaki to let Daruka yoke his chariot with Sugriva and Çaibya, etc. (XII, 46). Description of the bed of arrows on which Bhishma lay, surrounded by R. Vydea, etc. (n). Bhishma hymned Krehna ( $\theta$ ). Krehna moved by Bhishma's adorations, bestowed upon him heavenly knowledge compassing the Past, the Present, and the Future, and went away. Those holy brahmans adored Bhishma and Krshna. Seeing the devotion of Bhishma, Krshna auddenly rose from his seat and ascended his chariot with Sātyaki; Yudhishthira and Arjuna mounted another; Bhimasena and the twins a third; Kipa, Yuyuteu, and Sanjaya on their respective chariots (XII, 47).- 638: Then Krehna, etc. (a), proceeded to Kurukshetra (description). Krshna pointed out to Yudhishthira the five lakes of Rama Bhargava. Requested by Yudhishthira (XII, 48), Krehna related: Ramopakhyans (b). Then he proceeded quietly in his chariot (XII, 49).- § 639: Yudhishthira's eulogy of Rama(a).

Beholding from a distance the spot on which Bhishma lay (on the banks of the river Oghavati), Yudhishthira, etc. (3), descended from their chariots and approached and saluted the R. (headed by Vydsa). Seeing Bhishma on the point of death,  $K_{l}$  shas addressed him kindly ( $\gamma$ ), and eulogized him ("competent to subjugate D., G., As., Y., and Ra.; spoken of by brahmans as the ninth of the Vasus; knowing the knowledge of the caturhotra - v. BR. - and the Sankhya and Yoga, etc., the Vedas and the Puranas") (XII, 50). Bhishma saluted  $K_{rehma}$  (3), and beheld his eternal form. Krehna said that it was owing to Bhishma's devotion that he had displayed his celestial form to him; "those regions, O king! are ready for thee whence there is no return; fifty-six days still remain for thee to live; when Surya turns to his northerly course, you shall go there; D. and V., riding on their chariots, are waiting for thee invisibly." Krohna asked Bhishma to instruct Yudhishthira, etc.; "when thou wilt leave this world for that, all knowledge will expire with thee" (XII, 51). Bhishma alleged physical weakness and mental darkness as reasons for his inability to obey Krahna, and he also hesitated to speak in Krshna's presence. Krshna removed Bhishma's pain and granted him power to recollect everything and behold the universe like a fish in a limpid stream. M.-r. with Vyasa adored Krshna with words, accompanied by Re, Yojus, and Saman verses; colestial flowers fell, and Aps. sang, etc. At sunset the M.-r., rising up, saluted Krehna, Bhishma, and Yudhishthira. Upon this, Krshna (etc.) (e), returned to Hastinapura, after having saluted Bhishma, saying that they would return next day (description) (XII, 52). Krahna passed the night happily, performed his morning rites, and was welcomed with music and song at early dawn; asked by Krehna, Satyaki saw Yudhishthira and apprised him of Krshna's readiness to accompany him into the presence of Bhishma. Yudhishthira asked Arjuna to see that his chariot was made ready; then he, with the twins, etc. (ζ), proceeded to Krshna's abode. Krshna, accompanied by Sūtyaki, mounted his chariot, yoked with Balūhaka, etc.  $(\eta)$ , urged by  $D\bar{a}ruka$ . The princes set out. Arrived near Bhishma (surrounded by M.-r.), Krehna, etc. (0), alighting from their chariots, saluted R. by raising their right hands. Yudhishthira approached Bhishma, eying him timidly (XII, 53).—§ 640: Many R. and Sa., etc. (a), came to Bhishma. Narada urged the Pandavas to take advantage of the short span of life still left to Bhishma for soliciting him to discourse on morality. Yudhishthira requested Krshna to put questions to Bhīshma. Bhīshma's chcerful answer. He enquired of Krehna why he was desired to discourse on morality and the duties of kings, Krshua's divine self being best fitted to do so; Krshna explained that his motive was only the enhancement of Bhishma's glory; "thou hast always worshipped R. and D." (XII, 54). Bhishma consented to discourse on morality and duty, and desired Yudhishthira to question him. Krshua introduced Yudhirhita to Bhishma, who comforted Yudhishthira, saying that what he had done he had done in observance of kshatriya duties. Yudhishthira humbly approached Bhishma and touched his feet; Bhishma, kissing his head, asked him to take a seat and question him without anxiety (XII, 55). Yudhishthira solicited Bhishma to discourse on kingly duties which are regarded as the root of all other duties in the world. Bhishma, howing to Dharma, Krehna (who is Brahman in full), and the brahmans, set forth the general duties of kings ("as regards R. also, truth is their great wealth "); he quoted two glokas of Manu: "fire

has spring from water, the kshatriya from the brahman, and iron from stone; these three can exert their force on every other thing; but on their origins (yonishu), it is extinguished (campati)"; and two clokas of M.-r. Ucanas (a brahman who rushes to battle may be chastised by a kshatriya); and a cloka of Brhaspati (according to B.) (a king should not always be mild, nor always flerce) (X11, 56). Continuation of Bhishma's discourse, enjoining readiness for action on kings; quoting a cloka sung by Uçanas ("like a snake swallowing up mice"; cf. ch. 23); and one by king Marutta, agreeably to Brhaspati's opinion; Bahu's son, king Sagara, who exiled his eldest son Asamanjas, who used to drown the children of the citizens in the Sarayū; R. Uddālaka who cast off his favourite son ('vetaketu, because the lutter used to invite brahmans with deceptive promises of entertainment. The king should administer justice like Yama and amass wealth like Kubera. He quoted a verse sung in days of old by Bhargava [i.e. Valmiki (cf. Hopkins, p. 61)], in the narrative called Ramacarita, on king[ly duties] ("one should first select a king; then should he select a wife, and then earn wealth; if there be no king, what would become of his wife and acquisitions?" (XII, 57). Continuation of Bhishma's discourse, inculcating that protection is the very essence of kingly duties, quoting Brhaspati, etc. (3), and verses sung by Brhaspati ("by exertion the ampta was obtained, by exertion the Asuras were slain," etc.). Vyasa, etc. (7), expressed their delight with the discourse. R. and the princes left Bhishma for the night and ascended their chariots; then they bathed in the Drshadvati, offered oblations of water to their ancestors, etc., and entered Hastinapura (XII, 58).- § 641: The next morning the Pandavas and the Iddavas set out to Kurukshetra, approached Bhishma and saluted the R.; Yudhishthira enquired about the origin of the word rajan ("king"). Bhishma's unswer: In the Krta age sovereignty first began; the population of the earth. became sinful; the Vedas, etc., were lost; D. applied to Brahmán, who composed a treatise of 100,000 lessons, on virtue, profit, and pleasure, and emancipation, etc. (description). Brahman, addressing the gods, said that his work, aided by Chastisement (Dandaniti), would protect the world. Circ studied the great work and abridged it (then called Vaiçālāksha, in 10,000 lessons) for indra, who abridged it further to 5,000 lessons, and called it Bahudantaka; Brhaspati further abridged it to 3,000 lessons, and called it Barhaspatys; Karya [i.e. Uçanas] (the preceptor of yoga) further abridged it to 1,000 lessons. Thus, in view of the period of men's lives and [the general] decrease, that science (castra) was abridged by M.-r. Asked by the gods, who deserved to have superiority among men, Vishau created by his will a son, Virajus; but he inclined to renunciation; and so did Virajus' son Kirtimat and the latter's son Kardama. Kardama's son Ananga became a protector of creatures, fully conversant with the science of chastisement.

Then follows the history of Prthu Vainya (f). Thus the tales of all past events (agamaç ca Purāṇānāṃ), the origin of M.-r., etc. (e) were all treated of in this treatise of Brahman (Paitāmahs çāstrs) (XII, 59). Requested by Yudhishthira, Bhishma discoursed on the general duties of the four orders

and the special duties of each of the orders. Sacrifice has been laid down for the cadra also, but without svaha and vashatkara or any other mantra; he should perform pakayajñas, where the dakshina is purnapatra (v. the note of PCR., p. 195); in days of old a cadra of the name of Paijavana gave a dakshina of 100,000 purnapatras according to the ordinance called Aindragnya (B. Aindragna). Devotion cleanses all sacrifices. The members of the three other classes have all sprung from the brahmans; the brahmans are the gods of the very gods. The cadra, who is without Re, Vajus, and Saman, has Prajapati for his god, and devotion for his sacrifice. A verse sung in praise of sacrifice by the Vaikhanasa munis. The homas called skanna and askanna (XII, 60). The four modes of life specified (ζ). M.-r. cite a verse sung by Narayana (XII, 61). The four stages of life have been laid down for the brahman; the other three orders do not adopt them. What duties are improper for a brahman (XII, 62). Continuation. The duties in the four stages of life stated more specifically. A kehatriya, for leading the life of R., may adopt the bhikshu mode of life; [but] a life of mondicancy is not obligatory upon the three orders (XII, 63). The nature of kingly duties. "It has been told to you how, in days of old, many kings repaired to Vishnu (Narayana) for the sake of the science of chastisement. S., etc.  $(\eta)$  are all observant of kehatriya duties. In days of old when Da. had multiplied, Mandhatr became king and performed a great sacrifice from desire of beholding Narayana (Vishnu), who, in the form of Indra, had a discourse with him touching Vishnu, extolling the kshatriya duties above all other duties, and citing the example of Vishnu himself, who for the sake of D. and R. and Brahman and the brahmans, slew all his foes among the As. (XII, 64). Indra extolled the kshatriya duties. Asked by Mandhatr, he set forth the duties of the Yavanas, etc. ( $\theta$ ). Then Nardyana (in the form of Indra), accompanied by M., repaired to his eternal abode (XII, 66). Asked by Yudhishthira, Bhishma discoursed in detail on the four stages of life (XII, 66). What should be the characteristics of kingdoms. In days of old, in consequence of anarchy, men met with destruction; they made certain compacts, but soon repaired to Brahman to get a king; Manu was prevailed upon to accept the kingdom, against getting one-fiftieth of their animals, one-tenth of their grain, one-quarter of their merit, etc. Manu then made his round through the world, checking everywhere all acts of wickedness. Men desiring happiness must choose a king (XII, 67). Why the king is regarded as a god on earth. Bhishma recited the discourse between Brhaspati (the son of Angiras) and Vasumanas (king of Koçala); Brhaspati described the evils of anarchy; the king becomes Agni, etc. (1). Vasumanas thenceforth began to protect his subjects (XII, 68). The special duties of a king; the duties of a king in case of an invasion by a stronger monarch, quoting Brhaspati (v. 2619) and two verses (v. 2667-8) sung by Angiras (i.e. Brhaspati). The blessedness of chastisement; the king causes the Krta age, etc. (x), to set in (XII, 69). The thirty-six virtues that a king should possess. Hearing the words of Bhishma, king Yudhishthira, protected by Bhima, etc., worshipped Bhishma, and from that time began to rule according to his teaching (XII, 70). Asked by Yudhishthira. Bhishma explained the way in which the king should discharge the duty of protection (XII, 71). The qualifications of the king's priest: Bhishma recited the old story about the discourse between Aila's son Pururavas and

Mataricvan, explaining the order of birth of the four classes (from Brahmán's moutin, arms, thighs, and feet, respectively) and their duties, the right of dominion appertaining to the brahman; therefore a king should appoint a priest; D., men, P., G., Us., and Ra. all depend upon sacrifices for their support, and sacrifices depend upon the king, who is Indra, Yama, and Dharma (XII, 72). The effects of a disunion between brahmans and kshatriyas: the old story about the discourse of Aila's son and Kacyapa; the brahman and the kshatriva are said to be the progenitors of all men; in consequence of the sins perpetrated by sinful men, the god Rudra appears in the kingdom. Asked by Aila, Kaçyapa explained who Rudra is and what his acts are (Rudra exists in the hearts of men; his shape is like that of the wind-gods). Then follows a discussion of the following question: "If chastisement touches the wicked and the good equally, why should the good yet abstain from acts of wickedness" (XII, 73). The preservation and growth of the king rest upon the king's priest: Mucukundopākhyāna (g), the old narrative about the discourse between king Mucukunda and king Vaigravana (the lord of Alaka, Kubera) (XII, 74). The conduct by which a king aggrandises his subjects and wins regions of felicity hereafter. Yudhishthira did not see any merit in sovereignty and wished to retire into the woods. Bhishma urged Yudhishthira to put forth manliness and exertion (XII, 75). The difference between brahmane engaged in their own duties and those amongst them that are not so engaged (XII, 76). The king is the lord of all wealth except what belongs to the brahmans. The old narrative of the speech made by the Kaikeya king unto a Ra., who was about to abduct him, but at last left him (XII, 77). Whether a brahman, in seasons of distress, can practise, as a means of livelihood, the duties of a vaiçya; what articles, in this case, he may sell; how the king should behave when he is opposed by all the orders of men; if kshatriyas become hostile to brahmans, how the latter should be protected; Yudhishthira inquired whether, upon an anarchy happening, any man that protects and rules acquires merit; Bhīshma answered in the affirmative; a king that does not or cannot protect is useless (XII, 78). The kind of persons that are eligible as royal priests; the limits or measure of the dakshina (XII, 79). Who should and who should not be trusted by the king (XII, 80). How the king should conduct himself for winning over kinsmen and friends: the old story of a discourse between Krehna and Narada: Krehna said: "My heart is worried through the cruel speeches of my kinsmen; might resides in Sankarehana, mildness in Gada; and as regards Pradyumna, he surpasses even myself in beauty of person; [but] many others of the Andhakas and the Trehnis are possessed of great prosperity and might. What can be more painful than [my relation to] Ahuka and Akrara (v. the note of PCR., p. 260)?" Narada said that the calamity was due to Krshna himself; "the kingdom cannot be taken back from Babhru and Ugrasena, employ soft words, etc.; the Yadaras, etc. (λ) are dependent on thee; R. always pray for thy advancement; thou art the lord of all creatures, etc." (XII, 81). The second means by which a king may win kinsmen and friends; an old story is cited of what the sage (brahmarshi) Kalakarrkshiya had said to the Koçala king Kehemadarçin; Kālakavrkehīya travelled through the country with a crow in a cage and observed the misdeeds of all the officers of the king, saying that it was the crow that told him all this, and related it to the king; the crow then was

found pierced with a shaft within the cage; he quoted Yama as to the painful lot of those that serve the king; "this thy kingdom is like the river Sta, boats sink in it; thy father regarded me lovingly as his friend; when distress overtook this kingdom during the reign of thy father I performed many penances." Kehemadarcin then took a minister from the kehatriya order, and appointed Kālakavrkehīya as his purchita, and subjugated the whole earth (XII, 82). The qualifications of legislators, ministers, courtiers, and counsellors (XII, 83). The merits of agreeableness of speech; the old account of a conversation between Brhaspati and Cakra (i.e. Indra) (XII, 84). Which are the affairs of state that a king has to deal with, and by which persons ought they to be executed? (XII, 85). The kind of city which a king should have (XII, 86). How a kingdom should be consolidated and how it should be protected (XII, 87). How a king should behave if he wishes for wealth (XII, 88). A king should not cut down trees yielding edible fruits. How one man acquires superiority over the rest; the gifts made by thee in this world support D., P., men, N., Ra., birds, and animals (XII, 89). The duties of kings (kshatradharman) explained by Angiras Utathya to Mandhatr Yauranacra, about the king's power being only a trust for the good of his people and not for the gratification of his own caprices; the R. made the king, intending that he should be the embodiment of righteousness on earth; he is called rajan ("king") in whom rightcourness shines (rajeta); he in whom there is no righteousness is called a vrshala (yasmin vilīyats dharmah(=vrshah)); dharma("righteousness") comes (sravati) from dhana ("wealth") or from dharana ("restraining"); Svayambhū (Brahman) created Dharma for the advancement and growth of creatures; in consequence of his malice towards the brahmans Cri deserted Bali Vairocana and repaired to Indra, and Bali indulged in many vain regrets. The crutis declare that Unrighteousness (Adharma) begat a son named Pride (Darpa) upon Cri; Pride led many D. and As. to ruin, and many R.-r.; when the king does not restrain vice, sinful Ra., and persons of neutral sex. etc., begin to take birth even in respectable families, etc. (XII, 90). Continuation of Utathya's discourse. "The ages Krta, etc. ( $\mu$ ), are all dependent on the conduct of the king. It is said that the Creator (Dhatr) created power for the object of protecting the weak; weakness is indeed a great being, for everything depends upon it. The king is Yama himself. This is the way in which Indra, etc.  $(\nu)$ have acted. D., R., P., and G. sing the praises, both here and hereafter, of that king whose conduct is righteous." Thus addressed by Utathya, Mandhatr did as he was directed. and became the sole lord of the wide carth (XII, 91). How a righteous king desirous of acting rightcously should behave: the old story of what M.-r. Vamadeva sang in ancient times to king Vasumanas (XII, 92); the consequences that result from the king's acting unrighteously. "Yayati Nahusha, thus having propounded the king's lore (rajopanishadam), said that a king should slay even contemptible foes" (XII, 93). Continuation of Vamadera's discourse. Thus addressed by Vamadeva, king Vasumanas did as he was directed (XII, 94). How a kehatriya should act who desires to subjugate another (XII, 95). A king should never desire to subjugate the earth by unrighteous means. It was by such behaviour that Indra got the sovereignty of the world. King Pratardana, subjugating his foes in great battle, took all their wealth, including their very grain and medicinal

herbs, but left their land untouched. King Divodaea, after subjugating his foes, brought away the very remnants of their sacrificial fires, their clarified butter, and their food; for this reason he was deprived of the merit of his conquest. King Nabhaga gave away whole kingdoms with their rulers as sacrificial presents to the brahmans, excepting the wealth of learned brahmans and ascetics (XII, 96). Yudhishthire's condemnation of kehatriya practices. Bhishma pointed out that by chastening the wicked, protecting the good, performing sacrifices, etc., a king cleaners himself, and ultimately obtains a residence in Indra's heaven (XII, 97). The regions of felicity acquired by heroes killed in battle: the old story of the discourse between Ambartsha and Indra. Ambarisha, the son of Nabhaga, having repaired to heaven, beheld his own generalissimo Sudeva in the company of Indra, and going to regions still higher. Indra explained to Ambarisha the sacrifice of battle. "That warrior who, having slain the commander of the hostile army, mounts the vehicle of his fallen antagonist, comes to be regarded as possessed of the powers of Vishau and the intelligence of Brhaspati . . . thousands of Aps. covet him for their lord; having slain Jambha, etc. (F), I myself have become the chief of the celestials" (XII, 98). The old story of the battle between Pratardana and king Janaka, who cheered his troops by showing them both heaven (full of G.-girls, etc.) and hell; his warriors vanquished their fees in battle (XII, 99). How kings should lead their troops to battle. "It is proper to set the troops in motion on Caitri or Margacirshi. Keeping Saptarshayah (Ursa major) behind them, the troops should fight; the wind, the sun, and Cukra (Venus) should blow and shine from behind them; the wind is superior to the sun, the sun to Cukra. When a small number of troops is to fight with a great many, the array called Sacimukha should be formed "(XII, 100) How the troops should be accoutred, armed, and disposed for battle. The Gandharas, etc. (a), fight best with their curved knives (nakhara) and lances. The Uçinaras are possessed of great strength and skilled in all kinds of weapons. The Pracyas are skilled in fighting from the backs of elephants and conversant with stratagems (kūtayodhinah). The Yavanas, etc.  $(\pi)$ , are well skilled in fighting with bare arms. The Dakshinatyas are skilled in fighting sword in hand. Indications of courage (XII, 101). What the indications are of the future success of an army. "Cambara has said that having afflicted a foe first, forgiveness should be shown afterwards" (XII, 102). How a king should behave towards a fee that is mild, towards one that is fierce, and towards one that has many allies: the old narrative of the discourse between Brhaspati und Indra; Brhaspati recommended conciliation or lulling a foe into security; other means; a king should never slay a large number of the defeated troops, etc.; the indications of wicked persons. Indra, in subduing his foes, acted strictly according to the words of Brhaspati, and reduced all his enemies to subjection (XII, 103). How a righteous king deprived of his kingdom should act; the discourse between Kehemadarçin and Kalakavrkehiya indays of old, when prince (nrpasutah) Kehemadarçin had become weak and fallen into great distress; "only a fool, deprived of former prosperity, censures the Supreme Ordainer (Dhalr)" (XII, 104). Continuation of the discourse; "do thou serve the Mithila king Janaka . . .; cause thy enemy to perform the great sacrifice called vicrajit and divest him by that means of all his possessions, and cause an ascetic conversant with uoon to make thy for desire to adopt renunciation" (XII, 105). The king's reply discountenancing deceit and fraud. Asked by Kalakarrkshiya, the Videha king Janaka made friends with the Koçala prince Kehemadarçin. took him to Mithila, and bestowed upon him his own daughter, etc. (XII, 106). How the king should behave towards the aristocracy (XII, 107). Important duties in brief; the relative superiority of parents and preceptors (XII, 108). Characteristics of truth and fulsehood; "even a person that is disrespectable . . . may succeed in earning great merit as the hunter Balaka by slaying the blind [beast]"; Kauçika again, on the banks of the Ganga, obtained great merit (sic! cf. PCR., p. 352, and Kaucika ); a decoitful person always wishes to betake himself to the practice of As. (PCR. amonavam dharmam) (XII, 109). How many creatures avoid difficulties? "they that worship with devotion the god Narayana (Krshna), that Supreme Lord of all creatures . . . succoed in overcoming all difficulties. He is always engaged in doing what is agreeable to Arjuna, and also to Yudhishthira." Blessing upon the reader (XII, 110). How may good and wicked men be recognized? the old story of the discourse between a tiger and a jackal: in ancient times, in a rich city called Purika, there was a cruel king Paurika, who was reborn as a jackal; remembering his former prosperity he became filled with grief and abstained from meat, and became compassionate and truthful, etc., and lived upon fruit that had dropped from the trees; he dwelt in a vast crematorium, his birth-place. The other jackals in vain endeavoured to make him eat carrion, promising to give him food. He consented to become the minister of a tiger, on the condition that the latter should always meet with him alone and in secret, etc. The old servants of the king (i.e. the tiger) first in vain tried to bribe him; then they secretly placed the meat intended for the king in the house of the jackal. The king ordered the fackal to be slain. The mother of the king dissuaded him ("the firmament seems to be like the solid base of a vessel, the fire-fly seems to be like the actual spark of fire; in reality, however, the sky has no base, and there is no fire in the fire-fly; there is necessity for secreting"). A righteous agent of the jackal discovered everything about the false accusation. Notwithstanding the entreaties of the king, the jackal retired to the forest, gave up his body by sitting in praya, and proceeded to heaven (XII, 111). A king should not behave after the manner disclosed in the history of a camel: There was, in the Kyta age, a huge camel who had recollection of all the acts of his former life; he practised severe austerities in the forest; Brahmán granted him the boon that he should have a neck so long that he could seize any food at even the end of 100 yojanas. He became idle. One day a great storm arose. The camel placed his head and a portion of his neck within the cave of a mountain; it began to pour in torrents; a jackal with his wife entered the cave for shelter and began to eat of the camel's neck, and thus the camel met with his death because of his idleness. "Manu has said that victory depends upon intelligence" (XII, 112). The old story of the discourse between the Ocean and the Rivers. The Ocean (the refuge of the foes of the gods) asked the Rivers why the latter never washed away a cane; Ganga replied that the reason is that the cane bends (XII, 113). How a man of worth should behave when insulted with harsh words in an assembly (XII, 114). The qualifications of persons that may be employed by the king. "Criminal laws should be duly administered. even after the manuor of Cankha and Likhita" (XII, 115). Bhishma related the story of the dog who by favour of the R. became a carabha and was, for misconduct, retransformed into his own canine form; Bhishma had heard the tale in the hermitage of Rama Jamadagnya, recited by many R.; the dog first was transformed into a leopard, then into a tiger subsisting upon the other animals of the forest (XII, 116); then into an elephant > a lion > a çarabha (having eight legs and eyes on the forehead); one day, eagerly thirsting for blood, he wished to slay the sage, who then retransformed him into a dog (XII, 117); the dog became very cheerless, and was driven by R. from his hermitage. Continuation of Bhishma's discourse on the qualifications of servants (XII, 118). The lessons to be drawn from the story of the dog that was transformed into a carabha (XII, 119). How a king should exercise the duty of protection; "the human body is the residence of *Indra*, etc. (p)" (XII, 120). Asked by Yudhishthira, Bhishma discoursed about the origin and character of chastisement ("the foremost of all beings among D., R., P., Y., Ra., Pc., Sa., As., etc."), quoting Manu and Brahman ("the first word": pragracanam); some of the names of chastisement  $(\sigma)$ ; "beggars, principal judges, astrologers, performers of propitiatory and Atharran rites, treasury, allies, grain, etc., constitute the body, composed of seven attributes and eight limbs, of a kingdom; chastisement is another powerful limb of a kingdom"; it springs from Brahmán (the creator of the universe with D., As., Ra., etc.) and the Voda; several kinds of ryavahāra; Brahmán has laid down: "neither mother nor father, nor brother, nor wife, nor priest, is unpunishable with that king who rules agreeably to his duty" (XII, 121). The discourse between the Anga king Vasuhoma (who was pious and, with his spouse, always practised ponances) and Indra's friend king Mandhatr, at Munjaprshtha (esteemed by P. and D.-r.) on that peak of Himavat (near Meru) (yatra Munjavato Ramo jataharanam adicat: Nil. is silent) a favourite haunt of Rudra, where Vasuhoma came to be regarded as a D.-r. Asked by Mandhatr about the origin of chastisement, Vasukoma (who knew the doctrines of Brhaspati and Uçanas) related: Once Brahmán, desiring to perform a sacrifice, failed to find a priest; he conceived in his brain; after 1,000 years he sneezed; the foetus. Kshupa, fell from his head; he became a lord of creatures and a priest in the sacrifice of Brahman. Chastisement disappeared; a great confusion set in; Brahman repaired to Vishnu (armed with an enormous çula), who created his own self into the form of chastisement (having righteousness for its legs); from that form the goddess Sarasvatī created the Science of Chastisement (dandanīti); after this Vishnu (culavarayudhah) made Indra the ruler of D., Yama Vairarvalu of P., Kubera of treasures and Ra., Meru of the mountains, the Ocean of the rivers, Varuna of the waters and As., Death of life and all living things, Fire of all things possessed of energy, Mahadeva of R., Vasishtha of the brahmans, Jataredas of V., Surya of all luminous bodies, the Moon of Stars and constellations, Amounat of herbs, Skanda (of twelve arms) of spirits and ghostly beings; Time of all creatures and the fourfold death (v. PCR.) and of grief and joy. Upon the completion of that sacrifice, Mahadeva made over chastisement to Vishnu > Angiras > Indra and Marici > Bhygu > all R.> Lp. > Kehupa > Nanu Vajvasvata (grāddhadeva) > his sons. Chastisement remains awake, protecting all creatures, being

in the hands of successive holders: Indra > Agni > Varuna > Prajupati > righteousness > the son of Brahman, i.e. Law > energy > the herbs > the mountains > the juices > Nirrti > the planets and the luminous bodies in heaven > the Vedas > the form of Vishnu with equine head > Brahmán > Mahadeva > Viçvedevah > R. > Soma > D. > the brahmans > the kehatriyas. Several names of Mahadeva (7). Blessing upon the reader (XII, 122). Bhishma's discourse on Virtue, Wealth, and Pleasure. The narrative of the discourse in olden times between R. Kamanda[ka] and king Angarichtha (XII. 123). How may one acquire a virtuous behaviour? Bhishma recited the discourse of Dhytarashira to Duryodhana; as the latter was burning with envy at the sight of the prosperity of Yudhishthira and his brothers at Indraprastha and his mistakes in the palace he, accompanied by Karna, went to Dhrtarashtra with the same question; "10,000 snatakas eat at Yudhishthira's palace off plates of gold; his steeds are of the Tittiri and the Kalmāsha breeds (? so PCR.; acvāms tittiri-kalmashan), etc." Dhytarashtra said : "Mandhaty conquered the whole world in only one night, Janamejaya in the course of three, Nabhaga in seven," and he related the story of Indra's taking away from Dai. Prahlada the latter's prosperity; Prahlada in days of yore, by the merit of his behaviour, snatched from Indra his sovereignty and reduced the three worlds to subjection. Indra repaired for knowledge to Brhaspati, who caused him to repair to Bhargava (Uçanas), who said that Prahlada had better knowledge. Indra, in the shape of a brahman, repaired to Prahlada, who said that he was ever obedient to the teachings of Cukra, etc. Prahlada granted him a boon, and Indra wished him to acquire Prahlada's nature (cila). Prahlada was filled with fear, but granted the boon. A flame of light issued out of his body: it was the embodiment of his nature, which was going away and entered the body of Indra. Then a similar apparition issued out: it was Righteousness; then Truth; then Good Deeds; then Might; then Prosperity, that informed him that the brahman was Cakra. Asked by Duryodhana, Dhrtarashtra told him how moral conduct (cila) might be acquired (XII, 124). The characteristics of Hope; "Duryodhana destroyed the hope I had cherished," said Yudhishthira. The discourse between R.-r. Sumitra (of the Haihaya race) and Rehabha. Sumitra, when hunting, was led away by a deer that he had pierced with an arrow; he shot at it again, but in vain (XII, 125); arrived at an asylum he asked R. about Hope (XII, 126); Rehabha told him that he had visited Badari, the asylum of Nara and Narayana, where the sage Acvaçiras reads the Vedas; "having performed my ablutions in the lake and offered oblations of water to P. and D., I entered the asylum: not far from that spot I entered another retreat. where I beheld a very tall and emaciated R., Tunu, exceedingly feeble; he began to discourse in the midst of R.; a king came with his forces and ladies on a chariot drawn by fleet steeds; the name of this king was Viradyumna; his son and only child Bharidyumna had been missing, and Viradyumna came there in course of his wanderings amidst the forest in pursuit of the missing one. Tanu said that a R. had been insulted by Bhūridyumna, who, asked by him for a golden jar and vegetable barks, contemptuously had refused to gratify the ascetic, who became disappointed (XII, 127). Tanu hung down his head; in former days he had been disappointed by the king, and he had practised penances for a long time, and determined to drive away hope from his mind. He then discoursed about the slenderness of Hope. Then he caused

the lost prince to be brought thither, rebuked the king, and displayed himself to be the god of righteousness." Thus addressed by Rehabha, king Sumitra gave up his hope (XII, 128). Bhishma cited the old narrative of the discourse between Gautama and Yama. Gautama owned a wide retreat on the Paripatra hills; for 60,000 years he underwent ascetic austerities there. One day Lp. Yama (Dharma) came and spoke about truth, etc. (XII, 129). How may a king in great danger and distress left by his friends behave? (XII, 130).

Rājagrha, the metropolis of the Māgadhas (= Girivraja). § 177 (Pāṇḍudigvijaya): I. 113, 4451 (the capital of king Dīrgha).—§ 242 (Ambuvīca): I. 204, 7476 (the capital of king Ambuvīca).—§ 277 (Jarāsandhavadhap.): II, 21, 832 (? the capital of Jarāsandha).—§ 370 (Tīrthayūtrāp.): III, 84, 8082 (a tīrtha).—§ 785 (Anugītāp.): XIV, 82, 2436 (the capital of Meghasandhi). Cf. Girivraja.

rājan, pl. (°anah) = Yaksha, pl. (?): V, 4717; VII, †5828 (rajavara, i.e. the rākshasa Alambusha).

Rājanī, a river. § 574 (Jambūkh.): VI, 91, 329.

[Rājanyamahābhāgya(m)] ("the grandeur of the kshatriyas"). § 467 (Mūrk.): To the horse-sucrifice of king Ashlaka Vaiçvamitri all kings repaired, also his brothers Pratardana, Vasumanas, and Çibi Auçinara. After the sacrifice was completed, these four took Narada on their chariot and asked him who of them (as they were all blessed with long life and virtuous) should first fall from Heaven? Narada answered that Ashtaka should first come down. because he had praised himself for having given away thousands of kine; then Pratardana, because he, though he had given to brahmans successively the four horses yoked to his chariot, and then had drawn the chariot himself, had done so with detraction (asilyati); then Vasumanas, because he, though he had twice at the scastiracana for the sake of a flowery chariot (pushparathasya, v. 13313, see the note of PCR., p. 601) given the chariot to Narada, because he praised it, had not done so on a third occasion; Narada himself would come down before Cibi, because Cibi, at the request of Vidhatr in the disguise of a brahman, who was desirous of trying Cibi, had cooked his son Brhadgarbha as food for the brahman without being angry, though the brahman meanwhile had set fire to Cibi's abode and treasury and arsonal, and when the brahman ordered Cibi himself to eat his son's body Cibi was willing to do it; but the brahman said, "Thou hast conquered wrath, there is nothing that thou canst not give to the brahmans," and withdrew his hand, and then Cibi beheld his son like a child of the gods, while the brahman disappeared; and that Cibi had not done this for fame or wealth, etc., but because this is not practised by the sinful (III, 198).

Rājapura, a city of the Kāmbojas. § 589 (Dronābhishekap.):
VII, 4, 119 (Karna proceeded to R. and vanquished the Kāmbojas).

**Rājarāja** ("king of Yakshas"?) = Kubera: III, 11358  $(K^{\circ})$ , 11765, 15888  $(^{\circ}tva\bar{m})$ , 15891, 16473; XV, 570.

Rājarāja = Çiva: XII, 4502 (Çūlapāņiķ); XIII, 1263 (1000 names ).

Rājarājan ("king of Yakshas"?)=Kubera: III, 16188. Rajas = Civa (1000 names¹).

[Rājasūyārambhaparvan(°va)] ("the beginning of the rājasūya sucrifice," the 22nd of the minor parvans of Mhbhr.). (Cf. Rājasūyasya ārambhah.)—§ 272: Yudhishthira consulted his counsellors, brothers, ptrijes, ministers,

Dhaumya, Draipāyana, etc., as to the rajasays ("in which rshis of austere vows establish six fires singing mantras of the Samaveda: at the conclusion thereof the performer, when installed in the sovereignty, is rewarded with the fruit of all sacrifices, including the darvihomas"). They all encouraged him to perform it. All people lived happily under his sway and loved him (therefore he was called Ajātaçatru); Bhīma ruled over all men justly, Arjuna protected the people from enemies, Sahadeva administered justice impartially, Nakula behaved towards everybody with humility. There was no extertion, disease, etc. Yudhishthira sent a messenger to Kyshna in Dvaravati, and Kyshna came to Indraprastha accompanied by Indrasona, and was consulted by Yudhishthira (II, 13). - § 273: Krshna said that Yudhishthira, in order to become samrāj, ought to slay the Magadha king Jarasandha, and deliver the princes whom Jarasandha held shut up in a mountain hole in order to sacrifice them to Mahadera (i.e. Civa). "The now existing kehatriyas are descended from the remnants of those who were exterminated by Rama. They represent themselves to be the descendants of Aila and Ikshrāku; of those there are 100 families. The Bhojas, descendants of Yayati, are great and scattered all over the earth; but now Jarasandha, ruling the middle land (i.e. Mathura, Nil.), has overpowered them. His allies are (1) Cicupala, who has become his senapati; (2) the Karūsha king Vakra, who fights by illusion (māyāyodhin); (3-4) Hamsa and Dimbhaka (see below); (5-8) Dantavakra, Karūsha, Karabha, Meghavāhana; (9) Bhagadatta, the Yavana king, the ruler of the west, who bears on his head the most wonderful gem on earth, the old friend of thy father, and who chastises Muru and Naraka; he obeys Jarāsandha, but in his heart he is tied by affection to thee; (10) the king of Anga, Vanga, Pundra, and of the Kiratas, Paundraka Vasudeva, who among the Cedis is called Purushottama, and always bears, from foolishness, the distinctive signs of Krehna; (11) Bhishmaka, king of the Bhojas, the friend of Indra, who governs a fourth part of the world, who by his learning has conquered the Pandyas, Krathas, and Kaiçikas, and whose brother Akrti is like to Rama Jamadagnya, has placed himself under Jarasandha, though Arshna, etc., his relatives, are engaged every day in doing what is agreeable to him. Only Yudhishthira's maternal uncle, the Kunti king Purujit, who has his dominions in the west and the south, regards Yudhishthira with affection. The following peoples have fled for fear of Jarasandha: (1) the eighteen tribes of the northern Bhojas have fled towards the west; (2-10) the Curasenas, Bhadrakaras, Bodhas, Çalvas, Pataccaras, Susthalas, Mukuttas (B. Suo). Kulindas, and Kuntis; (11-13) the Calvayana kings with their brethren and followers, the southern Pañcalas, and the eastern Koçalas, have all fied to the Kuntis (?); (14-15) the Matsyas and the Sannyastapadas (? so B.; C. Sanyao) have left their dominions in the north and fled into the southern country; (16) all the Pancalas have fled in all directions." Jarasandha's relations to the Yadaras were the following: Kamsa, having persecuted the Yadavas, married Asti and Prapti, daughters of Jarasandha and sisters of Sahadeva, and began also to oppress the old chiefs of the Bhojas, who sought the help of Krshna, etc.; Krshna bestowed upon Akrura the daughter of Ahuka, and with Sankarshana (i.e. Balarama) he slew Kames and Sunaman. Then Jardsandha took up arms, and the eighteen tribes (kulair ashtadaçavaraih (?), differently NII.) thought

they would be unable to check him even in 300 years. His friends Hamsa and Dimbhaka were incapable of being slain by weapons. Some other king, named Hamsa (differently Nil.), was slain by Rama in the battle of the eighteen tribes (ashtadaçavare?); then Dimbhaka, thinking that he could not live without Hamsa, killed himself in the Yamund, and Hamsa, hearing that, also jumped into the Yamuna; then Jarasandha returned to his kingdom, and the Yadayas continued to live at Mathura. But the widow of Kamsa (PCR. Hamsa), the daughter of Jarasandha, urging him to revenge the death of her husband, the Yadavas fled from Mathura, and took up their abode in Kuçasthali (i.e. Draravati), adorned by Raivata, and strongly fortified the Gomanta mountains, three yojanas in length. "In the race of Krohna there are 8,000 brothers [and cousins, PCR.]. Ahuka has 100 sons. Carudeshna with his brother, Cakradeva, Sātyaki, Krehņa, Rauhineya (i.e. Balarāma), and Cāmba (like Cauri in battle) are seven heroes (rathah); Krtararman, Anadhrehti, Camika, Samitinjaya, Kanka, Canku, and Kunti are seven maharathas: then there are also two sons of Andhakabhoja and himself; all these heroes, remembering the middle country, are now living among the Vyshnis" (II. 14).- § 274: Yudhishthira had some scruples, which were opposed by Bhima and Krehna, who cited from the Krta age five kiugs, who had become emperors (samrāj): Yauvanāçvi (i.e. Māndhātr) by the remission of taxes (B. jilvā jayyān, "by victories"), Bhagīratha by protection, [Arjuna-] Lartavirya by asceticism, Bharata by strength, and Marutta by prosperity; 100 families of kings have been unable to oppose Jarasandha; he has already brought eighty-six kings to the house of Pacupati (i.e. Civa); when he has fourteen more he will offer them as sacrifices (II, 15).-Some further objections of Yudhishthira are refuted by Arjuna (II, 16).- § 275: The origin of Jarasandha was the following: The Magadha king Brhadratha, who had three akshauhinis of troops, married the two twin daughters of the king of Kaçi, making an engagement never to show a preference for either. As he was childless he repaired to the rshi Canda-Kauçika, the son of Kakshivat Gautama, who was sitting under a mango-tree. He gave a mango fruit to the king, who gave it to his queens. They then brought forth each one half of a child, which were thrown away, but, found and laid together by the rakshasi Jara, became one living child (II, 17).-Jarā had been created by Srayambhū for the destruction of the Danavas and named Grhadevi (grhe grhe manushyanam nityam tishthami rakehasi, v. 730), and always lived in the king's house and did him good, because there was on the walls a likeness of her endued with youth and in the midst of children, and she was daily worshipped with scents, etc. The king ordered a great festival to be held in Magadha in honour of Jara, and named the boy Jarasandha (Jaraya sandhito, v. 739) (II, 18). Some time after Canda-Kaucika again came to Magadha, and foretold the greatness of Jarasandha, that weapons should not hurt him, and that he should see Rudra. After having installed Jarasandha, Brhadratha with his two wives retired to the woods and, after practising ascetic penances, ascended When king Kamea was slain by Vasudeva to heaven. (i.e. Krahna), Jarasandha, from Girivraja, whirling a mace ninety-nine times, hurled it towards Mathura, where Krehna was residing at that time; the mace fell at Gadavasana, near Mathura, at a distance of ninety-nine yojanas [from Girivraja, PCR.]. He, with Hamea and Dimbhaka (who were skilled in the niticatra, v. 765), were more than a match for the three worlds; therefore, from policy, the Kukuras, Andhakas, and Vrshnis, chose not to fight with him (II, 19).

Rājasūyasya ārambha(h) ("the beginning of the rājasūya sacrifice"). § 11(Parvasangr.): I, 2, 408 (rājasūyasya carambhab, i.e. Rūjasūyārambhaparvan).

Rājasūyika(m) parva[n] ("the section relating to the Rājasūya sacrifice"). § 10 (Parvas.): I, 2, 318 (parva . . .  $R^{\circ}m$ , i.e. Rājasūyikaparvan).

[Rājasūyikaparvan(°va)] ("the section relating to the Rajasuya sacrifice," the 25th of the minor parvans of Mhbhr.). (Cf. Rūjasūyikam parva.) § 286 : Under Yudhishihira's rule the people were very happy, and great riches filled the treasury. Then Yudhishthira resolved upon the celebration of the rajasuya. Krshna came there, having appointed Anakudundubhi to the command of the army. Yudhishthira, sitting with Dhaumya, Krehna-Dvaipayana, his brothers, etc., asked Krehna to install himself in that sacrifice or to permit the Pandavas to be installed in it. Krshna said that Yudhishthira ought to perform it and employ himself (i.e. Krshna) in some office. Then Yudhishthira caused his minister (mantrin) Sahadera to get the articles together that Dhaumya might order as required for the sacrifice, and to let Indrasena and Viçoka and Puru, with Arjuna for his charioteer, engage in collecting food. Draipayana himself became the brahman and appointed learned brahmans as rtvijes; Susaman ("the bull of the Dhananjayas") became the samaga, Yajnavalkya the adhvaryu, Paila (the son of Vasu) the hotr accompanied by Dhaumya, and their disciples and sons the hotragas (see BR.) who uttered benedictions, etc. Then Yudhishthira caused Sahadeva to dispatch messengers, who invited men of the four castes. Then the brahmans installed (dikshayan cakrire) Yudhishthira in the rajasaya sacrifice, the guests arrived, the artificers erected habitations, etc. Then Yudhishthira despatched Nakula to Hastinapura in order to fetch Bhishma and Drona, Dhrtarashtra, Vidura, Krpa, etc. (II, 33). Enumeration of kings who came to Yudhishthira's rajasaya (II, 34). - § 288: Yudhishthira saluted Krehna-Draipāyana, etc. (a), and appointed Duhçasana to attend to the food, etc., Acratthaman to the brahmans, Sanjaya to the kings, Bhishma and Drona to see what was done and what left undone, Krps to attend to the diamonds, etc., and the dukshinas; Vidura became the disburser, Duryodhana the receiver of the tributes (arhanani), Krahna washed the feet of the brahmans. Yudhishthira performed the sacrifice with six fires (II, 35) .- § 292 (cf. Cicupalavadhaparvan): Then the sacrifice was completed, watched by Krehna. When the kings departed, the Pandavas, commanded by Yudhishthira, followed them to the confines of his dominions, one after another (a). Kyshna asked leave to go to Dvaraka, being thanked by Yudhishthira for his co-operation, and having bidden farewell to  $Prth\bar{a}$ , etc. ( $\beta$ ), and having performed his ablutions, etc., he welked round the Garuda-bannered chariot, which Daruka had fetched, and ascending it set out for Dvaravati, followed on foot by the Pandavas, till they took leave. Now Duryodhana alone, with king Subala's son Cakuni, remained in the assembly house (II, 45).

Rāji (B., more correctly Raji), a prince. § 141 (Purūravas): I. 75, 3150 (third son of Ayus and Svarbhānavī).

Rājnām āgamana(m) ("arrival of the kings"). § 11 (Parvasangr.): I, 2, 410 (cf. Rājasūyikaparvan). Rājoparicara = Vasu Uparicara: XII, 12838.

Rājyalābha ("the Pāṇḍavas getting half of the kingdom").
§ 10 (Parvasangr.): I, 2, 315 (B. °lambha, i.e. Rājyalābhaparvan).
Cf. Rājyalambha.

[Rājyalābhaparvan(°va)] ("on the Pandavas' getting half of the kingdom," the 15th of the minor parvans of Mhbhr.). (Cf. Rājyalābha, Rūjyalambha.) § 244: The Pandavas with Kunti and Krshna journeyed towards Hastinapura. Dhrtarushtra despatched Vikarna, Citrasona, Drona, and Krpa to receive them. The inhabitants were filled with joy. In order to prevent any difference between them and their cousins, Dhrtarashtra caused them, with Krshna in the van, to repair to Khandaraprastha, taking half the kingdom. With Draipāyana's assistance they measured out a piece of land for their city, which was very beautiful, and came to be called Indraprastha. Having settled the Pandavas there, Krehna came back with Rama to Dvaravati (I, 207). -§ 245: When the Pandavas were dwelling in happiness at Khandavaprastha, one day the Devarshi Narada came to them, and recommended them to make an arrangement so that disunion might not arise among them for the sake of their common wife, meutioning how Sunda and Upasunda had killed each other for the sake of Tilottama. Yudhishthira asked who those Asuras were, and who this Tilottamā was (I, 208). - § 246: Sundopasundopākhyāna (q.v.). The arrangement the Pandavas made was, that if one of them should be sitting with Draupadi, and one of the other ones should happen to see it, he would have to retire into the forest for twelve years and live as a brahmacarin. Then Narada went away (I, **212**).

Rājyalambha = Rājyalābha. § 11 (Parvasangr.): I, 2, 362. Rākā', a female Rākshasa. § 525 (Rāmopākhyānap.): III, 274a, 15893, 15896 (by Viçravas, mother of Khara and Cūrpanakhā).

Rākā¹ ("the day of the full moon," personif.). § 615μ (Skanda): IX, 45γ, 2516 (came to the investiture of Skanda).

Rakshana = Vishnu (1000 names).

Rakshas, pl. (°āmsi), a kind of being = Rākshasa, pl.: I, 106 (Gandharvoraga-Yakeha-R°ümei), 1247 (ahito Daitya-R°üm, sc. Garuda), 2515 (Yaksha-Roam . . . sambhavam), 2637 (Gandharvoraga- $R^{0}$ ām . . . sambhavam), 2781 (Gandharvoraga- $R^{\circ}$ āṃ), 2798 (aṃçāvataraṇaṃ deva-Gandharva- $R^{\circ}$ āṃ), 2799 (deva-Danava-Roam amçavataranam), 4410 (Gandharvoraga-Roam), 5966 (obalanvita, ac. Hidimba), 5987 (am vai yaçohara, sc. Hidimba), 6028 (Raudre muhūrte Roamei prabalāni bhavanty uta), 6042, 6082 (°ām çreehthaḥ, sc. Ghatotkaca), 6299, 6300, 6444 (Yaksha-Gandharva-Roam), 6868, 6873, 6874, 6875, 6883, 6887 (Paraçara performed a Rākshasa sacrifice), 7128, 7658 (Yaksha-Rooganāh), 7712 (naga-parthiva-Roam), 8198 (o-Piçaca-Daityanam); II, 76 (Kinkaraih), 258 (roga-Roobhayat); III, 367 (Hidimba-Baka-mukhyānūm), 388, 403 (°ghnaih . . . mantraih), 460 (Kirmīram Roum varam), 1686 (amçuh kehitisamprapta deva-Danava-Roum), 8260 (ogaņavikīrņani tirthani), 8391 (Gandharra- Yaksha-Robhih, at Gungadvara), 8436, 8470 (tirthani . . . anukirnāni Roobhih), 8873 (Asuroraga-Rodmei), †10070, 11001 (°ghnān . . . mantrān), †11393, 11452, 11463, 11465 (Gandharvoraga-Roam), 11654 (adhipam Yaksha-Roam, i.e. Kubera), 11682 (Gandharvoraga-Roamsi, all. to Khandavadahanaparvan), 11712, 11713 ( Yaksha-Roām), 11714 (Bhīmasena slew many R., among them Manimat), 11769 (Kuberam . . . Yaksha-Roganayrtam), 11784 (Yaksha-Roam), 11787 (do.), 11838, 12021 (Gandharvoraga- $R^{\circ}$ ūm), 13534 (avadhyah . . .

Roam, sc. Dhundhu), 13584 (sarpa-Gandharra-Roam), 14264 (Kinnaroraga-Roam), 14548 (Yaksha-Robhih, followed Rudra), 15172 (Daitya-Roganah, reborn as warriors in the great battle), †15640 (Yaksha-Roam), 15887 (Lankam . . . Rogandavitam), 15921 (o-Kimpurnshaih, followed Kubera to Gundhamādana), 15989 (hateshu, sc. by Rāma Dāçarathi), 16086 (praptah . . . yonim Rosevitam, sc. Vicvavasu), 16176 (purushādānām, Rāvana ruled over 28 kotis of R.), 16359, 16364, 17277 (Yaksha-Roam); V, 348, 457, †1911, 4424  $(rapani Yaksha-Gandharva-R^{\circ}am)$ ; VI, 246  $(\theta)$  (reside on Himavat), 814 (Yaksha-Ro-Piçacebhyah | na bhayam vidyate), 1227 (Vitteço-i.e. Kubera-Yaksha-Rodm, sc. asmi, says Kṛshṇa), 4061 (đượchta ira . . . Ro-bhūtaih), 4525 ( purushādanam), 5509 (nadateu, on the battle-field); VII, 1125 (ogramanimukhyayoh, i.e. Ghatotkaca and Alambusha), 1321 (vividhāni), †1451 (çvāpada-pakshi-Roam), †1975 (oām ganāh, on the battle-field), 2241, 2242 (slain by Rama Daçarathi at Janasthāna), 4087 (nadīm . . . Rogaņasamākulām), 4099 (°grāmaņimukhyayoḥ, i.e. Ghatotkaca and Alambusha), 4131 (Ghatotkacah . . . Robalavatām varah), 6790 (oum ghorarūpānām akshauhiņyā samārrtaķ, sc. Ghatotkaca), 6827 (°ām adhirājo 'ham, says Ghatotkaca), 6862 (yūtham Roam), 6866 (°ām camām), 6876 (yūtham R°ām), †6921 (°ganāh), 7851 (oghnam, sc. karma), 7877 (om pravarau, i.e. Chatotkaca and Alambusha), 7925 (°ām ghorarūpāņām . . . senayā crtah, so. Ghatotkaca), 7976 (yūtham Roam pinavakshasām), 8078 (dual, i.e. Ghutotkaca and Alayudha), †8148 (°ganan), 8444 (nāsuroraga-Roāmsi), 9410 (oāmsi Picācāc ca vineduh), †9465 (naga-Ro-Picacan); VIII, 1248 (-Picacah), 2097 (opasrshtoshu), 2104 ((£) °-Piçācāh, on Himavat); IX, 2127 (chāyāh . . . deva-Gandharva-Roum), 2396 (conitam . . . Rogramanisammatam), 2406, 2424, 2426 (bhāgāḥ . . . Roām), 2491 (deva-Danava-Roam), 2196 (deva-Gandharva-Roam), 2531 (Yaksha-Roamsi); X, 318 (followed Acvatthaman), 411, 438 (Yaksha-R°samākīrņe), 440, 444, 452, 455, 459, 716 (°gaṇabhayaṇ); XI, 434 (purushādānāṇ), 438; XII, 63 (deva-Dānara- $R^{\circ}$ āṃ), 1703 ( $^{\circ}$ gaņasevitaṃ . . . Kurukshetraṃ), 2814 (forwarded by Kubera, but slain by Mucukunda), 2912, 3360 (manushoraga-Roamsi), 3395 (papa-Ramsi), 4409 (Yaksha-Ro-Piçaoanam), 6137, 6413, 6416, 8524 (nara-Kinnara-Rodmei), 9283, 9286, 10666 (Dhanadah-i.e. Kubera — . . . Yaksha-Rodhipah), 12385, 12944 (sa-devāsura-Roam), 12952 (opatim, i.e. Ravana), ††13214, 13666 (Daitya-Dūnava-Gandharva-Roganasamākulā); XIII, 804 (devānām sa - Yakshoraga - Roun), 806 (yajnendrabula - Rosu), 1020 (°ganāh), 1129 (°ghnam, sc. the 1,000 names of Civa), 1574 (bhāgam Roam), 2097 (manushyoraga-Roam), 2998 (Kinnaroraga-Roumsi), 3101 (Kuberam iva Roumsi, sc. anujivanti), 3197 (°ām bhāyaḥ), 3299, 4020, 4224 (Gandharvoraga-R°ām), 4281, 4384, 4701, 4731, 4737 (Yaksha-Roam), 4785, 5646 (°vat), 5680 (mahā-R°gaņā ira), 6143 (°ghnāni), 6153 (do.), 6217 (°am kulavardhanah), 6344 (-Bhūtaganaih); XIV, 607, †1169 (°gaṇāḥ), 1183 (Gandharvoraga-R°āṃ), 1226 (Piçācoraga-Roun . . . İçrarah prabhuh), 2034 (neduh); XV, 14 (kathāh . . . Dovarshi-pitr-Roam), 572 (lokan . . . deva-Gandharva · Roam); XVI, 59; XVIII, 199 (°-Yakshan Cuko 'cravayat, sc. the Mhbhr.) .- Do., sg.: I, 7632 (culahastena); III, 10762 (created by Raibhya for the destruction of Yavakrita), 10768 (= do.), 10778 (= do.), 10779 (= do.), 11469; IV, 450 (protected Draupadi at the injunction of Sürya), 462 (= do., obalasamahatah, sc. Kicaka); VI, 4149 (only C., but read rakshasva with B.); VIII, 4243; X, 354; XII, 2888 (seized Kaikeyarāja), 2889 (= do.); XIII, 5883,

5884, 5886, 5887, 5889, 5918 (a pale and lean R. who seized a brahman but instructed by him set him free).

Names of single Rakshases :-

Alambusha: VI, 3621, 4038 (= Ārahyaçrāgi), 4047, 4559 (= Ārshyaçrāgi), 4561-4, 4568, 4604, 4605, 4610, 4611, 5144; VII, 3560, 4068, 4130, 7854 (son of Jaṭāsura), 7857 (4°).

**Alayudha:** VII, 8050, 8068 (nara-Rosoh, i.e. Bhīma and A.), 8074, 8075, 8108 (pātite), 8115 (A°).

Baka: I, 6209 (°bala°), 6212, 6220, 6222, 6224, 6271, 6288, 6291, 6294, 6296.

Cārvāka: I, 349 (C°); XII, 1420, 1436.

Dhümrāksha: 1II, 16391.

Ghatotkaca: VI, 4113; VII, 6785 (Bhaintasenih), 7816, 7845, 7891, 7958, 7993, 7994, 8002, †8162, †8165 (only C.), †8169, †8175, 8239, 8355, 8356; XII, 1489 (Haidimbasya).

Hidimba: I, 2253 (H°), 5951, 5993, 6024, 6027 (papa°), 6029, 6031, 6044; III, 567.

Jatāsura: III, 11448, 11506 (°-Vrkodarau), 11507 (Bhīma-Rooh), 11518.

Kinkara: I, 6715, 6717, 6718, 6726, 6732, 6733, 6736, 6762, 6767, 6772, 6798.

**Kirmīra**: III, 368 (K°), 385, 390, 406, 425, 429, 442.

Lavana: XIII, 861. Manimat: III, 11736.

Mārīca: III, 11200 (Mo), 16059 (mrgarūpadharena).

Ogha: V, 1890 (Ogharakshah, v. Nil.).

Puloman: I, 877 (P°), 879, 880, 884, 888, 897, 899, 906, 908, 909.

**Rāvaņa:** III, 15872, 16031 (R°), 16521 (Daçagrīvasya), 16524, 16541 (°veçmani); IV, 653 (all. to Rāmopākhyānaparvan).

**Vajravega**: III, 16434 ( \*V°).

**Rākshasa**, pl. ( ${}^{\circ}a\hbar$ ), a class of beings = Rakshas, pl. : I, 454, 1396 (deva-Danava-Roah), 2513 (incarnate and slain by the incarnations of the gods), 2514 (do.), 2571 (the offspring of Pulastya), 2618 (Nairrtah, the offspring of Nirrti and Adharma), 2795 (amçavataranam . . . Rodnam), 3152 (Gandharvoraga-Roan), †3607 (bhauma Roas tikshnadamshfrah), †3608 (do.), 5950 (vanam Rosevitam), 5960, 5969 (sarva-Roah), 5992 (karishyamidan vanam a-Rom, says Bhīmasena), 5994 (°pāmsana, i.e. Hidimba), 6075, 6173, 6236 (nihatāh, sc. by Bhīmasena), 6445, 6496 (Yaksha-Ro-Gandharvāh), 6866 (°sattrena, Paraçara performed a Rākshasa sacrifice), 6867, 6886 (sarva-Rosattrāya), 8256 (Yaksha-Ro-Pannagah), 8285, 8295 (Piçacoraga-Roan), 8304 (Yakeha-R°-Gandharva - nara - Kinnara - Pannagāḥ), 8318; II, 86 (Kinkarā nāma), 415 (in the palace of Kubera), 465 (in the palace of Brahman), 481, 1171 (ye ca Kalamukha nama nara-Royonayah, vanquished by Sahadeva), 1710 (Kinkara nama); III, 420 (okanthakam, sc. Bhimasena), 435 (oanam mukhyasya, i.e. Kirmīra), 878, 1188 (Gandharvāsura-Roāh), 1646, 1909 (§ 339d: The R. live in inaccessible mountains and rugged countries), 2100 (deva-Gandharva-manushyoraga-Roan), 2407 (Picacoraga-Roan), 5037 (in the tirtha Vadava), 8437, 8438 (Yātudhānāḥ), 8674 (seen in the body of Rāma Dāçarathi, the incarnate Vishnu), 8854 (Gandharva-Roan), 10829 (Kuberaegowaç oa . . . raudra maitraç oa Roah), 10831 (Yakeha-Ro-Kinnarah, on Kailasa), 10861 (çaile 'emin Roaktrue), 10894 (Kuberanalinin . . . Roair abhishevitam), 11023,

585 Räkshasa.

11025, 11038 (°skandhataḥ), 11211, 11212 (ea-Roganam Ravanam), 11236 (did not exist in the Krtayuga), 11287 (Dhanadodyanam rakshitam Yaksha-Roaih), 11351 (nalinim Rair abhirakshitam), 11359, 11361 (Krodhavaça nama). 11367, (11370), 11375, 11379, 11381 (many R. slain by Bhimasena at the lotus-tank of Kubera), 11411, 11464 (dharmasya Roa mulam dharmam to viduh), 11499 (nihatuh, sc. by Bhīmasena), 11537, 11538, 11652, 11672, 11684 (\*arva°), 11696, 11708 (Yaksha-R°-Gandharvāh), 11709 ( Yaksha-R°bahubhih), 11711, 11713, 11717 (sarva°, Bhīmasena slew many R., among them Manimat), 11743, 11747, 11753, 11777, 11779, 11835, 11840, 11990 (eura-Danava-Roaik), 12205 (sura-Ro-Pannagaih), 12271 (deva-Danara-Roaih), 12304 (Yaksha - Ro - Gandharvah), 12425 (Himavan . . . Yaksha-Rosankulah), 12427 (deva-Gandharva-Rosih), 12522 (Brahmarshi-deva - Gandharva - Yaksha-Ro-Pannagah), 12877 (sa-Yakshoraga-Roam), 12891 (Yaksha-Rovarjits), 12942 (deva-Danava-Roah), 12979 (Gandharvoraga-Roan), 15178 (reborn as the Samcaptakas), 15196 (Samcaptakah . . . Rodvishlacetasah), 15823 (Yaksha - Ro - Bhūlani), 15913 (Yaksha-Rotah), 15919 (oyonau te jutasya, sc. Vibhishana), 15925 (Yaksha-Rosenayoh), 15926, 15987 (slain by Rama Dăçarathi), 16317 (Rāma installed Vibhīshaņa as king of all the R.), 16330 (°kofīnāṃ), 16338 (a-R°m imam lokam kartāsmi), 16351, 16355 (kāmarūpinah), 16360 (rānara- $R^{\circ}ah$ ), 16362, 16368, 16390 (hari- $R^{\circ}$ -virayoh, i.e. Hanûmat and Dhumraksha), 16394, 16428, 16432 (dual, = Pramathin and Vajravega), 16499, 16503, 16504, 16508, 16579 ( Yaksha-Ro-Pannagah), 17319; IV, 40 (hatrā Pannaga-Roan, BC. Arjuna, all. to Khandavadahanaparvan), 1571, 1767, 2271; V, 464 (Kinnaroraga-Roah), 540, 2033 (yena-i.e. by Bhīmasena-bhīmabalā Yakshā Roāc ca purā hatāh), 2401, 3830 (alra—i.e. in the north—Ro-Yaksha-Gandharvānāñ ca . . . adhipatyona Kailase Dhanado-i.e. Kubera-abhishecitah), 5803 (°sainyam), 5867, 5927 (asya-i.e. Ghatotkaca's-sacivah); VI, 1110 (conitair vaktrasampurna atrptas tatra Roah, omens), 212 (Gandharvāsura-Roah, on Meru), 229 (Kuberah saha Roaih, on Gandhamadana), 1975 (Piçacoraga- $R^{\circ}ah$ ), 2467 (do.), 2867 (followers of Ghatotkaca), 2869, 2961 (Yaksha-Ro-Pannagah), 2981 (Daitya-Danava-Roah, reborn as warriors in the great battle), 3704 (deva-Gandharva- $R^{\circ}ah$ ), 3833, 4027, [4035 (§ 585c: illusion is natural with the R. and their age and form are dependent on their will), 4070 (opungavaih, followed Chatotkaca), 4076 (= do.), 4077 (= do.), 4080 (= do.), 4082 (four enumerated, slain by Duryodhana), 4123 (oanām mukhyasya, i.e. Ghatotkaca), 4219, 4220 (attacked Acvatthaman), 5624 (deva-Danara-Roah); VII, 540 (dual, Hidimbalambushau), 1463 (sa-Yakshoraga-R°ah . . . lokāh), †1976 (prakarshamāņāh kuņapāni), 2226 (slain by Rāma Dāçarathi at Janasthāna), 2623 (Asuroraga - Roah), 2661 (do.), 2806 (Piçucoraga - Roah), 3444 (sa-Yakshoraga-Roah . . . lokah), 4098 (osimhayoh, i.e. Ghatotkaca and Alambusha), 4269 (prthivi . . . sa-Rogand), 6048 (Yakshoraga-Roah), 6339 (do.), 6797, 6840 (followed Ghatotkaca), 6843, 6863, 6867, 6872, 6875, 6880 (°anīkam), 6898 (akshauhiņīm R°anām), 6908, 6922, 7015 (jagat . . . es-Yaksha-Roganam), 7021 (Piçücoraga-Roaih), 7832, 7928, 7969 (followed Ghatotkaca), 7976, 7977, 7997, 8005, 8009 (Hidimba-Baka-Kirmira nihatah, sc. by Bhimasena), 8011, 8045 (Bhīmaḥ . . . Roantakaraḥ), 8047, 8049 (followed Alayudha), 8055, 8057, 8061, 8063, 8079, 8084, †8172,8281 (sa-Roragāḥ),8432,8611 (Yaksha-Ro-sankulam), 9001 (nāsuroraga- $R^{\circ}$ āh), 9101 (devān  $\dots$  sa- $R^{\circ}$ gaņān), 9442,

9474. 9543: VIII. †819 (°bhojanān). †1742 (Garuda-Piçācasa-Yaksha-Roun), 4409 (Picacoraga-Rouh), 4422 (sided with Karna), †4567 (had been slain by Arjuna yuga after yuga); IX, 1757, 2139 (in Cankhatirtha), 2255 (slain by Rama Düçarathi in the Dandaka forest), 2301, 2401 (drank blood from the Sarasvati), 2407, 2417, 2421, 2422 (the cause of men's becoming R.), 2427 (annam; § 615r: The food over which one has sneezed, that in which there are worms and insects, that which may be mixed with any leavings of dishes, that which is mixed with hair, that which is trodden upon, that which is mixed with tears, shall form the share of the R. Knowing this the learned man shall carefully avoid these kinds of food. He who takes such food shall be regarded as eating the food of R.), 2428, 2429 (went to heaven having bathed in the Aruna), 2448 (battle between the gods and the Danavas, the Daiteyas, and the R.), 2509 (Yaksha-Ro-Pannagaih), 2685 (defeated by Skanda), 2849 (in Adityatīrtha), 3297; X, 441; XII, 62, 1608 (Yuksha-Ro-Pannagah), 1830 (Yaksha-Roun), 2240 (Yaksha-Ro-bharta . . . Naravahanah, i.e. Kubera), 2245 (Yaksha-Ro-Nagaih), 2768 (Gandharvoraga-Roah), 2812 (forwarded by Vaicravana-i.e. Kuberabut slain by Mucukunda), †2907, †2908, 4496 (°ānāň ca Kuberam api cecvaram), 5436 (iva), 5773 (Yaksha-Rosevitah), 6392, 6393, 6415, 6421, 6425, 6932 (Yaksha-R°-Nagaç ca), 6947, 7656 (Yaksha- $R^{\circ}$ ān), 8116 (had been under the sway of Bali), †8425 (Kinnara-Yaksha-Roah), 8453, 10222 (maharaudrūh), 10278 (Piçūcoraga-Roūh), 10336 (Piçūcoraga-Roaih), 10477, 10838 (Yaksha - Ro - Gandharvah), 12323 (devaganam . . . sāsura-Roam), 12333 (Yaksha-Ro-Danavah, on Adityaparvata), 12622 (Yaksha-Rosanghaih), 13365 (Daitya-Danava-Roah), 13667 (do.); XIII, 184 (forwarded by Vicvamitra), 734 (Civa assumes the forms of the R., etc.), 996, 1294 (Yaksha-Roah), 1413 (Manibhadra-purogamah, protect the lotus-lake of Kubera), 1414, 1415, 2098, 2977 (pitaroraga-Roah), †3687, 3865 (Picacoraga-Roah), 3886 (Kinnaroraga-Roah), 3979 (kukkujāç ca varāhaç ca Roah), 3981 (Gandharvoraga-Roah), 4023 (deva-Danava-Roan), 4207 (presented Skanda with a boar and a buffulo), 4211 (°asurasanghah), 4711 (Yaksha-Roah), 4717 (Yaksha-Robhoginam), 4725, 4732 (yeshām nagrabhujo viprā devatātithibālakāh), 4734 (Yaksha-Ro-Pannaguh), 5704, 6741 (opamah), 7071 (sa-Yakshoraga-Roam . . . jagat), †7368 (praise Krshna), †7378 (had been defeated by Kṛshṇa), 7677 (Rāmo Rohā); XIV, 1434 (Piçacasura-Roah), 1566 (Yaksha-Gandharva-Roan), 1581 (Yakeha-Ro-yonyoh), 1685 (dera-Ro-Naganam), 1989 (°ghnāni . . . dravyāṇi), 2034; XV, 848 (Guhyaka-R°āh. have been incarnated as warriors in the battle), 852 (= Duhçasana, etc.), 904; XVIII, 174 (= the followers of Duryodhana). Cf. Brahmarakshasa, pl.—Do., sg.: I, 568 (cf. X, chap. 6), 2761 (incarnate as Qikhaudin), 6706 (vat), 6708 (do.), 6880; III, 10765 (created by Raibhya for the destruction of Yavakrīta), 10770 (= do.), 10771 (= do.), 10777 (= do.), 16063, 16262; IV, 462 (protected Krshnā at the injunction of Surya); V, 4063 (Yayati is questioned if he is a R.); VI, 3003 (said of Duryodhana); IX, 2250 (slain by Rāma Dāçarathi), 2256 (= do.); X, 350 (Açvatthāman is believed to be a R.), 364 (do.); XII, (2911) (seized Kaikeyarāja), 8164; XIII, 7148; XV, 857 (incarnate as Çikhandin).

Names of single Rakshasas:-

**Alambusha:** VI, 1712, †2808 (A°), 3561 (A°), 3615 (A°), 4018 (Arshyagringam), 4022, 4025, 4026, 4030, 4033,

4036, 4038, 4041, 4044, 4046, 4048 (slew Travat), 4560, 4566, 4567 ("ottamah), 4569 (do.), 4576, 4578, 4579, 4593, 4599, 4612, 5052 (Ārshyaçrngin), 5141, 5142, 5143, 5145, 5147; VII, 1124 (A"), 3981, 4066, 4070, 4078, 4083, 4093, 4094, 4112, 4113, 4116, 7502, 7503.

**Alāyudha:** VII, 3568 ( $A^{\circ}$ ), 8039, 8092, 8105; IX, 76 ( $A^{\circ}$ ), 94 ( $A^{\circ}$ ), 1299 ( $A^{\circ}$ ); XV, 879 ( $A^{\circ}$ ).

**Baka:** I, †|3825 (B°), 6202, 6207 (B°), 6221, 6234, 6235, 6272, 6275, 6277, 6279, 6281, 6282, 6304, 6316 (Baka-R°m), 6317; VII, 4076 (°pracarah).

**Cārvāka:** XII, 1414 ( $C^{\circ}$ ), 1425 ( $C^{\circ}$ ), 1427 ( $p\bar{a}pa^{\circ}$ ), 1432 ( $C^{\circ}$ ), 1435, 1440 ( $C^{\circ}$ ).

Damca: X11, 89.

Dhümrāksha: III, 16389, 16390 (°vīra-), 16391.

**Ghatotkaca:** I,  $\dagger 197 (Gh^{\circ}), \dagger \dagger 3833 (Gh^{\circ}); III, 11010$ (Gh°), 11013 (do.); V, 5591 (do.); VI, 2454 (do.), 2458 (do.), 2864, 2874, 3170 (Gho), 3283 (do.), 3671, 3673, 3867 (Gho), 4065 (Bhaimasenir Ghoh), 4069, 4102, 4114, 4116, 4121 (°sattamah), 4139, 4145, 4146, 4219, 4221, 4239 (°āpasadam), 4245, 4249, 4254 (Gh°), 4300, 4303, 4307, 4510 (Gho), 4586 (do.), 5075 (do.), 5106 (Bhaimasenim), 5587 (Gho); VII, 376 (māyārī), 1124, 3536 (Gho), 4116, 4118, 4283 (Gho), 6652 (Gho), 6828, 6856 (Drauni-Royoh), 6886, 6916, 7013 (Ghc), 7367 (Bhaimasenim), 7413, 7425 (Drauni-Royoh), 7427, 7433, 7810 (Ghc), 7834 (do.), 7840, 7843 (Karna-Royoh), 7847, 7848, 7854, 7864, 7870, 7883, 7889, 7890 (Gho), 7904, 7914 (Karna Royoh), 7921 (do.), 7953, 7972, 7985, 8029 (Karna-Royoh), 8041, 8092, 8133, 8134, †8135, †8158 (māyām . . . R°sya), †8159, †8164, †8165 (only C.), †8168, †8171, †8176 (nihatam), 8292, 8312  $(Gh^{\circ})$ , 8331, 8333; VIII, 2406  $(Gh^{\circ})$ ; IX, 79 (do.); XV, 875 (do.).

Hidimba: I, 5927 ( $H^{\circ}$ ), 5954, 5957 ( ${}^{\circ}$ bhojanam), 5958, 5972 (?), 5973, 5977, 5983, 5990, 6002, 6011 ( $H^{\circ}$ ), 6018, 6023, 6025, 6033, 6034; III, 561 ( ${}^{\circ}$ ādhamaḥ), (562), 564, 565, 569.

Indrajit: 111, 16457, 16462.

**Jatāsura**: 1, 455 (J°); 111, 11451, 11465, 11468, 11476, 11479, 11480, 11484, 11485, 11488, 11490, 11493, 11497, 11501, 11504, 11505, 11517, 11524 (nihate); VII, 7850 (J°o...R°āgryaḥ).

Kalmāshapāda: VIII, 2092 (read Kalmāshapādaḥ sarasi with B.).

**Kinkara**: I, 6716 (K°), 6764 (?), 6766, 6767 (?).

Kirmīra: III, 423, 436, 437, 448, 449 (°ādhamam), 452, 457.

Manimat: III, 11720 (M°), 11722, 11729, 11737.

Mārīca: III, 16002, 16020. Mūka: III, 1570, 1577.

Prahasta: III, 16382.

Rāvaṇa: III, 11283 (°ādhamaḥ), 11284 (°ādhamaḥ), 16051, 16200 (°veçmani), 16513 (māyeshā . . . R°sya), 16612 (Daçayrīvaṇ); VII, 2227 (R°); IX, 1752 (R°).

Virūpāksha: VII, 7905 (the charioteer of Chatotkaca); XII, (6371), 6430.

Rākshasa, adj. ("belonging to the Rākshasas"). I, 2962 (sc. virāhah), 2964 (do.), 2966 (Gāndharva-R^au, sc. vivāhau), ††3821 (°im buddhim āçritah, sc. Duryodhana); III, 393 (māyām), 403 (do.), 1566 (rāpam), 16321 (do.); VI, 1181 (prakrtim mohinīm), 3617 (māyām), 3619 (do.), 4228 (māyeshā R°i), 5009 (vyūhān); VII, 6348 (nāsuroraga-R°am, sc. yuddham), 6879 (senām), 7815 (astrāni), 7821 (māyā),

7924 (māyām), 7978 (senām), 8000 (māyām), 8090 (do.) f8138 (do.), f8147 (vrehtim), 8614 (yuddham); VIII, 2097 (bhaishajam); XII, 11103 (viehayān); XIII, 2411 (vidhiḥ), 5694 (do.).

Rākshasaçreshtha! ("the best of the Rākshasas") = Alambusha: VI, 4034, 4554, 4594 (mayāvī), 4601.

Rākshasacreshtha! (do.) = Rāvana: III, 16527.

Rākshasādhipa ' ("king of the Rākshasas") = Ghatotkaca: VI, 4137, 4223 (māyāvī).

**Rākshasādhipa**<sup>2</sup> (do.) = Rāvana: III, 16399, 16502 ( $\mathbb{R}^{\circ}$ ).

Rākshasādhipa (do.) = Virūpāksha: XII, 6423.

Rākshasādhipati (do.) = Kubera: III, 11705.

Rākshasādhipati \* (do.) = Maņimat : III, 11796.

Rākshasādhipati (do.) = Rāvaņa: II, 410.

Rākshasādhipati (do.) = Virūpūksha: XII, 6356 (V°), 6365 (V°).

Rākshasamaheçvara ("the great lord of the Rākshasas") = Rāvaṇa: III, 16194.

Rākshasapati ("lord-of the Rūkshasas") = Rūvaņa: III, 16406.

Rākshasapungava ("chief of the Rākshasas")=Alambusha; VI, 4045.

Rākshasapungava (do.) = Alāyudha: VII, 8016.

Rākshasapungava  $^{3}$  (do.) = Avindhya: III, 16148 ( $A^{\circ}$ ).

Rākshasapungava (do.) - Ghatotkaca: 111, 11014; VI, 4098, 4147, 4251.

Rākshasapungava (do.)=Indrajit: III, 16446.

Rākshasapungava (do.) = Rāvaņa: III, 15898 (Daça-grīvah), 16034.

**Rākshasarāja** 1 ("king of the Rākshasas") = Buka: I, 6286 (nara- $R^{\circ}yoh$ , i.e. Bhīma and B.).

**Rākshasarāja** (do.) = Rāvaņa: 111, 16035 ( $R^{o}$ ); V, 3790 ( $R^{o}$ ).

Rākshaseçvara ' ("lord of the Rākshasas") = Ghatotkaca: V, 5926 (*Haidimbah*); V1, 3559 (do.); VII, 7924, 8257.

**Rākshaseçvara**  $^{2}$  (do.) = Hidimba: I, 5962 ( $H^{\circ}$ ).

**Rākshasecvara**\* (do.) = Kubera: III, 15890 ( $K^{o}$ ).

**Rākshaseçvara** (do.) = Rūvaṇa: III, 16004, 16010, 16046 ( $\mathbb{R}^{\circ}$ ), 16056, 16184.

Rākshaseçvara (do.), dual (°au) = Kumbhakarna and Rāvana: III, 15895.

Rākshasendra 1 ("king of the Rūkshasas") = Alambusha:
V, 5802 (A°); VI, 3616, 3622, 4555, 4571, 4588, 4598,
4609; VII, 3537 (A°), 4067 (Ārshyaçrāgin), 4095, 4106
(A°), 4117, 4122 ("ratham), 4128, 7371 (A°), 7498 (A°),
7508, 7879 (A°); VIII, 135 (A°); X1, 792 (A°).

**Rākshasendra**  $^{1}$  (do.)=Alāyudha: VII, 8004 ( $A^{\circ}$ ), 8028 ( $A^{\circ}$ ), 8033 ( $A^{\circ}$ ), 8045, 8052, 8054, 8056, 8058, 8064, 8067, 8076 ( $A^{\circ}$ ), 8077 (Bakabhrātrā).

**Rākshasendra**<sup>3</sup> (do.)=Ghaţotkaca: III, 11023; VI, 2811, 3633 (Haidimbah), 3672, 3676, 4127, 4154 ( $Gh^{\circ}$ ), 4246; VII, 6794 ( $Gh^{\circ}$ ), 6882 ( $Gh^{\circ}$ ), 7417 ( $Gh^{\circ}$ ), 7434, 7436 ( $Gh^{\circ}$ ), 7980 ( $Gh^{\circ}$ ); VIII, 299 ( $Gh^{\circ}$ ); XI, 792 ( $Gh^{\circ}$ ).

**Rākshasendra** (do.) = Hidimba: I, 2254, 6012.

Rākshasendra (do.) = Kumbhakarna: III, 16413.

**Rākshasendra**  $^{6}$  (do.) = Rāvaṇa: III, 11199 ( $R^{\circ}$ ), 15873 ( $R^{\circ}$ ), 16048, 16145, 16314 ( $bhrāt\bar{a}$   $R^{\circ}sya$ , i.e. Vibhīshaṇa), 16329, 16507 ( $^{\circ}sya$   $m\bar{a}y\bar{a}m$ ), 16531 ( $R^{\circ}$ ).

Rākshasendra (do.) = Virūpāksha: XII, 6361, 6362, 6367, 6368, 6380, 6390, 6392, 6414 (putrah R°sya), 6423, 6424, 6431.

Rākshasendra, mostly pl. (°aḥ): I, 6979 (parveshām); III, 11758 (pravarā R°āṇām, slain by Bhīmasena); VII, 587 Rākshasī—Rāma.

4102 (dual = Ghatotkaca and Alambusha), 8040 (dual = Ghatotkaca and Alayudha), †8211 (nihatā R°ā Hidimba-Kirmīra-Bakapradhānāh).

Rākshasī ("femule Rākshasu"), pl. ("yaḥ): I, 6077 (sadyo hi garbhān R"yo labhants prasavanti ca); III, 15891 (tisraḥ, i.e. Pushpotkaṭā, Rākā, and Mūlini), 16136, 16145, 16195 (waited upon Sītā).

Rākshasī<sup>2</sup> (do.), sg.: I, 6523, 6553; III, 2519 (Damayantī is asked if she is a R.), 2558 (Damayantī is supposed to be a R.); IV, 260; VIII, 2048 (in Cākala), 2067.

Names of single Rākshasīs:-

Çürpanakhā: III, 15990.

**Dirghajihvä**: III, 16605 ( $D^{\circ}$ ).

Hidimbā: I, 5940 (H°), 5942, 5956, (5958), 5959, 6041, 6060, 6062 (H°), 6072; III, 554 (H°).

Jarā: II, 715 (J°), 716, 718, 722, (725), 727, (729), 729 (J°), 730, 738; VII, 8224 (J°), 8226.

Trijata: III, 16146 (T°), 16571 (T°).

Rakshitā, an Apsaras. § 103 (Amçavat.): I, 65, 2558 (daughter of Prādhā).

Rakshovaha, pl. ( ${}^{\circ}a\dot{b}$ ), a people. § 595 (Shodaçarāj., v. Rāma Jūmadagnya): VII,  $70\beta$ , 2436 (slain by Rūma Jūmadagnya).

Rakta, Raktamālyāmbaradhara = Çiva (1000 names 1).

Raktānga¹, a serpent. § 67 (Sarpasattra): I, 57, 2159 (of Dhytarāshtra's race).

Raktānga = Civa (1000 names 2).

Raktavirakta = (iva (1000 names 1).

Rāma1, son of Jamadagni and Renukā, otherwise called Paraçu-Rāma, which name, however, does not occur in the text of the Mhbhr.; generally he is only named Rama; passages where he is mentioned only by synonyms are put within square brackets; note the following abbreviations: Bh. = Bhargava, J. = Jāmadagnya. § 8 (Parvasangr.): I, 2, 272 (castrabhytām varah; at the interval of the Treta and the Draparayuga R. repeatedly slew the kshatriyas of the whole earth), 275 (Bh.), 277 (formed five lakes of blood in Samantapancaka, cf. § 363).—§ 11 (do.): I, 2, 443 (J.).—§ 61 (Sarpasattra): I, 55, 2112 (°o yathā çāstravid astravic ca, sc. Janamejaya).— [ § 84 (Adivamçavatāranap.): I, 64, 2459 (J.; twenty-one times he deprived the earth of the kshatriyas, then he performed austerities on the mountain Mahendra), 2460 (Bh.). ]-§ 122 (Amçavat.): 1, 66, 2612 (sarvaçastreshu kuçalah kehatriyantakarah, the youngest of Jamadagni's four sons).-§ 130b (Bhīshma): I, 67, 2712 (J., Bh., encounter with Bhīshma, all. to § 573). — § 165 (Sutyavatīlābhop.): I, 100, [4004 (J.)], 4005 (yad astram Roo veda).-§ 169 (cf. Bhīshma-Satyavatī-samvāda); Bhīshma told Satyavatī: When Rama Jamadagnya, angry at the slaughter of his father, had slain with his battle-axe the Haihaya king Arjuna, he exterminated the kehatriyas twenty-one times, but the kshatriya race was restored by the kshatriya ludies, cohabiting with the brahmans: I, 104, 4172 (J.), [4175 (Bh.)].-[§ 190d (Arjuna): I, 123, 4799 (Jamadagnyasamah, sc. Arjuna). - 201 (Drona): I, 130, [5118 (J.)], 5119 (°sya Dhanurvedam), [5121 (Bhrgūdvaham), 5123 (J.)], 5126 (praharatām creshtham), (5127), [5131 (Bh.), 5132 (Bh.)] (communicated his weapons and the whole Dhanurveda to Drona, cf. § 217) .- § 217 (Caitrarathap.): I, 166, 6335, 6336, (6837), [6339 (Bhrgunandanah)], 6340 (Drona acquired weapons from R., especially the Brahmastra, cf. § 201). — [§ 218 (Draupadisambhava): 1, 167, 6382 (kshatrocchedaya vihito Jamadagnya irasthitah, sc. Drona).]-§ 233 (Svayamvarap.): 1, 188, 7047 (J., had vanquished the kshatriyas).- § 234 (do.): 1, 190, 7101, 7104, 7115 (?).-§ 267 (Yamasabhāv.): II, 8, 330 (J., in the palace of Yama).—§ 273 (Rājasūyārambhap.): 1I, 14, 566 (J., left a part of the kshatriyas unslain), [586 (Jāmadagnyasamaḥ, sc. Akrti)].-[§ 289 (Arghāharanap.): 11, 37, 1352 (Jāmadagnyasya dayilah çishyah, sc. Karna).]-[§ 296 (Dyūtap.): 11, 53, 1918 (J., present at the rajasuva of Yudhishthira).]-§ 305 (do.): II, 78, 2574 (had on Bhrgutunga instructed Yudhishthira).-[§ 3176 (Krshna Vāsudeva): III, 12, 511 (J., praised Krshna, C. has by error  $I\bar{a}^{\circ}$ ). ] — [§ 324 (Dvaitavanapraveça): III, 26a, 985 (J., waited upon Yudhishthira)]. - § 362 (Tirthayatrap.): III, 83, 5095 (J., had made the tīrtha Yakshinī).—§ 363 (Rāmahradāh): III, 83, 5097, 5099 (Bh.), 6001, 6004, 6009 (Bh.), 6010 (Bh.), 6011 (made five lakes of blood, which afterwards became tīrthas, in Kurukshetra).—§ 370 (Tīrthayātrāp.): III, 85, 8144 (made Lauhitya a tirtha), [8158 (Mahendram . . Jamadagnyanishevitam), 8185 (Curparakam . . . Jamadagnyanisheritam)] .- [§ 377 (Dhaumyatirthak.): III, 87, 8318 (Mahendrah . . . Bhargarasya). ]- § 383e (Bhygos tirtham): III, 99, 8650 (regained his energy by bathing in Bhrgos tirtham) .- § 383 (Tirthay atrap.): III, 99, 8652, 8655. - § 383 (cf. do.): For the destruction of Ravana Vishnu corporeally took his birth as the son of king Dagaratha. I (sc. Lomaga) saw him in Ayodhyā when he had been born. Then Rāma Bhārgava, the [grand]son of Reika and the son of Renūkā, went to Ayodhyā with his bow with which he had destroyed the kshatriyas, to see Rama Daçarathi. Dayaratha sent Rama to receive him. Rama Dāçarathi stringed Rāma Bhārgara's bow without exertion and enabled him to see him in his true form and to behold, in his body, the Adityas, the Vasus, the Rudras, the Sadhyas, the ganas of the Maruts, the Pitrs, Hutaçana (i.e. Agni), the nakshatras and planets, the Gandharras, the Rakshasas, the Yakshas, the rivers and tirthas, the eternal rehie named Välakhilyas, who had become identical with Brahman, the Devarshis, the seas and mountains, the Vedas with the Upanishads, the vashatkaras, and the sacrifices, the Samans in their living form (cetamanti), the Dhanurveda, the clouds, rains, and lightnings; then he shot a celestial shaft presented to him by Rama Bhargara; at this the earth was filled with sounds of thunder, etc., and began to quake. Rama Bhargara was for a time deprived of his senses, and the shaft came blazing back into Rama Daçarathi's hands. Rama Bhargara proceeded to the Mahendra mountain, where he dwelt in terror and shame till after a year his pitre, beholding him deprived of energy, caused him to bathe in the sacred river Vadhūsara, especially in the tīrtha Dīptoda, where Bhrgu had practised austerities in the derayuga; by this R. regained his energy (111, 99): 111, 99, 8656 (Bh.), 8658 (Roikanandano Ramo Bhargaro Renukasutah), 8659, 8661, 8662, 8665, 8666, 8668, 8669 (J.), [8671 (Bh.)], 8673 (Bh.), 8679, 8681, 8683, 8686, 8687.—§ 393 (Tirthayatrap.): 111, 115, 10127, 10128 (Bh.), 10129, 10130 (R. appeared to the ascetics on the fourteenth and the eighth [days of the lunar month]) .-- § 394 (Arjuna Kārtavīrya): III, 115, 10131 (J.), 10132 ("eņa niejitāh . . . kshatriyāh), 10134 (J.), 10135 (slew Arjuna the king of the Haihayas). - § 396 (Jamadagni): III, 116, 10174 (fifth son

of Jamadagni and Renuka), 10183, 10184 (ordered by Jamadagni, R. slew his mother with his axe, but then solicited that she might be restored to life),-- § 397 (do.): III, 116, 10192, [10193 (Bh.)], 10195, 10196, 10197, [10199 (Bhrgunandanah)] (slew Arjuna Kartavirya, who had injured Jamadagni, then the kinsmen of Arjuna slew Jamadagni).-§ 398 (cf. Jamadagni): After having lamented and cremated his father, R. vowed to slay the entire kshatriya caste, he then killed the sons of Arjuna Kartavirya, and the kshatriyas who followed them, and twenty-one times he made the earth devoid of kshatriyas; then he made five lakes of blood in Samantapañcaka, where he offered libations (tarpayam asa) to the Bhrgus, and Roika appeared to him and gave him advice. At a sacrifice R. satisfied Indra and gave the earth to the rtvijes, and a golden altar, 10 vyāmas in breadth and 9 in height, to Kaçyapa, which Kaçyapa allowed the brahmans to divide in shares (thence they were named Khāndarāyanāh). After having given the earth to Kacyapa. R. dwelt on the Mahendra mountain: 111, 117, 10195, (10201), 10201 bis, 10203, 10205 (Bhrgukulodrahah), [10206 (J.)], 10210.—§ 399 (Mahendracalag.): III, 117, 10211, [10213 (J.)] (the Pandavas worshipped R. on Mahendra).-§ 410 (Plakshävataranag.): III, 130; 10547 (had made a varsha (?) in the midst of the mountain).—§ 486 (Pativratop. Brāhmanavyādhasamv.): III, 214, 14012 (J., yathā).— [§ 546 (Kundalāharanap.): III, 302, 16985 (J., had been the preceptor of Karna in arms). ]-§ 547 (Karna): III, 309, 17170 (Karna had acquired weapons from R.).—[§ 552 (Goharanap.): IV, 48, 1524 (J., do.); 51, 1593 (J.).]-§ 561 (Yānasandhip.): V, 49, 1944 (had cursed Karna, cf. § 621); 55, 2197 (anujñālaç ca Roena matsamo 'sīti, sc. Karna); 61, 2385 (J., kathām akathayat purā); 62, †2412 (under the pretence that he was a brahman Karna acquired the Brahmastra from R., Rama cursed Karna, cf. § 621), †2427.—[§ 562 (Bhagavadyānap.): V, 83, 2984 (J., waited upon Krshna). ]-§ 563 (do., Dambhodbhavop.): V, 96, [8450 (J.)], (3472), 3477 (told Duryodhana the Dambhodbhavopākhyana). — [§ 564 (Mataliyop.): V, 97. 3501 (J.). — § 567 (Bhagavadyānap.): V, 125, 4201 (yathoktan Jamadagnyena, cf. § 563).] - § 569 (do.); V, 147, 4980, 4981 (Bhīshma's encounter with R., all. to § 573).-§ 570 (Sainyaniryāņap.): V, 151, 5123 (do. do.), 5127 (rūpam ... Rosyeva). - § 572 (Ruthātirathasankhyānap.): V, 168, 5813 (had cursed Karna, cf. § 621), 5840 (J., all. to § 573).—§ 573 (Ambopākhyānap.): V, 176, 6047 (J.), | 6048 (Bhargavacreshtham), 6051 (Bh.)], 6053 (J.), 6054 (on Mahendra), 6056, 6057 (Jamadagnieutah), 6058, 6062 (creshtham maharshinam), [6063 (J.)], 6064, 6065, 6082; 177, 6084, 6085 (Bh.), 6092, 6093, 6098, | 7001 (Bh.), 7002 (J.)], 7003 (Bhrgucreshtham), 7004, 7005, (7008), 7010, 7011 (Bhrgudvahah), 7012 (Bh.), [7013 (J.)], (7014), [7019 (Bhrgunandana), 7021 (Bhrguçardula), 7022 (Bh.)], 7024; 178, 7025, (7030), 7031, 7033 (°āmbayoḥ), 7034, [7035 (Bhrgunandana), 7038 (Bh.)], 7040 (Bh.) [7041 (Bhrgunandana)], (7042), 7046, 7048, [7049 (Bhrgucreehthao), 7053 (J.)], (7054), 7061, 7062, [7063 (Bhrgugardulam), 7065 (Bh.)], 7069 (Brahmarshs), [7070 (J.)], 7081, [7082 (Bhrgunandana), 7086 (Bh.)], 7087, 7088, 7091, 7092, 7098, 7099, 7108, 7109, [7112 (Bh.), 7114 (J.), 7115 (J.)], 7116, 7118, 7119 (Bh.), [7123 (Bhrgucroshthah)]; 179, 7125, 7126, 7128, [7129 (J.), 7132 (Bh.), 7133 (Bh.)], 7134, 7136, 7137, (7138), 7148, 7153, 7154, 7155, 7157, 7158, [7161 (J.)]; **180**, 7165, **7166**, [7167 (J.), 7169 (J.), 7171

(J.)], 7173 (J.), 7174, 7175, 7176 (J.), 7178, 7179, 7180, 7182, 7183, 7184, 7185 (J.), 7186, 7187, 7190, 7192, 7194, 7198; 181, 7201, [†7205 (J.)], †7207, [†7210 (J.), †7211 (J.), †7212 (Haihayeçapramathi)], †7216; 182, [7317 (Bh.)], 7218, 7221, 7222, [7223 (Bh.)], 7225, 7226, [7235 (J.)], 7236, 7237, 7242, 7243, 7244, [7245 (Bh.)]; 183, [7250 (J.)], 7251 (J.), [7252 (J.)], 7257 (J.), 7259, 7261, [7262](J.)], 7265; 184, [7269 (Bh.)], 7273, [7274 (J.), 7278 (J.)], 7281, 7283; 185, [7291 (Bhrgunandane)], 7293, †7297, [†7298 (J.), 7300 (Bh.), 7303 (Bh.)], 7305, [7308 (Bh.)], 7310, 7318 (Bhrgunandanam), 7319 (Bh.), [7320 (Bh.), 7321 (Bhrgunandanam)], 7323, 7324, 7325, [7326 (Bh.)]; 186, (7328), 7332, [7336 (Bhrgudvaha), 7338 (Bhrgueattamah)], 7358 (Amba sought the protection of R., who engaged in fight with Bhīshma, his former disciple. The encounter lasted for twenty-three days, at last R. declared himself to be vanguished and the Rshis and the Pitrs brought about peace).- \$ 576 (Bhagavadgītāp.): VI, 13, £01 (J., all. to § 573); 14, [528 (J., do.)], 554 (J., do.), 556 (J., do.), [557 (Bh.)]; 23, 819 (all. to § 563); 34, 1235 (°ah çastrabhrtām aham, sc. asmi, says Krshna).- § 578 (Bhīshmavadhap.): VI, 49, 1995, (J., all. to § 563).—§ 581 (do.): VI, 660, 2999 (J., had praised Krshna). - \$ 587 (do.): VI, [108. 5038 (J., all. to § 573)]; 118, 5534 (had been the preceptor of Bhishma in arms); [120, 5694 (J., all. to § 573)].— § 589 (Dronabhishekap.): VII, [1, 45 (J., had been the preceptor of Karna in arms, cf. § 621)]; 3, 113 (vanquished by Bhīshma, all. to § 573).—§ 5896 (Sātyaki): VII, 10, 342 (°eņa samam astreshu, sc. Sātyaki).—§ 592 (Samçaptakavadhap.): VII, 230, 1017 (the Pāṇdya king Sārangadhvaja acquired weapons from R.).- 5 593 (Abhimanyuvadhap.): VII, [34a, 1485 (J.)]; 40, 1706 (°cishyah, sc. Karna).— § 595 (cf. Shodaçarāj.): also Rāma Jāmadagnya will die without being satiated. The calf having been stolen and his father slain by the kshatriyas he slew the invincible Kartavirya. With his bow he slew 640,000 kshatriyas, among them 14,000 brahman-hating kehatriyas, and [the king of] Dantakrūra (so Nīl.); of the Haihayas he slew 1,000 with his club, 1,000 with his sword, 1,000 by hanging (udbandhanāt) [some more details in B., especially: Guṇāvatīm uttarena Khandavad dakshinena ca], etc.; he proceeded against the Kāçmīras, etc.  $(\beta)$ , and slew them all; bringing all the eighteen dvipas of the earth under his subjection, he performed 100 sacrifices, his sacrificial altar (18 nalas high, of gold, etc.) and the earth he gave as dakshina to Kacyapa, etc.; having divested the earth of kshatriyas for twenty-one times, he gave the earth to the brahmans, and it was Kacyapa who accepted it with its seven dvipas. Then Kacyapa told R. to go out of the earth; R. with his arrows caused the ocean to stand aside, and repairing to the Mahendra mountain he continued to live there (VII, 70): VII, 70, 2427 (J.), [2433 (J.)], 2434, 2435, [2437 (J.), 2439 (Bh.)], 2442 (J., C. by error Yao), 2443, 2445, [2448 (J.)].- § 599 (Jayadrathavadhap.): VII, 98, 3648; [119. 4719 (api . . . Jāmadagnyaḥ)].—§ 600 (Ghatotkacavadhap.): VII, 181, 8230 (°a ivāparah).—§ 603 (Nārāyanāstramokshap.): VII, 194, 8967 (Dropa had acquired the Dhanurveda from R.), 8971 (°syanumatah sankhys, sc. Acvatthaman).-§ 604 (Karnap.): VIII, 2, 37 (Bhargavah pradadau yasmai paramaetram, sc. Bhishma; sakehad Ramena yo balye Dhanurveda upākrtah, do.); BZ, 144 (Kārtavīryaç es Roeņa Bhargavena yatha hatah); [8, 221 (cittamoham ivayuktam Bhargavaeya); 9, 295 (J., had taught Karna the use of the 589 Rāma.

Brahmästra)].- § 6056 (Vijaya): VIII, 31, [1294 (Bh., obtained the bow Vijaya from Indra and gave it to Karna)]. 1296 (dhanur ghoram Rodattam, sc. the Vijaya).- 605 (Karnap.): VIII, 31, 1297 (Bh.).—§ 6066 (do.): In the race of the Bhrgus was Jamadagni. His son Rama by ascetic penances gratified Bhave (i.e. Civa) in order to obtain weapons; Civa showed himself to him and promised him all weapons when he would become pure; those weapons burn a person who is not deserving of them. With penances, etc., and home performed with mantres Rama adored Civa for many years. Gratified with him Civa repeatedly proclaimed his virtues in the presence of D. and R. Meanwhile the Daityas became very mighty and afflicted the gods, who, having failed to vanquish them, repaired to Civa. Civa summoned Rama and prevailed upon him to slay the Danavas. Then touched by Civa, his wounds were immediately healed, and Civa gave him all the celestial weapons and granted him boons: VIII, 34, 1584, 1587, [1588 (Bh.), 1589 (J.), 1592 (Bh.)], 1593, 1598 (Bh.), [1599 (Bh.)], (1601), 1608, [1605 (Bh.), 1606 (Bh.), 1608 (Bh.), 1610 (Bhrgunandana)], 1611. — § 606 (Karnap.): VIII, 34, [1613 (Bh.), 1614 (Bhrgunandanah)], 1619 (°ciehyah, i.e. Karna). — § 607 (do.): VIII, 37, †1733 (gave Karna an excellent chariot with excellent horses); 40, 1865 (yā gatir gurunā proktā purā Rāmena, says Karna); 41c, 1952 (punah prabhavah Parthasya pauranah Kecavasya ca kathitah . . . Roena sabhayam rajasamsadi, all. to § 563); 42, †1964, †1965 (had cursed Karna, cf. § 621).—§ 608 (do.): VIII, 66, 3312 (anujñātam Romastre, sc. Karņa), 3332 (°tulyah . . . astrona, sc. Karna); 73, 3741 (Bh., Karna had acquired a weapon from him); 90, †4625 (oad upattena mahamahimna hy Atharvanena, employed by Karna), [4710 (Bh.)], 4712 (according to the curse of R. Karna forgot the [Brahma] weapon he had acquired from him). - [§ 611 (Culyap.): IX, 24, 1314 (grutva vacah pathyam Jamadagnyat, all. to § 563).]-§ 61500 (Ramatirtha): 1X, 49, 2836 (Bh., performed in Ramatirtha a sacrifice where he gave the earth as dakshind to Kacyapa).-[§ 618 (Jalapradanikap.): XI, 13, 14 (vākyam Jāmadagnyasya, all. to § 563). ]-[§ 619 (Strīvilāpap.): XI, 21, 613 (Āoāryaçāpaḥ, cf. § 621).]-§ 621 (Rājadh.): XII, 2, 59 (on Mahendra), 60 (Bh.), 61, [63 (Bhrgucroshthat)], 74; 3, [75 (Bhrguçārdūlah)], 78, [79 (J.), 83 (Bh.), 84 (Bhrgūdvahah)], 86, 88, 90 (Bhrguçārdūla), [92 (J.)], 96 (Bh.), 98 [100 (Bh.), 101 (Bh.), 102 (Bh.), 103, (Bhrgucreshthah)], 107 (under the false pretonce of being a brahman, Karna acquired the Brahmastra from R. Having discovered the untruth (at the time of the deliverance of Damça from a curse) R. cursed Karna, that he should forget the Brahmastra); [4, 108 (Bhārgavanandanāl)]; **5,** 139 (çāpena **R**°sya). — [§ 630 (Rājadh.): XII, 27, 806 (Bh., all. to § 573).]--§ 635 (do.): XII, 37, 1356 (Bhishma had acquired weapons from R.).— § 637 (do.): XII, 46, 1566 (Bh., all. to § 573), 1570 (J., Bhīshma was the disciple of R.);  $47\eta$ , 1596 (Bh., among the rship who surrounded Bhishma). - § 638 (Rajadh.): XII. 48, [1704 (J.)], 1706 (made the earth devoid of kshatriyas twenty-one times), 1707, 1708, 1709, 1711 (Bh.).— § 6386 (Rāmopākhyāna): XII, 49, 1715, [1716 (J.)], 1747 (kshatriyahantaram), 1758, 1763 (J.), 1766, [1767 (Bhrguçardulah), 1769 (Bh.)], 1773, [1775 (Bh.)], 1781, [1782 (J.)], 1801 (the story of R. ahew related, cf. especially §§ 394-398).—§ 689 (Rājadh.): XII, 50, 1806, 1807, 1808.—§ 641 (do.): XII, 116, 4255 (J.); 122, 4471

(tatra crage Himavato Merau kanakaparvate [ yatra Roo Munjavale jafaharanam adiçat).-[§ 651 (Apaddh.): XII, 143, 5464 (Bh.), 5465 (Bh.), 5466 (Bh.) (?, told Mucukunda the Kapotalubdhakasamvāda).] — § 664 (Mokshadh.): XII, 207β, 7520 (J., praised Krshna).—[§ 677 (do.): XII, 235, 8600 (J., gave the earth to the brahmans)].—§ 702 (do.): XII, 293a, 10761 (J.).—§ 717b (Nārāyanīya): XII, 840, 12948 (Bhrgukulodvahah, in the Tretuyuga Vishnu incarnate as R. will exterminate the kshatriyas), 12968 (seventh incarnation of Vishnu) .- § 7186 (Unchavettyup.): XII, 361. 13879, 13880 (J., had slain Arjuna Kartavirya and his sons); 366, 13940 (all. to § 573).—§ 723 (Anuçasanik.): XIII, 8a. 327 (Açvatthāmā ca Rāmac ca muniputrau dhanurdharau na gacohatah svargalokam svakrteneha karmana).- § 730g (Upamanyu): XIII, 147, 864 (the axe with which R. slew [Arjuna] Kartavirya, had been given to him by Civa), 866 (exterminated the kshatriyas twenty-one times). - § 734 (Anuçasanik.): XIII, 26a, 1765 (J., among the rshis who came to see Bhishma).- § 745b (Cyavanop.): XIII, 52a, 2717 (J.), 2718-2720. - § 745c (Cyavana Kuçikasamv.): XIII, 56, 2925.- [§ 746 (Anuçasanik.): XIII, 62, 3136 (J., had given the earth to Kncyapa). ] - § 747 (do.): XIII, 84, 3960 (J.), 3961, [3964 (J.), 3965 (Bh.)], 3967, [3969 (Bhrgunandana), 3972 (do., Bh.)], 3975, [3979 (Bhrgunandana), 3982 (Bhrgūttama), 3990 (Bhrgunandana)] (after the slaughter of the kshatriyas R. consulted the rshis about means of purifying himself) .- § 747b (Suvarnot patti): XIII, [84, 3991 (Bhrqukulodvaha), 3992 (Bhrqunandana), 3994 (Bhrgudvaha), 4007 (do.)]; 85, [4035 (Bhrguttama), 4044 (do.), 4019 (Bhrgudvaha), 4050 (do.), 4052 (Bhrgukulaçroshtha), 4061 (Bh.), 4085 (Bhrgudvaha)], 4104, 4105, [4118 (Bhrgunandana; C. by error oah), 4165 (Jamadagnyah, both B. and C., one that knows the identity of gold with fire, PCR.; Nil. is silent, but we have only to read Jamadagnya, voc.), 4170 (Bh.), 4180 (Bhrgaduaha), 4183 (J.)] (Vasishtha told R. the story named Brahmadarcana, R. purified himself by making gifts of gold). - § 748b (Tarakavadhop.): XIII, 86, 4219, 4220 (Vasishtha told R. the Tarakavadhopakhyana; Rama purified himself by making gifts of gold and finally went to heaven). - § 767 (Anuçasanik.): XIII, 137, 6256 (J., gave the earth to a brahman [Kacyapa] and attained to heaven).—§ 770 (do.): XIII, 161 c, 7121 (?).—§ 775 (do.): XIII, 166 c, 7671 (only B., C. has Vāmah). - § 777 (Svargārohaņik. p.): XIII. 169, 7783 (J., all. to § 573), [7787 (J., all. to § 573)].— § 7820 (Arjuna Kārtavīrya): XIV, 29, 824, 825, 826, 827, [828 (Bh.)], 829, [830 (J.)] (slew Arjuna Kārtavirya and his kinsmen). - § 782d (do.): Having slain Arjuna Kartavirya and destroyed his troops he afterwards repeatedly destroyed the kehatriyas begotten by brahmans upon kehatriya women, who had lost their children, twenty-one times. a bodiless voice from heaven which was heard by all people told him to desist, and as he refused, being unable to forgive the slaughter of his father, his Pitrs (XIV, 29) told him the old story of king Alarka(s) and caused him to practise penances, by which he attained to high success (XIV, 80): XIV, 29, [833 (J.)], 834, 835; 30, 871 [872 (J.)].

Rāma. Dāçarathi, king of Ayodhyā, son of Duçaratha and husband of Sītā. § 5 (Anukram.): I, 1a, 221 bis (Dāçarathim, in Nārada's enumeration).—§ 11 (Parvasangr.): I, 2, 475.—§ 243 (Vidurāgamanap.): I, 205, 7493 (anavarau... Rad Dāçaratheķ).—§ 267 (Yamasabhāv.): II, 8, 329 (Dāçarathiķ, in the palace of Yama).—§ 303 (Anudyūtap.):

II, 76, 2495 (all. to § 529).—§ 323 (Dvaitavanapr.): III, 25, †950, †952 (Dagarathim, all. to Ramopakhyanaparvan). - \$ 370 (Tirthayatrap.): III, 84, 8048 (? went to heaven having bathed in Gopratara on the Saraya), 8050.- § 372 (do.): III, 85, 8208 (Dagarathin, crossed the Ganga at Crigaverapura).—§ 376 (do.): III, 85, 8269 (?yathā).— § 383 (Paraçu-Rama) : III, 99, 8656 (Daçarathasya putrah, incarnation of Vishnu), 8658 (Dacaratheh), 8660 (do.), 8661, 8666 (Daçarathih), 8668 (do.), 8670, 8673 (carirs), 8680 (humiliated Rāma Jāmadagnya by showing him his colestial power). - § 424 (Hanumad-Bhimasamv.): III, 147. 11178 (°patni, i.e. Sītā).—§ 425 (do.): III, 147, 11197 (Dagarathih); 148, 11210, 11211, 11214, 11216, 11217 (°kathā), 11219 (the history of R. briefly narrated, cf. Ramopākhyānap.).—§ 430 (do.): III, 150, 11279 (all. to § 425).- § 431 (Saugandhikaharana): III, 151, 11324 (Raghavam Rabhidhanam Vishnum). - \$ 525 (Ramopakhyanap.): III, 274, 15872, 15874, 15875, 15876, 15878 ([eldest] son of Dacarutha), 15879 (son of Kausalyā), 15880 (married Sita, the daughter of Janaka), 15881.- § 527 (do.): III, 277, 15945 (°adinām), 15946 (Dagarathī . . . R°-Lakshmanan), 15950 (jyoshthah), 15952 (anointed yuvaraja), 15958, 15959, 15970 (odrtham), 15972, 15974, 15975, 15976 (°-Lakshmanau), 15979, 15981, 15982 (saha-Lakshmanam), 15983 (R. was banished by his father and went to Citrakūţa, accompanied by Sita and Lakshmana; after the death of Daçaratha Bharata reigned in the name of R.). —§ 528 (Ravanagamana): III, 277, 15984, 15986, 15996, 16000 (at Janasthana R. slew the Rakshasas Khara, Dushana, etc.). - \$ 529 (Sītāharana): III, 278, 16006, 16012, 16015 (agramam Rosya), 16018, 16020, 16021, 16022, 16024, 16025, 16028, 16030, 16044 (while Rāma was pursuing a golden deer, Ravana ravished Sītā).- § 530 (Viçvavasumokshana): 111,279, 16050, 16057, 10060, 16062, 16064 (°-Lakshmanau), 16071 (Saumitrina saha), 16075, 16081, 16085, 16092 (°-Lakshmanau, R. and Lakshmana delivered Viçvavasu, who directed them to the monkey-king Sugrīva on Rshyamüka) .-§ 531 (Ramopakhyanap.): III, 280, 16093, 16100 (°-Lakshmaṇan), 16103, 16105, 16113 (Daçarathātmajaḥ), 16116, 16120, 16127, 16129 (Saumitrinā saha), 16132 (Rāma and Lakshmana assisted Sugrīva against Vālin).-§ 532 (Sītāsāntvana): III, 280, 16148, 16149 (bhartā toi.e. Sītā's-kuçalī Roo Lakshmaņānugatah), 16160 (Osyāstreņa). - § 533 (Sītā-Rāvaņasamv.): III, 281, 16194.- § 534 (Hanumatpratyagamana): 111, 282, 16211, 16216, 16218, 16220, 16226, 16227 (°-Lakehmana-sannidhau), 16228, 16229, 16230, 16233, 16249, 16258 (°sya dūtah, i.e. Havūmat), 16259 (o-Lakshmanau), 16260, 16267 (Hanumat announced to R. that he had found Sita).- § 535 (Setubandhana): III, 283, 16269, 16270, 16277, 16294, 16303, 16306, 16307, 16311, 16313, 16315, 16321 (followed by the monkeys, etc., R. started for Lanka, R. prayed to the ocean, Nala built a bridge over the ocean). - § 536 (Lankapravoça): III, 284, 16331, 16361 (Lankā was attacked). — § 537 (Rāma-Rāvanayuddha): III, 285\$, 16371, 16375 (the battle began, encounter between R. and Ravana).—§ 538 (Kumbhakarnaranagamana): III, 286, 16387 (°-Ravanasainyanam), 16401, 16405 (oddin, continuation of the battle). - § 539 (Kumbhakarnādivadha): III, 287, 16410, 16436 (°-Rāvanasainyānām) (continuation of the battle).—§ 540 (Indrajidyuddha): III, 288, 16439, 16442 (°-Lakshmana-Sugrivah), 16458, 16463 (°-Lakehmanau), (continuation of the battle).—§ 541 (Indrajidvadha): III, 289, 16465

(°-Lakshmanau), 16472 (Ikshrakunandanam), 16476, 16491 (continuation of the battle).- \$ 542 (Ravanavadha): III. **290,** 16199, 16504, 16505, 16506, 16507, 16509, 16517, 16518, 16520, 16523, 16525, 16526, 16528 (R. slow Ravana). -§ 543 (Rāmābhisheka): III, 291, 16531, 16533, 16534, 16535, 16540, 16546, 16551, 16567, 16568, 16572, 16575 ("kirtyd samam putra jivitam to-i.e. Hanumat's-bhavishyati), 16577, 16580, 16581, 16587, 16588, 16589 (R. would first not accept Sita, but the gods, etc., attested her innocence; R. returned to Ayodhyā and was anointed king).- § 544 (Yudhishthiraqvasa): III, 292, 16612 (ona Vaidehl punar āhrtā).- § 551 (Kicakavadhap.): IV, 21, 653-4 (Rāmaeya mahishi-i.e. Sītā-Rāmam evanupadyata).- § 565 (Galavacarita): V, 117, 3976 (reme . . . Vaidehyam yatha Roh).-§ 595 (Shodaçarāj.): R., of countless virtues, the older brother of Lakehmana, lived for fourteen years in the woods together with his wife, at the command of his father; in order to protect the ascetics he at Janasthana slew 14,000 Ra. Ravana (incapuble of being slain by D. and As.) ravished his wife, the princess of Videha; R. slew him with all his kinsmen and followers. D. and R. applauded R.; he performed 100 horse-sacrifices, etc.; when R. ruled his kingdom, R., D., and men lived together on earth, nobody died in youth, etc. (description), men were each blessed with 1,000 children and lived for 1,000 years; R. reigned 11,000 years and then went to heaven, having established his line in eight dynasties (VII, 59): VII, 59, 2224 (Daçarathim), 2228, 2234, 2235 (Daçarathih), 2236, 2237, 2245, 2246.— § 599 (Jayadrathavadhap.): VII, 96, 3569 (yādrçam . . . Ro-Ravanayor mydhe); 108, 3981 (yadyk . . . vyttan Ro-Ravanayoh); 107, 4040 (yatha Dacarathi Roo Kharam hatvā mahābalam).—§ 603 (Nūrūyanāstramokshap.): VII, 194, 8975 (°o Düçarathir yathā); 196, 9063 (°o Vālivadhād yadvat) .- § 604 (Karnap.): VIII, 55, 143 (yathā Roena Ravanah, sc. hatah).- 612 (Hradapravecap.): IX, 315, 1753 (had slain Ravana).—§ 615 (Baladevatīrthayātrā): IX, 39, 2250 (Rākshasasya . . . Roçishfasya vai purā).-[§ 615k (Mahodura): IX, 39, 2255 (Raghavena, slew Rākshasas).] — § 615 (Gadāyuddhap.): IX, 55, 3107 (sadrçau . . . Ro-Ravanayoh).- § 632b (Shodaçaraj., cf. § 595): XII, 29, 944 (Daçarathim), 945, 946, 947, 948, 949, 950, 951, 954 (repetition from § 595).—§ 653b (Grdhragomāyusamv.): XII, 153, 5742 (crāyate Cambuke (B. Ja<sup>o</sup>), cudre hate brahmanadarako jivito dharmam asadya Roat satyaparakramat).- § 717b (Narayaniya): XII, 340, 12949 (Dagarathin, incarnation of Vishnu, sandhydmics samanuprapts Tretāvā(m) Dodparasya ca, will slay Ravana), 12968 (Dūçarathin, eighth incarnation of Vishnu).- § 7186 (Unchavrttyup.): XII, 361, 13878 (Daçagrivah-i.e. Ravana-. . . hato Roena). - § 746 (Anuçasanik.): XIII, 74, 3616 (communicated the discourse between Brahman and Indra to Lakshmana); 76., 3690 (Daçarathih, attained to heaven by means of gifts of kine).—§ 761 (do.): XIII, 1153, 5666 (among the kings who did not eat meat during the month of Karttika) .- § 767 (do.): XIII, 137, 6258 (Daçarathih, attained to heaven by making gifts of wealth at the sacrifices). —§ 775 (do.): XIII, 166, 7677 (Rākshasahā, enumeration). - § 778 (Açvamedhik.): XIV, 3, 49 (°o Daçarathir yatha, sc. yajasva vājimedhena).

Cf. also the following synonyms:—

/ Ayodhyādhipati ("the king of Ayodhyā"): XII,
954.

591 Rāma—Rāmatha

Daçarathasya putra(h) ("the son of Daçaratha"): III. 8656.

Daçarathātmaja (do.): III, 16113 ( $\mathbb{R}^{\circ}$ ).

Dāçarathi (do.): I, 221 ( $R^{\circ}$ ), 2101 (yathā yajño  $D^{\circ} h$ ), 7493 ( $R^{\circ}$ ); II, 329 ( $R^{\circ}$ ); III, †952 ( $R^{\circ}$ ), †954, 8208 ( $R^{\circ}$ ), 8657, 8658 ( $R^{\circ}$ ), 8660 ( $R^{\circ}$ ), 8666 ( $R^{\circ}$ ), 8668 ( $R^{\circ}$ ), 11197 ( $R^{\circ}$ ), 11338, 16291; VII, 2224 ( $R^{\circ}$ ), 2235 ( $R^{\circ}$ ), 4040 ( $R^{\circ}$ ), 6937 ( $\ell^{\circ} h$  samā $\ell^{\circ} h$ ), 8975 ( $\ell^{\circ} h$ ); VIII, 4397 ( $\ell^{\circ} h$  samau, sc. Karņa and Arjuna); XII, 944 ( $\ell^{\circ} h$ ), 12949 ( $\ell^{\circ} h$ ), 12968 ( $\ell^{\circ} h$ ); XIII, 3690 ( $\ell^{\circ} h$ ), 6258 ( $\ell^{\circ} h$ ); XIV, 49.

Ikshvākunandana, Kākutstha, Kausalyānandivardhana, Kausalyāmātr, Kosalendra, Lakshmaņāgraja (VII, 2226), Rāghava, q.v.

Rāma, 2 (i.e. Bala-Rāma, q.v.): I, 390, 596, 621, 624, 7014, 7507, 7548, 7595, 7955, 7987, 7998, 8000, 8015, 8022; II, 598, 643, 1274, 1509; III, 595, 1977, 1993, †2009, 10231, 10233, 10240, †10259, †10260, †10261, †10262, †10267, 14736; V, 3, 2855, 3218, 4926, 5349; VI, †5797; VII, 412, 1042, 4193; VIII, 31, 1952; IX, 598, 1948, 1950, 1951, 1959, 1960, 1965, 1969, 1971, 1972, 1984, †2004, 2176, 2246, 2248, 2314, 2316, 2760, 2762, 3006, 3008, (3010), 3011, 3038, 3052, 3055, 3064, 3067, 3068, 3072, 3078, 3079, 3081, 3106 (?), 3121, 3344, 3365, 3370; X, 505, 638; XII, 4471 (?); XIII, 630, 6867; XVI, 8, 20, 29, 32, 43, 62, 72, 104, 105, 111, 112, 114, 116, 142, 172, 207, 261; XVII, 10.

Rāma ' = Vishņu (1000 names).

Rāmacarita ("Rāma's exploits"; name of a poetical work). § 640 (Rājadh.): XII, 57, 2086 (clokaç cāyam (i.e. v. 2087) purā gīto Bhārgavena mahātmanā ākhyāns (B. ākhyāts) Ros nrpatim prati; PCR. takes Bhārgava = Uçanas, but Bhārgava is probably = Vālmīki, and the Rāmāyana is meant).

Rāmahrada, pl. (°āḥ) (the lakes of Rāma). (Tirthayatrap.): The R. had been dug by Rama Jamadagnya and filled with the blood of the kehatriyas in order to gratify his father and forefathers, who therefore granted him the boon that his ascetic merit should again be increased (tapa apyayanam), that he should be freed from his sin of having exterminated the kshatriya race, and that his lakes should be tirthas celebrated over the world. Then they disappeared. To him who bathing there offers oblations to the Pitrs, they will grant his desires and eternal heaven (Svargalokam), etc. : III, 83, 5096, 6010.—§ 369 (Kurukshetra): III, 83, 7078 (Turantukārantukayor antaram Roanan ea Macakrukasya etat Kuruksheiram Samantapañcakam). - § 409 (Plakshavataranag.): III, 129, 10518.—§ 615kk (Kurukshetrak.): IX, 53, 3032 (= III, 7078, with tu for ca and okrao for okruo).—§ 638 (Rajadh.): XII, 48, 1705 (pañca, made by Rama Jamadagnya).-Do.2, sg. (do.): § 573 (Ambopākhyānap.): V, 186. 7355 (there Amba performed austerities). — § 733v (Anuçasanik.): By bathing in the R. and offering water to the Pitrs in the Vipaça one is cleansed from his sins. By bathing in the Mahahrada one attains to the end of Jamadagni, etc.: XIII, 25, 1733.

Rāmaka, a mountain. § 284 (Sahadeva): II, 31, 1172 (parvatam, in the south, conquered by Sahadeva).

Ramana. § 116 (Vasu, pl.): I, 66, 2586 (son of Varcas (or of Varcasvin) and Manohara).

Ramana<sup>1</sup>, pl. (°ah), a people. § 574 (Jambūkh.): VI, 9ζ, 374 (in the north).

Ramanaka, name of a varsha. § 574i (Jambūkh.): On the south of Cveta and the north of Nishadha is the varsha

Ramanaka. The men there are white, of good parentage and handsome, without enemies, living for 11,500 years, ever cheerful: VI, 8, 288 (varsham).

Ramanatha ("the husband of Rama, i.e. Lakshmi") = Krshna: II, 2292.

Rāmanīyaka, name of an island. § 38 (Kadrū): I, 26, 1303.—§ 39 (cf. Āstīkap.): Description of R.: by Viçvakarman it had been made the abode of the makaras, there the scrpents first saw the terrible Larana [the Asura, Nīl.]; it is adorned with many trees which grow only on the hills of Malaya, and is dear to the Gandharvas (I, 27).

Rāmānuja¹ ("younger brother of Rāma¹") = Kṛshṇa: V, 2741 (Caurih).

Rāmānuja 2 ("younger brother of Rāma 2") = Lakshmana: VII, 5888 (L°).

Rāma[rājy]ābhisheka ("the anointing of Rāma"). § 543: Having slain Ravana, Rama was worshipped by D., R., and G. uttering jaya; he gave Lanka to Vibhishana, Avindhya came with Sita, whom Rama repudiated. Lakehmana and the monkeys were sorrowful; Brahmán appeared on his chariot, etc. (a); Sītā swore by Mātariçran, etc.  $(\beta)$ , that she was innocent. A celestial voice was heard, Vāyu, etc. (γ) attested her innocence. Brahmán said that it was by his grace that Ravana (the enemy of D., G., N., Y., Da., M.-r.) had been unslayable; but Sītā had been protected by the curse of Nalakūbara. Dacaratha commanded him to take back his wife and rule his kingdom at Avodhya. his exile of fourteen years was over. Rama gave boons to Avindhya and Trijata. Brahman and the gods, headed by Indra, granted Rama adherence to virtue and invincibility, and the monkeys were restored to life. Stta granted to Hanumat, that his life might last as long as the fame of Rāma, and gave him celestial wines and drinks. Mātali said: "Thou hast dispelled the sorrows of D., G., Y., As., N., and men, and therefore all creatures with D., As., G., Y., Ra., and Pn. will always speak of thee." Having made arrangements for the protection of Lanka, Rama, etc. (δ) recrossed the bridge riding on Pushpaka, at the seashore he dismissed the monkeys with presents, then he re-entered Kishkindhya, where he installed Angada as yuvaraja. Having reached Ayodhya he dispatched Hanumat as envoy to Bharata: Then he entered Nandigrama and saw Bharata and Catrughna, Bharata made the kingdom over to him. Vasishtha and Vāmadeva installed him in the sovereignty under the nakehatra which belongs to Vishnu (Vaishnave, i.e. Cravana, Nil.). Then he dismissed Sugriva, Vibhishana, etc., and gave Pushpaka back to Kubera. He then performed ten jarathya horse-sacrifices on the Gomati (III, 291).

Rāma-Rāvana-yuddha ("the combat between Rāma and Rāvaṇa"). § 537: Headed by Rāvaṇa many small Rākshasas and Piçācas, viz. Parvaṇa, etc. (a), invisible penetrated among the monkeys. Vibhīshaṇa broke the spell of their invisibility, and they were all slain. Rāvaṇa with the Rākshasas and Piçācas formed the array named after Uçanas (Auçanasaṃ vyūhaṃ). Rāma disposed his troops after the rule of Brhaspati (Bārhaspatyaṃ vidhiṃ). Rāvaṇa fought with Rāma, etc. (b), then an encounter came about with celestial weapons of great force (III, 285).

Ramata, pl., v. Ramatha, pl.

Ramatha, pl. (°āḥ). § 641 (Rājadh.): XII, 65θ, 2430 (enumeration of low or barbarous peoples). Cf. next.

Rāmatha, pl. (°āḥ), a people. § 285 (Nakula): II, 32, 1194 (in the west, vanquished by Nakula).—§ 342 (Indra-

lokābhigamanap.): III, **51**, 1991 (only B., C. has Ramajāh, present at the rājasāya of Yudhishthira).—§ 608 (Karnap.): VIII, 73, 3652 (°-Kaunkanāh, only C., B. has Mathara-Tanganāh, had been slain by Arjuna).

Rāmatīrtha, name of several tīrthas. § 370 (Tīrthayātrāp.):

111, 84, 8051 (on the Gomatī); 85, 8159 (near Mahendra),
8186 (at Çūrpāraka).—§ 615co (Baladevatīrthayātrā): Rāma
Bhārgava having repeatedly subjugated the earth and slain
all the foremost of kshatriyas in that tīrtha performed
a vājapeya and 100 horso-sacrifices through the assistance of
his preceptor the muni Kaçyapa whom he gave as sacrificial
for the earth with the oceans. Having duly bathed there
and made presents to the brahmans, etc., Rāma retired into
the woods: IX, 49, 2835 (on the Sarasvatī).

Rāmāyaṇa, the well-known work of Vülmīki. § 424 (Bhīmakadalīkhaṇḍapr.): III. 147, 11177 (°s ativikhyātaḥ grīmān rānarapungaraḥ, sc. Hanūmat). — § 795s (Mahūbhārata): XVIII, 6, 300 (°s . . . Hariḥ sarvatra gīyats). Cf. Rāmacarita.

Rāmāyaṇa(m) upākhyāna(m) ("the episode relating to Rāma [Dāçarathi]"). § 11 (Parvasaṅgr.): I, 2, 475 (i.e. Rāmopākhyānaparvan). Cf. Rāmopākhyāna '.

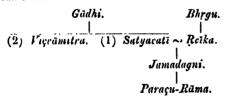
Rambhā', an Apsaras. § 103 (Aṃçāvat.): I, 65, 2558 (daughter of Prādhā).—§ 191 (Arjuna): I, 123, 4818 (danced at the birth of Arjuna).—§ 269 (Vaicravaṇasabhāv.): II, 10, 392 (in the palace of Kubera).—§ 336 (Indralokābhigaṇanap.): III, 43a, 1784 (danced in the palace of Indra).—§ 565 (Gālavacarita): V, 117, 3975 (rome . . . yāthā . . . Tumburuç caiva Roayā).—§ 721 (Ānuçāsanik.): XIII, 3, 191 (pañcacūḍā . . . Apsarāḥ, transformed into a rock by Viçvāmitra).—§ 731b (Ashṭāvakra-Diksaṃv.): XIII, 19\beta, 1424 (danced in the palace of Kubera).—§ 775 (Ānuçāsanik.): XIII, 166\beta, 7641 (enumeration).

Rambhā<sup>2</sup>: § 532 (Sītāsāntvana): III, 282, 16152 (radhām, wife of Nalakūbara?, Rūvaņa violated her and was therefore cursed by Nalakūbara).

Ramhas = Civa: XIV, 195, 212.

Rāmopākhyāna¹ ("the opisode relating to Rāma [Dāçarathi]"). § 10 (Parvasangr.): I, 2, 326 (parva, i.e. Rāmopākhyānaparvan). Cf. Rāmāyana(m) upākhyāna(m).

Rāmopākhyāna <sup>2</sup> ("the episode relating to Rūma Jāmadagnya"). § 638b (Rūjadh.): Jahnu > Aja > Balūkāçva - Kuçika, who performed penances in order to get a son; Indra became his son:



Reika destined a certain portion of the sacrificial food (wherein had been placed the brahman energy) for Satyavati, which would give her a son of great wisdom, the foremost of brahmans; and another (wherein had been placed the sum total of kshatriya energy) for her mother, which would give her for a son an invincible kshatriya. Then Reika proceeded to the woods to practise penances. King Gādhi, on a tīrthayātrā, arrived at Reika's retreat with his queen. There the mother of Satyacatī, from ignorance, exchanged the two portions of the food. Reika predicted that the son of Satyavatī would become a terrible kshatriya, but asked by Satyavatī, he granted that not her son (Jamadagni) but her

grandson (Paracu: Rāma) would become such; her mother. would give birth to a brahman (Viçvamitra). Besides the other sciences, Kama mastered the Dhanurveda; gratifying Muhaders on Gandhamadans, he asked him for weapons, especially the axe, which made him unrivalled on earth. Meanwhile the virtuous kehatriya, the Haihaya king Arjuna Kartavirya, who had got 1,000 arms through the grace of Dattatreya, having subjugated the whole earth with its mountains and seven islands, became a powerful emperor, and gave away the earth to the brahmans at a horsesacrifice. Once, solicited by Agni, he gave alms to that deity: springing from the points of his shafts, Agni burnt villages, etc., and also the retreat of Apava (i.e. Vasishiha, Nil.), who cursed Arjuna, saying that Rama should lop off his arms. Arjuna, always devoted to peace, always regardful of brahmans, etc., did not think of that curse. His sons, always haughty and cruel, seized and brought away the calf of Jamadagni's homa-cow, without the knowledge of Arjuna; Rama lopped off the arms of Arjuna and brought back the calf; the sons of Arjuna came and slew Jamadagni, in the absence of Rama, who vowed to free the earth of kshatrivas, and slaughtered all the sons and grandsons of Arjuna, and thousands of Haihayas, and annihilated all kshatriyas, and then, filled with compassion, retired into the woods. After some thousands of years, the grandson of Viçvamitra and son of Raibhya, Paravasu said to Rama in public: "were not Pratardans, etc., who were assembled at a sacrifice at the time of Yayati's full, kshatriyas by birth; thou art not true of thy vow; through fear of kshatriya heroes thou hast betaken threelf to the mountains." Rama once more slew kshatriyas by hundreds. Those kshatriyas, however, that he spared, counted by hundreds, multiplied and became mighty monarchs on carth. Rama once more slaughtered them, not sparing the very children. Some kshatriya ladies, however, succeeded in protecting their children. Having made the earth destitute of kshatriyas twenty-one times, Rāma, at the completion of a horsesacrifice, gave away the earth as a sacrificial present to Kaçyapa. In order to preserve the romnant of the kshatriyas, Kaçyapa told Rāma to repair to the shores of the southern ocean and not to reside within his dominion. The ocean suddenly created Curparaka for Rama. Kaçyapa gave the earth to the brahmans and then entered the great forest. Then cudras and vaicuas began to cohabit with the wives of brahmans; unprotected duly by kehatriyas, the earth quickly sank, and was held by Kacyapa on his lap (uru), whence she was called Urvi. For protection's sake she asked Kaçyapa for a king, saying that she had concealed some Haihaya kshatriyas among women; [further] Paurava (son of Viduratha), brought up among bears in the Rkshavat mountain; [further] a son of Saudūsa, protected through compassion by Paraçara, and named Sarvakarman (etymology); Cibi's son Gopati, brought up in the forest among kine; Pratardana's son Vatsa, brought up among calves in a cowpen; Dadhivahana's grandson and Diviratha's son, concealed on the banks of Ganga by Gautama; Brhadratha, protected by apes (? golangulaih, cf. BR.; PCR.: wolves) on Grdhrakufa; many kehatriyas belonging to the race of Marutta have been brought up by the ocean; they are living among artisans and goldsmiths; "their fathers and grandfathers have been slain for my sake by Rama; it is my duty to see that their funeral rites are duly performed." Kacyapa, seeking out those / kshatriyas, installed them duly as kings in days of yore.

Those kehatriya races that are now extant are the progeny of those princes.

Ramopakhyanaparvan ("the episode relating to Rama'," i.e. the subject-matter of the Ramayana; it is the 48th of the minor parvans of Mhbhr.). (Cf. Ramopakhyana, Ramayana.) § 525 : As Yudhishthira asked Markandeya if he knew any one more unfortunate than he was (III, 273), Markandeya related the story of Rama Daçarathi: King Aja of Ikshvaku's race had a son Daçaratha, who had four virtuous sons: Rama (son of Kausalya), Lakshmana and Catrughna (sons of Sumitra), and Bharata (son of Kaikeyi). Sita, the daughter of the Videha king Janaka, was created by Tvashtr himself to become the wife of Rama. Prajapati (Pitamaha, Svayambha, the Creator of all the worlds) had a mind-born son Pulastya, who with a cow begat a son Vaicravana (i.e. Kubera). Leaving his father, Vaicravana went to his grandfather, and angered at this, his father with half of his own self became born as Vicravas for wreaking vengeance on Vaicravana. But Pitamaha, pleased with Vaicravana, gave him immortality and made him the sovereign of wealth (Dhaneça), a lokapāla and friend of Īçāna, and gave him a son Nalakubara, and Lanka for his capital, guarded by hosts of Rakshasas, and the vimana Pushpaka capable of going everywhere, and the kingship of the Yakshas, etc. (III, 274).- § 526: The muni Vicravas was greatly enraged against Vaicravana. Kubera (Naravahana), the king of the Rakshasas, always sought to please his father, and, living in Lanka, sent three Rakshasa women (a) skilled in singing and dancing to wait upon him. Pulastyagranted them boons: to Pushpotkata two sons: Kumbhakarna and Daçagrīva (= Rāvana); Mālinī bore one son, Vibhīshana; Rākā became the mother of the twins Khara and Curpanakha. Vibhishana surpassed everybody in beauty and was very pious; Daçagriva was energetic and strong; Kumbhakarna was the most powerful in battle and a master of illusion; Khara was proficient in archery and hostile to brahmans; Curpanakhā troubled the ascetics (siddhavighnakari). Learned in the Vedas, they lived with their father on Gandhamadana. And there they beheld Vaicravana seated with their father, and seized with jealousy, they gratified Brahman with severe penances (3), while Khara and Curpanakha protected and attended on them. After 1,000 years Daçagriva, cutting off his head (i.e. heads), offered it (i.e. them) in the fire, and Brahman appeared and made them desist from their austerities, granting them boons  $(\gamma)$  except immortality. Now Daçagriva defeated Kubera in battle and drove him from Lanka; Kubera then, followed by Gandharvas, Yakehas, Rakshasas, and Kinnaras, went to live on Gandhamadana. Ravana took from him Pushpaka, upon which Vaicravana eursed him saying: "This chariot shall never carry thee, but him who will slay thee in battle, and as thou hast insulted thy elder brother thou shalt soon die." Vibhishana followed Kubera, who invested him with the command of the Yaksha and Rakshasa hosts. On the other hand, the man-eating Rakshasas and Picacas anointed Dacagries as their sovereigu. Daçagrīva deprived the gods and Daityas of their valuable possessions, and because he terrified (ravayam asa, v. 15928) all creatures, he was called Ravana (III, 275). The Brahmarshis, Siddhas, and Devarshis, with Agni as their spokesman, sought the protection of Brahmán, who said that the four-armed Vishou had already been incarnate for this object, and caused Indra and the gods, Gandharvae, and Danasas to beget strong sons, capable of assuming any

form at will, on monkeys and bears; and the Gandharet Dundubhi he caused to be born on earth as the hunchbacked Manthard, who, instructed by Brahman, went hither and thither ever engaged in fomenting quarrels (III, 276) .-§ 527: Asked by Yudhishthira, Markandeya related: The sons of Dacaratha were conversant with the Vedas and the Dhanurveda. Rama equalled Indra and Brhaspati. At night, the Pushya being in a lucky conjuncture, Rama was to be invested as yuvarāja. Mantharā aroused the jealousy of Kaikeyi against Kausalya, Kaikeyi prevailed upon Dacaratha that Bharata should be anointed and Rama be in exile in the forest of Dandaka for fourteen years. Rama was accompanied by Lakshmana and Sita. Dacaratha died. Bharata rebuked Kaikeyi and set off to find Rama, accompanied by Kausalya. Sumitra, Kaikeyi, Catrughna, Vasishtha, Vamadeva, etc. He saw Rama and Lakshmana on the mountain Citrakūța, but Rāma would adhere to the order of his father. Bharata then ruled in Nandigrāma, keeping before him the shoes of Rāma.- § 528: Rāvaņagamana (q.v.).—§ 529 : Sītüharaņa (q.v.).—§ 530 : Vicedvasumokshana (q.v.).-§ 531: Having bathed in the lake Pampa, Rama and Lakshmana on the mountain Rehyamaka beheld the monkey-king Sugriva (whom his brother Valin had deprived of his wife Tara and his kingdom) and his four counsellors, Handmat (equalling Himavat), etc. Sugriva showed Rama a piece of cloth that had been dropped by Sītā. Sugrīva promised to bring back Sītā. Rāma installed Sugrice as king of all the monkeys and promised to slay Valin. Then they all repaired to Kishkindhya. Valin came out; Tard (who understood the voice of every creature) told him that it was Rama, Lakshmana, Mainda, Dvivida, Hanumat, Jambarat (the king of the bears), and Sugriva who had come to destroy him. Valin suspected Tara. Near the mountain Malyavat he had an encounter with Sugriva. Hanumat placed a garland round Sugriva's neck (so that he shone like the mountain Malaya), and Rama recognized Sugriva by that sign and killed Valin with an arrow. Sugriva thus regained Kishkindhya and Tara. Rams dwelt on Malyavat for four mouths .- § 532: Sitasanivana (q.v.) .-§ 533 : Sītā-Rāvaņasamı ūda (q.v.). — § 534 : Hanumatpratyagamana (q.v.).—§ 535: Setubandhana (q.v.).—§ 536: Lankāpraveça (q.v.).—§ 537 : Rāma-Rāvanayuddha (q.v.).— § 538 : Kumbhakarnaranagamana (q.v.).—§ 539 : Kumbhakarnādivadha (q.v.).—§ 540 : Indrajidyuddha (q.v.).—§ 541 : Indrajidvadha (q.v.).—§ 542: Rāvaņavadha (q.v.).—§ 543: Ramabhisheka (q v.). - § 544: Yudhishthiraçvasa (q.v.).

Ramyagrāma, name of a city. § 281 (Sahadeva): II, 31, 1118 (only B., C. has *Munjagrāma*; in the south, conquered by Sahadeva).

Ranapriya = Vishnu (1000 names).

Raneshy agnimukha(h) = Çiva (1000 names 1).

Ranotkata, a warrior of Skanda. § 615u (Skanda): 1X, 457, 2570.

Rantideva, an ancient king, son of Sankṛti. § 5 (Anukram.):

I, 1a, 224 (in Nārada's enumeration).—§ 61 (Sarpasattra):

I, 55, †2099 (yathā yajño R°sya).—§ 296 (Dyūtap.):

II, 53, 1929.—§ 358 (Tirthayātrāp.): III, 82, 4096 (Carmanvatīm samāsādya niyato niyatāganah | R°ābhyanujāāto (B. °am) agnishtomaphalam labhet).—§ 480 (Pativratop. Brāhmanavyādhasamv.): 111, 208, 13809, 13810 (description of his gifts of food).—§ 545 (Pativratāmāhātmyap.): III, 294, 16674 (Sāmkṛte R°sya svaçaktyā dānatah samah, so. Satyavat).—§ 595 (Shoduçarāj.): R. Sānkṛtē had

-Rasa—Rathavāhana, 594

200,000 cooks to distribute food to the brahmans, etc.; countless numbers of animals desirous of going to heaven used to come to him of their own accord; the number of animals sacrificed in his agnihotras was so large that the secretions from the heaps of skins formed a veritable river. which came to be called Carmanvati (now Chambal); even when he had on a single day given away to the brahmans a crore of nishkas he thought he had given away very little, etc., etc. People who are acquainted with ancient history (puranavido janah) quote gathas regarding R. (VII, 67): VII, 67, 2356 (Sankrtim), 2368, 2369, 2371, 2373.—§ 632b (Shodaçarāj., cf. § 595): XII, 29, 1013 (Sankrtvam), 1015, 1019, 1020 (Sankrtoh), (repetition from § 595).- § 677 (Mokshadh.): XII, 235, 8591 (Samkrtyah, ascended to heaven by giving lukewarm water to Vasishtha). -§ 702 (do.): XII, 293, 1075 (obtained his success by giving roots, and fruits, and leaves to the ascetics). - § 746 (Anuçasanik.): XIII, 66, 3351 (performed a great sacrifice, the juice from the skins of the slaughtered animals formed the river Carmanvati), 3365 (went to heaven by gifts of foods).-§ 760 (do.): XIII, 112, 5544 (b: do.).-§ 761 (do.): XIII, 115, 5665 (among the kings who abstained from meat during the month of Karttika).- § 767 (do.): XIII, 137, 6250 (Sankrtyah, attained to heaven by making gifts (arghyam) to Vasishthu).- § 770 (do.): XIII, 161µ, 7129 (gavām ayena yajnena yeneshtam rai Krtayuge | Rom mahadevam (?) kirtayet). - § 7860 (Nakulākhyāna): King R., when divested of all his wealth, gave a small quantity of water with a pure heart, by this gift he went to heaven: XIV, 90, 2787. Cf. Sankrti, Sänkrtya.

Rasa ("essence," personif.). § 270 (Brahmasabhāv.): II, 11, 438 (in the palace of Brahmán).

Rasā = Rasātala: XII, 13479, 13503, 13504, 13511 (onāmalayāt, or Rasānām alayāt?).

Rasahara. § 491 (Angirasa): III, 220, 14162.

Rasatala, the nether world. § 392c (Svayambhuvo vanam): III, 114, 10114 (yasyami Rom, says the earth).- § 458 (Märkandeyas.): III, 188, 12874 (bhittva prthivim praviçya sa Rom, sc. the Samvartaka fire).—§ 513 (Ghoshayātrāp.): III, 251, 15152 (Duryodhana was carried to R. by a krtyā). -§ 564 (Mātaliyop.): V, 102, 3602 (idam Rom nāma saptamam prthivitalam), 3615 (onivasibhih), 3616 (otale).-§ 571 (Ulūkadūtāgamanap.): V, 160, 5462. — § 596 (Pratijnap.): VII, 73, †2608 (yadi viçate Rom).-§ 603 (Narayanastramokshap ): VII, 199, 9236 (nihanishyati . . . sarvān Rogatān api). - \$ 637 (Rājadh.): XII, 470, 1663 (ogstah . . . Anantah, identified with Krshna).- § 638b (Ramopakhyana): XII, 49, 1786 (praviveça Rom, sc. the earth).- § 660b (Bhrgu-Bharadvājasamv.): XII, 182, 6793 (°ante ealilam jalante pannagadhipah).—§ 666 (Mokshadh.): XII, 209, 7629 ("gatah, sc. Vishnu in the form of a boar).-§ 686 (do.): XII, 273, 9822 (Savitri went to R.).—§ 696b (Dukshaprokta-Çivasahasranāmastotra): XII, 285, 10455 (°gatāḥ, sc. the Rudras).—§ 717b (Nārāyanīya): XII, 348, 13506, 13507 (ogato Harih, Vishnu went to R. to recover the Vedas).- § 723 (Anuçasanik.): XIII, 6, 328 (°talangatah, sc. Vasu Uparicara).—§ 747b (Suvarnotpatti): XIII, 85, 4037 (manduko Rotalotthitah), 4038 (otale), 4060 (apo Roe).-§ 766 (Anuçusanik.): XIII, 132, 6156 (nago Rocarah).— § 786 (Anugītāp.): XIV, 91, 2831 (Vasu Uparicara had to go to R.).- § 795 (Svargarohanap.): XVIII, 5, 169 (Ananta entered R.).

Rata, wife of Prajapati and mother of the Vasu Ahar. § 116 (Vasu, pl.): I, 66, 2584.

Rathacakrabhrt = Vishnu: V, 3691.

Rathacitra, a river. § 574 (Jambükh.): VI, 9λ, 334.

Rathadhvana = Kumbharetas: III, 14139.

Rathāksha, a warrior of Skanda. § 615u (Skanda): IX, 45y, 2565.

Rathangapani = Vishnu (1000 names).

Rathantara 1, name of a saman. § 270 (Brahmasabhav.): II, 11, 447 (in the palace of Brahmán).—§ 491 (Ängirasa): III, 220, 14162 (Brhad-Rom, created from the head of Pancajanya).- § 560 (Sanatsujatap.): V, 44, †1711 (Ro. Barhadrathe va) - § 637 (Rajadh.): XII, 470, 1633 (Rom Brhatsama, = Krshna). - § 693b (Vrtravadha): XII, 282. 10118 (Vasishthæ restored Indra to his senses with the R., cf. XIV, 311).—§ 695b (Dakshayajūavināça): XII, 285B, †10299 (°m sāmagūç copaganti). — § 730g (Upamanyu): XIII, 140, 875 (Brahma . . . Rom udirayan). - § 730 (Anuçasanik.): XIII, 14w, 989 (om sama trayanti); 18, 1317 (sāmni).- § 7570 (Somapīthin, pl.): XIII, 102, †4896 (Rom yatra Brhac ca giyate).-- § 773b (Krshna Vasudeva): XIII, 169, †7369 (°s sāmagāç ca stuvanti, sc. Krshnam).-§ 779b (Vrtra): XIV, 11, 311 (Vasishtha restored Indra to his senses with the R., cf. XII, 10118).

Rathantara<sup>2</sup>, name of a fire (?). § 492 (Āṅgirasa): III, **220**, 14174 (son of Tapas).

Rathantari, wife of Ilina. § 150 (Pūruvamç.): I, 94, 3707 (mother of Dushyanta, etc.).—§ 156 (do.): I, 95, ††3781 (do.).

Rathaprabhu = Kumbharetas: III, 14139.

Rathasena, a Pāṇḍava warrior. § 592 (Saṃçaptakavadhap.): VII, 230, 1009 (proceeded against Droṇa, description of his horses).

Rathasthā, a river. § 221b (Gangā): I, 170, 6455.

Rathātirathasankhyā ("enumeration of the rathas and the great rathas"). § 10 (Parvasangr.): I, 2, 335 (parva, i.e. Rathātirathasankhyānaparvan). — § 589 (Dronābhishekap.): VII, 1, 37 (all. to § 572). Cf. next.

Rathātirathasankhyāna (do.). § 11 (Parvasangr.): I, 2, 516 (i.e. Rathātirathasankhyānaparvan).

[Rathātirathasankhyānaparvan(va)] (" section relating to the enumeration of the rathas and the atirathas"; the 65th of the minor parvans of the Mhbhr.; cf. Rathatirathasankhyāna). § 572: When Bhīshma had obtained the command, he said to Duryodhana that he would command worshipping Kumara. He said that he was as well versed in military affairs as Brhaspati, etc. At the request of Duryodhana he enumerated the principal rathas and attrathas in Duryodhana's army (a) (V. 165); continuation (V, 166); continuation (V, 167); Karna he considered only half a ratha, at which Karna was enraged, and said he would not fight before Bhishma was slain. Bhishma rebuked him. but was pacified by Duryodhana (V, 168). At the request of Duryodhana, Bhishma enumerated the rathas and atirathas of the Pandavas ( $\beta$ ) ( $\nabla$ , 169). Continuation ( $\nabla$ , 170). Continuation (V, 171). Continuation. Bhishma would not slay Cikhandin (mentioning the time when Vicitravirya was installed yuvaraja, and his own vow not to slay a woman or one who had been a woman), for Cikhandin was formerly a woman; nor would he be able to slay the sons of Kunfi (V, 172).

Rathavāhana, a Pāņdava warrior. § 600 (Ghatotkscavadhap.): VII, 158x, 7012 (brother of Virāṭa?). Rathāvarta, name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8001.

Rathayogin = Civa (1000 names 2).

Rathin, an ancient king. § 267 (Yamasabhāv.): II, 8, 324 (in the palace of Yama).

Rathyavirathya = Civa (1000 names 1).

Rati<sup>1</sup> ("Delight, Lust," personif.), a goddess, wife of Kāma.
§ 117 (Amçāvat.): I, 86, 2597 (wife of Kāma).—§ 270 (Brahmasabhāv.): II, 11, 459 (in the palace of Brahmán).—
§ 350 (Nalopākhyānap.): III, 68, 2665 (Manmathasya R<sup>o</sup>īm iva).

Rati<sup>2</sup>, an Apsaras. § 731b (Ashṭāvakra-Diksamv.): XIII, 19β, 1425 (danced in the palace of Kubera).

Rati = Civa (1000 names 2).

Ratiguna, a Devagandharva. § 102 (Amçāvat.): I, 65, 2555 (sixth son of Prādhā).

Ratnagarbha, Ratnanābha = Vishņu (1000 names).

Ratnaprabhūta = Çiva (1000 names<sup>2</sup>).

Rātri ("Night," personif.). § 135 (Çakuntalop.): I, 74, 3017.—§ 555 (Indravijaya): V, 13, 425 (devim).—§ 615u (Skanda): IX, 45γ, 2517 ("y-ahanī, came to the investiture of Skanda). Cf. Niçã².

**Raudra** 1 ("son of Rudra") = Skanda: I, 5431; III, 14632.

Raudra ' (do.?) = Açvatthaman: VII, 9481.

Raudra \* = Civa: XIV, 210.

Raudra , son of Çukra. § 98 (Amçāvat.): I, 65, 2545 (? drau anyau Raudrakarminau, enumeration of the sons of Cukru).

\* Raudra', adj. ("belonging to Rudra (i.e. Çiva) or to the Rudras"). § 214 (Hidimbavadhap.): I, 154, 6028 (muhurto). -§ 442 (Nivātakavacayuddhap.): III, 167, 11985 (mahāstram, given to Arjuna by Qiva).- § 445 (do.): III, 173, 12238 (mahūstram, employed by Arjuna), 12240 (astram).-§ 496 (Skundotpatti): 111, 224, 14268 (muhurte).- § 506 (Skandayuddha): III, 231, 14554 (chattram). - § 5240 (Viehnu): III, 272, 15824 (erjate Brahmamurtie tu rakehate Paurushī tanuh | Raudrībhāvena çamayet tiero 'vasthāh Prajā-. pateh).- § 552d (Arjuna): IV, 61, 1982 (astram, obtained by Arjuna from Civa).- 569 (Bhagavadyanap.): V, 138, 4683 (astram, all. to Nivatakavacay.). - § 572 (Rathatirathasankhyanap.): V, 169, 5870 (astragramah, ec. Arjuna's).— § 592 (Samçaptakavadhap.): VII, 23ρ, 1041 (sc. dhanūratnam), 1042 (dhanuh, owned by Abhimanyu, who got it from Balarama).- 5 598 (Jayadrathavadhap.): VII, 88, 3123 (muharte). - § 603d (Tripura): VII, 202, 9561 (°ā bhavishyanti paçavah).—§ 608 (Karpap.): VIII, 64. 3237 (astravegena, B. Aindrena for Raudrena); 82, †4192 (muhūrts); 89, †4611 (do.); 90, 4708 (°mahastrasambhrtam, sc. mahaçaram), 4733 (astram, employed by Arjuna); 94. 4920 (muhūrie).—§ 615u (Skanda): IX, 46i, 2654 (°yaḥ, sc. mātarah).—§ 746 (Ānuçāsanik.): XIII, 77, 3716 (tojas). -§ 747b (Suvarnotpatti): XIII, 855, 4130 (°m lohitam, "the blood of Agni is regarded as the source of the Rudras," PCR.).-§ 773d (Çiva): XIII, 161, 7484 (°ā bhavishyanti paçavah).

Raudra, pl., name of a people (BR.). § 785 (Anugītāp.): XIV, 83, 2476 (-Andhrairaudrair-). Cf. Audra, pl.

Raudrāçva, a prince. § 150 (Pūruvamç.): I, 94, 3695 (son of Pūru and Paushți), 3698 (begat on Migrakeçī ten sons, Receyu, etc.).

Raudrakarman, a son of Dhytarāshtra. § 130 (Amçāvat.): I, 67, 2739.—§ 182 (Dhytarāshtraputranāmak.): I, 117, 4551. — § 599 (Jayadrathavadhap.): VII, 127vv., 5178 (attacked Bhimasena), (FE), 5205 (slain by Bhimasena).

Raudrarupa = Civa (1000 names 3).

Raudrastra ("the weapon of Rudra"). § 445 (Nivata-kavacayuddhap.): III, 173, 12254 (employed by Arjuna). Cf. Raudra, adj.

Rauhineya ("the son of Rohints") = Balarama: I, †7148 (saha-R°), †7151; II, 622; III, †10268; V, †4 (saha-R°), 155, 5338, 5388 (Vārshņeyaḥ); VII, 8220; IX, 1957, 1959, 1964, 1979, 1983, 1994, †2978 (Keçarapūrvajaḥ), 3057, 3061, 3104 (ubhau çishyau gadāyuddha R°sya, sc. Duryodhaua and Bhīmasena, C. has by error Ro°), 3343, 3369.

Rauhininandana (VII, 8222), v. Rohininandana.

Raukmineya = Pradyumna, q.v.

Raumya, pl. (°ah), a class of beings. § 695b (Dakshayajñavināça): XII, 285, 10308 (°ān nāma ganeçvarān, created by Civa from the pores of his body—romakāpebhyah).

Raupyā, name of a river. § 409 (Plakshāvataraṇagamana): III, 129, 10519 (there Jamadagni practised austerities).

Raurava, name of a hell. § 758 (Ånuçāsanik.): XIII, 101, 4825.

Rāvaņa, king of the Rākshasas on Lankā, son of Vicravas (Pulastya) (originally named Daçagrīva). § 11 (Parvasangr.): I, 2, 475 (Ramena . . . nihato Roah, ef. Ramopakhyanaparvan).- § 383 (Paraçu-Rāma): III, 99, 8657 (Vishņu was horn as Rāma Dācarathi in order to slav R.). - § 425 (Hauumad-Bhimasenasamv.): III, 147, 11199 (Rakshasendrena, had ravished Sītā); 148, 11205, 11208, 11212 (lokardranah, the contents of Ramopakhyanaparvan briefly narrated). - § 430 (do.): III, 150, 11279, 11281, 11283.-§ 525 (Rāmopākhyānap.): III, 274, 15873 (Rākshasendreņa, had ravished Sita), 15875, 15881, 15882 (grandson of Brahmán and son of Pulastva (in the form of Vicravas)).-§ 526 (do.): III 275, [15895 (Rakshanendrau Kumbhakarna-Daçagrivau, sons of Victuvas and l'ushpotkața), 15898 (Daçagrīvaḥ . . . Rūkshasendraḥ), (β), 15904 (Daçagrīvaḥ, lived upon air alone amidst five fires, standing on one leg during 1,000 years)], (γ), (15913) (Brahmán gave back to R. his heads which he had cut off and offered to the fire and granted him that he should be able to assume any form at will and never experience defeat at the hands of Gandharvas. gods, Kinnaras, Asuras, Yakshas, Rakshasas, Serpents, and Bhūtas (but only from men whom he despised)), 15922 (defeated Kubera and obtained the sovereignty of Lanka and the vimana of Kubera, named Pushpaka; Kubera cursed R.), 15928 (installed as king of the Rakshasas and the Picacas, etymology of the name R.). - § 528 (Ravanagamana): III, 277, 15990, 15991 (Çürpanakhā excited Rāvana to take vengeance on Rāma Dāçarathi, R. sought the assistance of Marica).- \$ 529 (Sītāharaņa): III, 278, 16001, 16005, 16006, 16008, 16015, 16016, 16031, 16035 (Rākshasarājaļ), 16042 (in the shape of a mendicant R. ravished Sita) .-§ 530 (Viçvavasumokshana): III, 279, 16046 (Rakshaseçvaram, sle w Jatay us), 16066, 16067, 16087 (Lankanivāsinā), 16091.- § 531 (Ramopakhyanap.): III, 280, 16097.-§ 532 (Sītāsāutvana): III, 280, 16133, 16151 (b: R. had been cursed by Nalakubara for having violated Rambha: he would not be able to violate any woman by force).- § 533 (Sītā-Rāvaṇasaṃv.): III. 281, 16167 (b: R. was the conqueror of the gods, Danavas, Gandharvas, Yakshas, and Kimpurushas, he looked like the kalpavrksha of Indra and like Canaiceara when approaching Robins. He possessed many daughters of the gods and the Gandharvas, of the Danavas and the Daituas. He ruled 140 millions of Picacas, twice as many man-eating Rakehasas and thrice as many Yakehas (some are under the sway of Kubera), in his drinking-hall Gandharvas and Apsarases wait upon him (as upon Kubera), he was the son of the rshi Vicravas, his queen was Mandodari), 16191.- § 534 (Hanûmatprotyagamana): III, 282, 16220, 16252, 16256.—§ 535 (Setubandhana): III, 283, 16320 (°amatyau . . . Cuka-Saranau), 16322. - § 536 (Lankapraveça): III, 284, 16324 (fortified Lanka), 16339 .-§ 537 (Rāma-Rāvaņayuddha): III, 285, 16364 (Roanugāh), 16368, 16371, 16375 (fought with Rama Dacarathi).- § 538 (Kumbhakarnaranagamana): III, 286, 16387 (Rāma-Rosainyanam), 16395, 16396 (roused his brother Kumbhakarna and caused him to set out for battle) .- § 540 (Indrajidyuddha): III, 288, 16439 (father of Indrajit).—§ 541 (Indrajidvadha): III, 289, 16489, 16490, 16496 (Indrajit is slain).- \$ 542 (Ravanavadha): III, 290, 16502, 16512, 16513 (māyā . . . Rāvanasya), 16515, 16526 (°āntakaram, sc. çaram), 16528 (nihatam, Rāma slew R.).- § 543 (Rāmarājyābhisheka): III, 291, 16531 (hatvā Rom Rakshasendram, sc. Rāmah).- § 565 (Galavacarita): V, 109, 3790 (atra-i.e. in the south-Rakshasarajena Paulastyena mahatmana Roena tapaç cartva surebhyo 'marata vrta'). - § 592 (Samçaptakavadhap.): VII, 23, 1037 (açvāç ca kāmagās tasya Rosya yathā purā).- § 595 (Shodaçarāj., v. Rāma Dāçarathi): VII, 59, 2227 (Rakehasah, all. to Ramopakhyanaparvan). - § 599 (Jayadrathavadhap.): VII, 96, 3569 (yadrçam . . . Rama-Royor mrdhe); 106, 3981 (yadrk . . . pura vrttam Rama-Royoh).- \$ 600 (Ghatotkacavadhap.): VII, 181, 8236 (cena samapranah, sc. Hidimba-Baka-Kirmirah).- § 604 (Karnap.): VIII, 57, 143 (yathā Ramona Roh, so. nihatah).- § 612 (Hradapraveçap.): IX, 31, 1752 (Paulastyatanayo Roo nama Rākshasaḥ Rāmeņa nihataḥ).—§ 615 (Gadāyuddhap.): IX, 55. 3107 (nadrçakurmānau . . . Rāma-Royoh, sc. Bhīmasena and Duryodhana).- § 717b (Nārāyanīya): XII, 340, 12953 (tato Rakshahpatim ghorum Pulastyakulapamsanam hanishysso, incarnate as Rūma Dāgarathi—Rom raudram saganam lokakantakam, says Narayana).

Cf. also the following synonyms:-

Daçagrīva ("having ten necks"): 111, 15895 (Kumbha-karna-D'au), 15898, 15904, 15915, 15920, 15927, 15928, 15930, 16011, 16304, 16400, 16498, 16501, 16515, 16519, 16521, 16532, 16535, 16612, 17467; VII, 6827 ("samah, sc. Ghatotkaca); XII, 13878.

Daçakandhara (do.): III, 16516.

Daçanana ("having ten faces"): III, 15908, 15999, 16000, 16370, 16505.

Dacasya (do.): III, 11324.

Paulastya, Paulastyatanaya, q.v.

Rakshahpati ("lord of the Rakshases"): XII, 12952.

Rakshas, Rākshasa, Rākshasādhipa, Rākshasadhipati, Rākshasaçreshtha, Rākshasamaheçvara, Rākshasapati, Rākshasapungava, Rākshasarāja, Rākshaseçvara, Rākshasendra, q.v.

Rāvaṇagamana ("the expedition of Rāvaṇa"). § 528:
Fearing intrusion by the people of Ayodhyā, Rāma Dāçarathi
went away to the wood and visited the hermitage of Carabhanga; then he entered the forest of Dandaka (Dandakāranyam) on the river Godāvarī, where he, on account of
Carpanakhā, had hostilities with Khara, and then dwelling

in Janasthans slew 14,000 Räkshasas together with Khars and Düshans. Curpanskhā with mutilated nose and lips repaired to Rāvans on Lankā. Rāvans crossed the Trikūts and Kāla mountains and arrived at Gokarns (the favourite resort of Civa) where he met Mārīca (b) (III, 277).

Ravanātmaja ("the son of Rāvana") = Indrajit: III, 16453, 16457.

Rāvaṇavadha ("the killing of Rāvaṇa"). § 542: Rāvaṇa with the Rākshasas rushed towards Rāma and the monkeys (a); Rāvaṇa from his body created thousands of Rākshasas, whom Rāma slew with a celestial weapon. Then Rāvaṇa produced Rākshasas, resembling Rāma and Lakshmaṇa, whom Rāma slew. Mātals came with the chariot of Indra, Rāma thought it to be an illusion, but was reassured by Vibhishans, and riding in that chariot he killed Rāvaṇa with an arrow which he had consecrated with mantras as a Brahmāstra. The gods, the Gandharvas, Indra, the Dānavas, the Kinnaras, and the Cāranas rejoiced (III. 290).

Rāvaņi ("the son of Rāvaṇa") = Indrajit: III, 16449, 16460, 16463, 16465, 16484; VII, 4065 (yodhayām āsa . . . Lakshmaṇam Ror yathā), 5888 (yathā Rāmānujenājau Roir Lakshmaṇena ha, sc. nihataḥ).

\*Ravi' = Sürya ("the Sun"): I, 42 (a form or son of Vivasvat, of. Āçāvaha), 419, 1274; II, 790 (°-Somāgnivapushām); III, 136, 138, 146 (Sūrya's 108 names), 192, 8437 (yathā cāpy Angirā R°m tathā rakshasva); VI, 4566 (dudruvuḥ . . . grahāḥ pañoa R°m yathā); XII, 440, 11732; XV, 826; XVIII, 167 (after death Karņa entered R.).

Ravi', one of the standard-bearers of Jayadratha. § 522 (Draupadiharanap.): III, 265, 15598.

Ravi<sup>3</sup>, a son of Dhṛtarāshṭra. § 611 (Çalyap.): IX, 26ρρ, 1404, 1414 (among eleven sons of Dhṛtarāshṭra, who are slain by Bhīmasena).

Ravi <sup>4</sup> = Çiva (1000 names <sup>2</sup>). Do. <sup>6</sup> = Vishņu (1000 names). Ravilocana = Vishņu (1000 names).

Ravisūnu ("the son of Ravi [i.e. the Sun]") = Karņa, q.v. Ravitanaya (do.) = Karņa : VIII, †1213.

Recaka, pl. (°aḥ), a people. § 578 (Bhīshmavadhap.): VI, 51π, 2097 (only C., B. has Arocakāḥ, in the army of Duryodhana).

Renuka<sup>1</sup>, a Näga (?) (according to Nīl., a Yaksha). § 46 (Garuḍa): I, 32, 1488 (had an encounter with Garuḍa).

Renuka<sup>3</sup>, name of an elephant (?). § 766 (Ānuçāsanik.): XIII, 132, 6156 (nāgo Rasātalacaraķ), 6158, 6159, (6160), 6172 (questioned the diggajas).

Renukā, wife of Jamadagni. § 396 (Jamadagni): III, 116, 10172 (daughter of Prasenajit), 10173, 10175, 10176. 10177 (mother of five sons, of whom Rāma was the youngest, fell in love with Citraratha, therefore Jamadagni ordered his sons to slay her; Rāma cut off her head with his axe, but afterwards she was revived).—§ 565 (Gālavacarita): V, 117, 3972 (reme . . . Rodyām yathārcīkah, i.e. Jamadagni).—§ 762b (Chattropānahotpatti): XIII, 95, 4607, 4610, 4615, (4616), 4618 (Sūrya gave to Jamadagni an umbrella and a pair of sandals for the use of R.).

Renukāsuta ("the son of Renukā") = Rāma Jāmadagnya: III, 8658 ( $R^{\circ}$ ).

Renukātīrtha, name of a tīrtha. § 368 (Tīrthayātrāp.): 1II, 83, 7030. Cf. next.

Renukāyās tīrtha(m), name of a tīrtha. § 358 (Tīrthayātrāp.): III, 82, 5024. Cf. the prec.

**Repupa**, pl. (°dh), a people. § 569 (Bhagavadyānap.): **V**, **140**8, 4751 (only C., B. has *Venupāh*).

597 Revata—Rudra.

**Revata** 1, a mountain (?) in Çākadvīpa. § 575b (Çākadvīpa): VI, 118, 426 (= Raivataka (v. 418)?).

Revata\*, an ancient king. § 775 (Anuçasanik.): XIII, 1667, 7679 (only C., B. has Raivatak).

Revata, adj., v. Raivata.

Revatī<sup>1</sup>, wife of Balarāma. § 252 (Subhadrāharaṇap.): I, 219, 7912 (Haladharaḥ . . . Rosahitaḥ).

Revatī<sup>2</sup>, name of a demon of disease. § 502 (Manushyagrahak.): III, **230**, 14482 (= *Aditi*, from *R*. originates the graha Raivata).

Revatī<sup>2</sup>, name of a nakshatra (v. Su. Si.). § 562 (Bhagavadyānap.): V, 83, 2926 (°yām).—§ 575b (Çākadvīpa): VI, 11, 419 (placed over the mountain Raivataka).—§ 746 (Ānuçāsanik.): XIII, 64a, 3284 (result of making gifts under the constellation of R.).—§ 749 (do.): XIII, 89a, 4268 (result of performing çrāddhas under the constellation of R.).—§ 759 (do.); XIII, 110, 5391 (description of the cāndravrata).

Revatīsuta ("the son of Revatī") = Skanda: III, 14633. Rishţa, an ancient king. § 267 (Yamasabhāv.): II, 8, 326 (in the palace of Yama).

Rocamāna, name of soveral princes. § 130 (Amçāvat.):

I, 67, 2654 (incarnation of the Asura Açvagrīva).—§ 232
(Svayamvarap.): I, 186, 6990 (present at the svayamvara of Draupadī).—§ 279 (Arjuna): II, 27, 1027 (Urugāvāsinam, in the north, vanquished by Arjuna).—§ 280 (Bhīmasena):

II, 29, 1066 (Açvamedheçvaram, in the east, vanquished by Bhīmasena).—§ 554 (Sainyodyogap.): V, 4γ, 75 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 572 (Rathātirathasaṅkhyānap.): V, 172, 5921 (a mahāratha in the army of Yudhishṭhira).—§ 592 (Saṃçaptakavadhap.): VII, 23ο, 996 (proceeded against Droṇa, description of his horses), 1014 (°sya sutam, do.).—§ 608 (Karnap.): VIII, 56νν, 2736, 2740 (a Pāñcāla, slain by Karna).

Rocamana, dual (°au). § 604 (Karnap.): VIII, 6, 170 (have been slain by Drona).

Rocamana, a mātr. § 615u (Skanda): IX, 480, 2647.

Rocanāmukha, a Daitya. § 564 (Mātalīyop.): V, 1058, 3685 (had been slain by Garuda).

Rohī, a river. § 574 (Jambūkh.): VI, 9λ, 338.

Rohineya, v. Rauhineya.

Rohini. § 127 (Amçavat.): I, 66, 2631 (daughter of Surabhi), 2632 (mother of the kine).

Rohini', daughter of Daksha and wife of Soma (the Moon), also name of a nakshatra (v. Sū. Si.). § 213 (Jatugrhap.): 1,145,5767 (oyām, i.e. the nakshatra).—§ 240 (Vaivāhikap.): I, 199, 7351 (°ī ca yathā Some).—§ 298 (Dyūtap.): 11, 58, 2019 (samvrtam . . . tarabhir iva Rom).- § 350 (Nalopakhyanap.): III, 68, 2676 (°? Caçino gatha). - § 382 (Agastyop.): III, 96, 8566 (°iva divi prabha).- § 391 (Rshyaçriga): III, 113, †10091 (°ī ,Somam ivānukūlā).— § 502 (Manushyagrahak.): III, 230, 14461 (Abhijit . . . Royah kantyasi svasa), 14463 (Dhanishthadis tatha kalo Brahmanā parikalpitah | Roi hy abhavat pūrvam, evam samkhyā samā 'bhavat'). - § 533 (Sītā-Rāvuņasamv.): III, 281, 16171 (°im stya Çanaiçcaru iva grahah).—§ 549 (Landavapraveçap.): IV, 9, 258 (Sudeshņā asks Draupadī if she is R.).—§ 565 (Gălavacarita): V, 117, 3968 (reme . . . yathā Candrac ca Royam).- § 574 (Jambukh.): VI, 2, 66 (oim pidayann esha sthitah . . . Çanaiçoarah, omens); 3, 84 (om preparatau . . . Caci-Bhaskarau, omens). -- § 608 (Karnap.): VIII, 94. †4945 (Brhaspatih samparivarya Rom, omens). — § 615 (Prabhasotpattik.): IX, 35, 2015, 2017, 2018, 2023, 2026, 2028 (the most beautiful of the twenty-seven daughters of Daksha, whom Soma married. As Soma stayed a long time with R., his other wives complained to Daksha, who then cursed Soma).—§ 656 (Khadgotpattik.): XII, 166, 6202 (\*\*\*im gotram āsthāpya, sc. of the sword).—§ 717b (Nārā-yanīya): XII, 343, XI), ††13219 (cf. § 615).—§ 746 (Ānuçāsanik.): XIII, 64a, 3257 (results of making gifts under the constellation of R.).—§ 749 (do.): XIII, 89a, 4257 (result of performing crāddhas under the constellation of R.).—§ 759 (do.): XIII, 110, 5389 (description of the cāndravrata).—§ 766 (do.): XIII, 126, 6052 (yadā yujysts R°I).—§ 768b (Umā-Maheçvarasamv.): XIII, 146γ, 6751 (Caçināḥ sūdhvī).

Rohinī', wife of Vasudeva. \$ 238 (Pañcendrop.): I, 197, 7308 (Vishņu's white hair was born by Rohinī as Balarāma).

— \$ 793 (Mausalap.): XVI, 7, 194 (together with the other wives of Vasudeva she ascended his funeral pyre).

Rohinī daughter of Hiranyakaçipu. § 493 (Angirasa):
III, 221, 14194 (Hiranyakaçipuh suta; PCR. follows Nil.,
who seems to take Hiranyakaçipu = Manu (the fire), who
marries his own daughter R. = Svishtakrt).

Rohininandana ("the son of Rohini") = Balarama: VII, 8222 (C. by error Rauh").

Rohinīsuta (do.) = Balarāma: VII, 1042; IX, 2128.

Rohita 1 = Qiva (1000 names 1). — Do. 2 = Vishņu (1000 names).

Rohitaka, name of a country (?).—§ 285 (Nakula): II, 32, 1186 (Karttikeyasya dayitam, in the west, conquered by Nakula).

Rohitaka, pl. (°4å), a people. § 515 (Karnadigvijaya): 111, 254, 15256 (vanquished by Karna on his digvijaya).

Rohitakāranya, name of a forest. § 555 (Sainyodyogap.): V, 19, 599 (covered by the army of the Kurus).

Romaça, pl. (°ak), a people. § 295 (Dyūtap.): II, 51, 1850 (brought tribute to Yudhishthira).

Romaharsha = Lomaharshana. § 707 (Mokshadh.): XII, 319, 11744 (°ena Puranam avadharitam).

Romaka, pl. (°dā), a people. § 295 (Dyūtap.): 1I, 51, 1837 (brought tribute to Yudhishthira).

Roman, pl. (°ānaḥ), a people. § 574 (Jambūkh.): VI, 9μ, 363 (in Bhāratavarsha).

Rosha ("Wrath," personif.). § 585 (Gālavacarita): V, 111, 3830 (in the north).

Ruci<sup>1</sup>, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 251 (only C., B. has rehiĝ).

Ruci<sup>2</sup>, an Apsaras. § 731b (Ashtāvakra-Diksamv.): XIII, 19B, 1424 (danced in the palace of Kubera).

Ruci<sup>3</sup>, wife of Devaçarman. § 743b (Vipulop.): XIII, **40**, 2263, 2269, 2286, 2291; **41**, 2310; **42**, 2347 (°yā bhaginyā), 2350, 2352, 2354, 2373; **43**, 2378 (Vipula protected R. against Indra).

Ruciparvan, a Pāṇḍava warrior, son of Kṛti(n). § 592 (Saṃçaptakavadhap.): VII, 26, 1177 (Kṛtīsutaḥ), 1178 (slain by Bhagadatta).

Ruciprabha, a Daitya (?). § 673b (Bali-Vāsavasamv.): XII, 227, 8264 (among the ancient rulers of the earth).

Rucirāngada = Vishņu (1000 nāmes).

Rudra, pl. (°āh), a class of gods, followers of Çiva (Rudra).

§ 44 (Garuda): I, 30, 1416.—§ 46 (do.): I, 32, 1486.—

§ 106 (Amçāvat.): I, 65, 2562 (°ānām, sc. sambharah).—

§ 108 (do.): I, 66, 2567 (eleven sons of Sthānu, viz.

Mṛgavyādha, Sarpa, Nirṛti, Ajaikapād, Ahirbudhnya, Pinākin,

Dahana, Īçvara, Kapālin, Sthānu, Bhaga).—§ 120 bis (do.):

Rudra-Rukmaratha. 598

I, 66, 2602 (°andn pakshah).- § 130 (do.): I, 67, 2712 (odnam gandt, Krpu was born from the R.) .- § 191 (Arjuna): I, 123, 4826 (present at the birth of Arjuna, their names as in § 108).-- § 233 (Svayamvarap.): I, 187, 7010 (°adityāh. present at the svayamvara of Draupadi). - § 238 (Pancendrop.): I, 197, | 7277, | 7315. - \$ 258 (Khandavadahanap.): I, 227, 8269 (fought with Krshna and Arjuna) .- \$ 270 (Brahmasabhāv.): II, 11, 460 (in the palace of Brahmán).- § 309 (Arunyakap.): III, 2, 127.- 310b (Sürya): III, 3, 174 (worship the Sun), 190 (Sūrya identified with the R.).-§ 330 (Indradarçanap.): 111, 37, 1490 .- § 331 (Kairatap.): III, 39, 1590 (sg., = Çiva?). — § 336 (Indralokābhigamanap.): III, 43, 1768.- \$ 338 (do.): III, 46, 1840.-§ 347 (Nalopakhyanap.): III, 62, 2356. - § 357 (Pushkara): III, 82, 4064 (in Pushkara). - \$ 359 (Vadavā): III. 82. 5037 (worshipped Krshna at Vadava). - \$360 (Tirthayatrap.): III, 82, 5063 (?in Rudrakoti Civa had multiplied himself into a koți of forms-koțiti Roanam-for the sake of the munis).-§ 370 (do.): 111, 84, 8102 (adore Janardana at sthanam Narayananya).- § 383 (Paraçu-Rama): III, 99. 8673 (seen in the body of Rama Dagarathi, the incarnate Vishnu). - § 412 (Ashtavakrīya): III, 134, †10668 (eleven in number).- § 443 (Nivatakavacayuddhap.): 111, 168, 12043.- § 459 (Markandeyas.): III, 188, 12924 (seen in the body of Nārāyana). - § 506 (Skandayuddha): III, 231, 14549.- § 512 (Ghoshayatrap.): III, 237, 14782 (°air ira Yamah (sic!), sc. vrlah).-- § 547 (Karna): 111, 308, 17139. -§ 548 (Āraņeyap.): III, 313, 17317; 314, 17421.-§ 549c (Arjuna): IV, 2, 48 (dvādaçam Roanam, sc. Arjuna). - \$ 556 (Sanjayayanap.): V, 29, †823 (°ādityāh).- \$ 562 (Bhagavadyānap.): V, 86, 3043 (yathā).- § 567 (do.): V, 128, 4301; 131, 4420.- 5 572 (Rathātirathasankhyānap.): V, 169, 5865 ("vat). - § 576 (Bhagavadgitap.): VI, 34. 1227 (°anam Cankarac casmi, says Kṛshṇa); 35, 1252 (seen in Krshna), †1268 (do.).- § 589 (Dronabhishekap.): VII, 6, 159 (°anam iva Kapali, sc. senapatih).—§ 592 (Samcaptakavadhap.): VII, 230, 1007 (Samudrasenaputram Rotojasam, sg. ?); 35, 1536 (Sadhya - Ro - Marutkalpaih). - § 596 (Pratijnap.): VII, 76, 2682 (in Arjuna's oath).- § 605 (Karnap.): VIII, 15, 597 (°au dvāv iva).- § 608 (do.): VIII, 87x, 4418 (sided with Arjuna). - § 615u (Skanda): 1X, 44, 2479 (°ādityāh); 457, 2508 (came to the investiture of Skanda), 2555 (made gifts to Skanda). - § 615ff (Asita Devala): IX, 50, 2893 (°anam . . . sthanam).-§ 626 (Rajadh.): XII, 21\$\beta\$, 634.—\ 641 (do.): XII, 64\$\eta\$, 2395 (observe kshatriya duties); 122, 4498 (ounam api ceçunami.e Çiva -- goptaram), 4502 (içvarah . . . sarvesham eva Roanam Culapanih, i.e. Civa).- § 656 (Khadgotpattik.): XII, 1668, 6141.—§ 661 (Mokshadh.): XII, 198a, 7192 (°aditya-Vasunam, sc. sthanani).-§ 664 (do.): XII, 207e, 7540 (sons of Dharma?).-[§ 665 (do.): X11, 208, 7585 foll. (The names here enumerated, viz. Ajaikapūd, Ahirbradhna, Virapaksha, Raivuta, Hara, Bahurupa, Tryambaka, Sureçvara, Sāvitra, Jayanta, Pinākin, seem to be quoted in order to give a list of the Rudras.)]-§ 673b (Bali-Väsavasamv.): XII, 227, 8220 (accompanied Indra), 8288 (had been vanquished by Bali). - § 695b (Dakshavajnavināca): XII, 285a, 10279 (present at Daksha's sacrifice), 10292 (culahastah kapardinah | skadaçasthanagatah). — § 696b (Dakshaprokta-Civasahasranamastotra): XII, 285, 10456 (description).—§ 702 (Mokshadh.): XII, 296\$, 10837.— § 712 (Çukotpatti): XII, 324, 12175.—§ 7176 (Nārāyaniya): XII, 3400, 12915 (ekādaça), 341, 13043

(ekādaçaite Rode tu vikārāh purushāh emrtāh), 13044, 13110 (°anam patays, sc. Vishnu).—§ 730g (Upamanyu): XIII, 147, 731 (°adityāçvinām), 910 (°anām Nīlalohitah, sc. Qiva). -§ 730 (Anuçasanik.): XIII, 14, 984 (ekādaça çatāni, surround Civa); 17, 1141 (oanam api yo Rudrah, i.e. Civa). 1288 (learnt the 1000 names of Civa from Mrtyu and communicated them to Tandi(n)); 1811, †1368.—§ 7476 (Suvarnotpatti): XIII, 84, 4011; 85%, 4131 (together with the Adityas the R. sprung from the flames of Agni).—6 759 (Anucasanik.): XIII, 107., 5257 (°anam tam adhivasam). (ζ), 5331 (°āṇāṃ lokaṃ).- § 766 (do.): XIII, 134γ, 6186. -§ 770 (do.): XIII, 1518, 7091 (ekādaça, their names are the following: Ajaikapad, Ahirbradhna, Pinakin, Rta, Pitrrupa, Tryambaka, Maheçvara, Vrehakapi, Cambhu, Harana, and Içvara). - § 773b (Krshna Vasudeva): XIII. 159β, 7387 (°ādityāḥ).—§ 775 (Ānuçāsanik.): XIII, 166a. 7642.- \$ 778f (Munjavat): XIV, 8, 183 (worship Çiva on Munijavat).- § 784b (Uttanka): XIV, 54, 1564.- § 793 (Mausalap.): XVI, 40, 129 (°adityāh, received Krshna in heaven).- § 795 (Svargarohanap.): XVIII, 3, 88.

Rudra = Çiva, q.v.—Do. = Sūrya: 111, 148.—Do. = Vishņu (1000 names).

Rudragarbha = Agni, q.v.

Rudraja ("born from Rudra") = Açvatthaman: XV, 858 (Draunim).

Rudrakoți, name of two tirthas. § 360 (Tirthayātrāp.): III, 82, 5060, 5066.—§ 364 (do.): III, 83, 6047.

Rudraloka ("the world of the Rudras or of Rudra [i.e. Çiva]"). § 368 (Tirthayātrāp.): III, 83, 7050 (by bathing in Sthānuvaṭa one attains to R.).—§ 603 (Nārāyaṇāstramokshap.): VII, 202, 9641 (one attains to R. by hearing the Catarudriya).—§ 759 (Ānuçāsanik.): XIII, 1075, 5304.

Rudramārga, name of a tīrtha. § 368 (Tīrthayātrāp.): 111, 83, 7052 (only B., C. has Indramārgam).

Rudra(m) pada(m), name of a tirtha. § 360 (Tirtha-yātrāp.): III, 82, 5042 (PCR. Raudrapada).

Rudrānī = Umā, q.v.

Rudrapatnī ("the wife of Rudra (Çiva)") = Umā: III, 7041.

Rudraromā, a mātr. § 615u (Skanda): 1X, 460, 2625. Rudrasena, a Pāṇḍava warrior. § 600 (Ghatotkacavadhap):

VII, 158<sub>X</sub>, 7009.

Rudrāstra ("the weapon of Rudra (Çiva)"). § 616 (Sauptikap.): X, 8, 352 (Açvatthāman slew the Pāncālaswith the R.).

Rudrasūnu ("the son of Rudra (Çiva)") = Skanda: III, 14428, 14430, 14431, 14432.

Rudrasya tīrtham ("the tīrtha of Rudra"). § 360-(Tīrthayātrāp.): III, 82, 5047 (Kāmākhyam).

Rudrātman = Krshna: XII, 1669.

Rudrāvarta, name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8015.

Rudravața, name of a tirtha. § 358 (Tirthayātrāp.): 111, 82, 4092 (only C., B. has Bhadravațam).

Rukma, a prince. § 233 (Svayamvarap.): I, 188, †7051. Cf. the foll.

Rukmāngada, a prince. § 232 (Svayamvarap.); I, 186, 6994 (son of Çalya(?), present at the svayamvara of Draupadī).—§ 599 (Jayadrathavadhap.): VII, 116aa, 4610 (fought with Sātyaki).

Rukmaratha, son of Çalya. § 232 (Svayamvarap.): I, .186, 6994 (? present at the svayamvara of Draupadī).—

§ 578 (Bhīshmavadhap.): VI, 47, 1857 (only B., C. has

599 Rukmaratha—Rbhu.

Coetaratham), 1858 (fought with Cveta).—§ 593 (Abhimanyuvadhap.): VII, 45, 1811 (Madrecvarasutah), 1816 (putram Calyasya, slain by Abhimanyu).—§ 604 (Karnap.): VIII, 55, 116 (Calyaputrah, had been slain by Sahadeva).

Rukmaratha ("having a golden chariot") = Drona: IV, 1824; VII, 253, 256, 268, [279], 283, 488, 496, 4675, 8901, 8911; VIII, 94 (D°).—Do. (do.) = Suçarman: IV, 1059; VII, 4554 (?).—Do. (do.) = Virāṭa: V, †784.

Rukmaratha, pl. (°āħ), a host of Kuru warriors. § 599 (Jayadrathavadhap.): VII, 112, 4310 (mahārathāħ, commanded by Karna).

Rukmavāhana ("having a golden chariot") = Droņa: VII. 8943.

Rukmin, king of Bhojakata, son of Bhīshmaka, and brother of Rukmini. § 130 (Amçavat.): I, 67, 2698 (incarnation of the Krodhavaça gana). - § 284 (Sahadeva): II, 31, 1168 (rājne Bhojakatasya, Sahadeva caused R. to pay tribute to Yudhishthira). - § 289 (Arghaharanap.): II, 37, 1351. -§ 290 (Cicupalavadhap.): II, 44a, 1536 (purushottamam). - 6317b (Krshna Vasudeva): III, 12, 490 (arāpsīr mahishīm Bhojyām—i.e. Rukmiņī—rans nirjitya Roam, sc. Krshna, cf. § 570d). — § 515 (Karnadigvijaya): 1II, 254, 15247 (Dākshiņātyeshu), 15248, 15250 (vanquished by Karna on his digvijaya).- § 554 (Sainyodyogap.): V, 47, 79 (among the princes to whom the Pandavas ought to send messengers). -§ 561g (Sahadeva): V, 50, 1999 (equal to Sahadeva in strength). - § 570d (cf. Sainyaniryānap.): R. was a disciple of Druma, that lion among the Kimpurushas on the mountain of Gandhamadana. He had obtained from his preceptor the whole fourfold (catushpādam) Dhanurveda and the celestial bow Vijaya, belonging to the great Indra, and equal to the Gāṇḍīva (s) and the Çārnga (f). When he obtained Vijaya from Druma, R. came to the Pandavas. Formerly when Krshna had ravished his sister Rukmini, he set out in pursuit having sworn that he would not return without having slain Krshna. But he was vanquished and did not return to [his city | Kundina; on the spot where he was vanquished he built the city of Bhojukata: V, 158, 5351 (Ahukanam adhipatih Bhojasya yaçasvinah | Dakshinatyapateh sutah), 5356, 5359.- § 570 (Sainyaniryanap.): V, 158, 5385, 5388 (rejected by Arjuna and by Duryodhana he did not take part in the battle).- § 592 (Samçaptakavadhap.): VII, 230, 1017 (astraih samatvam samprāpya Ro-Karnārjundeyutaih, sc. the Pandya king Sarangadhvaja).- § 621 (Rajadh): XII.  $4\epsilon$ , 113 (came to the evayamvara of the daughter of the Kalinga king Citrangada).

Rukminī, sister of Rukmin, wife of Kṛshṇa, and mother of Pradyumna, etc. § 132 (Amçavat.): I, 67, 2790 (Bhishmakasya kule, incarnation of a portion of Cri). - § 262 (Bhagavadyāna): II, 2, 57. — § 291 (Çiçupālavadhap.): II, 45, 1574, 1577 (ravished by Krshna, although she had been intended for Cicupala).—§ 317 (Arjunabhigamanap.): III, 12, 575 (yathā tvayā jitā, Krehņa, Rot Bhishmakātmajā). —§ 410 (Plakshāvataraņag.): 111, 130, 10554 (āçramaç caiva Royah, the same?).- § 521 (Draupadiharanap.): III, 263, 15538 (pārçvasthām çayane tyaktvā Rom Keçavah).-§ 561c (Krshna Väsudeva): V, 48, †1881 (yo Rom ekarathena Bhojan utsadya rajnah samare prasahya-| uvaha bharyam yaçasa jvalantīm yasyam jajns Raukmiņeyo (i.e. Pradyumna) mahātmā, sc. Kṛshṇa). - § 565 (Gālavacarita): V, 117, 3976 (rome . . . yathā . . . Royam Janardanah).—§ 570d (Rukmin): V, 158. 5360 (oya haranam, ravished by Krshna).- § 6176 (Brahmaçiras): X, 12, 636 ( yam yo anvajayata . . . Pradyumnah).—

§ 727 (Ānuçāsanik.): XIII, 11, 508 (discourse between R. and Çrī).—§ 730 (do.): XIII, 14, 617 (Pradyumna-Cārudeshṇādin . . . R°yāḥ putrakān), 620, 622 (enumeration of R.'s sons with Kṛshṇa).—§ 768 (do.): XIII, 148, 6889 (mother of Pradyumna).—§ 773c (Durvāsas): XIII, 160, 7429, 7434, 7445 (gratified Durvāsas).—§ 793 (Mausalap.): XVI, 5, 145; 7µ, 249 (when the corpse of Kṛshṇa was burnt, R., etc., ascended the funeral pyre). Cf. Bhīshmakātmajā, Bhojyā.

Rukmininandana = Pradyumna, q.v.

Rumanwat, son of Jamadagni. § 396 (Jamadagni): III, 116, 10180 (jyoshtho Jāmadagnyah, ordered by Jamadagni to slay his mother Renukā R. did not obey, and was therefore cursed by Jamadagni).

Runā, a river. § 368 (Tirthayātrāp.): III, 83, 7022 (Sarasvatyā Runāyāç ca sangamam, probably an irregular contraction from otyā Aruo?, PCR. Arunā).

Rupa ("form," personif.). § 270 (Brahmasabhāv.): II, 11, 438 (in the palace of Brahman).

Rūpavāhika, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, Θμ, 351.

Rūpina, son of Ajamīdha and Keçinī. § 152 (Pūruvamç.): I, 94, 3722 (Vrajana-Rupinau), 3724 (Vrajana-Rouyoh).

Ruru, a brahman. § 19 (Bhrgu): I, 5, 871 (son of Pramati and (hrtaci), 872 (husband of Pramadvara and father of Qunaka).- § 21 (Pramadvarā): I, 8, 940 (do.), 941, 951, 953.-\$ 22 (do.): I, 8, 963.-\$ 23 (do.): I, 9, 964, 969, (972), 974, (974), 976 (or bharya, i.e. Pramadvarā), 977 (do.), 978, 979 (when Pramadvara had been bitten by a serpent and died, R. granted her half his life, Pramadvara then was restored to life).- § 24 (Sahasrapad): I, 9, 983; 10, (987), 991, 992, 994.—§ 25 (do.): I, 11, 1004, 1005, 1007, 1011; 12, (1014), 1016, 1017, 1019 (R. afterwards killed all scrpents he met. Ruru's meeting with Sahasrapad, who told his story and directed R. to Pramati to hear the story of Astīka).- § 35 (Astīkap.): I, 24 (1265) (Pramati told the story of Astika to R.).—§ 69 (do.): 1, 58, 2195 (do.).-§ 736b (Vitahavyop.): XIII, 30, 2004 (son of Ghrtaci and Pramati (of Vitahavya's race), husband of Pramadvarā and father of Cunaka). Cf. Bhrgunandana.

Rushadgu (II, 324), v. Vṛshadgu.

Rushangu, a brahman. § 6151 (Baladevatīrthayātrā): R. was an old brahman always devoted to ascetic penances. Resolved to give up his body he told his sons to take him to Prthūdaka on the Sarasvatī (with hundreds of tīrthas and on whose banks dwelt rshis unconnected with the world). There R. bathed according to due rites and then said to his sons: "He who would abandon his body in Prthūdaka on the northern bank of the Sarasvatī while employed in mentally reciting sacred mantras (japyaparah) would never again be afflicted with deuth" (nainam çvo maranam tapet, v. Nīl.): 1X, 39, 2270, 2273, 2275.

Rushardika, a king. § 562 (Bhagavadyānap.): V. 74γ, 2730 (Surāshṭrāṇāṃ, among the wicked kings who annihilated their kinsmen and relatives).

## R

Rbhu, pl. (°avah), a class of gods. § 520 (Mudgala): III, 251, 15459 (in heaven, PCR. seems to be wrong in referring the following description (v. 15459b-15465) to the R.).—§ 665 (Mokshadh.): XII, 208, 7588 (Rbhavo Marutaç casva devānām cādito ganāh—codito ganāh, B.).

rc, mostly pl. ('ah) ("the verses of the Rgveda"): I, 66, 11721 (some R. quoted by Upamanyu), 1374, 2880 (°o bahorcamukhyaiç ca preryamanah padakramaih); III, 966, 1773 (°-yajuh-samasambharaih), 5038, 11237 (sama-rg-yajurvarnah, did not exist in the Krteruga), 11252 (anreal), 17339 (ag.); V, 1623, 1624, 1662 (anreal), †1711 (read with B. navarkshu); VI, 1187 (eg.?); IX, 2098; XI, 795; XII, 1883 (°-yajuhsamasahitair vacobhih), 2311 (°yajuh-samavid), 2312 (anrgyajuh), †2315 (ng.), 2871 (°-yajuḥ-sāmasampannān), 7372 (°-sāmasanghan), 7501, 7503, 8398 (anreah), 8543 (°-samani), 8613 (°-samavarnaksharatah), [8650 (anroo dvijah)], 8720 (°-samasu), 8964 (°eahaerāņi), 9065, 9621, 9632, 10759, 10763, 11532 (°-yajuh-samagah), 12736 (yajur-rg-samabhih), 13120 (catureedodgatabhih); XIII, 1084 (rgbhir anuçaeanti . . . bahvroah), 4520, 6333 (vāgbhir rgbhūshitarthabhih), 6413 (vāgbhir rgbhūshitābhih); XIV, 744; XVI, †132. Cf. Rgvedu .-Do.<sup>2</sup>, pl. ( $^{\circ}ah$ ) = Civa (1000 names  $^{1}$ ).

Reeyu, a prince. § 150 (Pūruvamç.): I, 94, 3700 (first son of Raudrāçva), 3702 (= Anādhṛshti (?), became king, father of Matināra). (According to v. 3698 R. seems to be identical with Anvagbhānu, q.v.) Cf. Rksha<sup>2</sup>.

Rcīka<sup>1</sup>, a form or son of Vivasvat (the Sun). § 3 (Anukram.): I, 1, 42 (sa Rcīkaḥ, v. Āçūvaha).

Rcika', a rshi, son or descendant of Bhrgu, and father of Jamadagni and Cunahçepha. § 8 (Parvasangr.): I, 2, 275 (°ādayah . . . pitaro, sc. Rāma Jāmadagnya's).—§ 122 (Amçavat.): I, 66, 2611 (son of Aurva and father of Jamadagui). - § 395 (Jamadagui): III, 115, 10146 (Bhargavah), (10149), 10154 (R. married Satyavati, having given as a dowry 1,000 horses which he obtained from Varuna: birth of Jamadagni).- § 398 (Paracurama): 111. 117. 10205 (among the pitrs of Rama Jamadagnya). - § 565 (Galavacarita): V, 117, 3973 (romo . . . yathā . . . Roh Satyavatyan ca); 119, 4005, 4007 (had given 1000 horses as a dowry for Satyavatī, cf. § 395).—§ 573 (Ambopākhyanap.): V, 185, 7312 (munayo . . . Romukhah, the pitra of Rama Jamadagnya, headed by R. caused Rama to desist from the battle with Bhishma). - § 638b (Rāmopākhyānu): XII, 49, 1721 (Bhrguputrāya), 1723 (Bhārgavah), 1726 (Bhrgunandanah), 1727, 1731 (Bhrguçārdūlah), (1738), (1740), (1743), 1746 (the story of the birth of Jamadagni (and Vicvamitra) once more related, deviating a little from § 395).—§ 665 (Mokshadh.): XII, 208, 7599 (putrah. . . Rosya . . . Jamadagnih).—§ 677 (do.): XII, 235, 8607 (Dyutimat gave his kingdom to R. and thus attained to heaven). - § 721 (Anuçasanik.): XIII, 3a, 186 (°syatmajaç eawa Çunahçephah).- § 721b (Viçvamitrop.): XIII, 4, 207 (Bhargavah . . . Cyavanusyatmasambhavah), 208, (210), 215, 217, 223, 228, 260 (R. married Satyavati, having given as a dowry 1,000 horses which he obtained from Varuna; birth of Jamadagni (and Viçvamitra), of. § 395 and § 638b).-- § 7450 (Cyavana-Kuçikasamv.): XIII, 58, 2910 (Bhrgunandanam, Cyavana prophesied that R. would be born from Urva, and marry the daughter of Gadhi [i.e. Satyavati]). - § 767 (Anuçasanik.): XIII, 137a, 6267 (Dyutimat gave his kingdom to R. and thus attained to heaven). - § 771 (do.): XIII, 151, 7158 (°tanayaik).—§ 782d (Paraçurama): XIV, 29, 836 (°pramukhāh . . . pitāmahāh, told Rāma Jāmadagnya to desist from slaughtering the kshatriyas). Cf. Bhargava. Bhārgavarshabha, Bhrguçārdūla, Bhrgunandana, Bhrguputra, Bhrgusattama, Bhrgusuta, Brahmarshi, Viprarshi.

Beīka 3, son of Bhūmanyu. § 152 (Pūruvamç.): I, 94, 3714 (sixth son of Bhūmanyu and Pushkarint).

Rcīkanandana, "[grand]eon of Rcīka" = Rāma Jāmadagnya: III, 8657.

**Roïkaputra** ("son of Roïka") = Jamadagni: III, †10223(?), 10519 (?); XIII, 7671 ( $J^{\circ}$ ).

Rcīkatanaya¹ (do.) = Çunahçepha: XII, 10759 (cf. XIII, 186).

Rcikatanaya (do.) = Jamadagni: XIII, 7117 (Jo).

Reyacriga, v. Rshyacriga.

Rddha = Vishnu (1000 names).

Rddhi ("prosperity," personif.), a goddess, wife of Kubera. § 565 (Gālavacarita): V, 117, 3968 (reme . . . yathā carddhyām Dhaneçvaraḥ). — § 768b (Umā-Maheçvarasaṃv.): XIII, 1467, 6750 (Vaiçravaṇasya, sc. sādhvī).—§ 775 (Ānuçāsanik.): XIII, 166a, 7637 (saharddhyā ca Dhaneçvaraḥ).

Rgveda. § 270 (Brahmasabhāv.): II, 11, 449 (in the palace of Brahmán).—§ 459 (Mārkaṇdeyas.): III, 189, 12963 (springs from Nārāyaṇa).—§ 606 (Tripurākhyāna): VIII, 34, 1498 (forerunner of Çiva's chariot).—§ 717b (Nārāyaṇīya): XII, 342, 13136 (in R. the names of Kṛshṇa are enumerated); 343, 13256 (ekavinçatisāhasram, identified with Kṛshṇa); 349, III), 13568 (°pāṭhapaṭhitam vratam).—§ 736b (Vītahavyop.): XIII, 30, 1998 (°e vartate cāgryā grutir yasya— sc. Gṛtsamada's— mahātmanah).—§ 747b (Suvarṇotpatti): XIII, 85c, 4107 (padakramavibhūsitah). Cf. rc, pl.

Rgyajuhsāmadhāman = Kṛshṇa: XII, 1630.

Rksahasrāmitekshana = Çiva (1000 names 3).

Rksha<sup>1</sup>, a prince, son of Ajamīdha. § 152 (Pūruvamç.): I, 94, 3722, 3724 (son of Ajamīdha and Dhūminī; father of Samvarana).

Rksha<sup>2</sup>, a prince, son of Ariha. § 156 (Pūruvamç.): I, 95, 3777 (son of Ariha and Āṅgeyī), 3778 (husband of Jvālā and father of Matināra).

\*rksha, pl. (°ah) ("bears"). § 127 (Amçavat.): I, 86, 2626 (offspring of Mrgamanda).

\*rksha, pl. (°ani) ("constellations"). XIII, 625; XIV, 1213 (Cravanadini).

Rkshā<sup>1</sup>, wife of Ajamīdha. § 156 (Pūruvamç.): I, 95, 3790 (fourth wife of Ajamīdha).

Rkshā 1, a mātr. § 615u (Skanda): IX, 460, 2630.

Rkshaputra ("the son of Rksha'") = Samvarana: I, 6527.

Rkshavat, name of a mountain. § 347 (Nalopākhyānap.):

III, 61, 2317 (parvatām, towards the south).— § 574 (Jambūkh.): VI, 9κ, 318 (only B., C. has Gandhamādanam, among the kulaparvatāh of Bhāratavarsha).— § 638b (Rāmopākhyāna): XII, 49, 1791 (Pauravadāyādo Vidūrathasutāh... rkshaih samvardhitāh... R°y atha parvats).— § 639 (Rājadh.): XII, 52, †1893 (yathā mahānadī taṃ R°antaṃ girim stya Narmadā, 20. puraç ca paçoās ca).

Rnmaya = Civa (1000 names 1).

Rshabha<sup>1</sup>, a serpent. § 67 (Sarpasattra): I, **57**, 2168 (of Dbṛtarāshṭra's race).

Rshabha<sup>3</sup>, one or more rshis. § 270 (Brahmasabhāv.):
II, 11, 442 (in the palace of Brahmán).—§ 3905 (Hemakūṭa):
III, 110, 9975 (tāpasaḥ, on Rshabhakūṭa).—§ 641 (Rājadh.):
XII, 125, 4629 (Sumitrasya niverttam Rosya ca); 127, 4660 (viprarshiḥ); 128, (4689), 4713 (discourse between R. and Sumitra).

Rshabha<sup>3</sup>, name of a certain cannibal. § 277 (Jarasan-dhayadhap.): II, 21, 812 (māṇsādaṃ, in Girivraja, slain by Bphadratha).

Rshabha 4, a tīrtha. § 370 (Tīrthayātrāp.): III, 85, 8152 (tīrtham . . . Koçalāyām).

Rshabha, one or more mountains. § 370 (Tirthayātrāp.):
III, 85, 8163 (parvatam).— § 565 (Gālavacarita): V, 112,
3872 (°o nāma parrataķ sāgarāntiks); 113, 3873 (°sya . . .
grāgam, there Qāndilī dwelt).

Rshabha, an ancient king. § 574 (Jambükh.): VI, 9aa, 315 (priyam . . . Rosya, sc. Bhāratavarsha). — § 673b (Buli-Vāsavasamv.): XII, 227a, 8263 (among the ancient rulers of the earth, an Asura?).

Rshabha , a prince. § 592 (Samçaptakavadhap.): VII, 20η, 804 (only B., in Drona's gārudavyūha).

Rshabha = Civa: VII, 9453.

Rshabha, a dvīpa. § 615. (Suptasārasvata): IX, 38, 2211 (dvīps, with the river Surenu, q.v.). Cf. next.

Rshabhadvīpa, name of a place. § 370 (Tirthayātrāp.): III, 84, 8138 (krauñcanisādakam (onishādanam, B.)).

Rshabhaketu ("having a bull in his banner") = Çiva: XII, 6164 (Rudraya).

Rshabhakūta = Hemakūta: 111, 9975.

Rshadgu, a prince. § 768b (Kṛshṇa Vāsudeva): XIII, 147, 6834 (son of Vrjinīvat and father of Citraratha'; B. reads Ushangu).

rshayah sapta, v. Saptarshi, pl.

Rshigiri, name of a mountain. § 277 (Jarasandhavadhap.): II, 21, 799 (one of the five hills near Girivraja).

Rshika, a king. § 130 (Amçavat.): I, 67, 2669 (incarnation of the Asura Arka).

Rshika, pl. (°aħ), a people. § 279 (Arjuna): II, 27, 1033 (uttarān), 1034, 1035 (in the north, vanquished by Arjuna on his digvijaya). — § 554 (Sainyodyogap.): V, 4γ, 81 (rājānaħ, adj.?).—§ 574 (Jambūkh.): VI, 9ν, 372 (only B., in the south).—§ 604 (Karnap.): VIII, 8, 237 (had formerly been vanquished by Karna and caused to pay tribute to Duryodhana).

Rshikulyā, pl. (°āh) and sg., name of several sacred waters. § 279 (Arjuna): II, 28, 1041 (pl., in the north).—§ 370 (Tīrthayātrāp.): III, 84, 8026, 8027 (sg., a tīrtha).—§ 574 (Jambūkh.): VI, 9λ, 343 (sg., a river in Bhāratavarsha).— § 775 (Ānuçāsanik.): XIII, 166α, 7652 (pl.).

Rshiloka ("the world of the rshis"). § 364 (Tīrthayātrāp.):

III, 83, 6060 (by bathing in Pāṇikhāta one attaius to R.).—

§ 370 (do.): III, 84, 8027 (by bathing in Rshikulyā one attains to R.).—§ 758 (Ānuçāsanik.): XIII, 103, 4910.

Rshyacrnga (B. Rçya°), a muni, son of Vibhāṇdaka. § 11 (Parvasangr.): I, 2, 443 (°sya caritram, cf. § 391).- § 270 (Brahmasabhav.): 11, 11, 440 (in the pulace of Bruhmán) .--§ 390d (Tirthayatrap.): R., the son of Kaçyapa (i.e. Vibhandaka) born by a hind, caused Indra to rain during a drought in the territory of Lomapada, who gave him his daughter Çanta: III, 110, 9991.- § 391 (do.): III, 110, 2994.- § 391 (cf. do.). The viprarshi Vibhandaka Kaçyapa practising austerities near a great lake saw the Apsaras Urvaçi, whence his semen fell into the water and was lapped up by a hind, that was drinking. That hind was a daughter of the gods (devakanya). Brahmán had transformed her into a hind, and when she had given birth to a muni she would be freed. She now gave birth to a son, who was named Rshyaçringa, because there was a horn on his head. He passed his days in the forest, devoted to brahmacarya, and he had never seen any human being except his father. At that time the king of the Angas, Lomapada, a friend of Daçaratha, had been shunned by the brahmans and was without a purchita, because he had been

guilty of falsehood towards a brahman and therefore Indra did not give rain in his territory. At the advice of a wise brahman he did atonement for his sins and appeared the brahmans. Thereafter he assembled his ministers in order to discuss means for bringing R. to his land. According to their counsel a courtezan with a number of women, etc., was sent to R. (III, 110). She had constructed a floating hermitage which she moored at a short distance from Vibhandaka's hermitage, and then sent her daughter, a courtezan, to Rshyaçriga. She refused the fruits, foot-washing, etc., saying that her religious vows consisted in not receiving such things, but implied that she might embrace him. By giving him unsuitable food, garlands, beautiful garments, and drinks, and by playing and clasping him in her arms, she made him overpowered with love, and as she went away under the pretext of performing the agnihotra, he became sud. When Vibhandaka (b) returned he wondered that R, was not splitting the logs for fuel, etc., and asked who had been there (III, 111). R. said that a religious student (brahmacarin) had come to him; he had a mass of hair (jatilah) and a pair of ornaments upon his wrist like his rosary (akshamālā); his matted hair (jafah) was neatly tied up and adhered to the forehead and was divided in two, etc. He (R.) wished to go to him and see him every day (III, 112). Vibhandaka declared that it was a Rakshasa, and in vain spent three days in searching for this one. When Vibhandaka had gone out to collect fruits the courtezans allured R. to enter the bark, which they unmoored, and in this way they brought him to Lomapāda, who prepared a beautiful forest named Nāvyāçrama ("Floating hermitage") and kept R. in the female apartments. Suddenly rain poured down. Lomapada gave his daughter Canta to R. When Vibhandaka was going to Campa in order to burn the king, the city, and his whole territory, the king let kine be placed and fields ploughed along the road, and ordered the cowherds to honour Vibhandaka with hospitality when he was fatigued and hungry, and to say that all this belonged to his son and that they were his slaves. Thus Vibhandaka was appeased. According to the command of his father R., as soon as a son had been born to him, returned to his father in the wood, and Canta followed and obeyed him, as Indrasona Narayani was ever obedient to Mudgala, etc. (111, 113): III, 110, 9999, 10000, 10006, 10007 (origin of the name), 10014, 10018, 10021, 10024 (rsheh sutam); III, †10034, (†10035), (†10039), †10041, †10043, †10044, †10045; **112,** (†10051); **113.** †10075 (munim), \$10076, \$10080, \$10091, \$10093. - \$ 677 (Mokshadh.); XII, 235, 8609 (Lomapadaç ca rajarshih Çantam dastva sutam prabhuh | Roaya vipulath sarvakamair ayujyata, all. to § 391).—§ 702 (do.): XII, 2978, 10874 (Kūcyapah? (so B., C. has Ka°)).—§ 767 (Anuçasanik.): XIII, 137a, 6269 (= XII, 8609, with a slight variation). Cf. Kāçyapa, Kāçyapaputra, Kāçyapātmaja.

Rshyamūka, name of a mountain. § 323 (Dvaitavanapr.):

111, 25, †953 (Mārkaņdeya had seen Rāma Dāçarathi on R.).—§ 425 (Hanūmad-Bhīmasaṃv.): III, 147, 11196 (the abode of Sugrīva, when deprived of his kingdom, there Rāma met him).—§ 530 (Viçvāvasumoksh.): 111, 279, 16088 (çailasya, near [the luke] Pampā).—§ 531 (Rāmopākhyānap.): III, 280, 16101 (giryagre, on R. Rāma made alliance with Sugrīva).

Rta, name of a Rudra. § 770 (Ānuçāsanik.): ΧΙΙΙ, **151**β, 7090.

Rta(m) = Krshna: XII, 1622.

Rtā = Sarasvatī (?): X11, 13234 (Brahmasulā devī Sarasvatī) Rtadhāman<sup>1</sup> — Mahāpurusha (Mahāpurushastava).—Do.<sup>2</sup> = Kṛshṇa (Nārāyaṇa): X11, 13228 (etym.).

Rtasya kartr = Skanda: 111, 14644.

Rtavah shat = Skanda: 111, 14639.

Rteyu, a rshi. § 770 (Anuçãsanik.): XIII, 1510, 7114 (the second of the seven Varmasyartrijah).

**Rtu**<sup>1</sup> = ('iva (1000 names <sup>2</sup>).—Do.<sup>2</sup> = Vishṇu (1000 names).—Do.<sup>3</sup>, pl. ('avaḥ), personif.; 1X, 2513, 2517.—Do.<sup>4</sup>, pl. ('araḥ) = ('iva (1000 names <sup>1</sup>).

Rtuparna, king of Ayodhya. § 346 (Nalopakhyanap.): 111, 60, 2296 (Varshneya, the charioteer of Nala, became the charioteer of R),  $-\S$  348 (do.): III, 66, 2628 (will teach Nala the science of dice). - § 349 (do.): III, 67, 2634 (°sya nagaram), 2637, (2638), 2641 (°sya nagare) (Nala is appointed as superintendent of R.'s stables).- § 35 (do.): III, 70, 2746, 2747, 2748, 2766, 2770 (is invited to the second svayamvara of Damayanti); 71, 2771, 2778, 2782, 2789, 2806 (with Nala as his charioteer R. proceeds to Vidarbhā).—§ 352 (do.): 111, 72, 2825, 2835, 2837 (teaches Nala the science of dice) .- § 353 (do.): 111, 73, 2852, 2868, 2870, 2872, 2875, 2883, 2888; 74, 2901; 75, 2931; 76, 2978 (Koçalayam Roniveçane); 77, 3016, 3026 (learnt the horse lore from Nala', 3028.- § 355 (do.): 111, 79, 3072 (°aya rajarsheh kirttitam kalinaçanam). Cf. Bhangasuri, Kosala (C. Kauço), Kosaladhipati.

Rtusthalā, an Apsaras. § 191 (Arjuna): I, 123, 4821 (danced at the birth of Arjuna).

rtvābrhattva (1, 4813, according to B.), v. satrārrhattrā.

## S

(What is not found under S should be sought for under C.)

Sabhā = Sabhāparvan. § 4 (Anukram ): I, 1, 88 (°āraņyavitankarān, 8c. Bhāratadrumah).

Sabhadraka, pl. (X, 381), v. Prabhadraka, pl.

Sabhākriyā ("building of the palace") § 11 (Purvusangr.): 1, 2, 407 (Paṇdavānōṃ, i.e. Sabhākriyāparvan).

Sabhākriyāparvan ("the section relating to the building of the palaco," the 20th of the minor parvans of the Mhbhr. Cf. Sabhākriyā). § 261: Maya said he was a great artist (mahākarr), the Vigrakarman of the Danacas, and asked Arjuna to tell him what he was to do for him, because he had been rescued by him. Arjuna told him to do something for Krshna (lokanāthah Prajapatih, v. 9), who asked him to build a palace for Yudhishthira. Maya was introduced to Yudhishthira, and recited the history of the Asura (puriadeva caritam), i.e. of Vrshaparvan (so Nil.). Then on an auspicious day, after the initiatory rites, and having gratified thousands of brahmans, he measured out a piece of land 10,000 kishkus square (II, 1). -§ 262: Kyshna departed for Dvārakā (v. Bhagavadyana) .- § 263 : To the north of Kailana, near Mainaka, there is a huge mountain named Hiranyacriga, consisting of jewels. Near this mountain is situated the lake Bindusaras, where King Bhagiratha had dwelt for many years, desiring to behold the Gangā. There the lord of all beings (i.e. Prajapati, Nil ) had performed 100 sacrifices, where, for the sake of embellishment, though not according to rule (dyshfantatah), the sacrificial stakes were made of gems and the alturs (caityah) of gold. There the 1,000-eyed Cacipati had become perfect (siddhem gatah) by sacrifice. There Bhūtapati (= Mahūdera, Nīl.) took up his abode after having created all the worlds, and there he dwells, worshipped by thousands of spirits (bhūtaih). There Nara and Nārāyaṇa, Brahman, Yama, and Sthanu perform their sacrifices at the expiration of 1,000 yugas. There Vasudera has performed sattras for many years, and placed thousands and tens of thousands of sacrificial stakes adorned with golden garlands and altars of great splendour. There Maya, when the Danavas wished to perform a sacrifice on the bank of the Bindusaras, had made utensils of gems from the house of Vrshaparran. That wealth, which was guarded by Yakshas and Rakshasas, he brought away, and thereof constructed the palace of Yudhishthira. A club with which Vrshaparran had slain all foes in battle, and which had been placed in Bindusaras, Maya gave to Bhimasena; the conch-shell Devadatta, that came from Varuna, and was also there, he gave to Arjuna; at its sound all creatures trembled in awe. The palace surpassed the Sudharma of Krshna and the palace of Brahmán, and covered an area of 10,000 kishkus square. Eight thousand Rakshasas, called Kinkaras, guarded and supported the palace. In it was a tank, whose lotuses were of dark-coloured gems, etc.; many kings mistook it for solid ground, and fell into it. The palace was constructed in seventeen months (11, 3) .-- § 264: Enumeration of rshis (a) and kings ( $\beta$ ) from various countries, who were present when Yudhishthia, after having fed 10,000 brahmans, etc., entered the palace. Also Tumburu, the friend of Dhananjaya, and the Gandharra Citrasena with his ministers, and many other Gandharvas and Apsarases and Kinnaras came there (11, 4).

Sabhāparvan ("the section relating to the palace"), the second of the eighteen great parvans of the Mhbhr. § 10 (Parvasnigr.): 1, 2, 317.—§ 11 (do.): 1, 2, 407, 415 (stated to contain 2,500 çlokas).—§ 795σ (Mahābhārata): XVIII, 6, 267. Cf. Sabhā.

Sabhāpati = Bhūtakarman: VII, 1085 (Bho, slain by Qatānika).

**Sabhāpati**, a Kurn warrior. § 608 (Karnap.): VIII, **89**, †4587 (slain by Arjuna).

Sabhāvana = Çiva (1000 names 2).

Sāçva, an ancient king. § 267 (Yamasabhāv.): II, 8, 328 (in the palace of Yama).

Sada, a son of Dhṛtarāshṭra. § 182(Dhṛtarāshṭraputranāmak.): 1, 117, 4548 (read Sadaḥsurāc as one name?).

Sadaçva, an ancient king. § 267 (Yamasabhāv.): 11, 8, 323 (in the palace of Yama).

Sadaçvormi, an ancient king. § 267 (Yamasabhāv): II, 8, 321 (in the palace of Yama; only C, B. has Sadasyormib).

Sadākāntā, a river. § 574 (Jambūkh.): VI, 9\lambda, 332 (in Bhāratavarsha).

Sadākshapriya = Çiva (1000 names 1).

Sadāmarshin = Vishņu (1000 names).

Sadānīrā, a river. § 276 (Jarāsandhavadhap.): II, 20, 794 (crossed by Kṛshṇa, etc., on their way from Indraprastha to Girivraja).—§ 574 (Jambūkh.): VI, 9λ, 332 (in Bhāratavarsha).

Sadānirāmayā, a river. § 574 (Jambūkh.): VI, 9λ, 340 (in Bharatavarsha).

Sadasadvyaktāvyakta = Mahāpurusha (Mahāpurusha-

Sadasatoh para(m) = Kṛshṇa: XII, 1622 (brahma).

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Sadasatpati = Çiva: XIII, 1282.

Sadasyormi, v. Sadaçvormi.

Sadāyogin, Sadbhūti == Vishnu (1000 names).

sadbhūtotpādaka, said of the abode of Nārāyana: XII, 13382 (°m nāma tat sthānam).

Sadgati, Sadhu = Vishnu (1000 names).

Sādhya, pl. (°ā/), a class of gods. § 3 (Anukram.): 1, 1a. 35 (issued from the primeval egg). - § 44 (Garuda): I, 30, 1417 (°ānām, sc. praharaņam).—§ 46 (do ): I, 32, 1486 (fled before Garuda) .- § 120 bis (Amçavat.): 1, 66, 2602 (°dnām, sc. pakshah).—§ 134 (Viçvāmitra): I, 71, 2933 (afraid of the penances of Vicvāmitra). - § 149 (Yayāti): I, 87, 3551 (pūjitas tridagath Soaih, etc., sc. Yayāti).-§ 191 (Arjuna): I, 123a, 4827 (present at the birth of Arjuna).- § 233 (Svayamvarap.): 1, 187, 7010 (present at the svayamvara of Draupadi). - § 238 (Pancendrop.): 1, 197, †7277 (present at the sacrifice of the gods in the Naimisha forest). - § 258 (Khāndavadahanap.): I, 227, 8270 (fought with Krshna and Arjuna). - § 265 (Lokapalasabhakhyanap.): II, 6, 277 (worship the palace of Brahmán). - § 266 (Cakrasabhāv.): II, 7, 289 (in the palace of Indra), 303 (do.).-§ 270 (Brahmasabhav.): 11, 11, 460 (in the palace of Brahmán).-- § 309 (Áranyakap.): 111, 2, 127 (rule the creatures by virtue of yoga). - § 310b (Sūrya): III, 3, 174 (worship Sūrya). - § 317b (Kṛshṇa Vāsudeva): III, 12, 513 (°ānām api devānām çirānām içrareçvara, sc. Krshna).- § 330 (Indradarçana): III, 37, 1490 (mentioned in a blessing to Arjuna) .- § 334 (Kairatap.): III, 41, 1669 (accompany Varuna).- § 336 (Indralokābhigamanap ): 111, 43, 1768 (on the surarithi) .- § 357 (Pushkara): III. 82, 4064 (dwell in Pushkara).- § 373 (Prayaga): III, 85, 8213 (dwell at Prayaga).- § 375 (Tirthayatrap.): III, 85, 8248 (C. has by error orddho).- \$ 377 (Dhaumyatirthak.): 111, 90, 8404 (worship the tirthas).—§ 383 (Paraçarāma): III, 99, 8673 (seen by Rāma Jāmadagnya in the body of Rāma Dagarathi). - § 400 (Tirthayatrap.): [11, 118, †10225 ( 'yanasya, sc. ayatanam, visited by Yudhishthira) .-- § 421 (Gandhamādanapr.): 111, 142, 10905 (attend on Indra).-§ 439 (Yakshayuddhap.): III, 163, 11847 (worship the rising sun).-§ 443 (Nivātakavacayuddhap.): III, 168. 12043 (in Amarāvatī). — § 459 (Mārkaņdeyas.): III, 188, 12924 (seen in the body of Narayana) .- § 507 (Skandavuddha): III, 231, 14587 (fought with the Danavas).-§ 520 (Mudgala): III, 261, 15446 (their world).-§ 547 (Karna): III, 308, 17139 (mentioned in a blessing to Karna).-§ 559 (Prajagarap.): V, 36, 1260, 1261 (dorāh), (1262), 1262 (derāḥ, discourse between Ātreya and the S.).— § 561d (Nara-Nārāyaṇau): V, 49, 1919.—§ 565 (Gālavacarita): V, 108, 3763 (yatra-i e. in the cast -sandhyāyām Sodnam vartate tapah).- § 567 (Bhagavadyanap.): V, 1310, 4423 (seen in the body of Krshna). - § 576 (Bhagavadgītāp ): VI, 35, 1268 (became amazed at beholding Krshna) .-§ 581 (Bhìshmavadhap.): VI, 68p, 3038 (°anàm api decanàm devaderegrarah prabhuh, sc. Krshna).-§ 593 (Abhimanyuvadhap.): VII, 35, 1536 (°-Rudra-Marutkalpach).-- § 596 (Prutijnap.): VII, 76, 2682 (mentioned in the oath of Arjuna) .- § 608 (Karnap.): VIII, 87x', 4418 (sided with Arjuna).- § 615u (Skanda): IX, 44, 2478 (came to see Skanda); 457, 2508 (do.), 2555 (gave commanders of forces to Skanda). — § 623 (Rājadh.): XII, 15β, 440 (are slaughterers). — § 626 (do.): XII,  $21\beta$ , 634. — § 632b (Shodaçarāj., v. Marutta): XII, 29, 915 (present at the sacrifices of Marutta).- § 641 (Rujndh.): XII, 647, 2395

(dovāh, observe kahatriya duties); 121, 4409. - § 655 (Apaddh.): XII, 165, 6054.- § 656 (Khadgotputtik.): XII, 1668, 6141.- § 661 (Mokshadh.): XII, 198a, 7191 (°anam, sc. vimānani? sabhah?).- § 662b (Jūpakop.): XII. 2005, 7339 - § 664 (Mokshadh.): XII, 207ε, 7540 (sons of Dharma and a daughter of Daksha) -- \$ 665 (do.): XII, 208, 7588 (Siddha-Soyoh) - \$ 673b (Bali-Vasavusumv.); XII, 227, 8288 (had been vanquished by Bali) - § 692 (Mokshadh.): XII, 281, 10093 (sg.).-§ 6956 (Dukshavnjinvinaça): XII, 285a, 10279 (present at the sacrifice of Daksha) - § 702 (Mokshadh.): XII, 296\$. 10837. -§ 703 (do.): XII, 300, 10993 ("ānām samvādam hamsasya ca), 10994. (†10995), †10995 (derāķ), (†11030), (†11032), (11034), 11036 (discourse between Prajapati in the shape of a swan and the S.). - § 707 (do ): XII, 318, 11704 (devān; if the soul issues through the knees one attains to [the world of the S.) - § 712 (Cukotpatti): XII, 324, 12174.-§ 714g (Samāna): XII, 329, 12396 (dovagaņāh, fathers of Samāna).- § 730 (Anuçāsanik.): XIII, 14, 985 (praised Civa); 18λλ, †1368.-- § 741 (do.): XIII, 79κ, 3777 (°anam lokam) - § 7476 (Suvarnotpatti): X111, 84, 4012 (afflicted by Taraka).- § 748b (Tarakavadhop.): XIII, 86a, 4201 (came to see Skanda).—§ 759 (Anuçasanik.): XIII, 107ζ, 5330 (anām, se. lokam).—§ 766 (do.): XIII, 134γ, 6186.-\$ 768b (Umā-Mahegvarasamv.): XIII, 140a, 6351. -§ 773b (Krshna Väsudeva): XIII, 159β, 7387.-§ 778f (Muñjavat): XIV, 8, 183 (worship Çiva on Muñjavat) .--§ 793 (Mausalap.): XVI, 40. †131 (receive Krshna in heaven). -- § 795 (Svargārohanap.); XVIII, 1, 5; 3, 88; 4, 141.—§ 795c (Mahābhārata): XVIII, 6, 215 (in one of two clokus inserted in B).

Sādhya = Nārāyana: XIII, 1290 (N°), 1291 (N°).

Sādhya, adj. ("belonging to the Sādhyas") § 443 (Nivātakavacayuddhap): III, 168, 12021 (sc. astram).

Sādhyarshi = Civa (1000 names 2).

Sadvrtta = Civa: XIV, 193.

Sadvrtti = Devasenā: III, 14451.

sādyaska, a sacrifice performed with some bought on the same day: 111, 10663 (shat south sarvaredeshu drshtah), 14864 (yajūena); V, 1041 (catrāry āha . . . sāni Brhaspatih); XII, 8908 (yajūān); XIII, 4934 (oānām ayutaih, C. has by error sao)

sadyaskāra, adj. (do.): XII, 8906 (ishtum).

Sagana == (liva (1000 names 2).

Sagara , an ancient king of Ayodhyā. 🖇 6 (Anukram.): I, 1a, 227 (in Sanjaya's enumeration). - § 267 (Yamasabhav.): 11, 8, 330 (in the palace of Yama).- § 339 (Indralokābhigamanap.): 111, 47, 1897 (Kapilah . . . yona pürram mahatmanah khanamana Rasatalam | darçanad eva nihatah Sosyātmajāh, all. to § 387). - § 387 (Tīrthayātrāp.): At the request of Yudhishthara, Lomaça said: King S. of the family of the Ikshcakus had no sons. He subdued the Hachayas and the Talajanghas. His wives were Vasdarbhi and Caibya. With them he on Kailasa practised ascetic austerities in order to obtain a son, and practising yoga he succeeded in seeing Civa, who said that owing to the muharta at which S. had addressed his prayers to him, one of the wives of S. would have 60,000 sons of exceeding pride, who should perish altogether, and the other wife would have one valorous son, who would perpotuate the race of S. Then Cira disappeared and S. and his wives went home. Vaidarbhi after some time brought forth a gourd and Caibyā a beautiful son. As S. was about to throw away the gourd, a voice from the sky told him Sāgara—Sahadeva. 604

to take out the seeds and preserve them in steaming vessels partly filled with clarified butter, as they would become 60,000 sons (III, 106). The rajarshi S. did as he was told, and provided a nurse for every receptacle. When they were born their acts were ruthless, they were able to roam about in the sky and harassed the gods, the Gandharras, the Rākshasas, and all beings. The gods, etc., went to Brahmán, who dismissed them saving that in a short time the sons of S. would be destroyed. When after some time they were protecting S's sacrificial horse who roamed over the world, the horse suddenly disappeared when it had come to the waterless soa. Having told S. that the horse had been stolen, they were commanded to search for it, but they did not find it. S. then filled with wrath forbade them to return without the horse. They then began to dig the sea with spades, etc., and killed Asurus, Uragas (snakes), Rākshasas, and other beings by hundreds and thousands. After a long time they dug down to Pātāla in the north-eastern region, and seeing the horse there they ran after it without heeding Kapila ("whom they say is Vasudeva," v. 8880), who was present there. Kapila then burnt them to ashes. Narada told it to S., who sent for Angumat, the son of his son Asamañjas, whom he had abandoned according to his duty and for the good of the citizens: 111, 106, 8830, 8831 (1kshrākunām kule jātah), 8841; 107, 8859 (rājā), 8869 (°ātmajāḥ), 8871 (do.), 8876 (do.), 8882 (°āntikaṃ).—§ 388 (Asamañjas): III, 107, 8887, 8888 (Asamañjāḥ . . . Sosya sutah), 8890 (abandoned his son Asamañjas).- § 389 (Gangāvatarana): III, 107, 8895, (8896), 8898, 9905, 9907, 9909, 9911, 9912 (asked by S., Angumat repaired to Kapila, who granted him the horse and that his grandson should bring the Ganga down from heaven. S. made the ocean his son and was succeeded on the throne by Amgumat); 108, 9939 ("ātmajān; Bhagīratha, the grandson of Amcumat, by the favour of Mahādeva brought down the Ganga, that she might besprinkle the bodies of the sons of S.).—§ 478 (Dhundhumarop.): 111, 204, 13609 ( pureva Kapilah . . . Soatmajan, sc. adahat, all. to § 387). - § 552 (Goharanap.): 1V, 56%. 1769 (came from heaven to see the encounter). - § 565 (Galavacarita): V, 109, 3796 (vidur yam Kapilam decam yenārttāh Sagarātmajāh, all. to § 387).—§ 632b (Shodaçarāj.): XII, 29, 1023 (Aikshvākum): Also S. of Ikshvāku's race fell a prey to death. Sixty thousand sons walked behind him. He performed 1,000 horse sacrifices and gave precious gifts to the brahmans (description). Through anger he caused the earth to be excavated, and thus she came to have the ocean on her bosom, for this the ocean has come to be called Sagara after the name of S .- § 610 (Rajadh.): XII, 57, 2034 (Bāhoh putrena . . . Soena . . . Asamanjāh . tyaktah, all. to § 388) .- § 700 (Mokshadh.): XII, 289. 10613 (itihāsam purātanam Arishfaneminā proktam Soāyanuprechate), (10614) (instructed by Arishtanemi). - § 734 (Anuçasanik.): XIII, 26, 1838 (putran Sosyeto bhashmakhyan anayad divam, se. Gangā, all. to § 389).-§ 761 (do.): XIII, 1150, 5668 (did not eat meat during the month of Karttika). -§ 770 (do.): XIII, 151, 7130 (Sayaranyātmajā (C. by error São jo) yena plavitas taritas tatha, sc. Bhagiratha, all. to § 389. As stated under Cveta, PCR, before this inserts a passage (omitted in both C. and B.), of which the last cloka (mentioning Bhagīratha) ought to be connected with this).-§ '775 (do.): XIII, 166, 7675 (C. has by error Sā°).- § 785 (Anugītāp.): XIV, 87, 2594 (°ādayaḥ, had not performed the horse sacrifice). Cf. Aikshväku.

\*Sāgara<sup>2</sup> ("the son of Sagara," cf. III, 9912) = the Ocean (personif.): III, 16301; XII, 4197 ff.—Do., pl. (°āḥ): IX, 2556.

Sāgara = Sūrya: III, 152.

Sagara (XIII, 7130, 7675), v. Sagara.

Sāgara, pl. ("the sons of Sagara"). § 387 (Sagara): III,
107, 8855, 8857, 8861, 8864, 8872, 8873, 8881 (reduced to ashes by Kapila).—§ 389 (Gangāvataraņa): III,
107, 9905, 9906, 9910; 108, 9936, 9938 (their bodies besprinkled by the Gangā).

Sāgaradhvaja, v. Sārangadhvaja.

Sāgaragāsuta ("the son of the river") = Bhīshma: V, 7577; V1, 4938.

Sāgaraka, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52, 1874 (brought tribute to Yudhishthira).

Sāgarālaya ("dwelling in the ocean") = Varuṇa: IX, 2736 (I'o).

Sāgarānūpaka, pl. (°āḥ), a people. § 342 (Indralokūbhi-gamanap.): III, 51, 1989 (had been present at the rājasūya of Yudhishṭhira).

Sāgarodaka, a tirtha. § 733c (Pushkara): XIII, 25, 1696 ("the Ocean," PCR.).

**Saha**<sup>1</sup>, a son of Dhrtarāshtra. § 182 (Dhrtarāshtraputranāmak.): 1, **117**, 4541.—§ 232 (Svayamvarap.): 1, **186**, 6981 (came to the svayamvara of Draupadī).—§ 608 (Karnap.): VIII, **51**ôō, 2447 (attacked Bhīmasena), 2455 (only B. erroneously); **84**£. 4263 (slain by Bhīmasena).

Saha<sup>2</sup>, name of a fire? father of Adbhuta. § 493 (Āṅgiraṣa):

III, 222, 14208 (Āpaṣya duhitā—B. Muditā—Sahasya bhāryā; Nīl. takes Āpaṣya as an epithet to Sahasya. According to the reading duhitā, Āpa may be the father of Saha's wife. The following story of the Fire's disappearance is by Nīl. referred to S.).

Saha<sup>3</sup> = Çiva (1000 names <sup>2</sup>).—Do.<sup>4</sup> = Vishnu (1000 names).
 Sahā, an Apsaras. § 336 (Indralokābhigamanap.): III,
 43a, 1785 (in the abode of Indra).

Sahadeva', Pāndava. § 4 (Anukram.): I, 1, 206 (Saubalam Pāndavena hatam . . . Soena, cf. § 611).-- § 11 (Parvasangr.): I, 2, 553 (Çakuneç ca radhah . . . Soena, do.).-- § 71 (Adivamçavataranap.): I, 61, 2268 (conquered the southern region, cf. § 281 foll.).-§ 83 (Adivamçavatāraņa): 1, 63, 2445 (Nakula and S. sons of the Acvius), 2452 (father of Crutasena).- § 130 (Amçavat.): I, 67, 2747 (Nakula and S. incarnate portions of the Açvins-Acvinoh . . . amcan). - § 157 (Pūruvamc.): I, 95, ††3816 (Mādryām Açvibhyām Nakula-Soau) .- § 159 (do.): I, 95, ††3827 (had with Draupadī the son Crutakarman), ††3832 (husband of Vijayā, daughter of the Madra king Dyutimat, by her he had the son Suhotra).—§ 192 (Pandavotpatti): I, 124, 4851 (Nakula and Sahadeva are born by Madri from the Acvins), 4855 (the younger of the twins). - [§ 205c (Dropa): Nakula and S. excelled every one in handling the sword: I, 132, 5271 (Yamajuu). ]- § 210 (Drupadaçãsana): I, 139, 5532 (d: learnt the whole science of morality from the chief of the gods (vibudhadhipateh), i.e. Brhaspati (PCR.)).-§ 214 (Hidimbavadhap.): I, 154, 6019, 6025.-§ 235 (Svayamvarap.): I, 191, †7139.—§ 236 (do.): I, 192, †7163 (the Pandavas won Draupadi). - § 253 (Haranaharanap.): I, 221, 8040 (begat Crutasena on Draupadi), 8045 (do.).—§ 272 (Rājasūyārambhap.): II, 13, 524 (°sys dharmanam anuçasanat) - § 278 (Digvijayap.): II, 25, 992 (dikshinam-sc. diçam-vyajayata).—§ 281 (do.): 8. procheded against the south and vanquished the Curasenas 605 Sahadeva.

(C.  $S\bar{u}^{\circ}$ ,), etc. (a), then the son of Jambhaka (b), etc. (A), then Bhishmaka (c), etc. Coming to Kishkindha he for seven days fought with the monkey-kings Mainda and Dvivida, who then paid tribute: Il, 31, 1105, 1112, 1123.— § 282 (do.): From Kishkindhā S. marched towards Māhishmati (b) and fought with king Nila, but was exposed to great risk, as Agni assisted Nila, so that the army of S. all appeared to be on fire: II, 31, 1125, 1127, 1129.- § 283 (do.): S. was not afraid, but purifying himself by touching water he praised Agni (b) saying that his exertion was for Agni (viz. for a sacrifice), etc.: II, 31, 1143 (1145).— § 284 (do.): Then S. spread some kuça grass, and sat down in front of his troops. And Agni did not pass over him, but said that he had only been trying him, and though he should protect this city as long as there was a descendant in Nila's line, he nevertheless would accomplish the desire of S. When Aqui had disappeared. Nila came at the command of that deity and paid tribute. Then S. went further towards the south and vanquished the king of Tripura, etc. (a), and then returned to Yudhishthira (II, 31): II, 31, (1155), 1158, 1163, 1180.—§ 286 (Rājasūyikap.): II, 33, 1231, 1236, 1243 (acted as mantrin at the rajasuva of Yudhishthira).-§ 289 (Arghaharanap.): II, 36, 1335 (presents the first argha to Kṛshṇa); 39, 1401, 1406, 1409.—§ 292 (Rājasüyikap.): 11, 45a, 1608 (accompanied Drona and his son). - § 294 (Dyūtap.): II, 48, 1716; 50, 1818. - § 298 (do.): 11, 85, 2155 (ayam dharman Soo 'nuçasti; is staked and lost by Yudhishthira).- § 299 (do.): II, 68, 2256.- § 301 (do.): II, 70, 2363; 71, 2383 (Arjunau). - § 302 (Anudyūtap.): [[, 74, 2465.—§ 304 (do.): 1[, 77, 2539 (will slay Cakuni), 2550 (Madravatisutah), (2552), 2555 .-§ 305 (do.): 11, 78, 2570; 79, 2591, 2611.—§ 306 (do.): 11, 80a, 2624 (went away to the forest besmearing his face that none might recognize him). - § 325 (Draupadiparitapav.): III, 27, 1021-. § 327 (do.): III, 35, 1389, 1402. - § 342 (Indralokābhigamanap.): III, 51, 1971 (devaputrau . . . derarājaramadyutī Nakulah S°ç ca Pāṇḍarau) — § 356 (Tirthayātrāp.): III, 80, (4017) (proposes to remove from the Kāmyaka forest).—§ 401 (Balarāma): III, 119, †10254 (yah Sindhukele ryajayan nedevan samagatan Dakshinatyan, cf. § 281 foll.).- § 419 (Gandhamadanapr.): 111, 140, 10843, 10849, 10852, 10862.—§ 423 (do.): III, 143, 10977; 144, 10993.- 424 (Bhīmakadalīkh.): III, 146, 11102.- § 433 (Saugandhikāharana): 111, 155, 11426.-§ 435 (Jatāsuravadhap.): 111, 157, 11460 (Pāṇḍavaḥ), 11480, 11485 (Pandavah), 11488 (carried away by Jatasura, snatched the sword Kaucika (?)).- § 438 (Yakshayuddhap.): 111, 161, 11774.—§ 450 (Åjagarap.): III, 179, 12432 (Nakulah Soc ca Yamau), 12443. - § 511 (Draupadi-Satyabhāmāsamv.): III, 235, 14732 (father of Crutasena by Draupadi, cf. § 159).- § 521 (Draupadiharanap.): III, 263, 15546, 15547, 15557 (in all three passages only B., C. has Bhimasena instead). - § 522 (do.): III, 270, †15709 (dhīmān). †15712; 271, 15726, 15730 (Yudhishthira ascends the chariot of S. and causes Draupadi to be taken upon it).-§ 548 (Āraņeyap.): III, 312, (17245), 17257, 17260, 17274 (slain by the Yaksha, but restored to life).— § 549 (Pandavapraveçap.): IV, 3, 66, (67) (as a teller of kine, under the name of Tantipala, he will serve Virata); 5, 167 (had vanquished the south, hid his weapons); 10, †280, †288 (calls himself a vaicya named Arishtanemi (also called Tantipala), and is charged with the supervision of Viruta's cattle).- § 550 (Samayapālanap.): IV, 13, 333 (gopānām veçam āsthāya), 369 (gives his brothers curds, milk, and ghee). -§ 551 (Kicakavadhap.): IV, 19, 588 (yariyanam; garam patim), 589, 590, 593 (b: the weeping Kunti embraced S. when he set out to the forest and said: "he is my favourite child"), 597 .- \$ 552 (Goharanap.): IV, 31, 1024 (disguised as Tantipāla S. follows Virāta against the Trigartas); 33, 1100 (protected the wheel of Bhimasena); **43.** 1354, 1360, 1366; **44.** 1368, 1372; **50.** 1564.—§ 553 (Vaivāhikap.): IV, 71a, 2290, 2294 (gosankhyaļ).-- § 556d (Sunjayayanap.): S. in Dantakura conquered the Kalingan, shooting arrows by both the left and the right hand: V, 23, †708 (Madriputrah). - § 556 (do.): V, 26, †763. - § 561 (Yanasandhip.): V, 48, †1836 (description of his chariot), 11838.- § 561g (do.): S. had vanquished the Kaçis, the Angas, the Magadhas, and the Kalingas. Only four men are his equals in strength, viz. Aquatthaman, Dhrshtaketu, Rukmin, and Pradyumna: V, 50, 1998, 1949 .- \$ 561k (do.): Steeds of sable bodies and backs variegated like the wings of the tittiri bird, all presented by his gratified brother Phālguna (i.e. Arjuva), and superior to those of Phālguna himself, cheerfully carried S.: V, 56, †2229.- § 561 (do.): V, 57, 2253 (Madreyah, chose Cakuni for his match in the battle) (o), 2262.—§ 562 (Bhagavadyānap.): V, 80e, 2855: 81, (2862), 2866; 82, 2872; 90π, 3164, 3165 (°sya bhrātarah), 3166.- § 567 (do.): V, 126, 4220.- § 569 (do.): V, 138, 4681; 140a, 4748; 1417, 4778, 4791 (Nakulah Soç ca Mādrīputrau . . , çāmitram . . . karishyatah); 143, 4871.- § 570 (Sainyaniryanap.): V, 151. 5104, (β), (5106), 5108.-§ 571 (Ulūkadūtāgamanap.): V. 160, 5478; 162, 5608, 5614; 163, 5681, 5697; 164e, 5709 (pitted against Cakuni). - § 572 (Rathātirathasankhyanap.): V, 166, 5752 (had vanquished Nila, ef. § 284).—§ 573 (Ambopākhyānap.): V, 196, 7635.—§ 576 (Bhagavadgitap.): VI, 19e, 709; 25k, 845 (blew the çankha Manipushpaka).- § 577 (Bhishmavadhap.): VI. 43a, (1546), 1555.—§ 578 (do.): VI, 44β, 1655; 45. 1694, 1695 (fought with Durmukha), (10), 1735 (read with B.  $S\bar{a}^{\circ}im$ , i.e. Crutakarman);  $50\pi$ , 2085 (in the army of Yudhishthira); 51aa, 2116 (blew the gankha Manipushpaka).-§ 581 (do.): V1, 62θ, 2755.-§ 582 (do.): VI, 718, 3139 (fought with Vikarna); 72, 3166 (attacked Cakuni and Uluka). - § 583 (do.): VI, 75, 3282 (on the one eye of the makaravyūha). - § 584 (do.): VI, 81 1, 3556 (Nakula and S. attacked Calya); 83, 3682, 3689 (encounter with Calya).—§ 585 (do.): VI, 89, 3962.—§ 586 (do.): VI, 99., 4508 (Nakulah Soc ca Madriputrau); 1010, 4586, 4589; 105ο, 4776, (ρ), 4797 (pierced Calya); 106σ, 4803.  $-\S$  587 (do.): VI, 108 $\beta$ , 5013; 110 $\zeta$ , 5099, 5105 (resisted by Krpa); 111, 5167 (pierced Krpa); 116, 5401 (rescued Dhrshtaketu). - § 588 (do.): VI, 1217, 5809. - § 589 (Dronabhishekap.): VII, 10, 337.- § 590 (do.): VII, 14. 516 (fought with Cakuni); 167, 645 .- § 592 (Samcaptukavadhap.): VII, 230, 958 (description of his horses),  $(\pi)$ , 1034 (on his standard there was a beautiful swan of silver),  $(\rho)$ , 1040 (held the bow Açvina); 3255, 1443. - § 593 (Abhimanyuvadhap.): VII, 34a, 1488 (sadrço devayoh . . . Açvinoh), 1491 (vinayāt Sosya sadrçah, sc. Abhimanyu); 39v, 1657.- § 599 (Jayadrathavadhap.): VII, 98k, 3661; 106, 3977 (attacked by Durmukha), 4011 (oratham, carried away Yudhishthira); 107, 4031, 4033 (fought with Durmukha), 4036, 4038 (slew Niramitra), 4040; 109 m, 4110, 4112; 111v, 4284; 124xx, 4983; 143m, 5997.-\$600 (Ghatotkacavadhap.): VII, 154 $\beta$ , 6650; 1560, 6763; 165, 7362

(piercod by Drona); 167, 7462 (pierced Karna), 7463, 7467, 7469, 7470, 7473, 7476, 7477, 7482 (defeuted by Karna); 170 pp. 7672; 177 pp. 8060; 178 pp. 8080, 8084; 183, 8326,-\$ 601 (Dronavadhap.): VII, 184a, 8367.-\$ 602 (do.): VII, 188, 8574, 8576, 8580 (encounter with Duhçasana).-§ 603 (Narayanastramokshap.): VII, 198, 9178, 9185 (pacified Satyaki).- § 604 (Karnap.): VIII. 5%. 116 (had sluin his cousin Rukmaratha); 9, 297 (had been vanquished by Karua, cf. § 600).- § 605 (do.): VIII, 11aa, 427; 13, 496 (attacked Duhçasana); 2277, 876, 877, 887 (fought with the Angas, etc.); 23, 893, 896, 897, 898, 900, 903, 904, 905, 909 (encounter with Duhçasana).- § 608 (de.): VIII, 46, 2156 (proceeded against Cakuni), (η), 2205; **48** $\pi$ , 2273, ( $\rho$ ), 2280; **54**, 2624; **56**, 2699 (°sya dhrajam kā ncanam), 2700,  $(\pi\pi)$ , 2756; 59, 2965 (bore away Dhṛshtadyumna); 61, 3078 (proceeded against Ulūka), 3108, 3109 (encounter with Ulūka); 62777, 3148, 3154 (pierced Duryodhana); 63, 3184, 3189 ("ratham; bore away Yudhishthira), 3208, 3212; 73, 3732; 75xxx, †3812 (attacked (lakuni); 787, 3955 (pierced Karna), 3958, 3963; 79η', 4029; 96βa', 5030.—§ 611 (Calyap.): IX, 11, 561 (attacked Calya), 570, 571 (slew [Rukmaratha] the son of Calya); 130, 661, 664, 665, 667, 681, 688 (fought with Calya); 15p, 768 (Madreyah), 771 (pierced by Calya), 774 (pierced (alya); 16, 800 (checked Çakımi); 17χ, 866 (pierced by Çalya), 891; 22 AA, 1138 (pierced by Duryodhana), 1140, 1154 (carried away Yudhishthira); 23, 1212, 1216, 1243; **27** $\sigma\sigma$ , 1446,  $(\phi\phi)$ , 1471, 1474, 1475, 1476 (fought with Duryodhana); 28, 1501, 1502, 1503, 1506, 1516, 1517, 1525, 1528, 1530, 1531, 1532 (slew Ulūka), 1535, 1536, 1537, 1539, 1541, 1546, 1547, 1553, 1554, 1556, 1557, 1558, 1565 (slew Cakuni).- 6 612 (Hradapraveçap.): 1X, 29, 1568, 1569.—§ 613 (Gadāyuddhap.): 1X, 32β, 1882; 33c, 1890, 1900.- 6 618 (Jalapradanikap.): XI, 14, 376.- § 619 (Strīvilāpap.): XI, 187, 540; 24, 698 (Cakunih . . . nihatah Sona) .- § 623 (Rajadh.): XII, 13, (371).- § 637 (do.): XII, 40a, 1446; 41β, 1481; 44δ, 1528 (got the palace of Durmukha).—§ 657 (Apaddh.): XII, 167, 6231, (6232) (Nakula-Soau).- § 720b (Sudarcanop.): XIII, 2, 116 (drahţam . . . Soena vijayatā, sc. sannidhyam . . . Vibhavasoh, i.e. Agni, all. to § 282 foll.).-§ 780 (Açvamedhikap.): XIV, 14\(\beta\), 356.—§ 783 (Anugītāp.): XIV. 52e, 1524.- § 785 (do.): XIV, 60\$, 1797 (had slain Cakuni); 66µ, 1954; 72, 2103, 2109 (waited upon the guests at the acvamedha); 85 o, 2514.—§ 787 (Acramavāsup.): XV, 16, 450; 17x, 481.—§ 788 (do.): XV, 22, 600, 605; 24, 643, 645.- § 791 (Putradarganap.): XV, 36, 992 (yudhām patih), 999.- § 792 (Nāradāgamanap.): XV, 38a, 1074 (the durling of Kunti) .- § 793 (Mausulap.): XVI, 7, 179 (Pāndavah).- § 794 (Mahāprasthānikap.): XVII, 2, 54, 57, 58 (Pāṇḍavaṃ, on the muhāprasthāna of the Pandavas S. fell down, because he thought nobody his equal in wisdom).—§ 795 (Svargārohaņap.): XVIII,  $2\epsilon$ , 67; 4κ, 133 (in heaven). Cf. Āçvineya, sg. and dual, Açviņīsuta, dual, Acvisuta, dual, Bharatacreshtha, dual, Bharatarshabha, Bharatasattama, Kauravya, Kumnandana, Mādravatīputra, ag. and dual, Madravutīsuta, ag. and dual, Madreya, ag. and dual. Mädrinandana, sg. and dual, Mädrinandanaka, dual, Mådrinandakara, Mådriputra, sg. and dual, Mådrisuta, sg. and dual, Madritanaja, dual, Nakulanaja, Pandava, sg. and dual, Pandunandana, Panduputra, Pandusuta, Tantipala, Yama, dual, Yamaja, dual.

Sahadeva 1, king of the Magadhas, son of Jarasandha. § 232

(Svayamvarap.): I, 186, 69%8 (°-Jayateenau, present at the svayamvara of Draupadī).—§ 273 (Rājasūyārambhap.): II, 14, 595 (son of Jarāsandha and brother of Asti and Prāpti).—§ 277 (Jarāsandhavadhap.): II. 22, 884 (installed by Jarāsandha as king of the Magadhas); 24, 962 (Jarāsandhātmajaķ, do.), 963.—§ 561 (Yānasandhip.): V, 50q, 2014 (Jārāsandhiķ, among the allies of Yudhishthira).—§ 570 (Sainyaniryāṇap.): V, 157, 5325 (Māgadhaṃ, commander of one division of Yudhishthira's troops).—Ct. Jarāsandhasuta, Jarāsandhātmaja, Jārāsandhi, Māgadha.

Sahadeva<sup>2</sup>, a rshi (?). § 266 (Çakrasabhāv.): 11, 7, 297 (in the palace of Indra).

Sahadeva , an ancient king [of the Pañcālas]. § 267 (Yamasabhāv.): 11, 8, 328 (in the place of Yama).—§ 377 (Dhaumyatīrthāk.): 111, 90, 8376 (performed a sacrifice at Agniçiras), 8378 (do., on the Yamunā).

Sahadevaja ("the son of Sahadeva") = Meghasandhi: XIV, 2463.

Sahadevasūnu ("the son of Sahadeva "") = Çrutakarman (Crutasona): VIII, †4322.

Sahadevātmaja ("the son of Sahadeva?") = Meghasandhi: XIV, 2437.

Sāhadevi ' ("the son of Sahadeva '") = Somaka: III, 10422. Sāhadevi ' ("the son of Sahadeva '") = Çrutakarman (Çrutasena): VI, 1735 (only B., C. has Sahadevam); VII, 4062.

Sahaja, a king. § 562 (Bhagavadyānap.): V. 74γ, 2732 (Cedi-Matsyānām, among the wicked kings who annihilated their kinsmen and relatives).

Sahajanyā, an Apsaras. § 135 (Çakuntalop.): I, 74, 3055 (among the principal Apsarases) — § 191 (Arjuna): I, 123, 4820 (sang at the birth of Arjuna). — § 269 (Vaiçravaṇasabhāv.): II, 10, 393 (in the palace of Kubera). — § 336 (Indralokābhigamanap.): III, 43a, 1785 (in the abode of Indra).

Sahasrabāhu<sup>1</sup>, a warrior of Skanda. § 615*u* (Skanda): 1X, **45**<sub>7</sub>, 2561.—Do.<sup>2</sup> = Skanda: 111, 14640.—Do.<sup>3</sup> = Çiva: VII, 9528; XIII, 1246 (1000 names <sup>2</sup>).

Sahasrabāhumukuṭa = Kṛshṇa: XII, 1611.

Sahasrabhū = Skanda: III, 14641.

Sahasrabhuj = Skanda: III, 14641.

Sahasrabhujamanyu = Çiva: VII, 2883 (so C., B. has "mṛtyu").

Sahasracarana | = Çiva: VII, 9528; XII, 10382 (1000 names | ); XIV, 205.—Do. 2 = Vishnu: V, 3827.

Sahasracaranekshana = Kṛshṇa: XII, 1611.

Sahasracitya', a prince. § 767 (Ānuçāsanik.): XIII, 13'7a, 6264 (attained to excellent regions by sacrificing his life for the sake of a brahman). Cf. next and Sahasrajit'.

Sahasracitya<sup>2</sup>, a Kaikeya king. § 787 (Åçramavåsap.):
Nārada said: The Kekaya king S. was the grandfather of Catayūpa, resigning his kingdom to his eldest son, he retired into the woods and after great penances attained to the region of Indra (Parandarasya), where I have often seen him: XV, 20. 543 (Kekayūdhipatik . . . Çalayūpapitāmahah), 544.

Sahasraçiras = Çiva: VII, 2883; XIV, 205. — Do. = Kṛshṇa: XII, 1611, 1647.

Sahasracirasa = Vishnu: V, 3827.

Sahasraçīrsha = Çiva: XII, 10382 (1000 names); XIII, 7089.—Do.² = Skanda: III, 14642.—Do.³ = Vishņu (Kṛshṇa): III, 15815; V, †2679; XII, 7343 (V°).

Sahasrada = Qiva (1000 names 1).

Sahasrādhmātaghanta = Çiva (1000 names 1).

Sahasradq = Indra, q.v.

Sahasrahasta = Civa (1000 names 2).

Sahasrajit', a king. § 677 (Mokshadh.): XII, 235, 8605 (attained to excellent regions by sacrificing his life for the sake of a brahman). Cf. Sahasracitya 1.

Sahasrajit = Vishnu (1000 names).

Sahasrajyotis. § 3 (Anukram.): 1, 1\beta, 44 (son of Subhrāj and father of 1,000,000 sons).

Sāhasraka, a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7029. Sahasrakirana = Sūrya (the Sun): XIII, 428.

Sahasrāksha = Indra, q.v.—Do.2 = Çiva: XII, 10349 (1000 names ); XIII, 763, 1151 (1000 names 2), 7514; XIV, 195.—Do.3 = Vishnu (Kṛshṇa): 11I, 15814; V, 3827; XIII, 6823 (i.e. Kṛshṇa), 6973 (1000 names).

Sahasralocana = Indra, q.v.

Sahasrāmou = Sūrya (the Sun), q.v.—Do.2 = Vishnu (1000 names).

Sahasramurdhan = Çiva (1000 names 1).—Do.2 = Vishnu (1000 names).

Sahasranāma = Vishņu: XIII, 7089.

Sahasranayana 1 = Indra, q.v.—Do.3 = Çiva: VII, 9528; XII, 10383 (1000 names 1).

Sahasranetra = India, q.v.

Sahasranetrapāda = Çiva: VII, 2883.

Sahasrapad', a rshi. § 24 (cf. Paulomap.): One day Ruru in consequence of his vote for the destruction of the serpents was about to kill an old dundubha, but this objected that he had done him no harm (I, 9). He told that he was formerly a rshi, named S., who had been metamorphosed by the curse of a brahman (I, 10): 1, 10, 993.—§ 25 (do.): The dundubha said: "I had a friend named Khagama; one day, when he was engaged in the agnihotra, I made a mock-snake of blades of grass in order to frighten him, and he went into a swoon; then he cursed me saying that I should be turned into a venomless serpent, until I had seen Ruru." S. then recovered his original form, and told Ruru that a brāhmaṇa never should take life which was the duty of the kshatriya. Cf. Uruga.

Sahasrapad<sup>2</sup>, a brahman. § 324 (Dvaitavanapr.): III, **26a**, 985 (worshipped Yudhishthira). Cf. the prec.

Sahasrapad<sup>3</sup> = Çiva (1000 names<sup>3</sup>).—Do = Skanda: III, 14642.—Do.<sup>5</sup> = Vishnu: III, 15814; XIII, 6973 (1000 names).

Sahasraracmi = Sūrya: III, 192.

Sahasrārcis = Vishņu (1000 names).

Sahasrasūryapratima = Çiva (1000 names 1).

Sahasratushti = Skanda: III, 14641.

Sahasravāc, a son of Dhṛtarāshtra. § 130 (Amçāvat.): 1, 67, 2735 (enumeration).

Sahasravadanojjvala = Krshna: XII, 1611.

Sahasravaktra == Skanda: III, 14640.

Sahasrodyataçula = Çiva (1000 names 1).

Sahāya = (liva (1000 names 2).

Sahishnu = Vishnu (1000 names).

Sahma (II. 1929) v. Suhma, pl.

**Sahya**<sup>1</sup>. § 3 (Anukram.): I, 1, 43 (so B. for Mahya (q.v.) and cf. Åçāvaha).

Sahya<sup>1</sup>, a mountain. § 534 (Hanūmatprātyāg.): III, 282, 16239 (°-Malayau, on their way to Lankā, Hanūmat, etc., came to S. on the shore of the sea).—§ 555 (Indravijuya): V, 11α, 353.—§ 574 (Jambūkh.): VI, 9κ, 318 (among the kulaparvatas of Bhāratavarsha).—§ 782g (Guruçishyasamv.): XIV, 43γ. 1173.

Saikata, pl. (°āḥ), a class of rshis. § 677 (Mokshadh.): XII, 2457, 8903. Cf. Sikata, pl.

Saindhava ("king of the Sindhus") = Jayadratha: 1, †190, †191, †196, 7001 (J°); 11, 1267 (J°, C. has by error Drayadrathah); 111, 15637, 15716 (rajā, adj.?), 15719, 15758, 15760 ("apasadah), 15762, 15768, 15770, 15771, 15775, 16610 (all. to Draupadiharanop.), †17219 (all. to Jayadrathavimokshanap.); IV, 164 (all to Draupadiharanap. and Javadrathavimokshanap.), 526 (all. to Draupadiharanap.); V. 2246 ( $J^{\circ}$ ), 2504, 3403, 4824 ( $J^{\circ}$ ), 5274 ( $J^{\circ}$ ), 5708 (Sātyaki is pitted against Jayadratha), 7608 ( $J^{\circ}$ ); VI, 1723 (Jo), 2141 (pl.? \*pramukhath), 2452 (Jo), †2648 (° Bāhlikau), 3138, 3164, †3761 (°ādīn rājūah), 4092 (all, to Draupadtharanap.), 4195, 4501, 4545, 5050 (J°), 5240 (J°), 5244, 5250, 5253, 5256, 5258, 5277 (rājā, adj. ?), 5292 (J°), 5309 (J°), 5417 (rājā, adj. ?), 5418, 5419, 5583 (J°); VII, 179, 558, 1073, 1075, 1723, 1749, 1750, 1762, 1779, 1780, 1781, 1782, 1853, 1865, 2007, 2615, 2631, 2632, 2633, 2646 (rājā, adj. ?), 2649, 2653 (sa-Soāh, only B.), 2665 (rājā, adj.?), 2687, 2692, 2694, 2696, 2723, 2725, 2789, 2831, 2833, 2837, 2973, 2994, 3002, 3006, 3015 (°aya nireçuna), 3101, 3426, 3538, 3539, 3541, 3668, 3699, 3701, 3754, 3756, 3778, 3796, 3797, 3884, 3922, 3965, 4170, 4213 (pl. ?, °anikam), 4253, 4255, 4303, 4323, 4367, 4467, 4713, 4865, 5133, 5150, 5246, 5264, 5311, 5325, 5326, 5331, 5332, 5333, 5395, 5820, 5822, 5870, 5871, 5948, 6005, 6063, 6068, 6075, 6082, 6084, 6094, 6097, 6099, 6104, 6106, 6114, 6143, 6201 (pl. ? "ābhimukham), 6207, 6211, 6215, 6216, 6228, 6257, 6258 (Vrddhakshatrah Sosya pita), 6259, 6274, 6275, 6286 (slain by Arjuna), 6290, 6293, 6295 (nrpam, adj.?), 6297 (nihate), 6298 (nihatam), 6324 (do.). 6334 (nipatite), 6451 (hate), 6456 (nihatah), 6494 (nihate), 6499, 6550, 6557 (ahanyata), 6576 (hatra Som), 6578, 6592 (nihatah), 6616 (°sya vadham), 6648 (°m hatia), 7737, 8281 (sa-°), 8307 (°sya, sc. vadhāt), 8335, 8339, 8342, 9227; VIII, 3647, 3682 (nihatah . . . So rājā); 1X, 3614 (Jo); X, 137, 524; X1, 736; XII, 501 (all. to Draupadiharanap.); XIV, 324 (do.), 1497 (csya radhopāyah, all. to Jayadrathavadhap.), 2229 (hantāram Sosya, i.e. Arjuna); XV, 361 (°apasadasya, sc. craddham).

Saindhava (do.) = Vrddhakshatra : VII, 1747 (°syz putrah . . . Jayadrathah).

Saindhava<sup>3</sup>, pl. ( ${}^{\circ}dh$ ), a people = Sindhu, pl. § 342 (Indralokābhigamanap.): III, 51, 1991 (had been present at the rajasuva of Yudhishthira) .- § 522 (Draupadiharanap.); 111, 271, 15722 ("dhrajinimukhe, i.e. the followers of Jayadratha), 15743, 15751 ("sainikān). - § 568 (Vidulāputraçasana): V, 134, 4570 ('kanyanam avasannah, sc. Sanjaya 1), 135, 4601 (sarra-Soan, Sanjaya had been defeated by the S.) .- § 584 (Bhishmavadhap.): VI, 81a. 3532 (only C., follow Somadatta). - § 599 (Jayadrathavadhap.): VII, 1117, 4266 (0-Pauravah) - \$ 600 (Ghatotkacavadhop.): VII, 179, †8159 (applauded Kaina).-\$ 608 (Karnap.): VIII, 56ρρ, 2762.—§ 785 (Anugītāp.): XIV, 77, 2221, 2242, 2248 (yodhah), 2249, 2250; 78, 2254 (yodhāh), 2262, 2266, 2269 (nrpāh, adj. ?), 2298 (recollecting the slaughter of Jayadratha, the S. fought with Arjuna, but were defeated).

Saindhava', adj. ("belonging to or originating from [the country of] the Sindhus"). § 522 (Draupadiharaṇap.): 111, 269, †15672 (rājibhiḥ).—§ 525 (Rāmopākhyāhap.): 111, 273, 15867 (balaṃ, i.e. the army of Jayadratha).—§ 561 (Yānasandhip.): V, 47, 1804 (sādhurāhibhiḥ).—§ 589

(Dronābhishekap.): VII, 9, 276 (sādhuvāhinaḥ).—§ 592 (Samçaptakavadhap.): VII, 230, 973 (hayottamāḥ); 26, 1171 (açvān).—§ 593 (Abhimanyuvadhap.): VII, 43, 1764 (açvāḥ).—§ 598 (Jayadrathavadhap.): VII, 87, 3104 (hayāḥ).—§ 599 (do.): VII, 104, 3898 (hayottamāḥ); 112, 4358 (vājinaḥ); 116, 4635 (vāhān); 140, †5837 (sadaçvāḥ).—§ 600 (Ghatotkacavadhap.): VII, 162, 7226 (turangamān); 173, 7786 (sādhuvāhinaḥ).—§ 604 (Karnap.): VIII, 7, †200 (sc. açvaiḥ?).—§ 611 (Çalyap.): IX, 8, 389 (sc. açvān).

Saindhavaka, adj. (do.).—§ 522 (Draupadiharaṇap.): III, 271, 15757 (°o nrpaḥ, i.e. Jayadratha).—§ 578 (Bhīshmavadhap.): VI, 45°, 1724 (°o rājā = do.). — § 596 (Pratijñāp.): VII, 73, 2574 (do. = do.); 76, 2695 (do. = do.).—§ 597 (do.): VII, 84, 3001 (°o nrpaḥ = do.).—§ 599 (Jayadrathavadhap.): VII, 118, 5266-7 (°o rājā = do.); 145, 6073 (°aṃ nrpaṃ = do.).

Saindhavāranya, name of a forest. § 377 (Dhaumyatīrthak.): III, 89, 8368 (in the west).—§ 406 (Tīrthayātrāp.): III, 125, 10408 ("m āsādya kulyānām kuru darçanam).
Saindhavāyana, a son of Viçvāmītra. § 721b (Viçvāmītrop.): XIII, 4β, 250.

Sainyaniryāṇa(m) ("the marching out of the troops").
§ 10 (Parvasangr.): I, 2, 333 (i.e. Sainyaniryāṇaparvan).

[Sainyaniryanaparvan("va)] ("the section relating to the marching out of the troops," the 63rd of the minor parvans of Mhbhr.; cf. Sainyaniryana). § 570: The Pandavas had seven akshauhinis led by Drupada, etc. (a). Yudhishthira consulted with his brothers about the election of a generalissimo, who might also withstand Bhishma. Sahadera, etc., proposed Viraja, etc. (B). Krshna named Dhrshtadyumna, who was elected. Then they marched out to Kurukshetra (description), with Bhīma in the van, etc. ( $\gamma$ ). Draupadī with her ladies, etc., remained at Upaplavya. The Kekaya princes, etc. (8) marched behind Yudhishthira, keeping him in their centre. In the rear were Virața, etc.  $(\epsilon)$ , 40,000 chariots, etc. Anadhrshti, etc. (ζ) marched surrounding Krshna and Arjuna. Entering Kurukshetra, they blew their conches, also Krshna and Arjuna; Pāñcajanya filled them with joy (V, 152). Yudhishthira encamped on Kurukshetra. Kṛshṇa, etc. ( $\eta$ ) each did some special work. At the holy Hirangati (an excellent tirtha, with sacred water, without pointed pebbles and mire), Krshna caused a most to be excavated. There were assembled hundreds upon hundreds of skilled mechanics in receipt of regular wages, and surgeons and physicians, etc. Then their allies began to march thither (V, 152). When Krshna had departed, Duryodhana urged Karna, Duhçasana, and Cakuni to make preparations for battle, which was fixed to commence the next morning (I, 153). At the request of Yudhishthira, Krehna related Duryodhana's, etc., project of imprisoning him; "neither Bhīshma nor Drona said anything on that subject; indeed, all of them follow Duryodhana, except Vidura. . . . War is that which should now take place." Yudhishthira gave order to array the troops, but then he complained that he should slay his preceptors, etc. Arjuna reminded him of what Kunti and Vidura had said through Krehng, and Krehna affirmed it. The Pandaras and their soldiers passed the night in great happiness (V, 154). After that night had passed away, Duryodhana arranged his eleven akshauhinis (description), under Krpa, etc. (0) (V, 155). Referring to a contest between the brahmans. whom also the vaicyas and the cudras followed, and the

kshatriyas among the Haihayas (b), Duryodhana urged Bhishma to become their generalissimo. Bhishma said that he did not see upon earth the warrior that was equal to him, except Arjuna; but Arjuna would never openly fight with him; Bhishma said he could, in a trice, destroy the universe with D., As., Ra., and men; but the Pandavas he could not exterminate; but he would slav every day 10,000; and either Karna or Bhishma should fight first. Karna declared he would not fight before Bhishma was slain; then he would fight with Arjuna. Then Blitchma was solemnly installed, under a bloody shower, etc. Then they marched out to Kurukshetra, and Duryodhana and Kurna caused the camps to be measured out on a level part of the plain (V, 156). When Yudhishthira heard that Bhishma had been installed in the command of the Kuru army, he summoned his brothers and Vasudeva, and selected seven leaders for his seven akshauhinis: Drupada, etc. (1) (cf. a!), and above them all Dhrehtadyumna; and Dhananjaya (i.e. Arjuna) of curly hair was made the leader of all those leaders; and Krshna the leader of Arjuna and driver of his steeds. Halāyudha (i.e. Balarāma), etc. (x) came there, and Yudhishthira, etc. (A) rose from their seats and offered worship to Halayudha. Halayudha said that a fierce slaughter was inevitable, that the Pandavas would certainly win because of the help of Krshna, that he had repeatedly tried to prevail upon Krshna to remain neuter; that he would himself do; but as he could not be without Krshna, he would repair to the tirthas of the Sarasvati. Then he set out for his tirthayatra (V, 157). About this time there came to the Pandava camp Bhishmaka's (c) son Rukmin (d). He entered the camp with an akshauhing of troops, from desire of doing what was agreeable to Vasudera. He offered Arjuna his assistance, if he was afraid. He would slay everyone: Drona, etc. (µ). Arjuna, mentioning his exploits against the G., at Khāndava, against the Nivātakavacas und Kālakeyas, at Virāţa's city, and that he had paid his respects for battle's sake to Rudra, etc. ( $\nu$ ), would not say he was afraid. Rukmin then went to Duryodhana, saying the same words, and was rejected in the same way. Then the Pandaras again consulted, presided over by Yudhishthira (V, 158). Dhrtarashtra asked Sanjaya to tell him all that had happened in the matter of encamping, and complained that though he understood the defects, he could not withstand Duryodhana. Sanjaya said that he ought not to impute the fault only to Duryodhana: "as to our acts, some say that everything is ordained by God; some that they are the result of free-will; others that they are the result of those of our past lives" (V, 159).

[Sainyodyogaparvan(°va)] ("the section relating to the preparations before warfare," the 57th of the minor parvans of Mhbhr.). § 554: After the nuptials of Abhimanyu the Kurus, etc. (a) next morning assembled in the presence chamber of Virāṭa. Kṛshṇa spoke about the affairs of the Pāṇḍavas, and proposed to send an ambassador to Duryodhana, etc., in order to induce them to give hulf the kingdom to Yudhishṭhira (V, 1). Baladeva approved of it, and said that the ambassador ought to salute Bhishma, etc. (β), that Yudhishṭhira had been wrong in challenging Çakuni, and that Duryodhana only ought to be addressed in a conciliatory tone, that war might be avoided (V, 2). Sātyaki severely blamed Baladeva, and assorted that it was Y dhishṭhira who had been challenged in the game at dice, that he could not have declined according to the rules of the Kshatriya caste,

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and that Cakuni had won by a trick; the Kauravas had not obeyed Bhishma and Drons; they ought to be besought by sharp arrows; they could not withstand Yuyudhana, etc.  $(\beta\beta)$  (V, 3). Drupada approved of what had been said by Baladeva, except that Duryodhana should not be addressed mildly, and they ought also to send messengers to Calya, etc. (y) to collect an army; his own purchita ought to be sent to Dhrtarashtra, Duryodhana, Bhishma, and Drona (V, 4). Having approved of Drupada's words, Krehna set out for Dvaraka, and the Pandavas and the Dhartarashtras began to make preparations for war, and collect troops; and Drupada despatched his purchita to the Kurus (V, 5). Drupada gave instructions to his purchita (cf. Pushya, § 554), who set out for Hastinapura with a following of disciples (V, 6). After Krshna, etc. (77) had set out for Dvaraka, Arjuna and Duryodhana come thither, while Krehna was asleep; Duryodhana sat down at the head of the bed; after him Arjuna came and stood at the back of the bed. And when Krehna awoke, he first saw Arjuna. Arjuna chose for his partner Krehna himself, who was not to fight; Daryodhana selected for himself Krshna's ten crores of Narayana cowherds. Balarama said he would fight neither for Kunti's sons nor for Duryodhana. Krtavarman gave an akshauhini to Duryodhana. Krshna promised to become Arjuna's charioteer; Arjuna came back to Yudhishthira with Krehna and the flower of the Daçarha race (V, 7).- § 555: Calya with his sons and troops (description) was advancing in order to join the Pandavas; but Duryodhana caused fine palaces of entertainment to be constructed at different spots for his reception; Calya first thought this had been arranged by Yudhishthira, until Duryodhana came forward and showed himself; then he promised Duryodhana to become the leader of his army. Calya, however, first proceeded to the Pandavas at Upaplavya, and told them about the matter. He promised Yudhishthira that when he became Karna's charioteer he would act so that Karna might be dispirited; and in order to comfort Yudhishthira he reminded him that Cakra (Indra) had to endure, together with his wife, very great misery (V, 8). At the request of Yudhishthira, Calya related the ancient story (itihasam puratanam) of the great misery endured by Indra and his queen (v. Indravijaya) (V, 9-17). So Yudhishthira should also regain his kingdom. This story of the victory of Indra, equal to the Veda, should be listened to by a king desirous of victory; he who reads it with a heart full of religious faith is purified from his sins, etc. Calya repeated his promise to damp the spirits of Karna, and went with his army to Duryodhana (V, 18). Yuyudhana, etc. (y) came to Yudhishthira with troops (description). For the Pandavas there were thus assembled seven akshauhinis of troops from various directions. In the same way king Bhagadatta (with an akshauhini crowded with Cinas and Kirātas), etc. (b) came to the Dhartarashtras. And thus Duryodhana had a force which numbered eleven akshauhinis, so that there was no room for them in the city of Hastinapura; but the Pancanada, the whole Kurujangala, etc. (e), full of abundant corn and wealth, was entirely overspread with the army of the Kauravas. And this army was beheld by the purchita who had been sent by the Pañcala king to the Kurus (V, 19).

Sairandhrī (B.) or Sairindhrī (C.) ("a woman of the Sairandhra caste"): IV, 77 (pl.); XIII, 2581.—Do. said of Damayantī: III, 2586, 2604, 2687.—Do. said of Draupadī: IV, 78, 246, 247, 251, 260, 412, 416, (425), 432, 439, 440,

(441), (448), 491, 494, 495, (496), 502, (509), 530, 565, 566, 604, 665, 713, 748, 776, 800, 808, 819, 831, 832, 833, 836, 837, 848, 849, (850), 850, 851, 856, (859), 1190, 1193, 1205, 1212, 1254, 1255, 1372, 2191, 2221, 2296.

Saisikata, pl. (°āḥ), a people. § 574 (Jambūkh.): VII, 9µ, 365 (only C., B. has Saisiridhrāh).

Saisiridhra, pl., v. Saisikata, pl.

Sakala = Civa (1000 names 2).

Sakrdgrāha (B. °graha), pl. (°ah), a people. § 574 (Jambūkh.): VI, 95, 373.

Sakrnnandā (?), name of a river (BR.): III, 8137 (°am samāsādya, read sakrn Nandām samāsādya; B. has Prānnadīm ca samāsādya).

Sakshin = Vishnu (1000 names).

Sālanghāyana, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4\(\beta\), 251.

Salilapati = Mahāpurusha (Mahāpurushastava).

Salilarāja ("king of the waters") = Varuna: III, 5004 (tīrthe S°sya), 5010 (do.); V, 3543 (putrāḥ S°sya), 3544 (°sya cchatraṃ), 3801 (V°).

Salilāstra ("the watery weapon"). § 444 (Nivātakavacayuddhap.): III, 171, 12141 (employed by Arjuna).

Salileça ("lord of the waters") = Varuna: V, 3525.

Salileçvara (do.) := Varuṇa: III, 14552 (V°), 17137 (V°); XIII, 7255.

Sama¹, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, 67, 2731 (enumeration).—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4541 (do.).—§ 581 (Bhīshmavadhap.): VI, 64κ, 2838 (attacked Bhīmasena).—§ 608 (Karṇap.): VIII, 51εδ, 2446, 2455 (slain by Bhīmasena).

Sama 2 (V, 2733), v. Çama.

Sama = Vishnu (1000 names).

Samā (°aḥ, pl. C.), a region. § 575c (Bhūmip.): After these regions is seen a habitation of the name Samā. It is of a starry shape with four corners and thirty-three mandalas. There dwell the four world-elephants (diggajāḥ), Vāmana, Airāvata, etc., and also Supratīka, whose dimensions have for ever remained unascertained; there winds blow from all directions and are seized by the elephants with the tips of their trunks and let out over the earth; in consequence thereof people draw breath and live: VI, 12, 473 (°ā nāma drçyate (C. °ante) lokasaṃsthitiḥ (C. °te)).

Samāçvāsa, name of a fire (?). § 490 (Āṅgirasa): III, 219, 14155 (= Mahāvāc).

Sāmaga 1 = Mahāpurusha (Mahāpurushastava). — Do.2 = Vishņu (1000 names).

Sāmagāyana = Vishņu (1000 names).

Samakarna = Çiva (1000 names 1).

Samāmnāva = Civa (1000 names<sup>2</sup>).

**Bāman**, mostly, pl. ("verses from the Sāmaveda"): I, 66, 1374, 2881 ("gitaih), 2883 (pūrrayajñiya-sāmagāh); II, 536 (sg.), 1238 ("gah), 2627 (yāmyāni sāmāni raudrāni ca), 2641 (yāmyāni), 2642; III, 966, 1773 (rgyajuhsāmasambhavaih), 1783 (sg.), 8676, 8702 ("gaih), †10686 (sg.), 10904 (sg., "gāh), 11237 ("rgyajurvarnāh, did not exist in the Kṛtayugu), 11621, 11656 (gīta-sāmasvanah), 17338 (sg.), 17339 (sg.); V, †1624, †1711, 3788; VI, 1187 (sg.), 1239 (Brhatsāma tathā sāmnāṃ); IX, 2098; XI, 672 (trīni samāni sāmagāh), 675 (trībhih), 794, 795; XII, 1614, 1883 (rgyajuhsāmasahitaih), 2311 (rgyajuhsāmavid), 2312 (anrgyajuhsāma), †2315 (skaṃ), 2871 (rgyajuhsāmasampannāh), 2963 (chandah sāmādi), 3634 ("āni sāmagāh), †7372 (rksāmasanghāṃç ca yajāṃshi), 7501, 7503, 8543 (rksāmāni yajūṃshi ca), 8613

(rksāmavarnāksharato yajusho'tharvanas tathā), 8720 (rks°su yajuhsu), 9065, 9621, 9632, †10299 (°gāḥ), 10399 (°gāḥ), 11532 (rgyajuhsāmagaḥ), 12737 (yajurrksāmabhiḥ), 13136, 13256 (sahasraçākham, identified with Kṛshna (Nūrāyunu)); XIII, 643 (°gānāṃ), 986 (sg., Rathantaraṃ), 1085 (°bhir . . . sāmagāḥ), 1316 (sg.), 4107 (mūrtimanti), †7369 (°gāḥ), 7774 (jaguḥ sāmāni sāmagāḥ); XIV, 745; XVI, 202 (°gānāṃ).

**Sāman** = Vishnu (1000 names).—Do.\*, pl. (°āni) = Çiva (1000 names 1).

Samana, name of one of the life - breaths. (Pativratop., Biahmanavyadhasamv.): III, 213. 13964 (description), 13970 (oddnayor madhye).- § 595 (Shodaçarāj. v. Rama Daçarathi): VII, 59, 2237 (Pranapana-Soac ca Rāme rājyam pracasati).- § 660b (Bhrgu-Bharadvājasamv.): XII, 184, 6844 (within the heart); 185, 6870 (d: In consequence of S. every one of the senses is made to act as it does), 6874 (d: There is heat (agnih) in the bodies of living creatures (dhātushu), circulated by S.; residing thus in the body that breath operates (vartayan) upon all watery (rasān) and other elementary substances (dhātān) and all bad humours (doshān)). - § 662b (Jāpakop.) : XII, 200c, 7346. -§ 667 (Mokshadh.): XII, 213, 7759.- § 704 (do.): XII, 302, 11124.- § 714g (Cukakṛtya): The host of gods named the Sadhyas had the son Samana, his son was Udana, his son was Lyana, from him arose Apana, and from Apana Prana. Prana was childless. This wind (rayuh) is the cause of the functions of all living creatures, and from this (prananat) he is called Prana: XII, 329, 12396 .- § 782b (Brahmanagītā): XIV, 20, 612, 614; 21, 654; 23, 685, 688 (rāyuḥ), 692, 699, 700, 703, 705 (the contention among the lifebreaths about superiority); 24, 712, 718, 719, 722, 726.-§ 782g (Guruçishyasamv.): XIV, 42, 1109.

Samāna  $^{2}$  = ('iva (1000 names  $^{1}$ ).

Samanga<sup>1</sup>, name of a herdsman. § 512 (Ghoshayātrāp.): 111, 239, 14821 (rallarah).

Samanga<sup>2</sup>, a rshi (?). § 698 (Mokshadh.): XII, 287, 10533 (Nāradasya ca samrādam S<sup>o</sup>sya ca), (10536) (discourse between Nārada and S.).

Samanga, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, Θν, 368 (in the south).

Samangā, a river. § 412 (Ashtāvakrīya): III, 134, †10689, †10690 (Ashtāvakra bathed in the river and his limbs became straight (samair angaih); from that time the river is culled 8.).—§ 413 (Tīrthayātrāp.): III, 135, 10692 (formerly named Madhuvilā), 10693.

Samantapañcaka, name of a place = Kurukshetra. § 1 (Anukram.): I, 1, 12 (the place of the battle between the Kurus and the Pandavas) .- § 8 (Parvasangr.): I, 2, 270, 271 (°ākhyam), 273 (there Rāma Jāmudagnya dug five lakes which were filled with the blood of the kshatriyas whom he slew), 278 (the lakes became tirthas), 282 (°e yuddham Kuru-Pandarasenayoh).- § 398 (Paracurama): III, 117. 10204 (Rāma Jāmadagnya made five lakes in S.).-§ 574 (Jambūkh.): VI, 1, 7 (C. by error Sya°).- § 696 (Pratijnap.): VII, 77, 2725 (do.) .- § 615 (Baladevatirthayātrā): 1X, 37, 2163 (on the Sarasvati).—§ 615u (Skanda): 1X, 44, 2501 (°e yā vai trishu lokeshu riçrutā, sc. Sarasvatī). -§ 615 (Baladevatīrthay.): IX, 52, 3006 (°drārā) (B. °āt)). -\$ 615kk (Kurukshetrak.): IX, 53, †3008 (Prajapater uttaravedir ucyate), 3032 (etat Kurukshetra-Som l'rajapater uttaravedir ucyate) .- § 615 (Gadayuddhap.): IX, 55, 3085 (uttaravedi . . . Prajapateh), 3087; 64, 3620 (punye, there Duryodhana died).

Samantara, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9µ, 358 (only B., C. has Mahyuttarāḥ).

Samaramardana = Civa (1000 names 2).

Samasaurabha, a bruhman. § 59 (Sarpasattra): I, 53, 2049 (among the sadasyas at the snake-sacrifice of Janamejaya). Samāsya = Civa (1000 names 2).

Samasya = Çiva (1000 names").

Samātman, Samāvarta - Vishņu (1000 names).

Sāmaveda. § 270 (Brahmasabhāv.): II, 11, 449 (in the palace of Brahmán).—§ 459 (Mārkaṇḍeyas.): III, 189, 12963 (had sprung from Nārāyaṇa).—§ 560 (Sanatsujātap.): V, 43, 1623.—§ 576 (Bhagavadgītāp.): VI, 34, 1226 (Vedānām S°o'smi, says Kṛshṇa).—§ 606 (Tripurākhyāna): VIII, 34, 1498 (among those works which became the puraḥsarāḥ of Çiva).—§ 717b (Nārāyaṇīya): XII, 349, 13556 (sammitaḥ S°ena, sc. dharmaḥ); VI), 13592 (°āntagaṃ dvijāṃ).—§ 730g (Upamanyu): XIII, 14, 915 (°aç ca Vedānāṃ, sc. Çiva). Cf sāman, pl.

Samavegavaça, pl. ( ${}^{\circ}\bar{a}h$ ), a people. § 574 (Jambūkh.): VI,  $9\nu$ , 369 (in the south).

Samayajna = Vishņu (1000 names).

Samayapālanaparvan ("the section about the keeping of the agreement"). § 550: Asked by Janamejaya, Vaiçampāyana related: By the grace of Trnabindu and Dharma, the Pāndavas continued to live unrecognized in the city of Virāta. Yudhishthira distributed the wealth he won from Virāta among his brothers. In the fourth month the great festival in honour of Brahmán, which was celebrated with pomp in the country of the Matsyas, came about; urged by Virāta, Bhīmasona there killed the athlete Jīmūta and numerous other athletes; the king also made him fight with tigers, lions, and elephants. So also Arjuna, Nakula, and Sahadera pleased the king in their respective occupations (IV, 13).

Samayasya pālana(m) ("the keeping of the agreement"). § 10 (Parvasangr.): I, 2, 327 (i.e. Samayapālanaparvan).

Sāmba, Sambara, Sambarahan, v. ǰ.

Sambaraṇa, Sambartta, Sambarttaka, v. Saṃv°.

Sambhagna = (liva (1000 names 2).

Sambhalagrāma, name of a city. § 460c (Kalkin): III, 190, 13102 (the birthplace of Kalkin).

Sambhava 1 == Sambhavaparvan. § 4 (Anukram.): I, 1, 88 (°skandhavistārah, sc. Bhāratadrumah).

Sambhava<sup>2</sup> = Vishnu (1000 names).

Sambhavaparvan(ova) ("the section relating to the origins," the 7th of the minor parvans of Mhbhr.) - § 10 (Parvas.): I, 2, (312). — § 11 (do.): I, 2, (367). §§ 85-132: Amçavatarana (q.v.). - §§ 133-5: Cakuntalopākhyāna (q.v.). - §§ 136-48: Yayātyupākhyāna (q.v.).-§ 149: Uttara-Yayatyupakhyana (v. Yayati) .-- §§ 150-60: Püru-vamçanukirtana (q.v.) .- § 161: Mahabhishopakhyana (q v:).- § 162: Çantanupākhyāna (q.v.).- § 163: Bhishmotpatti (q.v.) .- § 164: Apavopākhyana (q.v.) .- § 165: Satyavatīlābhopākhyāna. - § 166: Citrāngadopākhyāna (q.v.). -- § 167: Vicitravīryoparama (q.v.). -- §§ 168-71: Bhīshma-Satyavatī-samvāda (q.v.).—§ 172: Aņīmāņdavyopākhyāna (q.v.).—§ 173: Pāṇdurājyābhisheka (q.v.).—§ 174: Dhrtarāshtravivāha (q.v.).—§ 175: Karņasambhava (q.v.).—§ 176: Kuntī-vivāha (q.v.).- § 177: Pāņdu-digvijaya (q v.).- § 178: Pāndu (q.v.). - § 179 : Vidurapariņaya (q.v.). - § 180 : Gändhari-putrotpatti (q.v.). - § 181 : Duhçalotpatti (q.v.). -§ 182: Dhṛtarāshṭraputranāmakathana (q.v.).-- §§ 183-5: Pandu (q.v.). - § 186: Vyushitāçvopākhyāna (q.v.). - § 187: Pandu (q.v.).- § 188: Madayantī (q.v.).- § 189: Pandu (q.v.).- §§ 190-2: Pāndavotpatti (q.v.).- §§ 193-5: Pāndu (q.v.).-§ 196 : Vyāsa (q.v.).-§ 197 : Bhīmasena-rasapāna (q.v.).-§ 198: Caradvat (q.v.).-§ 199-203: Drona (q.v.). - § 204: Ekalavya (q.v.). - §§ 205-7: Drona (q.v.).-§ 208: Astradarçana (q.v.).- § 209: Drupadaçasana (q v.). -§ 210: After a year *Dhṛtarāshṭra* installed *Yudhishṭhira* as heir apparent. For continuation see Bhimasena (b), Arjuna (c), Sahadera (d), Nakula (e). § 211: The Pandaras, headed by Arjuna, in war slew Sauvira, who had performed a three years' sacrifice, notwithstanding the invasion of the Gandharvas. The Yavana king, whom even Pandu had failed to subject, was subdued by Arjuna; likewise the Sauvira Vitula (B. has Vipula), who had always shown a disregard for the Kurus; and the Sauvira Sumitra, called Datlamitra (see LIA. i, pp. 656-804, n. 2). Then, assisted by Bhima, Arjuna with only a single chariot subjugated all the kings of the East (prācyāh) backed by 10,000 chariots; and in the same way those of the South. Dhr/arashtra's sentiments suddenly became poisoned against the Pandavas, and from anxiety he could not sleep (I, 139).- § 212: Kanikavākya (q.v.).

Sambhinna = Civa (1000 names 1).

Sambodhana, name of a weapon. § 573 (Ambopākhyānap.): V. 183, 7263 (astrena).

Samcaptaka, pl. (°ah) ("sworn together"), a host of Kuru warriors. § 4 (Anukram.): I, 1, | 187 (C. °sa°) - § 11 (Parvasangr.): I, 2, 530 (do.), 535 (do.).-§ 513 (Ghoshayātrāp.): III, 252, 15178 (do.), 15187 (do.), 15190 (do., some Rākshasas will be incarnate as the S. with the wish to slay Arjuna).- § 561 (Yānasandhip.): V, 55, 2201 (°ānāņ vrndani, have taken oaths, cf. § 591); 57, 2249 (Trigartānān ca mukhyau . . . Soau).— \$ 576 (Bhagavadgītāp.): VI, 20, †754.—[§ 591 (Samçaptakavadhap.): VII, 17α-β, 689 foll. (enumeration of the Trigarta princes and others who took oaths either to slay Arjuna or to be slain themselves)].-§ 592 (do.), VII, 18, 722, 730 (°varūthinī), 752 (°ganāh, fought with Arjuna); 19, 753 (oganan), 754 (do.), 775 (ovrātān, defeated and slain by Arjuna); 20, 793 (oganaih ... °vadham); 26, 1130; 27, 1204, 1208 (°vadhe), 1212 (omaharathah), 1224 (do.), 1225 (slain by Arjuna); 28, 1229, 1230 (i.e. Suçarman and his brothers); 31, 1372 (°āraçsshasya); 32, 1414, 1415, 1417 (slain by Arjuna).- § 593 (Abhimanyuvadhap.): VII, 33, 1468 ( gaṇāḥ, fought with Arjuna) .- § 596 (Pratijnap.): VII, 72, 2478 (halva Sovratan, sc. Arjuna); 73, 2566.—§ 599 (Jayadrathavadhap.): VII, 121, 4817; 123, 4947.- § 603 (Narayanastramokshap.): VII, 193, 8910 (oganān . . . hataçeshān, followed Suçarman). -§ 604 (Karnap.): VIII, 27, 42 (°anañ ca balam, slain by Arjuna); 57, 129 (oganah, do.); 9, 300 (only B.). - § 605 (do.): VIII, 13, 494 (oganan, slain by Arjuna); 16, 610, 613, 633, 649, 656, 660 (slain by Arjuna); 17, †667 (°sainyam), 686 (slain by Arjuna); 18, 689, †710 (°sanghahā, i.e. Arjuna); 19, 711, 733, 734 (fought with Arjuna); 27 λλ, 1077 (attack Arjuna), 1099 (°ganan), 1102, 1118 (°ganan, slain by Arjuna). - § 608 (do.): VIII, 468, 2136, 2195, 2196 (attack Arjuna), 47, 2210, 2216, 2217, 2223 (do.); 53, 2564, 2565, 2568, 2582 (°gaṇān), 2585 (°varūthinī), 2603 (°gaṇānāṃ), 2607 (fought with Arjuna); 56, 2696, 2773 (°ganān), 2775 (mahārathāh), 2788 (°ganān), 2793, 2798, 2836 (defeated by Arjuna); 59, 2911, 2974; 60, 3064 (°ganan, fled); 65, †3293, †3294, †3295 (°anikam); 67 kkk, †3358; 70, †3525; 75, 3815 (followed Duhçasana), 81, 4124, 4126 (°rathah, ninety in number, attacked Arjuna); 95, 4972 (°avaçishtena balena, followed Açvatthāman).— § 609 (Çalyap.): IX, 17, 27 (hatāḥ); 2K, 94 (slain).— § 611 (do.): IX, 8, 398 (°gaṇān, attacked by Arjuna): 10, 521 (slain by Arjuna); 14, 749 (°rrtaḥ, sc. Açvatthāman).— § 615 (Gadāyuddhap.): IX, 62, 3489 (°gaṇā jitāḥ).— § 785 (Anugītāp.): XIV, 61, 1827 (all. to the battle).

Samçaptakanihantr ("the slayer of the Samçaptakas") = Arjuna: XIV, 2229.

Samçaptakanis(h) ūdana ("the destroyer of the Samçaptakas") = Arjuna: XIV, 2172.

Samçaptakavadha(h) (C. °sa°) ("the slaughter of the Samçaptakas"). § 10 (Parvasangr.): I, 2, 338 (i.e. Samçaptakavadhaparvan).

[Samcaptakavadhaparvan(ova)] ("the section relating to the slaughter of the Samcaptakas," the 72nd of the minor parvans of the Mhbhr.; cf. Sangaptakavadha). § 591: Drong confessed his inability to seize Yudhishthing if Arjung were by. The Trigarta king said that Arjuna had always injured them, and took an oath that either Arjung or the Trigartas should be slain. This outh was taken by the five brothers Satyaratha, etc., (a) with their 10,000 chariots, and by the Malava king, etc. ( $\beta$ ). Then they summoned Arjuna towards the southern part of the field. Arjuna told Satyant to guard Yudhishthira, and went out against the Trigarias (VII, 17). -\$592: THE TWELFTH DAY'S BATTLE. The Samcaptakas rejoiced at the prospect of fighting Arjuna, who addressed Krshna about this ill-timed joy, and terrified them with the sound of Deradatta, and attacked them. Subāhu & Arjuna; Suçarman, etc. (a) & Arjuna; they fled to Duryodhana; but urged by the Trigarta king, they once more returned to the field with the Narayana cowherds (VII, 18). Krshna conveyed Arjuna to the Samcaptakas. The Narayanas & Arjuna (+ Krshna); Arjuna blew Devadatta and employed the Tvāshtra wenpon, that confounded the foes, who began to fight each other: Ariuna crushed the Lalitthas, etc. (B), and with the Vayaeya weapon he dispersed the arrows shot by his foes, and Vayu blew away crowds of Samçaptakas with their steeds, etc. Meanwhile Drona attacked Yudhishthira (VII, 19). Drong had arrayed his troops in the shape of a garuda: Drona in the mouth; Duryodhana and his brothers = the head; Krtavarman and Krpa = the two eyes. Bhūtaçarman, etc. ( $\gamma$ ), in its neck; Bhūrigravas, etc. ( $\delta$ ), in the right wing; Vinda, etc.  $(\epsilon)$ , in the left wing before Acratthaman; in the back the Kalingas, etc. (5); in the tail Karna with his sons, etc.; Jayadratha, etc.  $(\eta)$ , in the bosom; in the midst the Pragjyotisha king. Yudhishthira disposed his troops in the shape of a semicircle. Dhrshtadyumna & Drona + Durmukha Dhartarashtra; Drona dispersed Yudhishthira's host (VII, 20). Drona & Yudhishthira + Satyajit + Vrka; Satyajit was slain by Drona; Yudhishthira fled. The Pañcalas, etc. (θ), attacked Drona, and were consumed; Çatānīka (younger brother of the Malsya king) & Drona, who slew him; the Matsyas fled. Drona defeated the Cedis, etc. (1). Yudhishthira & Drona; Çikhandin, etc. (x), & Drona; Drona slew Kshema. Yudhishthira fled away. Drona slew Pañcalya (Pāncālyanāmnā, Nīl.). Drona crushed the Pāncālas, etc. (A), and, supported by the Kurus, he vanquished Sātyaki, etc. (µ). The Pandavas fled away in all directions (VII, 21). Duryodhana addressed Karna in joy, beholding the Pañcalas, etc. (v), broken by Drona, and Bhimasena abandoned by the l'andavas and the Srinjayas. Karna said that Bhimasena, followed by Satyaki, etc. (F), would never leave the fight; Duryodhana proceeded to Drona's chariot, Samedi-Sampāti. 612

where a deafening noise was heard of Pandava warriors returning to the fight (VII, 22). At the request of Dhrtarashtra, Sanjaya described the steeds of Bhimasena, etc. (a), especially mentioning Brhanta (b); the standards of Drong, etc. ( $\pi$ ), and the bows of Yudhishthira, etc. ( $\rho$ ) (VII, 23). The despondency of Dhrtarashtra, mentioning Bhima, etc. (a) (VII, 24). When the Pandaras returned to fight and attacked Drong, the Kurus were afraid. Duryodhana urged his troops against them. Durmarshana Dhartarashtra & Bhima: Krtavarman & Ynyudhana; the Sindhu king & Kahatrararman; Subāhu & Yuyutau, who cut off the two arms of Subahu; Çalya & Yudhinhthira; Bahlika & Drupada; Vinda and Anuvinda & Virata; that encounter between the Mateyas and the Kekayas resembled that between D. and As. in days of old; Bhūtakarman Sabhūpati & Nakula's son Catanika; Bhūtakarman was slain by Catānika; Vivimçati & Sutasoma; Bhimaratha (Dhartarashtra) slew Calva; Citrasena's son & Crutakarman; Pratirindhya & Acratthaman; the son of Duhçasana & Crutakirti (the son of Arjuna by Draupadi); Lakshmana (son of Duryodhana) & Pataccarahantr; Vikarna (Dhartarashtra) & Cikhandin; Angada & Uttamanjas; Durmukha & Purujit; Karna & the five Kekaya brothers; Durjaya + Jaya + Vrjaya (Dhartarashtrah) & Nila + the Kāçi king + Jayatsena; Kshemadhārti + Brhanta & Sātyaki; the Cedi king & Ambashtha; Kypa & Vardhakshemi; Somadatta's son & Manimat; Vrshasena (the son of Karna) & Pāṇdya; Ghatotkaca & Alambusha VII, 25); Duryodhana & Bhimasena; the Anga king (Mleccha king) & do.; Bhima slew him, and his divisions fled; the Pragjyotisha king (upon his elephant Supratika) & Bhīma (who knew the anjalikāredha); Bhima escaped from the elephant, but was supposed to have been slain; Yndhishthira (+ the Pañcalas) & Bhagadatta (upon Supratika); the Daçarna king (upon his elephant) & Bhagadatta; Bhagadatta & Yuyudhāna; Bhagadatta destroyed the Pandara troops; Bhima & Bhagadatta, whose elephant frightened Bhima's steeds, that bore Bhima away; Ruciparran (Krti-sutah) & Bhagadatta, who slew him; Abhimanyu, etc. (7), & Bhagadatta's elephant; Yuyutsu had his steeds and charioteer trod down and fled; Duryodhana (?) & Abhimanyu; Arjuna, etc. (v) & Bhagadatta; the Pandara troops fled (VII, 26). Urged by Arjuna, Krshna began to proceed against Bhagadatta; the Samgaptakas (10,000 Trigartas and 4,000 Narayanah ( Vasuderasyannyah)) challenged Arjuna, and he encountered them, shot the Brahma weapon, defeated and slew them, and then turned against Bhagadatta (VII, 27); but as Suçarman with his brothers followed him from behind, he again attacked Suçarman, and then again Bhagadatta (VII, 28; Bhagadatta, at last, by means of mantras changed his hook into the Vaishnava weapon, which, received by Krshna on his breast, became a garland. As Arjuna taxed Krshna for his taking part in the battle, Krshna related the history of the Vaishnavastra (c). "The great Asura has now been dirested of that supreme weapon; now slay Bhagadatta, that enemy of the gods, even as I formerly for the benefit of the worlds slew the Asura Naraka." Arjuna then slew both Bhagadatta (who was ever the favourite and friend of Indra, v. 1302), and the elephant (VII, 29). Then Arjuna slew the two brothers Ursha [ka] and Acala (sons of the Gandhara king Subala). Dhytarashtra's sons attacked Arjuna, and Cakuni created illusions in order to confound him and Krshna: clubs, etc., and asses, etc., which Arjuna slew with celestial weapons; then darkness, whence procoeded hursh voices; this Arjuna dispelled with the weapon Jyotishka; then waves of water, dried up with the Aditya weapon; Cakuni fled. Arjuna slaughtered the Kuru army: one stream proceeded towards Drona, one towards Duryodhana; a fierce battle took place on the southern side between Arjuna and the Kurus. The various divisions of Yudhishthira's force smote the foe on every part of the field (VII, **30**). Dropa + the Kurus & Yudhishthira, etc.  $(\phi)$ , + the Pāṇḍavas; Nīla & Agratthāman, who slew him; the Pāṇḍavas regretted that Arjuna was engaged in the southern part of the field in slaughtering the Samçaptakus and the Narayana force (VII, 31). Bhīmasena & Bāhlīka + Karņa; Droņa, etc.  $(\chi)$  & Bhīma; Yudhishthira despatched Nakula, etc.  $(\psi)$ , to the rescue of Bhima; Bhima, etc., & Drona; the Pandavas, etc. (w) & Drona, etc. (aa). Arjana, having slain the Samcaptakas, & Drona + the Kurus + Arjana, who employed the Agnega weapon; Dhyshtadyumna, etc. (ββ) & Karna; Ariuna slew three of Karna's brothers (77); Bhima slew fifteen of Karna's combatants; Dhyshtadyumna slew Candravarman, etc. (i?: Duryodhana, etc. (cc) & Sātyaki, rescuing Karna; Dhrshtadyumna, etc. (55) protected Sāteaki. sunset the armies retired (VII, 32 :

Samedī, a matr. § 615u (Skanda): 1X, 460, 2631.

Samgraha, etc., see below under Sango.

Samhanana, son of Manasyu. § 150 (Pūruvamç.): 1, 94, 3697 (third son of Manasyu).

Samhatāpana, a serpent. § 65 (Sarpasattra): I, 57, 2152 (of Airāvata's race).

\*Samhitā (" vedic text"): I, 2883 (padakramāyutām), 6363 (sādhyayane); III, 13425; XII, 7166, 7167, 7203, 7279, 7314, 7320 (sādhyāyin).

Samhlāda, an Asura (Samhrāda, B.). § 89 (Amgāvat.):
I, 65, 2526 (second son of Hiranyakaçipu).—§ 130 (do.):
I, 67, 2642 (Prahlādasyānujah, incarnate as king Çalya).
Cf. next.

Samhrāda, an Asura. § 268 (Varuṇasabhāv.): II, 9, 365 (among the Dartyas and Dānavas in the palace of Varuṇa); 367 (do, the same?). Cf. the prec.

Samhrshta == ('iva (1000 names').

Samīcī, an Apsaras. § 250 (Arjunavanavāsap.): 1, 216, 7858 (one of the five Apsarases who were delivered by Arjuna).
— § 269 (Vaiçravaṇasabhāv.): 11, 10, 394 (in the palace of Kubera).

Samihana = Vishuu (1000 names).

Samīka, v. Çamīka.

Samīra, pl. (<sup>a</sup>āḥ), a people. § 574 (Jambūkh ): VI, **9**μ, 360 (only C., B. has Masīrāḥ).

Samīraņa = Vāyu (the wind), q.v. — Do.2 = Vishņu (1000 names).

Samitinjaya<sup>1</sup>, a Vṛshṇi. § 273 (Rājasūyārambhap.): II, 14, 623 (one of the seven *mahārathus* of the Vṛshṇis).— Do. <sup>2</sup> = Vishṇu (1000 names).

Samkalpa, etc., see below under Sanko.

Sammita = Vishnu (1000 names).

Sammohana, name of a wenpon. § 552 (Goharaṇap.): IV, 66, 2112 (astraṃ, employed by Arjuna).

Samnyāsakrt = Vishņu (1000 names).

Sampanna = (liva (1000 names 2).

Sampāti<sup>1</sup>, a vulture, brother of Jaṭāyus. § 128 (Aṃçāvat.):
I, 66, 2634 (with Jaṭāyus son of Aruṇa and Çyenī).—§ 425 (Hanūmad-Bhīmasaṃv.): III, 148, 11205 (all. to § 534).—
§ 530 (Viçvāvasumokshaṇa): III, 279, 16045 (brother of Jaṭāyus).—§ 534 (Hanūmatpratyāg.): III, 282, 16245, 16248 (directed Hanūmat, etc., to Lankā).

Sampāti, a Kuru warrior. § 592 (Samçaptakavadhap.): VII, 20 \( \epsilon \), 804 (in the bosom of Drona's gārudu vyūha).

Sampratardana = Vishņu (1000 names).

Sampravartaka = Çiva (1000 names 1).

Sampriyā, Mādhavī, a princess. § 156 (Pūruvamç.): I, 95, 3793 (wife of Vidūratha (B., Vidura), and mother of Anaçvan).

Samrāj = Kṛshṇa: XII, 1509.

Samrddha, a serpent. § 67 (Sarpusattra): I, 57, 2159 (°-Patharasakan, of Dhrtarashtra's ruce).

Samsaptaka, pl., Samsaptakavadha, v. Samço.

Samskrti = Krshna: XII, 1507.

Samsthana, pl. (°āḥ), a people. § 578 (Bhīshmavadhap.): VII, 51σ, 2097 (in the army of Duryodhana).

Samsthana = Vishnu (1000 names).

\*Samudra("the Ocean") (selected passages, mostly personif.). § 28 (Amrtamanthana): I, 18, 1120, 1139, 1145 (the churning of the Ocean).- § 30b (cf. Kadrū): The Ocean is the home of Varuna, the charming abode of the Serpents (Naganam alayam ramyam), of the subterranean fire (i.e. Vādavāgnih, Nīl.) (Pātālajvalanārāsam), the asylum of the Asuras (Asuranam ca bandhavam, i.e. caranam, Nil.), the parent of Pañcajanya; formerly it was agitated by Govinda (gām vindatā Govindena) in the shape of a wild boar : Atri could not fathom its bottom in 100 years, it is the bed of Vishnu at the dawn of every yuga and the refuge of the mountain Mainaka under the fear of the falling thunderbolt, it offers waters as sacrificial butter to the fire issuing from the mouth of Vadava: I, 21, 1207.—§ 31b (Samudradurgana): I. 22, 1217 (repetition from § 30b).—§ 615u (Skanda): IX, 45, 2552 (gave two companions to Skanda). - § 638b (Rāmopākhyāna): XII, 49, 1798 (protected the descendants of Marutta). - § 639 (Rājadh.): XII, 50, 1808 (all. to § 638 b). ('f. Sāgara, Udadhi.—Do. 2 = Civa (1000 names 2).

Samudra, pl. (°āh) ("Oceans," personif.). § 615 u (Skanda): 1X, 45 η. 2514 (came to see Skanda).—§ 716 (Çukābhipatana): XII, 333, 12606.—Do. <sup>2</sup> — Çiva (1000 names <sup>1</sup>).

Sāmudra = Citrasenu : VIII, 165 (Co).

[Samudradarçana(m)] ("the seeing of the Ocean"). § 31 b (cf. Kadrū): Repetition from I, 21 (§ 30b (Samudra)) (I, 22).

Samudrādhivāsa = Mahāpurusha (Mahāpurushastava).

Sāmudraka, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8019. Samudrāmbarasannibha = Çiva (1000 names 1).

Samudramahishī ("the spouse of the ocean") = Gangā:

111, 8648. Sāmudranishkuṭa, pl. (°āḥ), a people. § 574 (Jambūkh.):

**Samudranishkuţa,** pl. ( ${}^{\circ}ah$ ), a people. § 574 (Jambükh.): VI,  $\mathbf{9}\mu$ , 356.

Samudrasena, a king. § 130 (Amçāvat<sub>1</sub>): I, 67, 2690 (incarnation of the seventh of the Kāleyas).—§ 280 (Bhīmasena): II, 30, 1098 (in the cast, with Candrasena vanquished by Bhīmasena).—§ 554 (Sainyodyogap.): V, 47, 85 (rājā . . . saha putrena).—§ 604 (Karņap.): VIII, 6, 166 (in the army of Duryodhana, had slain Citrasena Sāmudra).

**Samudrasenaputra** ("the son of Samudrasena") = Candrasena: I, 6991 ( $C^{\circ}$ ); VII, 1007 ( $C^{\circ}$ ).

Samudravega, a warrior of Skanda. § 615*u* (Skanda): IX, **45**η, 2565.

Samudronnādana, a warrior of Skanda. § 615 u (Skanda): IX, 45 n, 2570.

Samvaha, name of a wind. § 714k (Cukakṛtya): "The wind which supports the clouds and divides them into diverse

portions, which melts them for pouring rain, and once more solidifies them, which is perceived as the sound of the roaring clouds, etc., this fourth wind is called S.": XII, 329, 12407.

Samvarana (Sambo C.), a king, son of Rksha, husband of Tapati, and father of Kuru. § 152 (Pūruvamç.): 1, 94, 3724 (son of Rksha) - § 153 (cf. do.): During the reign of S. the kingdom suffered much from famine, postilence, drought, and disease. The king of the Pañcalas invaded the Bharatas with ten akshauhinis and defeated them. S. with his relatives took shelter in the forests on the banks of the Sindhu, where the Bharatas lived for 1,000 years within their fort. Then they made Vasishtha their purchita, who appointed S. to be sovereign (samrajye) of the whole kshatriva race. S. then retook the ancient capital of Bharata and once more made the monarchs pay tribute to him: I, 94, 3725 (Arkshe), 3728, 3729 (rājā).- § 154 (Pūruvang.): I, 94, 3738 (husband of Tapatī, the daughter of the Sun (Sauri), and father of Kuru).- § 156 (do.): I, 95, ††3790 (son of Ajamīdha), ††3791 (husband of Tapati Vaivasvati and father of Kuru) .- § 222 (Tapatyup.): I, 171, 6527 (Rkshaputrah), 6530, 6532, 6533, 6548; 173, 6596, 6605, 6606, 6608, 6609, 6615, 6633 (S. fell in love with Tapati and with the assistance of Vasishtha got her for his wife. S. begat Kuru).—§ 775 (Anuçasanik.): XIII. 166 n, 7679.—§ 787 (Åçramavūsap.): XV, 10, 325 (Kuru-Soādīnām). Cf. Ajamīdha, Arksha (v. additions), Paurava, Pauravanandana, Rkshaputra.

Samvarta 1 (C. Sambartta or Samvartta), a Brahmarshi, son of Angiras. § 110 (Amçavat.): I, 66, 2569 (third son of Angiras).- § 266 (Çakrasabhāv.): II, 7, 300 (in the palace of Indra).- § 270 (Brahmasabhav.): II, 11, 440 (in the palace of Brahmán).-- \$ 370 (Tirthayātrāp.): III, 85. 8174 (°sya tu viprarsher rāpīm, a tīrtha).—§ 409 (Plakshāvataranag.): III, 129, 10529 (atraiva . . . Maruttah sattram uttamam | prūpa caivarshimukhyena Soenābhipālitaḥ, cf. § 778b). - § 595 (Shoduçaruj., v. Marutta): VII, 55, 2171 (read Samuarto with B., performed sacrifices for Marutta, cf. § 778b) - § 632b (Shodaçarūj., cf. § 595): XII, 29, 913 (younger brother of Brhaspati, performed sacrifices for Marutta, cf. § 778b).—§ 637 (Rājadh.): XII, 47 , 1596 (among the rshis who surrounded Bhīshma).—§ 734 (Anuçàsanik.): XIII, 26a, 1762 (among the rshis who came to see Bhishma). - § 747b (Suvarnotpatti): XIII, 850, 4148 (the seventh of Angiras' eight sons).—§ 770 (Anuçasanik.): XIII, 151λ, 7122.- § 778b (Samvartta-Maruttiya): XIV. 5, 95 (son of Angiras and brother of Brhaspati), 96; 6, 137 (Angirasah putrah), 138, 139 (Savo C. by error), 142, 144, 149, 151, 152; 7, (153), (156), 158, 165, (171), (176); **8**, (180), 217; **9**, †222, †223, †225, †234, (†237), †240, †243, †255; **10**, †257, †262, †264, (†267), (†272), (†274), (†277), (†280), 287 (S. performed a sacrifice for Marutta). Cf. Angirasa, Viprarshi.

Samvarta<sup>2</sup> (C.  $^{\circ}rtta$ ) = Civa (1000 names<sup>1</sup>).

Samvartagni (C. Sambarttagni), the fire of dissolution: VIII, 2317.

Samvartaka (C. mostly Sambarttaka), adj. ("relating to the dissolution"): III, 12873 (vahnih), 12877 (analah), 12966 (vahnih). . . anilah), 12967 (savyah); VI, 4290 (analah); VII, 6880 (analah), 9422 (analah); VIII, 1482 (°-balāhakān): XIII, 838 (analah), 942 (analah), 6974 (vahnih; Samvartta° C.).—Do. subst. ("the fire of dissolution"): III, 13607 (pāvakam . . . S°samam); VI, 281

(°o nāma kālāgniḥ); XII, 10338 (°opamaḥ, sc. Çiva).—Do. 3: Sūryu (the Sun): III, 153.—Do. 4, a serpent. § 47 (Sarpanāmuk.): I, 35, 1555 (read with B. Vṛttasaṃrartakau; C. has °saṃrartako).

Samvartakāgni (Sambartta°, C.) = Sūrya (the Sun): III, 187.

Sāmvartakāgni (Sambartta°, C.) ("the fire of dissolution"): 1X, 907 ("pratimam).

Samvartabalāhaka (Sambartta°, C.) = (iva (1000 names¹). Samvarta-Maruttīya (Sambartta°, C.), adj. ("relating to Samvarta and Marutta").—§ 11 (Parvasangr.): I, 2, 606 (ākhyānam, i.e. Samvartta-Maruttīya).

Samvartavata, the wind of dissolution: II, 1418 (only B.). [Samvar(t)ta-Maruttiya] ("the tale of Samvartta and Marutta"): § 778b (Acvamedh.).\*\* Vyāsa said: In the Krta age Manu was the ruler; > Prasandhi > Kshupa > 1kshvāku > Vimca (the model bowman, the eldest of 100 brothers, all kings) > Virimca > Khaninetra(c) > Suvarcas(d)Karandhama > Avikshit (e) Karandhama > Marutta (who surpassed his father, had the strength of 10,000 elephants, and was equal to Vishnu). Desirous of performing a sacrifice, Marutta, coming to Meru, on the northern side of Himavat, caused thousands of gold vessels to be forged; there on a huge golden hill be performed the rites along with other princes (XIV, 4). Asked by Yudhishthira, Vyūsa said: As the offspring of Prajapati Daksha, D. and As., challenged each other, so did Angiras' sons Brhaspati and Samrarta; troubled by his elder brother Samvarla went naked to the woods. Indra, having vanquished the As., appointed Brh. as his priest. Formerly (read purram with B.) Angiras was the family priest of king Karandhama (see d); so also of his son Avikshit (equal to Yayati). His son Marutta used to defy Indra, and Indra used to defy Marutta, but could not prevail over him. Then Indra took the promise from Brh. that he would not perform priestly offices for Marutta ("thou hast destroyed Namuci, Vigrarapa, and Bala," said Brh.). Vaiçampāyana said: Then Indra was cured for his envy and went home (XIV, 5). Vyāsa said: The ancient tale of the discourse between Brh. and Marutta is cited in this connection. Marutta in vain tried to persuade Brh. to officiate at his sacrifice (which Brh. had himself formerly proposed); D. r. (M.-r.) Narada told him to apply to Samearta, who now, desirous of seeing Mahegrara, wandered about in Vārānasī in the garb of a madman; "having reached the gate of that city, thou must place a dead body somewhere near it, and the man who shall turn away on seeing the corpse, do thou know that man to be Samrarta; if he should ask thee to follow me," said Narada, "thou mayst even tell him without hesitation that I have ascended the pyre." Vyāsa said: "By acting thus, Marutta found Samrarta in a lonely place; Samvarta covered him with mud and ashes and phlegm and spittle. At last he sat down under a nyagrodha tree" (XIV, 6). Marutta told him the matter (also that Narada had mounted the pyre); Samvarta then, as a lunatic, scolding Marutta repeatedly with harsh words, told him to go to Brh. first (as his elder brother), and taking Brh.'s permission he might come back. As Macutta said that he had already been repulsed by Brh., and that he now desired to sacrifice even with all his goods in order to outstrip Indra, Samearta consented, if Marutta would agree to do all that Samvarta would ask him to do, as Brh. and Indra were certain to do all they could to injure Marutta. Marutta took an oath to this. Samearta said that Marutta would surpass Indra, D., and G.; he himself had no desire for wealth, but would only do what was disagreeable to Indra and Brh. (XIV, 7). Samvarta said: There is a peak Munjavat (f) on the Himālaya, where Cira is constantly engaged in austerities; go thither and appease Civa, whose names are Carra, etc. (a); then thou shalt acquire that gold. Marutta acted accordingly; Brh. became sick from envy; Indra with D. came (XIV, 8) and was told about the matter ("prosperity of a rival is always painful, and for this reason thou with D. persecutest As. and kills them "). He despatched Agni (g) to Marutta, asking him to let Brh. officiate as his priest instead of Samvarta, promising him the greatest rewards ("such as the highest regions created by Prajapati and even the whole kingdom of the gods"); Samvarta threatened to burn Agni with his fearful eye, if he ever came again on such an errand. Agni was frightened and returned to Indra and Brh. and said that Marutta had refused and did not care for his promises. Indra asked Agni to return to Marutta, and threatened him with Indra's thunderbolt if he did not obey; Agni, afraid of Samearta, suggested that the G. king should go; Indra said that nobody could burn Agni; Agni asked why then Prtra could deprive Indra of the sovereignty of Heaven; Indra, mentioning his victories over the Kālakeyas, Dā., and Prahlada, said that it was because he did not accept soma from a foc, nor strike the weak with his thunderbolt; Agni reminded him of Cyavana at Caryati's sacrifice and the creation of Mada (description): "the might of brahmans is greater than that of kshatriyas" (XIV, 9). Then Indra sent G. Dhrtarashtra on the same errand, but in vain. Vyasa said: As the clouds indicated that Indra must be near, Marutta repaired to Samvarta, who comforted him, saying that Agni would protect him, and that he would himself dispel the thunder by the winds, and granted him the boon that Indra should come in person to his sacrifice and accept the oblations offered to him, and so should all the gods. And so it happened by the power of Samvarta's incantations. Requested by Samvarta, Indra himself gave directions to all the gods to erect a hall of assembly: 1,000 well-furnished rooms with a durable staircase for the ascent of G. and Aps., and to furnish that portion of the sacrificial ground reserved for the dance of Aps., like unto the palace of Indra in heaven; Indra said that Marutta's ancestors and the gods had been highly pleased, and told him to offer a red bull to Agni, and a blue bull with a variegated skin to V.-D. Then Indra and the gods returned home. Marutta placed heaps of gold on various spots and distributed immense wealth to the brahmans.

Samvatsara 1 = Skanda: III, 14639.—Do. 2 = Çiva (1000 names 1-2).—Do. 3 = Vishņu (1000 names).

Samvatsarakara = Çiva (1000 names \*).

Samvatsarakaro 'çvattha(h) = Sūrya (the Sun): III, 151.

Samvedya, a tirtha. § 370 (Tirthayātrāp.): III, 85, 8143. Samvibhāgapriya = Çiva (1000 names 1).

Samvrta = Vishnu (1000 names).

Samvṛtta, a serpent. § 564 (Mātalīyop.): V, 103γ, 3630.
 Samvṛtti, a goddess. § 270 (Brahmasabhāv.): II, 11, 459 (in the palace of Brahmán).

Samyamana, the abode of Yama. § 439 (Yakshayuddhap.):
III, 163, 11849 (Pretarājasya bhavanam). Cf. Samyamanī.

Sāmyamani, a Kuru warrior. § 581 (Bhīshmavadhap.): VI, 61γ, 2680 (putraḥ S°sḥ, attacked Abhimanyu), 2687 (dhvajam S°sḥ), 2690 (Çalaḥ?) 2700 (°sḥ putraḥ), 2703 (putram Soch), 2708 (Dhrshtadyumna smashed the head of [the son of] S. (Sāmyamanch, C., B. has senāpatih), 2712 (enraged at the slaughter of his son), 2714.

Samyamanī, the residence of Yama. § 596 (Pratijūūp.): VII, 72, 2520 (sadā sukrtinām gatiķ).—§ 599 (Jayadrathavadhap.): VII, 119, 4725 (°im gantum); 142, 5888 (°im gātā . . . nihataķ).—§ 757c (Yamaloka): XIII, 102, †4858 (Vaivasvatī S°ī janānām). Cf. Samyamana.

Samyata = Civa (1000 names 2).

Samyāti<sup>1</sup>, son of Nahusha. § 143 (Nahusha): I, 75, 3155 (third son of Nahusha).

Samyāti<sup>2</sup>, a king § 156 (Pūruvaṃç.): 1, 95, ††3766 (son of Prāciuvat and Açmakī), ††3767 (husband of Varāṅgī and father of Ahamyāti).

Samyoga, Samyugāpīdavāhana = Çiva (1000 names²). Sana, a mind-born son of Brahmán. § 717b (Nārāyaṇīya): XII, 341c, 13078.

**Sanaka**, a mind-born son of Brahmán. § 717 b (Nārāyaṇīya) : XII, **341** c, 13078.

Sanandana, a mind-born son of Brahmán. § 717b (Närä-yanīya): XII, 341o, 13078.

Sanātana 1, a muni. § 264 (Sabhākriyāp.): II, 4a, 111 (waited upon Yudhishthira).

Sanātana<sup>2</sup>, a mind-born son of Brahmán. § 717b (Nārā-yanīya): XII, 341o, 13078.

Sanātana = Sūrya (the Sun): III, 151.

Sanātana = Mahāpurusha (Mahāpurushastava).

Sanātana = Kṛshṇa (Vishṇu): XII, 1624, 7630 (etymology), 7651, 13350 (Paramātmā), 13402 (do.); XIII, 7743.

Sanātana : Hiranyagarbha [i.e. Brahmán]: XII, 13471.

Sanātanānām api çāçvataḥ = Skanda: III, 14644.

Sanatkumāra, a rshi, son of Brahmán. § 132 (Amçāvat.): I, 67, 2786 (incarnate as Pradyumna).—§ 140 (Purūravas): 1, 75, 3146 (came from Brahmaloka to give Purūravas counsel which was rejected). - § 270 (Brahmasabhav.): II, 11, 441 (yogācāryah, in the palace of Brahmán).- § 367 (Prthudake): III, 83, 7017 (had praised the tirtha Pṛthūdaka).- § 373 (Prayūga): 111, 85, 8213 (°pramukhāḥ ... paramarshayah, in Prayaga).—§ 377 (Dhaumyatirthak.): 111, 90, 8393 (praises Gangadvara).-§ 413 (Tirthayatrap.): III, 135, 10697 (had obtained success on the Ganga) .-§ 455 (Brāhmaņamāhātmyak.): III, 185, 12700 (12702) (instructed some munis).- § 581 (Bhishmavadhap.): VI. 680, 3046 (pramukhaih, praise Hari, i.e. Krshna). - § 615u (Skanda): IX, 46, 2716 (Pitamahasutam prabhum Som sarvesham Brahmayonim tam agrajam, by some identified with Skanda).-§ 617b (Brahmaçiras): X, 12, 636 (incarnate as Pradyumna).- § 637 (Rājadh.): XII, 47, 1595 (among the rshis who surrounded Bhishma) .- § 692 (Mokshadh.): XII, 281, 10027 (mahāmunih), 10030, 10086 (discourse with Vrtra about emancipation and Vishnu). - § 694b (Jvarotpatti): XII, 284a, 10217 (°pramukhāḥ . . . maharshayah).- § 707 (Mokshadh.): XII, 319 \$, 11784 (had instructed Viçvavasu).- § 715 (Çuka-Nārudasamv.): XII, 330, 12426 (a saying of his quoted). - § 717b (Narayaniya): XII, 340, 12901 ("tvam labhet, sc. Pradyumna ( = manas)); 3410, 13078 (the fifth of the mind-born sons of Brahmán); 343, 13200 (ogitāh clokāh, some clokas of his are quoted); 349. V), 13587 (studied the religion [of Narayana] and communicated it to Virana) .- § 730g (Upamanyu): XIII, 14x, 916 (°o yoginām asi, sc. Çiva).—§ 730 (Ānuçāsanik.): XIII, 14 ββ, 990.- § 749 (do.): XIII, 88, 4250 (gāthāḥ . . . Soo mayyapi abhashata, some verses sung by him are quoted).—§ 768b (Kṛshṇa Vāsudeva): XIII, **147**, 6850 (\*\*pramukhāḥ, sc. ṛshayaḥ).—§ 795 (Svargārohaṇap.): XVIII, **5**μ, 169 (after death Pradyumna entered S.). Cf. Brahmayoni, Kumāra, Pitāmahasuta.

Sanāt sanātanatama(h) = Vishņu (1000 names).

Sanatsujāta, a ṛshi. § 11 (Parvasnigr.): I, 2, 504 (cf. § 560).—§ 560 (Sanatsujātap.): V, 41, 1566 (kumāro vai yaḥ purāṇah sanātanaḥ); 42, †1578, (†1579), (†1593), (†1595), (†1598), (1602), 43, (†1622), (†1624), (†1627), (1632), 1634, (1635), (1663); 44, †1684, (†1685), (†1687), (†1689), (†1709); 45, (1715), 46, (1737) (instructed Dhṛtarāshṭra).—§ 561 (Yānasandhip.): V, 47, 1791 (all. to § 560): § 717b (Nārāyaṇīya): XII, 341o, 13078 (the second of the mind-born sons of Brahmán).

Sānatsujāta, adj. ("relating to Sanatsujāta"). § 10 (Parvasangr.): I, 2, 330 (parva Som, i.e. Sanatsujātaparvan). [Sanatsujātaparvan(ova)] ("the section relating to Sanatsujāta," the 60th of the minor parvans of the Mhbhr.; cf. Sānatsujāta). § 560: As Dhrtarāshtra wished to hear more, Vidura, as he was born in the Çūdra order, did not venture to say more himself, but he thought of that ancient and eternal Rshi who, leading a life of perpetual celibacy, had said that there is no death. The Rshi came (V, 41), was questioned by Dhrtarashtra, and discoursed upon death, the efficacy of religious acts, etc. (V, 42-46).

Saficāraka, a warrior of Skanda. § 615n (Skanda): IX, 45 n, 2576.

Sanda, pl. (°ah), a people. § 574 (Jambūkh.): VI, 9μ, 351 (only B., C. has Shandāh).

Sandhātr 1 = Çiva (1000 names 1).—Do. 2 = Vishnu '1000 names).

Sandhimat = Vishnu (1000 names).

Sandhiparvan = Krshna: XII, 1634.

Sandhyā', a river. § 268 (Varuṇasabhāv.): II, 9, 375 (present in the palace of Varuṇa).

Sandhyā' ("twilight," personif.). § 565 (Gālavacarita): V, 117, 3970 (wife of Pulastya).

Sandhyārāga = Civa (1000 names 1).

**Sāngarevas** (I, 2046), v. Çārngarava.

Sangraha<sup>1</sup>, a companion of Skanda. § 615*u* (Skanda): 1X, 45, 2552 (given to Skanda by the Ocean).—Do. <sup>2</sup> = Civa (1000 names <sup>2</sup>).—Do. <sup>3</sup> = Vishnu (1000 names).

Sangrahādhyāya(h) ("outline chapter") = Parvasangraha: § 4 (Anukram.): 1, 1, 88 ("bījaḥ, sc. Bhāratadrumaḥ). Sangrāmajit¹, a prince. § 264 (Sabhākriyāp.): II, 4β,

116 (waited upon Yudhishthira).

Sangrāmajit , brother of Karna. § 552 (Goharanap.):

1V, 54, 1666, 1678 (slain by Arjuna).

Sanīya, pl. (°dh), a people. § 574 (Jambūkh.): VI, 9 v, 371 (in the south, only C., B. has Sanīpāh).

Sañjaya', a Sūta, son of Gavalgaṇa. § 4 (Anukram.):

I, 1, 81, 140, 146, 148-212, 217, 218 (Dhṛtaiāshṭra's complaint to S.).—§ 5 (do.): I, 1, (220) (comforted Dhṛtaiāshṭra).

§ 11 (Parvasaigr.): I, 2, 501, 505, 520, 615 (Gāvalgaṇiḥ).

—§ 81 (Ādivaṃçāvatāraṇa): The muni-like Sūta S. was born of Gavalgaṇa: I, 63, 2426.—§ 288 (Rājasūyikap.):

II, 35, 129 (present at the rājasūya).—§ 305 (Anudyūtap.):

II, 78, 2562.—§ 307 (do.): II, 81, 2673, (2674), (2676), 2689, 2696 (rebuked Dhṛtaiāshṭra)—§ 313 (Āraṇyakap.):

III, 6, 265, 268, 269, 271, 272, 275, 276, (277) (sent by Dhṛtarāshṭra to bring Vidura back).—§ 327 (Draupadīparitāpav.): III, 29, 1111 (Āṛpaç ca S°ç caira çamam eva vadishyataḥ).—§ 340 (Indralokābhigamanap.): III, 48,

1915; 49, (1932), 1952 (discourse with Dhrtarashtra).-§ 342 (do.): III, 51, 1968 (Sūtam), 1974, 1981 (told Dhrtarashtra how the princes promised to assist Yudhishthira). - § 512 (Ghoshayātrāp.): III, 249, 15084. - § 556 (Sanjayayanap.): V, 21, 643, 644; 22, †645, †646, †647, †674 (Garalgane), †676, †680, †684; 23, 685, †687 (Gavalganih . . . Sūtah), †690, †691, †695, †699, †709, †712; 24.  $(\dagger 713)$ ; **25.**  $(\dagger 721)$ ; **26.**  $\dagger 738$ ,  $\dagger 739$ ,  $\dagger 748$ ,  $\dagger 752$ ,  $\dagger 753$ , †764, †765; **27**, (†767); **28**, †794, †796, †797, †798, †799, †802; **29**, †809, †810, †811, †812, †816, †825, †830, †839 †841, †843, †855, †862, 864; **30,** (†867), †869, †870, †873, **†880, †882, †883, †884, †885, †887, †898, †899, †900, †902,** †903, †914; **31,** 916, 922, 935, 938; **32,** 939, 941, †943, †944, (†946), †948, (†949) (S. was sent as an ambassador to the Pandavus).- § 557 (Prujagarap.): V, 33, 979, †982 (S. returned).- § 561 (Yanasandhip.): V, 47, (1806); 48, †1809, (†1810); **49**, 1963; **50**, (1970), 1975, 1978, 1979, 1980, (1981); **51**, 2032, 2034, 2053, 2054, 2059, 2067, 2070, 2081; **52**, 2098; **53**, 2112; **54**, (2121); **55**, 2212; **56.** 2214, (2215), 2218, (2220); **57.** 2232, (2233), 2266, 2274, 2276, (2278); 587, 2300, (v) 2304, 2323; 59, (2324),2345; 60, 2359; 61, 2410; 66, 2498, 2499, (2500), 2501, †2506, †2507; 67, 2514, †2517, (†2518), 2521, †2522; **68**, (2523); **69**, 2538, (2540), (2543), 2544, 2549, 2554, (2555); 70, 2560, (2561); 71, †2574 (S. gave an account of his ambassade and praised Krshna).- § 562 (Bhagavadyanap.): V, 72, 2581, 2586; 73, 2675; 82, 2876; 85  $\kappa$ , 3023.—§ 567 (do.): V, 124  $\beta$ , 4138; 131, 4432.- § 569 (do.): V, 140, 4726, 4728, (4729); 142, (4813); 143, (4833), (4882) (related the discourse of Karņa and Kṛshṇa).- § 570 (Sainyaniryāṇap.): V, 159, 5392 5393, 5397, (5398) (Dhrtarashtra asked S. to tell all what happened).—§ 571 (Ulükadutagamanap.): V, 160, (5407), 5414, 5465; **161**, (5535); **162**, (5578); **163**, (5643); 164, (5702).- § 572 (Rathātirathasankhyānap.): V, 165, 5718, (5719).- § 573 (Ambopākhyānap.): V, 193, (7558), (7572).- § 574 (Jambūkh.): VI, 2, 43, 44, 45 (Vyāsa bestowed colestial vision upon S., that he might relate all events of the battle to Dhrtarashtra); 4, 156, 157, 159, 161, (163); **5**, 176, 177, (178); **6**, 194, 196, (197); **7**, 253, (254); **8,** 287, (288), 305; **9,** (311); **10,** 386, (387) (S. described the earth, etc., to Dhrtarashtra). - § 575 (Bhumip.): VI, 11, 401, 402, (404), 413 (only B.), (414), 421, (422); 12, (442), 480, (481), (continuation).—§ 576 (Bhagavadgītāp.): VI, 13, (497) (S. began his narration of the events of the battle (ad X, 9 incl.)); 14, 509, 512, 516. 525, 529, 530, 531, 540, 543, 544, 546, 547, 560, 562, 564, 568, 569, 570, 573, 576, 580, 582, 584, 585; **15**, (588); **16.** (608); **17.** (636); **18.** (676); **19.** 696, (697); **20.** †741, (†743); **21,** (760); **22,** (777); **23,** (793), (795), (809); **24**, 822, 823, (825); **25**, 830, (831), (854), (878); **26**, (879), (887); **35**, (1255), (†1281), (†1296); **42**, (1528), -§ 577 (Bhīshmavadhap.): VI, 43, (1533), (1547), (1595), (1602), (1616), (1621) (only B.), (1628).—§ 578 (do.): VI, **44**, (1639); **45**, (1670); **46**, (1757); **47**, (1808); **48**, 1868, (1870); 49, 1987, 1991, 1993, 1995, 1997, 2003, 2006, (2007); 50, (2033); 51, (2091).-§ 579 (do.): VI, **52.** (2122); **53.** 2194, 2195, 2196, (2197); **54.** (2237); 55, (2359).—§ 580 (do.): VI, 56, (2402); 57, (2423); 58, (2462); 59, 2509, (2510).—§ 581 (do.): VI, 60, (†2651); 61, (2680); 62, 2716, 2718, 2721, (2722); 63, (2780); 64, (2813); 65, 2898, 2899, 2900, 2905, 2908, 2911, (2912); 68, (3048).—§ 582 (do.): VI, 69, (3056);

70, (3090); 71, (3119); 72, (3162); 73, (3197); 74, (3240).-§ 583 (do.): VI, 75, (3277); 76, 3314, 3332, 3333, 3336; 77, (3337); 78, (3413), (3430) (only C.); 79, (3450); 80, (3512).—§ 584 (do.): VI, 81, (3531); **82**, (3577); **83**, 3639, 3640, (3642); **84**, (3696); **85**, (†3751); 86, (3791). - § 585 (do.): VI, 87, (3847); 88, (3887), (3925); 89, 3931, 3932, (3939); 90, (3971); 91,4064, (4065); **92**, (4096); **93**, (4189); **94**, (4182); **95**, (4232); **96**, (4323); **97**, (4404); **98**, (4448).—§ 586 (do.): VI, 99, (4500); 100, (4530); 101, 4584 (only B., C. has by error Bhārata), 4587, (4588); 102, 4644, (4646); 103, (4682); 104, (4729); 105, (4767); 106, (4802), 4836 (all. to Sanjayayanaparvan); 107, (4886), (4937), (4975).— § 587 (do.): VI, 108, 4994, (4995), 5017, (5019), (5043); 109, (5059); 110, (5094); 111, (5140); 112, (5198); **113.** (5239); **114.** (5291); **115.** 5335, (5337); **116.** (5378); 117, (5452); 118, (5515); 119, (5569); 120, 5692, (5696), (5728), (5745).—§ 588 (do.): VI, 121, (5762), †5797 (°enāpi coktam), (5817); 122, (5818), (5856).-§ 589 (Dronabhishekap.): VII, 1, 8, 12, 13, (14), 47; 2, (†52),  $(\dagger 59), (\dagger 85); 3, (89); 5, (134); 6, (155), (166); 7, (173),$ (178); **8**, (224); **9**, 269, 297, 303, 305; **10**, 378; **11**, 382, 383, 398, 405, 407, 413, 414, 427.—§ 590 (do.): VII, **12**, (434), (462); **13**, (465), (480); **15**, 582, (585); **16**, (619).- § 591 (Samçaptakavadhap.): VII, 17, (673), (683), (718).—§ 592 (do.): VII, 18, (722); 19, (753); 20, (792), (816); **21**, (856); **22**, 925, (926), (948); **23**, 950, (951); **24**, 1060, 1064; **25**, (1066); **26**, 1130, (1131); **27**, (1195); **28**, (1226): **29**, (1257); **30**, (1302); **31**, 1344, 1345, (1346); 32, (1373).- § 593 (Abhimanyuvadhap.): VII, 33, (1453), 1475, 1478, (1479); 34, (1482), (1493); **35**, (1507), (1537); **36**, (1538); **37**, (1585); **38**, (1624); **39**, 1646, (1648); **40**, (1677); **41**, (1714); **42**, (1743); 1749, (1752); 43, (1763); 44, (1782); 46, (1836); 47, (1863); 48, (1885); 49, (1927); 50, (1967); 51, (1982). -§ 594 (do.): VII, **52**, (2003), (2010), (2022).-§ 595 (do.): VII, 55, (2134).- \$ 596 (Pratijnap.): VII, 72, (2477), (2484), (2494), (2542); 74, (2613), (2633); 75, (2648); **76**, (2704); **77**, (2706); **78**, (2732); **79**, (2775); 80, (2820), (2885); 81, (2886).—§ 597 (do.): VII, 82, (2911); 83, (2946); 84, (2974).—§ 598 (Jayadrathavadhap.): VII, 85, 3014, 3018, 3037, 3058, 3061, 3063; 86, (3064); 87, (3087); 88, (3121).—§ 599 (do.): VII, 89, (3151); **90**, (3185); **91**, (3217), (3223), (3251); **92**, (3261); **93**, (3338); **94**, (3409), (3447), (3478); **95**, (3486); **96**, (3542); 97, (3573); 98, 3609, (3611); 99, (3666), (3706); **100**, (3726); **101**, (3763); **102**, (3823); **103**, (3843), (3864); **104**, (3891); **105**, 3926, (3927); **106**, 3965, (3966); 107, (4013); 108, (4053); 109, (4097); 110, 4134, (4135); 111, (4239); 112, (4291), (4344); 113, (4372), (4406); 114, 4440, 4456, 4460, 4463, 4466, 4482, 4485, (4486); 115, (4543); 116, (4602); 117, (4648); 118, (†4684); 119, (4702), (4739); 120, (4758); **121**, 4806, 4809, 4812, (4816); **122**, (4864); **123**, (4935); **124**, 4975, (4976), (4998); **125**, (5017); **126**, (5096); **127**, (5146); **128**, (5219); **129**, 5273, 5280, (5281); **130**, (5311); **131**, (5355), 5362, 5372, (53**7**3); **132**, 5413, (5416); **133**, 5457, 5461, 5469, (5470); **134**, (5500); **135**, 5542, 5547, 5552, 5554, (5559); **136**, (5575); **137**, (5615); **138**, 5667, 5668, 5669, (5670); **139**, (5696); **140**, 5817, 5822, 5824, (†5825); **141**, (5842); **142**, (5879); **143**, (5951), (5984), (6001), (6021); **144**, (6027); **145**, 6055, (5056); **146**, (†6153); **147**, 6297, (6298), 6335, (6336),

6377, (6378); 148, 6388, (6389), (6450); 149, (6451); **150**, (6494); **151**, 6530, (6531); **152**, (6570), 6603.— § 600 (Ghatotkacavadhap.): VII, 153, (6605); 154, (6648); **155**, 6694, (6695); **156**, (6729), (6824), (6848), 6851 (the same?): 157, (6922); 158, (6970), (6981), (7019); **159.** (7042), (7051), (7057), (7060), (7093); **160.** (7143); **161**, (7204); **162**, (7224); **163**, (7279), 7288, (7289); 164, (7317), 7334, (7336); 165, (7355); 166, (7397); **167.** (7462), (7484); **168.** (7512); **169.** (7559); **170.** (7609); **171**, (7680); **172**, (7735), (7766); **173**, (7774), (7834), (7841); 174, (7844); 175, 7893, (7894); 176, (8004); 177, (8026); 178, (8074); 179, (8115), (8132), (8134), (†8135); 180, (8178); 182, 8250, (8257), (8266), (8279), (8293); **183**, 8296, (8297), 8310, (8312).—§ 601 (Dronavadhap.): VII, 184, (8362); 185, (8419), (8427), (8440).-§ 602 (do.): VII, 186, (8457), (8468); 187, (8518); **188**, (8574); **189**, (8628), (8657); **190**, (8694); 191. (8755); 192. (8809).—§ 603 (Nārāyanāstramokshap.); VII, 193, (8893), (8961); 194, 8970; 195, (8979); 196. (9029), 9036, (9037); **197**, (9082); **198**, 9130, (9131), (9171); **199**, (9195); **200**, (9258), (9277), (9291); **201**, (9390), 9398, (9400), (9490); **202**, (9495), (9645).—§ 604 (Karnap.): VIII, 1, 17; 2, 29, 34, 46, (48), 50; 3, (51), (68); 4, 78, 85, 86; 5, 90 (Sutam), (93); 6, 151, (152); 7, 190, 193, (†195), 215; 8, 227, 246, 249; 9, (250), 256, 259, 261, 263, 277, 278, 282, 285, 289, 315, 329, 333, 334, 335, 339, 342.—§ 605 (do.): VIII, 10, (344), (353), (381), (385); 11, 401, (402); 12, (441): 13, (487); 14, (526); 15, (566); 16, 611, (612); 17, (661); 18, (687); 19, (711); **20,** 770, (772); **21,** 821, 823, (824); **22,** (862); **23**, (893); **24**, (915); **25**, (993); **26**, (1037); **27**, (1076); 28, (1119); 29, 1169, 1172, (1173); 30, (1205); 31, (1254), 1267, 1274, 1275, (1278). (1320), (1323); 32. (1324), (1354), (1376), (1390).— $\S$  606 (do.): VIII, **35**, (1632), (1651), (1661).—§ 607 (do.): VIII, 36, (1673), (1703); 37, (1704), (†1738), (†1747), (1749); 38, (1752); **39**, (1793); **40**, (1816); **41**, (1873); **42**, (†1962); **43**, (2014); 44, (2025); 45, (2119).-\$ 608 (do.): VIII, 46, (2122), 2126, 2127, (2132), (2159); **47**, 2210, (2212); **48**, 2234, (2236); 49, (2301); 50, (2391), (2408), (2422); **51.** 2440, (2443); **52.** (2520); **53.** (2563); **54.** (2610); **55**, (2652); **56**, (2692): **57**, (2840); **58**, (2857); **59**, (2909); 60, (2976), (3063); 61, 3068, (3069); 62, (3142); **63**, (3176); **64**, (3215); **65**, (†3285), (†3299), (†3306); **67.** (†3357); **68.** (†3380); **69.** (3403), (3418); **70.** (†3492), (†3513), (†3529); 71, (3552), (3584), (†3591); **72.** (3593); **73.** (3634); **74.** (3751); **75.** (†3805); **76.** (†3821); **77**, (3861); **78**, 3940, 3944, (3946); **79**, (4004); 80, (4091); 81, (4123); 82, (†4180); 83, (†4216); 84, (4261); 85, (†4305); 86, (4348); 87, (4372), (4476); **88.** (†4490); **89.** (†4524); **90.** (†4622), (†4682); **91.** (†4748), (4763); **92**, (†4818); **93**, (4835), (4894); **94**, (†4895); **95**, (4964); **96**, (4982), (5005), (5028), 5037 (C. has Srno). - § 609 (Calyap.): IX, 1, 14, 18, 25, 50, 55; 2, 61, 98, 101, 104, 121, 125.—§ 610 (do): IX, 3, (126); 4, (187); 5, (239); 6, (292); 7, (321), (341).—§ 611 (do.); IX, 8, (367), 381, (382), 403, (404); 9, (413); 10, (460); 11, (529); 12, (593); 13, (656); 14, (705); 15, (753); 16, (796); 17, (864); 18, (955); 19, (996): 20, (1066); **21**, (1093); **22**, (1130); **23**, (1179), (1238); **24**, (1272); (1322); **25**, (1338); **26**, (1401); **27**, (1443), 1445; **28**, (1501).-\$ 612 (Hradapraveçap.): IX, 29, (1566), 1587, (1589), 1606 (set free by Sātyaki), 1607, 1616, 1617, 1624,

1625; **30**, 1673, (1675), (1692); **31**, (1742), (1758), (1779), (1796). - § 613 (Gadāyuddhap.): IX, 32, 1820, 1822, (1823), (1852), (1864), (1879); **33**, (1889), (1910).— § 614 (do.): 1X, 34, (1947).—§ 615 (do.): IX, 55, 3078, (3079); 56, 3133, (3134); 57, (3175); 58, (3246); 59, (3309), (3341); **60**, 3343, (3344), (3365), (3378); **61**, 3388, (3389), (3442); **62**, (3460); **64**, 3582, (3584), 3598, 3599, 3600; 65, (3626).- § 616 (Sauptikap.): X, **1**, (1), 7, 8, 10, 12, 13, 14, 15, 16, (17); **3**, (105); **5**, (205); **6**, 216, (217); **7**, (251); **8**, 322, (323), (472); 9, (479), (497), (526) (having lost his celestial vision at the death of Duryodhana, S. here concluded his narrative) .-§ 618 (Jalapradānikap.): XI, 1, 3, 5, 18, 23, 45 (comforted Dhṛtarāshṭra); 8 e, 195; 9, 248, 249 (vigataprājnah), (250), 253 (related to Dhrtarashtra that the Kurus had been slain); 13μ, 346.—§ 620 (Crāddhap.): XI, 20 a, 779 (Sūtaḥ), 782 (do.)-§ 637 (Rājadh.): XII, 40a, 1448; 41, 1477, 1483 (appointed supervisor of finances); 448, 1529; 47, 1695 (Sulah).-§ 639 (do.): XII, 52e, 1889.-§ 640 (do.): XII, 58γ, 2116.—§ 785 (Anugītāp.): XIV, 60, 1806.— §787 (Agramavasap.): XV, 1, 5, 12; 3, 80, 119; 4n, 168; 5n, 172 (Sūtah); 8, 259; 15, +435; 16, 444 (Sūto Gūralganih); 18 4, 513; 19, 537; 20, 557 (evargam avāpsyati; S. accompanied Dhrtaräshtra, etc., when he retired to the forest).—§ 788 (do.): XV, 25, 659 (Sūtaḥ), (γ) (660) (shows the Pandavas and their wives to the ascetica); 26, 690.- § 792 (Nāradāgamanap.): XV, 37, 1017 (Sūtaputrah), 1021 (Sūtena), 1024, 1026, 1027, 1033 (Sūtam), 1034, 1036, 1038, 1039, 1042, 1044 (after the death of Dhrtarashtra, etc., S. went to the Himavat).

Cf. also the following synonyms:-

Gāvalgaņi ("the son of Gavalgaņu"): I, 220, 245 (Sūtaḥ), 615 (S°); II, 2709; V, †674 (S°), †687 (S°), †690 (S°), †723, †755 (Sūta), 919, †1914, 1976, †2516, 2542 VI, 46, 403, 495; VII, 7, 311 (Sūtaṃ), 1477, 1647, 8265 VIII, 25, 47, 84 (Sūtaṃ)... S°ṃ); IX, 110 (Sūtaṃ), 118 X, 9; XI, 332 (Sūtaḥ), XV, 444 (Sūtaḥ), 581.

Sauti, Süta, Sütanandana, Sütaputra, q.v.

Sanjaya<sup>2</sup>, an ancient king. § 6 (Anukram.): I, 1a, 223 (in Sanjaya's enumeration).

Sañjaya, one of the standard-bearers of Jayadratha. § 522 (Draupadiharaṇap.): 111, 265, †15597 (only B., C. has Srñjayah).

Sanjaya<sup>4</sup>, a Sauvīra king, son of Vidulā. § 568 (Vidulā-putraçāsana): V, 133, 4523, 4536; 134, 4545, 4549, 4554, 4578; 135, 4584, 4586, 4592; 136, 4629, 4631 (S. was defeated by the Sindhu king, Vidulā by her exhortations prevailed upon him to exert himself to regain his kingdom).

Sanjayanti, a city. § 284 (Sahadeva): 11, 31, 1173 (nagarim, in the south, conquered by Sahadeva).

Sanjayayana(m) ("the mission of Sanjaya"). § 10 (Parvasangr.): I, 2, 329 ("akhyam parva, i.e. Sanjayayanaparvan).

[Sanjayayanaparvan(°va)] ("the section relating to the mission of Sanjaya," the 58th of the minor parvans of Mhbhr.; cf. Sanjayayana). §-556: Drupada's purchita was honoured by Dhrtarāshtra, Bhīshma, and Vidura. He mentioned the eternal duties of kings; the Pandaras had not obtained their share of the paternal wealth; the murderous contrivances of the Dhartarāshtras; the deceitful game; the indignities in the council-hall; the exile for thirteen years; the Pandaras desired nothing but a peaceful settlement; the Pandaras were more powerful; men like Sātyaki, Bhīmasena.

Sañjīvana—Sañjñā. 618

and the twins were equal in might to 1,000 akshauhinis: Arjuna and Krshna nobody could fight (V, 20). Bhīshma approved of his speech; but Karna wrathfully interrupted him. Dhrtarashtra pacified Bhishma, rebuked Karna, sent Drupada's purchita back to the Pandavas, and summoned Sanjaya to the council-hall (V, 21). Dhrtardshtra gave instructions to Sanjaya, pruising the Pundavas (a) and Krshna and some of their adherents  $(\beta)$ , mentioning the killing of Cicupala (b), blaming Duryodhana and Karna, and ordered him to go to Upaplavya to salute them and the five sons of Draupadi, and tell them that Dhrtarashtra was desirous of peace with the Pandavas (V, 22). Sanjaya came to Upaplarya and saluted Yudhishthira and enquired about Bhīmasena, etc.  $(\gamma)$ . Yudhishthira inquired about Dhrtasashtra, etc. (8), and mentioned the prowess of Arjuna (c), Sahadera (d), Nakula (e), and the Ghoshayatra (V, 23). Sanjaya delivered his message and answered Yudhishthira's questions (V, 24). In the presence of the Pandavas, etc. (a), Sanjaya greeted Yudhishthira, etc. (5), and recommended peace, "for what, in sooth, is life after having killed all your kinsfolk?"; he mentioned Krshna, etc. ( $\eta$ ) on the side of the Pandavas, and Drona, etc. ( $\theta$ ), on the side of the Yudhishthira said that peace was Kauravas (V, 25). preferable to war, but complained that Duryodhana had disregarded the words of Vidura, and Dhrtarashtra had been desirous solely of satisfying his sons; that Duryodhana's counsellors were now Duhçasana, Cakuni, and Karna. He compared Arjuna, Bhima, Nakula, and Sahadeva with Karna and Duryodhana. He claimed Indrawrastha for his kingdom (V, 26). Sanjaya declared that if, without war, the Kurus would not yield his share to Yudhishthira, then it would be far better for him to live upon alms in the kingdom of the Andhakas and the Vrshnis than to obtain sovereignty by war (V, 27). Yudhishthira said that virtue and vice, which are both eternal and absolute, exchange their aspects during seasons of distress; he would not seek even what belongs to Prajūpati, or heaven, or Brahmaloka (Prajūpatyam tridivam Brahmalokam) by unrighteous means; but he would be guided by Krshna, as did Satyaki, etc. (1); Krshna was the great judge of the propriety or otherwise of all acts (V, 28). Krshna said he wished prosperity for both the Pandavas and Dhrtarashtra; therefore he desired peace; but when Dhrtarashtra and his sons were so covetous, war was inevitable; "some say that work should be shunned and that salvation is attainable by knowledge; but the brahmans know this, that though one may have a knowledge of eatable things, yet the hunger will not be appeased unless one actually eats; such branches of knowledge as are of use in doing works bear fruit, but not the other ones. In the other world it is by virtue of work that the gods, etc. ( $\kappa$ ) flourish, Yudhishthira is constantly engaged in the study of the Veda; he is bent on the horse-sacrifice and the rajasuya; he rides horses and elephants, etc.; if the Pandavas could see a course of action not involving the slaughter of the sons of Kuru, they would adopt it. But we must take into consideration the division into four castes and the respective duties allotted to each (specification). War and weapons were invented by Indra for putting the Dasyus to death." Krshna alluded to the game and the role of Cakuni there, to the indignities undergone by Krshnā from Duhçāsana and Karna, while the Kurus with Bhishma at their head did not interfere, and only Vidura took her part; and that Duhçasans had called the Pandaras cunuchs at their departure. He

would go in person to the Kurus. He compared the evil passions of Duryodhana, etc. (A), with the righteousness of Yudhishthira, etc. (µ). "King Dhrtarashtra with his sons constitute a forest, while the Pandavas are its tigers; do not cut down the forest with its tigers, and let not the tigers be driven away from the forest; the tiger out of the wood is easily slain; the wood also that is without a tiger is easily cut down." Similarly the Dhartarashtras are as creepers, the Pandavas are Cala-trees, and the creepers cannot dispense with a large tree round which it can twine (V. 29). Sanjaya then bade farewell to Yudhishthira, etc. (v). Yudhishthira spoke approvingly of Sanjaya's agreeable speech and excellent conduct as an ambassador, and compared him to Vidura, and declared him to be as dear to them as Dhanañjaya (i.e. Arjuna). He recommended the brahmans to him, and told him to salute Drona, etc. (£), and the aged, middle-aged, and young ladies, "the daughters of our house," and the maidservants and manservants, and the many humpbacked and lame ones among them, and those that were defective in limb, or imbecile, and the dwarfs to whom Dhrtarashtra gave food and raiment from motives of humanity, the blind, the aged, the many that had the use only of their hands, being destitute of legs, the masterless and weak, those that vainly strived to earn a living, the ignorant, in fact, all those that were in pitiable circumstances, all the ambassadors arrived from all sides, etc. He concluded with this message to Duryodhana: "give me back my own Indraprastha (Cakrapurim), or fight with me" (V, 30). Yudhishthira said that the Creator (Dhatr) gives and takes according to his will. He told Sanjaya especially to salute Dhrtarashtra, Bhishma, and Vidura, and recommend the Pandavas to them, that they might counsel peace; and to say to Duryodhana that the Pandavas were willing to forgive his insults to Draupadi (Krshnā) and Duhçāsana's dragging her, disregarding Kunti; but they must have their proper share of the kingdom; "give us even a single province of the empire; give us even Kuçasthala (B. Avio), Vrkasthala, Mākandī, Vāraņārata, and in the fifth place any other village that thou likest; even this will end the quarrel." He said that to see the Kurus and the Pançalas live happily united was what he desired (V, 31). Having returned to Hastinapura, Sanjaya addressed I)hrtarashtra at night; he praised Yudhishthira, "who shines in his natural perfection, leaving his load of sins to be borne by thee," while Dhrtardshtra's acts were contrary to both religion and profit. In delivering the message from Yudhishthira he did not mention the alternative of giving them the five villages. He alluded to Arjuna's ascending to the very heavens and being honoured there. King Bali, not finding a primary cause (pāram), regarded time (kalah) to be the cause of everything. "To-morrow morning the Kurus, assembled together in the council-hall, will hear the words of Ajātaçatru (i.e. Yudhishthira)" (V, 32).

Sanjīvana ("making alive"), name of a jewel. § 785 (Anugītāp.): XIV, 80, 2382 (manim Pannagānām parāyaṇaṃ, Ulupī revived Arjuna by means of the S.).

Sanjīvinī (do.), name of a science. § 145 (Kaca): I, 76, 3192 (vidyām), 3215 (vidyām, C. has va°), †3253 (obtained by Kaca from Cukra).

Sanjna - Mahāpurusha (Mahāpurushastava).

Sanjāa, wife of Vivasvat and mother of the Açvins. § 770 (Anuçasanik.): XIII, 151, 7096 (°nāsāvinirgatau, sc. Açvinau).

Sankalpa ("the Will," personif.). § 775 (Ånuçāsanik.): XIII, 166a, 7638.

Sankalpaja = Kāma: I, †7007.

Sānkāçya, a rājarshi. § 267 (Çakrasabhāv.): II, 8, 321 (in the palace of Indra).

Sankarshana = Balarama (q.v.), identified with Cosha, and as jīva (the soul) considered as a form of Kṛshṇa (Purushottama). § 210b (Bhīmasena): I, 139, 5520 (preceptor of Bhimasena). - § 232 (Svayamvarap.): 1, 186a, 6997 (present at the svayamvara of Draupadi).—§ 233 (do.): I, 189, 7080.—§ 273 (Rājasūyārambhap.): II, 14, 598 (°dvittyena, ac. Krshna).- § 290 (Cicupalavadhap.): II, 43, 1508 (°-Yadavau).- § 420 (Gandhamadanapr.): 111, 141, 10890.- § 549f (Durga): IV, 6, 187 (°samānanā, sc. Durga, C. has by error Co).—§ 561 (Yanasandhip.): V, 55, 2177. -§ 567 (Bhagavadyānap.): V, 131 o, 4425.-\$581 (Bhīshmavadhap.): VI, 65 ζ, 2967 (drshtrā [read with B. srshtvā], Som deram, sc. Krshna); 66, 3012 (gitah Scena, sc. Krshna); 67, 3023 (agrajam sarrabhūtānām, created by Krshna).— § 599 (Jayadrathavadhap.): VII, 110, 4227 (°samo bale, sc. Sātyaki).—§ 637 (Rājadh.): XII, 470, 1620 (kshaye Som proklam, sc. Krshna).-- § 641 (do.): XII, 81, 3030 (balam 8°e).- § 664 (Mokshadh.): XII, 207, 7529 (agrajam sarvabhūtānām, created by Krshna (Purushottamah)).—§ 7176 (Nārāyanīya): XII, 340, 12900, 12904 (i.e. Vāsudeva (Kṛshna) in the form of jīva), 12905 (from S. sprang Pradyumna [i.e. the Mind]), 12937 (= Cesha, creates Pradyumna); 345, 13386 (= jiva). - § 773b (Krshna Vāsudeva): XIII, 159, 7392 (1.e. Vāsudeva (Kṛshṇa) in the form of jīva).-Do.2 = Vishņu (1000 names).

Sankarshanānuja ("the younger brother of Sankarshana") = Kṛshna: 1I, 2206; V, 5329.

Sankoca, a Daitya (?). § 673b (Bali-Vāsavasamv.): XII, 227a, 8264 (among the ancient rulers of the earth).

Sānkhya(m), a system of philosophy, propounded by Kapila. § 138 (Daksha Prācetasa): I, 75, 3132 (Jādnam, Narada taught the sons of Daksha the S.).-§ 265 (Lokapālasabhāki iyāp.): II, 5, 141 (°-Yogavibhāgajāah, sc. Nārada). - § 308 (Aranyakap.): III, 2, 61 (Yoge Soe ca kuçalah, sc. Caunaka) .- § 493 (Angirasa): III, 221, 14197 (°- Yogapravartakah, sc. Kapila).—§ 576 (Bhagavadgītāp.): VI, 26. 917; 29, 1039 (°-Yogau); 37, 1345; 42, 1467.—§ 602 (Dronavadhap.): VII, 192, 8857 (paramam Som asthitah). —§ 639 (Rājudh.): XII, **50,** 1838 (Yoge S°e ca niyatā ye ca dharmah) .- § 661 (Mokshadh.): XII, 196, 7154 (°-Yogakriyavidhih); 7157 (°- Yogau), 7158 (do.) .- § 668b (Pancaçikhavākya): XII, 219, 7990 (abravīt paramam moksham yat tat Soo'bhidhiyate, ac. Pancaçikha).—§ 677 (Mokshadh.): XII, 237, 8673, 8674 (Yoge Soe pi ca); 240, 8736; 241, 8768 (°jnanena). - § 688 (do.): XII, 276, 9912 (°jnanam). - § 696b (Dakshaprokta-Civasahasranāmastotra): XII, 285, 10467 (°-Yogāt).- § 704 (Mokshadh.): XII, 301, 11037 (° Yoge ca), 11038, 11041; 302, 11099, 11110 (°jñāne), 11198, (jñānam, adj.?), 11203, †11206, †11207, †11209, +11211 (the doctrines of the S. briefly expounded). - § 705 (do.): XII, 303, 11232 (castre, adj.?); 306, 11347 (ekam Son ca Yogan ca), 11361 (o-Yoge ca kuçalah); 307, 11372 11393 (°iñānam), 11397, 11409 (°darçanam); 308, 11418 (°darçanam), 11420, 11461 (°-Yogau); 309, 11483 (°çrutinidarçanāt).- § 707 (do.): [314, 11610 (sankhyānadarçinah)]; 315, 11653 ('jñānam); 316, 11673 ('darçanam); 317, 11675 (°jñānam), 11676 (°samam), 11678; 318, 11722 (sa-Sodharanam); 319, 11735 (o-Yogepeitam), 11790 (ojnanam),

11810 (°dharme), 11822 (°iñanam). - § 709b (Sulubha-Janakasamv.): XII, 321, 11876 ('jñāne), 11931 ('kramau). - § 717b (Narayaniya) : XII, 340, 12932 (oniccitaniccayah), 12976 (°-Yogakrtam . . . Pancarātrānuçabditam); 341, 13080 (°jñānaviçāradāḥ); 342, 13187; 348 u, 13530, 13537; 349, 13621 (°-Yogena), 13629 (°-Yogam); 350. 13637.(°- Yogam), 13702, 13703 (°sya vaktā Kapilah), †13711; 351, 13714 (°- Yogavicarane). - §717d (Bruhma-Rudrasamv.): XII, 352, 13746 (vidhinā, udj. ?), 13763 (°jnāne).- § 726 (Anuçasanik.): XIII, 10a, 470. — § 730g (Upamanyu): XIII, 14, 789 (°-Yogarthadam, sc. Civa), 910 (°c Purusha uoyate, sc. Civa). - § 730 (Anuçasanik.): XIII, 18, †1374. -§ 732 (do.): XIII, 22, 1542.-§ 746 (do.): XIII, 75, 3645 (°cūrāh).—§ 769 (do.): XIII, 149, 7075.—§ 771 (do.): XIII, 151. 7132.- § 795b (Janamejaya): XVIII, 5, 185 (°-Yogavata, sc. Vyāsu).

Sānkhya, pl. (°āḥ), the followers of the Sānkhya system. § 310b (Sūrya): III, 3, 167 (tram gatih sarva-Soanam, sc. Sūrya).—§ 576 (Bhagavadgītāp.): VI, 27, 953; 29, 1040. -§ 637 (Rajadh.): XII, 470, 1612 (yam prāhuh saptadaçam Soāh, sc. Krshna).- § 6686 (Pancaçikhavākya): XII, 218, 7889 (yam ahur Kapilam Soah paramarshim Prajapatim).-§ 677 (Mokshadh.): XII, 237, 8679, 8685 (ag.).-- § 704 (do.): XII, 301, 11038, 11040, 11043; 302, 11100, 11133, 11151 (Kāpilāk), 11158, 11169, 11197, 11202, †11205 (?), †11208, 11209. - § 705 (do.): XII, 306, 11346, 11347, 11359 (°-Yogāh): 307, 11409, 11410, 11462, 11464.—§ 707 (do.): XII, 311, 11550; 316, 11673, 11678; 319, 11780, 11794 (°-Yogāḥ), 11802, 11810, 11825. - § 709b (Sulabha - Janakasamv.): XII, 321, 11878 (°mukhyena, i.e. Pancacikha).-§ 717b (Narayaniya): XII, 341, 13034; 344, 13254 (niccitaniccayah); 345, 13387; 347, 13448 (°-Yogibhih); 348 nn, 13187 (°-Yoganidhe, sc. Vishnu), 13541. - § 730g (Upamanyu): XIII, 14, 916 (°andm Kapilo hy asi, sc. Civa). - § 730 (Anuçasanik.): XIII, 16 nn. 1040, 1062 (gatih So-Yoganam), 1079 (oah . . . Socastravicaradah); 17, 1286 (gatih So-Yoganam).-Do. ag. = Civa: XII, 10388 (1000 names 1), XIII, 901.—Do.3, a rshi. -§ 770 (Anuçasanik.): XIII, 151λ, 7123 (read Sankhya-Yogau with B., C. has Sankhyayogab).

Sānkhyamukhya = Çiva (1000 names 1).

Sānkhyamūrti = Mahāpurusha (Mahāpurushastava).

Sānkhyaprasāda, Sankhyāsamāpana = Çiva (1900 names²).

Sānkhyayoga 1 = Mahāpurusha (Mahāpurushastava). — Do. 2, a rshi, v. Sānkhya 2.

Sānkhyayoganidhi = Vishnu: XII, 13487.

Sānkhyayogapravartin = Çiva (1000 names 1).

Sānkhyātman = Kṛshṇa: XII, 1642.

Sänkhyarshi = Kapila: XIII, 1299.

Sankrama, a companion of Skanda. § 615u (Skanda): IX, 45e, 2539 (given to Skanda by Vishnu).

Sankṛti, an ancient king. § 6 (Anukram.): I, 1a, 227 (in Sanjaya's enumeration).

Sānkṛti<sup>1</sup>, one or more ṛshis. § 677 (Mokshadh.): XII, 235, 8596 (*Ātreyah*. but cf. XIII, 6247, where we have satkṛtaḥ instead of Sānkṛtiḥ); 245 \(\beta\), 8900.

**Sankrti** ("the son of Sankrti") = Rantideva: II, 321(?); III, 16674 ( $R^{\circ}$ ); VII, 2356 ( $R^{\circ}$ ), 2371 ( $R^{\circ}$ ); XII, 1020 ( $R^{\circ}$ ), 8596, 8900.

Sānkṛtya (do.) = Rantidova: XII, 1013 ( $R^{\circ}$ ), 8591 ( $R^{\circ}$ ); XIII, 6250 ( $R^{\circ}$ ).

Sanksheptr = Vishnu (1000 names).

Sannateyu, son of Raudrāçva. § 150 (Pūruvamç.): I, 94, 3701 (teuth son of Raudrāçva).

Sannihata, name of a fire. § 493 (Angirasa): III, 221, 14195.

Sannihatī or Sannihityā, name of a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7061, 7062, 7065, 7066.

Sannivāsa - Vishnu (1000 names).

Sannyastapāda, pl. (°aḥ), a people. § 273 (Rājasūyārambhap.): II, 14, 592 (so B., C. has Sanya°, fled from fear of Jarāsandha).

Santa, a brahman. § 736b (Vītahavyop.): XIII, 30, 2001 (son of Satya and father of Cravas).

Santāna, name of a weapon. § 563 (Bhagavadyānap.): V, 96φ, 3491 (will be employed by Arjuna).

santānaka, adj. ("like to the Santāna tree of Indra's heaven"): III, 14536 ("vanaih"); V, 3833 (nagāh), XIII, 3825 ("vanaih").

Santānikā, a mātr. § 615u (Skanda): IX, 460, 2627.

Santāpitr = Çiva (1000 names 1).

Santarjana, a warrior of Skanda. § 615u (Skanda): IX, 45 n, 2620.

Sanyastapāda, pl. v. Sannyastapāda.

Saphalodaya =  $\text{Civa} (1000 \text{ names}^2)$ .

Saptacaru, a tīrtha (= Vadavā). § 359 (Vadavā): III, 82, 5040 (origin of the name).

Saptadaça = Kṛshṇa: XII, 1642 (yam prāhuh soam Sankhyāh).

Saptaganga, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8007.—§ 733g (Ānuçāsanik.): By giving oblations of water to one's pitrs at S. and Triganga and Indramārga one obtains amṛta, etc.: XIII, 25, 1703.

Saptagodāvara, a tīrtha. § 370 (Tīrthayātrāp.): III, 85, 8186.

Saptaidhas, Saptajihva = Vishnu (1000 names).

Saptakrt, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4361 (enumeration).

Saptamahābhāga = Mahāpurusha (Mahāpurushastava).

Saptapāla, a muni. § 264 (Sabhākriyāp.): II, 4a, 109 (ouly B., C. has Satyapālaļ.).

Saptarāva, a Suparņa, son of Garuda. § 564 (Mātaliyop.): V, 101 \( \text{\$\text{\$\text{\$}}\$}, 3596 \) (so B., C. has \( Saptavarah \)).

Saptarcis = Agni, q.v. (add. XVII, 36).

Saptarshi, pl. ('ayah) ("the seven rshis," also name of a constellation (Ursa major), sometimes confounded with the seven mindborn sons of Brahmán). [§ 191 (Arjuna): I, 123a, 4807 (sapta . . . maharshayah, i.e. Bharadvaja, Kaçyapa, Gautama, Viçvāmitra, Jamadagni, Vasishtha, and Atri)].- § 259b (Arundhatī): I, 233, 8457 (°madhyagam, i.e. Vasishtha).- § 266 (Çakrasabhav.): II, 7, 309 (in the palace of Indra). - § 296 (Dyūtap.): 11, 53, 1919 (Mahendram iva Devendram divi Soayo yathā, 80. abhijagmuh) --§ 323 (Dvaitavanapr.): III, 25, †958 (divi prabhanti).-§ 412 (Ashţāvakrīya): III, 134, †10664 (sapta).-[§ 439 (Yakshayuddhap.): III, 163, 11855 (sapta devarshayuk ... Vasishthapramukhāh)]. — § 457 (Vaivasvatop.): III. 187, 12776 (ascend the ship together with Manu Vaivasvata). 12791.- § 496 (Skandotpatti): III, 224, 14297 (°patnīnām); 225, 14303 (°inām priyāh striyah), 14312 (saptānām) (Agni fell in love with the wives of the S., Svaha assumed the form of the six of the wives and cohabited with Agni).-§ 497 (do.): III, 226, 14343 (patnibhih Soinam), 14346 (dismissed their wives), 14347, 14348.- § 502 (Manushyagrahak.): III, 230, 14454 ("patnyah shat, the six dismissed

wives (i.e. the seven with exception of Arundhatl) became the Krttikah).- § 543 (Rāmābhisheka): III, 291a, 16548. - § 555 (Indravijaya): V, 15, 466. - § 561 d (Nara-Närayanau): V, 49, 1919.- § 565 (Gālavacarita): V, 106, 3722 ('Inam anyatamam vesham [sc. Vasishtha's] asthaya, sc. Dharma). - § 574 (Jambūkh.): VI, 3, 94 ( indm . . . prabha, omens); 6, 215 (repair to Meru on every parvan).— § 595 (Shodaçarāj., v. Prthu Vainya): VII, 69, 2403, 2416 (milked brahman, i.e. the Vedas from the earth, Brhaspati was their calf).- § 606 (Tripurākhyāna): VIII, 34, 1477 (omandalam, became the parishkara of Civa's chariot).-§ 615z (Arundhatī): IX, 48, 2795, 2811 (\*samsadī), 2814.— § 641 (Rājudh.): XII, 100, 3700 (°in prehtatah krtvā); 127, 4685 (°aya iva Dhruvam, sc. upāviçan).—§ 665 (Mokshadh.): XII, 208, 7594 (? in the east?). - [§ 677 (do.): XII, 245β, 8899 (sapta rshayah)].—§ 702 (do.): XII, 295, 10809 (installed Vasava as king of the gods), 10810 (ruled over mankind, and were succeeded by Viprthu, etc.).-§ 704 (do.): XII, 302γ, 11126.-[§ 717b (Nārāyanīya): XII, 336, 12722 (rehayah . . . sapta Citracikhandinah, i.e. the [mindborn] sons of Brahmán: Marīci, Atri, Angiras, Pulaha, Kratu, Pulastya, Vasishtha; probably referring to their position as the seven rshis of the first Manvantara (cf. Harivamça v. 413)?); 3400, 12917 (sapta rehīn)].— § 730 (Anuçasanik.): XIII, 16, 1089 (identified with Civa); XIII, 93, 4115 (Vrshadarbheç ca samvadam Soinam ca; their names are: Kaçyapa, Atri, Vasishtha, Bharadvāja, Gautama, Vicvāmitra, and Jamadagni), [4455 (rshīnām . . . saptānām)]. -§ 759 (Anuçasanik.): XIII, 107 с, 5222 (°ілат . . . loke).-§ 761 (do.): XIII, 115a, 5604.-[§ 766 (do.): XIII, 126, 6046 (sapta . . . rshayo . . . Vasishthapramukhā h)]. — § 770 (Ānuçāsanik.): XIII, 151, 7156.— [§ 773b (Krshna Vasudeva): XIII, 159 B, 7387 (rshayaç caiva sapta)].- § 782b (Brāhmanagītā): XIV, 26, †748 (divi prabhanti); 27, 781 (? sapta saptarshayah siddha Vasishthapramukhaih saha; read opramukhas tatha?).- § 785 (Anugitap.): XIV, 77, 2237, 2244; 88, 2633 (Mahendranugatā derā yathā Sobhir divi). Cf. Maharshi, pl., Rshi, pl.

Saptarshi<sup>3</sup>, sg. ("one of the seven rshis"). § 730 (Ānuçāsenik.): XIII, 18κκ, 1339 (in the manvantara of Manu Sāvarṇa, Kṛshṇa [i.e. Vyāsa] will become one of the S.).

Saptarshikunda, pl. (°āni), a tīrtha. § 364 (Tīrtha-yātrāp.): III, 83, 6042.

Saptasapti = Sūrya (the Sun): III, 193; VIII, 473.

Saptasārasvata, a tīrtha on the Sarasvatī. (Mankanaka): 111, 85, 6085 (there Mankanaka won ascetic success), 7003.- § 615 (Buladevatīrthayātrā): IX, 37. 2184 (tirtham, visited by Balarama); 38, 2186 (tirtham).— § 615; (do.): The seven Sarasvatīs cover this universe. Whithersoever the Sarasvati was summoned, thither she made her appearance. Her seven forms are Suprabhā, etc. (a). I) Pitāmaha [i.e. Brahmán] was once performing a sacrifice at Pushkara; whatever he thought of, immediately appeared, the Gandharvas sung, the Apsarases danced. The rehis missed Sarasvati, Brahmán thought of her and she appeared there at Pushkara under the name of Suprabha. II) At Naimisha many munis were assembled, performing sacrifices and talking about the Vedas, they thought of Sarasvati, who made her appearance and came to be called Kancanakehi. MI) Similarly she came to the sacrifice of Gaya in the country of the Gayas (Gayeshu), where she flowed from the slopes of

Himavat and was called Viçala. IV) At the sacrifice of Auddālaki in the northern part of Kosalā (uttars Koçalābhāgs), having been previously thought of by Uddalaka when sacrificing, she was mentally called Manorama by the rehis. V) At Kuru's sacrifice at Kurukshetra, she was summoned by Vasishtha, and named Oghavati. VI) At Daksha's sacrifice at Gangadvara she appeared under the name of Surenu (see the note of PCR. pag. 154). VII) At Brahmán's sacrifice on the Himavat, as Vimaloda. All these seven forms then came and mingled together in the tirtha, which from this is known by the name of Saptasarasvata. "Thus I have told thee of the seven Sarasvatīs by their names and of the tirtha S.; listen now to a great feat of Mankanaka": IX, 38, 2216, 2217.- § 615 j (Mankanaka): IX, 38, 2243 (there Mankanaka dwelt, from his seed which fell in the Sarasvatī seven rshis were born; the ascetic success of Mankanaka, cf. § 365).

Saptatantu = Krshna: XII, 1631.

Saptavahana = Vishnu (1000 names).

Saptavāra, v. Saptarāva.

Sāragrīva =  $\text{Civa} (1000 \text{ names}^2)$ .

Saraka, a tīrtha. § 364 (Tīrthayātrāp.): 111, 83, 6045, 6046, 6051. Cf. III, 10518.

Saramā, the bitch of the gods. § 12 (Paushyap.): I, 3, ††668, ††671 (devaçunyā, cursed Janamejaya and his brothers). —§ 270 (Brahmasabhāv.): II, 11, 457 (in the palace of Brahmán).-- § 502 (Manushyagrahak.): III, 230, 14487 (mātā çunām, a demon).

Sārameya, mostly pl. (°āh) ("sons of Saramā," i.e. dogs): I, † [662 (sg.); XI, 109 (upagacchanti s°ā ivāmisham); XII, 4223 (varjyam s°āmisham yathā), 4489 (vilumpanti s°ā yathāmisham).

Sarāmsi (pl.) =  $\text{Civa} (1000 \text{ names}^{1}).$ 

Sāraṇa, a Vṛshṇi, son of Vasudeva. § 252 (Subhadrāharaṇap.): I, 219, 7915, 7922 (°sya sahodarā, i.e. Subhadrā). — § 253 (Haraṇāharaṇap.): I, 221, 7992 (came to the wedding of Arjuna and Subhadrā).— § 264 (Sabhākriyāp.): II, 4β, 125 (waited upon Yudhishṭhira).— § 287 (Rājasūyikap.): II, 34, 1274 (saha-S°ħ, came to the rājasūya).— § 320 (Saubhavadhop.): III, 18, 736 (Gada-S°au).— § 402 (Tīrthayātrāp.): III, 120, †10277 (°-Carudeshṇau).— § 589 (Droṇābhishekap.): VII, 11ξ, 408 (sa-S°āħ).— § 599 (Jayadrathavadhap.): VII, 110σ, 4191.— § 785 (Anugītāp.): XIV, 66θ, 1939.— § 793 (Mausalap.): XVI, 1, 15 (°pramukhā vīrāħ, tried to deceive Viçvāmitra, etc., and were cursed by them).

Sāraņa, a counsellor of Rāvaṇa. § 535 (Setubandhana): III, 283, 16320 (Rāvaṇāmatyau mantriṇau Çuka-S°au).

Sāranga = Civa (1000 names 2).

Sārangadhvaja = Pāṇḍya: VII, 1019 (only C., B. has Sāgaradhvajah).

Sārasa, a Suparņa, son of Garuda. § 564 (Mātalīyop.): V, 101β, 3596.

Sārasvata, a rshi, son of Dadhīca and Sarasvatī. § 368 (Tīrthayētrāp.): III, 83, 7058 (yatra—i.e. in Dadhīca's tīrtha—S°o yataḥ [read jātaḥ with PCR.] so 'ngirās tapaso nidhiḥ, cf. § 615gg).—§ 371 (Tuṇgaka): III, 85, 8189 (Angirasaḥ sutaḥ, when the Vedas had been lost, S. taught them to the ascetics, cf. § 615gg).—§ 615 (Baladevatīrtha-yātrā): IX, 51, 2926 (°sya munos tīrtham), 2927 (muniḥ, during a drought of twelve years he taught the Vedas to the brahmans), 2928 (muniḥ).—§ 615gg (do.): In days of yore the muni Dadhīca, living as a brahmaoārin, had by his

austerities afflicted Indra with fear. As he could not be turned away even by diverse kinds of rewards, Indra despatched to him the Apsaras Alambusha on the banks of the Sarasvati. At the sight of her his seed fell into the Sarasrati, the river held it in her womb and brought forth a son whom she brought to the rehis, who granted her a boon, saying that the Vicvaderas, the rshis, the Gandharras, and the Apsarases would henceforth derive great happiness when oblations of her water were presented to them, and praised her as having sprung from the lake of Brahmán, etc., and said that the child should be named S., and during a drought of twelve years teach the Vedus to many brahmans, and that she should become the foremost of all sucred rivers. The river took the child with her. Meanwhile, on the occasion of a war between the gods and the Danaras, Indra wandered through the three worlds in search of weapons, but failed to find such weapons as were fit to slay the enemics of the gods, until Dadhīca (hh), solicited by the gods, gave up his life (and obtained many regions of inexhaustible merit) and Indra from his bones caused many kinds of weapons (thunderbolts, discs, maces, clubs, and bludgeons) to be made. With the thunderbolt born of Brahma energy and inspired with mantras, Indra made a loud noise when he hurled it and slow ninety-nine heroes among the After a long time a twelve years' drought Dailyas. occurred, and the rshis fled away; only S. was retained by the Sarasvati, who supplied him with food, giving him large fishes, and he offered oblations to the rehis and the gods. While wandering with famished stomachs, the rshis had lost the knowledge of the Vedas and solicited one another to lecture on the Vedas. Then they learnt them from S., becoming his disciples, 60,000 in number, though he was but a boy: IX, 51, 2945, 2946, 2947, 2962, 2967, 2968, 2970 (municreshtham), 2976 (viprarsheh).

Sārasvata<sup>2</sup>, a rshi, son of Atri. § 665 (Mokshadh.): XII, 208 0, 7597 (one of the rshis of the west, Atreh putrah).— § 770 (Ānuçāsanik.): XIII, 1510, 7115 (Atreh putrah, one of seven Varunasya rivijah in the west).— § 775 (do.): XIII, 1666, 7669 (Atreh putrah, one of the rshis of the west).

**Sārasvata**<sup>3</sup> ("son of Sarasvatī<sup>3</sup>") = Apāntaratama(s): XII, 13675 ( $A^{\circ}$ ), 13695 ( $A^{\circ}$ ).

Sārasvata, adj. ("belonging to Sarasvatī!-2"). § 365 (Mankanaka): III, 83, 7004 (lokam).—§ 370 (Tīrthayātrāp.): III, 84, 8044 (lokashu).—§ 377 (Dhaumyatīrthak.): III, 90, 8375 (avabhrtaiḥ).—§ 409 (Plakshāvataraṇag.): III, 129, 10526 (yajñaiḥ), 10534 (do.).—§ 561 (Yānasandhip.): V, 57, 2254 (gaṇāḥ, follow Ulūka?).—§ 615 (Gadāyuddhap.): IX, 35, 2006 (tīrthānām).—§ 615j (Mankaṇaka): IX, 38, 2244 (lokam).—§ 615p (Vasishṭhāpavāha): IX, 42, 2365 (tīrthē, i.e. Sthānutīrtha).

Sārasvata(m) parva ("the section treating of the Sarasvatī"). § 10 (Parvasangr.): I, 2, 347 (i.e. Baladevatīrthayātrā).

Sarasvat1, a sacred river. § 11 (Parvasangr.): I, 2, 557 (°yās tīrthānām puņyatā, cf. Buladevatīrthayūtrā).— § 156 (Pūruvamç.): I, 95, ††3779 (wife of Matināra and mother of Tamsu), 3780 (do.).— § 166 (Citrāngadop.): I, 101, 4074 (nadyās tīrs S°yāḥ).— § 221b (Gangā): I, 170, 6455 (plakshajātām?).— § 247 (Arjunavanavāsap.): I, 213, 7745 (paramaprītā nāgair iva S°?).— § 268 (Varunasabhāv.): II, 9, 371 (present in the palace of Varuna).— § 285 (Nakula): II, 32, 1192 (Çadrābhīraganāg caiva ye cāgritya S°īm, in the

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west) .- § 312 (Aranyakap.): 111, 5, 241 (°-Drçadvatyau), 242 (°tire).- § 3176 (Krshna Väsudeva): III, 12, 474 (Krshna performed a sacrifice on the S.) .- § 323 (Dvaitavanapr.): 111, 25, †945 (°çalaraneshu, the Pundavas dwelt in Dynitavanal on the S.),-\$329 (Kamyakavanapr.): III, 36, 1451 ("kūle, there the Kāmyaka forest is situated).-§ 358 (Tirthayatrap.): 111, 82, 5002 (oyah sagarasya ca sangame). - § 360 (do.): 111, 82, 5053 (Vinacanam . . gucchaty antarhità Meruprahthe (!) Soi | Camaso ca Civodbhede Nagodbhede ca dreyate), 5056 (with the tirtha Caçayana), 5067 (sangamam . . . Soyāh).- § 361 (Kurukshetra): III, 83. 5074 (dakshinena Soya Drshadratyuttarena ca . . . Kurukshetre), 5075 - § 364 (Tirthayatiap.): 111, 83, 6022 (with the tirtha [of] Arantuka (Tarandaka)), 6078 (with the tīrtha (rīkunja), 6080 (with the tīrtha Naimishakunja) - § 367 (Prthūdaka): III, 83, 7015-7016 (puņyam āhuķ Kurukshetram Kurukshetrat Soi | Soyaç ca tirthani tirthebhyaç ca Prthūdakam). - § 368 (Tīrthayātrāp.): 11I, 83, 7021 (°lyarunayaç ca sangamah).- § 369 (Kurukshetra): III, 83, 7075 (uttarena Dyshadvatyā dakshinena Soim, sc. Kurukshetra).- § 370 (Tirthayatrap.): III, 84, 7085 (Plaksha devī smṛtā), 8016 (Gangāyāç ca . . . Soyāç ca sangame), 8044, 8139 (the same?, near RshabhadvIpa). - § 377 (Dhaumyatirthak.): 111, 90, 8374 (in the north), 8381 (there the Vālakhilyas performed sacrifices). - § 384 (Agastyop.): 111, 100, 8701 (the hermitage of Dadhīca was situated on the bank of the S.). - § 409 (Plakshāvataranag.): 111, 129, 10533.- § 410 (do.): 111, 130, 10538, 10539, 10540 (disappears at Vinaçana from hatred of the Nishādus, but reappears at Camasodbheda). - § 434 (Saugandhikāharana): 111, 156, 11437.—§ 449 (Ajagarap.): 111, 177, †12359, †12361 (°tīra°), †12362 (d: pleasing to Yakshas, Gandharvas, and maharshis). - § 451 (Markandeyus.): 111, 182, 12552 (puņyatīrthām), 12553.—§ 459 (do.): 11I, 188a, 12907 (seen by Markandeya in the stomach of Nārāyanu).- § 494 (Āngirasa): 111, 222, 14229 (among the rivers who are mothers of fires) .- § 570 (Sainyaniryānap.): V, 157, 5347 (tīrthāni Soyāh, Balarāma set out to visit the tithus of the S., cf. § 615).—§ 574f (Bindusaras): V1,  $6\eta$ , 243 (among the seven streams into which the Gangā divided herself), 245 (dręyā cadreyā).- § 574 (Jambūkh.): VI. 9\(\lambda\), 321, 313 (the same?).-\(\Section\) 595 (Shodaçarāj., v. Bharata): VII, 68, 2384 (Bharata performed sacrifices on the S.).-§ 606 (Tripurākhyāna): VIII, 34, 1477.-§ 607 (Karnap.): VIII, 44η, 2029 (bahishkrtāḥ . . . Soyāḥ, sc. the Bahikas).- § 610 (Calyap.): IX, 5, 289 (arunam, read arunam with B.) .- § 615 (Gudayuddhap.): 1X, 35, 1981 (tīrthayātrām . . . Soyāh), 1987, 1989 (oim pratierotae). 2005 (°tirthavareshu, Baladeva's journey to the tirthas of the S. with tales of the different tirthas, their holiness and origins (ch. 35-54)) .- § 615 (Prabhāsotpattik.): IX, 35. 2048, 2050 (°abdhisangamam), 2051 (with the tirtha Prabhasa) .- § 615b (Udapana): IX, 36, 2063 (nashtam); 36, 2088, 2111 (appeared at Udapana).-§ 615 (Baladevatīrthavātrā): IX, 37, 2119 (disappears at Vinaçana from contempt of the Çūdras and the Abhīras), 2120.- § 615c (Subhūmika): IX, 37, 2121, 2126 (with the tirtha Subhūmika).- § 615e (Gargasrotas): 1X, 37, 2134 (with the tirtha (largasrotas). - § 615 f (Cankhatirtha): 1X, 37. 2139, 2143 (with the Çankhatīrtha).- § 615 (Baladevatīrthayātrā): IX, 37, 2147, 2154 (yatra bhayah Soi pranmukham vai nivarrte) .- § 615h (Naimishu): 1X, 37. 2157, 2162, 2171, 2173, 2176 (for the sake of the rshis

the S. turned her course and made many kunjas, then she aguin flowed in a westerly direction).- § 615 (Baladevatīrthayātrā): IX, 37, 2179 (°tīrthavaram, i.e. Suptasārasvata), 2180.—§ 615i (Saptasārasvata): IX, 38, 2188, 2189 (?), 2197, 2198, 2199, 2200, 2202, 2204, 2209, 2212, 2213 (invoked at sacrifices the S. appeared at seven different places under various names).-§ 615j (Mankanaka): IX, 38, 2219 (Mankanaku's seed fell into the S., from that seed was born seven rshis). - § 615k (Mahodara): 1X, 39, 2262 ('yas tirthavaram . . . Auçanasam).—§6151 (Rushangu): IX, 39, 2276, 2279 (°-uttare tire . . . Prthudake).- § 615n (Viçvāmitra): IX, 40, 2307 (tīrthavare Soyāh).- § 6150 (Buka): IX, 41, 2329 (°yās tīrthe), 2339.—§ 615 (Baladovatīrthayātrā): 1X, 41, 2350 (at the sacrifice of Yayāti the S. produced milk and clarified butter [in the Yayata tirtha]). - § 615p (Vasishthāpavāha): IX, 42, 2363, 2368, 2372, 2384, 2386, 2387 (q: Vasishtha's praise of the S.: "From the Manasa lake (Pitamahasya sarasah) thou hast taken thy rise; the whole universe is filled with thy waters. Going through the firmament thou impartest thy waters to the clouds. Through thee we read the Vedas (adhimahi). Thou art Pushti (growth), Dyuti (splendour), Kirtli (fame), Siddhi (success), Buddhi (intellect), Umā, Vāṇī (speech), and Svaha. This whole universe is dependent upon thee. It is thou who dwellest in all creatures in four forms"), 2390, 2392, 2396, 2398; 43, 2403, 2406, 2407, 2412, 2414, 2415, 2416 (according to the curse of Vicvamitra, the waters of the S. became mixed with blood, but she was delivered from the curse by some munis and then formed the river Aruna) .-§ 615t (Aruņā): IX, 43, 2441 (°yāruņāyāç ca . . . sangamah), 2143.- § 615 (Baladevatīrthayātrā): 1X, 44. 2450. - § 615u (Skanda): IX, 44, 2501 (Haimavatīm devīm), 2502; 45, 2522; 46, 2719 (°yūs tīrthavaryasya).-§ 615ee (Adityatīrtha): IX, 49, 2850 (tirthe Soyah, sc. Adityatīrtha).- § 615 gg (Sārasvata): 1X, 51, 2932, 2933, 2941, 2948, 2963 (from Dadhica S. became the mother of Sārasvata').—§ 615 (Baladevatīrthayātrā): 1X, 54, 3045 (prabhavam (!) ca Soyah Plakshaprasravanam), †3073, †3074, 3075 .- § 615 (Gadayuddhap.): 1X, 55, 3094 (dakshinena Soyah, there Bhimasena and Duryodhana fought with each other). - § 632b (Shodaçarāj. v. Bharata, cf. § 595): XII. 29, 939. — § 652b (Indrota-Pārīkshitīya): XII, 152a, 5645 (= III, 7015b-7016a, but with  $\circ i m$  instead of  $\circ i$ ), 5647 (°-Drehadvatyoh sangamah).—§ 702 (Mokshadh.): XII, 298c, 10937.- § 717b (Narayaniya): XII, 348 88, 13500 (Gangā and S. became the hips of Nārāyana). - § 730 (Anuçasanik.): XIII, 18 kk, 1334 (°yās taļs, there Çiva was gratified with Garga, cf. Gargasrotas).—§ 755b (Nahushop.): XIII, 100, 4786 (°kūlūt).—§ 757m (Goloka): XIII, 102, 4889 (°-Drçadratyau). — § 768b (Umā - Maheçvarasamv.): XIII, 146a, 6763 (nadīnām ultamā).—§ 772j (Utathya): XIII, 155, 7258 (at the injunction of Utathya the S. became invisible (adreya) and went into the desert).- § 776 (Anuçasanik.): XIII, 166a, 7645, 7654 (the same?).-§ 793 (Mausulap.): XVI, 7, 247 (the son of Satyaki was established on the S.). - § 795 (Svargarohanap.): XVIII, 5, 172 (the 16,000 wives of Krshna plunged into the S.). Cf. Plakshā, plakshajātā, Plakshavatī (?).

Sarasvatī, the goddess of Speech. § 1 (Anukram.): I, 1 (introductory cloka). — § 11 (Parvasangr.): I, 2, 467 (samvāda). — § 262 (Sabhākriyāp.): II, 1 (introductory cloka). — § 266 (Çakrasabhāv.): II, 7, 300 (in the palace of Indra).

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- § 308 (Aranyakap.): III, 1 (introductory cloka). - § 330 (Indradurçana): III, 37, 1488 (mentioned in a blessing on Arjuna).- § 400 (Tirthayatrap.): III, 118, †10226 (°yāh, sc. ayatanam).- § 412 (Ashṭāvakrīya): III, 132, 10598 (Cvetaketu saw S. in a human form).-§ 456 (Sarasvatī-Tarkshyasamv.): III, 186, †12715 (°ya gitam), †12718, (†12719), (†12732), (†12736), (†12738), (†12741) (discourse between S. and Tarkshya). - § 549 (Pandavapraveçap.): IV, 1 (introductory cloka).—§ 554 (Sainyodyogap.): V, 1 (do.).-§ 565 (Galavacarita): V, 117, 3973 (reme . . . Soyam yatha Manuh).- \$ 574 (Jambukh.): VI, 1, 1 (introductory çloka).- § 576 (Bhagavadgītāp.): VI, 23, 804 (identified with Durga) .- § 581 (Bhīshmavadhap.): VI, 65 £, 2958 (devi jihrā Soi, sc. Krshna's), 67, 3019.- § 589 (Dronabhishekap.): VII, 1, 1 (introductory cloka).- § 603 (Nārāyanāstramokshap.): VII, 201, 9438 (°yā vāsam Vyāsam). - § 604 (Karnap.): VIII, 1 (introductory cloka). -§ 606 (Tripurākhyāna): VIII, 34, 1487 (became the parirathya of Civa's chariot) .- § 609 (Calyap.): IX, 1 (introductory cloka) .- § 615u (Skanda): IX, 45 y, 2515 .-§ 616 (Sauptikap.): X, 1 (introductory cloka). - § 618 (Jalapradanikap.): XI, 1 (do.) .- § 621 (Rajadh.): XII, 1 (do.)—§ 641 (Rājadh.): XII, 120 $\rho$ , †4397; 121 $\sigma$ , 4432 (= Lakshni), 4493 (from Vishnu in the form of chastisement S. created the dandaniti) .- § 662b (Japakop.): XII, 199, 7268; 200, 7340.—§ 667 (Mokshadh.): XII, 240, 8741 (jihvāyām vāk 5°1).—§ 707 (do.): XII, 319, 11729 (vāg bhūtā), 11730, 11736, 11737 (devī), 11738, 11745 (devim), 11756 (do.).- § 717c (Uparicara): XII, 336, 12730 (devī).--§ 717b (Nūrāyaņīya): XII, 340θ, 12920 (Vedānām mātaram . . . derīm), 343 o, 13234 (Rtā Brahmasutā devī); 350, 13675 (from the speech (S.) of Nārāyana arose Apāntaratamas). — § 719 (Ānuçāsanik.): XIII, 1 (introductory cloka).- § 737 (do.): XIII, 31a, 2014.-§ 746 (do.): XIII, 69, 3433, 3434 (Brāhmīm). - § 778 (Açvamedhikap.): XIV, 1 (introductory cloka).- § 782b (Brāhmanagītā): XIV, 21, 642 (rāg), 645, 652.—§ 787 (Āgramavāsap.): XV, 1 (introductory gloka). — § 793 (Mausalap.): XVI, 1 (do.).—§ 794 (Mahāprasthānikap.): XVII, 1 (do.).- § 795 (Svargarohanap.): XVIII, 1 (do.).-§ 795c (Mahābhārata): XVIII, 60, 232 (= the introductory cloka of books I-XVIII), 299. Cf. Vāc, Vūņī.—Do. = Civa (1000 names 1).—Do.4, appellative ("speech, voice"): III, †10628; XII, 2197 (navanītam soyāh), 2764, 6811 (vānī), 6944 (Brāhmi), 12999; XIII, 4045 (bahuvidhām), 5237.

Sarasvatī, pl. (rivers named S.).—§ 615i (Saptasārasvata): IX, 38, 2188 (sapta), 2216 (do.).—§ 680b (Tulādhāra-Jājalisamv.): XII, 264, 9439 (sarvā nadyaḥ Soyaḥ).—§ 746 (Ānuçāsanik.): XIII, 76, †3676 (nadyaḥ iva, Nīl:).

[Sarasvatī-Tārkshya-samvāda(h)] ("conversation between Sarasvatī and Tārkshya"). § 456 (Mārk.): Mārkaņdeya related how Sarasvatī instructed Tārkshya about the celestial regions, and especially about the efficiency of different presents to brahmans. Then she spoke of the agnihotra; she said she had come from the agnihotra to clear away the doubts of the brahmarshis, and that she was nourished by sacrifice. Tārkshya asked her about the salvation (moksha) taught by Sānkhya and Yoga; she again mentioned the Vedic sacrifice; [this (v. 12732-12745) is wanting in PCR.] (III, 186).

Sārasvatya, adj. ("belonging to Sarasvatî"). § 641f (Pṛthu Vainya): XII, 59, 2232 (°o gaṇaḥ, among the mantrins of Pṛthu Vainya). Sarathi = Mahapurusha (Mahapurushastava).

Sarayū, a river (the present Sarju). § 221b (Gangū): I, 170, 6455 (C. has C°).—§ 268 (Varuṇasabhāv.): II, 9, 374 (present in the palace of Varuṇa).—§ 276 (Jarāsandhavadhap.): II, 20, 795 (crossed by Kṛshṇa, etc., on their way from Indraprastha to Girivraja).—§ 370 (Tīrthayūtrāp.): III, 84, 8048 (with the tīrtha Gopratāra).—§ 490 (Āṅgirasa): III, 219, 14140 (wife of the five Kumbharetas, C. C°).—§ 494 (do.): III, 222, 14230 (among the rivers who are mothers of fires, C°).—§ 574 (Jambūkh.): VI, 9λ, 326.—§ 591 (Saṃṣaptakavadhap.): VII, 17, 721 (Gangā-S°rau vegena pravṛshīvolvanodake).—§ 640 (Rājadh.): XII, 57, 2055 (Asamañjas drowned children in the S.).—§ 758 (Ānuçāsanik.): XIII, 103β, 4944.—§ 772b (Vasishtha): XIII, 156, 7288 (origin of the S.).—§ 775 (Ānuçāsanik.): XIII, 166a, 7647.

Sarga = Çiva (1000 names 2).—Do.2:= Vishņu (1000 names). Sariddvīpa, v. Paridvīpa.

Saridvarāsuta ("son of the best of rivers ((langā)") == Bhīshma: XII, 6263.

Sārika, a muni. § 264 (Sabhākriyāp): II, 4a, 108 (waited upon Yudhishthira).

Sārisṛkka (B.) or Sārisṛkva (C.), a çārigaka, son of Mandapāla. § 259 (Çārigakop.): I, 230, 8372; 232, (8406), (8412); 233, 8134.

Saritah (pl.)<sup>1</sup> ("rivers," personif.): IX, 2513 (martimatyah), 2556; XII, 4197 foll., 12175, 12606.—l)o.<sup>2</sup> = Civa (1000 names 1).

Saritpati ("lord of rivers") = Samudra (the Ocean): 1, 1220.

Sarpa, one of the Rudras. § 108 (Amçavat.): I, 66, 2566 (son of Sthāṇu).—§ 191 (Arjuna): I, 123, 4825.

\*Sarpa, mostly pl. (°āh) ("serpents"): 1, 369, 797 (Airāvatarājānah), 800, 957 (ag.), 959, 998 (ag.), 1012, 1014, 1020, 1063, 1198, 1202, 1204, 1286, 1306, 1315, 1316, 1317, 1319, 1320, 1349, 1536, 1539, 1540, 1541, 1542, †1543, 1596, 1622, 1675 (sg.), 1699 (sg.), 1742 (sg.), 1962 (sg.), 1963 (sg.), 1967 (sg.), 1973 (sg.), 1981 (sg.), 2034, 2035, 2142, 2188, 2190 (sg.), 2191 (sg.), 2194, 2243, 3381 (sg.), 5019; II, 363, 1958 (sg.); III, 544, 545, 1016, 1049 (sg.), †10267, 12384, 12924, 13584, 14660 (sg.). †14753 (sg. iva), 15913; IV, 42, 1355, 1509 (°tām), 1767, 1807 (sg. iva); V, 536, †953 (sg. iva), 1023 (sg.), 1390, 1392 (sg.) †1776 (iva), 2701 (sg.), 4273, 4617 (sg. iva), 7156. 7274; VI, 246 (on the mountain Nishadha), 814, 1232 (°ānām asmi Vāsukih, savs Krshna), 4126 (iva), 4632 (°cicur yathā), 5473; VII, 3627 (iva), 5032 (krshna- o yathā), 5052 (iva), 5129 (kṛshṇa- oa iva), 5784 (sg.), 8972, 9172 (sg. yathā), 9191 (°vat), 9442; VIII, 899 (sg. iva), 1801 (krshna- om), 3411 (sg. iva), 4036 (sg. yatha), 14295 (sg. iva), 4415, 4416, †4687 (sg. iva), †4708; IX, 2511; X, 33 (sg. iva), 220 (mahā°), 280, 281 (mahā°); XI, 544 (sg. iva); XII, 665 (sg.), 2049 (sg.), 4224 (sg. iva), 6707 (sg.), 6749, 9456 (sg. ira), 11187 (sg. iva); XIII, 734; XIV, 754, 756; XV, 951.—Do. sg. said of Karkotaka: I, 4828 (K°).—Do., said of Nahusha: III, 12396, 12397 (mahā°), 12406 (°rūpaṃ), 12419 (°yoniṃ), 12420 (mahā°), 12450, (12455), (12460), 12467, (12469), 12471, (12472), 12476, 12478, 12479, (12480), 12481 (mahā°), 12487 (do.), (12488), (12490), 12491, (12492), 12496, (12497), 12504, (12506), (12513), (12518), 12525 (?); V, 543; XII, ††13216; XIII, 4796 .- Do. said of Sumukha: V, 3704. Cf. Naga, Pannaga.

83, 5084 (naganam tirtham uttamam).

(so C., B. has Sarpimo).

·I, 1283.

etc. (1, 35).

V. 101 B. 3597.

Sarpacīranivāsana = Civa (1000 names 1).

Sarpadevi, name of a tirtha. § 362 (Tirthayatrap.): III,

Sarpamālin, a muni. § 264 (Sabhākriyāp.): II, 4a, 105

Sarpamatr ("the mother of the serpents") = Kadrū:

[Sarpanāmakathana] ("enumeration of the names of

Sarpanta, a Suparna, son of Garuda. § 564 (Mātalīyop.):

Sarparāja ("king of the serpents") = Nahusha: III,

the snakes"). § 47 (Astikap.): Questioned by Çaunaka, Sauti enumerated the names of the principal snakes: Ceshs,

 $12469. - \text{Do.}^2 = \text{Vāsuki}: I, 1637 (V^\circ); IV, 41.$ Sarparājan (do.) = Vāsuki: I, 5022. Sarpasattra ("snake sacrifice"): 1, 9, 366, 845, 1013, 1020, 1022, 1031, 1062, 1196, 1603, 1605, 1915, 2015, 2020, 2027, 2032, 2041, 2042, 2043, 2051, 2056, 2142, 2177, 2189, 2193, 2200, 2208; XVIII, 182. Sarpasattra(m) ("the snake-sacrifice"). - § 58b (cf. Astikap, and Janam.). Compelled by the mantras innumerable snakes fell into the fire (I, 52). - § 59: Candabhārgava (of the race of Cyavana) was the hotr at the snake sacrifice, the old Kautsa (Jaimini) the udgatr, Carngarava (C. Sangarava) the brahman, and Pingala the adhvaryu. Vyāsa, etc. (a). were the Sadasyas. - § 60: Takshaka repaired to Indra, who comforted him saying: " Brahmán was pacified by me for thy Vasuki summoned his sister (I, 53), who told the matter to Astika; Astika comforted Vasuki and went to the Snake-Sacrifice, but was not at first admitted by the doorkeepers, wherefore he gratified them; then he began to adore the king, etc. (I, 54).—§ 61: Comparing his sacrifice to Soma's, Varuna's, and Prajapati's in Frayaga of old, and to Indra's, etc. (a), he praised Janamejaya's protection of his subjects, and his abstinence, and said that he was either Varuna or Yama, and compared him with Indra, Khatvanga (a king, PR.; = Çiva?), etc. (β) (I, 55).-§ 62: Janamejaya was inclined to confer a boon on Astika; but the hotr declared that Takshaka was not yet burnt, and the rivij'es declared from the custras, and the Sata Lohitaksha (v. § 58) confirmed it from the Puranas, that Takshaka was now hiding in the dwelling of Indra. As the hoty with mantras began to pour clarified butter into the fire, Indra appeared in his vimana with the gods, Vidyadharas and Apsarases, and Takshaka hid himself in the upper garment of Indra. Janamejaya ordered to throw Indra himself into the fire together with Takshaka. Shaking off Takshaka, Indra quickly returned to his own abode. Takshaka was now falling from heaven, and Janamejaya promised to grant to Astika what he might desire. Astika said: "Let no more snakes fall into the fire," and refused to ask for any other boon (I, 56). -§ 63: Enumeration of the principal snakes of Vāsuki's race that fell into the fire; (§ 64) of Takshaka's race; (§ 65) of Airavata's race; (§ 66) of Kauravya's race; (§ 67) of Dhrtarashtra's race (I, 57) .-- § 68: Janamejaya let the sacrifice come to an end; he bestowed wealth unto Lohitaksha, etc. Sarpī ("female serpent"), sg.: 1, 677. Sarpimālin, v. Sarpamālin. Sarva = Civa, q.v.—Do.2 = Kṛshṇa (Vishnu): VI, †1286; XII, 1616; XIII, 6953 (Vishnu's 1000 names). Sarvā, a river. § 574 (Jambūkh.): VI, 9\(\lamba\), 344 (only B., Sarvadhārin = Civa (1000 names 1). C. bas Sarvagangam).

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Sarvabandhavimocana = Civa (1000 names 1).
Sarvabhaksha (C. okshya) = Çiva (1000 names 1).
Sarvabhauma, a prince. § 156 (Pūruvamç.): I, 95,
  ††3768 (son of Ahamyati and Bhanumati), ††3769 (husband
  of Sunanda and father of Jayatsena).
Sarvabhāvakara = Çiva (1000 names 2).
Sarvabhāvana! = Kṛshna: XII, 1616. - Do. = Civa
  (1000 names 2).
Sarvabhūtabhavodbhava = Vishņu (1000 names).
Sarvabhūtāçraya = Çiva: X, 309.
Sarvabhūtādi = Kṛshṇa: XII, 7640.
Sarvabhūtaguru = Çiva: XIII, 790.
Sarvabhūtahara = (liva (1000 names 2).
Sarvabhūtakara = (liva (1000 names 1).
Sarvabhūtamahecvara = Civa: III, 1629; V, 3558
  (Bhūtapatih).
Sarvabhutānām antarātman = Vishnu: XII, 13488.
Sarvabhūtāntarātman = Çiva: XII, 10 63 (1000
  names 1), 10457.
Sarvabhūtapati = Civa: XII, 10457.
Sarvabhūtapitāmaha = Brahmán, q.v.—Do. = Krshna
  (Vishnu): I, 2432, XII, 10019.
Sarvabhūtātman ("the soul of all beings"): I, 8295
  (= Kṛshṇa); 111, 13963 (purushah sa sanatanah, sc. prāṇa);
  X, 681 (= Nārada); XII, 1670 (obhūtāya, sc. Kṛshṇa),
  6780 (obhūtakrt = Brahman), 6785 (obhūtasthah = Vishnu),
  6869 (= III, 13963), 7112 (°bhūḥ), 7562 (= Kṛshṇa), 7677
  (°bhūtastham), 7766 (°bhūtāh), 7835 (°bhūtastham), 8756
  (°bhūtasya), 9018 (do.), 9372 (do ), 9657 (do.), 9668 (°bhūtaḥ),
  12897 (do. = Vāsudeva), 13318 (°bhavanaḥ = Nārāyaṇa); XIII,
  1149 (= Çiva, 1000 names), 2031 (°yonīn), 5570 (°bhūtasya),
  5660 (°bhūtasthaih), 6533 (°bhūtah), †7390 (°yonih = Krshna).
Sarvabhūteça = Brahmán, q.v. (add III, 12818).—Do.2
  = Qiva: VII, 3465; XIII, 6378, 6409, 6525, 6624.-
  Do. 3 = Dharma: IV, 14.—Do. 4 = Krshna: XII, 7655.
Sarvabhūteçvara 1 = Dhātr: V, 3677.-Do.2 = Kṛshṇa
  (Vishnu): XII, 2394 (Nārāyanam), 7526, 7636.
Sarvacārin = \text{Civa} (1000 \text{ names}^2).
Sarvacchandaka = Mahāpurusha (Mahāpurushastava).
Sarvaçastrabhrtām vara(h) = Vishņu (1000 names).
Sarvacaya = Civa (1000 names 2).
Sarvaçilpapravartaka - Çiva (1000 names 1).
Sarvaçraya, Sarvaçubhankara = Çiva (1000 names 2).
Sarvada = \text{Civa} (1000 \text{ names}^{1-2}).
Sarvadāçārhabhartr = Krshna: VI, †2591.
Sarvadamana = Bharata: I, 2995.
Sarvadānavasūdana = Indra: X, 156.
Sarvadandadhara = Çiva: XIV, 196.
Sarvadarçana - Vishņu (1000 names).
Sarvadarcin = Mahāpurusha (Mahāpurushastava). — Do.2
  = Vishņu (1000 names).
Sarvadeva = Civa: XII, 4502 (Çûlapāṇiḥ); XIII, 1262
  (1000 names 2).
Sarvadevamaya = Civa (1000 \text{ names }^2).
Sarvadevānām tīrtha(m), name of a tīrtha. § 364
  (Tirthayatrap.): 111, 83, 6058.
Sarvadevānām tīrthāni (pl.), name of certain tīrthas.
  § 368 (Tīrthayātrāp.): III, 83, 7044.
Sarvadeveca 1 = Indra: I, 1285.—Do. 2 = Civa: III, 1624,
  1936; VII, 9452 (Içvaram, only C.). — Do.3 - Vishnu:
  V, 296.
Sarvadeveçvara = Çiva: XII, 10253.
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Sarvadharmajña = Vishnu (1000 names).
 Sarvadhātunishecitr = Sūrya (the Sun): III, 154.
 Sarvadi, Sarvadro = Vishnu (1000 names).
 Sarvaga', § 159 (Pūruvamç.): I, 95, ††3829 (son of
   Bhīmasena Pāndava and Balandharā).
 Sarvaga = (1000 names 2). -Do. = Vishnu (1000 names).
 Sarvagandhasukhāvaha = Çiva (1000 names 2).
 Sarvagati = Mahāpurusha (Mahāpurushastava).
 Sarvaghna = Civa (1000 names 1).
 Sarvahrada, a tirtha. § 370 (Tungaka): III, 85, 8182.
Sarvajna = Krshna (Vishnu): XII, 1616; XIII, 6997,
  7036 (1000 names).—I)o. ^{2} = (liva (1000 names ^{2}).
Sarvakāçīça ("lord of all Kāçis") = Yayāti : V, 3918.
Sarvakālaprasāda, Sarvakāma = Çiva (1000 names 2).
Sarvakāmada = Kṛshṇa (Vishṇu): XII, 1621; XIII,
  7040 (Vishnu's 1000 names).—Do. = Çiva (1000 names 1).
Sarvakāmadughā, name of a cow. § 564 (Mātalīyop.):
   V, 102, 3611 (°ā nāma dhenur dhārayate diçam uttarām).
Sarvakāmaguņāvaha, Sarvakāmavara, Sarva-
  kara = (liva (1000 names2).
Sarvakarman', a prince. § 6386 (Ramop.): XII, 49.
  1793 (son of Sandasa, protected by Paraçara).
Sarvakarman 2 = Civa (1000 names 2).
Sarvakurūttama ("the foremost of all Kurus") =
  Arjuna: VIII, †4701.-Do.2 (do.) = Bhishma: II, 1434.
Sarvalakshanalakshanya == Vishnu (1000 names).
Sarvalakshanalakshita,
                             Sarvalālasa.
  locana = (liva (1000 names 2).
Sarvalokaguru = Kṛshṇa: VII, 6458; VIII, 4364.
Sarvalokakṛt¹ = Brohmán, q.v. = Do.² = Kṛshṇa (Vishṇu):
  XII, 13253.-Do.3 = Civa (1000 names 2).
Sarvalokamaheçvara = Kıshna (Vishna): III, 13556
  (Vishnum); V, 2538; VI, 1064, 2985; XIII, 6941 (1000
  names).
Sarvalokāmara = Indra: XIV, †748 (Cakro gatah
Sarvalokanamaskrta = Sūrya (the Sun): III, 153.
Sarvalokānām pati(h) == Civa: XIII, 6377.
Sarvalokapati = Manu Svārocisha: XII, 13583.
Sarvalokapitāmaha 1 = Brahmán, q.v. - Do. 2 = Civa:
  XIII, 6321.—Do.3 = Krshna: V1, 3031; XIII, 6858.
Sarvalokaprajāpati == (liva (1000 names 2).
Sarvalokeçvara = Balarama: XIII, 6862. — Do.2 =
  Brahmán: VI, 546; VIII, 1401; XII, 10169.-Do.3 =
  Civa: VII, 9502, 9577, 9585; XIII, 762.—Do.4 = Krshna
  (Vishņu): VI, 3017; VII, 4492, 7702; XII, 13380.
Sarvalokeçvareçvara = Çiva: VII, 9508.
Sarvam avrtya tishthasi = (iva (1000 names 1).
*sarvamedha, a sacrifice: IX, 2890; XII, 241, 359, 704;
  XIII, 1775, 4942, 5260; XIV, 48.
Sarvanāgaripudhvaja = Kṛshṇa: XIII, 6820.
Sarvānga, Sarvāngarūpa, Sarvapārçvamukha,
  Sarvapāvana = Çiva (1000 names 2).
Sarvapitr = Krshna: VII, 413.
Sarvapraharanāyudha = Vishņu (1000 names).
Sarvaprānishu nityastha(h) = Agni (q.v.).
Sarvapūjita, Sarvaratnavid,
                                   Sarvasādhana,
  Sarvasādhunishevita = Çiva (1000 names 2).
Sarvasaha = Vishnu (1000 names).
Sarvasangā, a river. § 574 (Jambūkh.): VI, 9\(\lambda\), 344
  (only C., B. has Sarvam Gangam).
Sarvasāranga, a serpent. § 67 (Sarpasattra): I, 57, 2159
 (of Dhrtarāshtra's race).
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Sarvaseni ("daughter of Sarvasena") = Sunanda, wife of
   Bharata : I, ††3785.
 Sarvasūkshma = Krshna: XII. 1512.
 Sarvāsunilaya(h) = Vishņu (1000 names).
 Sarvasurapravīra = Skanda: III, 14646.
 Sarvasureça = Civa: XIII, 903 (B. Surdsureçaya).
 Sarvasyādi(h) = Sūrya (the Sun): III, 153.
Sarvataçcakshus = Vishina (1000 names).
Sarvatah çrutimāml loke, Sarvatahpānipā-
  danta = (liva (1000 names 1).
Sarvātman = Çiva: VIII, 1438; XIII, 1145 (1000
  names 2). - Do. 2 = Krshna (Vishnu): XII, 1605, 1616, 1672,
  13426, 13754 (Narayanah).
sarvatobhadra, name of a battle array. § 586 (Bhishma-
  vadhap.): VI, 99, 4500 (vyūham, formed by Bhishma) .-
  § 611 (('alyap.): 1X, 8, 387 (vyūham, formed by Calya).
Sarvātodyaparigraha = Civa (1000 names 2).
Sarvato 'kshiçiromukha = (liva (1000 names 1).
Sarvatomukha = Krshna (Vishna): III, 15534: XII.
  13496 (Purushah); XIII, 7036 (1000 names).—Do.2 = Civa
  (1000 names 2).—Do. 3 = Sūrya: 111, 154 (so B., osu oc.).
Sarvato vrtta(h) = Mahāpurusha (Mahāpurushastava).
Sarvatūryaninādin = (liva (1000 names 2).
Sarvavāc = Vishņu (1000 names).
Sarvavarishtha = (liva (1000 names 1).
Sarvavāsa : - Mahāpurusha (Mahāpurushastava).—Do. :=
  Civa (1000 names 2).
Sarvavāsin = (liva (1000 names 2).
Sarvavid = (liva: VII, 9594; XIII, 7498.—Do.2 = Krshna
  (Vishuu): XII, 1616; XIII, 6963 (1000 names), 7034 (do.).
Sarvavigraha, Sarvavikhyāta = Civa (1000 names 2).
Sarvayadavanandana := Kṛshṇa: V, 3344, 4673; X,
  647; XII, 1704.
*sarvayajňa, name of a sacrifice: XII, †612.
Sarvayogeçvareçvara = Civa: XII, 10240.
Sarvayogavinihsrta = Vishnu (1000 names).
Sarvayogin, Sarvāyudha = Çiva (1000 names 2)
Sarveça = Krshna: VII, 2957.—Do. = Civa: VII, 9519
  (only B.); XIV, 198 (do.).
Sarveçvara = Vishnu (Kṛshṇa): VI, 4462; XIII, 6960
  (1000 names).
Sarveshām prāninām pati(h) = (iva (1000 names).
Saryāti, v. Çaryāti.
Sat 1 = Civa (1000 names 2).—Do.2 = Vishnu (1000 names).
Satām gatih = Vishnu (1000 names).
Satīrtha = Çiva: XIV, 195 (read with B. Sulirthaya).
Satkartr, Satkīrti = Vishņu (1000 names).
Satkrta = Civa (1000 names 2). - Do.2 = Vishnu (1000 names).
Satkrti, Satparāyana, Satpathācāra = Vishņu (1000
  names).
Satrājit, a Vṛshṇi prince. § 793 (Mausalap.): XVI, 3, 79
  (had owned the jewel Syamantaka).
Sātrājitī ("daughter of Satrājit") = Satyabhāmā, wife of
  Kṛshṇa: III, 14652; XVI, 145 (Satyā).
Satta, Sattra = Vishņu (1000 names).
Sattva; a son of Dhrtaraslitra. § 182 (Dhrtarashtraputra-
  nāmak.): I. 117, 4543.
Sattva(m) = Civa (1000 names).
Sattvastha = Kṛshṇa (Vishṇu): XII, 1614; XIII, 7001
  (Vishnu's 1000 names).
Sattvat, Sāttvat, Sāttvata, v. Satva°, Sātva°.
Sattvavat, Sättvika = Vishņu (1000 names).
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Satunga, v. Sutunga.

Satvan, v. Satvavrhattva.

Satvat (C. Satt'), pl., a people = Sātvata, pl.: VII, 7662 (°ām varah, i.e. Sātyaki); XII, 13237 (the worshippers of Kṛshna).

Sātvat (C. often Sātto), pl. = Sātvata, pl.: V, 2581 (rehabham sarva-Soām i.e. Kṛshṇa), 3041 (purogah sarva-Soām, i.e. Kṛshṇa), 3334 (rehabhah sarra-Soām, i.e. Kṛshṇa), 3360 (do., do.), 4370 (rehabhe sarva Soām, do.); VII, 3649 (cām vare, i.e. Sātvaki); VIII, 1639 (Sātyakih Soām varah), 2208 (do.); IX, 3502 (cām varah, i.e. Kṛshṇa), 3532 (cām creshtha, do.); X, 726 (cām pravaram, do.); XII, 1502 (cām gatih, do.), 1614 (cām patih, do.), 7533 (rehabham sarva-Soām, = do.).

Sātvata (C. often Salto), adj. ("belonging to the Sātvatas or to Sātvata = Kṛṣhṇa"). § 581 (Bhīshmavadhap.): VI, 66, 3012 (vidhim).—§ 602 (Droṇavadhap.): VII, 191, 8793 (sampātam?).—§ 641 (Rājadh.): XII, 64, †2412 (dharmāh, only C., B. has çāçvatāḥ).—§ 717c (Uparicara): XII, 336, 12714 (vidhim), 12719 (vidhim).—§ 717b (Nārāyaṇīya): XII, 349, IV), 13575 (dharmaṃ; only B., C. has çāçvataṃ), 13580 (dharmaṃ), 13632 (dharmaḥ).

Sātvata (C. often Sātto), pl. (oāh), a people (a tribe of the Yadavas; sometimes it designs the worshippers of Satvata, i.e. Krshna). § 253 (Haranaharanap.): I, 221, 7965 .-§ 291 (Cicupalavadhap.): II, 45, 1566 (°anam nrçamsalma, sc. Cicupăla).- § 402 (Tirthayatrap.): III, 120, †10278 (sa Vrshni - Bhojandhakayodhamukhya . . . S°çurasena).-§ 555 (Sainyodyogap.): V, 19, 570 (Yuyudhanah . . . Soanam mahdrathah). - § 598 (Jayadrathavadhap.): VII, 85a, 3023 (Kuru-Pāṇdu-Soaih).- § 599 (do.): VII, 121, 4853 (canām mahārathah), i.e. Sātyaki); 140, †5839 (pravarah Soānām, i.e. Satyaki). - § 600 (Ghatotkacavadhap.): VII, 157, 6967. -§ 604 (Karnap.): VIII, 7, †197 (°anam varishthah, sc. Krtavarman); 9, 326 (Krtavarmā . . . Soānām mahàrathah).- § 606 (do.): VIII, 35, 1644.- § 717b (Nārāyanīya): XII, 340, 12965 (sarva - Somukhyanam); 343, 13237 (o) $\tilde{n}$ ana, the worshippers of Kṛshṇa); 349, 13602 ( = do.). Cf. Satvat, pl., Sātvat, pl.

Sātvata = Balarāma; LX, 3035.

**Sātvata** <sup>2</sup> (C. Sātt<sup>o</sup>) = Cekitāna: VI, 3718, 3720.

Sātvata' (C. sometimes Sātto) = Kṛshṇa: I, 7896, 8083 (Vāsudevaṃ); III, 1954 (do.); V, 2563 (Ko), 2565 (etymology), †2576; IX, 124 (au = Sātyaki and Kṛshṇa); XII, 12968 (ninth avatūra of Vishṇu), 13237 (etymology); XIV, 381, 1526.

**Sātvata** (C. sometimes  $S\bar{a}tt^{\circ}$ ) = Kṛtavarman : I, 7991 ( $K^{\circ}$ ); V, 4874 ( $K^{\circ}$ ); VI, 623 ( $K^{\circ}$ ), 2109 ( $K^{\circ}$ ), 2404 ( $K^{\circ}$ ), 3532 ( $K^{\circ}$ ), 3634, 3838 ( $K^{\circ}$ ), 3972 ( $H\bar{a}rdikyak$ ), 4244 ( $K^{\circ}$ ), 5270; VII, 3253 ( $K^{\circ}$ ), 3279, 4520; VIII, 2133 ( $K^{\circ}$ ); IX, 293 ( $K^{\circ}$ ), 1095, 1097, 1102 (°au, i.e. Sātyaki and Kṛtavarman), 1377, 1398 ( $K^{\circ}$ ), 1459 ( $K^{\circ}$ ), 1681 ( $K^{\circ}$ ), 3609 ( $K^{\circ}$ ), 3627 ( $K^{\circ}$ ); X, 143 ( $K^{\circ}$ ), 150, 213 ( $K^{\circ}$ ), 485 ( $K^{\circ}$ ).

Sātvata\* (C. often Sātt°) = Sūtyaki: II, 50 (so PCR.); VI, †2592, †2593, 4058 (only C., B. has Sātyakasya), 4694 (S°), 5387; VII, 343, 1110, 3006, 3608, 3624, 4050, 4142, 4174, 4227, 4238, 4378, 4391, 4420, 4456, 4471, 4480, 4558, 4562, 4567, 4586, 4593, 4595, 4600, 4614, 4635, 4612, 4649, 4658, 4680, 4751, 4788, 4811, 4839, 4876, 4964, 5016, 5107, 5111, 5118, 5119, 5120, 5136, 5138, 5143, 5151, 5168, 5279, 5311 (?), 5317 (?), 5459 (sa-S°ān), 5868, 5879, 5887, 5926, 5939, 5941, 5978, 6045 (na ca çakyo rans jetum S°o manujarshabhaih), 6094, 6115, 6328, 6332, 6365, 6386, 6496, 6628, 6730, 6732, 6735, 6755, 6784, 6926, 6927, 6930, 6933, 6998 (saha-S°ān), 7001 (sa-S°ān), 7228, 7243, 7247, 7248, 7256,

7281, 7405, 7406, 7639, 7651, 7676, 7681, 7837, 8290, 8653, 8657, 8663, 8807, 8811, 9150, 9169, 9307, 9323; VIII, 518, 2983 (?); IX, 124 (°au i.e. Sātyaki and Kṛthṇa), 351, 787, †1092, 1102 (°au, i.e. Sātyaki and Kṛthṇarman), 1116.

Sātvataçreshtha = Kṛshṇa: VI, 4865.—Do.2 = Sātyaki: VII, 5945.

Sātvatāgrya = Sātyaki: VI, 780.

Sātvatām patih = Vishņu (1000 names).

**Sātvatamukhya** 1 = Kṛshṇa: II, 1686. — Do.2 = Pradyumna: 11I, 754.—Do.3 = Sūtyaki: VII, †4691 (C. Satto).

**Sātvatapravara** 1 = Kṛshṇa: 1I, 1626 (K°). — Do. 2 = Sātyaki: VII, 5937 (C. Sātt°).

Sātvatapungava = Sātyaki: VII, 5924 (C. Sātto).

Sātvatarshabha = Sātyaki: VII, 6330 (C. Sātto).

Sātvatātmajā = Subhadrā: 1, 7978.

Sātvatī = Subhadrā: I, 8028 (C. Satto); XIV, 2020; XV, 23, 348, 437, 778.

Sātvatīputra = Abhimanyu: VI, 3228; VII, 1665, 2573. Sātvatīputra = Kṛshṇa: II, 1376.

Sātvatīsuta = Çiçupāla: II, 1566.

satvāvrhattvā: I, 4813 (so C., B. reads rivābrhattrā, the text is presumably corrupted, one or two names [of Devagandharvas] are expected here (perhaps Satvan (or Rivan) and Brhatvan); cf. I, 2554, where is read Siddhah Parnaç ca).

Satya<sup>1</sup>, name of one or more brahmans. § 264 (Sabhākriyāp.): II, 4a, 105 (waited upon Yudhishthira).—§ 686 (Mokshadh.): XII, 273, 9816, 9819, 9823.—§ 736b (Vitahavyop.): XIII, 30, 2001 (son of Vitatya and father of Santa).

Satya<sup>1</sup>, name of a fire. § 490 (Angirasa): 111, 219, 14142 (= Nishkrti, son of the fire Niceyavana).

Satya, a Kuru warrior. § 579 (Bhishmavadhap.): VI, 5412, 2309 (a Kalinga?, slain by Bhīmasena).

Satya = Çiva: VII, 2877.—Do. = Kṛshṇa (Vishṇu): XII, 1507, 1614; XIII, 6961 (Vishṇu's 1000 names), 6972 (do.), 7042 (do.).

Satya( $\mathbf{m}$ ) = Civa (1000 names<sup>1</sup>).

Satyā 1 = Satyavatī 1: I, 4287, 4292.

Satyā = Satyabhāmā: III, 14658, 14706, 14708, †14711, †14716, 14723; V, 2329; XVI, 145 (Satrājītī).

Satyā, wife of the fire Çamyu. § 490 (Angirasa): III, 219, 14133.

Satyabhāmā, daughter of Satrājit, wife of Kṛshṇa Vāsudeva. § 10 (Parvasaigr.): I, 2, 324 (samrādas tataḥ parva Draupadī-Soyoḥ, i.e. Draupadī-Satyabhāmāsaṃv.).—§ 11 (do.): I, 2, 469 (Draupadyāḥ . . . saṃvādaḥ Soayā, do.).—§ 452 (Mārkaṇḍeyas.): III, 183, 12563 (sahitaḥ Soayā, sc. Kṛshṇa), 12567.—§ 453 (do.): III, 183, 12602.—§ 510 (Draupadī-Satyabhāmasaṃv.): III, 233, 14649, 14651, 14657, 14666 (conversation between Draupadī and Satyabhāmā).—§ 511 (do.): III, 235, 14724, 14739 (do.).—§ 549 (Pāṇḍava-praveṭap): IV, 9, 262 (Kṛshṇasya mahishīm priycṃ).—§ 561 (Yānasandhip.): V, 59, 2326.—§ 793 (Mausalap.): XVI, 3, 80; 7, 250 (after the death of Kṛshṇa, S., etc. entered the forest). Cf. Sātrājitī, Satyā.

Satyagravas, a Kuru warrior. § 572 (Rathātiratha-sankhyānap.): V, 167, 5790 (brhadbalah, a ratha in the army of Duryodhana, Nil. takes satyagravah as an adj. and Brhadbala as the name, but Brhadbala is mentioned v. 5765).

—§ 593 (Abhimanyuvadhap.): VII, 45, 1805, 1806 (seized by Abhimanyu).

Satyadeva, a Kuru warrior. § 579 (Bhīshmavadhap.): VI, 5412, 2309 (a Kalinga (?), slain by Bhīmasena).

Satyadharman', a Pancala prince. § 569 (Bhaga-

vadyānap.): V, 1417, 4779 (Saumakih, PCR. takes satyadharmā as an adj. to Saumakih = Yudhāmanyu).

Satyadharman = Vishnu (1000 names).

Satyadharmaparākrama, Satyadharmaparāyana = Vishņu (1000 names).

Satyadhṛti, one or more princes. § 232 (Svayaṃvarap.):

I. 186, 6990 (present at the svayaṃvara of Draupadī).—
§ 572 (Rathātirathasaṅkhyānap.): V. 171, 5910 (among the mahārathas of the Pāṇḍavas).—§ 573 (Ambopākhyānap.):

V. 196μ, 7649 (Saucittiḥ, in the army of Yudhishṭhira).—
§ 585 (Bhīshmavadhap.): VI, 93ψ, 4151 (Saucittiḥ): 95 δδ.
4254.—§ 592 (Saṃçaptakavadhap.): VII, 23σ, 988, 990 (Saucittiḥ).—§ 604 (Karṇap.): VIII, 6, 181 (has been slain), 184.

Satyajit, a Pāñcāla, son of Drupada. § 209 (Drupadaçāsana):

1, 138, 5480, 5483, 5485, 5487, 5488, 5491 (took part in the battle when Drona, etc., assailed Drupada).—§ 561 (Yānasandhip.): V, 57ζ, 2235 (\*pramukhaiħ, sc. the sons of Drupada).—§ 572 (Rathātirathasankhyānap.): V, 171, 5903 (among the Pāñcālas in the army of Yudhishthira), 5916 (Drupadātmajaħ).—§ 591 (Samçaptakavadhap.): VII, 17, 716, 717 (protected Yudhishthira).—§ 592 (do.): VII, 21, 858, 869, 865, 867, 870, 871, 875 (do., slain by Drona).—§ 603 (Nārāyanāstramokshap.): VII, 199χ, 9228 (yena, i.e. by Drona, Pāñcālaħ Somukhāħ . . . vinipātitāħ).—§ 604 (Karnap.): VIII, 6, 154 (had been slain by Drona).—§ 795 (Svargārohaṇap.): XVIII, 5λ, 149. Cf. Pāñcāla, Pāñcālya. Satyaka, a Vṛshni, son of Çini and father of Sātyaki (Yuyudhāna). § 83 (Ādivaṃçāvatāraṇa): I, 63, 2434 (father of Sātyaki).—§ 252 (Subhadrāharanap.): I. 219.

(Yuyudhāna). § 83 (Ādivamçāvatāraņa): I, 63, 2434 (father of Sātyaki).—§ 252 (Subhadrāharaṇap.): I, 219, 7916 (S³aḥ Sātyakiç caiva).—§ 253 (Haraṇāharaṇap.): I, 221, 7991 (do.).—§ 264 (Sabhākriyāp.): II, 4β, 125 (Çineḥ sutaḥ).—§ 785 (Anugītap.): XIV, 62ε, 1855. Cf. Çineḥ suta(ḥ) (II, 125).

Sātyaka = Sātyaki, q.v.

Satyakarman<sup>1</sup>, a Trigarta prince. § 591 (Samçaptakavadhap.): VII, 17a, 689 (among five Trigarta brothers who belonged to the Samçaptakas).—§ 611 (Çalyap.): IX, 27, 1480 (slain by Arjuna).

Satyakarman 2 = Kṛshṇa: XII, 1614.

Sātyaki ("the son of Satyaka"), a Vṛshni, properly named Yuyudhana, son of Satyaka and grandson of Çini. [§ 4 (Anukram.): I, 1, †194 (Yuyudhanam)].-§ 11 (Parvasangr.): 1, 2, 531, 571.- 83 (Ādivamçāvatāraņa): 1, 63. 2433 (Soh Krtavarmā ca Nārāyanam anuvratau, son of Satyaka). = § 130 (Amçavat.): I, 67, 2714 (Vrshnikulodvahah, born from the paksha of the Maruts).- § 232 (Svayamvarap.): I, 186, 6998 (present at the svayamvara of Draupadi).-§ 243 (Viduragamanap.): I, 205, 7507 (partisan of the Pandavas). - § 252 (Subhadraharanap.): 1, 219, 7916. -§ 253 (Haranāharanap.): I, 221, 7991 (came to the wedding of Arjuna aud Subhadrā).- § 264 (Sabhākriyāp.): II, 4, 129 (Yuyudhanah, instructed by Arjuna in the science of arms).-§ 273 (Rūjasūyārambhap.): II, 14, 621 (among the seven atirathas of the Vrshnis).- \$ 296 (Dyūtap.): II, 53, 1920 (held the umbrella for Yudhishthira at the rajasuya), 1926.— [§ 318 (Arjunabhigamanap.): III, 13, 611 (Yuyudhanah, told Krshna of the gambling)] .- § 320 (Saubhavadhop.): III, 18 [735 (Ciner naptā)], 744 (om Baladevañ ca ye canye 'ndhaka-Vrshnayah); 21, 833, 836. - [§ 342 (Indralokābhigumanap.): III, 51, 2009 (Yuyudhana-Bhimau)] .- § 343 (Nalopākhyānap.): III, 52, 2019.—§ 400 (Tīrthayātrāp.): III, 118, †10233 (Cineh . . . pautram, came to Yudhishthira in Prabhasa)].- § 402 (do.): III, 120 (†10259), [†10286 (Cinipravira)]. - [§ 448 (Ajugarap.): III, 176, †12330 (Cineh . . . napta)].- § 553 (Vaivalikap.): 1V, 72, 2357 (Yuyudhanah, came to the wedding of Abhimanyu and Uttara).- § 554 (Sainyodyogap.): V, [1, †4 (Cinipravirah), †40 (do.) ]; 2, (41) (only B.), [55 ( Yuyudhanasya)].-[§ 555 (do.): V, 197, 570 (Yuyudhanah, came to Yudhishthira with an army)].- § 556 (Sanjayayanap.): V, 20, 619 (in the army of Yudhishthiru); 22, [ †653 (Sātyakaḥ)], †668; 25 η, 732; [27, †783 (Yuyudhanah); 281, †804 (Caineyah)]; 30v, †868,- § 561 (Yanasandhip.): V, 48, [1817 (Caineyena)], †1852 (Çiner naptaram), †1858 (Madhavaeya); [50, 2006 (Yuyudhanena Irehnivirena)]; 53, 2109; 55, 2204; 578, 2233 (Yuyudhanam), [2252 (Yuyudhanah, will fight with Krtavarman); 58¢, 2315 (Yuyudhanena)]; 614, 2406; 65 77, 2488 (sammato 'ndhaka-Vrshninam).- § 562 (Bhagavadyanap.): V, 80 e, 2856; 81, (2866), 82, 2872; 83, 2930 (Ciner naptūram), 2941 (accompanied Krshna); 94, 3347, 3362, 3377; 95v, 3404.—§ 567 (do.): V, 130, 4373, 4380 (discovered the plan of seizing Krshna); 131, 4441 - \$ 569 (do.): V, 137, 4669; 1417, 4779, 4797; 143, 4871, 4884 (Kecarah saha-Soih) .- § 570 (Sainyaniryanap.): V, 151a, 5101 (among the seven leaders of Yudhishthirn's troops), [5143 (Yuyudhanadritiyam Dhrehţadyumnam)]. (ζ), 5161; 152η, 5175 (Yuyudhānaḥ); [157, 5324 (Çinipungavam)]. - § 571 (Ulūkadūtāgamanap.): V, 162, 5591; 164e, 5708 (Varshņeyam Yuyudhanam, pitted against Jayadratha)]. - § 572 (Rathatirathasankhyanap.): V, 170, 5882 (Madhavah, among the horocs in the army of Yudhishthira). - § 573 (Ambopākhyānap.): V, [194γ, 7598 (Yuyudhānah), 7600 (Çaineyah)]; 196, [(η), 7622 (Yuyudhanam), 7630 (do.)], (A), 7645 (Vrshninam pravarah).-§ 576 (Bhagavadeitap.): VI, [19 c, 714 (Yugudhanah); 22, 780 (Yuyudhānena)]; 25 θ, [833 (Yuyudhānah)], (κ), 846.— § 578 (Bhishmavadhap.): VI, 452, 1680 (attacked Krtavarman), 1681; 47 e, 1837, 1838 (pierced by Bhīshma), [1865 (Satyake)]; 48 k, 1962, 1972 (pierced by Bhishma); 50ν, 2060, (π), 2082; 51aa, 2117,—§ 579 (do.): V1, 52ζ. 2149; 5413, 2333, 2340, 2352, 2353 (assisted Bhima and Dhrshtadyumna).- § 580 (do.): V1, 56θ, 2417; 57κ, 2454, 2460; 58, 2468, 2470 (fought with the Gandharas), 2499; [59, †2587 (Cinipravīraķ), †2589 (do., came to the aid of Arjuna), †2592 (Çainoyam, Çınıpravira), †2594 (Çaineya)].-§ 581 (do.): VI, 63°, †2806 (Cinipravirah, attacked Bhishma), †2812 (attacked by Bhuricravas); 64, 2813, 2814, 2816 (encounter with Bhūrigravas). - § 582 (do.): VI, 69 a, 3064, (3), 3076 (checked Drona), (4), 3079; 71 c, 3140; 72 y, 3169, 3187 (the charioteer of S. slain by Bhishma); 741, 3240, 3245, 3249, 3250, 3266 (encounter with Bhūrigravas who slew ten sons of S.).—§ 583 (do.): VI, 75 a, 3284.—§ 584 (do.): VI, 81, 3560 (attacked by Alambusha); 82, 3615, 3621, 3623 (encounter with Alambusha); 86\*, 3819, (\*), 3825, (5), 3839.-\$ 585 (do.): VI, 87, 3864 (at the horn of the cringataka vyūha); 89 v, 3946; 96, 4340 (attacked by Krtavarman and Bāhlīka).—§ 586 (do.): V1, 99ζ, 4509; 1016, 4586, 4623 (pierced Krpa), 4637 (fought with Drona), 4640 (fought with Drona); 103v, 4694 (Satvatah, attacked Bhishma); 104, 4744 (pierced Krtavarman), 4755, 4763 (pierced by Bhīshma); 106 o, 4803, 4806 (pierced by Drona). -§ 587 (do.): VI, 108, 4999, (β), 5013; 109ε, 5074; 110, 5107 (fought with Duryodhana); 111, 5140, 5144, 5152 (fought with Alambusha and Bhagadatta); 1120, 5234; [115, 5361 (Ciner napta, fought with Acvatthaman)]; 116,

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5384, 5386 (fought with Acvatthuman); 118v. 5554, 5558; 119 x, 5577, (w), 5587.—§ 589 (Dronabhishekap.): VII, 2 a, †68, †82; 8 n, 228, [†248 (Çineh . . . naptā), †251 (Çaineya)]; [10, 339 (Yuyudhane; b: Having crushed the host of the Saurira king, Yuyudhana took for his wife the beautiful Bhoja maiden (Bhojam kanyam). In battle he is equal to Vasudera, and has, through the instruction of Arjuna, become foremost in the use of arrows and equal to Arjuna himself in weapons; he is equal to Rama in prowess, etc., and in knowledge of the Brahmastra) .- § 590 (do.): VII, 14, 529 (pierced Krtavarman), (a), 577; 16, [(β), 633 (°-Sātyakaih)], (γ), 646 (pierced by Drona), (δ), 650.- § 592 (Samçaptakavadhap): VII, 21κ, 904, 911, (μ), 916; 22, 942 (°pramukhā rathah); [230, 951 (Caineyah, description of his horses); 25, 1073 (Cinch pautram, checked by Krtavarman); 26, 1171 (attacked by Bhagadatta);  $31\phi$ , 1348; 32,  $[(\phi)$ , 1380 (Yuyudhanaprabhrtayah)], (ββ), 1427, [1439 (Çaineyah, pierced Karna), 1441 (Satyakarnarat)], 1443. - § 593 (Abhimanyuvadhap.): VII, 35 δ, 1508, (ζ), 1528; 40 σ, 1695; 42π, 1743; 43ρ, 1769, 1776.—§ 597 (Pratijñāp): VII, 83a, 2949; 84, 3008 (Arjuna exhorted S. to protect Yudhishthira).—§ 598 (Jayadrathavadhap.): VII, 85 δ, 3047 (Vrehnirtrah), [3056 (Çaineyena)]; 86, 3082, 3083.--§ 599 (do.): VII, 95, 3530 (attacked by Duhçasana); 96, 3555, 3556 (fought with Duhçasana); 97, 3603, 3605 (Cinipungavah, rescued Dhrshtadyumna); 98, 3644, 3646, 3653, 3655, 3661 (encounter with Dropa); 106, 3978 (attacked by Vyaghradatta); 107, 4017 (slew Vyaghradatta, the son of the Magadha king), 4052; 110, 4136 (Yuyudhanena), 4137, 4141, 4143, 4147 (Vrshnivarah), 4148, 4152, 4177, 4186, 4229 (fought with Drona and was rescued by Yudhishthira, etc.); 111, 4240 (Cinipungavah); 112, 4293, 4360 (read sa Soih with B.), 4361, 4364, 4370 (at the injunction of Yudhishthira S. set out to assist Arjuna); 113, 4375, 4382, 4392, 4393 (Yuyudhanah), 4395, 4397, (4404), 4416, 4417, 4418, 4419, 4421, 4424, 4425, 4126, 4427, 4131, 4433 (encounter with Krtavarman, etc.); 114, 4468. 4476; 115, 4546, 4549, 4550 (fought with Krtavarman and the elephant division headed by Rukmaratha), 4574, 4577, 4583, 4584, 4590, 4592 (slew Jalasandha), 4600; 116, 4610, 4613, 4618, 4620, 4627, 4639, 4643, 4644 (tought with Drona, etc.; vanquished Krtavarman); 117, 4659, 4663, 4665, 4672, 4675, 4679 (encounter with Drona); 118, †4689, †4692, †4694 (slew Sudarcana): 119, 4702 (Vyshnipungarah), (4728), 4741, 4742, 4745, 4755 (praised by his charioteer, vanquished the Yavanas, the Kambojas, etc.); 120, 4767, 4769, 4776, 4778, 4782, 4787, 4789, 4791, 4796, 4797, 4799, 4802, 4804 (fought with Duryodhana, etc.); 121, 4808, 4823, 4832, 4835, 4837, 4841, 4845, 4847, 4860 (vanquished the Samcaptakas, Mlecchas, etc.); 122, 4869, 4879, 4886, 4887, 4888 (continuation); 193, 4936, 4938, 4941, 4942, 4957, 4960, 4961, 4962, 4963; 4970 (encounter with Duhçasana, whom he defeated but did not slay); 124, 4972, 4974, 4991; 126, 5102 (Frehninam pravaram), 5105 (Çaineyah), 5106, 5109 (Varehmeyam), 5121, 5140, 5141, 5143 (Satvatam); 12800, 5243, 5255; 130, 5314, 5316, [5326 (Yuyudhana - Vrkodarau)]; 134, 5557 (Keçava-8°1); 136 ψψ, 5613: 137 ωω, 5629; 139, 5806; 140 777, †5828, †5831 (slew Alambusha), [†5839 (Caineyam)], **141, 5845**, 5856, 5857, 5858, 5859, 5860, 5861, 5862, 5863, 5864, 5865, 5866, 5867, 5871, 5874, 5876, 5877 (defeated the Trigartas and proceeded to where Arjuna was); 142, 5899, 5901, 5903, 5908, 5929, 5932, 5936, 5943 ( Varshneyam), 5946 (pravaram Vrshniviranam) (defeated by Bhūricravas);

143, 5953, 5971, 5974, 5980, 5982, 6002, 6006, 6007, 6011, (6012) (slew Bhūricravas when the latter was sitting in prāyu); [144, 6027 (Caineyasya)].-[§ 599s (Cini): VII, 144, 6041 (Cinch sutum), 6043 (do.)].- § 599 (Jayadrathavadhap.): VII, 147, 6325 (rushed at Karna), 6327, 6335, 6337, 6341, 6354 (Yuyudhanah), 6364, 6368, 6371, 6373, 6375, 6376 (fought with Karna, etc.); 149, 6482, 6484 (Bhīma-Soi), [6492 (Yuyudhāna-Vrkodarau)]; 150, 6514 (had slain Jalasandha, cf. chap. 115) .- § 600 (Ghatotkacavadhap.): VII, 154 &, 66 18; 156, 6729, 6731 (only B.), 6738, 6753, 6756,  $(\theta)$ , 6762,  $(\iota)$ , 6782, 6783 (encounter with Somadatta, etc.); 157, 6924, 6929 (encounter with Somadatta); **162**, 7224, 7230, 7231, 7240, 7241, 7245, 7246, 7251 (encounter with Somadatta, whom he slew); [165, 7361 (Caineyam, attacked by Bhūri)]; 166, 7398, 7406, 7407, 7410 (encounter with Bhuri, whom he slew); 170, 7638, 7640, 7641, 7642, 7643, 7646, 7647, 7649, 7662 (Sātvatām varah), 7664, 7666, 7667, 7677 (encounter with Karna, etc.); 171, 7683, 7685 (encounter with Duryodhana), [(££), 7732 (Yuyudhānaḥ)]; 172, [7743 (Çaineyapramukhān),  $(\pi\pi)$ , 7745 (Cinipungavam), 7747 (Caineyam)], (σσ), 7758; 173, 7835, 7836 (protected Ghatotkaca); [177 44, 8060 (Tayadhanah)]; 178, (ww), 8080 (Yuyudhānaḥ)], (aaa), 8084; 179 βββ, 8119; 182, 8279, 8293 (questioned Kṛshṇa about the dart of Karna).-§ 601 (Dronavadhap.): VII, 184a, 8368.-\$ 602 (do.); VII, 187, 8544; 189, 8646, 8649, 8660, 8664, 8665, 8667, 8668, 8670, 8671 (encounter with Duryodhana); 191. 8801, 8805, 8806 (rescued Dhrshtadyumna); [192, 8809 (Caineyasya), 8810 (Caineyam), 8812 (do.), 8813 (Caineyasya)]. —§ 603 (Nārāyanāstrāmokshap.): VII, **195**0, 9008; **198.** 9133, 9150, 9156, 9165, 9171, 9176, 9191 (quarrelled with Dhrshtadyumna); 199, 9220; 200, 9310, 9314, 9315, 9317 (encounter with Aquatthaman); 201 cc, 9401. - § 604 (Karnap.): VIII, 5ζ, 106 (had slain Bhūrigravas), 134 (had slain Jalasandha).- § 605 (do.): VIII, 12 ββ, 454; 13, 492, 497, 499, 500, 506, 510, 511, 513, 519, 524 (slew the Kaikeya princes Vinda and Anuvinda); [21 cc, 845 (Yuyudhanah, proceeded against Karna)]; 22 nn, 870, 873, 875 (killed the elephant of the Anga king and its rider), [(kk), 888 (Pañcala-Caineyau)]; 30, [†1211 (Ciniputram), †1213 (Cinipravīram), †1214 (Cinivrshabhah), †1215 (Cinivrshabha-, fought with Karna, etc.)], (vv), 1227, 1229.-§ 606 (do.): VIII, 35, 1639 (Satvatam varah, had been vanquished by Karna) .--§ 607 (do.): VIII, 377, +1728.—§ 608 (do.): VIII, 46, [2157 (Cinipungaval, shall proceed against Krtavarnian)], (η), 2208 (Sūtvatām varah); [47μ, 2229 (Sūtyakena)]; 48ξ, 2253, 2274, 2277 (defeated Vrshasena and fought with Duḥçāsana),  $(\sigma)$ , 2296; **49** $\tau$ , 2304,  $(\chi)$ , 2333,  $(\omega)$ , 2359, 2387 (°pramukhūh); 50, 2398 (protected Yudhishthira); 51, 2502 (attacked Karna); 55, 2659, (κκ), 2662, 2663 (λλ), 2666, 2673 (fought with Acvatthaman); 56, 2728 (defeated by Karna), [(ππ), 2756 (Ciner napta)]; 59, 2924 (fought with Karna), (ψψ), 2946; 60 ββ, 3001, [3034 (Caineyena)]; 61, 3079 (proceeded against Cakuni), 3111, 3113 (encounter with Cukuni whom he defeated), 3116; 63 nnn, 3200; [66..., 3318 (Yuyudhanasya)]; 67 ккк, 3373 (Çaineyah); 73 vvv, 3732; [74, \$\phi\phi\$, 3794 (Çaineyasya), 3796 (Satyakasya)]; 75 xxx, †3811; 78 7, 3955, 3956, 3961 (fought with Karna); 79, 4028, [(i'), 4087 (-Caineya-)]; 82, †4182 (his horses slain by Karna), [†4185 (Laineyao, slew Prasena)], †4205; [83 m', †4306 (Caineya")]; 93, 4864, 4872; 96, [4991 (Yuyudhanam)], (Ba'), 5030 (Vrehninam pravaro rathah).- § 609 (Calyap.): IX, 18, 36 (among the seven 629 Sätyaki.

who are left of Yudhishthira's army after the nightly encounter); 25, 79.—§ 610 (do.): IX, 31, 156 (attacked Cakuni), 164; 4 µ, 223 (och . . . vegah); 7 τ, 335.—§ 611 (do.): 1X, 8ζ, 396; 10κ, 516, [11λ, 550 (Caineyam)]; **12**0, 646, 652; **13**, 656, (a), 660, 663, 667, 673, 674, 675, 679, 683, 688 (fought with Calya); 15, 761, (ρ), 768, 771, 775, 776, 778, 781, 784, 785, 786 (do.); 16,  $[\sigma, 819]$ (Caineyah)], (v), 832;  $17\chi$ , 866 [†871 (Cineh . . . naptā), †894 (do.)], 933 (Ciner naptā), 935, 937 (defeated Krtavarman); 18 ββ, 962, [967 (Caineyah), 969 (Yuyudhānah)]; 19 & 20, 1020, (ec), 1026, (yy), 1064; [2000, †1084 (Cinch . . . napta), †1091 (Cinipravirah, slew Calva)]; 21, 1099 (Ciner naptā, slew Kshemakīrti), 1109, 1118 (fought with Krtavarman); 22 λλ, 1139, 1143 [1160 (Caineyah, do.)]; 25, 1391, 1394 (made Sanjaya captive); [27 oo, 1445 (Cinipungavah, do.)].- § 612 (Hradapravecap.): IX, 29. 1603 (at the injunction of Vyasa S. set Sanjaya free); 30 e, 1726.- § 613 (Gadāyuddhap.): 1X, [32 \beta, 1831 (Yuyudhānāt)]; 330, 1917.—§ 614 (do.): IX, 34a, 1962.—§ 615 (do.): IX, [35, 1983 (Yuyudhanena, had sided the Pandavas); 61, 3422 ( ('aineyena, had slain Bhūrigravas)]; 62 ψ, 3461, 3496, 3497 (the Panday as and S. passed the night outside the camp) .- §'616 (Sauptikap.): X, [6, 197 (Yuyudhanena, had slain Bhūricravas)]; 8, 473 (absent when the nightly encounter took place); 9, 528 (among the seven survivers of the Pandava army).- § 617 (Aishikap.): X, 10, 550.-[§ 618 (Jalupradanikap.): XI, 12 x, 315 (Yuyudhanena)].-§ 619 (Strīvilāpap.): XI, 230, 660 (ācāryam Soeh . . . Dronam); 24, [677 (Yuyudhanena, had slain Bhurigravas), 678 ( Yuyudhanena) ], 687 (had slain Bhurigravas), 690 .- § 635 (Rājadh.): XII, 37, 1382 (accompanied Krshna).- 6 637 (do.): XII, 40 a, 1444; 44ô, 1530; 46, 1583, 1584, 1585; 47, 1694 (in the same chariot as Kṛshṇa). - § 639 (do.): X11, 50, 1815; 52 $\epsilon$ , 1889; 53, 1904, 1906, (0), 1921.— § 640 (do.): XII, 587, 2116.- [§ 777 (Svargarohanik. p.): XIII, 168, 7715 (Yayudhanena, accompanied Yudhishthira)]. - § 783 (Anugitap.): XIV, 52, †1533, †1534 (accompanied Krshna).-§ 785 (do.): XIV, 59, 1752 (do.), 1767; [60, 1804 (Yuyudhanasahayena, sc. Kṛshṇa)]; 61, 1840; 62 e, 1855; [66θ, 1938 (Yuyudhānena, accompanied Kṛshṇa), 1946 (Yuyudhanadvitiyena, sc. Kṛshina); 837, 2557 (Yuyudhanena, accompanied Kṛshṇa)].--[§ 787 (Āçramavāsap.): XV, 10 v, 332 (Yuyudhanena)].- § 793 (Mausalap.): XVI, 3, 61, 90 (slew Krtavarman and was himself slain); [6k, 155 (Yuyudhānah), 157 (Çainoyam)]; 7, 247 (Yanyudhānīm . . . putram S'eh).- § 795 (Svargårohanap.): XVIII, 18, 24; 4, 142 (°pramukhān vīrān, after death among the Sādhyas, etc.).

Cf. also the following synonyms:-

Anartta ("belonging to the Ånartta tribe"): IX, 947. Caineya ("grandson of Çini"): V, †804, †1817, 2109, 2316, 2870, 7600; VI, 2334, 2486 (Kurupungavau, i.e. Sātyaki and Abhimanyu), †2592, †2594, 3078, 3617, 3622, 4625, 4627, 4632, 4636, 4638, 5143, 5147, 5157, 5385; VII, †251 ("bhimarjunavahinīzam"), 530, 951 (C. Sai"), 1073 (only B.), 1439, 3056, 3616, 3620 (Droṇa-Çou). 3624 (Droṇa-Çou), 4175, 4176, 4183, 4195, 4199, 4203, 4205, 4232, 4289, 4406, 4465, 4545, 4546, 4547, 4550, 4574, 4580, 4587, 4599, 4605, 4625, A633, 4648, 4668, 4682, 4748, 4783 ("volām"), 4793, 4806, 4807, 4809 (C. by error Sai"), 4820, 4822, 4824, 4833, 4838, 4861, 4935, 4951, 4958, 4968, 4975, 5104, 5105, †5839, 5847, 5854, 5870, 5900, 6001, 6027 (utpattim Çosya), 6348, 6353 (Karṇa-Çoyoḥ), 6356, 6363, 6374, 6381, 6784, 7229, 7242, 7255, 7361, 7397, 7399, 7403, 7409, 7411, 7644,

7684, 7695, 7697, 7699, 7700, 7703, 7743 (°pramukhān Pārthān), 7747, 8809, 8810, 8812, 8813, 9185, 9302, 9318, 9320; VIII, 501, 509, 521, 522, 888 (Pāñcāla-ǰau), 2277, 2283, 2652, 2675, 2676, 2729, 2923, 2925, 2927 (Karņa-ǰyoḥ), 3034, 3113, 3117, †3373, 3794, †4087 (Çikhandi-ǰ-Yamāḥ), †4185, †4186, †4306 (Drupadasutavarishthāḥ...ǰshashtāḥ); 1X, 550, 682, 819, 967, 1110 (Çinipungaraḥ), 1122, 1160, 3122 (had slain Bhūriçravas); XII, 1905, 1915; XIV, 86, 89, 91 (slain), 157.

Çaineyanandana ("delighter of the Çaineyas"): VII, 5111.

Çauri, q.v.

**Çineh pautra(h)** ("grandson of Çini"): III, †10233; VII, 1073, 1170, 3606, 3610, 4576, 4636, 4650, 4669, 4780, 4787, 6344, 6355, 6359, 9186.

Çineh putra(h) ("son of Çini"): VII, 4378. Çineh suta(h) ("son of Çini"): VII, 6041, 6043;

VII, 89.

Ciner nents ("grandson of Cini"): VII, 5041, 5043;

Ciner nents ("grandson of Cini"): III 735 +12330;

**Qiner naptā** ("grandson of Qini"): III, 735, †12330; V, †1852 ( $S^{\circ}$ ), †1853, 2930 ( $S^{\circ}$ ); VI, 2356, 2808, 5361; VII, †248, †4696, 4815, †5833, †5840; VIII, 2756; 1X, †871, †894, 933 ( $S^{\circ}$ ), †1084, 1099 ( $S^{\circ}$ ), 1604, 1606.

Çinînām adhipa(h), Çinînām pravaro ratha(h), Çinînām rshabha(h), v. Çini, pl.

**Qinipravara** ("the hero of the Cini race"); VII, 4949. **Qinipravira** (do.); III, †10286; V, †4, †40; VI, †2587, †2589, †2592, †2806 (S°); VII, †4684, †4697, †5825; VIII, †1213, †4185, †4206; IX, †1091; XIV, †1535.

Qinipungava (do.); V, 5324; V1, 2485, 5142; VII, 3001, 3605, 4175, 4177, 4233, 4240, 4291, 4646, 4654, †4686, †4691, 4770, 4790, 4795, 4842, †5830, 5875, 5880, 5902, 7253 (only B.), 7745, 8285, 8651, 8655, 8799, 9177, 9183; VIII, 2157; IX, 938, 1101, 1105 (Hārdikya-ǰau), 1110, 1113, 1115, 1121, 1445.

Ciniputra ("son of Cini"): VIII, †1211.

Cinivira ("the hero of the Cini race"): VII, 4563.

Cinivrshabha (do.): VIII, †1214, 1215.

Dāçārha ("belonging to the Daçārhas"): VII, 4233 (v. Dāçārha, pl.), 5882, 7638 (C. Dās°), 8671.

Mādhava, Mādhavāgrya, Mādhavasimha, Mādhavottama, Madhūdvaha, q.v.

Sātvata, Sātvataçreshtha, Sātvatāgrya, Sātvatamukhya, Sātvatapravara, Sātvatarshabha, q.v.

Sātyaka ("son of Satyaka"): V, †653; VI, 1865, 2328, 2348, 4058 (only B.), 4635, 5155; VII, 633, 1441 ("arnavat), 7281 (only B.); VIII, 2229, 3796.

Vārshņeya, Vṛshṇi, Vṛshṇiçārdūla, Vṛshṇikulodvaha, Vṛshṇipravīra, Vṛshṇipuṅgava, Vṛshṇisiṃha, Vṛshṇivara, Vṛshṇivīra, Vṛshṇy - Andhakapravīra, Vṛshṇy - Andhakavyāghra, q.v.

Yādava, Yadūdvaha, Yadūttama, Yaduvīra, Yaduvyāghra, q.v.

Yuyudhāna, the proper name of Sātyaki: I, †194 (Vārehņeyam); 11, 129 (S°); III, 611, 2009 (-Bhīmau); IV, 2357 (S°); V, 55, 570 (Sātvatānām mahārathah), †683, †723, †724, †783, 2006 (Vrehnivīrena), 2233 (S°), 2252, 2315, 2869, 4887 (°-Yamaih), 5143 (°dvitīyam, sc. Dhṛahtadyumna), 5175 (S°), 5708 (Vārehņeyam), 7598, 7624, 7630; VI, 714, 780, 833, 3192 (°ratham), 3247, 3251 (°eyā sutāh); VII, 339, 1169 (°ratham), 1170, 1380 (°prabhrtayah), 2953, 2982, 2983 (°-Janārdanau), 2991 (do.), 3000, 3609, 3612,

680

3641, 3648, 3651, 3657, 4045, 4049, 4134, 4135 (°purogamaih), 4136, 4138, 4141, 4144, 4150, 4151 (oratham), 4153, 4192, 4372, 4373, 4377 (°ratham), 4393 (S°), 4394, 4396, 4398, 4400, 4415, 4432, 4434, 4435, 4455, 4568, 4599, 4602, 4630, 4651, 4655, 4657, 4660, 4673, 4740, 4752, 4758, 4786, 4812, 4814, 4839, 4851 (oratham), 4854, 4861, 4945 (oratham), 4946, 4952, 5108, 5326 (°-Vrkodarau), 5853, 5892, 5984, 6354 (So), 6397, 6492 (o-Vrkodarau), 6758, 6923, 7227, 7257, 7645 (Vrshninam pravarah), 7650, 7652, 7680 (oratham), 7688, 7690, 7692 (°ratham), 7693, 7732, 8060, 8080, 8291, 8798, 9319; VIII, 845, 2276, 2280, 2286, 3318, †3813 (only C., read yuvā yuvānam with B.), 4991; IX, 969, 1117, 1831, 1983; X, 197; XI, 315, 677 (had slain Bhūrigravas), 678; XIII, 7715; XIV, 1754 ("anugah, sc. Krshna), 1804 ("sahāyena, do.), 1938, 1946 (odvitiyah, sc. Krshna), 2557; XV, 332; XVI, 72, 73, 75, 85, 88, 155.

Satyaloka ("the world of truth"): XIII, 1073 (satya-kāmānām Soah, said of Çiva).

Satyamedhas = Vishnu (1000 names).

Satyapāla, a muni. § 264 (Sabhākriyāp.): 11, 4a, 109 (only C., B. has Saptapālaķ).

Satyaparākrama = Vishņu (1000 names).

Satyaratha, a Trigarta prince. § 572 (Rathātiratha-sankhyānap.): V, 166, 5758 (the leader among five brothers of the Trigarta race, among the rathas of Duryodhana).—— § 591 (Samçaptakavadhap.): VII, 17a, 689 (with his four brothers among the Samçaptakas).

Satyasandha¹, son of Dhṛtarāshṭra. § 130 (Amçāvat.):

 I, 67, 2735 (enumeration). — § 182 (Dhṛtarāshṭraputranāmak.):
 I, 117, 4548.

**Satyasandha**<sup>2</sup>, a Kuru warrior. § 556 (Suñjayayānap.): V, **23**0, 694 (= Bhūri?).

Satyasandha' = Bhishma, q.v.

Satyasandha 4, son of Karna (if not a mere adj.?). § 604 (Karnap.): VIII, 7, †210 (Karnatmajah).

Satyasandha<sup>5</sup>, a companion of Skanda. § 615*u* (Skanda): IX, 45, 2543 (given to Skanda by Mitra).

Satyasandha = Vishnu (1000 names).

Satyasena<sup>1</sup>, various Kuru warriors. § 604 (Karṇap.): VIII, 7, †206 (the son of Dhṛtarāshṭra?, or the son of Karṇa?).—§ 605 (do.): VIII, 27λλ, 1078, 1083, 1086, 1030, 1094, 1096, 1097 (among the Saṃçaptakas, slain by Arjuna).

Satyasena<sup>2</sup>, a son of Karna. § 608 (Karnap.): VIII, 48, 2251 (Karnasya putrau, sc. S. and Sushena, guarded the wheels of Karna); 49, 2329 (pierced by Yudhishthira).— § 611 (Calyap.): 1X, 10, 481 (Karnaputrau . . . Sushenah S'aç ca), 487, 488, 489, 492, 495, 496, 499 (together with Sushena slain by Nakula).

Satyātman = Kṛshṇa: XII, 1638.

Satyavāc', a Devagandharva. § 100 (Amçāvat.): I, 65, 2551 (the eighth of the sons of Muni).

Satyavāc<sup>2</sup> = Çāntanu: I, 3968. — Do.<sup>3</sup> = Skanda: III, 14631.

Satyavādin ("speaking the truth") = Kauçika\*: VIII, 3449.

Satyavarman, a Kuru warrior (a Trigarta prince). § 591 (Sangaptakavadhap.): VII, 17a, 689 (among five brothers among the Samgaptakas).

Satyavat<sup>1</sup>, son of Dyumatsena and husband of Savitri. § 545 (Pativratop.): 111, 294, 16667, 16668, 16669, 16671, 16673, 16680, 16687; 295, 16697, 16702 (bhāryāṃ S°aḥ, ac. Sāvitrī), 16707; 296, 16714, (16733), (16735), 16741,

16744: 297. (16749), 16755, 16759, 16763, †16778, †16784, †16792, †16799, †16801, 16805, (16812), 16815, (16824), (16829), (16846), 16849, (16853); 298, 16861, 16868, 16871, 16872, 16873, 16874, 16875, 16876, 16877, 16878, 16883, (16887), 16898 (married Savitri; when Yama came to fetch S., Savitrī followed him and obtained several boons, among these the life of S.).- § 551 (Kicakavadhap.): 1V, 21, 655 (Dyumateenaeutam viram Sontam anindita Savitry anucacaraika Yamalokam manasvinī, of. § 545). — § 565 (Gálavacarita): V, 117, 3971 (reme . . . Savitryam Soan yathā). - § 652b (Indrota-Pārīkshitīya): XII, 152. 5649 (some gathas of his are quoted).—§ 683 (Mokshadh.): XII, 268, 9560 (Dyumatsenasya samvādam rājāā Sotā saha), 9561, 9563, (9565), (9582), 9594 (!) (discourse between Dyumatsena and S.).-§ 744 (Auuçasanik.): XIII, 44, 2451, 2454 (some clokas of his in answer of a question about marriage are quoted).—§ 775 (do.): XIII, 166, 7675 (enumeration). Cf. Citraçva, Dyumatsonasuta.

Satyavat<sup>2</sup>, a Kuru warrior. § 572 (Rathātirathasankhyānap.): V, **167**, 5799 (sonāpatiķ, a mahāratha in the army of Duryodhana).

Satyavatī', daughter of Vasu and Adrikā, by Parāçara mother of Vyāsa, wife of Çāntanu and mother of Citrāngada and Vicitravirya). - § 61 (Sarpasattra): 1, 55, |2103 (Krehnasya . . . Soyah sutasya, i.e. Vyasa).—§ 76 (Matsya): I, 63, 2398 (Matsya and S. were born by Adrika from the seed of Vasu, S. had a fishy smell and was reared by a fisherman).- § 77 (Vyāsa): I, 63, (2405), 2413, 2415 (by Paragara mother of Vyasa, by the grace of Paragara she remained a virgin and emitted a sweet scent extending over a yejana, thence she was named Gandhavatī or Yojanagandhā (v. 2411-12)).--§ 156 (Pūruvamç.): I, 95, 3801 (by Cantanu mother of Citrangada and Vicitravirya, formerly she had born Vyāsa).- § 157 (do.): I, 95, 3805 (appointed Vyāsa to beget children, cf. § 171).- § 165 (Satyavatīlābhop.): 1, 100, 4043, 4044, 4045, 4055 (Çantanu's receiving S. as his wife).- § 166 (Citrangadop.): I, 101, 4069, 4071 (mother of Citrangada and Vicitravirya). - § 167 (Vicitraviryop.): I, 102, †4132, 4145.- § 168 (Bhīshma-Satyavatī-sainv.): I, 103. 4146, 4159, 4164 (Bhishma consulted with S.).—§ 171 (Vicitravīryasutotpatti): I, 105, 4225, 4251, 4258, (4262), 4267; 106, 4274, 4302 (asked by S. Vyāsa begat children on the widows of Vicitravīrya). - § 174 (Dhṛtarāshṭravivāha): I, 110, 4365.—§ 178 (Pandu): I, 114, 4469, 4471.—§ 184 (do.): I, 119, 4614.—§ 194 (do.): J, 126, 4912.—§ 196 (Vyāsa): 1, 128, 4975 (retired to the forest with her daughters-in-law) .- § 238 (Pancendrop.): I, 197, 7318 (°yāķ sutah, i.e. Vyāsa).- § 573 (Ambopākhyānap.): V, 173. 5947, 5965; 174, 5968, 5969; 176, 6072, 6075 (repetition from § 166 foll.); 178, 7099; 186, 7339.- § 602 (Dronavadhap.): VII, 192, 8881 (rsheh . . . Krshnasya Soyah sutasya).- § 717b (Nārāyanīya): XII, 350, 13639 (bore Vyasa from Paraçara).- § 778 (Açvamedhikap.): XIV, 10. †292 (°yah sutasya, i.e. Vyasa). Cf. Daçeyî, Gandhakalî, Gaudhavatī (I, 2411; V, 5976; XII, 8835 ( yah sutah, i.e. Vyāsa)), Kālī, Satyā, Vāsavī, Yojanagandhā.

Satyavatī<sup>2</sup>, daughter of (lādhi and wife of Rcīka. § 395 (Jamadagni): III, 115, 10153 (married to Rcīka), 10163 (mother of Jamadagni).—§ 565 (Gālavacarita): V, 117, 3973 (rems . . . yathā . . . Rcīkaķ S°yāñ ca), 119, 4005 (Gādheķ sutāņ, married to Rcīka).—§ 638b (Rāmopākhyāna): XII, 49, 1721, 1728, 1730, 1735, (1739), 1742, 1744 (married to Rcīka, birth of Jamadagni).—§ 721b (Viçvāmitrop.): XIII,

4, 206, 228, 229, 234, 235, 241 (do., do.). Cf. Gadheyi, Gadhisuta.

Satyavatī, wife of Nārada. § 565 (Gālavacarita): V, 117, 3974 (reme . . . yathā Soyaū ca Nāradah).

[Satyavatīlābhopākhyāna(m)] ("the episode relating how Cantanu got Satyavati"). § 165 (cf. Apavop.): Description of Cantanu, the princes anointed him as "King of Kings" (rajarajyē, v. 3974); he ruled the earth from Hastinapura, the town (putabhedana) of the Kurus (v. 3978); there was no killing of deer, boars, etc., under his reign (cf. § 162!) except for the sacrifices to the gods, rshis, and pitre. For thirty-six years he, without enjoying the love of women, roamed about in the woods, and his son, Gangeya Devavrata, the Vasu, was equal to him. One day, when pursuing a deer he had wounded along the banks of the Ganga, he saw a vouth who, with a heavenly weapon, checked the flow of the Ganga. It was his son who, knowing him, but not known by him, and clouding his perception by illusion (māyā), suddenly disappeared. On Cantanu's prayer, Gangā appeared holding the boy, and having told him that he was his son, and that he had studied all the Vedas and their Angas with Vasishtha and knew all castras that were known by Uçanas and Brhaspati (adored by the gods and Asuras), and by the rshi Rama Jamadagnya, and also the rajadharmas, she let him take him to his capital, where he was installed as heir-apparent. After four years Cantanu met with Satyavali in the wood on the banks of Yamuna, and demanded her hand from her father, the king of the fishermon (daçarāja), who would not consent unless Cantanu would promise that his son by Satyarati should become his successor on the throne. Cantanu would not grant the boon, but returned to Hastinapura und passed his time in sorrow until Decarrata, having learned from the old minister the cause of his grief, by declaring that he would adopt the vow of brahmacarya (including celibacy), prevailed upon the fisherman (who had formerly rejected the Devarshi Asita, because Paraçara had pointed out to him Cantanu as a suitable husband for her), that he gave Satyavati to Cantanu, while the gods and rehie showered flowers upon Devavrata, calling him Bhishma. Bhishma then took the maiden to Hastinapura on his chariot. and Cantanu bestowed upon him the boon of death at choice (I. 100). (For continuation v. Citrangadop.)

Satyavatīputra, Satyavatīsuta, Satyavatyātmaja = Vyāsa, q.v.

Satyavrata<sup>1</sup>, an ancient king. § 6 (Anukram.): I, 1a, 229 (in Sañjaya's enumeration).

Satyavrata<sup>2</sup>, a son of Dhṛtarāshṭra. § 130 (Amçāvat.):

I, 67, 2448 (enumeration). — § 298 (Dyūtap.): II, 58, †2004.—§ 561 (Yānasandhip.): V, 58τ, 2301, (ν), 2305.— § 576 (Bhagavadgītap.): VI, 18δ, 687,—§ 581 (Bhīshmavadhap.): VI, 62ζ, 2732 (protected Çalya), 2743 (pierced by Abhimanyu).—§ 582 (do.): VI, 73θ, 3221 (do.), 3222 (pierced Abhimanyu).—§ 596 (Pratijñāp.): VII, 74β, 2628.—§ 599 (Jayadrathavadhap.): VII, 116aa, 4609 (pierced by Sātyaki).—§ 604 (Karṇap.): VIII, 7, †208.

Satyavrata, a Trigarta prince. §591 (Samçaptakavadhap.): VII, 17a, 689 (with four brothers among the Samçaptakas).

Satyavrata  $= \text{Civa} (1000 \text{ names}^2).$ 

Satyepsu, an Asura (?). § 673b (Bali-Vāsavasamv.): XII, 227a, 8263 (B. \*eshu, among the ancient rulers of the earth).

Satyeshu, a Trigarta prince. § 591 (Samçaptakavadhap.): VII, 17a, 689 (with his four brothers among the Samçaptakas).

—§ 611 (Calyap.): IX, 27, 1482 (only B., slain by Arjuna).

Satyeyu, a prince. § 150 (Pūruvaṃç): I, 94, 3701 (eighth son of Raudrāçva).

Saubala 1 = Cakuni, q.v.

Saubala<sup>2</sup>, pl. (°āḥ) ("the sons of Subala"). § 585 (Bhīshmavadhap.): VI, 90, 4010 (i.e. Gaja, etc.; cf. v. 3997), 4012. Cf. Subalalātmaja, pl.

Saubala, adj. ("belonging to Saubala [i.e. Çakuni]"). \$ 580 (Bhishmavadhap.): VI, 58, 2485 ("im sendm").

Saubalaka = Cukuni, q.v.

Saubalaka, pl. (°āḥ), the followers of Çakuni. § 580 (Bhīshmavadhap.): VI, 584, 2469 (çārāḥ, attacked Sātyaki; cf. Gāndhārāḥ, v. 2468).

Saubaleya = Cakuni, q.v.

Saubaleyi, Saubali = Gandhari, q.v.

**Saubalya**, pl. ( ${}^{\circ}ah$ ), a people. § 574 (Jambūkh.): VI,  $\mathbf{9}\mu$ , 347 (only C., B. has Saucalyah).

Saubha, the aerial city of Çālva. § 317b (Kṛshṇa): III, 12, 491 (pātitam, sc. by Kṛshṇa; cf. § 319).—§ 319 (Saubhavadhap.): III, 14, 615 (Çālvasya nagaram), 619 (kāmagam), 628 (kāmagena); 16, 685 (do.), 688, 690; 17, 695 (onivāsinah); 19, 776; 20, 786 (onagaram), 792, 793, 802, 805 (omadhys); 21, 835, 840, †847; 22, 849, 851, 857 (kāmagamam), 875, 880, 882 (nagaram), 883 (dostroyed by Kṛshṇa), 884, 889.—§ 561c (Kṛshṇa Vāsudeva): V. 48, 1886 (odrārī pratyagṛhṇāc chataghnīm dorbhyām, sc. Kṛshṇa).—§ 567 (Bhagavadyāṇap.): V, 130, 4405 (odrārē, there the monkey Dvivida covered Kṛshṇa with a shower of stones).—§ 589 (Droṇābhishekap.): VII, 11, 395 (Daityāpuram khastham Çālvaguptam, destroyed by Kṛshṇa; cf. § 319).—§ 717b (Nārāyaṇīya): XII, 340, 12959 (onivāsinah, will be destroyed by Kṛshṇa, in a prophecy).

Saubha ("lord of the Saubha") = Çūlva : III, 632, 636, 654; V, †1886 (Çālvarājam).

Saubhādhipati (do.) = Cālva : III, †12590.

Saubhadra ("the son of Subhadra") = Abhimanyu: I, †188, 489 (A°), 1947 (°eyālmajaḥ, i.e. Parikshit), 8025, 8034; 11, 1609; IV, 2369, 2371; V, 59, †1841 (Indrapratimam), 2231 (°ādīn), 2250 (selected Brhadbala as his match in the battle), 4737, 4787, 5152, 5710 (pitted against Vrshasena, etc.); VI, 835, 847, 1655, 1684 (B. Abhimanyor), 1685, 1832, 1833, 1835, 1865, 2128, 2363, 2366, 2367, 2370, 2375, 2485, †2675, 2680, 2685, 2755, 2761, 2762, 2771 (°pramukhā rathaḥ), 3066, 3169, 3220, 3227, 3230, 3231, 3232, 3283, 3391 (°pramukhā vīrāh), 3472, 3477, 3480 (°pramukhān rathān), 3735, 4361, 4362, 4363, 4364, 4531, 4534, 4537, 4544, 4554, 4585, 4588, 4604, 4614, 4749, 4998, 5097, 5365 (Karnikāradhvajam), 5383, 5405, 5407, 5554; VII, 227, †251, 355, 544, 546, 547, 550, 566, 571, 575, 579, 581, 584, 587, 588, 1042 (Balarama gave him the bow Raudra), 1179, 1443, 1473, 1474 (nihate), 1478, 1479, 1492  $(A^{\circ})$ , 1518, 1535, 1538, 1580, 1585, 1586, 1590, 1592, 1596, 1608, 1619, 1625, 1635, 1646, 1652, 1653, 1656, 1668, 1669, 1672, 1674 (A°), 1690, 1693, 1700, 1702, 1705, 1707, 1712, 1713, 1719, 1724, 1727, 1735, 1779, 1784, 1791, 1793, 1813, 1816, 1819, 1829, 1834, 1835, 1839, 1845, 1848, 1857, 1866, 1867, 1883, 1889, 1906, 1907, 1932, 1939, 1940, 1954, 1960, 1982 (nihale), 1983, 1989, 2005 (nihalah), 2006, 2492, 2495, 2497, 2499, 2555, 2570, 2575, 6403 (nihatah), 7665 (°vat), 8338, 9167 (vinipatitah), 9225 (ghātitah); VIII, 102 (had slain the son of Duryodhana), 110 (had slain Brhadbala), 112 (had slain the son of Calya), 120 (had slain the Magadha king Jayatsena), 160 (slain by Dauhçasani), 296, 3705 (nihatam), 3709, 3711; X, 584; XI, 418 (āryaputrāh . . .

Saubhadra—Saudāsa. 632

S°sahitah), 573, 595; XII, 15; XIV, 1812 (°vadham), 1960; XV, 807 (°radha-), 844, 856 (incarnation of Soma), 875, 892; XVIII, 143 (A°).

Saubhadra, name of a tīrtha. § 250 (Arjunavanavāsap.): I. 216, 7811, 7817 (maharshes tīrtham uttaman, one of the five Nārītīrthāni, q.v.).

Saubhapati ("lord of the Saubha") = Çālva<sup>5</sup>: III, 491 (ǰ), 659, 689, 711, 808 (C. by error ζαι<sup>5</sup>), 869 (ǰ).— Do.<sup>2</sup> = Çālva<sup>4</sup>: I, 4133 (chosen by Ambā to become her husband); V, 6076 (ζ°), 6084.

Saubhara, name of a fire, son of Varcas. § 491 (Angirasa): 111, 220, 14161 (putro Varcasya).

Saubharāj ' ("king of the Saubha") = Çālva': III, 624, 690, 706, 761, 763, 765.— Do.2 = Çālva': V, 7018.

Saubhavadhākhyāna ("the story of the destruction of Saubha"). § 71 (Parvasaugr.): I, 2, 428 (i.e. Saubhavadhopākhyāna).

[Saubhavadhopākhyāna(m)] ("the episode relating to the destruction of Saubha"; cf. Saubhavadhākhyāna). § 319 (cf. Arjunabh.). Kyshna related: When Cicupala, the son of Damaghosha, had been slain, his brother, the Marttikatata-king Calva, in order to avenge him, came to Draraka in the Saubha, who moved at will and slew many of the Vrshnis, and sought for Krshna desiring to kill him. Krshna was in Indraprastha at the rajasaya of Yudhishthira, and when he learnt this on returning home, he set out to slay him, and found him in an island in the ocean (see Nil. and PCR.; BR. "a bay"), and blowing his conch Pancajanya, slew numerous Danaras. Then, as soon as he heard of the game at dice, he had come to the Pandavas (III, 14) - § 320. Copious description of the combats with Calva: When Calva attacked Drārakā it was well furnished and strongly fortified (description of fortifications and measures taken to defend the city by Ugrasena, Uddhara, etc.) and defended by Gada, Camba, etc. (III, 15). Carudeshna (son of Krshna and Rukmini), Camba (son of Krshna and Jambavati), and Pradyumna (son of Krshna and Rukmini) rushed out against him. They on both sides fought by means of inaya. Camba put Kshemarrddhi, the commander of Calra's troops, to flight by a shower of arrows, and slew a Daitoya named Vegarat with his mace. Carndeshna slew the Danava Vivindhya with a consecrated Then Calva, riding on Saubha, encountered Pradyumna (III, 16). Riding on his chariot with a gaping makara in its standard, Pradyumna with showers of arrows slew the Danacas and pierced the heart of Calra so that he fell in a swoon, but he rose again and wounded Pradyumna about his throat so that he became senseless (III, 17). Pradyumna's charioteer Dāruki, a sūta, carried him off the field by the help of his fleet steeds, but when Pradyumna had regained his senses, he ordered him to turn the chariot, reminding him of the customs of the Frshnis in buttle, and saying that he had restrained Krtavarman, the son of Urdika, from sallying out, as he would himself resist Çālva (III, 18). As Çalva used his maya of the Asuras, Pradyumna shot him down with the Brahmastra, and was about to aim another arrow at him, capable of killing any person, when all the hosts of the gods, with Indra and Dhaneçvara (i.e. Kubera), sent Narada and Crasana (i.e. the Wind), who ordered him to desist as the creator (Dhatr) had destined Krshna, the son of Devaki, to slay him. Calva then mounted Saubha and went away through the skies leaving Draraka (III, 19). When Calva had left Draraka, Krshna returned from the rājasūya, and found Drārakā deprived of its splendour, etc.

He learnt from Mardikya (i.e Krtavarman) about the invasion of Calra, committed the city to the charge of king Ahuka and Anakadundubhi (i.e. Vasudeva), etc., bowed to Bhara (i.e. Civa), and set out on his chariot yoked with Caibya and Sugriva and with Daruka for his charioteer, blowing the Pañoajanya, till he arrived at Marttikarata, and pursued Calva (Daiteyāpasadah, v. 796), who, stuying in Saubha, remained in the sky above the midst of the ocean a kroca off, so that Arshna's soldiers could not see it, but were obliged to stand as mere spectators. After a long battle with arrows, in which Krahna killed numerous Danaras, they took to fight by means of illusion, whirling maces, ploughshares, etc., and then mountain peaks. As none could ascertain whether it was day or night, or distinguish the points of the horizon, Krshna, becoming be wildered, made use of the Prajudstra, by which he regained light (III, 20). Dāruka was covered all over with shafts. Then a messenger of Ahuka came from Dearaka, saying that Calva had come to Draraka and had slain Krshna thought that then Satyaki, Baladera, Pradyumna, Carudeshna, Camba, etc., must necessarily have been killed first. Now he saw Vasudeva falling from Saubha, and swooned away; but, as he, after regaining consciousness, saw neither Saubha, nor Calva, nor Vasudera, he concluded that it was illusion (III, 21). Though Krshna could not see Saubha, which had vanished through illusion, he discharged many arrows from the Caringa. The Danaras set up a loud howl, and when Arshna, making use of a weapon that pierced the foe following the sound, killed them at one place, the yell ceased at that place and started from another quarter. Then Saubha reappeared at Pragjyotisha. Krshna, Daruka, and the horses were covered by torrents of rocks that concealed them, and the Irshnis fled in all directions. Krshna then destroyed the crags with Indra's thunderbolt, Daruka pointed at Calva and exhorted Krshna to slay him. Krshna made use of his Agneya weapon and hurled his discus Sudarçana (b) against the city of Saubha, that fell cut in twain like the city of Tripura by the shafts of Mahecrara. Then the discus came back into his hands and was hurled against Calra and cut him in twain. The remaining Danavas fled in fear. Krshna returned to the Anarttas. It was for this reason that he could not come to Hastinapura and prevent the gambling.- § 321: Then Krshna took leave of Yudhishthira, etc., and set out for Draraka in his chariot yoked with Caibya and Sugriva, taking with him Subhadra and Abhimanyu. Then Dhrshtadyumna set out for his own city, taking with him the Draupadeyas. And the Cedi king, Dhrshtaketu (Cicupala's son, Nil.), set out for his beautiful city of Cuktimati, taking with him his sister [ Karenumati, the wife of Nakula; Nil., v. I. 3831]. Also the Kaikeyas (B. Kekayah; Sahadevaçyalah, Nil.) went away. But the brahmans, raiçyas, and inhabitants of the country would not leave the Pandavas. Yudhishthira in due time ordered his men to make the chariots ready (111, 22). (For continuation v. Dvaitavanaprav.).

Saucitti, a prince (probably patron. of Satyadhṛti). § 573 (Ambopākhyānap.): V, 196μ, 7649 (Satyadhṛtiḥ).—§ 585 (Bhīshmavadhap.): VI, 93ψ, 4151 (Satyadhṛtiḥ).—§ 592 (Samçaptakavadhap.): VII, 23ο, 986 (different from Satyadhṛtiḥ), 990 (Satyadhṛtiḥ).

Sauçalya, pl., v. Saubalya, pl.

Saucruti, a Kuru warrior. § 605 (Karnap.): VIII, 27λλ, 1078, 1084, 1086, 1088 (among the Samçaptakas, slain by Arjuna).

Saudasa ("the son of Sudasa") = Kalmashapada (Mitrasaha):

I, 4736, 6774; III, 13817; XII, 1792 (dayadah 8°sya . . . Sarvakarmā); XIII, 326 (Koçalādhipah), 3732 (Ikehvākuvamçajo rājā), 3734; XIV, 1654, 1656 (purushādam), (1672), (1674), (1679), 1681, (1691), (1694), (1700), (1704).

Saudeva ("the son of Sudeva") = Divodasa: XIII. 1954

Saudyumni ("the son of Sudyumna") = Yuvanāçva: III, 10432, 10435.

saugandha, name of a caste: XIII, 2584.

[Saugandhikāharanam] ("the bringing of the fragrant lotuses"; cf. Tirthayatrap.). § 431: When Bhima was embraced by Hanumat his fatigue went off. Hanumat asked him not to tell anyone that he dwelt there; this was the time of the arrival of the gods and of the Gandharvas (cf. v. 11220); he declared himself willing if Bhima might wish it to go to Hastinapura and slay the Dhartarashtras. etc., and dive into the army of his foes, giving leonine roars and remaining on the flagstuff of Arjuna's chariot. Then Hanumat vanished (III, 151).- § 432: Description of the proceeding of Bhima along the Gandhamadana till he found the lotuses (III, 152). Description of the lotus-lake, near Kailūsa, guarded by hundreds of thousands of Rūkshasas (called Krodhavaçah), sprung from a cascade near the abodo of Kubera, the sporting place of Kubera, frequented by Gandharvas, Apsarases, gods, divine rehis, Yakshas, Kimpurushas, Rākshasas, and Kinnaras. Bhīma drank of the water (III. 153). The Krodhavaças ordered Bhima to ask the permission of Kuhera before he entered the lake: but Bhima plunged into the water, and as the Rakshasas attacked him, he slew 100 of them with his mace, inlaid with golden plates, and then drank of the water, by which his strength was fully restored, and gathered saugandhika-lotuses, while the Krodhavaças fled through the sky to the peaks of Kailasa and gave account to Kubera, who said: "Let Bhima take as many lotuses as he likes." The Rakshasas then returned to Bhīma (III, 154).—§ 433: As there arose a violent wind with gravel, meteors, thunder, darkness, earthquake, dust. and evil omens, Yudhishthira, having learned from Krshnā the depart of Bhima, and alleging that Bhima had not formerly done any wrong to the Siddhae (siddhanam brahmavādinām, v. 11415), resolved to find out Bhīma and let Ghatotkaca carry Krshnā, while other Rākshasas carried the Pandavas and the brahmans, and so they proceeded with Lomaça to the lake, where the slaughtered Yakshas were lying, and Yudhishthira entreated Bhima never again to offend the gods; the Pandavas began to sport in the lake, and the warders (i.e. the Rākshasas), with rocks for weapons. bowed down in humility. There they dwelt for a short time on the slopes of Gandhamadana, expecting Arjuna (III, 155). - \$ 434: One day when Yudhishthira, remembering the tīrthas, rivers (Ilā, etc.), etc., that they had visited, consulted with Bhima how they should repair to the abode of Vaicravana (b), a voice from the sky said that they must first return to Badari and thence to the hermitage of Vrshaparvan (c) and that of Arshtishena. There came a shower of blossoms. According to the counsel of Dhaumya, they all returned to the hermitage of Nara and Narayana (III, 156).

Saugandhikavana, name of a place. § 370 (Tirthayatrāp.): III, 84, 7082 (a tīrtha).—§ 430 (Hanūmad-Bhīmasamv.): III, 150, 11286.- § 432 (Saugandhikāharana): III, 152, 11339, 11349.—§ 565 (Gālavacarita): V, 111, 3832 (in the north, guarded by Nairrtas).

Sauhrda, pl. (°āh), a people. § 574 (Jambūkh.): VI, 9 v. 367 (in the south).

Saukanya(m) ākhyāna(m) ("the episode relating to Sukanyā"). § 11 (Parvasungr.): I, 2, 445 (i.e. Sukanyopākhyāna).

Saumadatti '. ("the son of Somadatta") = Bhūrigravas: I, 536 (C. by error Soo); II, 1713; III, 15084; V, †791, 1887, 4171 (Bho), 5530 (otimingilam, sc. purushodadkim, i.e. the army of Duryodhana), 5573 (do.), 5742 (Bh<sup>o</sup>); VI, 837, 1653, 1705, 2092, 2108 (only B., C. has Somadattah), †2672, 2688, †2811 (Bh°), 2815, 3261, 3298, 3730, 3731, 3934, 4244, 4407, 5052, 5103, 5184 (Bho), 5187, 5188; VII, 537 (°-Cikhandinau), 539, 1116, 1117, 1650, 3027, 3098, 3540 (°purogamāh), 3921, 3947 (°eh punar yūpo yajūaçīlasya dhīmatah / dhvajah sūrya irābhāti somac cātra pradreyate), 3948, 4329, 5900, 5901, 5908, 5931, 5942, 6001, 6043, 6328, 6337 (only B.), 6526 (hatah), 6783 (ovadhat), 8307 (oer vadhāt), 9158 (hatah); VIII, 3616; XI, 686 (Yūpaketoh).

**Saumadatti**<sup>2</sup> (do.) = Cala(?): VII, 3979, 4053, 4055, 4056, 4060, 4064 (fought against the Draupadeyas and was slain by the son of Sahadeva).

Saumaki' ("king of the Somakas" or "descendant of Somaka") = Drupada: I, 5192,  $\dagger$ 7198  $(r\bar{a}j\bar{a})$ ,  $\dagger$ 7345; II, 126 ( Yaiñanenah), †2523 (do.).

Saumaki ' ("descendant of Somaka") = Satyadharman: V, 4779 (S°).

Saumaki (do.) = Dhrshtadyumna or Çikhandin: V, 5162 ( Yājūasenih).

Saumaki '(do.) = Kshatradharman: VII, 3049 ( $K^{\circ}$ ).

Saumitri = Lakshmana, 1 q.v.

zaupākaķ).

Saumya1, a rehi. § 265 (Lokapālasabhākhyānap.): II, 5, 145 (accompanied Nărada).

Saumya<sup>2</sup> = Kṛshṇa: VI, 2946; XI, 556.

\*Saumya, adj. ("belonging to Soma (the Moon)"). § 305 (Dyūtap.): 11, 78, 2578 (ālmapradanam saumyam tvam, B. saumyatvam) .- § 440 (Yakshayuddhap.): III, 164, 11900 (sc. astram). - § 512 (Ghoshuyatrap.): III, 245, 14995 (do.). - \$ 588 (Bhishmavadhap.): VI, 121 \$, 5801 (do.). - \$ 603b (Narayana): VII, 2017, 9466 (karma). - § 615u (Skanda): 1X, 46, 2654 (sc. mātarah).—§ 616 (Sauptikap.): X, 7, 304 (mantrena). - § 746 (Anuçasanik.): XIII, 76, †3675 (gavah). saupaka, name of a caste: XIII, 2589 (read with B.

Sauparna, adj. ("belonging to Suparna, i.e. Claruda"). § 585 (Bhishmavadhap.): VI, 90, 4045 (rupam).- § 608 (Karnap.): VIII, 63, 2592 (astram).

Sauptika(m) ("the nightly encounter"). § 10 (Parvasangr.): I, 2, 347 (°m parva, i.e. Sauptikaparvan).- § 11 (do.): I. 2, 561 (do., do.), 579 (parva, i.e. the tenth book of Mhbhr.), 581 (°-Aishikasambaddhe parvani). - § 793 (Mausalap.): XVI, 3, 82 (all. to § 616).

[Sauptikaparvan('va)] ("the section including the nightly attack": (a) the 10th of the greater parvans of Mhbhr., including the 83rd and the 84th of the minor parvans; (b) the 83rd of the minor parvans; cf. Sauptika). § 616: Açvatthāman, etc. proceeded towards the south. At the hour of sunset they reached a spot near the encampment. Hearing the shouts in the Pandava camp, they proceeded farther and reached a dense forest. Dhrtarashtra interrupted Saniava by expressing his grief for Duryodhana, and then inquired about the acts of the three survivors (a). Sanjaya continued: Açvatthaman, etc., laid themselves down for rest under a huge banyan; Krpa and Krtavarman fell asleep;

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Accept haman was kept awake by wrath and the desire of vengeance. He saw a fierce owl coming to that bunyan and slaving a large number of crows roosting on its branches; at this sight he formed the resolution of slaying the Pandava army while buried in sleep; he roused Krpa and Krtavarman, unfolded his project before them, and asked for their advice (X, 1); Krpa dissuaded him from executing his wicked design: "Let us repair to Dhrtarashtra, Gandhari, and Vidura, and ask them as to what we should do" (X, 2); Accepthaman tried to refute Krpa's arguments (B) (X, 3). Krpa promised to aid Acvatthaman if the latter would fight the for the next morning during daylight (7); Acratthaman's answer: he would not desist ( $\delta$ ) (X, 4). Krpa earnestly remonstrated with Acratthaman, who declared his resolution to be unaltered (e), yoked his steeds to his chariot, and proceeded alone, saying that he would avenge his father (1); Krpa and Krtavarman followed him. Approaching the Pandava camp, Acratthaman stopped at the gate (X, 5). He beheld a being of gigantic frame (description; hundreds and thousands of Hrshikeças issued from its flames) ready to resist him, and fearlessly fought it; it devoured all the weapons of Acratthaman, who repented of his rash deed, and resolved to seek the protection of Mahadeva (X, 6), to whom he recited a hymn (7). A golden altar appeared before him with a blazing fire on it; many mighty beings of extraordinary appearance came there (description), worshippers of Mahadeva. Açvatthaman felt no fear at the sight; he offered himself to Mahadeva as a libation on the fire: Mahadeva appeared and declared that the period of life of everybody in the camp had run out; he gave a sword to Acratthaman and filled him with his own energy; many invisible beings and Rā. proceeded to his right and left as he set out (X, 7). He asked Krpa and Krtavarman to stand at the gate and slay everybody who would seek to escape; he entered the Pandava camp like a thief and slew Dhrshtadyumna, etc. (0) (description; he employed the Rudra weapon); Ra. uttered loud roars in joy; also Y. came there; Krpa and Krtavarman set fire to the Pandava camp in three places; "Arjuna is incapable of being vanquished by D., As., G., Y., and Ra." Before midnight the vast host of the Pandavas was slain by Acratthaman; the camp was invaded by Ra. and Pc. that gorge upon blood and flesh. Acvatthaman forgot his grief for his father; when morning dawned he issued from the camp and joined Krpa and Krtavarman. Dhrtarashtra asked why Acvatthaman did not achieve such a feat before; Sanjaya answered that the absence of the Pandavas with Krshna, as also the sleep, was the cause of Açvatthaman's success. They congratulated each other and resolved to give notice of the slaughter to Duryodhana (X, 8). They beheld Duryodhana still living, surrounded by wolves, hyenas, etc. They lamented and informed him (1); Acvatthaman asked him, when he came to heaven, to inform Drong and embrace Bahlika, etc. (x), and informed him who were yet alive ( $\lambda$ ) and who had been slain (u). Duryodhana regained his senses and praised Acvatthaman, etc. (v). Saying "we shall all meet again in heaven", he gave up his life-breaths; his soul ascended to heaven. At early duwn Sanjaya came to the city and lost his spiritual sight. Acvatthaman, etc., ascended their chariots. Dhytarashtra broathed long and hot sighs (X, 9).

\*Saura, adj. ("belonging to Sūrya (the Sun)"). § 417 (Yava-krītop.): III, 138, 10812 (vedasya, learnt by Arvāvasu).— § 512 (Ghoshayātrāp.): III, 245, 14995 (sc. astram, employed by Arjuna). — § 586 (Bhīshmavadhap.): VI, 101, 4608 (astram, employed by Abhimanyu, only C.)—§ 615u(Skanda): IX, 46, 2656 (sc. mātaraḥ).—Do.³, pl. ("worshippers of the sun"): VII, 2926.

Saurabheya, mostly pl. (°āḥ) ("sons of Surabhi," i.e. cattle, sg. bull): I. 4195 (sg.) = Kāmadhenuputraḥ, Nīl.); V, 5262 (°ā ivarshabhaṃ); VII, 163 (do.); VIII, 4416 (pl.); XII, 10261 (khorakaḥ S°ānāṃ), 13866 (nāgāḥ, read Sauraseyāḥ); XIII, 842 (°gataṃ, sc. Çiva).

Saurabheyī, an Apsaras. § 250 (Arjunavanavāsap.): I, 213, 7858 (among the five Apsarases who were delivered from a curse by Arjuna).—§ 269 (Varunasabhāv.): II, 10, 394 (in the palace of Varuna).

Saurabheyī, mostly pl. ("yyaḥ) ("daughters of Surabhi," i.e. kino): XIII, 1370 (sg.), 3713, 3754.

Saurabhī ("daughter of Surabhi," i.e. cow): I, 6120 (iva); V, 3609 (Surāpā nāma).

Sauratha, pl. (°āḥ), a tribe or family among the Çibis. § 466 (Çibi): III, 197, ††13300 (Kapotaromāṇam . . . rshabham S°ānāṃ).

Sauratheya =  $Cibi^1$ : III,  $\dagger 13297$ .

Sauri ("daughter of Sürya (the Sun)") = Tapatī: 1, 3738 (7°). Saurya, adj. (= Saura): XIII, †3675 (gārah).

Sauti¹ ("son of the Sūta [i e. Lomaharshaṇa]") == Ugraçravas, the reciter of the Mhbhr. - § 1 (Anukram.): 1, 1, 1 (Lomaharshanaputra Ugraçravāh), 7. (9).—§ 2 (do.): 1, 1, (22).— § 4 (do.): I, 1, (74), (93) (only B., C. has Sūtah), (217).— § 5 (do.): I, 1, (219).-§ 7 (do.): I, 1, (245).-§ 8 (Parvasangr.): 1, 2, (271). — § 9 (do.): 1, 2, (289). — § 12 (Paushyap.): I, 3, (661).-§ 17 (do., Uttanka): I, 3, (837), (839), (848).- § 18 (Paulomap.): I, 4, † |851 (Lomaharshanaputra Ugraçravāh), 856, (859).- § 20 (do., Pulomā): 1, 5, (875), (888); 6, (897) (only B.); 7, (911), (922), (935).— § 23 (do., Pramadvarā): 1, 9, (964), (978).-§ 24 (do., Suhasrapad): I, 10, (991).—§ 25 (do., do.): I, 12, (1017). —§ 26 (Āstīkap., Jaratkāru): 1, **13,** 1021, (1023), (1025); 14, (1051); 15, (1058). - § 27 (do., Kacyapa): I, 16, 1069, (1072), (1082).- § 28 (do., Amrtamanthana): I, 17, (1098); 18, (1112), (1117); 19, (1158).—§ 29 (do., Kadrū): I, 20, (1189), (1193). - § 30 (do., do.): I, **21**, (1205). - § 31 (do., do.): I, 22, (1223).—§ 34 (do., Garuda): I, 24, (1263).— § 36 (do., Kadrū): I, 25, (1279).—§ 38 (do., do.): I, 26, (1296).- § 39 (do., Ramanīvuka): I, 27, (1304).- § 40 (do., Garuda): I, 27, (1318); 28, (1320), (†1335); 29, (1340), (1344).-§ 42 (do., do.): I, 29, (1371).-§ 43 (do., do.): I, 30, (1384), (1399), (1401).—§ 44 (do., do.): I, 30, (1426).- § 45 (do., Vālakhilya): I, 31, (1439), (1458).-§ 46 (do., (laruda): I, 32, (1471); 33, (1496); 34, (1525), (1531).- § 47 (do., Sarpanāmakathana): I, 35, (1549).-§ 48 (do., Çesha): I, 36, (1585), (1587).—§ 49 (do., Vāsuki): I, 37, (1589) (C. by error Soo), (1597); 38, (1622); 39. (1641), (1652).—§ 50 (do., Jaratkāru): I, 40, (1657).— § 51 (do., Parikshit): I, 40, (1661); 41, (1690), (1701), (1706); **42**, (1737); **43**, (1769), (1772), (1783), (1787) (only B., C. has Sutah), (1790).- 5 3 (do., Jaratkaru): I, 46, (1846); 47, (1869), (1872).—§ 55 (do., Astīka): I, 48, (1912), (1924).- § 56 (do., Parikshit): I, 49, (1934), (1937), (1953).—§ 57 (do., Janamejaya): I, 50, (1992).— § 58 (do., do.): I, 51, (2015), (2022).—§ 58 bis (do., Sarpasattra): I, 52, (2032).-- § 59 (do., do.): I, 53, (2044). -§ 60 (do., do.): I, 53, (2058); 54, (2067), (2070), (2083), (2092).-§ 61 (do., do.): I, 55, (†2113).-§ 62 (do., do.): (I, 56, (†2116), (2126), (2134), (2139) (C. by error So).—

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§ 63 (do., do.): I, 57, (2143).—§ 68 (do., Åstika): I, 58, (2166), (2170), (†2184), (2192) (only B., C. has Sūtaḥ).— § 70 (Ādivaṃçāvatāranap.): I, 59, 2198, 2201, (2202), (2206); 80, (2208), (2227).—§ 294 (Dyūtap.): II, 50, 1788/89 (only B.).—§ 717b (Nārāyaṇīya): XII, 341, (13011); 344, 13304, 13305; 347, (13441).—§ 790 (Putradarganap.): XV, 34, (920); 35, (944), (955).—§ 795 (Svargārohaṇap.): XVIII, 5, (154).—§ 795b (Janamejaya): XVIII, 5, (178). Cf. Sūta (instead of which B. generally reads Sauti).

Sauti = Sanjaya: I, 147.

Sauti = Dāruki: III, 721, 722, (723), 728, 732, 745, 747.

Sauti' = Bandin: III, 10688.

Sauti ("the son of the Sūta" [i.e. Adhiratha]) = Karṇa: V, 215; VII, †8169, 8275; VIII, 3630, †4571, †4573; XIV, 1793.

sautrāmaņi, name of a sacrifice: IX, 2890; XIII, 5381.
Sauvīra¹ ("king of the Sauvīras"). § 211 (Sambhavap.):
I, 139, 5534.

Sauvīra  $^{2}$  (do.) = Vipula (C. Vitula): I, 5536 ( $V^{\circ}$ ).

Sauvira<sup>3</sup> (do.) = Sumitra: I, 5537 ( $S^{\circ}$ ).

**Sauvīra** (do.) = Jayadratha: III, 15617, 15723.

Sauvīra (do.) = Çalya: VIII, 331 (Madrāṇām adhipaḥ).

Sauvīra, pl. (°āḥ), a people = Suvīra, pl. § 291 (Çiçupālavadhap.): II, 45, 1569.- § 522 (Draupadiharanap.): III, 265, †15600 (°vīrāh); 267, 15617 (°abhimukhah), 15618 (patih So-Sindhūnām, i.e. Jayadratha), 15621, 15635 (Sindhu-Soan); 271, 15718 (Cibi-So-Sindhunam), 15742 (dvādacānām, i.e. the twelve standard bearers of Javadratha: slain by Arjuna), 15765 (Sindhu-Soan). - § 555 (Sainyodyogap.): V, 19 ô, 588 (Sindhu-S'vasinah, followed Juyadratha). - § 568 (Vidulāputraçāsana): V, 134, 4570 (°kanyābhih).- § 574 (Jambūkh.): VI, 9μ, 361 (Sindhu-Sodh, among the peoples of Bharatavarsha). - § 576 (Bhagavadgītāp.): VI, 18δ, 689 (in the army of Duryodhana, protect Bhīshma); 20ζ, †750 (do.).-§ 578 (Bhīshmavadhap.): VI. 51 σ. 2104 (Sindhu-Souh, follow Bhishma).- § 579 (do.): V, 52 γ, 2141 (Prācya-So-Kekayaih). - § 580 (do.): VI, 56β, 2406 (Sindhu-Soah, in the neck of Bhīshma's gūrudavyūha); 59 μ, †2584 (°ganāḥ, attack Arjuna) (π), †2646 (do., slaip). - § 582 (do.): VI, 717, 3132 (Madra-So-Gandharaih). - § 583 (do.): VI, 758, 3295 (Madra-So-Kekayaih, follow Bhagadatta). - § 586 (do.): VI, 1067, 4808. - § 587 (do.): VI, 117p, 5484 (attack Arjuna); 119 aa, 5648.—§ 589 (Dronābhishekap.): VII, 75, 184.— § 596 (Pratijnap.): VII, 75, 2658 (Sauvira-Sindhunam içvarah, i.e. Jayadratha).- § 599 (Jayadrathavadhap.): VII. 95, 3535 (follow Avantya); 110, 4208 (Sindhu-Soair nakharaprāsayodhibhih); 138, 5677 (sainyam Sindhu-So-Kauravam); 139, 5714 (sa-Kuru-So-Sindhuvirabalakshayam). -§ 607 (Karnap.): VIII, 40, 1857 (Sindhu-Soah, do not know dharma); 44λ, 2070 (Vasati-Sindhu-Soah, blameable in their practises). - § 641 (Rājadh.): XII, 101p, 3735 (Sindhu-Sodh).-§ 649b (Kanikopadeça): XII, 142. 5250 (rājā Catrunjayo nāma 8°eshu mahārathah).

Sauvīraka = Jayadratha: III, 15612.

Sauvīraka, adj. ("belonging to the Sauvīras"). § 522 (Draupadīharaṇap.): III, 265, †15596 ("a dvādaça rājaputrāh, i.e. the standard-bearers of Jayadratha). — § 599 (Jayadrathavadhap.): VII, 111, 4266 ("a yodhāh).

Sauvīrarāja ("the king of the Sauvīras"). § 5895 (Sātyaki): VII, 10, 338 ("sya . . . mahatīm camūm, had been vanquished by Sātyaki). — Do. (Jayadratha): III, †16599 (J°), †15650, †16651.

Sauvīrī ("daughter of the Sauvīra king"). § 150 (Pūruvamç.): I, 94, 3697 ("tanayās trayah, wife of Manasyu).

Sava = Vishnu (1000 names).

Savana, a son of Bhrgu. § 747b (Suvarnotpatti): XIII, 85 n, 4146 (seventh son of Bhrgu).

Sāvarna, a rshi or a Manu. § 264 (Sabhākriyāp.): II, 4a, 110 (waited upon Yudhishthira).— § 730 (Ānuçāsanik.): XIII, 18 kk, 1339 (°sya Manor sarge, then Vyāsa will be one of the Saptarshis). Cf. next.

Sāvarņi, a rshi or a Manu. § 266 (Çakrasabhāv.): II, 7, 292 (in the palace of Indra), 293 (the same?, do.).—§ 565 (Gālavacarita): V, 109, 3789 (atra—i.e. in the south—Sonā caiva Yavakrītātmajena ca maryādā sthāpitā, brahman, yām sūryo nātivartate).—§ 730 (Ānuçūsanik.): XIII, 14 \( \zeta \), 692 (rshih, gratified Çiva in the Krta age). Cf. the prec.

Sāvitra! ("the son of Savitr [i.e. Sūryu]") = Kama: I, 5386; XIII, 6253 (oh kundalam deryam . . . dattvā gato lokān anuttamān, cf. XII, 8598). Cf. Sāvitrin.

Savitra<sup>2</sup>, a Rudra. § 665 (Mokshadh.): XII, 2085, 7586 (enumeration).

Sāvitra<sup>3</sup>, a Vasu. § 775 (Ånugüsanik.): XIII, 151 &, 7094 (enumeration).

Sāvitra, adj. ("belonging to Savitr"). § 600 (Ghatotkacavadhap.): VII, 157, 6954 (sc. astram, employed by Drona). § 694b (Jvarotpatti): XII, 284, 10212 (Mexoh gringam . . . Jyotishkam nāma Som).—§ 759 (Ānuçāsanik.): XIII, 104, 5014 (oāni, sc. mantrāni?).

Savitra (m), name of a nakshatra ("belonging to Savitr") = Hasta. § 208 (Astradarçana): I, 135, 5376 (pañcatārena samyuktah Soeneva candramāh).

Sāvitra(m)<sup>2</sup> (sc. upākhyāna(m)). § 10 (Parvasangr.): I, 2, 332 (in the enumeration of parvans, entered among the parvans of the fifth book, but not found there).

Savitri daughter of Acvapati and wife of Satyavat. § 10 (Parvasangr.): I, 2, 326 (patieratāyā māhātmyam Soyāh, i.e. Pativratāmāhātmyaparvan). — § 11 (do.): I, 2, 476 (°yāç cāpy upākhyānam, do.).—§ 545 (Pativratop.): III, 293, 16640 (named S. because she was bestowed by the goddess Sāvitrī); 294, (16664), 16668, 16681, (16683), 16686, 16689; **295**, 16698, 16713; **296**, 16715, 16717, (16719), 16721, 16722, 16725, 16726, (16730), 16731, 16732, (16734), 16740, 16744; **297**, 16750, 16752, (16757), 16758, (16760), 16765, 16766, (16767), (+16774), (+16776), (+16779), (+16781), (+16785), (+16787), (+16792), (+16794), (+16799), 16802, 16808, 16809, 16811, (16813), 16820, (16825), 16843, 16846, 16848, 16850; **298**, 16861, 16867, 16872, 16873, 16874, 16878, 16880, 16883, 16887, 16891, 16892, (16893); 299, 16903, 16911, 16913, 16916, 16918 (°ākhyānaṃ) (S. choose Satyavat for her husband; when Yama came to fetch Satyavat, S. followed him and obtained several boons, among these the life of Satyavat) .- § 551 (Kicakavadhap.): 1V, 21, 656 (Satyarantam . . . Soy anucacāraikā Yamalokam, all. to § 545).- § 565 (Gāluvacarita): V, 117, 3971 (reme . , . S<sup>o</sup>yām Satyavān yathā).— § 744 (Anuçāsanik.): XIII, 45. 2464 (evayam vrttena Soi pitra vai pratyapadyata, all. to § 545, but the text of B. runs: evayamvetona sajnapta pitra, etc.).

Sāvitrī<sup>2</sup>, name of a certain mantra (named after Savitr), also a goddess (daughter of Savitr), wife of Brahmán. § 270 (Brahmasabhāv.): II, 11, 471 (in the palace of Brahmán) — § 356 (Tīrthayātrāp.): III, 81, 4025 (yathā ca Vedān S<sup>o</sup>ī, so. na jahau).—§ 370 (do.): III, 84, 8071 (°yās tu padam

tatra dreyate, sc. on the mountain Udyanta); 85, 8173 (abrāhmaņasya 8°1m pathatah).—§ 390 (do.): III, 110, 9994 (dadau . . . Soim Sarita yatha).—§ 450 (Ajagarap.): III, 180, 12484 (mātā Soī . . . ucyate).—§ 506 (Skandayuddha): III. 231. 14562 (followed Uma) .- § 545 (Pativratamahātmyap.): III, 293, 16624, 16625, (16627), (16631), 16634, 16635, 16639 (Acvapati performed sacrifices to S., who bestowed the daughter Savitri upon him). - § 565 (Galavacarita): V, 108, 3770 (atraivoktā-sc. in the east-Savitrāsīt Soī). — § 576 (Bhagavadgītāp.): VI, 23, 804 (Vodamātā, identified with Durgā), 807 (identified with Durga).-§ 603d (Tripura): VII, 202, 9567 (Civa made Gāyatrī and S. his reins).—§ 606 (Tripurākhyāna): VIII, 34, 1490 (became the bow-string of (liva).- § 635 (Rājadh.): XII, 35, 1277 (°im . . . adhīyīta).—§ 662b (Jāpakop.): XII, 200, (7208).-\$ 680b (Tulādhāra-Jājalisamv.): XII, 265, 9449 (Craddhā Vaivasvatī seyam Sūryasya duhitā . . . Savitri (sa avatri, Nil.)).- § 686 (Mokshadh.): XII, 273, 9821 (°i sākshāt tam sannyamantrayat). — § 717b (Nārāyanīya): XII, 340, 12871 (udgiran . . . Soim, sc. Nārāyana).— § 730 (Anuçasanik.): XIII, 14 \(\beta\), 627.—§ 732 (do.): XIII, 23, 1595 (°jūāḥ), 1598 (°im japet).—§ 746 (do.): XIII, 67, 3381 (°yāḥ . . . racanam).—§ 747b (Suvarnotpatti): XIII, 85 e. 4109 .- § 749 (Anuçasanik.): XIII, 92, 4385 (brūyāc craddhe Soim). - § 767 (do.): XIII, 136, 6223, 6228, 6236, 6242.- § 7686 (Umā-Mahegvarasamv.): XIII, 1467, 6750 (Brahmanah, sc. sati).- § 770 (Anuçasanik.): XIII, 151, 7082 (mantram . . . Soyā rihitam), 7146 ( im . . . pathan), 7147 (°ī yatra pathyate), 7149 (°īm . . . pathan), 7155 (pathanti . . . Soim), 7158 (oim adhigamya), 7161 (Brahma). -773d (Civa): XIII, 161, 7486 (became the bow-string of Civa).- § 775 (Anuçasanik.): XIII, 166a, 7635 (Brahmanah sati) .- § 782g (Guruçishyasamv.): XIV, 44, 1216 (sarravidyanam, sc. adih), 1217 (yad asmin niyatam loke sarvam 8°ir [sic! perhaps a wrong reading instead of savitram, adj.] ucyate) .- § 795c (Mahābhārata): XVIII, 5, 208 (Bhāratasoim.). Cf. Devi.

Sāvitrin ("the son of Savitr [i.e. Sūrya]") = Karņa: XII, 8598 (°ī kundalo divyo . . . brāhmaņārtho parityajya jagmatur lokam uttamam, cf. XIII, 6253). Cf. Sūvitra.

Sāvitrīputraka, pl. (°āḥ), a people. § 604 (Karṇap.): VIII, δζ, 138 (had been slain in the battle).

Sāvitryavarajā ("the younger sister of Sāvitrī2") = Tapatī: I, 6522, 6605 ( $I^{\infty}$ ).

Savitr ("impeller"), one of the Adityas, sometimes identical with Vivasvat (Surya, the Sun, personified). § 3 (Anukram.): I, 1, 42 (a son or form of Vivasvat, cf. Açavaha).—§ 35 (Aruna): I, 24, 1277 (got Aruna for his charioteer).- § 88 (Amçavat.): 1, 65, 2523 (the tenth of the Adityus).—§ 119 (do.): I, 66, 2599 (husband of Tvashtri and father of the Açvins).- § 191 (Arjuna): I, 123, 4824 (the tenth of the Adityas).- § 222 (Tapatyup.): 1, 172, 6583 (father of Tapatī).—§ 258 (Khāṇḍavadahanap.): I, 227, 8268 (fought against Krshna and Arjuna). - § 266 (Çakrasabhāv.): II, 7, 302 (in the palace of Cakra) .- § 310b (Sūrya): III, 3, 135 (i.e. Sūrya).-- § 310 (Āraņyakap.): III, 3, 146 (among the 108 names of Sürya). - § 310b (Sürya): III, 3, 191 (identified with Sūrya).- § 390 (Tīrthayātrāp.): III, 110, 9994 (dadau ... Savilrim Sod yatha). - § 400 (Tirthayatrap.): III. 118. 10224 (ouh, sc. ayatanam). - § 439 (Yakshayuddhap.): 111, 163, 11850 (i.e. Sūrya), 11871 (do., description of the course of the Sun), 11880 (do.).—§ 440 (do.): III, 164, 11901 (ouh, sc. aetram).- § 522 (Draupadiharanap.): 111, 264,

†15591 (°uh, sc. sadanāt).- § 565 (Gālavacarita): V, 108, 3770 (atraivoktā-sc. in the east-Sotrasīt Savitri).- § 588 (Bhishmavadhap.): VII, 1213, 5802 (ouh, sc. astram).-§ 617 (Aishikap.): X, 18, 801, 807 (Rudra broke the arms of S.).-§ 665 (Mokshadh.): XII, 208\$, 7581 (the sixth of the Adityan). - § 717b (Nārāyanīya): XII, 349. VII), 13597 (Aditye Sour jyeshthe) .- § 730 (Anuçasanik.): XIII, 14 $\beta$ , 626; 16, 1058 (Civa identified with S.).—§ 772m (Atri): XIII, 157, 7297, 7302.—§ 773b (Kṛshṇu Vāsudeva): XIII, 159, †7373 (racmivan, Krshna identified with S.) .-§ 777 (Svargārohaņik. p.): XIII, 168, 7743 (Krshņa identified with S.). - Do.2 (a mere appellative designing the sun): I, 1797, 1883, 8411; III, 1334, 2933, 10052 (ira), †10639; V, 772 (iva), 1741, 2751, 3763; VI, 1899, 3818; VII, 1639, 2835, 9241; VIII, 1750 (yathā), 2342, 4943; IX, †1069 (yathā); XII, 2119, 6340, 7425, 7452; XIII, 428 (sahasrakiranasya), 7357; XIV, 190 (raçmayo sour yathā). Savitr's = Civa (1000 names'). - Do.4 = Vishnu (1000 names). Savyacarin = Arjuna: XIII, 6901 (only C., read with B. Savyanācī).

Savyasācin = Arjuna, q.v.

Sayana, son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 257 (Β. Seyanaħ).

Seduka, name of a king. § 465 (Mürkundeyas.): III, 196, ††13262 (Vrshadarbha-Sonāmānau rājānau),††13263,††13261, ††13265, ††13271.

Seka, pl. (°āḥ), a people. § 281 (Sahadeva): II, 31, 1113 (S°ān apara-S°ān ca, in the south, vanquished by Sahadeva).

Senābindu¹ (C. Senāvindu), one or more kings. § 130 (Amçāvat.): I, 67, 2656 (incarnation of the Asura Tuhuṇḍa).

—§ 232 (Svayaṃvarap.): I, 186, 6989 (present at the svayaṃvara of Draupadī).—§ 279 (Arjuna): II, 27, 1019, 1022 (Decaprasthaṃ . . . Soō puraṃ, vanquished by Arjuna).

—§ 554 (Sainyodyogap.): V, 4γ, 76.—§ 572 (Rathātirathasankhyānap.): V, 171, 5912 (Krodhahantā ca nāmataḥ, a ratha among the Pāṇḍavas).—§ 592 (Saṃçaptakavadhap.): VII, 21μ, 916; 23ο, 975 (description of his horses).—§ 604 (Karṇap.): VIII, 7, 179 (°sutaḥ creshṭhaḥ, so both B. and C., but PCR. seems to have read °ḥ sūtaçreshṭhaḥ, had been slain by Bālhīka), 182 (Kuruṣreshṭhaḥ (!), the half-çloka omitted by PCR.).

Senābindu<sup>2</sup>, a Pāncāla prince. § 608 (Karnap.): VIII, 48<sub>\nu</sub>, 2248 (slain by Karna).

Senādhipati = Skanda: III, 14641.

Senājit, name of one or more kings. § 554 (Sainyodyogap.):
V, 4γ, 76 (at the time of Yudhishthira).—§ 629 (Rājadh.):
XII, 25, 744 (itihāsam purātanam . . . gītam rājāā S°tā, some çlokas of his quoted), 760.—§ 659 (Mokshadh.):
XII, 174, 6464, (6468), 6521 (S.'s discourse with a brahman on account of the loss of a son).

Senākālpa = Çiva (1000 names 2).

Senānī<sup>1</sup>, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4548. Cf. Senāpati.<sup>1</sup>

Senānī = Civa: XIV, 199.—Do. = Skanda: V, 5720.

Senāpati¹, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I,
 67, 2732.—§ 581 (Bhīshmavadhap.): VI, 64κ, 2837, 2841
 (slain by Bhīmascna). Cf. Senānī¹.

Senāpati<sup>2</sup> = Civa (1000 names<sup>2</sup>).

Setubandhana(m) ("the building of the bridge"). § 535 (cf. Rāmopākhyānap.): The monkoy chiefs (a) began to flock together to Rāma and Sugrīva on Mālyavat. On a lucky day the army set out. Hanāmat was in the van, Lakshmaņa in the rear, the army was protected by Nala, etc. (3).

Arriving at the shore of the milky ocean (kehirodam . . . adgaram, v. 16289). Rama thought of means of crossing it. He and Lakshmana lay down on the seashore, the Ocean appeared to him in a vision and said: "I also have sprung from the race of Ikshvaku; the monkey Nala is a son of Tvashtr, whatever he will throw into my waters I will support." Nala then built a bridge, which to this day is known as Nalasetu. At this time Vibhīshana with four of his counsellors came to Rama. Sugrica suspected him to be a spy, but Rama installed him in the sovereignty of all the Rakshasas and made him his own counsellor and the friend of Lakshmana. It was under the guidance of Vibhishana that the army crossed the bridge in a month. Rama then caused the gardens of Lanka to be devastated by his monkeys. Rarana's counsellors Cuka and Sarana came as spies and were seized by Vibhishana, but dismissed by Rama. Rama then sent Angada as his envoy to Ravana (III, 283).

Seyana, see Sayana.

Shadanana ("six-faced") = Skanda: III, 14637; XII, †11094; XIII, 4203.

Shadanganidhana = Mahapurusha (Mahapurushastava).

Shadarcis = Skanda: III, 14639.

Shadvaktra ("six-faced") = Skanda: III, 14352.

Shanda, a son of Dhrtarüshtra. § 608 (Karnap.): VIII, 84 §, 4263 (attacked Bhimasena).

Shaṇḍa, pl. (°āḥ), a people. § 574 (Jambūkh.): VI,  $\Theta \mu$ , 351 (only C., B. has Saṇḍāḥ).

Shanmukha ("six-faced") = Skanda: III, †14643; VII, 3454, 7412 (Mahisham Soo yathā, sc. nihanishyāmi, C. has by error omūo).

Shashtī, a goddess. § 270 (Brahmasabhāv.): II, 11, 458 (in the palace of Brahmán).—§ 501 (Skandop.): III, 229, 14451 (among the names of Devasenā).

Shashtibhaga = Civa (1000 names 2).

Shashtihrada, a tīrtha. §733p(Gangā-Yamunayos tīrtham): XIII, 25, 1722.

Shashtīpriya ("dear to Shashtī") = Skanda: 111, 14633. Shatkarmatushta = Çiva (1000 names  $^{1}$ ).

Shodaçarājaka(m) parva. § 10 (Parvasangr.): I, 2, 332 ( $p^{\circ}$ .  $S^{\circ}m$ , i.e. Shodaçarājika, in the enumeration of parvans erroneously entered among those of the fifth book).

[Shodaçarājika(m)] ("the section relating to the sixteen kings"). § 595 (cf. Sṛūjaya). Nārada told Sṛūjaya the stories of the following kings: 1) Marutta (q.v.) (VII, 55); 2) Suhotra (q.v.) (VII, 56); 3) Paurava (q.v.) (VII, 57); 4) Çibi (q.v.) (VII, 58); 5) Rāma Dāçarathi (q.v.) (VII, 59); 6) Bhagiratha (q.v.) (VII, 60); 7) Dilīpa (q.v.) (VII. 61); 8) Māndhātr (q.v.) (VII, 62); 9) Yayāti (q.v.) (VII, 63); 10) Ambarīsha (q.v.) (VII, 64); 11) Çaçabindu (q.v.) (VII, 65); 12) Gaya (q.v.) (VII, 66); 13) Rantideva (q.v.) (VII, 67); 14) Bharata Daushmanti (q.v.) (VII, 68); 15) Prthu Vainya (q.v.) (VII, 69); 16) Rāma Jāmadagnya (q.v.) (VII, 70).

[Shoḍaçarājopākhyāna(m)] ("the episode relating to the sixteen kings," XII, 29). § 6326 (Rājadh.). The histories of the same sixteen kings as in Shoḍaçarājika (§ 595), except that Paurava is here named Brhadratha ("the Anga king") and Rāma Jāmadagnya is replaced by Sagara (q.v.).

Siddha<sup>1</sup>, a Devagandharva. § 102 (Amçāvat.): I, 65, 2554 (son of Prādhā).

Siddha<sup>2</sup>, an ancient king. § 267 (Yamasabhāv.): II, 8, 320 (in the palace of Yama).

**Siddha**<sup>3</sup> = Civa: XIV. 196.—Do.<sup>4</sup> = Vishnu (1000 names). \*Siddha . pl. (oah) ("the perfect ones," i.e. who have acquired supernatural powers by penances), a class of beings, commonly occurring together with the Caranas, etc.: I, 2396, 2400, 2858, †3577 (surasiddharshilvkāt), 3889, 4640, 4931, †7017 (suparna-nagasura-siddhajushtam, sc. antariksham); II, 289 (in the palace of Indra), 340 (in the palace of Yama); III, 159 (Asura-niçaoara-siddharanditam, sc. the Sun), 170, 174 ( Vālakhilyādayaḥ), †938 (°rehigaņān), †940, 1530, 1756, 1786, 1830, 1841, 1891, 5023, 5024, 5036, 5075, 6038, 7083, 8024, 8035, 8037, 8094, 8168, 8176, 8214, 8357 (orshi-Caranaih), 8369, 8402, 10226 (°ganasya, sc. ayalanam), 10968 (rehisiddhamarayulam . . . girim), 11022 (°margena), 11190 (sg.), 11231, 11415 (brahmarādinām), 11439, 11441, 11444, 11465, 11561, 11655 (deva-Danava-siddhanam), 11847, 12101, †12347, 12368, 14503 (avamanyatı yah Siddhan kruddhac capi capanti yam / unmūdyati sa tu kshipram jneyah Siddhagrahas tu sah); IV, †2176 (devāsura-siddha - Yakshān); V, 2471, 3826 (Gandharva-Yaksha-Soath), 3833 (svairacarinam), 4052 (oaç cūpsarasah), 5126, 7095, 7351; VI, 199, 254, 269, 273, 407, 429, 464, 808, †1267, †1268, †1282, 1536, 1753, 5704; VII, †1622, 2843, 3118, 3642, 3652, 3728, 4025, 5692, 5746, 6008, 6132, 6340, †6921, 7138 (?), 7188, †7312, †7313, 8611, 8614, 8807; VIII, 592, 598, 599, 626, 1018, 2817, 3098, 3970, 4128 (apatanta . . . savimānā yathā Soāh svargāt punyakshaye), 4400, 4413, †4490; 1X, 337, 658, 990 (gaganāt pracyutāh Soah punyanam iva samkshaye), 1157, 1269 (rimanebhyo divo bhrashtah Souh punyakshayad iva, sc. petuh), 1315, 2140, 2479, 2481 (Brhaspatipurogamah), 2762, 2812, 2879, 2898, 2902 (brahmasattrinam), 2903, 2905, 3050, 3307, 3444; X11, 1607 (o-mahoragah), 1623, †2395, 5587 (Yakeha-Gandharra-Soanam madhye), 6142, 6788 (ākāçam Sodaivatasevitani), 6797, 7341, 7588 (°-Sādhyayoh), 8221 (accompanied Indra), †10097 (samyāsi Sosankhyām), 10114 (riding in vimanas), 10220, 10275 (dece rahi-Sonishevite), 10838, 12176, 12314 (Himarantam So-Caranasevitam), 12576, 12982, 13028 (Merau . . . So-Coranasevite), 13366; XIII, 439, 741 (°-Caranarapadhrk, sc. Civa), 800 (°-Gandharra-devaih), 813 (rehi-Gandharva-Soath), 958, 1396, 1407, 1748, 6111, 6339, 6350 (urdhvaretasah), 7766; XIV, 402, 429 (antarhitaih), 958; XV, 575 (°gatim āsthitāḥ), 655, 848 (had been incarnate); XVI, †129, †131; XVII, 96 (riding in vimanas), 106; XVIII, 88, 216.

Siddha\*, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9 µ, 364.

Siddhabhūtārtha = Çiva (1000 names 2).

Siddhagraha, name of a demon. § 502 (Manushyagrahak.): 111, 230, 14503 (v. Siddha, pl.).

Siddhakshetra ("the blessed land," said of sacred regions):
111, 8270 (Gangatirasamāçritam).

Siddhaloka ("the world of the Siddhas"): XII, 10078 (cyutāh Soāt).

Siddhamantra = Civa: XIV, 197, 198.

\*siddhanta ("scientific result or troatise"): 1, 2887; XII, 8676.

Siddhapātra, a warrior of Skanda. § 615u (Skanda): IX, 45n, 2568.

Siddhārtha', a king. § 130 (Amçavat.): I, 67, 2696 (among the incarnations from the Krodhavaça gaṇa).

Siddhārtha<sup>2</sup>, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2566.

Siddhartha = Çiva (1000 names 2).—Do.4 = Vishņu (1000 names).

Siddhārthakārin, Siddhasādhaka = Çiva (1000 names²).

Siddhasankalpa = Vishnu (1000 names).

Siddhasenānī = Durgā (Umā): VI, 796.

Siddhayogin = Civa (1000 names 3).

Siddhi<sup>1</sup> ("success," personif.). § 132 (Amçāvat.): I, 67, 2794 (incurnate as Kuntī).—§ 615q (Sarasvatī): IX, 42, 2389 (the river Sarasvatī is identified with 8.).—§ 615u (Skanda): IX, 46κ, 2689.—§ 704 (Mokshadh.): XII, 301a, †11095 (devīm Varuņasya patnīm).

Siddhi 2, a fire. § 490 (Ångirusa): III, 219, 14140.

**Siddhi**' = Çiva (1000 names 2).—Do. 4 = Vishnu (1000 names).

Siddhida = Vishnu (1000 names).

\*siddhikshetra ("field of success," said of a tīrtha): IX, 2262 (Kapilamocanam).

Siddhisadhana = Vishnu (1000 names).

Sikata, pl. (°āḥ), a class of rshis. § 602 (Dronavadhap.): VII, 190 v. 8728.—§ 630 (Rājadh.): XII, 26a, 774.— § 656 (Khadgotpattik.): XII, 166 \(\theta\), 6143.

Sikatāksha, name of a place. § 406 (Tīrthayātrāp.): 111, 125, 10407.

Silībāka, a muni. § 264 (Sabhākriyāp.): II, 4a, 109 (so C., B. has Sinīvākah).

Simha ("lion") = Vishņu (Kṛshṇa): VI, 3027; XIII, 6971 (1000 names), 7001 (do.).

\*simha, pl. ("dh) ("lions"). § 113 (Amçāvat.): I, 66, 2572 (among the offspring of Pulaha).—§ 127 (do.): I, 66, 2629 (among the offspring of Cārdūlī).

Simhacandra, a Pandava warrior. § 600 (Ghatotkacavadhap.): VII, 158 x, 7009.

Simhaçārdūlarūpa, Simhadamshtra, Simhaga = Çiva (1000 names 2).

Simhagrīva = Açvatthāman: V, 5780.

Simhaketu ' ("having a lion in his banner") = Brhadbala: VI, 5365 (read Sor with B.).

Simhaketu , a Pandava warrior. § 608 (Karnap.): VIII, 56 vv. 2740 (slain by Karna).

Simhala, pl. (°ah), a people. § 223 (Vāsishtha): 1, 175, 6684 (among the barbarous people who arose from the cow of Vasishtha). § 287 (Rājasūyikap.): 11, 34, 1271 (present at the rājasūya). § 295 (Dyūtap.): II, 52, 1894 (brought tribute to Yudhishthira). § 342 (Indralokābhigamanap.): III, 51, 1989 (had been present at the rājasūya). § 592 (Samçaptakavadhap.): VII, 207, 798 (in Drona's gārudavyūha).

Simhalāngūlaketana, Simhalāngūlaketu, Simhalāngūlakethanan ("having a lion's tail [or an ape (?), cf. VII, 3928 foll.] in his banner") = Açvatthāman: VII, 9291, 9393; VII, 6102; VII, 1094.

Simhanāda = Civa (1000 names 2).

Simhapura, a city. § 279 (Arjuna): II, 27, 1028 (in the north, vanquished by Arjuna).

Simhasena , a Pāṇḍava warrior. § 590 (Droṇābhishekap.): VII, **16**κ, 650, 653, 655 (slain by Droṇa).

Simhasena<sup>2</sup>, a Pancalya. § 592 (Samcaptakavadhap.): VII, 230, 997 (*Pancalyam Gopateh putram*, proceeded against Drona, description of his horses).—§ 608 (Karnap.): VIII, 56 νν, 2736 (fought with Karna).

Simhavāhana = Civa (1000 names 2).

Simhikā, daughter of Daksha. § 87 (Amçāvat.): I, 65, 2520 (wife of Kaçyapa).—§ 94 (do.): 1, 65, 2539 (mother of four sons, viz. Rāhu, etc.).—§ 130 (do.): I, 67, 2676 (mother of Graha, i.e. Rāhu).

Simhikātanaya, pl. (°dķ) ("the sons of Simhikā"), a

family of Asuras. § 459 (Märkandeyas.): III, 188, 12926 (seen by Märkandeya in the stomach of Näräyana).

Sindhu, the river Indus (sometimes another river seems to be meant). § 153 (Pūruvamç.): I, 94, 3730 (nadasya mahato nikunje, there Samvarana dwelt when defeated). - § 268 (Varunasabhav.): II, 9, 372 (among the rivers in the palace of Varuna). - § 285 (Nakula): II, 32, 1191 (°kūlūcritā ye on grāmanīyāh, vanquished by Nakula).—§ 295 (Dyūtap.): II, 51, 1831 (pāre-Sindhu).—§ 298 (do.): II, 65, 2146 (yat kimoid anu Parņāçām prāk Sindhor api).—§ 358 (Tīrthayātrāp.): III, 82, 4095 (dakshinam, in the south), 5010 (edgaraeya ca Soog ca sangamam).—§ 370 (do.): III, 84, 8024 (°oc ca prabharam, a tirtha).—§ 401 (Balarama): III, 119, †10254 (yah Sokule vyajayan nedevan samagatan Dakshinatyan mahipan, sc. Sahadeva; in the south?).- § 410 (Plakshavataranag.): III, 130, 10541 (°or mahatirtham, in the south?; d: there Lopamudra accepted Agastya as her lord). - § 459 (Mārkandeyas.): III, 188a, 12908 (seen by Markandeya in the stomach of Narayana). - § 494 (Angirasa): 111, 222, 14229 (among the rivers who are mothers of fires). -- § 496 (Skandotpatti): III, 224, 14274 (°r apīyam tu pratyasrgvahini bhrçam, omens).—§ 562 (Bhagavadyanap.): V, 84. 2998 (pratyag ühur mahanadyah prahmukhah Sosaptamah). -§ 574f (Bindusaras): VI, 67, 243 (among the seven streams into which the Ganga divides herself) .- \$ 574 (Jambūkh.): VI, 9λ, 321, 329 (the same?).- § 599 (Jayadrathavadhap.): VII, 101, 3790 (bāhubhyām iva samtīrņau Soshashtah samudragah).- § 606 (Tripurakhyana): VIII, 34, 1477.- § 607 (Kurnap.): VIII, 44, 2030 (pancanam Soshashtanam nadinam), 2055 (oshashtah).- § 733b (Candrabhāgā): XIII, 25, 1695.—§ 7686 (Umā-Maheçvarasamv.): XIII, 146δ, 6764 (among the rivers who came to Umā).-§ 775 (Anuçasanik.): XIII, 166 a, 7645.

Sindhu\*, the country of the Sindhus on the river Indus. § 555 (Sainyodyogap.): V, 19 &, 588 (Jayadrathamukhāḥ... S°-Sauvīravāsinaḥ).—§ 576 (Bhagavadgītāp.): VI, 20, †750 (ye ca S°oḥ).

Sindhu = Kṛshṇa: XII, 1508.

Sindhu, pl. (°avaḥ), a people = Saindhava, pl. § 522 (Draupadiharanap.): III, 264, 15576 (rājā Soanām Vāzddhakshatriķ, i.e. Jayadratha), 15581 (rājā Sounām Vārddhakshatrir Jayadrathah); 267, 15618 (patih Sauvīra-Soundm . . . Jayadrathah), 15621, 15635 (o-Sauviran); 271, 15718 (Cibi-Sauvira-Soundm), 15765 (o-Sauviran).-§ 574 (Jambūkh.): VI, 9μ, 348 (°-Pulindakāh), 361 (°-Saurīrāh).- § 578 (Bhīshmavadhap.): VI, 510, 2104 (°-Sauvirāh, follow Bhīshma).- § 580 (do.): VI, 56 B, 2406 (°-Sauvīrāḥ, in the neck of Bhīshma's gārudavyūha).—§ 583 (do.): VI, 79, 3466 (raja Sounam, i.e. Jayadratha).- § 596 (Pratijnap.): VII, 75, 2658 (Sauvira-Sounam içvarah, do.). -§ 599 (Jayadrathavadhap.): VII, 110, 4208 (°-Sauvirair nakharaprasayodhibhih); 138, 5677 (sainyam 8°-Sauvira-Kauravam); 139, 5714 (sa - Kuru - Sauvira - Sovirabalakehayam).- § 604 (Karnap.): VIII, 55, 100 (orashtramukhans daça rāshtrāņi, ruled by Jayadratha).—§ 607 (do.): VIII, 40, 1857 (°-Sauvīrāh, do not know dharma). — § 641 (Rājadh.): XII, 101v, 3735.

Sindhudvīpa, an ancient king, son of Jahnu. § 615 (Baladevatīrthayātrā): IX, 39, 2282 (rājarshīķ, became a brahman); 40, 2285, 2294 (in the Kṛta age, do.).—§ 7215 (Viçvāmitrop.): XIII, 4, 203 (son of Jahnu, from him sprang Balākāçva).—§ 786 (Anugītāp.): XIV, 91a, 2843 (obtained high success).

Sindhuja, adj. ("born in the country of the Sindhus").
§ 351 (Nalopākhyānap.): III, 71, 2784 (sc. açvān).—§ 585 (Bhīshmavadhap.): VI, 90, 3973 (vājinām).

Sindhupati' ("king of the Sindhus") = Jayadratha: III, 15825; VI, 667; VII, 1074, 3423, 3424, 6224, 6268; IX, 3060 (sc. hatah).

Sindhupati\* (do.) = Vrddhakshatra: VII, 1755 (°oh sutam, i.e. Jayadratha).

Sindhurāj (do.) = Jayadratha: VII, 2675, 6217.

Sindhurāja (do.). § 568 (Vidulāputraçāsana): V. 133, 4497 (vanquished Sañjaya, the son of Vidulā); 134, 4542.

Sindhūrāja¹ (do.) = Jayadratha: I, 2744 (married Duhçalā); III, 15636, †15694, 15747 (J°); V, 1988 (only B., C. has by error Sindhurājāo), 2186 (J°), 5743 (dviguņo rathaḥ); VI, †3784, 5261; VII, 567, 571, 1503, 1505, 1756 (J°), 1763, 1777, 2548 (°vadhe), 2652 (do.), 2681, 2684, †2731, 2785 (°sya vadho Gāṇḍīvadhanvanā), 2790, 3102 (J°), 3107, 3217, 3409, 3753, 3773, 3776, 3780, 3794, 3798, 3803, 3945, 4329, 4457, 4485 (°vadhaṃ), 5315, 5321, 5821, 6141, 6213 (varāhaḥ S°sya), 6223, 6247, 6263, 6275 (only B.), 6279, 6285 (vinihate), 6286 (J°, only C.), 6474 (only B.), 6529 (hate), 6549, 6551, 6555, 6558, 6578 (only B.), 6580, 8311 (°vadhana), 9637 (°vadha°-); XIV, 2231 (vadhaṃ . . . S°sya).

Sindhurājan (do.) = Jayadratha: V, 1988 (only C., read with B. Sindhurājo); VI, 4134; VII, 3222.

Sindhu-Sauvīrabhartr=Jayadratha: XI, 625 (J°), 627. Sindhūttama, name of a tīrtha. § 358 (Tīrthayātrāp.): III, 82, 5021.—§ 775 (Ānuçāsanik.): XIII, 166a, 7650. Sinīvāka v. Silībāka.

Sinīvālī, a goddess (the first day of new moon). § 489 (Āngirasa): III, 218, 14126 (Kapardisuta, third daughter of Angiras).—§ 500 (Skandopākhyāna): III, 229, 14451 (Devasenā identified with S.).—§ 606 (Tripurākhyāna): VIII, 34, 1486 (among the auspicious days who became the yoktrāni of Çiva's chariot).—§ 615u (Skanda): IX, 45γ, 2515 (came to the investiture of Skanda).

Sīrabhrt ("plough-holder") = Balarāma: IX, 3359.

Sita', a warrior of Skanda. § 615u (Skanda): 1X, 45 \, 2571. Sita' ("white") = Balarāma: IX, 3351 ("āsitau, i.e. Balarāma

and Krshna).

Sītā ', daughter of Janaka, the Videha king and wife of Rāma Dāçarathi. § 425 (Hanumad-Bhimasamv.): III, 148. 11203 (had been carried away by Rāvaņa, cf. § 529), 11205, 11207 (sutām Janakarājasya), 11218 ("prasādās ca māmihastham, arindama, upatishthanti me divya bhoga, Bhima, yathepsitah, says Hanumat).- § 430 (do.): III, 150, 11285 (anītā svapurīm, sc. by Rāma, cf. § 542).—§ 431 (Saugandhikāharana): III, 151, 11324 (°vaktrāravindārkam, sc. Rāma).— § 525 (Rāmopākhyānap.): III, 274. 15880 (daughter of Janaka and wife of Rāma), 15881.—§ 527 (do.): III, 277, 15973 (Vaidehi Janakālmajā, followed Rāma to the forest).— § 529 (Sītāharaņa): III, 278, 16011, 16012, 16013, 16023. 16035 (carried away by Ravana). - § 530 (Viçvavasumokshana): III, 279, 16046, 16051, 16056 (taken to Lanka), 16066, 16087 (Raranena hrta).- § 531 (Ramopakhyanap.): III, 280, 16093 (°haranaduhkharttah, sc.. Rama).- § 532 (Sītāsāntvana): III, 280, 16133, 16138, 16147, 16149, 16163 (comforted by Trijațā). - § 533 (Sītā-Ravanasamy.): III, 281. 16173, 16189, 16192 (conversation between S. and Ravana). -- § 534 (Hanümatpratyäg.): 111, 282, 16200 (ruddhām . . . Rakshasaveçmani), 16213, 16228, 16249, 16256, 16257, 16258, 16260, 16262, 16264 (found out by Hanumat).- § 536 (Lankapraveça): III, 284, 16334 (°m āharatā balāt, 20. Rīvaņa), 16338 (Jānaki).—§ 538 (Kumbhakarņaranag.): III, 286, 16402 (mayā tv apahrtā bhāryā S°ā nāmāsya Jānakī, says Rūvaņa).—§ 542 (Rāmābhisheka): III, 291, 16536 (after the death of Rūvaṇa, S. was given back to Rāma), 16538, 16563 (Rāma did not accept her until the gods attested her innocence), 16574 (granted Hanūmat boon), 16581. — § 551 (Kīcakavadhap.): IV, 21, 653 (duhitā Janakasyāpi Vaidehī yadi te çrutā / patīm anvacarat S°ā mahāranyanivāsinam / Rakshasā nigraham prāpya Rāmasya mahishī priyā / klicyamānāpi sucronī Rāmam evānvapadyata).

Cf. also the following synonyms:-

Janakātmajā ("the daughter of Janaka"): III, 15973, 16033, 16231.

Jānakī (do.): 111, 15872, 16037, 16091, 16233, 16265, 16338 (S°), 16402 (S°), 16537, 16577.

Maithilī ("daughter of the king of Mithila"): III, 15946, 16047, 16226, 16543, 16557, 16558, 16559.

Vaidehi, q.v.

Sītā, a goddess (the goddess presiding of corn, PCR.). § 599b (Çalya): VII, 105, 3945 (sītā bhrājats . . . sarvabijaviruddhsva yathā Sītā Çriyā vrtā).

Sītā, one or more rivers. § 423 (Gandhamādanapr.): III, 145, 11063 (only B., C. has çītā as an adj. to Bhūgīrathī, "cool" PCR.).—§ 459 (Mārkandeyas.): III, 188a, 12907 (among the rivers seen by Mārkandeya in the stomach of Nārāyaṇa).—§ 574f (Bindusaras): VI, 6η, 243 (among the seven streams into which Gangā divides herself).—§ 575b (Çūkadvīpa): VI, 11γ, 432 (in Çākadvīpa; reading of B: Çitāçī Venikā or Çītā Çīvenikā?).—§ 641 (Rājadh.): XII, 82, 3099 (°ā nāma nadī, rājan, yatra plavo nimajjati).

Sitāçva ("having white horses") = Arjuna: III, †11898.

Sītāharaṇa(m) ("the carrying away of Sītā"). § 529 (cf. Itāmopākhyānap.). Rāvaṇa caused Mārīca to entice away Rāma by assuming the shape of a deer with golden horns and a golden skin. Seeing this deer Rāma pursued it, like Rudra pursuing the stellar deer (tārāmrgaṃ) in days of yore; struck with Rāma's arrow Mārīca, imitating Rāma's voice cried out, calling upon Sītā and Lakkhmaṇa. Lakkhmaṇa, thinking that nobody was able to slay Rāma, at first inclined to stay there and protect Sītā, but as she suspected him, he set out on the track of Rāma. Then Rāvaṇa, in the guise of an ascetic, with shaven head and with a kuṇḍala and a triple staff, came to the hermitage and began to carry away Sītā to Lankā; on his way he was seen by the vulture Jaṭāyu (III, 278).

Sitanga = Civa (1000 names 1).

Sītā-Rāvaṇasaṃvāda ("discourse between Sītā and Rāvaṇa"). § 533 (cf. Rāmopākhyānap.). While Sītā in Lankā was grieving for Rāma and was waited on by Rākshasts, Rāvaṇa, afflicted by the shafts of Kāma, asked her to accept him as her lord, but was rejected. Sītā continued to dwell there, treated with tenderness by Trijaṭā (III, 281).

Sītāsāntvana ("the consoling of Sītā"). § 532 (cf. Rāmo-pākhyānap.). In Lankā Rāvaņa placed Sīlā in a abode equal to Nandana and caused Rākshasīs and Piçācīs to guard her. The Rākshasī Trijatā told her of the Rākshasa Avindhya who had told her of Rāma's and Lakshmaņa's meeting with Sugrīva and of the curse of Nalakūbara (b) which prevented Rāvaņa from violating Sīlā, and of a dream of evil omens about Rāvaṇa, Kumbhakarṇa, etc., running towards a southern direction, but of good omens about Vibhīshaṇa and his four counsellors (ascending the mountain Cvela), and Rāma,

Lakshmana, and Sitā (running to a northern direction) (III, 280).

Sītavana, name of a tīrtha. § 364 (Tirthayātrāp.): III, 83, 6029 (so B., C. has Cio).

Skanda!, the senapati of the gods, son of Agni and Svaha, reared by the Krttikas, armed with a dart (cakti) and having a peacock (mayura) for his device. [§ 72 (Adivamçavatáranap.): I, 62, 2316 (anekajanano yatra-i.e. in the Mhbhr. – Kūrttikeyasya sambhavaḥ)].—[§ 116b (Vasu, pl.): Kumūra (i.e. S.), the son of Agni (Anala) was born in the forest of reeds (caravanālayah), and was called Rarttikeya because he was reared by the Krttikah. He was father of Cakha, Viçakha, Naigameya and Prehtaja (v. 2588, cf. BR. s.v. prehtaja, PCR. translates differently): I, 66, 2587 (Agnet putral Kumāras tu grīmān garavanālayah), 2588 (Kārttikeyah)].-[§ 208 (Astradarcana): I, 137, 5431 (Agneyah Krttikaputro Raudro Gangeya ity api crayate bhagaran derah sarraguhyamayo Guhah) ]. - § 258 (Khandavadahanap.): I, 227, 8265 (caktim samādāya tasthau Merur irācalah, in the encounter between the gods and Arjuna and Krshna) -[§ 368 (Tirthayātrāp.): III, 83, 7036 (Guhah, anointed as senāpati of the gods in the tirtha Taijasa)].-[§ 488 (Angirusa): III, 217, 14103 (Kumaraç ca yathotpanno yatha cagneh suto 'bharat / yathā Rudrāc ca sambhūto Gangāyām Krttikāsu ca, cf. §§ 495 foll.)].-[§ 495 (Skandotpatti): III, 223, 14241 (janma . . . Karttikoyasya)]. - § 496 (do.): III, 14315 (°tām, etymology), 14337-8 (assuming the forms of six of the wives of the seven rshis Svaha cohabited with Agni; the semen of Agni she threw on the mountain Cveta, where it developed to S. with six heads, etc. The feats of S.: his rending asunder the mountain Krauñca, etc.).- § 497 (do.): 111. 226, 14345 (Vicvamitra performed the rites of childhood to S.).-§ 498 (do.): III, 226, 14355, 14356, 14359, 14365 (the mothers of the worlds adopted S. as their son) .- § 499 (Skanda-Cakrasamāgama): 111, 227, 14370, 14381, 14382, 14383, 14385 (defeated the gods headed by Indra; from his side Viçakha sprang forth).- § 500 (Skandopakhyana): III, 228, 14387, 14391 (talah Kumaram Pilaram Skandam ahur janā bhuvi; Kumārapitaram, B.), 14393, 14395, 14397 (°prasādajah putrah, i.e. Çiçu), 14398 (vīrāshţakah . . . Somatrganodbhavah = do.), 14399 (shashtam chagamayam vaktram Sosya) (the followers (parishadah) and the different forms (sons) of S.).—§ 501 (do.): III, 229, 14402, 14406, (14409), (14415), (14420), 14422, (14423), 14431 (Rudrasūnuh, why he was so called), 14432 (do., do.), 14438, 14445, 14447, 14450, 14452, 14453 (as S. refused to become Indre, he was anointed as senapati of the gods and married Devasenā).—§ 502 (Manushyagrahak.): III, 230, (14459), 14460, 14462, 14465, (14466), 14467, (14468), (14471), (14473), 14474, 14475, (14475), (the Krttikas and Vinata considered as mothers of Skanda), 14477, 14479 (Skandapasmara sprung from S.), 14484 (kumārāç ça kumāryaç ça . . . S°sambhavah), 14494 (Lohitasyodadheh kanya dhatri S°sya). [14495 (Āryā mātā Kumārasya)], 14497 (°grahāḥ), 14498.— § 503 (Skandayuddha): 111, 231, 14514, 14515, (14518), 14520.—[§ 504 (do.): III, 231, 14521 (Mahāsenam, considered as son of Rudra and Uma)].—§ 505 (do.): III, 231, 14532 (description), 14541.—§ 506 (do.): III, 231, (14570) (took the command of the seventh army corps of the gods).-§ 507 (do.): III, 231, 14572, 14604, 14613, 14614 (oparishadaih), 14616, 14618, 14619, 14625 (in the battle with the Daityas S. slew Mahisha, etc.), 14627 (osalokyatām). -§ 508 (Karttikeyastava): III, 232, 14630 (the 51 names names of S. v. below). - § 509 (do.): III, 232, 14648 (osalokyam) (praised by Markandeya; for the names enumerated v. below). - § 576 (Bhagavadgītāp.): VI, 34, 1228 (senānīnām aham Šoh, sc. aemi, says Krshna).—§ 587 (Bhishmavadhap.): VI, 111, 5186 (°caktya yatha Krauñcah pura, sc. babhau).- § 589 (Dronabhishekap.): VII, 7, 174 (saināpatys yathā Som Çakramukhāh surāh, sc. abhishishiouh). - § 593 (Abhimanyuvadhap.): VII, 36, 1581 ("enerāsurīm camum, sc. viprahatām); 39, 1647 ( syevāsuraih saha, sc. vikrīdītam).- § 599 (Jayadrathavadhap.): VII, 105 v, 3943 (yathā S°eya, rajendra, mayurena virajatā, sc. rathah).—§ 600 (Ghatotkacavadhap.): VII, 173, 7837 (yathendras Turakam pūrram Skandena saha jaghnivān).—§ 604 (Karnap.): VIII. 55, 146 (yatha 80ena Mahishah, sc. hatah).-§ 605 (do.): VIII, 10, 376 (devatānām yathā Soh senānīh), 386 (senāpatyona [road sai with B.] Som ivamarah, sc. abhishichicuh), 399 (devair api yathā Soh sangrame Tarakamaye, sc. ertah).-§ 610 (Calyap.): IX, 6, 312 (devail Som ivajitam), 319 (°o devān ivāhave, sc. pāhi).—§ 611 (do.): IX, 17, †914 (Kraunco yatha S'hato mahadrik). - § 615p (Vasishthapavāha): IX, 42, 2364 (surārinibarhaņam, in Sthāņutīrtha installed as senāpati).—§ 615 (Buladevatīrthayātrā): 1X. 43. †2448 (yatra-i.e. in Somasya tirtham-Tarakakhyam jaghāna), [†2449 (Mahāsenaḥ, Kārttikeyaḥ, Kumāraḥ, was anointed in the Somasya tirtham, there he always dwells)]; 44, 2452. - § 615u (do.): In days of yore the seed of Maheçrara dropped and fell into a blazing fire; Agni could not burn it, and at the command of Brahmán threw it into the Ganga, who, unable to bear it, washed it away on Mount Himarat, where it, on a clump of reeds, developed into S. (Karttikeya, (langeya), who was seen by the Krttikah, and having assumed six mouths, sucked them all. Himavat was transformed into gold, and from this reason mountains became producers of gold. Lying on that golden clump of reeds he was praised by G., etc. Gaigā waited upon him, and Earth held him; the celestial priest Brhaspali performed the usual rites (jātakarmādikāh kriyāh); the Veda in a fourfold form (caturmurtih) and the fourfold (catushpadah) Dhanurveda and all weapons (castragramah sasangrahah) approached him. One day he saw Çiva and Uma amid a swarm of ghastly creatures (description). Also the seven Matrs were present there, and S., V.-D., M., V., P., R., A., Si., Serpents, Da., the birds, Brahman with his two sons, and Vishnu and Indra, and D.-G. headed by Narada and D.-r., and Si. headed by Brhaspati, and the fathers of the universe who are the gods of even the gods, and the Yamas and Dhamas. Civa, Uma, Ganga, and Agni each thought: "he will come to me." therefore he by his yoga power assumed four forms; Skanda went to Rudra, Viçakha to Uma, Cakha (which is his Vayuform) to Agni, Naigameya to Ganga. D., Da., and Ra. made a loud noise. Rudra, Umā, Agni, and Gangā prevailed upon Brahmán, who had formerly given away the sovereignties of D., G., Ra., Bh., Y., birds, and Pn., that he gave him the state of a generalissimo (saināpatya) among all creatures; and Bruhmún ordered the kings of the hosts of the gods to wait upon him. Then the gods headed by Brahman, taking Skanda with them, came together to Himavat for his instalment on the bank of the Sarasvati (punyam Haimaratim devim), which at Samantapañcaka is celebrated over the three worlds; there D. and G. cheerfully took their seats (IX. 44). Collecting all articles for the investiture according to the scriptures, Brhaspati duly poured libations into the fire; Himavat gave a seat adorned with gems, on which Karttikeya 641 Skanda.

was scated; Indra, etc. (7) there came together; Brahmán, Kacyapa, etc., poured water from the Sersevall upon Skanda. even as the gods had poured water on the head of Varuna, the lord of the waters, in order to invest him with sovereignty. Brahmán gave to Skanda four mighty companions (mahāpārishadan) with speed like the wind, and crowned with ascetic success (siddhan): Nandisena, Lohitakeha, Ghantakarna, and Kumudamālin. Sthāņu gave to Skanda a mighty companion (pārishadam) capable of producing 100 illusions, and who, in the great battle between the gods and the Asuras, slew with his hands alone 14 millions (prayutani caturdaça). Then the gods made over to Skanda an army consisting of Nairrtas of a form like that of Vishnu. Then D. with I., G., Y., Ra., Mu. and P. shouted "victory" (jayaçabdam). Then Yama gave him two companions (anucarau), both of whom resembled Death (read Yamah Kalopamau with C., B. has Yama-Kulopamau): Unmatha and Pramatha. Sarya gave him two of his followers, Subhrāja and Bhāsvara; Soma gave him two companions (anucarau): Mani and Sumani, both like summits of Kailasa, with white garlands and white unguents. Agni gave to his son (i.e. Skanda) the heroic Jealajihea and Jyotis. Amça gave him five companions: Parigha, etc. (8). Indra gave him two companions: Utkroca and Pancaka, armed with thunderbolt and club respectively, and who had in battle slain innumerable enemies of India. Vishnu gave him three companions: Cakra, etc. (e). The Acres gave him Vardhana and Nandana, who had mastered all the sciences. Dhatr gave him five companions: Kunda, etc. (3). Trashtr gave him Cakra and Anucakra, both capable of producing illusions (mahāmāyau), etc. Mitra gave him Suvrata and Satyasandha of great learning and ascetic merits (tapovidyadharau), and capable of granting boons. Vidhatr gave him Suprabha and Cubhakarman. Pushan gave him two companions (parshadau): Panitaka and Kalika, with great powers of illusion (mahamayavinau). Vayu gave him Bala and Atibala, with great mouths. . Varuna gave him Yama and Atiyama (PCR.: Ghasa and Atighasa), with mouths like that of the timi. Himavat gave him Surarcas and Ativarcas. Meru gave him Kancana and Meghamalin, Manu gave him Sthira and Atisthira. Vindhya gave him Ucchriga and Aticringa (PCR.: Ucchrita and Agnicringa) who fought with large stones. Samudra (the ocean) gave him Sangraha and Vigraha, armed with maces. Parvatt gave him Unmada, Cankukarna, and Pushpadanta. Vasuki gave him the snakes Jaya and Mahājaya. Similarly S., R., V., P., etc. gave commanders of forces armed with lances, etc. Moreover, there were several other combatants: Cankukarna, etc. (7). Besides, Brahmin gave him thousands upon thousands of mighty companions, devoted to ascetic austerities and regardful of brahmans, of different ages and with different kinds of faces (extremely fanciful description; the faces of some resembled that of Garuda, etc.), they spoke various kinds of languages (nanabhashah; kuçala deçabhashasu) (IX, 45). Also the large bands of the Mothers (Mairganan), those slayers of foes, by whom the universe is pervaded, became the companions of Kumdra; the names of the Matre are: Prabhāvatī, etc. (θ) (description), some of them partook of the nature of Yama, some of that of Rudra, etc. (1); they were beautiful like Aps., in voice they resembled the kokila, in prosperity Kubera, in battle their energy resembled that of Indra, etc., they have their abodes on trees and open spots and crossings of four roads, also in caves, crematoriums, mountains, and springs; they speak different languages.

Indra gave to Guha (i.e. Skanda) a dart for the destruction of the enemies of the gods (description), and a banner. Civa gave him a large army named Dhananjaya, protected by 30,000 warriors equal to Rudra himself. Vishnu gave him a triumphal gurland that enhanced the power of the wearer. Uma gave him two pieces of cloth, of effulgence like that of the sun. Ganga a celestial waterpot produced from amrta. Garuda gave him his Invourite son Citrabarhin, a peacock. Aruna gave a cock of sharp talons. Varuna gave a snake of great energy. Brahman gave him, as devoted to the Brahman (brahmanyaya), a black deerskin and (Lokabharanah, presumably = Brahmán) victory in all battles. (Description of Skanda's army.) The gods with Indra praised Kumara. The D-G. sung, and Aps. danced. Skanda granted a boon to all the gods, saying: "I shall slay all your foes." He then, with that vast host, set out for the destruction of the Dailyas, having Exertion (Vyavasaya), etc. (x) in the van. All Dai., Ra., and Da. fled, pursued by the gods. Millions of darts issued from Skanda's dart. He at last slew Taraka (the chief of the Daityas), etc.  $(\lambda)$ ; the foes were consumed with flames, produced by Skanda; many were killed by his roars alone, etc. (description). Bali's son, the Daileya Bana, took shelter within the Kraunea mountain (named after its sound, resembling the cry of a kraunea bird) which Karttikeva (i.e. Skanda) pierced with that dart given to him by Agni (! v. the note of PCR., page 186) (description); Vd. soared into the air; K. became very anxious; Dai. came out and were slain together with that son of the Daitya chief and his younger brother. Repeatedly hurled from Skanda's hand, the durt repeatedly came back to him. The gods, G. and M-r (yajvānak) honoured Skanda (yoginām içvaram), the celestial ladies showered plenty of flowers upon him. Some speak of him as Sanatkumara (the eldest son of Brahman), some as the son of Mahecvara, and some as that of Agni, or of Uma, or of the Krttikus, or of Ganga. That tirtha on the Sarasvati then became a second heaven; staying there Skanda gave to everybody various kinds of dominion and bestowed the three worlds on the foremost of the Nairrian (Nairrianukhyebhyah, so both B. and C.; "the foremost ones of the celestials," PCR.): IX, 44, 2488; 45, 2528, 2537, 2539, 2540, 2542, 2557 (°sya sainikāh), 2617 (°syanucarāh); 46, 2671, 2686, 2688, 2697.—§ 615 (Baladevatirthayātrā): IX, 46, 2724, 2727 (abhishiktah, all. to § 615u).- § 619 (Strīvilāpap.): XI, 23, 652 (coto . . . Soh garavanam yatha). — § 623 (Rajadh.): XII, 15β, 439 (among those who are slaughterers). -- § 641 (do.): XII, 122, 4500 (Kumāram drādagabhujam, made the chief of the Bhūtas).-[§ 6536 (Grdhragomāyusamv.): XII, 453 a, 5752 (Kumdrah)]. - [ 696b (Dakshaprokta-Çiva-sahasranāmastotra): XII, 285, 10481 (Guhasya)]. - [§ 704 (Mokshadh.): XII, 301 a, †11094 (Shadananam)]. - § 714d (Himavat): Skanda (Kumara) threw his durt on the Himavat and challenged all beings to draw it up or at least to shake it: XII, 328, [12319 (Kumarena)], 12320 .- [ 7140 (Vishnu): XII, 328, 12324 (Parakim), 12327 (Skandardjasya, C. has by error Skandha') (from respect of Skanda Vishnu only shook that dart though he was capable of drawing it up)].-[§\_714 f (Prahlāda): XII, 328, 12328 (viryam Kumarasya)].-[§ 717b (Narayaniya): XII, 340, 12957 (Maheçeara-Mahaeenau Banapriyahitaishings, will be defeated by Krahna)].- § 730g (Upamanyu): XIII, 14 v, 871 (°o mayūram āsthāya sthito Devyāh samīpatah çaktighante (C. 10) samādāya dvitīya iva Pāvakaļ).—§ 780

(Ānuçāsanik.): XIII, 16, 1058 (\*\*endran, Çiva identified with S., etc.).—§ 737 (do.): XIII, 31a, 2013 (C. has by error Skā\*).—§ 747b (Suvarnotputti): XIII, 85, [4027 (\*\*Pārakiķ\*), 4098 (\*\*Kārttikeyatvam\*, origin of the name Kārttikeya\*), 4099 (\*\*tām\*, etymology), [4179 (\*\*Kārttikeya\*ya\*), 4180 (\*\*Kārttikeya\*\*)] (Skanda arose from the semen of Rudra which had fallen into fire and was reared by the Kṛttikās and became the generalissimo of the gods).—§ 748b (Tārakavadhop.): XIII, 86, 4199 (\*\*tām\*, origin of the name; \*Kārttikeya\*\*, origin of the name), 4216 (\*\*enāpati\*\*) (the birth of S., the different gifts bestowed on him by the gods; S. slew Tāraka\*).—§ 766 (Ānuçāsanik.): XIII, 134, (6182).—§ 770 (do.): XIII, 151a, 7106.—§ 775 (do.): XIII, 166a, 7636 (\*\*enāpati\*\*).

Cf. also the following synonyms:-

Agneya, q.v.

Agnidayada ("the son of Agni"): III, 14323.

Agnija (do.): VIII, †4696.

Agniputra, Agnisuta (do.), q.v.

Analaputra (do.): IX, 2538.

Analasunu (do.): IX, 2690.

Analātmaja (do.): 1X, 2460.

Bhadraçākha, Brahmanya, Chāgavaktra, Çākha, Çaktidhara, q.v.

Caktidhrk: III, 14383.

Çaktipāņi: V, 5720.

Çaravanālaya, Devasenāpati, Gāngeya, q.v. Guha: 1,5431; III,7036 (invested in Taijasa), 8055 (to be worshipped in Koṭitīrtha), 8203 (Mahāsenaḥ, in Bhartṛsthāna), †12569 (babhau yathā Bhūtapatiḥ...sametya... Goena), 14317, 14376, 14430 (Rudrasūnuṃ tataḥ prāhur Goṃ), 14532, †14637; IX, 2663, 2684; XII, 10481; XIII, †1850, 4099 (etymology, identified with gold), 4199 (etymology), 4214.

Hutāçanasuta ("the son of Agni"), Jvalanasūnu (do.), Jvalanātmaja (do.), q.v.

Karttikeya ("the [adopted] son of the Krttikas"): I, 2316 (anekajanano . . . Kosya sambharah), 2588, †7083 (yau tau Kumurau iva Koau); II, 1186 (Osya dayilam . . . Rohitakam); III, 7006 (present in the tirtha Auganasa), 7012 (Prthudakam . . . Kosya), 14241 (janma . . . Kosya), 14375, 14533 (patākā Kosya), 14636; V, 5768 (oa ivājeyah carastambat suto 'bhavat'); VI, 2066 (oo yatha nityam devanam abhavat pura, sc. senapatik), 5820 (çaratalpagatam . . . janmacayyaqatam etram Kom iva); VII, 154 (senapatim kuru / jigīshanto'surān sankhys Kom irāmarāķ), 3454 (Shaņmukhaķ), 7084 (°samuddhūtām Asurim ira tām camūm), 8191 (°m ivahare); IX, †2449 (dwells in Somasya tirtha(m)), 2465, 2493, 2533, 2545, 2546, 2547, 2548, 2616, 2649 (°ānuyāyinyaḥ, sc. mātarah), 2699, 2701, 2702, 2719; XIII, 4098 (°tvam, origin of the name), 4179, 4180, 4199 (origin of the name), 4218 (suvarnam . . . sahajam Kosya Vishnos tejah param).

Krttikāputra (do.): I, 5431; III, 14617.

Krttikāsuta (do.): III, 14568.

Kumāra: I, 2587; III, 8123 (Virāgramarāsinam), 14103, 14316, 14350 (?), 14553, 14373, 14495 (Āryā mātā K°sya); V, 5290 (°a iva Bhūtānām, sc. senāpatiķ), 5720 (senānye Çaktipāņaye); IX, †2449 (Kārttikeyaķ, dwells in Somasya tīrtham), 2450 (°syābhishekam), 2454, 2465 (Kārttikeyaķ), [2480 (kumāravaram)], 2489 (Naigameyaķ?), 2500, 2520 (°abhishekārtham), 2523 (read Kumāram with B., C. has k°ān), 2543, 2580, 2619 (mātrgaņān K°ānucarān), 2668,

2677, 2695 (°anucardh), 3708 (do.), 2720, 2728 (abhishskam K°eya), 2730 (do.); XII, 4500 (doddagabhujam Skandam), 5752, 12319, 12328; XIII, 4202 (Jvalanatmajam), 4203 (Shaddnanam), 4215, 4217 (Parakih).

Kumārapitr, q.v.

Mahana: II, 467 (in the palace of Brahman), 1486 (jagrāha . . . Mm iveçvaraḥ); III, 8203 (Guhaḥ), 14326, 14339, 14350, 14363, 14364, 14366, 14369, 14871, 14442, 14454 (Devasenāpatiṃ), 14521, 14526, 14534, 14569, 14606, 14609, 14613, 14618, 14624; IX, 311 (iva), †2449, 2678, 2681, 2682, 2691, 2701; XII, 12957.

Naigameya, Pāvakātmaja ("the son of Agni"), Pāvaki (do.), Pṛshṭhaja, Raudra ("the son of Rudra"), Rudrasūnu (do.), Senānī, Shaḍānana, Shaḍvaktra, Shaṇmukha, Skandarāja, Vahninandana ("the son of Agni"), Vibudhasattama, Vicākha, q.v.

Skanda, names of, found in the Karttikevastava (III, 232): a) The fifty-one names of Skanda (vv. 14630-14636a): Agneya, 14630, Amogha, 14632, Anagha, 14632, Anāmaya, 14630, Bālakrīdaņapriya, 14634, Bhadrakrt, 14632, Bhuteça, 14630, Bhuvaneçvara, 14631, Brahmacarin, 14635, Canda, 14631, Candranana, 14632, Caravanodbhava, 14635, Cicu, 14631, Cighra, 14631, Cubhanana, 14631, Cuci, 14631, Çara, 14635, Devasenāpriya, 14635, Dharmatman, 14630, 14633, Diptaçakti, 14632, Diptakirti, 14630, Diptavarna, 14631, Kamada, 14631, Kamajit, 14631, Kanta, 14631, Kanyabharte, 14633, Khacarin, 14635, Katamohana, 14632, Lalita, 14634, Mahishardana, 14630, Matreatsala, 14633, Mayaraketu, 14630, Naigameya, 14634, Netr. 14634, Pavitra(h), 14633, Prabhu, 14634, Praçantatman, 14682, Priya, 14632, 14636, Priyakrt, 14636, Raudra, 14632, Revatienta, 14633, Satyarde, 14631, Shaehtipriya, 14633, Skanda, 14630, Suduçcara, 14634, Suvrata, 14634, Scüheya, 14633, Vasudevapriya, 14636, Vibhakta, 14633, Viçakha, 14634, Viçramitrapriya, 14635.-b) The names occurring in Murkandeya's praise of Skanda (v. +14637-+14646): Acalendra, 14643, Anantarupa, 14642, Aprameya, 14637, Ardhamasa, 14639, Aravindavaktra, 14640, Ayana(m), 14639, Bharana, 14640, Brahmaja, 14638, Brahmajña, 14638, Brahmandnum netr, 14638; Brahmanasarratin, 14638, Brahmanya, 14638, Brahmapriya, 14638, Brahmavatam varishtha(h), 14638, Brahmavid, 14638, Brahmecaya, 14638, Caktidhara, 14637, Catrujetr, 14641, Daksha, 14643, Dharani, 14641, Dharma, 14643, Diçah (pl.), 14639, Ditijantaka. 14644, Dvadaçanetrabahu, 14646, Gangasula, 14642, Gurnçaklidharin, 14642, Indra, 14643, Jetr ripūnām, 14644, Lokanūtha, 14646, Lokapala, 14640, Mantrastuta, 14639, Masa, 14639, Parama(m) havis, 14640, Parama(m) pavitra(m). 14639, Parara, 14645, Paravarajna, 14645, Prabhu, 14641, Prabhu(h) prabhunam, 14644, Pracanda, 14641, Pracara(h) suranam, 14644, Pushkarāksha, 14640, Rtasya karir, 14644, Rtavah shaf, 14639, Sahaerabuhu, 14640, Sahaerabhu, 14641, Sahaerabhuj, 14641, Sahasraçireha, 14642, Sahasrapad, 14642, Sahasratushti, 14641, Sahasravaktra, 14640, Samvatsara, 14639, Sarvasurapravira, 14646, Senādhipati, 14641, Shadanana, 14637, Shadarois, 14639 (prathitah), Shanmukha, 14643, Soma, 14643, Sakshmam tapas taiparam, 14645, Suvira, 14637, Scadha, 14639, Svaha, 14639, Svahasuta, 14632, Ugradhanvan, 14644, Vayu, 14643, Vibhu, 14641.

Skanda = Sūrya (the Sun): III, 148.—Do. = Çiva (1000 names). Do. = Vishņu (1000 names).

Skanda (XIII, 2013), v. Skanda '.

[Skanda-Qakra-samagama(h)] ("meeting of Skanda with Indra").—§ 499 (cf. Skandotp.). The planets (grahds) and upagrahas (see BR.), Matrs and the ganas of the parisheds preceded by Fire and other terrible gods waited on Skanda. Indra, with the hosts of the gods approached, mounted on Airdvata, in order to kill him. But Skanda defeated them by flames, and when Indra pierced his right side with his thundorbolt, thence sprang forth an armed youth Viçakha (vajra-viçanād jāto, v. 14384), and Indra and the gods sought and obtained the protection of Skanda (III, 227).

Skandadhara = Vishnu (1000 names).

Skandamātr ("the mother of Skanda") = Durgā (Umā): VI. 803.

Skandāpasmara, name of a demon. § 502 (Manushyagrahak.): III, 230, 14479.

Skandarāja = Skanda: XII, 12327 (C. has Skandha).

Skandaviçākha = Çiva: XIII, 907 (C. hus Skandha°).

[Skandayuddha(m)] ("the combat of Skanda"). § 503 (cf. Manushyagr.). Then Braha, the daughter of Daksha, who had in vain loved Agni from her childhood, prevailed upon Skanda that she should live for ever with Agni. in so far as offerings with mantras to the gods and pites (havyan kavyañ ca) should always be coupled with the name of Scahā. -§ 504. Then Skanda was sent by Brahman to his futher Rudra: for Rudra and Uma had entered Agni and Svaha, and from this combination Skanda had sprung; Rudra's semen had been thrown back upon the hill, whence sprang forth Minjika and Minjika, and portions of it fell into the Blood Sex, into the rays of the sun, upon the earth, and upon the trees, whence sprang forth the various troops of his parishadas, living on flesh. These five classes of spirits should be honoured with sun-flowers (arkapushpaih: Culotropis giganten) for the sake of wealth and healing of diseases; Minjika and Minjika must be honoured for the welfare of children; the females, named Vrddhikas, who were produced in the trees and live on human flesh, must be worshipped by persons who desire to have children. These are the innumerable ganas of Piçacas.—§ 505. Airasata had two bells named Varjayanti; Indra gave one of them to Vicakha and the other one to Skanda; the standards of Skanda and Viçükha were red. Skanda, surrounded by troops of Piçaeas and gods, sat on the golden mountain with the toys that had been given to him by the gods. Description of the Crets mountain .-§ 506. Then Civa, with Pareatt, rode in their shining chariot, voked with 1,000 lions and managed by Kals, to Bhadravata; they were preceded by Kubera (riding in Pushpaka) with the Guhyakas, and followed by Indra (riding on Airarata) and the gods; in the right wing of his army was the great Yaksha Amogha, with the Jrmbhakas, Yakshas, Rakshases, Vasus, Rudras, etc.; there was also Yama, with Mrtyu, surrounded by hundreds of terrible diseases; behind Yama the trident of Civa, named Vijaya, surrounded by Varuna, with various aquatic animals; the pattice of Rudra surrounded by clubs, etc., and followed by the umbrells of Rudra, and after this the water-vessel, worshipped by the troops and maharshis, and on the right side of this the sceptre (dandah), with Bhrgus, Angirases, and gods. Behind these rode Rudra in his white charlot, followed by rivers, etc. ; Apearases, nakshatras, planets, the children of the gods, etc., and Parjanya. Some held a white umbrella over his head, and Agni and Vayu held the two fans. Behind him came Indra and the rejerchie, and Gauri, Vidya, etc., and the

sciences (vidyaganah). In the front the Rakshasa graha advanced, holding the standard. The foremost of Yakshas, Pingala, the friend of Rudra, who is always busy in places where corpses are burned, at one time was ahead of the army and at another behind it. Rudra is worshipped by mortals with virtuous actions in various forms. At the request of Cive. Skande took the command of the seventh army corps (skandhasua) and was advised always to look up to Civa. then he should attain great welfare .- § 507. Omens frightened Civa, Parcatt, the gods, and the Danavas (Asuras, Dailyas); Indra encouraged the gods when about to flee; the Danava Mahisha crushed 10,000 of the gods with a mountain, put Indra and the gods to flight, and seized the pole of Rudra's chariot, while heaven and carth grouned, etc., and the maharshis lost their senses, but (as Rudra did not choose to kill him himself) Skanda killed him, cutting off his head that barred the entrance of sixteen yojanas [to the Uttara-Kurus, Nil. ], though the Ultara-Kurus at present pass easily by that gate. The Danaras fell in large numbers from the lance and arrows of Skanda; the lance always returned to his hand again after killing thousands of enemics; the parishadas of Ekanda devoured them and drunk their blood. When the Danavas were defeated, Skanda went to Civa and was embraced and praised by Indra, Thon Indra, with the gods, took leave from Cira and left the place, and Rudra returned to Bhadravata, after having recommended to the gods to render allegiance to Skanda just as to himself. In one day Skanda had killed the Danaras and conquered the three worlds. (ch. **231**).

Skandāksha, a warrior of Skanda. § 616u (Skanda): IX, 457, 2562.

Skandha, a serpent. § 67 (Sarpasattra): I, 57, 2160 (only B., C. has Maniskandhah instead of Manis Skandhah).

**Skandharāja**, v. Skanderāja.

Skandhavicakha, v. Skandavicakha.

[Skandopakhyana(m)] ("opisode of Skanda").- § 500 (of. Skauda-Çakra-samāg.). The Parishadas of Skanda: When Skanda was struck with the thunderbolt, a number of male children were produced, who steal little children, whether born or in the womb, as also a number of female children. They adopted Viçakha as their father. Bhadiaçakha (form of Skanda, cf. v. 14400), with a face like that of a goat, in the battle protected his sons and daughters, in the presence of the mothers. Therefore they call Skanda Kumurapitr (so B., C. has Kumuram pilaram), and those who desire to have sons worship Rudra as Agni, and Uma as ·Svaha (so C., B. hus Agnimukham instead of Agnim Umam). The daughters of the Tapa fire obtained from Skanda that they became the mothers of the whole world; some of them should be good (cirdh) and some evil (acirah). Having adopted Skands as their son, the host of the mothers departed. Kaki, Halima, etc. (in all seven) (a) had, by the grace of Skanda, a terrible son Cicu, who is named virashiaka (i.e. consisting of eight men) or, when the goat's head is included, naraka (i.e. consisting of nine). The sixth face of Skanda is that of a goat, the best of the six, honoured by the mothers, that by which Bhadracakha creuted the divine energy (? çaktim yenderjad divyam). This happened on the fifth day of the bright half of the month, and on the sixth a terrific battle took place (III, 228) .- § 501. Description of Skanda. Cri, embodied and looking like a lotus, rendered her allegiance to him. The brahmens and maharshis praised him, saying: "Hiranyagardha! thou who wast born only six nights ago,

do thou become Indra." and at his request they explained to him the offices of Indra (b). Even Indra besought him to become the lord of the gods. But, at the request of Skanda, Indra retained his sovereignty, and, with all the gods, anointed Skanda as the leader of the celestial forces, and fastened the colestial wreath of gold, of Vicrakarman's manufacture, round his neck. Rudra came with Parratt and honoured him. Skanda is called the son of Rudra because Agni is called Rudra by brahmans, and because he was produced by Rudra entering Fire, and because he was honoured by Rudra before all the gods, and because the Cveta mountain, where he was reared by the Krttikas, was formed of Rudra's semen virile. The red cock, given him by Agni, formed the ensign of Skanda, perched on the top of his chariot. The power (cakti) which conduces to the victory of the gods, advanced before him. An innute armour entered into his body, and always manifests itself on the battle-field. Under the recitation of holy texts he was honoured by D., G., Aps., Pc., etc. Then he married Decasena (names v. 14451), Brh. performing the necessary prayers and oblations. Then Lakshmi began to serve him. Therefore the fifth lunar day is called Cri-pancami, and the sixth "a great tithi" (mahatithih) (III, 229).

[Skandotpatti(h)] ("origin of Skanda").-§ 495 (Märk.). Markandeya promised to tell the story of Karttikeya, the son of Adbhuta, begotten of the wives of the Brahmarshis. Formerly, when the Asuras always defeated the gods, Indra. anxious to find out a leader for the celestial host, repaired to the Manasa mountain, and, hearing a woman crying for protection, rescued her from the Asura Keçin, whom he wounded and put to flight (III, 223). She told Indra that she was Devasena, daughter of Prajapati, and that her sister Daity as end had let herself be taken away by Krein from the Manasa mountain, where they used to sport with their female friends with the permission of Prajapati. Indra said that she was a sister's daughter of his mother Dakshayani. She asked Indra to select a husband for her, who was able to conquer the gods, Danavas, Yakshas, Kinnaras, Uragas, Rakshas, and Daityas. Indra was grieved, thinking there was no such husband for her.- § 496. Then Indra perceived the Sun rising from the Udaya hill, and Soma (the Moon) entering the Sun on the amavasya (new-moon day) at the Raudra muhurta. and the gods and Asuras fighting on the Udaya mountain, the morning twilight tinged with red clouds, the Sea bloodred: Bhraus and Angirases offered oblations, and Agni took the oblations and entered the Sun, whilst the Sun was entering the twenty-fourth parvan, and Sindhu was flowing with a current of fresh blood, etc. Indra thought that, if now Some or Agni gave birth to a son, this son might become the husband of Devasena. Then he repaired with Devasena to the world of Brahmán, who promised that it should be as Indra had thought. Then Indra, with Devasena, repaired to the place where the devarables Vasishtha, etc. lived, and the gods also came thither to drink soma and receive their shares of offerings, and the Adbhuta fire came from the solar disc to the ahavaniya and made over the offerings to the gods. He, (Adbhuta), then saw the wives of the rehis sleeping in their acramae and fell in love. In order to look at them daily, he entered the garhapatya fire, and dwelt there for a long time, and at last, from despair, repaired to a forest in order to do away with himself. Svaha, daughter of Daksha, who had in vain loved Adbhuta, now resolved upon assuming the guise of the wives of the seven rehis (III, 224). Svaha first gratified

her desire in the guise of Civa, the wife of Angiras, and then, lest somebody should unduly suspect the brahmana ladies, she went out of the forest in the guise of a bird (garuff, superal), and on the Crete mountain, that was covered with clumps of reeds and guarded with seven-headed poisonous serpents, rūkshasas, Piçūcas, etc., she threw the semen, which she held in her hand, into a golden basin. Then, assuming successively the form of five of the others, she did the same on the first lunar day (pratipadi). Only the form of Arundhati she was unable to assume because of her ascetic merit and devotion to her husband. The semen produced a child, whom the rehie called Skanda (etymology v. 14315), with six heads, etc. On the second day it first assumed a form, on the 3rd it looked like e little child, on the fourth the limbs were developed. Seizing the bow used by the destroyer of Tripura, Skanda uttered a terrible roar, so that the great nagas Citra and Airavata sprang up. But Skanda seized them with two of his hands, and holding a dart in one hand, a cock in another, etc., and blowing a conch-shell, he terrified-the creatures with his roars. The persons of various orders, who then sought the protection of Skanda, are called his followers by the brahmans (parishadan brahmanan, read brahmanah). Discharging his arrows in the direction of the Costa mountain, he rent asunder the mountain Kraunca, the son of Himavat; therefore the swans and vultures go to the mountain Meru. The other mountains also screamed aloud. Then, with his lance, he rent in twain one of the peaks of the Cveta mountain. Mount Cveta and the other mountains left the Earth and fled; the Earth was torn asunder on all sides; she went to Skanda and regained her power; the mountains bowed down to Skanda and came back to the Earth, and all creatures worshipped Skanda on the fifth day of the lunar month (III, 225).- § 497. Terrific prodigies were seen everywhere. The rehis tried to restore tranquillity to the universe. The inhabitants of the Caitraraths forest accused the wives of the six rshis, other ones the fowl (garudi) of being the cause thereof; but nobody suspected Svaha. The seven rshis divorced their wives with the exception of Arundhati, though Svaha claimed the child as hers. Viçvamitra, having concluded the sacrifice of the seven rehis, had secretly followed the god of fire, and knew everything as it had happened. He sought the protection of Skanda, and performed for him the thirteen auspicious rites of childhood (mangalāni kaumārāņi): the jātakarman, etc., etc. Though Vicvamitra informed the seven rshis of the innocence of their wives, yet they abandoned them unconditionally .--§ 498. The gods asked Indra to kill Skanda, but he dared not attack him, saying that Skanda was able to destroy even the Creator of the world. Then they let the Mothers of the world approach in order to kill Skanda, but they adopted him as their son and let him suck their breasts, especially the daughter of Krodha with a spike in her hand, and the daughter of the Red Sea, who lived on blood; and his father Agni came and, transformed into Naigameya (see BR.) with a goat's mouth, gratified him with toys (III, 226).

\*Smara = Kāma: VII, †8410.

**Smrti** ("tradition," personif.). § 615u (Skanda): IX, **46**u, 2682.

Snehana = Çiva (1000 names 1).

**Stodha**, pl. (° $\dot{a}$ ), a people. § 574 (Jambūkh.): VI,  $9\mu$ , 349, (only C., B. has *Godhā* $\dot{a}$ ).

\*Soma', originally the soma juice, generally identified with the Moon. § 28 (Amrtamanthana): I, 18, 1145 (Catacahae-

ramcus, Citamous, arose at the churning of the ocean), 1748: [19, 1162 (Candra-Suryabhyam, 1166 (do.) (S. and Surya discovered Rahu drinking ampla; Rahu was slain but his head yet swallows S. and Surya at the eclipses)]. - § 37 (Indra): I, 25, 1291 (Indra identified with S.) .- § 61 (Sarpasattra): I, 55, †2097 (°sya yajñah).-§115 (Amçavat.): I. 65. [2577 (Indave, Daksha gave twenty-seven of his daughters as wives to Soma)]. 2580 (saptavinçatih S'aya valnyah kalasya nayane yuktah Sopatnyah).-- § 116 (Vasu pl.): I. 65, 2582 (among the Vasus), [2583 (Candramah, do., son of Manasvini)], 2586 (father of Varcas). - §130g (Abhimanyu): I. 67, 2748, 2759 (let his son Vurcas become incarnate as Abhimanyu).- § 134 (Viçvamitra): I, 71, 2933 (fears Viçvamitra) .- [§ 138 (Daksha Pracetasa): 1. 75, 3134 (Indave, Daksha gave twenty-seven of his daughters (kalasya nayans wuktah) as wives to S.)]-§ 147 (Devayani): I, 82, 3408 (°eya . . . grhe . . . etriyam) .- § 221b (Cākshushī): I, 170. 6478 (learnt the science Cakshushi from Manu and communicated it to Viçvāvasu).—§ 238 (Paūcendrop.): I, 197, †7277. \_ § 240 (Vaivahikap.): I, 199, 7851 (Robint oa yatha Soe tvam bhaca bhartrehu) .- [§ 246 (Sundopasundop.): I, 211. 7682 (Candrādityau, in the abode of Brahman)] .- § 2570 (Gandiva): I, 225, 8177 (rajud, had possessed the bow (i.e. Gandiva), the quivers, and the chariot which Varuna gave to Arjuna).- § 267 (Khāndavadahanap.): I, 225, 8186 (yam sma 80h samuruhya Danavan ajayat prabhuh, so. the chariot of Arjuna).- § 259 (Carngakop.): I, 229, 8360 (Agni identified with 8.).- § 263 (Subhākriyāp.): II. 3, 80 (°sya ca yatha sabha).—§ 270 (Brahmasabhav.): II, 11, 464 (stair, i.e. the pitrs, apydyitaid parvam 8°a apydyate punak) -[§ 310b (Sūrya): III, 3, 137 (Oshadhīpatiķ . . . janayāmāsa, so. oshadhīḥ), 138 (Candraº)]. — § 317b (Krshna Väsudeva): III, 12,-480 (Krshna becomes S., etc.).- [ 350 (Nalopakhyanap.): III, 68, 2676 (bhartuh samagamas sadher Rohint Caçino yatha)]. - § 391 (Rshyuçriga): III, 114, †10091 (khe Rohint 8°m ivanukala). - [§ 400 (Tirthayatrap.): III, 118, †10225 (Candrasya, sc. dyatanam, visited by Yudhishthira, etc.)].--[§ 4210 (Ākāça-Gangā): III, 142, 10906 (Candramah, among the luminous bodies which resort to the Ākācu-Gangā)]. - § 439 (Yukshayuddhap.): III, 163, [11867 (Sürya - Candramasau, go round Meru)], 11872 (nakshatraih saha).- § 450 (Ajagarap.): III, 180, 12461 (pañcamah Somad Ayok putrak, i.e. Nahushu). - § 459 (Markundeyas.): III, 189, 12955 (identified with Narayana). -- § 474b (Dhundhumurop.): III, 201, 13498 (Indra-S'agni-Varunak, worship Vishnu).—§ 490 (Angirasa): III, 219, 14138, 14139 (Somena saha yujyate, sc. the fire Vīra, so Nil.) -§ 493 (do.): III, 221, 14190 (Agni-Shomau, sons of Niçu). -\$ 496 (Skandotputti): III, 224, 14267, 14271, 14275 (°aya Vahni-Süryabhyüm . . . samāgamah), 14276. — § 506 (Skandayuddha): III, 231, 14560 (hold a white umbrella overthe head of Skanda).-§ 509 (Karttikeyast.): 111, 232, †14643 (Skandu identified with S.) .- § 512 (Ghoshayātrāp.): III, 247, 15045 (upaplutam yatha Som Rahuna).- § 522 (Draupadiharanap.): III, 265, †15590 (°eya, sc. patni).-§ 5520 (Gāṇḍīva): IV, 43, 1348 (held Gāṇḍīva for 500 years). - § 552 (Goharanap ): IV, 56, 1770 (°sya, sc. pimanam). - § 555 (Indravijaya): V, 16, †511 (purano devah?) .- § 560 (Sanataujūtap.): V, 46, 1757.- § 565 (Galavacarita): V, 108, 3771 (atra—i.e. in the cast labdhavarah Soh euraih kratubhih piyate), [111, 3828 (atrai.e. in the north-rajyona vipranden Candramac cabbyashicata): 117, 3968 (reme . . . . yatha Candras on Rohinyam)].- § 569b (Yayati): V, 149, 5042 (°h Prajapatih purvan Kurunan vamçar ardhanah / 8° ad babhuva shashto 'yam Yayatih ).-[ § 575 (Bhūmip.): VI, 11, 403 (°arkayok)].-[§ 575e (do.): the diameter of the moon is 11,000 vojanas, its circumference 38,900 yojanas; VI, 12, 484 (Candramāh), 485 (Citaraçmeh)]. –§ 576 (Bhagavadgītāp.): VI, 17, 637 (Maghāvishayagah Soh); 39, 1395 (pushnāmi caushadhih sarvah Soo bhutra rasalmakah, says Krshna). - § 592 (Samçaptakavadhap.): VII, 230, 977 (Sutasomam tu yam Parthak, S'ad - B. saumyam - putram ayacata - B. ajiyanat). - § 595 (Shodaçaraj., v. Gaya): VII, 66, 2343 (1/6 . . . yathā Soh); (do. v. Prthu Vainya): VII, 69, 2416 (orat, acted as calf when the Saptarshis milked the earth). - § 599 (Javadrathavadhap.): VII, 98, 3641 (devā Brahma-Sopuragamāh, came to see the encounter between Drona und Satyaki); 116, 4627 (grasyamanam . . . khe Som iva Rahuna); 137, 5636 (prajasamharans . . . Som sapta graha iva, sc. apidayan).—§ 699s (Qini): VII, 144, 6028 (son of Atri and father of Budha).-§ 603d (Tripura): VII, 202, 9574 (çaram . . . Viehņu-Socamayutam, employed by Civa). - \$ 603 (Narayanastramokshap.): VII, 202 ck, 9632 (Somardham, B. Somo'rdham, sc. the one half of the body of Civa) .- § 606 (Tripurakhyaua): VIII, 34, 1471 (became the bhalla of Civa's chariot), 1502, 1503 (agni-Somam jagat, so C., B. has Agni-Shomau jagat), 1510 (°- Vishnragnisambharam, BC. banam), 1533 (ishum . . . Vishnu-Sougnisambharam), 1555 (oagni-Vishnundm) - 6 607 (Karnap.): VIII, 42, 2005 (°rājānah, having S. for their king, soil. the brahmans; differently PCR.); 457, 2103 (with the brahmans he protects the north).—[§ 608b(Arjuna): VIII, 46, 2160 (Induh, had been one of the horses of the chariot of Arjuna)].- § 608 (Karnap.): VIII, 871, 4418 (sided with Arjuna); [89, †4595 (Atrisutodbharao)]; 94. †4943 (grahah Sosya putrah, i.e. Budha); [96, 5042 (Agnyanilondubhanavah)].- § 615 (Buladevatīrthayātrā); IX, 35. [2009 ( Udurāj)], 2011.-\$ 615 (Prabhasotpattik.): IX. 35. 2013, 2014, 2017, 2018, 2020, 2022, 2024, 2025, 2027, 2029, 2030, 2032, 2039, 2043, 2049, 2051, 2053, 2054 (S. married twenty-seven daughters of Daksha, on account of his predilection for Rohini, the other wives complained to Daksha who cursed S. so that he was affected by phthisis. Soma bathed in Prabhasa and thus recovered his effulgence, and so he does on every new-moon day) .- § 615 (Baladevatirthayatra): IX, 43, †2446 (°sya mahat sutirtham), 2447 (performed a rajasuya).—§ 615u (Skanda): IX, 45  $[(\gamma)$  2506 (Surya - Candramasau)], 2534 (gave two companions to Skanda).- § 615v (Varuna): IX, 47v, 2785 (Cena sardham hanirrddhī) - § 615 (Baladevatīrthayātrā): IX, 50, 2924 (°sya mahat sutīrtham, there S. performed a rajasuya, cf. v. 2447); [51, 2925 ( Udupatih, do., do.)].- 6 641 (Rajadh.): XII, 122, [4199 (Niçākaram, made lord of the nakshatras)], 4517 .- § 6608 (Bhrgu-Bharadvajasamv.): XII, 182, 6783 (Agni-Shomau) .- § 664 (Mokshadh.): XII, 207e, 7541 (married twenty-seven daughters of Daksha) .- § 665 (do.): XII, 208, 7575 (raja, son of Atri).—§ 693b (Vrtravadha): XII, 282a, 10120.- § 700 (Mokshadh.): XII, 289, 10644 (Agni-Shomau) - [§ 707 (do.): XII, 314, 11617 (Caudramah. the adhidairata of manas)]. - [§ 712 (Qukotpatti): XII, 324, 12175 (Divākara-Niçākarau, on the Meru)].—§ 717b (Nārāyanīya): XII, 335a, 12686 (among the twenty-one Prajapatis); [341\lambda, 13017 (Taradhipah)]; 342, 13186 (Agni-Shomamayam . . . jagat), ††13187 (Agni-Shomau); 343, 13188 (do.), ††13194 (do.), XI), ††13219 (rajanam), ††13220, ††13221 (repetition from § 615), 13225 (AgniSoma—Somadatta.

Shomakrtaih . . . karmabhih); 349, I), 13561 (obtained the religion of Narayana from the Vaikhanasas), II), 13562 (imparted it to Brahman).—§ 730g (Upamanyu): XIII, 14. 889 (identified with Civa) .- § 730 (Anuçãs.): XIII, 14aa, 991.- § 739 (do.): XIII, 34, 2110 (°rājānah, scil, brāhmanāh). -§ 740 (do.): XIII, 36, (2177), 2182 (discoursed on siddhi). -§ 746 (do.): XIII, **62** $\beta$ , 3150 (applauds the giver of earth); 63, 3239 (Agni-Shomau); 67, 3386 (nīrajātah . . . 8°0 grahaganeçrarah); 82, 3857.—§ 747b (Suvarnotpatti): XIII, 84, 3977 (Agni-Shomatmakam surarnam); 85, 4103 (Agni-Shomatmakam jatarupam), 4173 (Brahma-Vayr-Agni-Somanam salokyam). - [§ 7486 (Tarakavadhop.): XIII. 86, 4208 (Candramah, gave a sheep to Skanda)].—§ 749 (Ānuçāsanik.): XIII,  $91\beta$ , 4848, 4351; 92, 4375, 4376, 4377, 4378 (questioned about graddhas), 4386 .- § 753 (do.): XIII, 97. 4662 (to S. bali is to be offered in the north).- § 757h (Somaloka): XIII, 102, †4871 (°sya rājūaķ sadans).— § 7570 (Somapithin, pl.) : XIII, 102, 4896 (°rithim, differently B.). - § 759 (Anuçasanik.): XIII, 107, 5279 (°kanyaniraseshu).-[§ 764 (do.): XIII, 123, 5861 (suta Türadhipasyeva)].- [§ 768b (Uma-Mahecvarusumv.): XIII. 146γ, 6751 (Rohint Cuçinah sadhrī)] - § 770 (Ānuçāsanik.): XIII, 1518, 7094 (the third of the Vasus), 7155 (°adityānvayāh).—§ 772j (Utathya): XIII, 155, 7241 (Bhadra Sosya duhila), 7250 (had bestowed his daughter Bhadra on Utathya, then she was ravished by Varuna). - § 772m (Atii): XIII, 157, 7292 (°-Bhaskarau, pierced by Rahu), 7299.- § 7786 (Krshna Vasudeva): XIII, 159, 7366 (identified with Kṛshṇa) - § 773 (Anuçãs.): XIII, 160, 7408 (°rājānaķ, scil. brāhmanāh). - § 782b (Brāhmanagītā): XIV, 20, 608 (°o sahāgninā, in the abode of the soul).—§ 782g (Guruçishyasamv.): XIV, 43ê, 1178 (aushadhinam patih), 1179 (vipraņām rājā).—§ 789 (Putradarçanap.): XV, 317, 856 (°a iva (!) Saubhadrah). — § 795 (Svargarohanap.): XVIII, 4, 143 (ona sahitam . . . Abhimanyum); 5, 166 (after death Abhimanyu entered S.).

Cf. also the following synonyms:-

Atributa ("the son of Atri"): VIII, 4594 (Nasatya-Dasratributodbhavadyair ashfangaridyasanam udoahadbhih).

Amçumat: 1, 5531 (sangaraka iva °an); XII, 4500 (virudham A°ntam, sc. Içam).

\*Candra: 1, 1162 (°-Suryabhyam), 1166 (do.), 7682; III, 138 (°tejubhih), †10225 (°sya, sc. ayalanam); V, 3968 (reme . . . yatha C°c ca Rohinyam); VII, 9594 (identified with Çiva); IX, 2011; XII, 10438 (°adityau cakshushi te, sc. Çiva's, 1000 names¹); XIII, 3682 (Vaishnavaç C°lukah), 7295 (°adityau), 7636 (do.).

\*Candramas: I, 2535 (deranam Sarya-Coau), 2583 (son of Munasviri), 5876 (pañcatarena samyuktah Savitrenera Coah). 8234 (ira): 111, 5024 (uirmalaç Coa yatha), 10906; V, 3828 (wus anointed), 4753 (nakshatrair ira Coah, sc. parirtah); VI, 484, 4567 (piditah . . . yatha yugakshaye ghore Coah poñoabhir grahaih); VII, 9593 (identified with Civa), 9600 (do.); IX, 302 (kantirapamukhaiçraryais tribhiç Cosa samam), 805 (oso bhyase Çanaiçcara iva grahah), 2021, 2028, 2043, 2059, 2506 (Sarya-Çoau); XII, 11617 (adhidaivatam, sc. of the manas), 12864 (= Mahāpurusha, Mahāpurushastava); XIII, 2014, 4208 (guve a sheep to Skanda), 5968 (mucyate . . . Rahuna Coa yatha), 7497 (identified with Civa).

\*Qaçalakshana ("here-marked"): III, 18198 (C. has by error \*Olakshmanam); VI, 195 (?); IX, 2041, 2048, 2058.

\*Çaçānka (do.): VI, 1285 (identified with Kṛshṇa); VIII. 3392 (kāniyā C°aya).

\*Qaçin (do.): III, 2676 (sadhrī Rohinī Çono yathā); VII, 161 (nakshatrāņāņi iva Çoī, 80. senāpatiķ), 2993 (tamo vighnan yathā Çoī); IX, 2012, 2026, 2030, 2047; XII, 318 (Āditya-Ço-tārakaņi); XIII, 6751 (Rohinī Çonaķ sadhvī).

\*Catasahasrāmou ('having 100,000 raya''); I, 1145 (8°).

\*Qītāmçu ("cool-rayed"): I, 1145 (8°), 4162 (°tām); III, 3008, 15100 (°tām); IX, 2022, 2052.

\*Cîtaraçmi (do.): VI, 485; XIII, 2645 (ira).

Grahaganeçvara, Grahapati, q.v.

\*Indu: I, 2577 (married twenty-seven daughters of Duksha), 3134 (do.); VIII, 2160 (septitām gataḥ), †5042 (Agny-anilendu-Bhānavaḥ); XII, 13219; XIII, 1059 (Varu-nendū, identified with Civa).

Kumudanātha ("lord of the lotuses"): VII, †8408. Nakshatrapati, Nakshatrarāj, Nakshatrarāja, q.v.

Nicskara ("night-maker"): 111, 2667 (niçüm Rühu-graslan am), 2704 (iva); VI, 5130 (pidayam aua... parvanira susamkruddho Rahuh pūrnam Nom); IX, 1967 (diviva nakshatraganaih parikirno Noh), 2016, 2031, 2039, 2057, 3126 (nakshatrair iva sampūrno vrto niçi Noah); XII, 4499 (nakshatranam içah), 12175 (Divakara-Noau); XIII, 2176.

Oshadhipati ("lord of herbs"): III, 137.

Prajāpati, Tārādhipa, Tārakārāja, Tārāpati, Udupa, Udupati, Udurāj, Virocana, q.v.

Soma<sup>2</sup> = Sūrya: III, 147.—Do.<sup>3</sup> = Skanda: III, 14643.—
Do.<sup>4</sup> = Çivu (1000 names <sup>1-2</sup>).—Do.<sup>5</sup> = Vishṇu (1000 names).
Somā, an Apsaras. § 191 (Arjuna): I, 123, 4817 (danced at the birth of Arjuna).

Somabhojana, a Suparna, son of Garuda. § 564 (Mātaliyop.): V, 1018, 3597.

Somāçrama ("the hermitage of Soma"), a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8135.

Somaçravas, a bruhman, son of Çrutaçravas. § 13 (Paushyap.): I, 3, 674 (born by a serpent, became the purchita of Janamejuya Pārikshitu).

Somāçrāyāyana, a tīrtha. § 221 (Caitra athap.): I, 170, 6438 (visited by the Pāṇḍavas).

Somadatta, a prince (according to Harivamça v. 1821, son of Balhika and father of Bhuri, Bhurigravas, and Cala). § 194 (Pāṇdu): I, 126, 4911.—§ 208 (Astradurçana): I, 134, 5313.- § 213 (Jutugrhap.): I, 143, 5707 (Kauraram). - § 232 (Svayamvurap.): I, 186, 6994 (Kauravyah . . . putraç casya, present at the svayamvara of Draupadi).- § 287 (Rajasūyikap.): II, 34, 1267 (Kauravyah).- § 288 (do.): II, 35, 1293.—§ 298 (Dyūtap.): 11, 58, 2015.—§ 302 (Anudyūtap.): 11, 74, 2476.—§ 305 (do.): II, 78, 2560 (rajanam).- § 307 (do.): II, 81, 2697.- § 327 (Draupadiparitapav.): III, 29, 1112.- § 402 (Tirthayatrap.): III, 120, †10274 (sutair ertam).- § 514 (Ghoshayatiap.): III, 252, 15205.- § 552 (Goharanap.): 1V, 38, 1243.- § 556 (Sanjayayanap.): V, 30, †886.- § 561 (Yanasandhip.): V, 47, 1796; 55, 2206; 57, 2252 (Cekitana will fight with S.), (x), 2268; 587, 2301; 66cc, 2502,--- § 562 (Bhagayadyānap.): V, 83ι, 2966; 89, 3114, (μ), 3117; 90ρ, 3180; 95, 8402.—§ 567 (do.): V, 124\$, 4138; 128\$, 4284.— \$.678 (Bhishmavadhap.): VI, 51x. 2108 (on the right flank of Bhishma's array, B. has Saumadattib).- § 581 (do.): VI, 63. †2811 (°eya putram, i c. Bhūrigravas). - § 584 (do.):

VI. 81g. 3532 (followed by the Saindhavas, only C., B. has Bhagadatto 'tha Saubalah).- \$ 585 (do.): VI, 92x, 4118, 4128 (his standard is overthrown by Ghatotkacu): 94, 4193 (opurogaman, attacked the Pandavas) .- § 586 (do.): VI, 997, 4504 (on the left wing of the sarvatobhadra array).-§ 592 (Samcaptakavadhap.): VII, 200, 800 (in Drona's garudavyūha). — § 593 (Abhimanyuvadhap.): VII, 37 s, 1609 .- § 598 (Jayadrathavadhap.); VII, 85, 3018 (niveçane . . . Sosya) (7), 3042.- \$ 5990 (Cini): VII, 144, 6035, 6037, 6039, 6042 (S. had formerly been defeated by Çini. who then struck him with his foot. Civa granted S. that he should have a son who should in like manner strike the son of Cini; this also happened in the encounter between Bhuricravas and Satyaki). - § 600 (Ghatotkacavadhap.): VII, 155 8, 6720; 156, 6729, 6737, 6738, 6750, 6752, 6755, 6758 (enruged at the slaughter of his son Bhuricravas, S. attacked Satyaki and was defeated); 157, 6924 (only B., C. has by error osutah), 6926, 6929, 6930, 6931 (fought once more with Sātyaki); 168 4, 7031; 162, 7224, 7228, 7231, 7238, 7240, 7242, 7243, 7245, 7246, 7247, 7248, 7261, 7256, 7257 (fought once more with Satyaki and was shin by him).-§ 604 (Karnap.): VIII, 1, 22 (had been slain).—§ 609 (Calvap.): IX, 25, 72 (among those who had sided with Duryodhana), 88 (hatah).—§ 611 (do.): 1X, 24 vv, 1299 (hate) .- § 615 (Gadayuddhap.): IX, 63 pp, 3548; 64 ee, 3614.- § 616 (Sauptikap.): X, 9 x, 524 (had been slain).-§ 619 (Strivilupap.): XI, 24., 678-(putraçokabhisantaptah, all. to VII, ch. 156), 679; 25 s, 736.- 620 (Criddhap.): XI, 26β, 788 (his body is burnt).—§ 787 (Acramavāsap.): XV, 110, 360 (his craddha), (x), 372 (do.), 378; 14c, 414 (do.) .- § 789 (Putradarcanap.): XV, 29, 809 (nihatah . . . pitrā saha), 813 (°prabhrtayaķ); 32 č, 879 (among those who, ... summoned by Vyasa, arose from the Gunga). Cf. Balhika, Balhikatmaja, Kaurava, Kauraveya, Kauravya, Kurupungava. Somadattasuta = Bhūyicravas: XI, 677. Cf. Somadatta, VII, 6924.

Somadatti (I, 536) v. Saumadatti.

Somadheya, pl. (out), a people. § 280 (Bhīmasena): II, 30, 1084 (in the east, ranquished by Bhīmasena).

Somagiri, a mountain. § 775 (Ânuçāsanik.): XIII, 166a, 7659.

Somaka, an ancient king (of the Pāūcūlas), son of Sahadeva. § 11 (Parvasangr.): I, 2, 447 (yatra putrena Soh putrartham ayajat, cf. § 408).—§ 267 (Yamasablāv.): II, 8, 319 (in the palace of Yama).—§ 406 (Tirthayātrāp.): III, 125, 10422 (Sāhadevih, performed sacrīfices on the Yamunā).—§ 407 (do.): III, 126, 10469.—§ 408 (Jantūp.): III, 127, 10470, 10471 (nrpatih), 10479, 10481, 10486, (10487); 128, (10491), 10497, 10500 (osya guruh), (10505) (in order to get 100 sons S. caused his son Jantu to be sacrificed; on account of this his purchita was grilled in hell. Somaka then wished to be tormented in the same manner).—§ 574 (Jambūkh.): VI, 9aa, 316.—§ 746 (Ānuçāsanik.): XIII, 764, †3689 (among the kings who attained to heaven by means of gifts of kine).
—§ 761 (do): XIII, 1158, 5665 (among the kings who did not eat meat during the month of Kārttika). Cf. Sāhadevi.

Somaka, pl. (°då), a tribe or family of the Pāūcālas, often used synonymous with these, but also mentioned together with them. § 4 (Anukram.): I, 1, †183.—§ 190d (Arjuna): I, 123, 4796 (Arjuna will bring the Kurus and the Somakas, etc. under his sway).—§ 231 (Svayamvarap.): I, 185, 6975 (purchita Sonam).—§ 237 (Vaivāhikap.): I, 193, †7174 (Dhrahtadyumna Sonam prabarha).—§ 554 (Sainyo-

dyogap.): V, 5, 90 (°anom dhurandhare, sc. Drupada).-§ 566 (Sanjayayanap.): V, 22, †662 (°anam prabarhah, i.e. Dhrehtadyumna).- § 561 (Yanasandhip.): V, 48, 1851 (do., do.?); 50, 1975 (oanam balena). - \$ 567 (Bhagavadyanup.): V, 180, 4371 (Pandavah Soaih saha).- § 571 (Ulūkadūtāgamanap.): V, 160, 5412 (Pāndavān saha-Šoān), 5417 .- § 578 (Ambopākhyānap.): V, 178, 5943 (Pañoālan saha-8°aik):- § 574 (do.): VI, 1, 2 (Kuru-Pandava-8°ak), 8 (do.), 4 (Pāṇdarāḥ saha-Soāḥ), 27 (Kuru-Pāṇdara-Soāḥ), 34 (do.).- § 576 (Bhagavadgitap.): VI, 15, 601 (Somakamç ca sa-Spijayan).- § 577 (Bhishmavadhap.): VI, 43, 1534 (only B., C. has Sphjayak). - § 579 (do ): VI, 522, 2151 (Pāñedlyaḥ saha 8°aɪḥ).—§ 580 (do.): VI, **59,** 2577.—§ 582 (do.): VI, 72, 3193 ( Pañcalah 8° aih saha, slain by Bhishma). - § 583 (do.): VI, 75 β, 3288 ( Cikhandi . . . Soaih samertah); 77, 3385 (sarra-Souh).- 5 585 (do.): VI, 88, 3889 (oan eaha Srujayan), 3890 (Paucalah Soaih eaha); 89v, 3947 (Drupadaķ . . . eakitaķ earva-S°aiķ), 3952 (°an Srūjayaiķ. saha); 97, 4412 (Parthan . . . sahitan sarva-Soaih), (hh), 4412 (Bhīshma had promised to slay the S.), 4444; 98 μμ, 4466, 4474.- § 586 (do.): VI, 103, 4682 (sangramah . . . Bhishmasya saha-8°aih); 107, 4889 (jilan).- § 587 (do.): 108, 5018 (vinighnan 8°an, sc. Bhīshma); 116, 5439 (slain by Bhishma), 5448; 118, 5532 (attacked Bhishma); 119, 5683 (sa-Pañoalah).- § 589 (Dronabhishekap.): VII, 7, 172 (sarva-8°dn).- § 599 (Jayadrathavadhup.): VII, 110, 4168 (Dronam nighnantam 8°an); 118, †4690; 125, 5017 (sangrāmaķ . . . Droņasya S°aiķ); 126, 5096 (Pañcālāķ saha S°aih); 127, 5'75 (Pancalah saha-S°ah); 146, 6292 (Dronasya Soaih sardham sangramah); 151, 6563.—§ 600 (Ghatotkucavadhap.): VII, 1557, 6695 (Pandavah saha 8°aih); 159, 7133, 7134, 7140 (do.): 160 88, 7155, 7157, 7158 (Paŭcūlān saha Souik), 7165, 7166 (do.); 161 nn, 7218; 164, 7341 (Parthan sa-8°an), 7344; 165, 7356 (l'ancalan sa-8°an), 7358 (Poncalah Souh tatha); 168, 7534 (sarva°), 7541 (Pañcalah Soaih saha), 7544; 169, 7592; 172 mm, 7748, 7763 (Bhimah . . . rrtah Pandava-Sonih); 173, 7784 (Pañcalah saha Soaih) .- § 602 (Dronavadhap.):-VII, 186. 8461 (°-Pandavan); 190, 8719 (Drono vinighnan sarva-Soan). -§ 603 (Nārāyaņāstrumokshap.): VII, 193δ, 8931 (Kuru-Sodi); 200 ββ, 9322; 201, 9392 (follow Arjuna).- § 605 (Karņap.): VIII, 22 m, 884 (Pāņdu-Pāncāla-Soniķ); 24, 939 (fought with Karna).- § 608 (do.): VIII, 74, 3793 (°anam maharathah); 78, 3946 (are slain by Karna), 3997 (°an hatra sc. Karpa); 795, 4013; 82, †4194 (slain by Karna); 89, †4533, †4553, †4601 (Parthanugan); 90. †4628 (Kuravak Souc caira), +1637; 91, +4762 (rend sa-Somakak, sc. Pündarak-with B.), †4805, †4825.- § 609 (Qalyap.): IX, 1, 13 (Pañoala-Somakan, only B., C. has Pancalasainikan). — § 610 (Çalyap.): 1X, 7ρ, 324, 332 (9-Srijayah), 363.—§ 611 (do.): IX, 87, 399; 11\lambda, 552, (v), 576 (Çalyah . . . nighnan So-Pandavan); 16 7, 822, 17ψ, 870 (Pandu-Pancala-Souh); 18ββ, 962; 20, †1072; 21 KK, 1126.- 612 (Hradepravecap.): 1X, 30 8, 1693 (Acvatthaman had promised to slay the S.), 1722.—§ 615 (Gadayuddhap.): IX, 56p, 3170; 57, 3209 (Pandun sa-S'an), 3226 ('-Pāṇḍavāḥ); 59, 3310, †3321 ('anām prebarkāķ).—§ 616 (Sauptikap.): X, 8, 321 (°-Pāņķavān), 865, 468 (°anam janakshays), 477 (are slain by Açratthamun).

Somaka, sg. = Junamejaya the Pāūcāla (so PCR.): VIII, †4200 (°-Parehatatmajau).

Somakirti, a son of Dhrtaräshtra. § 130 (Amgavat.): I, 67, 2784.—§ 182 (Dhrtaräshtraputranānuk.): I, 117, 4647.

Somakula—Srnjaya.

Somakula ("the race of Soma"). § 407 (Mandhatrup.): III, 126, 10465 (Cotpanno Gandharadhipatik). Somaloka ("the world of Soma"). § 364 (Tirthayatrap.): III, 83, 6085.—§ 368 (do.): III, 83, 7056.—§ 370 (do.): III, 84, 8021, 8066, 8090.- § 615 ff (Asita Devala): IX, 50 μ. 2882.—§ 733n (Marudgana): XIII, 25, 1726.—§ 746 (Anuçasanik.): XIII, 79 x, 3767. — [§ 7574 (Hastikūţa): Gautama said: Next [to Uttarah Kuravah] blaze the eternal redolent regions (lokah) in the abode of king Soma, which are free from passions and sorrow. Dhrtarashtra said: This region (lokah) is for those who always make gifts and never receive gifts, who never take anything from others, who give away all their wealth to a deserving person, who are hospitable to everybody, inclined to grace and forgiving, who never speak ill of others, who feed others (sattribhutāḥ, so BR., otherwise Nil. and PCR.), and who always are of righteous behaviour (punyaçılah): XIII, 102, 4871 (lokah . . . Somasya rajñah sadane)].- § 759 (Anuçasanik.): XIII, 109, 5375, 5377.-§ 766 (do.): XIII, 125, 5999 (pitarah . . . gacchanti Som). -§ 768b (Umā-Maheçvarasamv.): XIII, 141, 6493; 142. Somānvaya ("the race of Soma"). § 565 (Galavacarita): V, 114, 3902 (° . . . jātaḥ, sc. Yayāti).—§ 718b (Unchavrttyup.): XII, 354, 13776. Cf. Somakula, Somavamça. Somapa', a warrior of Skanda. § 615u (Skanda): IX, **45**η, 2572. Somapa<sup>2</sup>, a Viçvadeva. § 749 (Anuçāsanik.): XIII, 91-7, 4359. Somapa' = Vishnu (1000 names). **Somapā** = Civa (1000 names 1). \*Somapah (pl.) ("soma-drinkers"), a class of pitrs or rshis. § 270 (Brahmasabhäv.): II, 11, 463 (a class of pitrs).—§ 656 (Khadgotpattik.): XII, 166 &, 6143 (sc. rshayah, only C., B. reads Somarayavyāh). - § 695b (Dakshayajūavināça): XII, 285 a, 10280.—§ 717b (Nārāyanīya): XII, 348 εδ, 13501 (pitarah). - § 730 (Anuçasanik.): XIII, 18λλ, †1371.-§ 768b (Umā-Maheçvarasamv.): XIII, 141, 6495. Somapada, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8097. Somapithin ("drinker of soma"). § 7570 (Hastikūta): Gautama suid: There where [the samans] Rathantara. and Brhat are sung, where one strows the altar [C. vedīm, B. vedī] for pundarikas (sacrifices? so PCR.), where the drinker of some comes (so B.) with [golden-hued] steeds (haribhih); XIII, 102, †4896 (only B., instead of upayati . . . somapithi, C. reads upāyānti . . . Somavīthīm). Somapura ("the city of Soma"). § 565 (Gālavacarita): V, 119, 4021 (puram . . . So prabham). Somaputra ("the son of Soma (the Moon)") = Varcas: I, 2747 (V°); XVIII, 165 (V°). Somaputri ("the daughter of Soma (the Moon)") = Jyotsnākālī: V, 3533. Somasūnu ("the son of Soma (the Moon)") = Abhimanyu: VII, 2132. Somatīrtha, name of various tīrthas. § 362 (Tīrthayātrāp.): III, 83, 5089.—§ 364 (do.): III, 83, 6084.—§ 368 (do.): III, **83**, 7056. Somātman = Kṛshṇa: XII, 1628. Somavaktra = Civa; XIV, 197 (C. by error Voma°). Somavamça ("the race of Soma (the Moon)"). § 7176 (Nārāyanīya): XII, 343, VII) ††13214 (°odbhavah, sc.

Somavamçīya ("belonging to the lunar-race") = Bhīma-

'Nahusha).

sena: III, 11169.

Somavarcas, a Vicvadeva. § 749 (Anuçasanik.): XIII, 91γ, 4358, 4361 (C. by error °ak instead of °ak). Somavāyavyāh, pl. (°ak), a class of rshis: XII, 166\$, 6143 (only B., C. has somepā yaryāh). Somavithi, v. Somapithin. Sparça ("touch", personif.). § 270 (Brahmasabhav.): II, 11, 438 (Cabila-Soau, in the palace of Brahman). Sparçaçana, pl. (°āḥ), a class of gods, § 730 (Ānuçāsanik.): XIII, 18λλ, †1372. Spashtākshara = Vishņu (1000 names). Sphotana = Civa (1000 names 1). Sragvin = Vishnu (1000 names). Sraja, a Viçvadeva. § 749 (Anuçüsanik.): XIII, 91%, 4358. Srashtr 1 = Sûrya: III, 153.—Do.2 = Krshna (Vishnu): III, 481; XIII, 7012 (1000 names), 7055 (do.). Sruvahasta = Civa: XIII, 1157 (1000 names 1); XIV, 200. Srnjaya , one or more ancient kings. § 5 (Anukram.): I, 1a, 223 (in Nărada's enumeration).—§ 267 (Yumasabhāv.): II, 8, 326 (in the palace of Yama). Cf. Srnjaya. Srnjaya, one of the standard bearers of Jayadratha. § 522 (Draupadiharanap.): III, 265, †15597 (°-Sapravrddhau, only C., B. has Sanjayao). Srnjaya, father of Suvarnashthivin. § 595 (Abhimanyuvadhap.): There was a king of the name Caibya (C. ovya), his son was S.; the rshis Narada and Parrata were the friends of S. Seeing the daughter of S., Parvata asked if she was Cri, etc. (a). Narada obtained her as his wife. Parrata cursed Narada, saying that he should not go to heaven at his will, and Narada (enumerating what constitutes a marriage) cursed Parvata, saying that he should not go to heaven without him. Meanwhile, king S, desirous of a son, prevailed upon the brahmans to ask Narada on his behalf, and, urged by Narada, he prayed for a son possessed of every accomplishment, and whose urine, etc. should be of gold. This son was named Surarnashthivin ("gold-spitter"), and increased the wealth [of his father] beyond all limits (description). Some robbers seized the prince and slew him, and cut his body into fragments but without finding any gold. The robbers then slew one another and sank into an unimaginably awful hell. To Spijaya, who was afflicted with deep sorrow, the D.-r. Narada told the Shadaçarājika (q.v.), i.e., the histories of sixteen kings who had died (except the last, viz. Rama Jamadagnya), ending each narrative with the words: "as he died who was superior to thee and to thy son, thou shouldst not grieve for the latter who performed no sacrifice and made no sacrificial present." (Each narrative then ends with the words: Craityeti vyāharan [read vyāharat]; Nīl. takes Çvaitya (i.e. son of Cvitya) as a name of S., cf. also XII, 1052) (VII, 55-70). The grief of Srajaya was dispelled and Narada restored his son to life: VII, 55, 2138 (Çaibyasya . . . putrah), 2140, 2144 (nrpatik), 2146, 2154, 2169, 2170, 2182; 56, 2184, 2194; 57, 2196, 2207; 58, 2209, 2222; 59, 2224, 2247; 60, 2249, 2261; 61, 2263, 2270; 62, 2272, 2290; 63, 2292, 2301; 64, 2303, 2319; 65, 2321, 2332; 66, 2334, 2354; 67, 2356, 2375; 68, 2377, 2392; 69, 2394, 2425; 70, 2450; 71, 2451 (2457), 2459.—§ 595 (Abhimanyuvadhap.): VII, 71, 2472 (°eya putram, i.e. Suvarnashthīvin).- § 618 (Jalapradanikap.): XI, 17, 25 . (putracokarite, all. to § 595).—§ 632 (Rajadh.): XII, 29, 906 (on putraçakārttam), 910,.916, 917, 922, 924, 931, 932, 935, 967, 938, 943, 944, 955, 956, 963, 964, 973, 974, 986, 987,

992, 993, 997, 998, 1003, 1004, 1012, 1013, 1022, 1023,

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649 Srijaya—Sthäpu.

1029, 1030, 1037, †1038 (†1039) (Nārada told Srājaya the Shodaçarājopākhyāna, cf. § 595).—§ 633 (do.): XII, 30, 1043 (Kāŭcanashthīvī S°eya sutah), 1044 (°eya sutah = do).— § 633b (Nārada-Parvatākhyāna): XII, 30, 1052 (Çvaityam), 1072 (°atmajām, Nārada married the daughter of S., cf. § 595).—§ 634b (Suvarnashthīvisambhavop.): XII, 31, 1091, 1097, (1100), (1102), 1105, 1109, 1110 (rājarsheh), 1115 (°eya sutah, i.e. Suvarnashthīvin), 1117, 1125 (rājā) (the birth of Suvarnashthīvin, cf. § 595).—§ 761 (Ānuçāsanik.): XIII, 1156, 5665 (amoug the kings who abstained from meat during the month of Kārttika). Cf. Çvaitya.

**Srňjaya** ("king of the Srňjayas"?) = Hotraváhana: V, 6059 ( $H^{\circ}$ ), 6064, 6080 (H), 6086, 6099 (nrpam), 7002, 7008. **Srňjaya** = Uttamaujas: VIII, †3812 ( $U^{\circ}$ ).

Srnjaya (VIII, 5037), vide Sanjaya (so B.).

Srhjaya, pl. (odh), a tribe or family among the Pancalas, often used synonymous with those, but also mentioned together with them. § 327 (DraupadIparitapav.): III, 33, 1275, 1352; 36, 1390.- § 556 (Sanjayayanap.): V, 22, †653, †683; 24, †721; 25e, †723, †736 (Kuru-S°anam); 26, †756 (do.); 28., †804.—§ 561 (Yanasandhip.): V, 48, †1814, †1849 (drshfid Sounam anike Dhrshfadyumnam), †1906 (kshayam . . . Kuru-Sodnam); 570, 2264 (among the allies of Yudhishthira); 71, †2575.- § 562 (Bhagavadyanap.): V, 72, 2662 (Kuru-Soan); 82, 2881 (Pandavah Soaih saha), 2884 (Pāṇḍavaiḥ saha Soaiḥ), 2889 (sainikaiḥ); 93, 3315 (Kur ūṇāṃ Soānāñ ca sangrāme).—§ 567 (do.): V, 127, 4243 (Pāṇḍavāḥ Soaiḥ saha). - § 571 (Ulūkadūtāg.): V, 161, 5538; 162, 5585; 163, †5652 (°anam anikam).- § 572 (Rathatirathasankhyanap.): V, 167, 5784.- § 576 (Bhagavadgitap.): VI; 14, 535 (Kaunteyan . . . sa-Soan), 543; 15, 601 (Somakāme ca sa-Soan); 16, 631 (Dhrehfadyumnapurogamah). — § 577 (Bhīshmavadhap.): VI, **43**, 1534 (B. *Somakāḥ*).— § 578 (do.): VI, 45, 1671 (Kurūnām Soanan ca sangrame).— § 580 (do.): VI, 59, 2530 (Pandarah Souh saha).- § 581 (do.): VI, 60, †2679 (Kuru-Souh).- \$ 582 (do.): VI, 72, 3176 (°ah Kurubhih saha); 73, 3237 (do.); 74, 3276 (Pandavah Soaih sardham) .- § 583 (do.): VI, 752, 3309 (°ah Kaikayaih saha).- § 584 (do.): VI, 86, 3793, 3816 3817 .-- § 585 (do.): VI, 88, 3889 (Somakan sa-Soan); 89. 3952 (Somakan Soaih saha), 3953; 91, 4053; 95 (7, 4321; 98, 4465 (Pandavaih saha Soaih).- § 586 (do.): VI, 107, 4893 (Pandaran saha-Sodn), 4895.- § 587 (do.): VI, 108. 5016 (Pāṇḍavaiķ saha-Soaiķ), 5019 (Pāṇḍava-Soaiķ), (γ). 5022; 109, 5057 (Pandavaih saha Soaih), 5091; 114, 5328 (Parthah . . . sahitah sarva-Soaih); 116, 5335 (Pandavaih saha Soaih), (v), 5349, 5350, 5354; 118, 5532 (Somakah  $S^{\circ}dc$  ca), 5534; 119, 5572 (sarva- $S^{\circ}dh$ ) ( $\beta\beta$ ), 5676.—§ 589 (Dronabhishekap.): VII, 2a, †82; 7, 212 (Pandarah vaha 8°aih), 214 (Pāndava-8°an), 220 (Pandava-8°ah); 9, 261 (do.).—§ 590 (do.): VII, 12, 434 (Pandu-Soaih, attack Drona); 13, 485, 489 (Pāṇḍu-Soāḥ); 14, 496; 16, 629, 669 (Pāṇdu-Soāḥ).- § 592 (Samçaptakavadhap.):. VII, 21. 883, 884, 995 (Kuru-Sovahinīm), (λ), 915; 22ν, †926, 935 (Pāṇdava-Soāķ).- 5 598 (Abhimanguvadhap.): VII, 35 &, 1511, 1516 (Pañoalah 8°aih saha); 400, 1695 (Mateya-Pañoala-8°ah).-- \$ 596 (Pratijñāp.): VII, 78 e, 2744.--§ 599 (Jayadrathavadhap.): VII, 95, 3513 (l'andu-8°aih); 97, 3606; 108 o, 4087 (Cedi-Pancala-8°an); 110, 4154, 4160,  $(\rho)$ , 4165; 111 $\nu$ , 4284; 114 $\omega$ , 4539; 122, 4932; 125 μμ, 5069, 5088 (Cedi-Pāñcāla-S°ān); 130, 5335 (Pandu - 8°aih); 151, 6561, 6568 (Kuru - 8°ah), 6569 (Pandaca-Soan). \$ 600 (Ghatotkacavadhap.): VII, 154.

6662, 6679 (Pandu-Souh); 1557, 6682; 1564, 6779; 1570, 6967; 160, 7200 (Pañcalah saha Soaih); 161 nn. 7217; 164, 7344, 7345 (nihaleshu), 7351; 166, 7430, (u), 7459; 173, 7792 (Pañcalah Soaih saha); 177, 8056; 182 ece, 8248 (°-Pandarah), (ŋŋŋ), 8284 (Pandavah Soaih saha); 183 977, 8306 (°ah saha Pañoalaih), 8308 (Pandu-Soah) .- § 602 (Dronavadhap.): VII, 186 n, 8490 (Codi-Kaikeya-Soan); 190, 8696, 8725; 192, 8823, 8882 (Kuru-Pāṇdava-Soāḥ).—§ 603 (Nārāyanāstramokshap.): VII, 199. 9214 (Pāṇdu-Pāñeāla-Soāḥ).-§ 604 (Karnap.): VIII, 3, 70 (°anam . . . kadanam); 5ζ, 92.-\$ 605 (do.): VIII, 10. 879 (Paņealah Soaç ça); 21, 825 (hatah Karnena), 844 (Pāṇdu-So-Pāncalan); 24, 988 (vadhyamanah samare Sataputrena); 25, 1004; 31ππ, 1268 (Parthan ea-8°an); 32. 1349 (Kaunteyāķ . . . sa-Srnjayāķ).—§ 606 (do.): VIII, 35, 1640 (Dhrshfudyumnapurogamah).- 6 607 (do.): VIII, 37, †1728, †1729.- 608 (do.): VIII, 478, 2224, 2233 (sangrāmah . . . Kuru-Soānām, C. has by error Co); 5177. 2441 (Pandaran Soaih saha); 5400, 2613, 2625; 56 µµ, 2693, 2695, (oo), 2751 (dagdhāh), 2776; 57, †2851 (janak-hayah . . . Kuru-S°ānām); 58, 2864 (mahārathāh) ( $\chi\chi$ ), 2902 (Pañcāla-Soānām), 2905; 59, 2909 (Kuru-Soāh); 60 yyy, 3010 (Pāṇḍu-Soān), 3012, 3014, 3034 (cainyena); 61δδδ, 3067 (Pandu-S°aih); 64, 3271 (vadhyamanah samars Sulaputrena); 66, †3348 (eamagame So-Kauravanam); 67KKK, †3373; 73, 3638, 3671, 3672, 3745, 3746; 75, †3804 (Pāṇḍava-Soānāṃ); 79, 4016, †4088; 85, †4313  $(Pandu-S^{\circ}aih)$ , †4325 (do.); •92 $a\mu^{1}$ , 4825; 93, 4834 (Kuru-Soanam); 94, 4905 (do.); 96, 5031 (Pandu-Pancala-Soah) .- § 610 (Çalyup.): IX, 60, 332 (Somaka-Soan) .-§ 611 (do.): IX, 9, 413 (yuddham Kurunam . . . Sosih saha), 444 (Kuru-Sosankulā, sc. nadī); 13, 686 (nihatān); 20, †1076 (sonapatih Pandava-Soanam, i.e. Dhrshtadyumna), †1087; 21κκ, 1126.- 612 (Hradapravegap.): IX, 29, 1581 (Pāṇdu-Soaih).- § 613 (Gadāyudthap.): IX, 32, 1848; 33, 1919 (follow Yudhishthira), 1944 (Pandarah eaha-8°ah).-§ 614 (do.): IX, 34, 1960.-§ 615 (do.): IX,  $55\pi$ , 3122; 57, 3232; 59, †3318; 61, 3388, 3390, 3407 (so both C. and B., PCR. has Sanjuya, which seems to be the correct reading). - § 616 (Sauptikap.): X, S. 398 (Pāṇdu-Soān), 467 (are slain by Acvatthaman) - 6 620 (Crāddhap.): XI, 26 &, 788 (their bodies are burnt).

Srshti ("procreation"), a goddess. § 270 (Brahmasabhāv.):
II, 11, 459 (in the palace of Brahman).

Srshtikrt ("creator") = Brahmán: Í, 1204.

Stambamitra, a çarngaka, son of Mandapāla and Jaritā. § 259 (Çārngakop.): I, 230, 8373; 232, (8407), (\$415); 233, 8434.

Stanakunda, sg. and pl., name of a tīrtha. § 370 (Tīrtha-yātrāp.): III, 84, 8130.

Stanaposhika (so B.) or Stanayoshika (so C.), pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 90, 376 (in the north-east).

Stavapriya = Vishņu (1000 names).

stavarāja ("chief-hymn"): XIII, 1135 (i.e. the 1000 names of Qiva), 1136 (do.), 1379...

Stavya = Vishnu (1000 names).

Stena, pl. (°aḥ) ("thioves"), name of a caste: XII, 10868 (C. has by error tona(ḥ)).

Sthanada = Vishņu (1000 names).

Sthandileyu, a prince. § 150 (Pūruvamç.): I, 94, 3700 (fourth son of Raudrāçva).

Sthanu , name of a Rudra. § 108 (Amçavat.): I, 66, 2567

(among the Rudras, sons of Sthanu, i.e. Civa).—§ 191 (Arjuna): I, 123, 4826.

Sthanu' = Qiva, q.v.—Do. = Vishnu (1000 names).

Sthānutīrtha, name of a tīrtha. § 615p (Vasishṭāpavāha): IX, 42, 2361 (the residence of Vasishṭha; there Sthānu had performed austerities), 2363.

Sthānuvata, a tirtha. § 368 (Tirthayātrap.): III, 83, 7049.

Sthavara = Vishnu (1000 names).

Sthavaranam patih = Civa (1000 names 1).

Sthawira = Çiva (1000 names 1).—Do.2 = Viehnu (1000 names).

Sthavishtha = Vishnu (1000 names).

Sthavishthah sthaviyasam = Krshna: XII, 1612.

Sthira 1, a companion of Skanda. § 615u (Skanda): IX, 45, 2550 (given to Skanda by Meru).

Sthira = Çiva (1000 names 1-3). — Do. = Vishņu (1000 names).

Sthita = Qiva (1000 names 1).

Sthula = Çiva (1000 names 1). — Do. 2 = Vishnu (1000 names).

Sthulabaluka v. Sthulavaluka.

Sthulagiras, a rshi. § 264 (Sabhākriyāp.): II, 4a, 106 (waited upon Yudhishthira).—§ 413 (Tīrthayātrāp.): III, 135, 10699 (açramaḥ Soaḥ, a tīrtha).—§ 717b (Nārāyanīya): 343, XII) ††13221 (maharshiḥ, cursed the trees, saying that they should not put forth flowers at all times).—§ 734 (Ānuçāsanik.): XIII, 26a, 1762 (v.l. Sthulagirāḥ, B.; came to see Bhīshma).

Sthulajirnangajatila = Civa (1000 names 1).

Sthülakarna, Sthüläkarna, v. Sthano.

Sthülakeça, a rehi. § 21 (Pramadvarā): I, 8, 942 (rehih), 944 (°āçramam), 947, 949 (rehih), 952 (reared Pramadvarā).

Sthulaksha, a rshi. § 734 (Anuçasanik.): XIII, 26a, 1764 (came to see Bhīshma).

Sthūlavālukā (C., °bd°), a river. § 574 (Jambukh.): VI, 9\lambda, 323.—§ 757m (Goloka): XIII, 102a, 4888 (a tīrtha).

Sthūna<sup>1</sup>, name of a Yaksha. § 83 (Adivamçavatārana): I, 63, 2453 (Yakshaḥ, all. to § 578).— § 573 (Ambopākhyānap.): V, 191, 7477 (°bhavanam), 7479 (Yakshaḥ); 192, 7495, 7520, †7521 (Yakshasya), 7525, 7529, 7535, 7537 (Yakshaḥ), 7539, 7540, 7544 (°-yakshana) (S. gave his manhood to Çikhandinī). Cf. Sthūnākarna.

Sthuna<sup>2</sup>, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4\(\theta\), 250.

Sthunakarna (Sthulao, C.), a brahman. § 324 (Dvaitavannpraveçap.): III, 26a, 986 (worshipped Yudhishthira).

Sthunākarna, name of a weapon. § 442 (Nivātakavaca-yuddhap): III, 167, 11967 (employed by Arjuna; cf. the explanation of Nīl.).—§ 512 (Ghoshayātrāp.): III, 245, 14995 (employed by Arjuna, C. has Sthalao).—§ 569 (Bhagavadyānap.): V, 1418, 4786 (employed by Arjuna).—§ 600 (Ghatotkacavadhap.): VII, 181, 8222 (employed by Balarāma), 8226.—§ 608 (Karnap.): VIII, 60aaa, 2998 (oendrajālona, employed by the Dhartarāshṭras).

Sthunakarna' = Sthuna': V, 7476, 7482.

Stobha, name of a certain sacrificial exclamation: II, 304 (pl. °-ah, personified, only B., C. has tarah; cf. graha' (v. additions)); XII, 7268, 7340, 9632; XIII, 625, 4108 (only B.).

Stotra(m) = Vishnu (1000 names).

Stotrātman = Krshna: XII, 1633.

Stotr = Vishnu (1000 names).

Stri = Civa (1000 names 1).

Striparvan, the 11th book of the Mbbhr. § 4 (Anukram.):

I, 1, 90. (°aichtkaviçramah, so. Bharatadrumah). — § 11
(Parvasangr.): I, 2, 581.—§ 7950 (Mahabharata): XVIII,
6, 276.

Strīrājya, sg. (B.) name of a country ("the kingdom of females"), or pl. (aḥ) (C.) a people ("the inhabitants of do.").—§ 342 (Indralokābhigamanap.): III, 51, 1991.

Strīrājyādhipati ("king of Strīrājya") = Çṛgāla (?): XII, 114 (C°).

Strīvilāpa ("the lament of the women"). § 10 (Parvasangr.): I, 2, 348 (i.e. Strīvilāpaparvan).

[Strīvilāpaparvan(°va)] ("the section containing the lament of the women", the 86th of the minor parvans of the Mhbhr.; cf. Strīvilāpa). § 619: Aided by the spiritual sight granted by Pyasa, Gandhar? beheld the field of battle, though distant, from the spot where she stood (description), with Ra., Pc., jackals, etc. Dhrtarashtra, at the command of Vyasa, with the Pandavas (headed by Yudhishiftira), with Krahna and all the Kuru ladies, proceeded to the field of battle. The Pañcala and the Kuru ladies were plunged into unutterable distress (description), described by the daughter of Subala, i.e. Gandhari, to Krehna, mentioning Bhishma, etc. (a); then her eyes fell upon Duryodhana (XI, 16). Gandhari's lament at the sight of Duryodhana ( $\beta$ ) (XI, 17); do. of her sons and daughters-in-law, etc., especially Dunçasana ( $\gamma$ ) (XI, 18); do. of Vikarna, etc. ( $\delta$ ) (XI, 19); do. of Abhimanyu, etc., directing Krehna's attention to the laments of Uttara (e) (XI, 20); do. of Karna (%) (XI, 21); do. of the lord of the Avantis, etc. (η), Jayadratha, and Duhçalā (XI, 22); do. of Calya, Bhishma, etc.,  $(\theta)$  and Drong, whose disciples, with Krpi, were burning his body on the bank of the Ganga (XI, 23); do. of Somadatta and Bhuricravas, and the mother and wives of Bhuricravas, and Cakuni (1) (XI, 24); do. of the Kamboja-king, etc. (1). Then Gandhart cursed Krehna for not having prevented the slaughter of the Kurus and the Pandaras, saying: "on the thirty-sixth year from this thou shalt, after causing the alaughter of thy kinsmen, etc., perish in a disgraceful way within the wilderness, etc." Krshna said: "there is none in the world, save myself, who is capable of exterminating the Vrehnie; I am endeavouring to bring it about; in proclaiming this curse, thou hast aided me in the accomplishment of that task." The Pandavas became stupefied (XI, 25).

Stubha, name of a fire. § 493 (Angirasa): III, 221, 14190 (only B., C. has Tubhah, which seems to suggest a reading anvayas tu sah).

Stuta = Çiva: X, 256; XII, 10363 (1000 names<sup>1</sup>); XIII, 1174 (1000 names<sup>2</sup>).

Stuti - Vishnu (1000 names).

\*stutiçastra, pl. (°dni): II, 452 (read with B. stutiçastrāņi, "praise and invocations").

**Stutya** = Civa: X, 256; XII, 10363 (1000 names 1).

Stuyamana = Çiva: X, 256; XII, 10363 (1000 names').

Subabhru = Krehna: XII, 1511.

Subahu<sup>1</sup>, a serpent. § 47 (Sarpasattra): J, 35, 1559 (enumeration).—§ 564 (Mätaliyop.): V, 103 y, 3632 (do.).

Subahu<sup>3</sup>, an Apsaras. § 103 (Amçavat.): I, 65, 2558 (daughter of Pradha).—§ 191 (Arjuna): I, 123, 4819 (among the Apsarases who denced at the birth of Arjuna).

Subthu , various kings at the time of Yudhishthira. § 130 (Amgāvat.): I, 67, 2660 (incarnation of the Asura Hara),

2696 (among the incurnations from the Krodhavaça gana).— § 554 (Sainyodyogap.): V, 4 $\gamma$ , 77. Of. Subāhu •, Subāhu •—•.

Subāhu<sup>4</sup>, son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2729.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4542.— § 209 (Drupadaçāsana): I, 138, 5461.—§ 585 (Bhīshmavadhap.): VI, 96θθ, 4349 (among other sons of Dhṛtarāshṭra defeated by Bhīmasena).—§ 592 (Samçaptakavadhap.): VII, 25, 1077 (protected Drona against his brother Yuyutsu).— § 596 (Pratijūāp.): VII, 74β, 2629 (?).—§ 600 (Ghaṭotkacavadhap.): VII, 170μμ, 7671.—§ 608 (Karṇap.): VIII, 51δδ, 2447 (among twenty sons of Dhṛṭarāshṭra who attacked Bhīmasena).

Subāhu\*, a Kāçi king. § 280 (Bhīmasena): II, 30, 1080 (Kāçirājam, vanquished by Bhīmasena on his digvijava).

Subāhu<sup>a</sup>, a Cedi king at the time of Nala. § 347 (Nalopā-khyānap.): III, 64, 2531 (*Cedīrājasya*); 65, 2576 (do.). Cf. Cedipati, Cedirāja.

Subāhu<sup>3</sup>, king of the Kulindas. § 419 (Gandhamādanapr.):
III, 140, 10863 (°vishayam, on Himavat, description), 10865 (Kulindanām īçvaraḥ).—§ 449 (Ājagarap.): III, 177, †12349 (Kirātarājān vishayam 8°oḥ), †12351 (°vishays), †12352.
Cf. Kirātarājan, Kulindādhipati.

Subāhu 3 a Kuru warrior. § 592 (Samçaptakavadhap.): VII, 18, 738, 740, 741 (among the Samçaptakas, fought with Arjuna).—§ 609 (Çalyap.): IX, 25, 76 (had sided with Duryodhana).

Subāhu, a Paņdava warrior. § 597 (Pratijnap.): VII, 83a, 2951.

Subāhu 10, a warrior of Skanda. § 615u (Skanda): 1X; 45 1, 2575.

Subāhu", an ancient king. § 761 (Ānuçāsanik.): XIII, 115 &, 5668 (among the kings who abstained from meat during the month of Kārttika).

Subandhanavimocana, Subandhava = Çiva (1000 names 1).

Subala<sup>1</sup>, an ancient king. § 6 (Anukram.): I, 1a, 229 (in Sañjaya's enumeration).

Subala, king of the Gandharas and father of Çakuni and Gandhari. § 83 (Adivamçavatarana): I, 63, 2439 (Nagnajit?, disciple of Prahrada). - § 174 (Dhrtarashtravivaha): I, 110, 4367 (°eyūtmajā, i.e. Gāndhārī), 4373 (Gāndhārarājasya, gave his daughter Gandhari in marriage to Dhrtarashtra).—§ 287 (Rājasūyikap.): II, 34, 1265 (Gāndhārarājah, came to the rajasuya of Yudhishthira) - 292 (do.): II, 45a, 1608 (accompanied by Nakula). — § 327 (Draupadīparitāpav.): III, 34, †1356 (°sya putrak, i.e. Çakuni).—§ 569 (Bhagavadyanap.): V, 148, †5031 (°sya putrī, i.e. Gandharī).-§ 585 (Bhīshmavadhap.): VI, 90, 4004 (°syātmajāļ, i.e. Gaja, etc.), 4009 (°syātmajān = do.).—§ 611 (Calyap.): IX, 22, 1153 (°eya sutah, i.e. Çakuni); 28, 1558 (°eya putrah, i.e. Qakuni), †1561 (do., do.).—§ 612 (Hradapraveçap.): IX, 29, 1600 ( eya hate putre, i.e. Qakuni). Cf. Gandhararāja.

Subala, a king. § 522 (Draupadiharanap.): III, 265, †15596 (Ikshvakurajňah Sosya putrah, followed Jayadratha, only C., B. has Subharasya).

Subala 4, a Suparna, sou of Garuda. § 564 (Mataliyop.): V. 101a, 3588 (enumeration).

Subala = Qiva (1000 numes 1).

Subaladāyāda ("the son of Subala") = Kālikeya: VII, 1983 ( $K^{\circ}$ ),

Subalaja = Çakuni, q.v.

Subalajā = Gāndhārī, q.v.

Subalaputra, Subalatmaja = Çakuni, q.v.

Subalatmaja = Gandhari, q.v.

Subalātmaja, pl. (°dā) ("the sons of Subala<sup>2</sup>"). § 585 'Bhīshmavadhap.): VI, 90, 4011 (i.e. Gaja, Gavākska, Vṛshabha, Carmavat, Ārjava, and Çuka), 4013 (do., except Vṛshabha they are slain by Irāvat).

Subhā, wife of Angiras. § 489 (Angirasa): III, 218, 14122

(only B., C. has Cubha).

Subhadra, name of a place. § 607 (Karnap.): VIII, 44, 2013 ((°m nāma catvaram, in the country of the Bāhīkus; Nīl. explains: S°m catvaram surābhāṇdāçrayabhūtam).

Subhadra 1, daughter of Vasudeva, wife of Arjuns, and mother of Abhimanyu. § 4 (Anukram.): I, 1, †149.—§.11 (Parvasangr.): I, 2, 400, 401, 428.—§ 71 (Adivamçavatāranap.): I, 61, 2273 (anujam Vasudevasya), 2274 (all. to § 252).—§ 83 (Adivamçavatarana): I, 63, 2449 (Abhimanyuh S'ayam Arjunad abhyajayata, cf. § 253).—§ 159 (Püruramç.): I, 95, ††3830 (bhaginim Vasuderasya, by Arjuna, mother of Abhimanyu). - § 252 (Subhadraharanap.): I, 219, 7919 (only C., B. has Bhadram), 7922 (Saranasya sahodara); 220, 7936, 7938, 7939, 7959 (S. is ravished by Arjuna).- \$ 253 (Haranaharanap.): I, 221, 7968, 7980, 8004 (the nuptials of Arjuna and S.), 8025 (Recavaeya priya svasā, mother of Abhimanyu (Saubhadram)), 8026.— § 254 (Khāndavadahanap.): I, 222, 8072.—§ 262 (Bhagavadyana): II, 2, 25 (Bhadram). - § 277 (Jarasandhavadhap.): II, 24, 977.—§ 292 (Rājasūyikap.): II, 45, 1618.—§ 321 (Saubhavadhap.): III, 22, 895 (Krshha brought S. and Abhimanyu to Dvārakā).—§ 356 (Tīrthayātrāp.): III, 80. 4018 (all. to § 252).—§ 452 (Märkandeyas.): III, 183, †12570, †12583.- § 511 (Draupadī-Satyabhāmāsamv.); III. 235, 14783. - § 552 (Arjuna): 1V, 49 e, 1536 (all. to § 252). -§ 593 (Abhimanyuvadhap.): VII, 35, 1533 (jātaķ Soayā, sc. Abhimanyu); 51, 1989, 1991 (Abhimanyu is slain).-§ 596 (Pratijfiap.): VII, 72, 2501 (°ayah priyam putram, i.e. Abhimanyu), 2528 (°ayañ ca sambhutah = do.), 2532, 2533; 77, 2714 (consoled by Krshnu); 78, 2732, 2766, 2770 (do.).-§ 599 (Jayadrathavadhap.): VII, 127, 5167; 143, 6013 (°dyāķ sutaķ, i.e. Abhimanyu).—§ 619 (Strīvilapap.): XI, 20c, 582.- § 783 (Anugītāp.): XIV, 527, 1505 (°ādayaḥ . . . Bharatānām striyaḥ), †1532 (accompanied Krshna to Dvārakā).—§ 785 (do.): XIV, 61, 1812, 1818, 1832 (evaeā mama), 1840, 1848 (S.'s grief); 660, 1939 (accompanied Krshna) ( $\lambda$ ), 1948, ( $\mu$ ), 1953; 67, 1965; 700, 2038; 88φ, 2605, 2606. — § 787 (Ågramaväsap.): XV, 1, 9.- § 788 (do.): XV, 21, 590 (hataputra).- § 789 (Putradarcanap.): XV, 29 γ, 784 (Krihnabhagini), (δ), 801, (e), 807 (Krehnasya bhagini).—§ 794 (Mahaprasthanikap.): XVII, 1, 7.

Cf. alse the following synonyms:-

Abhimanyujanani (the mother of Abhimanyu): VIII, 4488.

Bhadrā: I, 7919 (only B., C. has Subhadram), 7982 (read °a with B.), 7983, 7985; II, 25 (S°); VIII, 1250 (all. to § 252); XV, 471.

Mādhavī, Sātvatātmajā, Sātvatī, Vārshneyī, Vāsudevasahodarā, Vasudevasutā, Yādavī, Yadunandanī, q.v.

Subhadrā, name of a cow. § 564 (Mātalīyop.): V, 102, 3610 (paçeimā Vārunī dik ea dhāryate vai S°ayā).
Subhadrāharana(m) ("the carrying away of Subhadrā")

§ 10 (Parvasangr.): I, 2, 315 (i.e. Subhadrāharanaparvan), 316 (do.).—§ 11 (do.): I, 2, 363 (do.).

[Subhadrāharanaparvan(ova)] ("Arjuna's carrying away Subhadra", the 17th of the minor parvans of Mhbhr.). (Cf. Subhadrāharana.) § 252: Some days afterwards a mountain festival of the Bhojas, Vrehnis, and Andhakas was held on the Raizataka mountain; there Haladhara (i.e. Balaruma) with Reratt, followed by Gandharras, king Ugrasena, with his 1000 wives, Raukmiņeya, Çamba, Akrara, Saraņa, Gada, Babhru, Viduratha, Niçatha, Carudeshna, Prthu, Viprthu, Salyaka, Salyaki, Bhangakura, Mahurava, Hurdikya, Uddhava, etc., were present; Arjuna fell in love with Subhadra, the favourite daughter of Vasudeva, the sister of Krohna, and uterine sister of Sarana. Krehna told him to carry her away by force, as the result of a svayamvara was doubtful. They sent a courier to Yudhishthira at Indraprastha, and obtained his assent (I, 219). Arjuna set out as for a hunting expedition in his chariot, yoked with Caibya and Sugrica, and carried away Subhadra towards Indraprastha. The soldiers ran to Drārakā to the sabhā, named Sudharmā, and informed the sabhapala, who, by blowing the drum of alarm (bherim sannahikim) caused the Frehnis, Andhakas, and Bhojas to assemble at the sabhā. While they made a loud uproar, Baladera restored silence by saying that they ought first to heur what Krehna purposed. Then, seeing Krehna sitting silent, he spoke angrily about this deed of Arjuna (1, 220).

Subhaga, brother of Çakuni. § 600 (Ghatotkacavadhap.): VII, 157π, v. 24b (a half cloka inserted in B. between v. 6944 and 6945).

Subhagā, an Apsaras, daughter of Prādhā. § 102 (Amçāvat.): I, 65, 2554.

Subhaga, a matr. § 615u (Skanda): IX, 460, 2636.

Subhava, a king. § 522 (Draupadiharanap.): III, 265, †15596 (Ikshvākurājāah Sosya putrah, followed Jayadratha, only B., C. has Subalasya).

Subhīma, a god. § 492 (Āngirasa): III, 220, 14166 (one of the fifteen yajāamushak).

Subhrāj. § 3 (Anukram.); I, 1\beta, 43 (son of Devabhrāj), 44 (father of Daçajyotis, Çatajyotis, and Sahasrajyotis).

Subhrāja, a companion of Skanda. § 615 (Skanda): IX, 45, 2533 (given to Skanda by Sürya).

Subhrū, a mātr. § 615u (Skanda): IX, 480, 2626.

Subhuja = Vishnu (1000 names).

Subhūmika(m), a tīrtha on the Sarasvatī. § 615c (Baladevatīrthayūtrā): In that tīrtha many Aps. are sporting (therefore it is called S.); D. and G. repair thither every month; it is the resort of Brahmán himsel; G. and diverse tribes of Aps. are to be seen there, passing the time happily; D. and P. sport there in joy, sacred flowers being strewn over them; Baladeva heard the sound of those celestial songs and musical instruments, and saw many shadows of D., G., and Rā.; IX, 37, 2121.

Subhūmikā = Subhūmika : IX, 2126 (oti vikhyātā).

Subija = Qiva (1000 names 1).

Sucakra, a warrior of Skanda. § 615u (Skanda): IX, 45 n, 2561.

Sucandra, an Asura. § 94 (Amçavat.): I, 65, 2539 (son of Simhikā).

Sucandra<sup>2</sup>, a Devagandharva. § 102 (Amçāvat.): I, 66, 2555 (tenth son of Prādhā).—§ 191 (Arjuna): I, 123, 4814 (present at the birth of Arjuna).

Sucāru', son of Kṛshṇa and Rukmiṇī. § 730 (Ānuçāsanik.): XIII, 14a, 621.

Sucaru , son of Dhrtarashtra (?), § 583 (Bhishmavadhap.): VI, 79, 3470/71 (only B.).

Sucetas, a brahman, son of Grisamada. § 7365 (Vītahavyap.): XIII, 30, 2000 (*Grisamadasya putrah*, in the second halfcloka the name is read Sutejas).

Suchattra = Civa (1000 names 2).

suci ("needle"), name of a vyūha: VII; 2674, 3110 (c°, C.), 3111 (do.), 3114 (do.).

sucimukha ("pointed as a needle"), name of a vyūha: VI, 699, 3395; XII, 3729 (anīkam).

Suciroman = Civa (1000 names 1).

Sucitra', a scrpent. § 66 (Sarpasattra): I, 57, 2159 (of Dhrtarāshtru's race).

Sucitra, one or more kings. § 232 (Svayamvarap.): I, 186, 6990 (present at the svayamvara of Draupadi).—§ 604 (Karnap.): VIII, 6, 1771 (°c Citravarmā ca pitāputrau, slain by Drona).

Sucitra, son of Dhrtarashtra (?). § 583 (Bhīshmavadhap.): VI, 79, 3470/71 (only B.).

Sucivaktra, a warrior of Skanda. § 615u (Skanda): IX, 45 n, 2574.

Suçanta = Çiva: VII, 9524.

Suçarada = Çiva (1000 names?).

Sucarman 1, king of the Trigortas. § 232 (Svayamvarap.): I, 186, 6989 (present at the avayamvara of Draupadi).— § 552 (Goharanap.): IV, 30, 971 (rājā Trigartānām), 984, 992, 998; 31, 1003; 32, 1059 (rukmarathah), 1060 (rājā Trigartanam), 1063, 1064; 33, 1070 (Traigartah), †1073 (Trigartadhipatih), 1075, 1078 (Trigartena), 1089, 1090, 1092 (bhrātrbhiḥ saha), 1094, 1096, 1101, 1102, 1103, 1105, 1107, 1111, 1112, 1114, 1118, 1123, 1124; 34, 1129, 1130, 1131 (headed by S., the Trigartas carry away the cattle of Virāţa; a great battle ensues; at last S. is defeated and made captive by Bhīmasena, but set free by Yudhishthira).--§ 554 (Sainyodyogap.): V, 4γ, 83.-§ 578 (Bhīshmavadhap.): VI, 45", 1728, 1729, 1730 (fought with Cekitana); 51χ, 2108 (in the army of Duryodhana).—§ 583 (do.): VI, 75 8, 3296 (Prasthalādhipah, in the krauncavy üha of Bhīshma). -§ 584 (do.): VI, 822, 3577, 3580; 84, 3744, 3747 (engaged in battle with Arjuna); 86, 3834 (°ādīn rājīiah, defeated by Arjuna). — § 585 (do.): VI, 96 nn. 4339 (attacked Arjuna).- § 586 (do.): VI, 102, 4651; 104, 4730, 4731, 4736 (pierced Arjuna and Krshna).- § 587 (do.): VI, 108a, 5008 (°pramukhā nrpāh, in the rear of Duryodhana's army); 113, 5287, 5288 (attacked Bhimasena and Arjuna); 114, 5292, 5299, 5324 (defeated by Arjuna).-§ 590 (Dronabhishekap.): VI, 14, 531 (fought with Sonapati [i.e. Dhrshtadyumna?]).—§ 591 (Samçaptukavadhap.): VII, 17β, 691 (Trigartal Praethaladhipal, with his brothers among the Samcaptakas who swore either to slay Arjuna or die themselves), 712 (bhrātrbhih sardham).- § 592 (do.): VII, 28, 1227 (do.), 1228 (do.), 1232, 1234, 1235 (encounter with Arjuna).- § 603 (Nārāyaņāstramokshap.): VII, 193a. 8910 (when Dropa had fallen S. fled with the Samcaptakas). - § 605 (Karnap.) : VIII, 27 λλ, 1079 (Trigartar ūjah), 1085, 1087, 1101 (among the Samcaptakas, fought with Arjuna and was wounded).—§ 608 (do.): VIII, 53 ηη, 2567, 2569, 2592 (employed the Sauparna weapon), 2597 (Arjuna's encounter with the Samcaptakas); 95 av, 4972 (Samcaptakaraciehtens balena mahatā ertah).—§ 611 (Culyap.): 1X, 27φφ, 1473, 1483, 1487, 1488, 1489 (is slain by Arjuna). Cf. Prasthala ihipa, Prasthaladhipati, Rukmaratha, Traigarta, Trigarta, Trigartādhipati, Trigartarāj, Trigartarāja; Trigartarājan.

Suçarman<sup>2</sup>, a Pandava warrior. § 570 (Sainyaniryanap.): V, 151c, 5163 (in the army of Yudhishthira, B. has Sudharma). —§ 587 (Bhishmavadhap.): VI, 116, 5402, 5403 (fought with Citrasena); 118v, 5555. Cf. next.

Suçarman<sup>4</sup>, a Pāñcāla prince. § 608 (Karņap.): VIII, 56 pp. 2735 (attacked by Karna).

Sucobhanā, daughter of the frog king Āyu(s) and wife of king Purikshit of Ayodhyā. § 461 (Vāmadevacaritu): III, 162, ††13173.

Sugrava, daughter of a Vidarbha king. § 156 (Pūruvamç.): I, 95, ††3770 (Vaidarbhīm, wife of Jayatsena).

Suçruta, a son of Viçvamitra. § 721b (Viçvamitrop.): XIII,

Sudakshina , a Kamboja prince. § 23? (Svayamvarap.): I, 186, 6995 (Kambojah, present at the svayamvara of "Draupadī).—§ 555 (Sainyodyogap.): V, 19 δ, 590 (Kāmbojaķ, accompanied by Yavanas and Cakas S. came to Duryodhana with one akshauhini of troops).—§ 562 (Bhagavadyanap.): V, 95v, 3403 (Kambojah, in the army of Duryodhana).— § 570 (Sainyaniryanap.): V, 1550, 5274 (Kūmbojam, do.). -§ 572 (Rathātirathasankhyānap.): V, 168, 5748 (Kāmbojaķ, a ratha in the army of Duryodhana). - § 576(Bhagavadgītāp.): VI, 16a, 622 (Kambojah, had an akshauhini of troops); 17, 622 (Kambojah sa-Soah).- § 578 (Bhishmavadhup.): VI. 45 10, 1734 (Kambojanam maharatham), 1735 (fought with Crutakarman the son of Suhadeva); 51x, 2108 (Kāmbojaḥ, ou the right flank of Bhīshma's krauncavyuha).—§ 580 (do.): VI, 59 μ, †2584.—§ 581 (do.): VI, 65 ν, 2928 (Kambojah). - § 586 (do.): VI, 99¢, 4501 (do., in the van of Bhishma's sarvatobhadra array); 102., 4666 (Kambojah).- § 587 (do.): VI, 108a, 5007 (Kāmbojarājaḥ), (δ), 5051 (Kāmbojaṃ); 110, 5108 (Kambojak, resisted Abhimanyu); 111, 5159. - § 589 (Dronabhishekap.): VII, 7ζ, 182 (Kambojāķ Sopurahearah).- § 592 (Sumçaptakavadhap.): VII, 20e, 801 (Kambojah, in the left wing of Dronn's garudavyūha). -§ 596 (Pratijūāp.): VII, 748, 2628 (Kāmbojaķ, will protect Juyadratha). - § 599 (Jayadrathavadhap.): VII, 92, 3277 (Kāmbojam), 3321 (Kāmbojarājasya putraķ), 3326, 3330, 3334, 3337 (Kāmbojam, is slain by Arjuna); 93, 3338 (kate); 94, 3410 (Kūmbojasya dūyāde hale), 3438 (nihalaḥ, sc. by Arjuna).- § 600 ((Thatotkacavadhap.): VII, 158 ..., 7036 (among the slain).—§ 604 (Karṇap.): VIII, **5**ζ, 109 (*nihataḥ* Savyasūcinā). - § 608 (do.): VIII, 56, 2802 (°ūd ararajah), 2804 (°ad avarajam Kambojam, the younger brother of S. attacked Arjuna but was slain by him); 72 vvv, 3612 (Kambojam).- § 609 (Calyap.): IX, 2, 74 (Kambojah, had sided with Duryodhana), 90 (hatah).- § 611 (do.): IX, 24 vv, 1300 (Kūmboje, sc. hate).—§ 619 (Strīvilāpap.): XI, 20. 601 (Kambojam). Cf. Kamboja, Kambojaraju.

Sudakshina<sup>2</sup>, a Pāṇḍava warrior. § 592 (Saṃçaptakavadhap.): VII, 21x, 910 (pierced by Drona).

Sudāmā, name of two māṭrs. § 615u (Skauda): IX, 46e, 2623 (only C., B. has Dāmā), 2628.

Sudāman<sup>1</sup>, a king. § 279 (Arjuna): II, 27, 1020 (in the north, vanquished by Arjuna on his digvijaya). — § 592 (Samçaptakavadhap.): VII, 230, 996/7 (only B.).

Sudāman , king of the Daçārnas. § 350 (Nalopākhyānap.):
III, 69, 2707 (suto Daçārnādhipatoh Sonah, i.e. the wives of the Vidarbha king Bhīma and the Cedi king Vīrabāhu).

Sūdāman, pl. (°mānaḥ), a people. § 574 (Jambūkh.): VI, 9μ, 362.

Sudarça 1, a Kuru warrior. § 604 (Karnap.): VIII, 7, †207 (?adj. ? among those who were still alive). Cf. next.

Sudarga, a son of Dhrtarashtra (= Sudargana). § 611 (Çalyap.): IX, 27, 1443 (only B., C. has Durdharsha; S. and Duryodhana were the only two of Dhrtarashtra's sons who were yet unslain). Cf: the prec.

Sudarcana, the discus (cakra) of Vishnu (Krshna). § 28 (Amrtamanthana): I, 19, †1178, †1186 (employed by Näräyana).-[§ 257 (Khändavadahanap.): I, 225, 8196 (cakram), given to Krshna by Agni, d: having a hard nave (? vajranabham), and being a fiery weapon (Agneyam astram), through it Krshna should be superior in battle to men, gods, Rākshasas, Picācas, Daityas, and Nāgas, and it would always return into his hand.] - § 320 (Saubhavadhop.): III, 22. 881 (b: S. burns Yakshas, Rūkshasas, and Dūnavas), 883 (Krshna cut Saubha in twain by means of the S.).-§ 561 (Yanasaudhip.): V, 54, 2132 (cakrānām, sc. varam).-§ 580 (Bhishmavadhap.): VI, 59, †2599 (in the hand of Krshna). - § 589 (Dronabhishekap.): VII, 7, 197 (cakranam, sc. varam).- § 600 (Ghutotkacavadhap.): VII, 175 δδδ, 8195 (cakram, held by Krshna) - § 608 (Kurnap.): VIII, 89 51, †4569.- § 730d (Mandara): Krshna's discus was given to him by Mahadera (i.e. Civa) when the lutter had sluin a Daitya who lived in the water. Originally it was created by Vrehānka (i.e. Çiva). Only Pinākin (i.e. Çiva) can gaze at it. Bhava (i.e. Civa) gave it the name Sudarçana: XIII, 14, 668. Cf. Cakra (add the foll.: III, 178 (sunabham); V, 2524 (Vasuderasya); VI, 2596 (sunabham); X, 625 (do.)).

Sudarçana, a prince. § 264 (Sabhākriyāp.): II, 4\$, 123 (? PCk. takes this as an adj. ("handsome") to Kramajit).

Sudarçana, the chariot (?) of Indra. § 552 (Goharanap.): IV, 56, 1761 (Cakrah . . . samdruhya Som).

Sudarçana<sup>4</sup>, a prince (so Nīl.). § 561o (Kṛshṇa Vāsudeva): V, 48, †1882 (having vanquished the Gundhāras and the sons of Nagnajit Kṛshṇa liberated S., devatānāṃ lalāmaṃ).

Sudarçana, name of a dvīpa = Jambudvīpa. § 574 (Jambūkh.): VI, 5, 188 (dvīpaņ), 191 (°dvīpah).

Sudarçana, the Jambu tree on Meru. § 574: (Jambū): VI, 7, 273 (jambūvrkshak). Cf. Sudarçanā.

Sudarqana, son of Dhṛtarāshṭra. § 583 (Bhīshmavadhap.): VI, 77¢, 3343.—§ 599 (Jayadrathavadhap.): VII, 127νν, 5177 (among several sons of Dhṛtarāshṭra who attacked Bhīmasena), (ζζ), 5210 (slain by Bhīmasena). — § 600 (Ghatotkacavadhap.): VII, 156¢, 6852 (the same?).

Sudarçana, a Kuru warrior. § 599 (Jayadrathavadhap.): VII, 118, †4689 (rājavaraķ), †4691, †4692, †4693, †4696, †4697 (slain by Sātyaki); 119, 4702 (°m nihatya).

Sudarçana, a Pāṇḍava warrior. § 600 (Ghatotkacavadhap.): VII, 158x, 7011 (brother of Virāṭa?).

Sudarçana<sup>10</sup>, a Mālava king. § 603 (Nārāyaṇāstramokshap.):
VII, 200 γγ, 9330 (Mālavaḥ, attacked Açvatthāman), †9340
(Açvatthāman cut off his head); 201, 9400 (ishvastravidhisampanne Mālave, sc. hate).
Cf. Mālava.

Sudarçana", son of Agni and Sudarcanā. § 720b (Sudarçanop.): XIII, 2, 120 (Āgneyaḥ), 123 (married Oghavatī), 131, 132 (Agniputro), 145, 147, 151, 180 (°caritaṃ), (in the shape of a brahman Dharma put S. to the test). Cf. Āgneya, Aguiputra, Pāvakasuta, Pāvaki.

Sudarçana 12 = Çiva (1000 names 2). —Do. 12 = Vishnu (1000 names).

Sudarçană, daughter of king Duryodhana of Māhishmatî and the river Narmadā. § 7206 (Sudarçanop.): XIII, 2, 104 (rājakanyāṇ), 106, 118 (married to Agni to whom she bore Sudarçana<sup>11</sup>, cf. II, 30). Cf. Duryodhanasutā.

Sudargana = Sudargana (the Jambu tree); XIII, †4862 (jambu).

[Sudarcanopakhyana(m)] ("the episode relating to Sudarçana "). § 7208 (Anuçasanik.). Bateama said : Prajapati Manu > Ikshvaku > 100 sons; the tenth of those, Dacacva, became the king of Mahishmati; Dacacra's son was the pious Madiraços > Dyutimat > Suvira > Sudurjaya > R-r Duryodhana, in whose kingdom there was no miser, etc., and who was learned in the Vodas and Vodanta. Duryodhana begat the beautiful Sudarçand upon the river Narmada; Agni, taking the shape of a brahman, demanded her hand from the king, who would not give her to him; then Agni vanished from his great sacrifice. Duryodhana repaired to the brahmans, who became informed of the matter by Agni; then the king consented, and Agni gave, as a marriagedower, the boon to the king that he would always remain there, and Agns has always been present there to this day, and was seen by Sahadeva on his digvijaya. She bore to Agni the beautiful Sudarçana, who, even in his childhood, knew Brahman. Sudargana murried Ogharati, the daughter of king Oghavat and the sister of Ogharatha, and dwelt in Karukshetra; he took the vow of conquering death by leading the life of a householder. He instructed Oghavati that, for pleasing a guest, she must not spare even her own person. One day, when Sudarçana went out to fetch firewood, a graceful brahman came to Ogharati and required and obtained her own person. Mrtyu, with his iron club, was always at the side of Sudarçana, watching him in order to find out his flaws. When Sudarçana came home he showed no anger. The brahman turned out to be Dharma, who was pleased with Sudarcana, and said: "you have conquered Mrtyu"; Ogharati has been protected from defilement by your virtue and by her own chastity; you will attain to all the worlds in this your body, and, as yoga is in the control of Oghavati, she will follow you with half her corporeal self, being with the other half [the river] Oghavatt. Then Indra came, riding in a fine chariot, and approached that brahman.

Sudāsa, king of the Koçalas [in Ayodhyā]. § 775 (Ānuçā-sanik.): XIII, 166 n, 7682 (Koçaleçearah).

Sudella, pl., v. Sudeshna, pl.

Sudeshna, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 9μ, 354 (only B., C. has Sudellaḥ).

Sudeshņā<sup>1</sup>, wife of the Auga king Bali. § 170 (Dīrghatamas): I, 104, 4211, 4216, 4217 (by Dīrghatamas, mother of Auga, Vanga, Kalinga, Pundra, and Suhma).

Sudeshpā<sup>2</sup>, wife of Virāţa. § 549 (Pāṇḍavapraveçap.): IV,
3, 80 (rājabhāryāṃ); 9, (252), 264, (265), (278) (Draupadī served S. as a sairindhrī).—§ 551 (Kīcakavadhap.): IV, 14, 374, 375, 378, †383; 15, 431, 432, 434, (435), 439, (440), (446); 16, 491, 497, (499), (501); 20, 604, 630, 631; 24, 836, 855 (how Kīcaka (the brother of S., v. 437), fell in love with Draupadī and was slain).—§ 553 (Vaivāhikap.); IV, 72, 2365. Cf. Kaikeyī.

Sudeshta, pl. (°ah), a people. § 574 (Jambūkh.): VI,  $\Theta\mu$ , 358 (only C., B. has Sudrshtah).

Sudeva, a brahman. § 350 (Nalopākhyānap.): III, 68, 2660 (dvijaķ), (2663), 2681, 2684, 2686, 2687, 2689, 2692; 69, (2694), 2703, 2720 (discovered Damayanti).—§ 351 (do.): III, 70, 2758 (dvijasattamam), 2760, 2766, 2766, 2770 (sent to Ayodhyā to invite Rtuparņa to Kuņdina); 71, 2771.

Sudeva', the generalissimo of Ambarisha. § 641 (Rājadh.): XII, 98, 3617, 3622 (senāpatiķ), 3623. Sudeva., king of the Kāçis. § 7365 (Vītahavyop.): XIII.
SO, 1952 (Kāçirājā, son of Haryaçva and father of Divodāsa).
Cf. Kāçinandana, Kāçirāja.

Sudeva, an Anga princess. § 156 (Pūruvemç.): I, 95, ††3777 (Angeyim, wife of Ariha).

Sudevā, a Dāgārha princess. § 156 (Pūruvamç.): I, 95, ††3789 (Dāgārhīm, wife of Vikuņthana).

Sudevatanaya ("the son of Sudeva'") = Divodāsa: XIII, 1974.

\*sudhā, a delicious drink of nectarlike substance: I, 8322; III, ††13158, ††13161; V, 3614; XIII; 1704, 1807 (naganam), 2030, 3387, 3388 (naganam), 5287, 5302, 5313, 5332.

Sudhanus, a Kuru warrior. § 592 (Samçaptakavadhap.): VII, 18, 741 (among the Samcaptakas who attacked Arjuna). Sudhanvan 1, a brahman of Angiras' race. § 300 (Prahlada): II, 68, 2315 (Angirasam), 2318, 2320, 2335, (2336) (his rivalry with Virocana [on account of Keçini], cf. § 558).— § 557 (Prajagarap.): V, 33, 1078 (itihūsam purātanam putrartham Asurendrena (i.e. Prahlada) gitañ caiva Sona, cf. § 558).—§ 558 (Virocana): V, 35, 1185 (Virocanasya eamvadam Koçinyarthe Sona), 1188, 1190, 1191, 1192, 1193, (1195), 1196, 1197, 1199, (1200), (1202), 1203 (Virocana-8°au), 1205, 1206, 1207 (brahman), (1208), (1211), 1212, (1213), 1217, 1218, (1219), (his rivalry with Virocana on account of Kegini, cf. § 300).- § 734 (Anuçasanik.): XIII, 26a, 1764 (the same?, among the rshis who came to see Bhīshma).—§ 747b (Suvarnotputti): XIII, 850, 4148 (the eighth of the eight sons of Angiras).—§ 748b (Tarakavadhap.): XIII, 86, 4209 (the same?, gave to Skanda a car and a

chariot). Cf. Angirasa.

Sudhanvan a Kuru warrior. § 592 (Sumçaptakavadhap.):

VII, 18, 743 (among the Samçaptakas, slain by Arjuna).

Cf. Sudhanus.

Sudhanvan, a Pāncāla prince. § 592 (Samçaptakavadhap.): VII, 230, 1002 (Pāncālyam, proceeded against Drona, description of his horses).—§ 599 (Jayadrathavadhap.): VII, 122u, 4903 (among the brothers of the Pāncāla prince Vīraketu; attacked Drona). Cf. Pāncālya.

Sudhanvan 4, an ancient king. § 595 (Shodaçaraj. v. Mandhatr): VII, 62a, 2281 (vanquished by Mandhatr).

Sudhanvan' = Vishnu (1000 names).

Sudharmā', the sabhā of the Daçārhas (Yādavas), [originally belonging to the gods, but given to Kṛshṇa, v. Hurivaṃça v. 6565 foll.]. § 252 (Subhadrāharaṇap.): I, 220, 7940 (sabhāṃ).—§ 263 (Sabhāķriyāp.): II, 3, 84 (Dāçārhī).— § 793 (Mausalap.): XVI, 7, 183 (Yādavīṃ sabhāṃ).

Sudharma, wife of Matali. § 564 (Mataliyop.): V, 97, 3519, 3521.

Sudharman', a Vrshui prince. § 264 (Sabhākriyāp.): II, 4a, 123 (waited upon Yudhishthira), 130 (do., among the Vrshui princes who received instruction in the use of weapons from Arjuna).

Sudharman<sup>3</sup>, king of the Daçarnas. § 280 (Bhīmasena): II, 29, 1063 (*Dāçārṣako rājā*, in the east, vanquished by Bhīmasena on his digvijaya).

Sudharman , a Kuru warrior. § 592 (Samçaptakavadhap.): VII, 18a, 741 (among the Samçaptakas).

Sudharman ', a l'andava warrior. § 608 (Karnap.): VIII, 73, 8732.

Sudharman (according to Nil. the purchita of Duryodhana). § 620 (Crāddhap.): XI, 26α, 779, 782.—§ 637 (Rājadh.): XII/40, 1447; 44, 1529.

Sudharman , v. Suçarman .

Sudhāvat, v. Svadhāvat.

Sudina, a tirtha. § 364 (Tirthäyatrap.): III, 83, 6070.

Sudivatandi, a rshi. § 677 (Mokshadh.): XII, 245 &, 8900 (has proceeded to heaven).

Sudrahta, pl. (°dh), a people. § 574 (Jambūkh.): VI, 9 µ, 358 (only B., C. has Sudsektak)

Suduccara = Skanda: III. 14634.

Sudurjaya, king of Mahishmati, (= Durjaya). § 7208 (Sudarcanop.): XIII, 2, 95 (son of Suvira and father of Duryodhana). Cf. Duriava.

Sudyumna, an ancient king, son of Manu Vaivasvata. § 267 (Yamasabhav.): II, 8, 327 (in the palace of Yama), 333 (the same? do.).—§ 628 (Rājadh.): XII, 23, 666 (rajarshih), 667, 678, 679, 681 (683) (his justice, punishment of Likhita).—§ 767 (Anuçasanik.): XIII, 137a, 6263 (Manoh putrah Soo Likhitaya mahatmane dandam uddhrtya dharmena gato lokan anuttaman, cf. § 628).—§ 768b (Krehna Vasudeva): XIII, 147, 6831 (Manoc ca vamçaja Ila Soo ca bhavishyati; Ila was changed into a man, viz. Sudyumna, cf. Harivamça, v. 630).

Sugana, a matr. § 615# (Skanda): IX, 460, 2645.

Sugandha, name of a tirtha. § 370 (Tirthayatrap.): III. **84.** 8014.

Sugandhā', an Apsaras. § 191 (Arjuna): I, 123, 4819 (danced at the birth of Arjuna).

Sugandha, a tīrtha. § 370 (Tīrthayātrāp.): III, 84.

Sugandhara = Civa (1000 names 2).

Sughosha, the conch of Nakula. § 576 (Bhagavadgītāp.): VI, 25 x, 845.- § 578 (Bhīshmuvadhap.): VI, 51aa, 2116. Sughosha = Vishnu (1000 names).

Sugoptr, a Vicvadeva. § 749 (Anuçasanik.): XIII, 917. 4362 (enumeration).

Sugrīva', one of Krshna's horses. § 252 (Subhadraharanap.): I, 220, 7933 (Caibya-S'yuktona, sc. rathona). - § 820 (Saubhavadhop.): III, 20, 789 (Caibya-Soyuktena rathena). -§ 321 (do.): III, 22, 896 (do.).—§ 452 (Mārkaņģeyas.): III, 183, 12562 (do.). - § 552 (Goharanap.): IV, 45, 1413 (°samah, sc. one of the horses of Uttara).—§ 556 (Sanjayayanap.): V, 22, †672 ( yuktena rathena) .- § 561 (Yanasandhip.): V, 48, †1876 (do.).- § 562 (Bhagavadyanap.): V, 83, 2938 (Çaibya-So-Meghapushpa-Balahakaih).- § 587 (do.): V, 131, 4446 (Caibya-Soyuktena, sc. rathena).- § 596 (Pratijnap.): VII, 79ζ, 2812.- § 599 (Jayadrathavadhap.): VII, 147, 6344 (Caibya-So-Meghapushpa-Balahakaih / hayodagraih) .- § 617 (Aishikap.): X, 13, 649 (description of Kṛshṇa's chariot). — § 635 (Rājadh.): XII, 37, 1382 (Caibys-Soyojitam, sc. ratham). - § 637 (do.): XII, 46. †1587 (Caibyapramukhair varāçvaik). — § 639 (do.): XII, 53n, 1917. - § 641 (do.): XII, 101, 3749 (?cf. Nīl.). Cf. also Caibya-Sugrīvavāhana (= Kṛshṇa).

Sugriva, a monkey chief in Kishkindha, brother of Valin. § 316 (Kirmīravadhap.): III, 11, 432 (Vali-Soyor bhratror yatha strikankshinoh pura) .- § 425 (Hanumad-Bhimasenasamv.): III, 147, 11194 (Saryaputram), 11195, 11196; 148, 11201, 11202, 11203 (short repetition from Ramopakhyanaparvan).—§ 435 (Jatasuravadhap.) - III, 157, 11510 (Vali-Soyor bhratroh pura etrikankehinor yatha). - § 525 (Rāmopākhyānap.): III, 274, 15874 (°balam āgritaļ, so. Ramah).—§ 530 (Viçvavasumokshana): III, 279, 16087, 16089 (bhrata vanararajasya Valinah, had taken his abode at Pampā). — § 581 (Rāmopākhyānap.): III, 280, 16098 (haripungavam), 16102, 16108, 16105 (placagadhipam), 16106,

16108, 16109, 16113, 16115 (\*sacirāķ), 16117, 16118, 16120, 16122 (Vali-Sosu), 16125, 16127, 16131, 16132 (Välin had deprived S. of his kingdom and his wife Tara; S. made friends with Rama Daçarathi; S. and Valin engaged in an encounter under which Rama killed Valin with an arrow; S. thus regained his kingdom and his wife). - § 532 (Sītāsāntvana): III, 281, 16153.—§ 534 (Hanumatpratyāgamana): III, 282, 16197, 16210 (plavagadhipah), 16212 (vānarādhipaķ), 16217 (vānarendreņa), 16218, 16222, 16229, 16260 (sarvaçakhāmrgendrena), 16261, 16264 (S. desputched spies to find Sītā).- § 535 (Setubandhana): III, 283, 16269. 16281, 16283, 16291, 16315 (followed by a great many of monkeys S. accompanied Rama on his expedition to Lanka). - \$ 537 (Rāma-Rāvanayuddha): III, 285 \$, 16372 (fo ght with Virupaksha). - § 539 (Kumbhakarnadivadha): III, 287, 16416, 16418, 16419 (fought with Kumbhakarna).-§ 540 (Indrajidyuddha): III, 288, 16439, 16442 (Rama-Lakehmana-Soah) .- § 541 (Indrajidvadha): III, 289, 16467, 16470, 16477 (°-Jambarantau). - § 543 (Rāmābhisheku): III, **291**8, 16582 (°pramukhaih sarvavanaraih), 16587, 16597 (kapicreshtham). - § 551 (Kicakavadhap.): IV, 22, 752 (Vali-Soyor bhratroh pureva kapisimhayoh, sc. bahuyuddham). -§ 600 (Ghatotkacavadhap.): VII, 178, 8102 (yuddham . . . harindrayor yathā, rājan, Vāli-S°yoh purā). - § 615 (Gadayuddbap.): IX, 55, 3107 (sadrçakarmanau . . . Pali-Soyor yatha, sc. Bhīmasena and Duryodhana). Cf. Sūryaputra. Suhanu, an Asura. § 268 (Varuņasabliāv.): II, 9, 365 (among the Daityas and Danavas in the palace of Varuna).

Suhara, an Asura. § 130 (Amçavat.): I, 67, 2660 (only C.,

B. has Aharah, incarnate as king Balhika).

Suhasta, son of Dhrturashtra. § 130 (Amçavat.): I, 67, 2737.- § 182 (Dhrtarashtraputranamak.): I, 117, 4549.-§ 599 (Jayadrathavadhap.): VII, 127 pp, 5178 (among several sons of Dhrtarashtra who attacked Bhimasena). - § 600 (Ghatotkacavadhap.): VII, 1570, 6938 (among ten sons of Dhrturashtra who were slain by Bhimasena).

Suhavis, son of Bhumanyu. § 152 (Pūruvamç.): I, 94, 3714 (son of Bhumanyu and Pushkarini).

Suhcala (I, 4541), v. Duhçala.

Suhma, a prince. § 170 (Dirghatamas): I, 104, 4219 (son of Dirghatamas and king Bali's wife Sudeshna), 4221 (the Suhmas are named after S.).

Suhma, pl. (°aḥ), a people. § 170 (Dirghatamas): I, 104, 4221 (numed after Suhma).—§ 177 (Pandudigrijaya): I. 113. 4453 (vanquished by Pandu on his digvijaya) .- § 279 (Arjuna): II, 27, 1029 (only B., C. has Sahmam su for Suhmanç ca).- § 280 (Bhīmasena): II, 30, 1090 (°an Prasuhmana ea, in the east, vanquished by Bhimasena), 1099 (°anam adhipam, vanquished by Bhimasona). - § 604 (Karnap.): VIII, 8, 236 (had been caused by Karna to pay tribute to Duryodhana).

Suhotra', an ancient king, son of Bhumanyu. § 5 (Anukram.): I, 1a, 224 (in Narada's enumeration).—§ 152 (Puruvamç.): I, 94, 3714 (son of Bhumanyu and Pushkarinī), 3715, 3716, 3718, 3719 (husband of Aikshvākī and father of Ajamidha, Sumidha, and Purumidha). — § 156 (do.): 1, 95, ††3786 (son of Bhumanyu and Vijaya), ††3787 (husband of Suvarna, the daughter of Ikshvaku, and father of Hastin).- § 595 (Shodaçarāj.): King S. was invincible in battle, etc., the very gods used to come to see him : he freed the earth from Micchas and forest thieves (rasumatim Mleochafavikavarjitam); Parjanya showered gold to him from year's end to year's end; the rivers were gold in those olden

Suhotra—Sukumāra.

days and were open to the use of everybody (see the note of PCR., p. 167); his tanks (rapyah) were a kroça in extension; that unlimited wealth of gold the rājarshi S, gave away to the brahmans at a sacrifice at Kurujāngala; he performed 100 horse-sacrifices, 100 rājasūyas, many kehatriya sacrifices, etc., and attained to a desirable end (ishtām gatim) (VII, 56): VII, 56, 2184, 2186.—§ 632b (Shoḍaçarāj., cf. § 595): XII, 29, 917 (Atithinam, repetition from § 595). Cf. Atithin.

Suhotra<sup>2</sup>, son of Sahadeva Pāṇḍava. § 159 (Pūruvaṃç.): 1, 95, ††3832 (son of Sahadeva and Vijayā, daughter of the Madra king Dyutimat).

Suhotra', a brahman. § 324 (Dvaitavanaprav.): III, 26a, 987 (waited upon Yudhishthira).

Suhotra', a Kuru king. § 463 (Çibi): III, 194, ††13249 (Kuranam anyatamah, meeting with Çibi). Cf. Kaurava, Kauravya.

Suhotra, a Daitya (?). § 673b (Buli-Vāsavasamv.): XII, 227a, 8263 (among the ancient rulers of the earth).

Suhotr, son of Bhumanyu. § 152 (Pūruvamç.): I, 94, 3714 (son of Bhumanyu and Pushkarini).

Suhrd = Vishnu (1000 names).

Suhrda = (liva (1000 names 2).

Sujāta, son of Dhṛtarāshṭra. § 611 (Çulyap.): IX, 26ρρ, 1405 (among 11 sons of Dhṛtarāshṭra who attacked Bhīmasena), 1418 (slain by Bhīmasena).

Sujātā, daughter of Uddālaka, wife of Kahoda, and mother of Ashtāvakra. § 412 (Ashtāvakrīya): III, 132, †10605, †10609, †10613, †10617.

**Sukandaka**, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, **9** µ, 360.

Sukanyā¹, daughter of Çuryāti and wife of Cyavana. § 21 (Pramadvarā): I, 8, 939 (by Cyavana, mother of Pramati).— § 404 (Tīrthayātiāp.): III, 121, 10313 (all. to § 405).— § 405 (Sukanyop.): III, 122, 10321, 10327, 10335, 10343; 123, 10345, 10348, 10355, 10370; 124, 10372; 125, 10401, 10406.— § 547 (Karṇa): III, 304, 17035 (Cyavano yadvat S°yāḥ kṛte, all. to § 405).— § 551 (Kīcakavadhap.): IV, 21, 650 (purā S°ā bhāryā ea Bhārgavaṇ Cyavanaṃ vane / valmīkabhātaṃ çāmyantam anvapadyata, cf. § 405).— § 565 (Gālavacarīta): V, 117, 3970 (reme . . . yathā . . . Cyavanaç ca S°āyāṃ). Cf. Çaryātītanayā.

Sukanyā<sup>2</sup>, wife of Mātariçvan. § 615j (Mankanaka): 1X, 38, 2245 (mother of Mankanaka).

[Sukanyopākhyāna(m)] ("the episode relating to Sukanyā"). § 405 (Tirthay.). Lomaça related: When Cyavana, the son of the maharshi Bhrgu practised austerities by the side of this lake, and, assuming the posture virasthana, had been enveloped by an anthill, king Caryati came to the lake with his 4,000 wives and his only daughter Sukanya. The viprarshi Cyavana, seeing Sukanya, was gladdened and spoke to her, but she did not hear him. Then Sukanya, seeing his eyes in the anthill, pierced them with thorns from curiosity. He, becoming very angry, obstructed the excrements and urine of Caryati's soldiers, and Caryati at last discovered the cause of their distress, and only obtained deliverance therefrom by bestowing Sukanyā upon Cyavana. Then Caryati, with his troops, went to his city, and Sukanya remained with Cyarana (III, 122). Once, when the Acrins had seen Sukanya, after she had bathed, they asked her to choose one of them for her husband, and as she refused, they entered the water together with Cyavana, and when they all came out of the tank young and beautiful they asked her to choose one of them and she choose Cyavana. Cyavana

promised them to make them drinkers of some in the presence of Indra. Then the Acrins, highly delighted, ascended to heaven (III, 123). When Caryati heard that Cyarana had been turned into a youth, he came with his wife and troops to see him, and became very glad. Cyaruna caused him to perform a sacrifice with Cyavana as his priest. Cyavana was about to take up soma in order to offer it to the Acrine, Indra forbade it, saying, that they were physicians and servants, assumed forms at pleasure, and roamed about in the world of mortals, and as Cyavana did not obey he prepared to hurl his thunderbolt at him, but Cyavana paralysed his arm and fulfilled his intention. Then he created a krtya, a great Asura named Mada (description); this rushed forth to devour Indra (III, 124), who only was delivered when he had sanctioned that the Acvine should henceforth be entitled to the soma juice, saying that he had only intended to spread the fume of Cyarana and Caryati. Cyarana distributed Mada (who had been created repeatedly before) in drinks, women, gambling, and hunting.

Sukarman, a prince. § 264 (Subhākriyāp.): II, 4a, 122 (waited upon Yudhishthira).

Sukeçī, an Apsaras. § 7315 (Ashtāvakra-Diksamv.): XIII, 19 \$\beta\$, 1425 (in the abode of Kubera).

Suketu¹, a prince. § 232 (Svayamvarap.): I, 186, 6989 (with his sons Sunāman and Suvarcas present at the svayamvara of Draupaāī).

Suketu<sup>a</sup>, son of Çiçupāla. § 604 (Karņap.): VIII, 6, 183 (Cicupālasya sutah, had been slain by Drona).

Suketu<sup>3</sup>, son of Citraketu. § 608 (Karnap.): VIII, **54**, 2630 (*Citraketusutah*), 2633, 2635 (slain by Krpa).

Sukhada = Vishnu (1000 names).

Sukhadā, a mātr. § 615u (Skanda): IX, 460, 2646.

Sukhājāta = Çiva (1000 names 2).

Sukhaprada = Mahāpurusha (Mahāpurushastava).

Sukhapradā = Devasenū: III, 14451.

Sukhāsakta = Civa (1000 names 2).

Sukhasecaka, a serpent. § 67 (Sarpasattra): I, 57, 2156 (B. Mukha-°; of Dhṛtarāshṭra's race).

Sukratu', an ancient king. § 6 (Anukram.): I, 1a, 229 (in Suñjaya's enumeration).

Sukratu, a prince. § 744 (Ānuçāsanik.): XIII, 45, 2466 (naptā Vidsharājasya Janakasya, some çlokas of his ure quoted).

Sukshatra, son of the Kosala king. § 592 (Samçaptakavadhap.): VII, 230, 1004 (Koçaladhipateh putram, proceeded against Drona; description of his horses).

Sūkshma<sup>1</sup>, an Asura. § 92 (Aṃçāvat.): I, 65, 2533 (son of Danu).—§ 130 (do.): I, 67, 2654 (incarnate as king Bṛhadratha).

Sükshma = Çiva (1000 names 2). — Do. 2 = Vishnu (1000 names).

Sükshmam tapas tatparamam = Skanda: III, +14645.

**Sükshmätman** 1=Sürya: III, 157.—Do.2=Kṛshṇa: XII, 1663.—Do.3 = Qiva (1000 names 2).

Sukumāra<sup>1</sup>, a serpent. § 64 (Sarpasattra): I, **57**, 2150 (of Takshaka's race).

Sukumāra, one or more princes. § 232 (Svayumvarap.):
1. 186, 6990 (present at the svayamvara of Draupadī).—
§ 280 (Bhīmasena): II, 29, 1069 (vanquished by Bhīmasena on his digvijaya).—§ 281 (Sahadeva): II, 31, 1108 (vanquished by Sahadeva on his digvijaya).

Sukumāra, a Kāçi prince (cf. Harivamça, v. 1595 and

857 Sukumāra—Sumukha.

v. 1751). § 572 (Rathātirathasankhyānap.): V, 171, 5907 (Kāçikaķ?, a ratha in the army of Yudhishthira).—§ 592 (Samçaptakavadhap.): VII, 230, 576 (Kāçyasyābhimukham.—°abhibhuvaķ, B.—putram S°m, PCR. takes it as an adj.).

Sukumāra , a varsha (?) in Çākadvīpa. § 575b (Çākadvīpa): VI, 11 0, 426.

Sukumārī', a river in Ģākadvīpa. § 5755 (Ģākadvīpa): VI, 11 g, 432.

Sukumārī<sup>2</sup>, daughter of Srājaya. § 633&(Nārada-Parvatop.): XII, **30**, 1056, 1065, 1067, 1078, 1074, 1082 (married Nārada, of. VII, **55**).

Sukundala, a sen of Dhrtarashtra. § 130 (Amçavat.): I, 67, 2733.

Sukusumā, a mātr. § 615u (Skanda): IX, 460, 2642.

Sukutta, pl. (°ah), a people. § 273 (Rājasūyārambhap.): II, 14, 590 (only B., C. has  $Mu^o$ ).

Sukutya, pl. (°āh), a people. § 574 (Jambūkh.): VI,  $\Theta \mu$ , 347 (only C., B. has Kuçalyāh).

Sulabha = Vishpu (1000 names).

Sulabhā, a female mendicant. § 709b (Sulabhā-Janakasamv.): XII, 321, 11854 (Janakasya samvadam S°ayaç ca), 11858 (bhikshuki), 11867, 11928, 11929, (11930), 12034 (discourse between S. and Janaka).

Sulabha - Janaka - samvada(h) ("the conversation between Sulabhā and Janaka"). § 709b (Mokshadh.). Bhishma related the old narrative of the discourse in days of yore, in Dharma-yuga, between king Janaka Maithila Dharmadhvaja (devoted to renunciation, conversant with the Veda, the moksha-çāstra, etc.), whom many wise men desired to imitate, and the female mendicant Sulabha, who practised Yoga and wandered over the Earth, and had heard from many tridandins about Janaka. By her Yoga-power she assumed a beautiful form and instantly repaired to Mithila, and, on pretence of begging alms, presented herself before the king, who was surrounded by his ministers and learned scholars. By Yoga she entered the king's consciousness by her own consciousness (sattram sattrena). Then they conversed upon The king said he was a disciple of the emancipation. bhikshu Pañoaçikha of Paraçara's race, and fully conversant with Sankhya and Yoga, etc.; Pañcaçikha had dwelt with him for four months in the rainy season. Sulabha enumerated thirty principles. Sulabhā was the daughter of R-r Pradhāna; in the sacrifices of her ancestors Indra used to come with Drona, etc. (a); no suitable husband could be obtained for her; therefore, she wandered over the earth alone, observant of the practices of asceticism. Sulabha dwelt this one night in his person like a mendicant in an empty house (XII, 321).

Sulocana', a son of Dhrtarashtra. § 130 (Amçavat.): I, 67, 2729.—§ 182 (Dhrtarashtraputranamak.): I, 117, 4543.
—§ 209 (Drupadaçasana): I, 138, 5449.—§ 581 (Bhīshmavadhap.): VI, 64κ, 2837 (among 14 sons of Dhrtarashtra who attacked Bhīmasena), (λ), 2846 (slain by Bhīmasena).

Sulocana' = Vishnu (1000 names).

Sumahābala, an ancient king. § 267 (Yamasabhāv.): II, 8, 323 (in the palace of Yama).

Sumahāsvana = Çiva (1000 names 1).

Sumāla, pl. (°aḥ), a people. § 279 (Arjuna): II, 27, 1029 (only C., B. has *Colūn*, vanquished by Arjuna on his digvijaya).

Sumallika, pl. (°dė), a people. § 574 (Jambūkh.): VI, . Dµ, 362 (in Bhāratavarsha).

Sumana, a Gandharva (?). § 266 (Çakrasabhāv.): II, 7, 303 (in the palace of Indra).

Sumanā, a Kaikeyī. § 764 (Ānuçāsanik.): XIII, 123, 5859 (Kaikeyī), 5864, 5878 (discourse with Candili).

Sumanas', a king. § 264 (Sabhākriyāp.): II, 4\$\beta\$, 120 (Kirātarājāh ?, waited upon Yudhishthira).

Sumanas, an ancient king. § 267 (Yamasabhāv.): II, 8, 322 (in the palace of Yama).

Sumanas, an Asura. § 268 (Varunasabhāv.): II, 9, 365 (among the Daityas and Dūnavas in the pulace of Varuna).

Sumandala, a king. § 279 (Arjuna): II, 26, 997 (in the north, vanquished by Arjuna on his digvijaya).

Sumangalā, a mātr. § 615u (Skanda): IX, 480, 2630. Sumani, a companion of Skanda. § 615u (Skanda): IX, 45. 2534 (given to Skanda by Soma).

Sumanomukha, & serpent. § 564 (Mātalīyop.): V, 103γ, 3628.

Sumantu, a rshi, disciple of Vyūsa. § 78 (Vyūsa): I, 63, 2418 (Vyūsa taught his disciples the Vedas and the Mhbhr. as the fifth).—§ 264 (Sabhākriyāp.): II, 4α, 106 (among the munis who waited upon Yudhishthira).—§ 637 (Rajādh.): XII, 47η, 1592 (Açmaka-S°unā (!), among the ṛshis who surrounded Bhīshma on his arrow-bed).—§ 707 (Mokshadh.): XII, 319, 11743.—§ 714 (Çukakṛtya): XII, 328, 12337.—§ 717b (Nūrāyanīya): XII, 341μ, 13025; 350μμ, 13647.

Sumanyu<sup>1</sup>, a Devagandharva. § 191 (Arjuna): I, 123a, 4814 (present at the birth of Arjuna; only C., B. has Bhumanyuk).

Sumanyu' (XIII, 6266), v. Bhumanyu.

Sumati<sup>1</sup>, an Asura. § 268 (Varunasabhāv.): II, 9, 365 (among the Daityas and Dānavas in the palace of Varuna).

Sumati<sup>2</sup>, a ṛshi. § 734 (Ānuçāsanik.): XIII, **26**a, 1761 (came to see Bhīshma).

Sumedhas = Vishņu (1000 names).

Sumeru = Meru: VI, 2078 (°r iva l'hanuna, se paramopetah, only B., C. has Svayambhur).

Sumīdha, a prince. § 152 (Pūruvamç.): I, 94, 3720 (second son of Suhotra).

Sumitra<sup>1</sup>, an ancient king. § 6 (Anukram.): I, 1α, 229 (in Sañjayu's enumeration).

Sumitra, one or more kings at the time of Yudhishthira. § 130 (Amçāvat.): I, 67, 2699 (among the incarnations from the Krodhavaça guṇa).—§ 211 (Sumbhavap.): I, 139, 5537 (Sauvīram, also named Dattāmitra, vanquished by Arjuna).—§ 264 (Sabhākriyāp.): II, 4β, 120 (waited upon Yudhishthira).—§ 280 (Bhīmasena): II, 29, 1069 (vanquished by Bhīmasena on his digvijaya).—§ 281 (Sahadeva): II, 31, 1108 (vanquished by Sahadeva on his digvijaya).

Sumitra, a muni. § 264 (Sabhākriyāp.): II, 4a, 105 (waited upon Yudhishthira).

Sumitra, a god. § 492 (Angirasa): III, 220, 14167 (among the 15 yajñamushah).

Sumitra, the charioteer of Abhimanyu. § 593 (Abhimanyuvadhap.): VII, 35, 1537; 36, 1547. Cf. Sütaja.

Sumitra, a Haihaya king. § 641 (Rājadh.): XII, 125, 4629 (itihāsem S°sya nirvrttam Rshabhasya ca), 4630 (rājarshir Haihaya); 126, 4648 (Haihayānām kule jātah); 128, 4713 (Instructed by Rshabha).

Sumitrā, wife of Daçaratha. § 525 (Rāmopākhyānap.): III, 274, 15879 (mother of Lakshmana and Çatrughna).— § 527 (do.): III, 277, 15980.

Sumukha<sup>1</sup>, a serpent. § 47 (Sarpanāmak.): I, 35, 1559.
—§ 564 (Mātalīyop.): V, 103, 3639 (Nagarāt, of Airāvata's race, grandson of Āryaka, daughter's son of Vāmana, and son of Cikura); 104, 3648, 3653, 3659, 3664, 3665, 3668 (married

Sumukha—Sunitha.

Gunakect; on account of his being destined to be eaten by Garuda, Indra bestowed on him length of days); 105, 3704 (Vishnu threw S. upon the breast of Garuda).

- Sumukha<sup>2</sup>, one or more Suparnas, sons (grandsons) of Garuda. § 564 (Mātalīyop.): V, 101α, 3587; (β), 3597.— § 574b (Jambūkh.): The bird S., the son of Suparna (i.e. Garuda) beholding that all the birds on *Meru* were of golden plumage, resolved to leave that mountain as there was no difference there between good, middling, and bad birds: VI, 6, 208 (Suparnasyatmajah).
- Sumukha', a rshi. § 265 (Lokapālasabhākhyānap.): II, 5, 145 (accompanied Nārada).
- Sumukha ', son of Dhrtarashtra. § 599 (Jayadrathavadhap.): VII, 127 vv., 6177.
- Sumukha 6 = Çiva (1000 names 1-2).—Do.6 = Vishņu (1000 names).
- Sumukhī, an Apsaras. § 731b (Ashtāvakra-Diksamvāda): XIII, 19B, 1425 (danced in the abode of Kubera).
- Sunābha<sup>1</sup>, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭra-putranāmak.): I,117,4544.—§ 585 (Bhīshmavadhap.): VI, 88, 3899 (slain by Bhīmasena).
- Sunābha<sup>2</sup>, a counsellor of Varuna. § 268 (Varunasabhāv.): II, 9, 380 (*Varunaç ca tathā mantrī*, in the palace of Varuna).
- Sunābha<sup>3</sup>, a mountain. § 269 (Vaigravanasabhāv.): II, 10, 413 (Indrakilah S°ç ca tathā divyau ca parvatau, in the palace of Kubera).
- Sunakshatrā, a mātr. § 615u (Skanda): IX, 460, 2627.
  Sunāman¹, son of Suketu. § 232 (Svayamvarap.): I, 186, 6989 (Suketuk saha putrena Sonā, present at the svayamvara of Draupadī).
- Sunāman, brother of Kamsa. § 273 (Jarāsandhavadhap.):
  II, 14, 598 (hatau Kamsa-S'au mayā, i.e. by Krshna,
  Rāmena oāpy uta).—§ 589 (Dronābhishekap.): VII, 11, 388
  (°ā . . . Bhojarājasya madhyastho bhrātā Kamsasya . . .
  Baladevadvitīyena Krshņena . . . dagdhah . . . Çūrasenarāt).
- Sunāman<sup>3</sup>, a Suparna, son of Garuda. § 564 (Mātalīyop.): V, 101α, 3587
- Sunāman<sup>4</sup>, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2561.
- Sunanda, wife of Sarvabhauma. § 156 (Pūruvamç.): I, 95, ††3769 (Kaikeyīm).
- Sunanda, daughter of Sarvasena, wife of Bharata. § 156 (Pūruvame.): I, 95, ††3785 (Kāçeyīm . . . Sarvasenīm).
- Sunanda, wife of Pratīpa. § 156 (Pūruvamç.): I, 95, ††3797 (*Çaibyām*). Cf. Qaibyū.
- Sunandā, sister of the Cedi king Subāhu. § 347 (Nalopā-khyānap.): III, 65, 2604, 2606.—§ 350 (do.): III, 68, 2661, 2686; 69, 2705.
- Sunasā, a river. § 574 (Jambūkh.): VI, 9λ, 338.
- Sanaya, pl. (°dā), a people. § 574 (Jambūkh.): VI, 9 $\nu$ , 371 (in the south).
- Sunda, an Asura, brother of Upasunda. § 11 (Parvasangr.):
  I, 2, 395 (°opasundayoh...ākhyānam, i.e. Sundopasundopā-khyāna).—§ 245 (Rājyalābhap.): I, 208, 7613 (°opasundau bhrātarau), 7616 (°opasundāv Asurau).—§ 246 (Sundopasundop.): I, 209, 7621 (°opasundau Daityendrau, sons of Nikumbha), 7636(°opasundau bhrātarau), (7642)(°opasundau);
  210, 7677 (°opasundayoh): 211, 7684 (do.), 7698 (°opasundābhyām Asurabhyām);
  212, 7723, 7726 (the story of S. and Upasunda).—§ 612 (Hradapraveçap.): IX, 31 ζ, 1755 (°opasundāv Asurau kriyayaiva nisūditau, cf. § 246).—§ 615 (Gadāyuddhap.): IX, 55, 3107 (sadrçakarmānau tathā

S<sup>o</sup>opasundayok, sc. Bhimasena and Duryodhana). Cf. Asura, Daitya (dual), Daityendra (dual).

Sunda = Vishna (1000 names).

Sundara = Vishnu (1000 names).

Sundaravamoa, pl. (°ah), a people. § 562 (Bhagavadyānap.): V, 74., 2731 (Bahuh S°anām).

- Sundarikāhrada, a tīrtha. § 773i (Devikā): XIII, 25, 1707. Cf. next.
- Sundarikātīrtha, name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8035.
- [Sundopasundapākhyāna(m)] ("the episode relating to Sunda and Upasunda"). § 246 (Rājyalābhap.). Nūrada related: In days of yore the Daitya Nikumbha of the race of Hiranyakaçipu had two sons, Sunda and Upasunda, who always shared with each other happiness as well as woe, and never went anywhere unless together. Desirous of subjugating the three worlds, they practised terrible penances on the mountain Vindhya, which, by the power of their austerities at last began to emit vapour. In vain the gods repeatedly tempted them by means of every precious possession and beautiful girls, and by illusion, causing their sisters, mothers, wives, etc., to appear pursued by a rakshasa and imploring their help. When Brahmán granted them a boon, they asked to become immortal, which he refused, granting them instead that they should not need to be afraid of anything except each other, etc. They now desisted from their asceticism and returned to their abode, where they lived happy, causing even the moon to rise over their city every night, even out of season (I, 209). They set out to conquer the three worlds in the night under the constellation of Maghah, with a large Daitya force cased in mail, etc. The gods sought refuge in Brahmaloka, and the Daityas subjugated Indraloka, and vanquished the tribes of the Yakshas and Rakshases, and the Khecaras, and the Nagas in the earth, and the tribes of the Miscehas dwelling in the ocean. In order to extinguish the sacrifices that strengthened the gods, they slew those that were performing sacrifices and the assistant brahmans, etc. Then they took up their abode in Kurukshetra (I. 210). The Devarshis and Siddhas and rshis were affected with great grief, and went to the abode of Pitamaha, sented with the gods, the Siddhas, and the Brahmarshis, Mahadeva, Agni, Vayu, the sun and moon, Cakra, the Parameshthya rshis, the Vaikhanasas, the Valakhilyas, the Vanaprasthas, the Maricipas, the Ajas, the Avimadhas, etc. Brahman sent Tilottama (b) to them (I, 211). She came to Sunda and Upasunda as they were sporting in the Vindhya mountains, and from jealousy they struck each other to death with their maces. And Pilamaha then came there with the gods and the great rshis, and granted to Tilottama that she should roam in the region of the Adityas. Then, bestowing the three worlds on Indra as before, he returned to his own region.
- Sunetra ', a prince. § 155 (Pūruvamç.): I, 94, 3749 (son of the elder Dhṛtarāshṭra (so B.) or of Dhṛtarāshṭra's son [Kuṇḍika] (so C.)).
- Sunetra<sup>3</sup>, a Suparna, son of Garuda. § 564 (Mātalīyop.): VI, 101 a, 3537.
- Suniceala = Çiva (1000 names 1).
- Sunītha, name of a mantra (according to Nil.). § 68 (Āstīkap.): I, 58, 2188 (Asitam carttimantan ca Sunītham capi yah smaret / divā vā yadi [vā] rātrau nāsya sarpabhayam bhavet).
- Sánītha = Çiçupāla. I, †7019, †7051; II, 1410, 1413 (°pramukhā gaṇāḥ), 1913 (°).

Sunītha<sup>3</sup>, an ancient ṛshi. § 266 (Çukrasabhāv.): II, 7, 297 (in the palace of Indra).

Sunītha\*, name of two ancient kings. § 267 (Yamasabhāv.): II, S, 322 (in the palace of Yama), 326 (do.).

Sunītha, son of Krahna and Jāmbavatī (according to Hariv. v. 9186). § 452 (Mārkandeyas.): III, 183, †12584 (yathā S°sya).

Sunīthā, daughter of Mṛtyu. § 641 (Rājadh.): XII, 59, 2214 (c. S. was the spiritual daughter of Mṛtyu and celebrated over the three worlds; S. became the wife of Atibala).

Suparqua', one or more kings at the time of Yudhishthira. § 130 (Amçāvat.): I, 67, 2665 (incarnation of the Asura Kupatha).—§ 280 (Bhīmasena): II; 30, 1081 (in the east, vanquished by Bhīmasena on his digvijaya).—§ 554 (Sainyodyogap.): Y, 47, 77.

Supārqva\*, son of Dhṛtarūshṭra. § 600 (Ghaṭotkacavadhap.): VII, 164 88, 7337.

Suparna! ("having beautiful wings") = Garuda: I, †724 (grastum Sosya balena varttikum), 1260 (C. by error Suro), 1261, (1262), 1304, 1306, 1313 (patageçvaram), 1502, 1518 (origin of the name) 1535, †1544, 1588, 8252 (?° ādyāķ patatrinah, fight with Krshna and Arjuna); III. 10574 (pakshirāt), 10958 (?), 11676 (mahānāgam . . . sahasāharat), 11680 (°anilaregena), †15671 (sarah 8°ena hrtoragam yatha); V, †2578 (Garudam, identified with Krshna), 3660, 3663, 3675, (3761), (3779), (3801), (3821), 3850, 3874, 3876, 3880, 3884, 3894, 3896, 3917, 4004, 4112, 4022, 4025 (pannagāçanam), 5290 (oh pakshinām yathā, sc. senāpatir bhava); VI, 152 (G°), 208 (Sumukhah . . . Scayatmajah), 3978, 3991 (°patane yatha, sc. çabdah); VII, 2572 (°a ira sāgaram, sc. prāviçat), 2683, 5229 (°a iva vegena pakehirāt), 5532 (ovegaih . . . patatribhih), 6343 (ratham . . . Socchritaketanam, i.e. Krshna's); VIII, 1803 (om patagacreshtham Vninateyam . . . bhogivahvayase pate), 1938 (°vat), †3857 (mahāranonīva Sorāyunā, so. patanti), †4327 (orātaprahatā yathoragūh); X, 38 (°m iva vegitam); XII, 8345 (°arkaracitam . . . Vaishņavam padam); XIII, 682 (somahartāram), 4206 (°sya putram, but read with B. S°o 'sya putram, and cf. IX, 2669), 6864 (Kaçyapütmajah), 7104 (pannageçvarah, but read patagegrarah with B.); XVI, †62 (the banner (dheaja) of Kralina).

Suparna, name of two Devagandharvas. § 101 (Amçavat.): I, 65, 2550 (son of Muni).—§ 102 (do.): I, 65, 2555 (son of Pradha).

Suparna, an Asura. § 130 (Amçāvat.): I, 67, 2672 (incarnate as king Kālakīrti).

Suparna = Surya: III, 155.

Suparna, name of a yajus. § 637 (Rājadh.): XII, 476, 1632 (°o yajur nāma, identified with Kṛshna; otherwise Nil. and PCR.).

Suparna\*, a rshi. § 717b (Nārāyanīya): XII, 349, III), 13566 (rshiḥ), 13567, 13568 (learnt the religion (dharma) [of Nārāyaṇa] from Nārāyaṇa himself, and recited it thrice a day, hence it was named trisauparņa).

Suparna = Vishnu (1000 names).

Suparna, name of a vyūha. VII, 795 (vyūdham), 796. Cf. Garuda.

\*Suparna, pl. (°4\$), birds of Garuda's race. I, †722 (dual, said of the Açvins), 2562, †7011, †7017 (°nagasurasiddha-jushfum, sc. antariksham), 8252 (?°adyāḥ patatriṇah, fought with Krehna and Arjuna); II, 465 (in the palace of Brahman), 472 (do:); III, 8214, 10831, 11646, 12924; V, 3586 (lokaḥ S°anām pakshisām pannagāçinām, enumeration of the S.,

sons of Garuda); VII, 5641 (°a iva khecarāķ), †6921, †9465, 9475; VIII, 2593 (bhakshayanto bhujangamān), †4490 (Brahmarshi-rājarshi-S'jushtam, sc. viyat); XI, 453, 778; XII, †1892 (hayaih S'air iva cāçugāmibhiķ), 13366; XIII, †1373 (°-Gandharva-Piçāca-Dānavāķ), 3886 (devāsura-S'aķ). Cf. Garuda, pl.

Suparnaketu ("having Garuda in his banner") = Kṛshṇa: 111, †12330.

suparnī, said of Svāhā: III, 14308, 14345.

Suparvana = Civa: XIII, 1233 (divi, 1000 names 1).

Suprabhā', a river, one of the seven Sarasvatts. § 615i (Saptasārasvata): IX, 38a, 2189, 2198 (summoned by Brahmán, the Sarasvatt appeared in Pushkara as S.).

Suprabhā<sup>2</sup>, a mātr. § 615u (Skanda): IX, 460, 2628.

Suprabhā<sup>3</sup>, daughter of Vadānya. § 731b (Ashṭāvakra-Diks.): XIII, 19, 1392 (married to Ashṭāvakra when he had made a journey to the north).

Suprajā, wife of the fire Bhānu. § 493 (Āngirasa): III, 221, 14184 (Bhānor bhāryā).

Suprajāpati = Mahāpurusha (Mahāpurushastava).

Suprasāda<sup>1</sup>, a warrior of Skanda. § 615u (Skanda): IX, 45n, 2573.

Suprasada = Vishnu (1000 names).

Suprasada, a matr. § 615 (Skanda): IX, 46 & 2631.

Supratardana, an ancient king. § 552 (Goharanap.): IV, 565, 1768 (came from heaven to see the encounter, BR. proposes to read sa-Pratardanah).

Supratīka¹, an ancient king. § 61 (Anukram.): I, 1a, 228 (in Sanjaya's enumeration).

Supratīka, the elephant of Bhagadatta. § 11 (Parvasangr.): I, 2, 531.—§ 585 (Bhīshmavadhap.): VI, 95, 4255, 4265, 4276.—§ 592 (Samçaptakavadhap.): VII, 26, 1152.

Supratīka, a rshi, brother of Vibhāvasu. § 41b (Garuḍa): When the rshi S. wished to separate from his elder brother Vibhāvasu and make a partition of their patrimony he was cursed by Vibhāvasu, who said: "Thou shalt become an elephant," and he himself cursed Vibhāvasu, saying: "Thou shalt become a tortoise." In these forms they continued their hostilities in a lake; the elephant being 6 yojanas in height and 12 in circumference, and the tortoise 3 and 10 respectively (I, 29); I, 29, 1354 (mahātapāḥ), 1355, 1356, 1361, 1362 (°-Vibhāvasū).—§ 42-43 (do.): I, 29-30 (both the elephant and the tortoise were seized and afterwards eaten by Garuḍa).

Supratīka, one of the elephants of the quarters. § 564 (Mātaliyop.): V, 99, 3561 (Airāvaņa, Vāmana, Kumuda, and Anjana were born in the race of S.).—§ 5756 (Samā): VI, 12, 475 (description).—§ 599 (Jayadrathavadhap.): VII, 121, 4830 (\*\*kulo jātāh, so. elephants).

Supratima, an ancient king. § 6 (Anukram.): I, 1a, 228 (in Sanjaya's enumeration).

Supratishthā, a mātr. § 615s (Skanda): IX, 46 5, 2647. Supravrddha, one of the standard-bearers of Jayadratha. § 522 (Draupadīharaṇap.): III, 265, †15597.

Suprayogā, a river. § 494 (Āṅgirasa): III, 222, 14232 (among the rivers who are mothers of fires). — § 574 (Jambūkh.): VI, 9\(\lambda\), 328.

Supriyā, an Apsaras. § 104 (Amçāvat.): I, 65, 2559 (daughter of Prādhā).—§ 191 (Arjuna): I, 123, 4819 (among the Apsarases who danced at the birth of Arjuna).

Supundraka, v. Pundraka.

Supunya, v. Punya.

gura, mostly pl. (°dh) ("gods"). I, 17, 264, 534, 639 (°gaṇaiḥ), 1107, 1109, 1120, 1122 (°aeuraḥ), 1128, 1129 (°āsuragaņān), 1130 (°āsuraiḥ), 1138, 1162, 1168, †1182, †1187, †1188, †1256, 1267, 1431 (°ottamāk), 1433 (°gaņāk), 1434, 1435, 1472, 1480 (°ganaih), 1484, 1915, 2076, 2077, 2498 (sa-s°āsura-lokānām), 2509, 2517, 2546, 2598 (°āsurāļ), 2607, 2616 (°-nandini, sc. Surā), 2748, 2750, 2754, 3004 (°opamah), 3187, 3190, 3191, 3577, †3597, 3845, 3847 (°gaṇāḥ), 3895 (°garbhābhe), 4002, 4003 (°āsura°), 4073, 4256 (°sutopams), 4297 (°sutopama), 4580 (°sankaça), 4935 (°sutopamāḥ), 6009 (°garbhābhe), 6403, 6882, 7657, 8202 (°āsuraih). 8262, 8263, 8274, 8297, 8304 (°asuraih), 8305, 8310; II, 136 (°gana°), 141 (°deuran), 769 (°deuraih), 1323; III, †159 (°gana°), †949 (°rshi-manavarcitam), 1442, 1590 (sg.), 1677 (°ganaih), 1845, 1890, 1894, 1950, 2116, 2159 (°eattamaih), 2166 (°ottamān), 2187 (°ottamāh), 2188, 2946 (°sutopamau), 4010, 4076, 6089, 6091, 6099, 7000, 8424, 8492, 8692, 8694, 8708, †8709 (°ollamān), 8710, †8730, 8768, 8777 (°aiçvaryāl), †8788, 8791, 8796, †8811, 8822, 8857, †10051, 10153, 10156 (°gana-), †10216, †10222, †10257, 10355 (dual), 10370 (do., iva), 10390 (oasuraih), 10506 (oalaye), †10656 (yatha Mahendrah pravarah suranam), 10710 (°gana°), 10739 (°sattamāh), 11089 (Yaksha-Gandharva-so-Brahmarshigana-), 11207 (°sutopamām), 11530 (°āsura-), 11784, †11915, 11990 (°-Dānava-Rākehasaiḥ), 12007, 12008 (°rehabhān), 12039, 12040 (? °veçmani), 12054 (°gaņaiķ), 12148 (°āṇām Asurāṇāñ oa sangramah), 12189, 12193, 12205 (°-Rakshasa-pannagaih), 12212 (°asuraih), 12256 (do.), 12257 (do.), 12307, 12308, †12347 (°eiddhajushtām, so. na/inīm), 12642 (°ālayam), †12649, 12977 (°sattamaik), 12995 (°dsuraik), 13494 (sa-s°dsuramānavāh), 14226, 14262 (°āsura-), 14376, 14547, 14599, 14623. †14640 (bhāvanah sarra-soāsurānām, sc. Skanda). †14644 (pravarah soanam, sc. Skanda), †14646 (sarvasopravira, sc. Skanda), 15017 (odlayam), 15939 (osattamāh), 16604 (sendrā api soāsurāķ), 17089 (ogaņān), 17140; IV, 321 (°opama, sc. Nakula), 1295 (°deuraih), 1350, 1761 (°ganaih), 1777, 2206 (sa-sodeuramanavan), †2305 (odevateva); V, †14 284, 303 (°oltamāh), 385 (do.), 390 (°creehthāh), 393, 398 (°aiçvaryam), 417 (°ganah), 1800 (yatha), 1936 (°asuraih), 2095, 2808 (°anam Asuranan ca . . . Prajapatih, sc. suhrt), 3535, 3537, 3550, 3756-(°asurān), 3767, 3768, 3771, 3790, 3853, 3927 (°sutaprakhyā), 4172 (°āsuraiḥ), 5297 (sa-s°āsura-Rakshasam); VI, 774 (°asuranam), 775, †886, 1206 (°ganah), †1267 (°sanghāh), †2653 (iva), 2939, 2956, 2986 (°sattamāh), 2990 (°asuraih), 2995 (°ottamah), †3013 (°martyalokam), 3643. (°nadī), †3780, 4440 (°āsurān), 4960 (°āsuraiķ), 4961 (do.). 5801 (do.); VII, 174 (yathā), 461 (odeuraih), 634 (yathā), 891 (°asuranamaskrtah, sc. Vishnu), 1277 (sa-s°asuramanushan). 1463 (sa-sodsura-Gandharvah), †1622 (pitr-so-carana-siddhaeanghaih), 1915 (\*deuraih), 1928, †2002, 2229 (\*deuraih), 2257 (°ganaih), †2607 (asura-sura-manushyāh), 2731 (°āsurāh), 3444 (edeuras°āḥ), 3457 (°sattamāḥ), 3460 (°sattamān), 3813 (sa-soasuramanushah), 4218, 4268 (prthivi . . . sa-soasuramānushā), 5818, 5999 (°vrshabhaiķ), 6518, †6726 (yathā) 6761 (iva), †6921, 7033, 7048 (°deurāḥ), †7312 (°-eiddhasanghūḥ), †7314 (°àsuravyūhasamam), 7814 (°parākramaḥ), 7988, 8219 (°vāhinīm), 8234 (°āsuraih), 8284 (sca), 8425 (sa-soasura-Gandharran . . . lokan), 8487, †9465 (oasuran), 9543, 9545, 9547 (\*aeurāh), 9553, 9555, 9558, 9571, 9576, 9578, 9582 (°ottamān), 9592; VIII, †1211 (°sūnusannibhāķ), 1319 (°aeurāh), 1414, 1422, 1476 (°ottamāh, C. by error °ottamah), 1573, †1742 (Asurā-s°-mahoragān), †1978 (°āsurān), 2108, 2199 (°deuraik), †3629 (do.), 8641 (ea-e deuramanushan),

†3800, †4207 (yathā), 4348, †4494 (yathā), †4498 (°āsurāļ), †4507, †4578, †4661 (°ottamaik), 4775, †4947; IX, 276 (°samsadi), 323 (prthivim . . . sa-sodouramanavami), 381 (ea-eodeuramanavan), 2103, 2226, 2228, 2239, 2314 (opamak) 2364, 2598 (°eatlamaik), 2673 (°pungavan), 2722, 2728 (°ganaih), 2731, 2742, 2757 (°tvam), 2931, 2952 (°eattamah), 3023, †3031 (°rshabhah); X, 800; XII, 1623 (°asura-Gandharvah), 2149 (°rshabhah), †2404, 4411 (lokam . . . sa-soura-manusham), 4466 (lokanam . . . sa-soura-Rakshasam), †5667 (°asurah), 6162 (maharshi-s°-Gandharvan). 6331 (°grhaprakhyam), 6446 (°ganaih), 6791 (api), 7584. 7587, 7618 (°sattamāḥ), 7638 (do.), 7693 (°āsurāḥ), 7773, 8421, 10234, 10235, 10253, 10320 (Osainyani), 10321 (°yoshitah), 10660, 10661 (°sattamaih), 10665, 12565 (°ganaih), 12661 (api), 12666, 12767, 12808, 12833 (°pakshaḥ), 12916 (°ollaman), 12927 (°asuragananam), 12929, 12943, 12952, 12989, 12992 ("āsuraih), 13013 (lokāh sa soāsuramānavāh), 13067, 13087 (ottamāh), 13089, 13095 (ottamāh), 13103, ††13205 (°asura-), †13249, 13307, 13319, 13391, 13408, 13668 (°gaṇāḥ), 13732 (°āsuraiḥ), 13866 (°āsuragaṇānāṃ); XIII, 190, 671 (°endran), 708 (°nandini, sc. gauh), 804, 814 (°dsuraih), 822, 823, 875, 929, 931, 1001, 1020 (°dsurāh), 1066 (only C., B. munch), 1121, 1807, 1823, 3333 (orshabhāḥ), 3605, 4006, 4015, 4018 (Ceatlamāḥ), 4022 (Cottamāḥ), 4034, 4041, 4065, 4377, 4806, 6302, 6492, 6624 (only C.), 6757, 6778 (°sundarī), 6815, 6857 (°sattamāh), 6890, 6894, 7071 (°asura-), 7275, 7309 (dual=the Açvins), 7313, †7365, †7372, 7467, 7470, 7471 (°āsurāķ), 7493, 7655, 7742; XIV, 46, 47, 110; XV, 664 (°devateva), 847; XVIII, 14 (°samāh), 33, 38 (°sattamāh). Cf. Suracatru, etc.

Sūra, pl., v. Çūra .

Surā ("spirituous liquor", personif.), a goddess. § 28 (Amṛtamanthana): I, 18, 1146 ("devī, arose at the churning of the ocean), 1148. — § 124 (Amṛāvat.): I, 66, 2616 (suranandinīm, daughter of Vuruņa and Devi, the daughter of Çukra).— § 270 (Brahmasabhāv.): II, 11, 459 (devī, in the palace of Brahmán).

Surabhi or Surabhi, the celestial cow, mother of kine. § 127 (Amçavat.): I, 66, 2625 (daughter of Krodhavaça), 2631 (mother of Robini, Gandharvi, Vimala, and Anala) .--§ 164 (Åpavop.): I, 99, 3927 (Dakshasya duhitā . . . devī, by Kacyapa, mother of Nandini, the home cow of Vasishtha. (°i)).—§ 270 (Brahmasabhāv.): II, 11, 457 (devi?, in the paluce of Brahmán, (%)).- § 314 (Āranyakap.): 111, 9, 327, 328, (331), (338), 339 (°1) (discourse between S. and Indra). -- § 502 (Manushyagrahak.): III, 230, 14486 (gavām mātā, a sickness demon (?) mounted by the demon Cakuni) .--§ 564 (Mātalīyop.): V, 102, 3602 (mātā gavām amrtasambhavā, in Patala), 3614 (°ī ksharate payah). - § 565 (Galavac.): V, 110, 3810 (oil keharate payah, in the west). - 668b (Krtaghnop.): XII, 173, 6432 (devi Dakehayani . . . pnyaevini). - § 730g (Upamenyu): XIII, 14, 715 (°Igotravarjite, ec. aranye). — § 746 (Ånuçäsanik.): XIII, 77, 3712 (mukhajām sutām, sc. Daksha's, (°i)), 3713 (mother of the saurabheyis (cows)); 83, 3906 (Dakshasya duhitu devi, (°i)), (3912) (°i), 3913 (°i) (S. performed austerities).— § 7518 (Capathavidhi): XIII, 94, (4587).-§ 7688 (Umā-Mahecvarasamv.): XIII, 141, 6399 (devadhenum, created by Brahmán, (°1).—§ 775 (Anuçasanik.): XIII, 166a, 7638 (saumyā gauh Soir dev?). Cf. Dākshāyani.-Do. pl. ("cowa"): XIII. 3754. **39**02.

Surabhi = Civa (1000 names).

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Surabhimat, name of a fire. § 493 (Ångirasa): III, 221, 14204 (only B., C. has Suramat).
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Surabhipattana, a city. § 284 (Sahadeva): II, 31, 1171 (in the south, conquered by Sahadeva on his digvijaya).

Surabhyākhyāna ("the history of Surabhi"). § 11 (Parvasangr.): I, 2, 423 (i.e. § 314: III, ch. 9).

Suraçatru, pl. (°avah) ("enemics of the gods") = Asura, pl.: I, 460; III, 12926; VIII, 1553; IX, 2720; XIII, 4024. — Do. sg.: III, 13614 (i.e. Dhundhu); IX, 2701 (i.e. Bāna).

Suracreshtha = Brahmán: VII, 3459; XII, 13074 (only C., B. had Suracreshthab).

Suraçreshtha = Çiva: XII, 10399 (1000 names ), 10435 (do.); XIV, 1889 (Maheçvaram).

Suracreshtha = Indra: I, 2932; III, 8422, 10905 (samarudganah); IX, 2791; XIII, 3180.

Suraçreshtha 4 = Nārāyaṇa (Vishṇu): XII, 13159 (Nom Harim).

Suracreshtha'= Skanda: III, 14432 (8°).

Suracreshtha = Sūrya: III, 16986.

Suracreshtha = Durga (Uma): IV, 193.

Surādevī, v. Burā.

Surādhipa = Indra, q.v.—Do. = Nahusha, q.v.—Do. pl.: XII, 8251.

Surādhyaksha 1 = Çiva (1000 names 2). — Do.2 = Vishņu (1000 names).

\*Suradvish¹, pl. (°aħ) ("cnemies of the gods") = Asura, pl.: I, †3230; III, 12214, 12246; VII, 8234, 9560; VIII, 1432 (Asurāħ), 1459; IX, 2663, 2697, 2699; XII, 6163, 6356.—Do.\* sg.: III, 16531 (i.e. Rāvaṇa); VII, 1291 (i.e. Bhagadatta).

Suragana = Civa (1000 names 2).

Suraganacreshtha = Vishnu: V, 413.

Suraganecvara = Indra, q.v.

Suraghātin ("slayer of the gods") = Vrtra: VII, 3472 (only B.).

Suraguru = Brahmán: I, 32 (?), 2504.

Suraguru<sup>2</sup> = Brhaspati: VII, 5648 (only B.); XIII, 5574.

Suraguru 5 = Vishņu (Kṛshṇa): III, 15808 (V°); VII, 6468 (?).

Surajā, au Apsaras. § 103 (Amçāvat.): I, 65, 2558 (daughter of Prādhā).

Sürakrt (B., Su°), son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 256.

Suraloka ("the gode' world"): [I, †3577 (surasiddharshi-lokat); VI, 3013 (suramartyalokam)]; XII, 3615 ("stham); XIII, 3336 ("stham), †4556, 4910, 6252.

Suramat, name of a fire. § 493 (Angirasa): III, 221, 14204 (only C., B. has Surabhimat).

Surāmukha, a serpent. § 47 (Sarpanāmak.): I, 35, 1553. Suranadī ("river of the gods") = Gangā: VI, 3643 ( $G^{\circ}$ ).

Surāṇāṃ hantr, a god. § 492 (Angirasa): III, 220, 14168 (among the 15 yajnamushah).

[Surānām pati(h)] = Indra: VIII, 1485 (Surāmbupretavittānām patīn).

Surananda = Vishņu (1000 names).

Suranātha = Vishņu (Nārāyana): I. 2507.

Surapati ' = Indra, q.v. — Do.' = Nahusha, q.v. — Do.' = Vishnu: XII, 12848.

Surapravira, a god. § 492 (Ångirasa): III, 220, 14168 (among the 15 yajnamushah).

Surapungava = Indra, q.v.

Surapura ("city of the gods"). § 639 (Rājadh.): XII, 52, †1895 (puram S°sammitadyutim).

Surarāj = Indra, q.v. (add VII,  $\dagger 88$  (iva)).

Surarāja 1 = Indra, q.v.—Do.3 = Krshna: XII, 1509.

Surarājaputra = Arjuna: VIII, †3514.

Surāri, a king. § 554 (Sainyodyogap.): V, 47, 78.

Surāri, pl. (°ayaḥ) ("enemies of the gods") = Asura, pl. III, 14319; IX, 2364 (°-nibarhaṇa, said of Skanda), 2528 (do., said of Kāma); XII, 4198 (°nilayaḥ, i.e. the occan), 13674; XIII, 905 (°-mālāya, i.e. Çiva).—Do., sg.: III, †8712 (i.e. Vṛtra), 15834 (i.e. Hiranyakacipu).

Surārighna = Vishņu (Nārāyana): I, 2506; III, 10139 (Devadevam . . Vishņum).

Surārihan' = Indra, q.v.—Do.<sup>3</sup> = Çiva (1000 names<sup>3</sup>).—
Do.<sup>3</sup> = Vishņu (1000 names).

Surarsharbha! = Indra: XII, 4572, 8421.—Do.! = Çiva: XII, 10137.—Do.! = Skanda: III, 14470.

Surarshi, pl. (°ayaḥ) = Devarshi, pl.: I, †3567 (°-Gandharva-narāvamānāt, sc. Yayāti's); III, 10534, 12034, †13299; V, 2231 (°gaṇasevitaḥ, sc. Rāma Dāçarathi), †7292 (devarshi-Gandharva-surarshisaṅghāḥ); VIII, †4924 (°saṅghāḥ); XII, 6148 (spardhamānāḥ s°bhiḥ), 10225, 11126, 13044; XIII, 1054 (Purāṇajāaiḥ), 1109, 1572 (vihitaṃ yat s°bhiḥ), 1972, 4017 (°gaṇabādhitā, sc. Tāraka), 5530 (°ṇāṃ crutaṃ); XIV, 2774 (°devagandharraḥ). — Do.³ sg. = Nārada; I, 223 bis (N°), 462 (do.); III, ††13303 (do.); XII, 1592 (do.), 3025 (do.), 13313 (do.).

Surasa, a serpent. § 564 (Mātalīyop.): V, 103γ, 3632.

Surasā, the mother of the serpents. § 127 (Amçāvat.): I, 66, 2625 (daughter of Krodhavaçā).—§ 129 (do.): I, 66, 2634 (mother of the nāgas).—§ 270 (Bruhmasabhāv.): II, 11, 456 (in the palace of Brahmán).—§ 564 (Mātalīyop.): V, 103, 3620 (°āyāḥ sutā nāgāḥ).

Surasa, an Apsaras. § 191 (Arjuna): I, 123, 4819 (danced at the birth of Arjuna).

Surasattama 1 = Brahmán: XIV, 1361.

Surasattama<sup>2</sup> = Çiva· XII, 10668; XIII, 946, 1338, 4001. Surasattama<sup>2</sup> = Garuḍa: I, 1251 (°a, C., but read with B.

°ah = Vishnu). Surasattama • = Indra: V, 432; XII, 957 (Pakaçasanah),

3845; XIII, 799 (Çiva in the shape of I.), 3902. Surasattama = Vishņu: I, 1251 (°aḥ, only B., C. has °a = Garuda), III, 13577.

Sūrasena, pl., v. Çūrasena.

Surāshtra, pl. (°dḥ), a people. § 284 (Sahadeva): II, 31, 1166 (°vishayasthaḥ, sc. Sahadeva, the king of the S. had been vanquished by Sahadeva).—§ 377 (Dhaumyatīrthak.): III, 88, 8344 (Dhaumya describes the tīrthas in the country of the S.).—§ 549 (Pāṇḍavapraveçap.): IV, 1a, 12 (°avantayaḥ).—§ 562 (Bhagavadyānap.): V, 747, 2730 (°āṇāṃ Rusharddhikaḥ).—§ 607 (Karnap.): VIII, 45r, †2098 (sankarāḥ).—§ 785 (Anugītāp.): XIV, 85, 2477.

Surāshṭrādhipati ("the Surāshṭra king") = Ākrti: II, 1165.

Surāshtraka, pl. = Surāshtra, pl.: VI, 20, 753-54 (only B.).

Surasunu = Arjuna: III, 8282.

Surasura, adj. ("belonging to gods and Asuras"): III, 6097 (jagatas); IX, 2236 (do.); XVIII, 218 (jagat). Cf. Devasura.

Surāsuraguru = Çiva: XIII, 589 (Çankars), 773, 807, 936.—Do. = Kṛshṇa (Vishṇu): XII, 12839 (i.e. Nārāyaṇa); XIII, 606.

Surāsurapati = Brahmán (?): V, 2984 (°eh sakhā, i.e. Rāma Jāmadagnya).

Surāsureça — Çiva: XIII, 903 (only B., C. sarvasureçāya).
Suratā, an Apsaras. § 103 (Amçāvat.): I, 65, 2558 (daughter of Prādhā).

Suratha', a prince. § 130 (Amçāvat.): I, 67, 2697 (among the incarnations from the Krodhavaça gapa).

Suratha<sup>2</sup>, an ancient king. § 267 (Yamasabhāv.): II, 8, 322 (in the palace of Yama).

Suratha, the father of Koţikāsya. § 522 (Draupadīharaṇap.): III, 265, †15593 (°sya putraḥ, i.e. Koţikāsya), †15605 (°sya putraṃ).

Suratha, a Trigarta king, follower of Jayadratha. § 522 (Draupadiharaṇap.): III, 271, 15733 (Trigartarājah), 15735 (fought with Nakula and was slain).

Suratha, a Kuru warrior, § 592 (Samçaptakavadhap.): VII. 18a, 741 (among the Samçaptakas, fought with Arjuna).

Suratha\*, a son of Drupada. § 600 (Ghatotkacavadhap.): VII, 156, 6910 (Drupadasya sutam . . . Çatrunjayam Sosyanujam, slain by Acvatthāman).

Suratha, a Pāūcūla prince. § 611 (Çalyap.): IX, 14, 740, 741 (Pañcūlūnām mahārathah), 743, 745 (sluin by Açvatthūman).

Suratha, son of Jayadratha. § 785 (Anugītāp.): XIV, 78, 2276 (\*\*sya sutam\*\*, i.e. the grandson of Jayadratha and Duhçalā), 2288 (had djed when he heard of the arrival of Arjuna).

Surathākāra, a varsha in Kuçadvīpa. § 575 (Bhūmip.): VI. 125, 454.

Surāva, name of a horse. § 382 (Agastyop.): III, 99, 8631 (given to Agastya by Ilvala).

Suravara = Civa: VII, 9537.

Suravarcas, a god. § 492 (Ångirasa): III, 220, 14168 (among the 15 yajñamushah).

Suravarottama = Vishnu: III, 13576.

Suravidvish, pl. (°aḥ) ("enemies of the gods") = Asura, pl.: 111, †8798 (Kāleyasañjñān).

Suravīthī ("way of the gods"). § 336 (Indralokābhig.): III, 43, 1767 (nakshatramargam vipulam Soīti viçrutam).

Sureça = Agni: II, 1147.

Sureça = Brahmán: XIII, +4941.

Sureça 3 = Civa: VII, 9535; XII, 10245.

Sureça = Indra: III, 1848; VII, 2233 (?), †4665 (°ālma-samudbhavena, i.e. Arjuna), 6464 (°tvam galah Çakrah); VIII, †4528 (°-Vairocanayor yathā, sc. sannipātah), †4594 (yathā S° Ditijaih kehatāngah), †4963 (Balim (Balam, B.) niyamyeva S°-Keçarau); XIII, 591, 819 (Çiva in the shupe of I.).

Sureça = Vishnu: III, 10928; XIII, 6959 (1000 names). Sureça = Yama: III, 16776.

Sureça', a Viçvadova. § 749 (Ānuçāsanik.): XIII, 91γ, 4360 (enumeration).

Sureça, v. Suveça.

Sureçvara 1 = Agni: II, 1150.

Sureçvara = Çiva: I, 8123; XIII, 790(?), 945, 6339 (Vrshabhānkah).

Sureçvara = Indra: I, 2927, 5076, 8228 (pravavarsha); III, 1526 (Çakram), 8411, 12257, 13597 (vavarsha), 14370, 14409, 14410, 14971, 15014, 16971; V, 4058, 4982 (na vavarsha); VI, 213 (Çakrah); VII, 3472, 8433; VIII, †4660; XII, 2432, 6440, 8192, 8257, 10133, 10135; XIII, 532 (1°), 2269, 3569, 7309; XVII, 75.

Sureçvara 4 = Nahusha: V, 370, 376, 404; XIII, 4751.

Surecvara :: Nara: III, 15805 (N°).

Sureçvara Vishnu: V, 420 (?); XIII, 6980 (1000 names).

Sureçvara<sup>1</sup>, a Rudra. § 665 (Mokshadh.): XII, 2085, 7585.

Surecvari = Durga (Umā): IV, 202.

Surendra = Indra, q.v.—Do. = Nahusha, q.v.—Do. = Çiva: XIII, 887.

Surendraloka = Indraloka: VI, †1190.

Surenu, a river, one of the seven Sarasvatīs. § 615; (Saptasārasvata): IX, 38a, 2189, 2211, 2214 (arose at the sacrifice of Daksha at Gangādvāra).

Suretara, pl. (°āk) ("others than Suras") = Asura, pl.: VIII, 1429, 1435 (C. by error 's°).

Surocanā, a mātr. § 615u (Skanda): 1X, 460, 2647.

Suroman, a serpent. § 64 (Sarpasattra): I, 57, 2151 (of Takshaku's race).

Surottama = Brahmán: VII, 2077; VIII, 1334.

Surottama = Indra: I, 1290; XII, 3575, 3817, 3825; XIII, 283 (B. Surādhipa).

Surottama = Kṛshṇa (Vishṇu): III, 13570; XII, 1686, 1852; XIII, 723.

Surottama = Skanda: III, 14408, 14447.

Surottama = Vāyu: I, 4771.

Surottama, dual (°au) = the Acvins: III, 10348.

Surue, a Suparņa, son of Garuda. § 564 (Mātalīyop.): V, 101a, 3588.

Suruci = Vishnu (1000 names).

Surupa = Çiva: XIII, 1157 (1000 names 1); XIV, 192 (B. Purushaya).

Surūpā, name of a cow. § 564 (Mātalīyop.): V, 102, 3609 (Saurabhī, supporting the eastern quarter).

\*Surya (the sun), identified with Savitr and Vivasvat, and = Aditya. [§ 3 (Anukram.): I, 1, 42 (the twelve forms (sons) of Vivasvat (cf. Açavaha) seem to be forms of the sun)].- § 4 (do.): I, 1, †185 (yadā Vāyuh Çakra-Sūryau ca yuktau Kaunteyanam anuloma jayaya).-[§ 11 (Parvasangr.): I, 2, 419 (Raveh), 420 (Tigmamçum), (all. to § 310)].--§ 28 (Amrtamanthana): I, 19, 1162 (Candra-Soabhyam), 1166 (do., Rahu swallows up the sun and the moon [at the eclipses] because they discovered him drinking amrta).-§ 33 (Garuda): I, 23, 1249 (Tapanah, Garuda is identified with S.).-§ 34 (do.): I, 24, 1264 (S. would burn the world).- § 35 (Aruna): I, 24, 1270 (Aruna was placed before S. as his charioteer and took away his energy (tejah)). -§ 81 (Karna): I, 63, 2427 (futher of Karna, cf. § 131, etc.). -§ 92 (Amçavat.): 1, 65, 2535 (devanam Surya-Candra-. masau, different from the Danavas of the same names) .-[§ 131 (Kuntī): I, 67, 2771 (Arkam, begat Karna on Kuntī, cf. § 175 and § 547)]. - [§ 131b (Karna): I, 67, 2784 (Dirakarasya . . . amçam, sc. Karna)].—§ 175 (Karnasambhava): I, 111, (4393) (begat Karna on Kuntī, cf. § 131 and § 547).-[§ 208 (Astradarçana): 1, 136, 5381 (Bhūskarasya . . . amçah Karnah), 5383 (Bhāskarasyālmasambhavah = do.), 5402 (Bhāskaraḥ, assisted Karna by dispersing the clouds)].—§ 222 (Tapatyup.): I, 171, 6527, 6530; 173, 6595 (bestowed his daughter Tapati on Samvarana).-[§ 246 (Sundopasundop.): I, 211, 7682 (Candradityau)].- § 270 (Brahmasabhāv.): II, 11, 429 (took Nārada with him to the palace of Brahmán). — § 310 (Āraņyakap.): III, 3, 146 (having described the activity of the sun (b: from compassion with the hungry creatures the sun during his northern course draws up water, and during his southern course he enters

663 Sürya.

the earth with his heat. The moon, the lord of the plants ( Ochadhipatih) converts that water into clouds of rain, which he pours down; thus [from the combination of water and heat] the plants are produced. Thus, the vogetables of the six tastes (shadrasah) which constitute the food of all creatures, have their origin from the sun) Dhaumya then enumerated the 108 names of Surya (a)), 158.—§ 310b (do.): Yudhishthira praised S. saying: "Thou art the eye of the universe, and the soul of all corporeal existences. Thou art the origin of all creatures, and the embodiment of acts of religious men. Thou art the goal of all the Sankhyas and the final end of the Yogins. Thou art a door not fastened through bolts and the goal of those who desire emancipation. Thou sustainest, discoverest, sanctifiest, and supportest the Brahmans versed in the Vodas adore thee with different hymns. Thou art adored by the rshis. Siddhas, Caranas, Gandharvas, Yakshas, Guhyakas, and Pannagas follow thy chariot through the sky, the thirty-three gods, the hosts of Vaimanikas, with Upendra (i.e. Vishnu) and Mahendra, the principal Vidyadharas, the Guhyas, the seven divine and human Pitrganas, the Vasus, the Maruts, the Rudras, the Sadhyas, the Maricipas, the Valakhilyas, and other Siddhas, have obtained success by adoring thee. Carngadhanvan's discus by which he humbles the Asuras, has been forged by Viçvakarman through thy energy. Thou illuminest the whole earth with her 13 dvipas; thou art the beginning and the end of the day of Brahmán, which consists of 1000 yugas; thou art the lord of the Manus and of their sons, of the manyantaras and of their lords; at the time of universal destruction the Samvartaka fire is born from thy wrath; then clouds, begotten of thy rays, bring about the appointed deluge; dividing thyself into twelve suns thou then drinkest up the ocean with thy rays. Thou art Indra, Vishnu, Brahman, Prajapati, Agni, the subtle mind, etc.; he who adores thee on the sixth and seventh lunar day with humility and tranquillity of mind obtains the grace of Lakshmi; I bow also to thy followers: Mathara, Aruna, Danda, etc., who whirl thunderbolts (so NII.), and to the celestial matrs: Kshubhā, Maitrī, etc. (enumerated by Nīl.). (He who recites this hymn, concentrating his mind, obtains from the sun what he asks for, etc.; Brahmán had communicated it to Cakra, and Cakra to Narada, and Narada to Dhaumya, and Dhaumya to Yudhishthira; it leads the reciter to the Suryaloka (v. 206-10): III, 3, 192.—[§ 310 (do.): III, 3, 200 (Bhāskaraḥ), (201) (Vivasvān), 216 (Divākarāt), (gave to Yudhishthira a copper vessel, the food cooked in which became inexhaustible)].- § 3176 (Krshna Vārudeva): III, 12, 480 (Krshua becomes S., etc.).—§ 332 (Mahādevastava): 111, 39, 1628 (among the names of Civa).—[§ 373 (Prayaga): III, 85, 8217 (Tapanasya suta . . Yamuna)] - [§ 384 (Agastyop.): III, 103, 8778 (Bhāskarasya nagottamaḥ, i.e. Vindhya)].- § 385 (Vindhya): III, 104, 8783, 8784 (Bhūskara), 8786 (°ā-Candramasor mūrgam), 8789 (do.), (Vindhya's asking S. to circumambulate it). - [§ 400 (Tirthayatrap.): III, 118, †10225 (Dirākarasya, sc. dyatanam)].-§ 417 (Yavakritop.): III, 138, 10808 (rahasyavedam . . . Sossa, applied by Arvavasu).—§ 421 (Gandhamadanapr.): III, 142, 10906. - § 439 (Yakshayuddhap.): III, 163, 11867 (°d-Candramasau, go round Meru).—§ 478 (Mārkandeyas.): III, 200, †13479 (°sutāç en gavaļ).—[§ 493 (Āngirasa): III, 221, 14182 (Gavam patih)].- § 521 (Draupadiharanap.): III, 262, 15493 (°dattakehayannena, cf. § 310); [263, 15541 (ethālyam Bhaekaradatiayam, do.)].—§ 546 (Kundala.

haranap.): III. 300, 16924, 16927 (yogarddhiraparan); 301, (16958); 302, (16987), 16994, 16996 (S. appeared to Karna in a dream and warned him against Indra, and advised him at any rate to ask for the cakti of Indra). - § 547 (Karna): III, 303, 17013; 306, (17082), 17083, †17091, (†17094); **307**, (17109), (17115), (17118), 17121, (17122), 17123; 309, 17173, [310, 17195 (Rareh)] (the story of Karna's birth, etc., cf. § 131 and § 175).-- § 551 (Kīcakavadhap.): IV, 15, 449 (appointed a Rākshasa to protect Draupadi); [16, 462 (Arkena, do.)].- § 565 (Galavacarita): V, 108, 3771 (atra-i.e. in the east-dattani Soma yajumshi, 8. gave the Yajurveda [to Yajñavālkyu]); 109, 3789 (Savarni and the son of Yavakrita set in the south a limit which S. cannot overstep), 3795 (the rshi Cakradhanus was born from S.); 110, 3813 (ordered Dhvajavati to stop in the sky); [117, 3967 (reme . . . Prabhavatyam yatha Ravih)]. - § 569 (Bhagavadyanap.): V, [141, 4757 (Bhaskarat, futher of Karna); 145, 4920 (Tapanah, do.)]; 146, 4929 (S. declared that he was the father of Karna) .-[§ 575 (Bhumip.): VI, 11, 403 (Somarkayoh)].- § 575f (do.): The diameter of Surya (the Sun) is 10,000 yojanas, his circumference 35,800 yojanas; VI, 12, 485.—§ 6036 (Civa); VII, 201, †9457 (°-Candrau, identified with Civa). - § 603 (Nārāyanāstramokshap.): VII, 2024, 9595 (identified with Civa) .- § 605 (Karnap.): VIII, 32, 1347 (Arunena yatha sardham tamah Soo ryapohati), 1348 (dual. yathā), 1349 (°ārunau yathā).—§ 608 (do.): VIII, 68, †3392 (°sya bhāsā); 87. 4430, 4431 (wished that Karna might vanquish Arjuna).- § 615u (Skandu): IX, 45 7, 2506 (came to the investiture of Skanda), 2533 (gave two companions to Skanda).- [ § 620 (Crāddhap.): XI, 277, 811 (Bhaskarat, father of Karna)]. - [§ 621 (Rājadh.): XII, 6, 148 (Bhāskarena, all. to § 569), 149 (Divākarena, do.), 150 (Bhanuh)] .- § 641 (do.): XII, 78, 2922 (identified with the horse); [122, 4499 (Bhaskaram, was made lord of all luminous bodies (tejasām))]. - § 680b (Tulādhāra-Jājulisamv.): XII, 265, 9449 (Craddha Vairasrati . . . Sosya duhita),-[§ 702 (Mokshadh.): XII, 293, 10754 (na-Matharam, gratified by Caibya)].-- § 707 (do.): XII, 314, 11612 (the adhidaivata of the eye); 319, 11726, 11745 (Yajnavālkya obtained the Yajurveda, the Catapatha Brahmana, etc. from S.) (a), 11752.-[§ 712 (Qukotpatti): XII, 324, 12175 (Divakara-Nicakarau)] .- § 717c (Uparicara): XII, 336. 12714 (Satvatam vidhim . . . prak Suryamukhanihertam).-§ 717b (Nārāyanīya): XII, 340, 12983, 12985, 12986 ( anugamibhih, S. repeated the description of the glory of Nārāvana to the rshis who followed him): 341λ, 13017.-§ 7186 (Unchavettyup.): XII, 363, 13916, 13917 (°a irdparah); 364, (13918), 13924. - [§ 731b (Ashtarakra-Diksamv.): XIII, 20, 1492 (Sahasrāmçum, worshipped by Ashtavakra)].- § 747 (Anuçasavik.): XIII, 847, 3978 (identified with the horse). - § 752b (Chattropunahotpatti). XIII, 95, 4606 (Jamadagneç ca samvādam S°eya ca), 4618-21, 4628; 96, 4631, 4632, 4634 (4635), 4636, 4641, (4642) (when Renukā was afflicted by the rays of the sun, Jamadagni would pierce S., who then, disguised as a brahman, gave himan umbrella and a pair of sandals).—§ 768b (Umā-Maheçvarasamv.): XIII, 1467, 6751 (°sys os Suvaroslā, sc. sādhvī).— [§ 768b (Krshna Vasudeva): XIII, 147, 6831 (Dakshayanyah . . . Adityah, father of Manu)].—§ 772m (Atri): XIII, 157, 7299 (Svarbhanu pierced the Sun and Moon, then Atri assumed their forms).- § 773d (Civa): XIII. 1618, 7497 (identified with Qiva). - [ 789 (Putradarcanap.): XV, 30, 826 (Divakaram), 827 (Saharramçuh), 830 (Tigmamçuh) (S. begot Karna)].

Cf. Savitr, Vivasvat, and the following synonyms:—Aditya. q.v.

\*Amcumat ("radiant"): I, 6529; III, 2234 (? ira); VII, †8131 (? Rāhv-A°toh).

\*Arka, q.v. (add. I, 3572, 4396; II, 80 (°sya, sc. sabhā); III, 175; IV, 462; V, 4909).

\*Bhānu, q.v. (add. III, 166, 1664, 8782, 16996, 17074, 17141; V, 4931; VIII, †5042).

\*Bhānumat, q.v. (add. I, 6604; III, 17175).

\*Bhāskara, q.v. (udd. I, 1469 (Arunah . . . Bh°aya puraharah), 4389, 5402, 6600; III, 159, 437 (paryadhāvata . . . Svarbhānur iva Bh°m), 486, 8778, 8784, 10641, 15541, 16979, 16984; V, 4757, 4929; VII, 1502, 9600 (identified with Çiva).

Qukra, q.v.

Dākshāyanya, \*Dīptāmçu, q.v.

\*Divākara ("day-maker"): I, †1254, 2784 ("sya... amçam, sc. Karna), 6607; 1I, 427; III, 163, 193, 200, 216, 7062 (Rāhugraste), 10225, 10808, 13945, 17077, 17175; IX, 1173 ("patham); X, 24; XII, 149, 12175; XV, 826.

Gavām patiḥ ("lord of rays"): III, 192, 14182. Gopati, Lokeçvara, Marīçin, Pataṅga, q.v. Prakāçakarman ("light-maker"): V, 4920

(Tapanaḥ). Prakācakartr (do.): I, 2772, 4398.

\*Racmivat ("radiant"): III, 16926.

\*Ravi: I, 42, 419, 1274, 1246; III, 192, 205, 2132, 8437, 17195; V, 3967 (romo . . . Prabhāvatyām yathā R°ih); XVIII, 167.

\*Sahasrakirana ("thousand-rayed"): XIII, 428.

\*Sahasrāmçu (do.): I, 6601; II, 427; III, 16940, 16994, 17098; XIII, 1492; XV, 827.

Suraçreshtha, Svarbhānuçatru, Svarbhānusūdana, Tamoghna, q.v.

\*Tapana ("warming"): I, 1249, 4398, 6535, 6609; III, 192, 8217 ("sya sutā . . . Yamunā), 17138; V, 4920.

Tapishņu, Tigmāmçu, Ushņaraçmi, Vibhāvasu, Vibudhaçreshtha, Vihangama, Virocana, q.v.

[Remark.—Besides the above synonyms, other epithets of the Sun are found in hymns, esp. III, 166-199.]

Surya's 108 names (III, .146-157). The names are the following (according to Nil.): Acratiha (v. Samvatsarukaro 'cvatthah), Adidevo 'diteh sutah, 155; Aindhana, 149; Aja, 146; Alolupa, 156; Amça, 152; Ananta, 154; Angaraka, 147; Apah, 147; Aravindaksha, 156; Arihan, 152; Arka, 146; Aryaman, 146; Bhaga, 146; Bhanu, 154; Bhatadi, 155; Bhūlapati, 153; Bhūlagraya, 153; Brahmán, 148; Brhaspati, 147; Budha, 147; Caracaralman, 157; Cacvata, 151; Çanaiçeara, 148; Çauri, 148; Çaya (B., Jaya, C.), 154; Cighraga, 155; Cuci, 148; Cukra, 147; Dehakartr, 159; Dhauvantari, 155; Dharmadhvaja, 149; Dhatr, 146; Dhamaketu, 155; Diptamçu, 148; Dradaçatman, 156; Dvapara, 150; Gabhastimat, 146; Indra, 148; Jüfharo 'gnih, 149; Jaya (C., Caya, B.), 154; Jimuta, 152; Jivana, 152; Kald, 150; Kāla, 146; Kālacakro vibhāvasuķ, 151; Kālādhyaksha, 152; Kulih sarvamakiçrayah, 150; Kümada, 154; Kapila, 154; Karunanvita, 157; Kashtha, 150; Kha(m), 147; Krta(m). 150; Kehapā, 150; Kehana, 150; Maitroya, 157; Manah suparnah, 155; Mokshadvaram Trivishtapa(m), 156; Mrtyu, 146; Muhartak, 150; Parayana(m), 147; Pita, mata, pitamahah, 156; Prabhakara, 146; Pracantalman, 157; Prajadhyaksha, 152; Pranadharana, 155; Prthivi, 147; Purusha 151; Pashan, 146; Ravi, 146; Rudra, 148; Sāgara, 152; Sanatana, 151; Samvartako vahnih, 153; Samvatearakaro 'çvatthaḥ, 151; Sarvadhātunishecitr, 154; Sarralokanamaskrta, 153; Sarvasyādi(h), 153; Sarvatomukha (°su° C.), 154; Savitr, 146; Skanda, 148; Soma, 147; Srashtr, 153; Sükshmalman, 157; Sürya, 146; Svargadvaram prajadvaram, 156; Tamonuda, 152; Tejae, 147; Tejaeam patik, 149; Trota, 150; Trashtr, 146; Vaidyuto 'gnih, 149; Varada, 154; Varuna, 148, 152; Vayu, 147; Vedakartr, 149; Vedanga, 149; Vedarāhana, 149; Viçāla, 154; Viçvakarman, 152; Viçoatman, 157; Viçvatomukha, 157; Vishnu, 148; Virasvat, 148; Vyaktābyakta(h), 161; Yama, 148; Yama, 150; Yogin, 151.

Sūrya<sup>3</sup>, an Asura. § 92 (Amçāvat.): I, 65, 2634 (°ā-Candramasau, sons of Danu), 2535 (do., not to be confounded with the gods of the same name).—§ 130 (do.): I, 67, 2694 (mahāsurah, incarnate as king Darada). Cf. Asura.

Sūrya<sup>3</sup> = Mahāpurusha (Muhāpurushastava).—Do.<sup>4</sup> = Çiva (1000 namos <sup>4-2</sup>).—Do.<sup>5</sup> = Vishņu (1000 namos).

Sūryabhāsa, a Kuru warrior: § 593 (Abhimanyuvadhap.): VIΓ, 48χ, 1900 (slain by Abhimanyu).

Süryaçrī, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4358.

Suryada ("devourer of the sun") = Rahu (?): XII, 11752.

Sūryadatta, a follower of Virāṭa. § 552 (Goharaṇap.):

IV, 31, 1014 (description of his coat of mail); 32, 1057.—

§ 561 (Yānasandhip.): V, 57 £, 2237 (°ādibhir vīraiḥ, follow Virāṭa).—§ 572 (Rathātirathasankhyānap.): V, 171, 5907 (a ratha in the army of Yudhishṭhira).—§ 600 (Ghaṭotkacavadhap.): VII, 158  $\chi$ , 7011 (only B.).—§ 604 (Karṇap.): VIII, 6, 184 (had been slain by Droṇa).

Suryadhvaja, a prince. § 232 (Svayamvarap.): I, 186, 6990 (present at the svayamvara of Draupadi).

Süryadhvajapatākin = Çiva (1000 names!).

Suryaja ("the son of Surya (the Sun)") = Karna: VI, 5826 (only B.); XII, 22, 64, 82; XV, 452, 453, 454; XVIII, 35.

Sūryajā ("the daughter of Sūrya (the Sun)") = Bṛhadbhāsā: III, '14184 ( $B^{\circ}$ ).

Süryāksha, a king. § 130 (Amçavat.): I, 67, 2693 (incarnation of the Asura Krathana).

Suryaloka ("the world of Surya"). § 310b (Surya): III, 3, 210 (om sa gaschati, sc. by reciting the hymn to the Sun). - § 364 (Tīrthayātrāp.): III, 83, 6019 (°ñ ca gacchati), 6070 (°m avapnuyat), - § 370 (do.): III, 84, 8091 (°ñ ca gaochati). — § 456 (Sarasvatī-Tārkshyasamv.): III, 186, 112722. — § 746 (Anuçasanik.): XIII, 79 k, 3766 (% mahīyate).-[§ 757i (Hastikūţa): Gautama said: Next (read tato with B.) [to Somaloka] other eternal regions (lokal) blaze free from passion and darkness and sorrow, the place of the sunged (Adityadevasya). Dhrtarachtra said: This region is for those who are attentive to the study of the Vedas, devoted to the service of their preceptors, observant of penances and excellent vows, firm in truth, never gainsaying their preceptors, always alert, ever ready in the service of their gurus, pure, of restrained speech, well versed in the Vedas: XIII, 102, 4874 (lokal (C. has by error kolal) . . . Adityadevasya pade (B., oam))].

Süryamāla = Çiva (1000 names 1).

Süryanetra—Süta.

- Suryanetra, a Suparna, son of Garuda. § 564 (Mātaliyop.): V. 1018. 3598.
- Süryaputra ("the son of Sürya (the Sun)") = Çanaiçcara (the planet Saturn): VI, 81 (Bhagam nakshatram ākramya Sona pīdyate, omens); XII, 13692 (ǰ).
- Süryaputra (do.) = Karna: XVIII, 140 (Kaunteyah . . . Radheyah, only C., B. has Sütaputragrajah).
- Süryaputra (do.) = Manu Vaivasvata: XII, 4510 ( $M^{\circ}$ ), 6187 ( $M^{\circ}$ ).
- Suryaputra (do.) = Sugrīva (the monkey king): III,  $11194 (S^{\circ})$ .
- Sūryaputra\*, (do.) = Yama: XII, 7199, 7231.
- Süryaputra, dual (°au) = the Açvins: XIII, 7309 (Açvinau).
- **Süryasambhava** ("the son of Sürya (the Sun)") = Karņa: III, 17173 ( $K^{\circ}$ ).
- Sūryasāvitra, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 917, 4359.
- Süryatīrtha, a tīrtha. § 364 (Tirthayātrāp.): III, 83, 6018.
- Sūryavarcas, a Devagandharva. § 101 (Amçāvat.): I, 65, 2550 (among the Devagandharvas, sons of Muni).—§ 191 (Arjuna): I, 123, 4811 (present at the birth of Arjuna).
- Süryavarman, a Trigarta king. § 785 (Anugītāp.): XIV, 74, 2149 (*Trigartarājānam*), 2151 (vanquished by Arjuna). Susaha = Civa (1000 names <sup>2</sup>).
- Susāman, a brahman. § 286 (Rājasūyikap.): II, 33, 1238 (Dhanañjayānām rehabhaḥ, acted as sāmaga at the rājasūya of Yudhishthira).
- Susankshepa = Civa (1000 names 2).
- Susankula, a king. § 279 (Arjuna): II, 27, 1020 (vanquished by Arjuna on his digvijaya).
- Susarana, Sushādha = Çiva (1000 names 2).
- Sushena<sup>1</sup>, a serpent. § 67 (Surpasattra): I, 57, 2157 (of Dhrtarashtra's race).
- Sushena, a son of Dhrtarāshtra. § 130 (Amçāvat.): I, 67, 2732.—§ 182 (Dhrtarāshtraputranāmak.): I, 117a, 4546.—§ 571 (Ulūkadūtāgamanap.): V, 160, †5531 (the same?, °-Citrāyudhanāganakram, sc. purushodadhim, i.e. the army of Duryodhana); 161, †5574-75 (repetition of v. 5531, omitted in C.).—§ 581 (Bhīshmavadhap.): VI, 64κ, 2837 (among fourteen sons of Dhrtarāshtra who attacked Bhīmasena), 2813 (slain by Bhīmasena).—§ 599 (Jayadrathavadhap.): VII, 127νν, 5178 (attacked Bhīmasena), 5204 (slain by Bhīmasena).—§ 604 (Karņap.): VIII, 7, †206 (tavātmajah, i.e. Dhrtarāshtra's, still alive). Cf. Susheņa.
- Sushena, son of the elder Parikshit. § 154 (Pūruvamç.): I, 94, 3744.
- Sushena, a prince. § 232 (Svayamvarap.): I, 186, 6996 (present at the svayamvara of Draupadī).
- Sushena, son of Jamadagni. § 396 (Jamadagni): III, 116, 10180.
- Sushena, a monkey. § 535 (Setubandhana): III, 283a, 16270 (the father-in-law of Vālin, came to Rāma with a crore of monkeys).—§ 541 (Indrajidvadha): III, 289a, 16468
- Sushena, various Kuru warriors. § 593 (Abhimanyuvadhap.): VII, 37α, 1610, 1614 (slain by Abhimanyu).— § 605 (Karnap.): VIII, 11ν, 419 (in the makar-avyūha of Karna).—§ 610 (Çalyap.): IX, 6ζ, 294.
- Sushena, son of Karna. § 608 (Karnap.): VIII, 48, 2251 (Karnapseps putrase. . . Son Satyasena; cs.), 2257, 2264, 2265, 2267, 2269, 2270, 2271, 2272 (fought with Bhimasena and

- Nakula); 49, 2329 (°m Satyasonal es, pierced by Yudhishthira); 66 ..., 3311 (protected Karna); 75, †3812 (Karnasys putram), †3817 (Uttamaujas out off the head of S.).—§ 611 (Çalyap.): IX, 10, 481 (Karnaputrau . . . S° & Satyasonaç ca), 489, 490, 492, 495, 500, 504, 506 (fought with Nakula who slew him). Cf. Karnaputra, Karnatmaja.
- Sushena = Krshna: XII, 1511. Do. 10 = Vishnu (1000 names).
- Sushenamātr ("the mother of Sushena""). § 619 (Strīvilāpap.): XI. 21, †614 (i.e. the wife of Karna).
- Susnāta = Mahāpurusha (Mahāpurushastava).
- Susthala, pl. (°āḥ), a people. § 273 (Rājasūyārambhap.): II, 14, 590 (among the people who fled from fear of Jarāsandha).
- Susvapna = Çiva (1000 names<sup>2</sup>).
- Susvara, a Suparna, son of Garuda. § 564 (Mātalīyop.): V, 101 \( \beta \), 3599.
- Sūta<sup>1</sup>, the ancestor of the Sūtas. § 641 (Pṛthu Vainya): XII, **59**, 2233 (°-*Māgadhau*, the eulogists of Pṛthu Vainya), 2234 (Pṛthu Vainya gave S. Anūpadeça).
- Sūta<sup>2</sup>, a rshi. § 637 (Rājadh.): XII, **47**η, 1599 (among those who surrounded Bhīshma).
- Sūta<sup>3</sup>, son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4B. 256.
- Sūta ("belonging to the Sūta caste or tribe") = Adhiratha: III, 17151 ("vishayam), 17153 (A"), 17157 (A"), 17160, 17167; V, 4762 (A"); VI, 5841.
- Suta (do.) = Bandir: III, †10613.
- Suta (do.) = Karna: I, †7026, †7027; IV, 1567; VII, 7047 (°adhama), 7049; VIII, 1784, †1968 (?), †1969, 2010, 3170, †3528 (°mātā), 3881 (°ānīkam), 4760; XII, 100.
- Süta ' (do.) = Kīcaka: IV, 451, 764, 767, 880, 972.
- Sūta (do.) = Lohitāksha: I, 2119 (Lo), 2173, 2177 (Lo).
- Sūta  $(do.) = Lomaharshana : I, 1026 (L^o).$
- Sūta. (do.) = Sanjaya: I, †166, †205, 216, 245 (Garalgania), 2426 (jajās S°o Garalganāt); III, 1916, 1945, 1968 (S°), 1969, †2012; V, †679, †682, †691, †698, †738, †754, †755, †763, †764, †809, †824, †871, †888, †890, †895, †912, 1792, †1812, †1834, †1915, 1968, 1977, 2094 (only C., but read with B. samāhāya instead of samāh Sāta), 2289, 2346; VI, 385, 2717, 2908, 3641; VII, 311 (Gāralganim), 429, 1053, 1057, 1492, 1833, 3023, 3051, 3046, 4995, 5366, 5459, 5538, 5558, 5667, 6686, 6694, 7090, 7092, 8264; VIII, 84 (Gāralganim), 85, 87, 90 (S°), 248, 261, 271, 1170, 1253, 1265, 2441; IX, 15, 21, 25, 59, 84, 98, 110, 1586; XI, 332 (Gāralganih), 779 (S°), 782 (S°); XII, 1695 (S°); XV, 444 (Gāralganih).
- Sūta<sup>11</sup> (do.) = Ugraçravas (B. has generally Sauti): I, (93), (866), (892), (910), (939), (975), (1094), (1144), (1235), (1566), 1660 (also B.), (1747), (1787), (1802), (1813), (1856), (2004), 2169 (also B.), (2192); XII, (13003), 13010 (also B.), (13311), (13457).
- \*Sūta, mostly pl. (°aḥ), name of a caste [or tribe]: I, 2029 (sg. Paurāṇikaḥ), 2783 (°kule, sc. Karna), 6940 (°-māgadhāḥ), 7056 (°-māgadhāsanghāḥ), 7777 (Paurāṇikāḥ); II, 102, †2200 (sg. = the prātikāmin), 2208 (do., do.), 2210 (do., do.), †2214 (do., do.), †2219 (do., do.), †2220 (do., do.); III, †14750 (māgadhā-s°pāgaiḥ), 15325, 17173 (°kule, sc. Karna); IV, 541 (°-māgadhāḥ), †2189, 2279, 2365; V, †1314, 3144 (bandimāgadhasūtaiḥ), 3333 (°-māgadhāḥ), 4768 (a people), 4918 (°kule, sc. Karna), 7620 (°-māgadhabandinaḥ); VI, 4433; VII, 176 (°-māgadhabandināṃ), 177 (only C.), 2517 (°-māgadhabandibhiḥ), 2739 (do.), 2912, 2938 (only B.),

Sütaja—Sutīrtha.

2996, 3016; VIII, 12 (°-māgadhabandibhih), 1372, 1615 (°kule, sc. Karņa), 1616 (°kulodbhavah, sc. Karņa), 4419; XII, 100 (brahmakshatrāntare jātam som, sc. Karņa), 1386 (°air Māgadhaiç ca), 3202 (sg., Paurāṇikam), 10878 (°māgadhaih); XIII, 2571 (sg. son of a brāhmaṇī and a kshatriya), 5768; XV, 624.—Do. pl. = Kīcaka, pl.; IV, 800, 812, 815, 817, 827 (°shatcatam), 830, 834, 848.

Sūtaja¹ ("son of the Sūta") = Karna: III, 307, 15247, 15248, 15269, 15278, 17202; V, 5838, 5839, 7594; VI, 5840; VII, 5296, 5364, 5468, 5545, 5747, 6364, 6400, 6988, 7003, 7017, 7842, 8084, 8271; VIII, 300 (only B.), 310 (all. to Dyūtap.), 922, 955, 1267, 1669, †1746, 1921, 2303, 2330, 3106, 3187, 3395/96 (only B.), 3546, 3625, 3798, 4167, †4332, †4345, 4358, †4505, †4658, †4697, †4700; XII, 46.

Sūtaja (do.) = Ugraçravas: I, 1436, 2043, 2142, 2205; XII, 13308.

sūtaja (do.), said of various charioteers (sūtāḥ) [of the Sūta caste?]: III, 741 (i.e. Dāruki); VII, 1544 (i.e. Sumitra).—
Do., said of the prātikāmin: II, 2204, 2205. Cf. Sūta, pl.

Sūtanandana (do.) = Adhiratha: I, 4403.

Sütanandana (do.) = Karna: I, 7438; III, 14893, 15252, 15257; VI, 5828/29 (only B.); VII, 5477, 5592, 5782, 6984, 7473, 7978, 8354; VIII, 919, 969, 2438, 4038, 5031 (nihate).

Sūtanandana (do.) = Sañjaya: III, 1977.

Sütanandana (do.) = Ugraçravas: I, 2, 270, 286, 1546, 1655, 2199.

Sutanjaya, a Kuru warrior. § 605 (Karnap.): VIII, 27λλ, 1078. Cf. Çatruñjaya.

Sutanu, daughter of Ahuka (cf. Harivamça v. 2029). § 273 (Rājasūyārambhap.): II, 14, 597 (Āhukasutām, given in marriage to Akrūra).

Sutantu, Sutapas = Vishnu (1000 names).

Sūtaputra = Baudin: III, †10671.

Sūtaputra 2 = Karna: 1, †198, 5221 (Rādheyah), 5222, 5423, 5424; II. 1712 (Radheyah), †2386; III, †233, 1430, 1648, 8285 (K°), †10280, †14761, 14894, 14909, 14911, 15214, 15215, 15273, 15333, 15346, 15350 (K°), 15374, 17166 (°tvam), †17217, 17244; IV, 1629 (K°), †1664, †1678 (Vaikartanah), †1694, 2244; V, †31, 217, 222, †755, †850, †1812, 1944, 1953, 1958, 2290, †2425, 2829, 4357, 4727, 4928, 5301, 5502, 5547, 5599, 5663, 5706, 7577; VI, †1272, 1614, 4404, 4406, 4410, 4455 ( Rādheye); VII, 34 (Rādheyam), 48 (do.), †52, 184, 533, 1434, 1439, 3539, 4412 (°purogamāh), 5298, 5361, 5363, 5365, 5369, 5371, 5378, 5382, 5387, 5392, 5408, 5436, 5451, 5479, 5508, 5510, 5517, 5524, 5525, 5531, 5573, 5580, 5586, 5589, 5600, 5601, 5627, 5633, 5697, 5700, 5702, 5703, 5712, 5713, 5716, 5717, 5737, 5742, 5749, 5753, 5759, 5762, 5780, 5803, 6116, 6118, 6120, 6125, 6395 (K°) 6981, 6989, 7042, 7054, 7066, 7069, 7070, 7076, 7085, 7086, 7087, 7097, 7100, 7643, 7654, 7676, 7761, 7784, 7793, 7811, 7812, 7825, 7826, 7839, 7844, 7932, 7934, 7935, 7939, 7946, 7949, 7956, 7957, 7965, 7984, 7985, 7990, †8137, †8158, †8167, 8217, 8249, †8256, 8280, 8332, 8341 (sdnugah), 8342, 8343, 8348, 8350, 8355, 8363, 8682, 8889, 8902; VIII, 5, 33, 136 (Rūdheyah), †199 (radham Soeya), 262 (hate), 335, 382, 408, 431, 491, 829 (omukhāh), 923, 944, 945, 948, 965, 966, 983, 988, 991, 1264, 1374, 1629, 1697, 1713, 1775, 1781, †1795, †1798, †1799, 1961, 2138, 2288, 2300 (°mukhah), 2311, 2315, 2316, 2320, 2404, 2418, 2426, 2430, 2433, 2437, 2443 (Radheyam), 2459, 2610, 2695, 2738, 2746, 2753, 2772, 2779, 2909 (°mukhāḥ), 2945, 3007 (hastikakehāṃ . . . 8°sya keium), 3030, 3069, 3085, 3158, 3159, 3181, 3185, 3251, 3259, 3270, 3271, 3275, 3330, †3338, †3339, †3340, †3352, †3353, †3356, †3371, †3375, †3376, †3382, †3479, †3491 ( $K^{\circ}$ ), †3526, †3532, 3559 (°ratham), 3593, 3596, †3628, †3629, 3678 (°mukhān), 3769, 3770, 3774 ( $K^{\circ}$ ), 3946, 3967, 3968, 3995, 4004, 4010, 4013, 4014 (°ratham), 4092, 4179, †4180, †4182, 4267, 4410, 4473, †4524 (Vaikartanah), †4536, †4539, †4552, †4553, 4554, †4565, †4570, †4599, †4602, †4603, †4646, †4649, †4673, †4711, 4773, 4776, †4787, 4813, †4820 (balam . . . hata- $S^{\circ}$ m), 4839 (hate), 4841 (do.), 4846 (do.), 4929, 4931, 5001 (Vaikartanah), 5002; IX, 6 (°vadham), 111 (patitam), 114 ( $K^{\circ}$ ), 127 (nihate), 131 (hate), 134 (do.), 139 (nihate), 216, 340, 366 (°ya nidhane), 383 (patite), 1001 (nihate), 1296 (patite); XI, 807 (Radheyam); XII, 23 (Radheyam), 50 (°tvam ggatah).

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Sūtaputra = Kicaka: IV, 412, 425, 456, 473, 474, 475, 476, 477, 479, 503, 671, 673, 720 (K°), 721, 738, 798.

Sūtaputra = Sanjaya: V, 686, †693, †723, †911, †945, †970, 1803; VI, 306, 421; VII, 306; VIII, 33.

Sūtaputra = Ugraçravas: I, 359 (Laumaharshaninā), 861, 874.

Sūtaputra, said of various charioteers (sūtas) [of the Sūta caste?]: III, 748 (i.e. Dāruki), 750 (do.); III, 2885 (i.e. Vārshņeya); VII, †77 (i.e. the charioteer of Karņa).—Do.? = the prātikāmin: II, †2221, 2678 (prātikāminam).

Sūtaputra, pl. (āḥ) = Kīcaka pl.: IV, 796, 803, 804, 806, 808, 829, 839.—Do. = the brothers of Karna: VIII. 88.

Sutasoma, son of Bhimasena (Pandava) and Draupadi. § 83 (Adivamçavatarana): I, 63, 2451 (enumeration of the sons of the Pāṇḍavas, C. has by error Sao).—§ 130 (Amçāvat.): I, 67, 2763 (do., C. has by error Suta°).—§ 159 (Pūruvamc.): I, 95, ††3827 (do.).- § 253 (Haranaharanap.): I, 221. 8039 (do.), 8042 (origin of the name).- § 317 (Arjunabhigamanap.): 111, 12, 533 (enumeration of the sons of Draupadi). -§ 511 (Draupadī-Satyabhāmasamv.): III, 235, 14731.— § 578 (Bhishmavadhap.): VI, 4516, 1726 (C. has by error Crutao, fights with Vikarna), 1727 (do., do.), 1728 (do., do.). -§ 583 (do.): VI, 79, 3486 (rescued Crutakarman).—§ 592 (Samçaptakavadhap.): VII, 230, 977 (born in the city Udayendu, description of his horses), 979 (origin of the name); 25, 1087, 1088 (fights with Vivimçati).- § 600 (Ghatotkacavadhap.): VII, 168, 7556 (C. has Crutao).-§ 605 (Karnap.): VIII, 25, 1010, 1011, 1013, 1019, 1022, 1026, 1030, 1032 (fights with Cakuni).- § 608 (do.): VIII. 55 λλ, 2665, 2667 (fights with Acvatthaman); 82, †4181, †4188.- § 611 (Calyap.): IX, 10, 503 (Draupadeyah), 506. -§ 616 (Sauptikap.): X, 8, 373, 374 (slain by Açvatthaman). Cf. Draupadeya, sg. and pl.

Sutasomamātr ("the mother of Sutasoma") = Draupadī:
III, †11913 (C. has by error omotra instead of omatra).

Sūtasūnu' = Karņa: VII, 6369; VIII, †3367.—Do.' = Sanjaya: V, †687.

Sūtasuta (do.) = Karņa: VIII, 3765, †4201, †4509, †4542. Sūtatanaya (do.) = Karņa: VII, 5359, 5368, 5370.

Sūtātmaja (do.) = Karņa: VII, 7053, 7059, 8247; VIII, †4560, †4563, †4630, †4825.

Sutejana, a Pāṇḍava warrior. § 600 (Ghatotkacavadhap.): VII, 158 x. 7009.

Sutejas = Sucetas. § 7368 (Vītahavyop.): XIII, 30, 2000 (father of Varcas).

Sūti, son of Viçvāmitra. § 7215 (Viçvāmitrop.): XIII, 4\$\beta\$, 256 (so C., B. has Bhati\$).

Sutikshnadaçana = Çiva (1000 names\*).

Sutirtha = Çiva: VII, 9523; XIII, 1158 (1000 names\*); XIV, 195 (so B., C. has \$4.0).

Sutīrthaka, a tirtha. § 364 (Tirthayātrāp.): III, 83, 6024, 6026 (on the Ambumati?).

Sutunga, a mountain. § 596 (Pratijnap.): VII, 80, 2851 (only C., B. has Satungam).

Suvāc', v. Sadahsuvāc.

Suvāc', a brahman. § 324 (Dvaitavanapr.): III, 26a, 987 (waited upon Yudhishthira).

Suvaha, a warrior of Skanda. § 615u (Skanda): IX, 45n. 2568.

Suvāhu, v. Subāhu.

Suvaktra , a warrior of Skanda. § 615u (Skanda): IX, 45 n, 2575.

Suvaktra<sup>2</sup> = Civa: XIII, 1158 (1000 names<sup>2</sup>); XIV, 195. Suvāmā, a river. § 574 (Jambūkh.): VI, 9\(\lambda\), 336.

Suvapus = Civa: XIV, 206.

Suvarcala, the wife of Surya (the Sun). § 7686 (Uma-Mäheçvarasamv.): XIII, 146 y, 6751 (Süryasya, sc. sādhvī).

Suvarcas , son of Dhrtarashtra. § 130 (Amçavat.): I, 67, 2737 ((Vātavega-Soau).—§ 182 (Dhṛtarāshtraputranāmak.): I, 117, 4549 (do.). - § 232 (Svayamvarap.): I, 186, 6983 (present at the avayamvara of Draupadi).- § 608 (Karnap.): VIII, 51 88, 2447 (Vatavega-Soau, attacked Bhimasena); 84, 4263 (do., slain by Bhīmasena).

Suvarcas<sup>2</sup>, a prince. § 232 (Svayamvarap.): I, 186, 6989 (son of Suketu<sup>2</sup>, present at the svayamvara of Draupadi).

Suvarcas, a brahman. § 545 (Pativratāmāhātmyap.): III, 298, (16867).

Suvarcas', a Suparna, son of Garuda. § 564 (Mātalīyop.): V. 101 a. 3587.

Suvarcas, a Pandava warrior. § 592 (Samcaptakavadhap.): VII, **21**μ, 916.

Suvarcas, a Kuru warrior. § 593 (Abhimanyuwadhap.): VII,  $48\chi$ , 1899 (slain by Abhimanyu).

Suvarcas, a companion of Skanda. § 615u (Skanda): IX, 45, 2548 (given to Skanda by Himavat).

Suvarcas = Karandhama, son of Khaninetra. § 778 d (Samvartta-Maruttiya). Seeing the reverses sustained by his father (Khaninetra) S. devoted all his energy to increase the welfare of the people. He was pious, and his subjects were well pleased with him; but as he was constantly engaged in virtuous deeds, his treasures and vehicles became greatly reduced, and the feudatory princes troubled him, so that he came in great distress, but they could not slay him, for his power was established in righteousness; at last he blew into his hand (pradadhmau karam), and from that there appeared a supply of forces (read balam with B.); then he vanquished all his foes and was called Karandhama. His son Avikshit lived in the beginning of the Tretayuga: XIV, 4, 72: [5, 99, Karandhamah, d: Formerly (read purvam with B. instead of pulram) Angiras was the family priest of Karandhama. S. was powerful as Indra, etc.; he had a chariot, and warriors, and friends, and costly bedsteads, etc., produced through meditation by the breath of his mouth: he had brought all the princes under his sway, and having lived as long as he desired he ascended heaven with his body]. Cf. Karandhama.

Suvarcas' = Çiva: XIV, 192.

Suvarcasa, Suvarcasin = Çiva (1000 names\*).

Suvarman<sup>1</sup>, son of Dhṛtarāshṭra. § 180 (Amçāvat.): I. 67, 2732 .-- § 182 (Dhrtarashtraputranamak.): I, 117. 4545.- \$ 585 (Bhishmavadhap.): VI, 77c, 8344.- \$ 599 (Jayadrathavadhap.): VII, 127vv, 5178, 5209 (slain by Bhimasena).

Suvarman', a Kuru warrior. § 605 (Karnap.): VIII, 27λλ. 1079 (attacked Ariuna).

Suvarna , a Devagandharva. § 191 (Arjuna): I, 123, 4814 (present at the birth of Arjuna). Cf. Suparna?.

Suvarna', a rshi. § 754 (Auuçasanik.): XIII, 98, 4678 (Manoh Prajapater vadam Sosya ca), 4679, 4684, 4741 (discourse between Manu and S.).

Suvarna = Çiva (1000 names 1-2). Suvarnā, daughter of Ikshvāku. § 156 (Pūruvamc.): I, 95, ††3787 (Ikshvākukanyām, wife of Suhotra). Cf. Aikshvākī.

Suvarnābha, son of Qankhapada. § 717b (Nārāyanīya): XII, 349, IV), 13584 (diçam palam), learnt the religion of Närāyana from Cankhapada).

Suvarnabindu = Vishnu (1000 names).

Suvarnacuda, a Suparna, son of Garuda. § 564 (Mataliyop.): V, 1**01** *B*, 3594.

Suvarnaciras, a rshi. § 565 (Gālavacarita): V, 110, 3812 (°so 'py alra—i.e. in the west—hariromnah pragayalah).

Suvarnadhārin = Kapila: XIII, 7221.

Suvarnakhya¹ ("named Suvarna"), a tīrtha. § 370 (Tirthayatrap.): III, 84, 7096 (atra Vishnuh prasadurtham Rudram adharayat pura).-Do.2, name of a locality. § 564 (Mātalīyop.): V, 99, 3551 (atra (i.e. in Pūtāla) Ādityo Hayaçirah (i.e. Vishnu) kale parvani parvani / uttishtati Som vägbhir äpürayañ jagat, cf. Nīl.).

Suvarnakoshaprapti ("discovery of the gold-treasure"). § 11 (Parvasangr.): I, 2, 606 (i.e. XIV, ch. 63-65, see

Anugītāp.).

Suvarnāksha = Civa: XIII, 599, 1326.

Suvarnamukuta = Civa: XIV, 202.

Suvarnanama, Suvarnapriya = Civa (1000 names 1).

Suvarnaretas = Civa (1000 numes 1).

Suvarnashthivin, son of Srnjaya. § 595 (Srnjaya): VII, 55, 2157, 2163 (Srnjaya from the grace of Narada obtained a son whose excreta were gold; S. was slain by some robbers but afterwards revived by Nārada).- [§ 632 (Rajadh.): XII, 29, †1042 (Suvarņashthivi, S's douth and revival).]-§ 633 (do.): XII, 30, [1043 (Kancanashthivi)], 1045 .- § 634b (Suvarnashthivisambhavop.): XII. 31, 1088, 1089, 1104 (the story of S.'s birth, death, and revival, cf. § 595). Cf. Kancanashthivin, Svarnashthivin,

[Suvarnashthivi-sambhavopākhyāna(m)] ("the episode relating to the origin of Suvarnashthīvin"). § 6346 (Rājadh.): Parvata, after having taken counsel with Narada. granted a boon to Srnjaya in the form of a son (Suvarnashthivin), but Indra would not let him be long-lived, and Parvata would not destine otherwise from partiality to Indra. but Narada told Srnjaya to think of him. Narada and Parvata left Spnjaya's presence. Indra slew Suvarnashthivin, causing his vajra to assume the form of a tiger, on the shores of the Bhagirathi. Srnjaya, in his distress, thought of Narada, who recited to him the Shoduçarajop. (§ 632b), and brought the child back to life, with Indra's permission; Suvarnashthivin ruled for 1100 years, gratifying D. and P., and procreated many sons ere he died (XII, 31).

Suvarnavarman, a Kaçi king. § 52 (Janamejaya): I, 44. †1809 (Kāçipam, father of Vapushtamā, the wife of Janamejaya Pārikshita).

Suvarnavarna = Vishnu (1000 names).

[Suvarnotpatti] ("the origin of gold"). § 7476 (Anuçãsanik.). Vasishtha told to Rama Jamadagnya (and again Bhishms to Yudhishthirs): After the wedding of Rudra and Devi on Himavat, all the gods, fearing that Rudra's offspring

would consume the worlds, prevailed upon him to withdraw his vital seed (whence he is called Urdhvaretas); Uma cursed the gods, saying that they should become sonless; but Agni was not present. A small quantity of Rudra's seed, however, leaned into fire and began to develop: meanwhile, the gods, with Indra, were scorched by As. Taraka; A., V., R., M., A., and Sa. all became afflicted; all the regions of the deities, etc., and the retreats of R. were snatched away by As.; D. and R. repaired to Brahmán (XIII, 84), who had granted Taraka the boon that he should not be killed by D., As., or Ra., and Uma had cursed D.; Brahmán said that Agni was not there; therefore his offspring, transcending D., Da., Ra., even G., N., and birds, will with his durt destroy Taraka; Kama is eternal, and in order to slay the enemies of the gods Agni will throw Rudra's seed into the Ganga. The gods failed to find out Agni; a frog, having been scorched by the energy of Agni, appeared on the surface of the water, and said to the gods that Agni was now under the water; Agni, leaving the spot, cursed the frogs, saying that they should be without taste; the gods granted them boons (enumeration). An elephant revealed to the gods that Agni was now residing within a certain acrattha tree; Agni, entering the heart of the cami tree, cursed all the elephants, saying that their tongues should be bent back; the gods granted that they should be able to eat everything and utter indistinct cries. Agni was then revealed by a parrot, and cursed the parrots, saying that they should be deprived of the power of speech; the gods granted them to speak the letter k, and made cami-wood a sacred resting-place of fire. The waters in the nethermost regions had come into contact with Agni, and those heated waters are vomited forth by the mountain springs. The gods asked Agni to rescue D., Prajapatis, and R. from Taraka by begetting a heroic son. Agni united himself spiritually with Ganga; an Asura uttered a frightful roar; Ganga became agitated and unable to bear the seed, and threw it off on Meru; the feetus had the complexion of gold, etc.; therefore R. and D. called Agni by the name of Hiranyaretae ("having gold for his vital seed"), and the earth Vasumati "endued with wealth"). That feetus, having fallen in a thicket of reeds, assumed a wonderful form; the Krttikah reared it as their son, whence it came to be called Karttikeya; he was also called Skanda and Guha (etymology). It was in this way that gold came into existence as the offspring of Agni (Jūtavedas), and hence gold was called jūtarūpa; gold is truly the illustrious Agni, the lord of all things, and the foremost of all Prajapatis; the most sacred of all sacred things is gold: it has for its essence Agni and Soma. Vasishtha continued: This tale (Brahmadarçana) was also heard by me in days of yore about Brahmán Paramatman ("the Supreme Soul"): In days of yore (lokadau, v. 4163), Rudra, who is Brahmán, etc. ( $\delta$ ), having assumed the form of Varuna (cf. v. 4133, Varunah Pavanalmakah), performed a sacrifice, to which came the munis and all the deities with Agni, etc. (e); Çiva (i.e. Rudra) then himself poured libations into his own self. At the sight of the celestial damsels the seed (endued with sattva, rajas, and tamas) of Brahman fell upon the Earth; Pushan took it up, and it was taken with the sacrificial ladle and poured as an oblation into the fire; thence Brahman caused the orders of beings to spring into existence; further Bhrgu, etc. (5); for this reason Agni is said to be all the deities. Bhrgu was reckoned the offspring of Varuna, Angiras that of Agni, Kavi that of Brahman; Bhrgu. Angiras, and Kavi were all of them prajanum patayah; their

offspring (v. 4144-4152) (Bhrgu's: n; Angirae': 8; Kavi's: 1) are called Varunah, and Kavi and Bhrgu Varunau. Agni is Brahman, Pacupati, etc. (x); gold is the offspring of Agni (v. 4146); when fire is not obtainable gold is used as a substitute, oh Jāmadaanus! (B. and C. wrongly read Jāmadagnyah, which PCR. translates "one that knows the identity of gold with fire") by one who is conversant with the vedic authorities (v. 4165), etc. (v. 4166-7); Agni sprang from Brahmán, and from Agni sprang gold (v. 4168); those persons observant of righteousness who make gifts of gold are regarded as giving away all the deities (v. 4169), etc.; he who makes a gift of gold at the second twilight succeeds in attaining to residence with (salokyam) Brahman, Vayu, Agni, and Soms (v. 4173), and to the regions of Indra (v. 4174), etc.; he has never to full down from the regions to which he attains (v. 4176). After a long time Karttikeya grew up. and was chosen as generalissimo by all the gods with Indra; he slew Dai. Taraka and many other Asuras. Bhishma continued: "Thus addressed by Vasishtha [Rama] Jamadagnya made gifts of gold to the brahmans and became cleansed of his sins" (XIII, 85). [For continuation v. Tūrakavadhopākhyāna (§ 748).] Suvasa = Civa (1000 names 3). Suvāsas = Civa: VII, 9535.

Suvāstu (Suvastrā, B.), a river. § 574 (Jambūkh.): VI, 9λ. 333.

Suvāstuka, a prince. § 554 (Sainyodyogap.): V, 4γ, 76. Suveça, a god (B. probably more correctly Sureça). § 492 (Angirasa): III, 220, 14168 (among the 15 yajnamushah).

Suvenā, a river. § 459 (Mārkaņdeyas.): III, 188a, 12909 (seen by Markandeya in the stomach of Narayana).

Suvicālā, a mātr. § 615u (Skanda): IX, 480, 2646.

Suvijneva = Civa (1000 names 3).

Suvīra, pl. (°āḥ), a people. § 522 (Draupadīharaņap.): III, 271. 15724 (°āṇāṃ . . . cataṃ, followers of Jayadratha).— § 562 (Bhagavadyānap.): V, 74γ, 2730 (Ajabinduḥ S°āṇaṃ). Cf. Sauvīra pl.

Suvira ("king of the Suviras"?), a prince. § 130 (Amcavat.): I, 67, 2696 (among the incarnations from the Krodhavaça gana).

Suvīra (do.) = Jayadratha: III, †15641. Cf. Suvīra, etc. Suvira, a prince. § 720b (Sudarçanop.): XIII, 2, 93 (son of Dyutimat), 94 (father of Sudurjaya).

Suvīra '= Skanda: III, 14637.—Do. '= Vishņu (1000 names). Suvirarashtrapa ' ("king of the Suviras") = Jayadratha: III, †15639.—Do.3= Catrunjaya7: XII, †5318.

Suvrata, name of two warriors of Skanda. § 615# (Skanda): IX, 45 n, 2543, 2544.

Suvrata = Skanda: III, 14634.—Do.3 = Civa: VII, 9535. -Do.4 = Vishnu (1000 names).

Suyaçā, a princess. § 156 (Pūruvamç.): I, 95, ††3795 (Bahudam, wife of the elder Parikshit).

Suyajña, a princess, daughter of Prasenajit. § 156 (Pūruvamç.): I, 95, ††3773 (Prasenajitim, wife of Mahabhauma).

Suyajus, son of Bhumanyu. § 152 (Pūruvamc.): I, 94. 3714.

Suyāma, pl. (°āḥ), a class of gods. § 730 (Ānuçāsanik.): XIII, **18** λλ, †1371.

Suyamuna = Vishnu (1000 names).

Suyodhana = Duryodhana, q.v.

Suyukta = Çiva (1000 names 1).

Sväkhävya = Vishnu (1000 names).

\*svadha", the food offered to the pitrs: I, 923, 4964; III.

1127 (pl.); V, 3614, 4483; VII, 2241, 2419, 3452 (personif.); VIII, †819, 4426; XII, 864 (pitro), 1009 (pl.), 3372, 3620, 9630, 10602; XIII, 1807, 3387, 3389, 5620, 7266; XIV. 22, 1296 ("orttih).-Different deities identified with the s.: Civa: XII, 10423 (1000 names 1); Cri: XII, 8355; Durgă (Umā): VI, 804; Krshņa: VI, 1186; XII, 1513; Skanda: III, †14639.—Do., a ritual exclamation: XIII, 1606; XIV, 1032 (°kāra), 1326 (do.).

Svadhasvarupa = Çiva: XIV, 205 (only B., C. has Tripuravighnāya).

Syadhavat (B., Sudhā°) pl. (°antah), a class of pitrs. § 267 (Yamasabhav.): II, 8, 341 (in the palace of Yama).

Svadhrta = Vishnu (1000 names).

Svadukara, name of a caste: XIII, 2584 (sg.).

Svaha (originally a ritual exclamation: I, 923; III, 14518; V, 4483; XII, 9630, 10602; XIII, 5620), personified as a daughter of Daksha, wife of Agni. § 240 (Vaivāhikap.): I, 199, 7351 (yatha . . . Soa caiva Vibhavasau). - § 270 (Brahmasabhav.): II, 11, 458 (in the palace of Brahman).-§ 490 (Angirasa): III, 219, 14152 (a fire = Manyanti?, according to Nil. daughter of Brhaspati).- § 496 (Skandotpatti): III, 224, 14295 (Dakehaduhita); 225, 14314 (S. assumed the form of the six wives of the Saptarshis and cohabited with Agni; then she, in the shape of a bird (suparnī), carried away the semen of Agni, from which Skanda arose).—§ 497 (do.): III, 226, 14344, 14347, 14354. - § 500 (Skandop.): III, 228, 14391 (Rudram Agnim Umam (B., Agnimukham) Soam . . . yajanti putrakāmāç ca putriņaç ca sadā janāķ).—§ 501 (do.): III, 229, 14432.—§ 503 (Skandayuddhap.): III, 231, 14514, 14516, 14520, 14522 (Skanda granted S. companionship with Agni, so far as offerings should be performed with her name (svāhety uktvā, v. 14518)).—§ 509 (Kārttikeyastava): III, 232, †14642 (°-Mahī-Kritikanam, sc. sulah, i.e. Skanda).-§ 565 (Galavacarita): V, 117, 3967 (reme . . . Svahayañ ca yatha Vahnih). - § 599 (Jayadrathavadhap.): VII, 94e, 3452 (mentioned in a benediction to Duryodhana).—§ 615u (Skanda): IX, 45 y, 2515 (came to the investiture of Skanda).—§ 7686 (Umā-Maheçvarasamv.): XIII, 1467, 6751 (Vibhavasoh, sc. sadhvi).-Different deities identified with the s.: Civa: XII, 10423 (1000 names'); CrI: XII, 8355; Krshna: XII, 1513; Sarasvatī: IX, 2389; Skanda: III, †14639.

Svahakara ', the exclamation svaha: III, 1127: XII, 2305; XIII, 2696, 3738; XIV, 1030.—Do. = Durgā (Umā): VI, 804.

Svaheva ("the son of Svaha") = Skanda: 11I, 14633.

Svaksha, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9 μ, 353. Svaksha = Vishnu (1000 names).

Svana, name of a fire. § 490 (Angirasa): III, 219, 14144. Svanga, Svanga, Svapana = Vishnu (1000 names).

\*Svar' ("heaven"): XIV, 2840 (evar yanti dharmikah); mostly occurring in compounds, e.g. o-gamana (VIII, †4088), o-gata (I, 355), p-gati (I, 263), o-notr (III, 12705), o-nivaea  $(I, 3537), \circ -yata (I, 3807).$ —Do.<sup>2</sup> = Qiva (1000 names 1).— Do.3 = Vishnu (1000 names).

Svarāj = Krshņa: XII, 1509.

Svarāshtra, a people. § 574 (Jambūkh.): VI, 9 µ, 356.

Svaravyanjanabhushana = Krshna: XII, 1634.

Svarbhanavi ("the daughter of Svarbhanu"), wife of Äyus. § 141 (Purüravas): I, 75, 3150 (°suidn, i.e. Nahusha, etc.).

Syarbhanu, an Asura, commonly the demon who causes

eolipses (= Rāhu). § 92 (Amçavat.): I, 65, 2532 (son of Danu, different from Rahu (son of Simhika, v. 2539)).-§ 130 (do.): I, 67, 2648 (do., incarnate as king Ugrasena). -§ 316 (Kirmīravadhap.): III, 11, 437 (or iva Bhaskaram, sc. paryadhārata).—§ 565 (Galavacarita): V, 110, 3811 (kabandhah . . . Sooh Süryakalpasya Soma-Süryau jighamsalah) .- § 573 (Ambopakhyanap.): V, 182, 7239 (Arkam . . . Sor abhieanwynot). - § 575d (Rahu): VI, 12, 481, 482. - § 586 (Bhishmavadhap.): VI, 101, 4619 (or iva Bhaskaram, sc. asasada). - § 600 (Ghatotkacavadhap.): VII, 156, 6808 (°r iva Bhaskaram, sc. praochadayad banaih); 174, 7874 (°-Bhāskarau); 175, 7938 (°r iva Bhāskaram, ec. prācchādayad banaih).- § 673b (Buli-Vasavasamv.): XII, 227a, 8262 (among the ancient rulers of the earth).- § 6968 (Dakshaprokta-Çiva-sahasranamast.): XII, 285, 10448 (grasaty arkam Sor bhūtva, sc. Çiva).—§ 772m (Atri): XIII, 157, 7292 (aridhyat . . . Soma-Bhaskarau). Cf. Asura, Rāhu.—Do.<sup>2</sup> = Civa (1000 names  $^{1-2}$ ).

Svarbhanucatru ("enemy of Rahu") = Surya (the Sun): III, 17120.

Svarbhanusudana ("destroyer of Rahu") = Surya (the Sun): III, 16996.

Svarga ("heaven", or "heavenly bliss"): I, 437, etc.: II, 685, etc.; III, 841, etc.; IV, 2247; V, †387, etc.; VI, 126, etc.; VII, 40, etc.; VIII, 447, etc.; 1X, 182, etc.; X, 159, etc.; XI, 59, etc.; XII, 49, etc.; XIII, 307, etc., 1057 (identified with Civa), 6628 (ogāminah), etc.; XIV, 26, etc., 1274 (only B., C. has sarram), etc.; XV, 253, etc.; XVII, 75, etc.; XVIII, 1, etc., passim.

Svargadvāra', name of a tīrtha. § 368 (Tīrthayātrāp.): III, **83.** 7038.

Svargadvara = Civa (1000 names 2).

Svargadvāram prajādvāram = Sūrya (the Sun): III, 156.

Svargadvārasprça = Agni, q.v.

\*Svargaloka ("the celestial world") = Svarga: I, †3589; II, 1890; III, 1755, 5003, etc.; V, 1184, 1381; VI, 1191; VII, 2130, 2581; XII, 330, †722, 2746 (pl.), etc.; XIII, 327, etc.; XIV, 421; XVIII, 255.

Svargamārga, a tīrtha. § 7332 (Kālodaka). XIII, 25. 1747.

Svargaparvan ("the section relating to heaven") = Svarga-§ 11 (Parvasangr.): I, 2, 634.—§ 7950 rohanaparvan. (Mahabharata): XVIII, 6, 280.

[Svargarohanaparvan or ohanikapo] ("the section relating to the ascension to heaven", the 18th of the greater and the 100th of the minor parvans of Mhbhr.; cf. Svargaparvan, Svargārohaņika(m)[parva(n)]. § 795. Janamejaya said: "Having attained to Heaven, what regions were respectively reached by my grandfathers, the Pandavas and the Dhartardshiras? Thou hast been taught everything by M-r Vydea." Vaicampayana said: "Having arrived in Heaven, Yudhishthira beheld Duryodhana blazing with effulgence and seated in the midst of Sa.; he expressed his indignation (a) and wished to come to his brothers; Narada solicited him to desist from his wrath  $(\beta)$ ; Yudhishthira indignantly  $(\gamma)$  asked for his brothers and Karna, etc. (δ) (XVIII, 1); Karna especially lay to him at heart, since his mother had ordered him to offer oblations of water unto Karna, and he had noticed the resemblance between the feet of his mother and those of -Karna; he would not stay in Heaven if his brothers were not there. The gods ordered a celestial messenger to lead Yudhishihira to the region reached by his brothers. The

path was enveloped in darkness and stench, etc. (description); as he was about to turn back, he heard voices uttering piteous lamentations, calling him by name, and giving evidence to the happiness felt by his presence, and they turned out to come from Karna and his brothers, etc. (e); he could not understand this perverse order of things ( $\zeta$ ); he censured the gods and Dharma, and declared that he would stay in Hell in order to comfort his relatives. The messenger returned and represented this to Indra (XVIII, 2). All the gods: M. with Indra, V., A., Sa., R., A., Si., M-r. and Dharma came to Yudhishthira; the illusions of Hell (the river Vaitarani, etc.) disappeared; Indra informed him that Hell should be seen by every king; he who first endures Hell must afterwards enjoy Heaven, and vice versa; Yudhishthira must see Hell because he had deceived Drong in the matter of his son : similarly Bhīma, etc.  $(\eta)$  had been shown Hell; but they have all been cleansed of their sins, and they had, as also Karna, attained to regions of felicity; D., G., and Aps. should wait upon Yudhishthira; his regions are far above those of kings and equal to those of Hariccandra, etc. ( $\theta$ ). Dharma said that this was the third test to which he had put him (1). Having bathed in the celestial Ganga, he left his human body and assumed a celestial form, and became divested of all his enmities and grief. Accompanied by Dharma and praised by M-r, he reached that place where the Pandavas and the Dhartarashtras, freed from wrath, were enjoying each his respective status (XVIII, 3). Yudhishthira, praised by D., M., and R., proceeded to that place where the foremost ones of the Kurus were; he beheld Govinda (Krshna) in his Brahma-form (description), adored by Arjuna; in another place Karna in the company of Surya, etc. (x); as Yudhishthira wished to question Draupadi, Indra declared that she was Cri, created for the Pandavas by Civa; her five sons are G.; G-king Dhytarashtra was his uncle Dhytarashtra; Pandu frequently comes to Indra in his excellent chariot; Bhishma is now in the midst of V.; others walk with G. and Y., etc., or Gh. (XVIII, 4). Janamejaya asked for what period Bhishma, etc. (A) remained in Heaven, and what became of them when the effect of their actions were exhausted. Sauti said: Thus questioned B-r Vaicampayana with the permission of Vydsa said: Everyone is not capable of returning to his own nature [i.e. final Emancipation, PCR.] when his deeds cease to work [the meaning seems to be that some persons lose their individuality by being absorbed into some deity before final Emancipation. but the text itself is corrupt]; this is a mystery of the gods, explained by Vyasa, who is omniscient; Bhishms attained to the state of V. [absorbed in V., not as a separate individual: sayuya, not salokya, PCR.]; therefore, now eight Vasus are seen; etc.  $(\mu)$ . Sauti then related the conclusion of Janamejaya's (b) snake-sacrifice. "I have now told thee everything that Vaicampayana narrated, at the command of Vydsa, unto the king at his snake-sacrifice. It is a sacred tale, etc., composed by Vydsa" (sulogy of Vydsa) (ν), •; eulogy, etc., of Mahabharata (ε) (XVIII, 5-6).

Svargārohanika(m) [parva] ("[the section] relating to the ascension to heaven"). § 10 (Parvasangr.): I, 2, 356 ("em, sc. perva, i.e. Svargārohanaparvan).

Svargārohanika(m) parva(n) ("Bhīshma's ascension to Heaven"), the 92nd of the minor parvans of Mhbhr. § 10 (Pārvas.): I, 2, 353.—§ 777. Vaiçampāyana said: When Fudhishfhira had taken leave of the citizens, etc., he comforted the widows, whose husbands had been slain, with

abundant gifts, and being duly installed on the throne, he reassured all his subjects [by acts of goodwill], etc. After fifty days, seeing that the sun had begun its northern course, he set out to see Bhishma, taking with him what was necessary for the latter's cremation, accompanied by Dhytarashtra. Gandhari, Kunti, his brothers, Krehna, Vidura, Yuyuteu. Yuyudhana, and his other relatives and a great retinue, and his priests. He beheld Bhishma surrounded by R Vudsa. Narada, Asita Devala, and by the remnant of unslain kings from various parts of the country, guarded by the warriors appointed for that duty; all the inhabitants of Kurujangala were also there. When Yudhishthira had told his errand. Bhishma opened his eyes and saw all the Bharatas assembled. He seized the hand of Yudhishthira and welcomed him; he had now been lying there for fifty-eight nights, which he had felt to be as long as a century; now it was the bright fortnight of Magha, and of this one-fourth had passed away. Then he reminded Dhrtarashtra of the instructions he had received from Vyasa, and that he should regard the Pandavas and especially Yudhishthira as his own sons. Then he praised Krshna as the Supreme God, and asked him to grant him leave to die, and that he should ever protect the Pandavas: he complained that Duryodhana had never been willing to follow his counsels; he said that he knew from Narada and Vydes, that Krehns and Arjuns were R Nardyans and Nars, who had lived for a long time in Badari. Krehna then gave Bhishma leave to die and come to the Vasus, comparing him to Markandeya. Having given some few admonitions to Dhrtarāshtra, etc. (XIII, 168), Bhīshma successively caused his life-breaths to leave his body, and the parts of his body became successively free from wounds and arrows, at which the bystanders became filled with wonder. His soul passed through the crown of his head, ascended to heaven like a meteor, and soon became invisible, while the celestial kettledrums began to play, a rain of flowers fell down, and Si. and B-r. applauded. Then the Pandavas, etc. (a) cremated the corpse. Then, accompanied by R., etc. (\$), they proceeded to Bhagirathi (Ganga), where they offered oblutions of water to Bhishma. Then Bhagirathi appeared and, weeping, praised Bhishma (7). Krehna comforted her, mentioning the present felicity of Bhishma as one of the Vasus, and declared that he had not been slain by Cikhandin, but by Arjuna. Ganga gave up her grief; all the kings, headed by Krehna. obtained her permission to depart, and all returned [to the city] (XIII, 169).

[Svargārohaṇikaparvan]=[Svargārohaṇaparvan], q.v. Svargatīrtha, name of a tīrtha. § 733n (Matangavāpī): XIII, 25, 1719.

Svarloka ("the world of heaven"): III, 8777, 15442; XII, 8599, 10277 ("vāsinaḥ); XIII, 3547 ("vāsināḥ), 3663, 4170.

Svarpagrīva, a warrior of Skanda. § 615u (Skanda): IX, 457, 2577.

Svarnakeça = Çiva: VII, 9541.

Svarnashthivin = Suvarnashthivin: XII, †1042, 1129.

Svarnabindu (C., °vi°), a tīrtha. § 7830 (Pushkara): XIII, 25, 1696.

Svärocisha = Manu': XII, 13582 (M°), 13583 (sarva-lokapatià).

Swarupa, an Asura. § 268 (Varunasabhāv.): II, 9, 866 (among the Daityas and Dauavas in the palace of Varuna).

Svarýāti: VII, 2991 (v. Çaryāti).

Svasti = Vishpu (1000 names).

Svastibhāva = Çiva (1000 names 1). Svastibhuj = Vishņu (1000 names).

Svastida = Çiva (1000 names ).—Do. = Vishņu (1000

Svastidakshina = Vishnu (1000 names).

Svastika ', a serpent. § 277 (Jarāsandhavadhap.): II, 21, 806 (°syālayaç cātra—i.e. near Girivraja).

Swastika , a warrior of Skanda. § 615u (Skanda): 1X, 45n, 2667.

Svastikrt = Vishnu (1000 names).

Svastimatī, a mātr. § 615u (Skanda): IX, 460, 2630.

Svastipura, a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7045. Svastyātreya, a rehi. § 22 (Pramadvarā): I, 8a, 961.— § 665 (Mokehadh.): XII, 2087, 7594 (one of the rehis of the south).— § 770 (Ānuçāsanik.): XIII, 1517, 7112 (among the rtvijes of Dharmarāja—i.e. Yama).— § 775 (do.): XIII, 1663, 7665 (among the rehis of the south).

Svāsya = Vishnu (1000 names).

Svātī, name of a nakshatra (v. Sū. Si.). § 565 (Gālavacarita): V, 111, 3835 (atra—i.e. in the north—tishthati vai S°r atrāsyā udayaḥ emṛtaḥ). — § 574 (Jambūkh.): VI, 3, 85 (Citrā-Svātyantare caiva dhishthitaḥ parushagrahaḥ, omens).— § 746 (Ānuçāṣanik.): XIII, 64, 3269 (merit of gifts under the constellation S.).— § 749 (do.): XIII, 89a, 4261 (°yoge, merit of performing a çrāddha under the constellation S.).— § 759 (do.): XIII, 110, 5393 (description of the cāndravrata).

Svavaça = Vishnu (1000 names).

Svavambhū or Svavambhu ("self-existent") = Brahmán: I, 869 (Bo), 2458, 2497, 2517, 2579 (vihitani S°vā), 2607 (°vā niyuktaḥ), 3026 (proktaḥ svayam sva S°vā, quotation), 3316 (tushfenoktah Sova, sc. Içvarah, i.e. Çukra), 4436 (dharmah . . . svayam uktah Sova), 4646, †7328 (srehta devapatni svayam Sova, i.e. Cri reborn as Draupadi); II, 422 (sabhām . . . Sovah), 474 (Vicrātmā), 730 (Grhadevīti nāmnā purā erehļā Sovā, ec. Jarā); III, 158 (told the 108 names of Sūrya), 1152 (Prapitāmahaķ), 10112 (= Viçvakarman), 12191, 12204, 12890 (Padmālayah = Vishnu?), 13108 (maryadāh Sovihitāh), 14448 (nirdishtā tava—i.e. Skanda's-vatnī Sovā, sc. Devasenā), 15882 (Prajāpatiķ Souh, grandfather of Ravana), 16632 (ouvihitat); IV, 1557 (caturvarņyasya karmāņi vihitāni Sovā); V, 2172 (Bo), 2441 (kehatram erehtam Sova), 4465 (yatha erehtah Sova), 7309 (Bhishmamptyuh . . . vihito vai Soud); VI, 2078 (paramopetah Sor iva Bhanuna, only C., B. has Sumerur); VIII, 1629 (our iva Rudrasya, sc. sarathih), 3446 (krtam andham (so B.) 8°vā), 4435 (Prajāpatiņ), 4437 (°o), 4438 (°o), †4659 (svayam krtam Sova, ac. the kirita of Indra and Arjuna). †5044 (?); IX, 2479 (Brahmā Souh); X1, 126; XII, 2149, 2151, 2181 (proktanīha Sovā, sc. vyasanāni), 2820 (brahma kehatram idam erehtam ekayoni S<sup>o</sup>vā), 3380 (dharmah erehtah Soud), †6275 (uvdca, quotation), 7356, †7517 (?), 7569, 7570. 7615, 7661 (anujñātāh Sovā), 7990 (rājā erehtah Sovā), 8183 (sthapito hy asya—i.e. the Sun's—samayo . . . Sova), 8220, †8423 (Pilamahasyayatane S'vah), 8534 (vag uterehfa S'va), 8712 (pl., i.e. the emancipated), 8739 (siddhih Sovah), 10171  $(B^{\circ})$ , 10779 (? father of Dhātr), †12078 (maryādā niyatā Sovā), 12361 (Vedāķ erehtāķ Sovā), 13735 (bahavaķ purushāķ . . . erekfah Sova); XIII, 2558 (dayavidkik . . . uktak 8°vā), 3315 (Pitraam paramam bhojyam tilāķ erekļāķ 8°vā). 3225 (Bo), 3706 (adiehiah . . . Dakehah Sova), 4115 (ovah . . . retah), 4346 (°uvihito dharmah), 4347 (°uvihitam), 4349 (eamkalpita bhagah evayam eva Sord), 4352 (pitaro . . . nirmitā ye S°cā), 4358 (saptakah pitrvamças tu pārvadrehļah S°vā), 4377 (°sadanam), 4380, 5371 (gītam svayam eva S°vā), 5981 (gāvah srehļah S°vā), 6453 (srehļah S°vā), 6586 (cāturvarnyam . . . srehtam S°vā); XIV. 2832 (Prajāpatim); XVIII, 216.—Do.³ = Çiva: VII, 9507.—Do.³ = Vishņu (Kṛshṇa, Nārāyaṇa): II, 1324 (i.e. Kṛshṇa); III, 11864 (i.e. Nārāyaṇa), 12821; XII, 6779 (padmam erehtam S°vā?), 13489; XIII, 6954 (1000 names); XIV, 1095 (V°), 1223 (V°).

Svayambhubhavana ("the abode of Brahmán"). § 757n (Hastikūţa): Gautama said: [S.] where there is no fear of cold or heat, no hunger, thirst, pain, sorrow, joy, no one that is agreeable or disagreeable, no friend and no enemy, no decrepitude and death, neither righteousness nor sin; which is free from passion, happy (aphilo), and where there is wisdom and sattva . . . . Dhṛtarāshṭra said: They who are freed from every attachment, possessed of purified souls (kṛtātmānaḥ), steady in their vow, devoted to yoga (adhyātma-yogasamsthāne yuktāḥ), who have attained [in this life, PCR.] to the happiness of heaven, and consist of sattva (sāttvikāḥ), attain to the sacred abode of Brahmán: XIII, 102, 4893.

Svayambhūta = Çiva (1000 names 3).

Svayambhuva¹(=Svayambhū)=Brahmán: XII,11229(?).

-Do.² = Çiva: XIII, 1011, 1248 (1000 names²).-Do.² =
Vishnu (Kṛshṇa): XII, 12658 (i.e. Kṛshṇa), 13494.

**Sväyambhuva** ("son of Svayambhū [i.e. Brahmān]") = Manu\*: I, 2963 ( $M^{\circ}$ ), 4675 ( $M^{\circ}$ ); III, 12485 ( $M^{\circ}$ ); V, 1334 ( $M^{\circ}$ ); VII, 2414 ( $M^{\circ}$ ); XII, 626 ( $M^{\circ}$ ), 1296 ( $M^{\circ}$ ), 3548 (quotation), 9595 ( $M^{\circ}$ ), 12725, 12740 ( $M^{\circ}$ ), 13040 ( $M^{\circ}$ ); XIII, 873 (°ādyo Manavaḥ), 4684 ( $M^{\circ}$ ), 5605 ( $M^{\circ}$ ).

Sväyambhuva<sup>2</sup> (do.) = Atri: XIII, 4329 ( $A^{\circ}$ ).

Svāyambhuva, adj. 1) ("relating to Svayambhū [i.e. Brahmán]"): XII, 12741 (dharmeshu); XIII, 677 (kratuķ), 1809 (sthānam), 3366 (mahāsthānam), 5256 (vimānam); 2) ("relating to Manu Svāyambhuva"): XII, 12658 (antare), ††13206 (pūrve Manvantare), 13678 (Manoķ S°s ntare).

Svayambhuvo vana(m). § 3920 (Tirthayātrāp.): In the S. v. Viçvakarman (= Svayambhū, v. 10112) on the occasion of a sacrifice had given the earth to Kaçyapa as dakshinā. Angry because she had been given to a mortal the earth sank to Rasātala, but appeased by Kaçyapa rose again from within the water in the form of an altar (vedīrāpā). As soon as this altar is touched by a mortal it enters (into) the sea: III, 114, 10111.

Svayamçreshtha = Çiva (1000 names 2).

Svayamprabhā, an Apsaras. § 336 (Indralokābhigamanap.): III, 43a, 1784 (in the abode of Indra).

Svayamvara(h) ("a maiden's—i.e. Kṛshṇā's—choosing a husband for herself"). § 10 (Parvasangr.): I, 2, 314 (o devyāḥ Pāñcālyāḥ parva, i.e. Svayamvaraparva).—§ 11 (do.): I, 2, 362 (devyāḥ Pāñcālyāḥ, = do.).

[Svayamvaraparvan(°va)] ("the section relating how Draupadī chose herself a husband", the 12th of the minor parvans of Mhbhr.). (Cf. Svayamvara). § 231. The Pandavas went to the Pañcala land in the company of brahmans, who told them of the svayamvara, and of Dhrehtadyumna, and Krehna (I, 184). On their way they beheld Dvaipāyana. They took up their quarters in the house of a potter, and adopting the brahmanical profession, they began to lead a mendicant life. Yajñasena (= Drupada) slways cherished the wish of bestowing his daughter on Kirijin (i.e. Arjuna), but never spoke of this wish to anybody. He therefore caused a very stiff bow to be made, which was

incapable of being bent by anybody except Arjuna; and causing some machinery to be erected in the sky, he set up a mark attached to that machinery, and said: "He who with this bow and these arrows hits the mark shall obtain my daughter." Among the kings that came were Duryodhana and the Kurus and Karns. The princes entered the arena by the north-eastern gate (cicumāracirah prāpya). The arena was situated to the north-east of the capital (description of it). On the 16th day Draupadi, having bathed, entered the arena. Then the purchita of the Somakas gratified Agni, Dhrshtadyumna, possessing a voice deep as that of a kettledrum or of the clouds, taking hold of his sister's arm, stood in the midst of the arena, and said: "Hit the mark by means of these five arrows." Then he addressed his sister, reciting to her the names, etc. of the assembled princes (I, 185).—§ 232. Enumeration (a) of the assembled princes (I, 186).- § 233. There came also the devaganas on their chariots; the Rudras and the Adityas, the Vasus and the Acvins, the Sadhyas and all the Maruls, with Yama and Dhanequara (i.e. Kubera) walking ahead; and also the Daityas and Suparnas, the mahoragas, the Devarshis, the Guhyakas and the Caranas, Viccavasu, Narada and Parvata, the principal Gandharvas with the Apsaruses, and the Asuras and Siddhas (v. 7017), and Halāyudha (i.e. Balarāma), and Janārdana (i.e. Krehna), and the chiefs of the Vrehnis, Andhakas, and Yadus, always obedient to Krshna. Krshna pointed out the Pandavas to his brother Rama. When Duryodhana, the Cediking Cicupala (son of Damaghosha), Jardsandha, the Madraking Calya, etc. had in vain tried to string the bow, and Karna, though having succeeded in stringing it, had, as a suta, been rejected by Krshnā, Jishņu (i.e. Arjuna) came forward (I, 187). Some of the brahmans spoke reproachingly of Arjuna's daring undertaking, some approved of it (citing Paracurama and Agastya's drinking out of the Sea). Arjuna, bending his head to Icana and remembering Krohna, accomplished the task. The gods showered celestial flowers. Drupada was filled with joy. Yudhishthira with the twins returned home. Krehnd approached Arjuna, who soon afterwards left the lists followed by her (I, 188).- § 234. When Drupada expressed his desire of bestowing his daughter on that brahman, the kings resolved to slay Drupada and burn Krehna, but spare Arjuna, whom they took for a brahman. They rushed at Drupada, who was defended by Arjuna with the bow and by Bhims with a tree torn up by the root. Krehna then knew, and said to Balarama that they must be the Pandavas, who had escaped from the fire (I, 189). Karna was defeated by Arjuna ("accomplished in the Brahma and the Paurandara weapons", v. 7105), and the Madra-king Calya by Bhima; then Duryodhana, etc., who had been engaged with the brahmans, desisted from the combat, because brahmans, though offending, should yet always be protected. Krshna said to them that those brahmans had justly acquired the maiden. The kings returned to their respective kingdoms. Bhima and Arjuna, with difficulty, escaped from the throng, followed by Krehnd .- § 235. Kunti was filled with anxiety, seeing that her sons were late in returning from their begging tour. Then, in the late afternoon, Jishņu (i.e. Arjuna), accompanied by a body of brahmans, entered the abode of the Bhargava (i.e. the potter, Nil.) (I, 190). Bhima and Arjuna presented Krshna as their "alms", and Kunti, not yet seeing them, said: "enjoy ye all." Afterwards, she was alarmed at what she had said. Yudhishthira declared that Arjuna should wed her; but Arjuna replied that it was a sin for the

younger brother to marry before the elder. Meanwhile, they all fell in love with Krehnd. 'Then Yudhishihira recollected the words of Fydea, and, from fear of a division amongst the brothers, said that she should be the common wife of them all. Krehns and Balarams then paid them a visit, and again went away (I, 191).- § 236. When Bhims and Aryuns. were turning towards the abode of the Bhargava, Dhrehtadyumna followed them and concealed himself in some part of the house. Then Bhims and Arjuns and the twins returning from their begging tour in the evening, gave everything to Yudhishihira. Kunti caused Krehna to distribute it, giving to Bhima alone as much as to all the others, because he always ate much. Then they laid down for the night, and Dhrehtadyumna overheard their conversations. In the morning Dhrshfadyumna set out to report it to Drupada, who was sad, because he did not know, if perhaps a man of mean descent had taken away his daughter, though he thought it possible that it was Arjuna (I, 192).

Svayanjāta = Vishņu (1000 names).

Svedajāh = Çiva (1000 names 1).

Svishtakrt, a fire. § 490 (Ångirasa): III, 219, 14150.— § 493 (do.): III, 221, 14193 (cf. Rohinī<sup>4</sup>).

Svishtakrt' = Krshna: XII, 1510.

Syamantaka, a jewel. § 793 (Mausalap.): XVI, 3, 79 (had been owned by Satrājit).

Syamantapańcaka, v. Sao.

Syumaraçmi, a rshi. § 684 (Mokshadh.): XII, 269, 9604 (rshià), (9613); 270, (9640), (9674), (9676), 9676, (9694); 271, (9740), (9743) (discourse between Kapila and S.).

## T

Tad (or Yat-tad) = Vishnu (1000 names).

Tāḍakāyana, a son of Viçvāmitra. §721b (Viçvāmitrop.): XIII, 4β, 255.

Taditprabhā, a mātr. § 615u (Skanda): IX, 480, 2635.
Taijasa, name of a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7035 (Vāruņam tīrtham), 7036.—§ 615 (Baladevatīrthayātrā): IX, 46, 2723 (tīrtham, there Varuṇa was installed as the lord of the waters).

Takshaçilā, name of a city. § 13 (Paushap.): I, 3, ††682 (conquered by Janamejaya).—§ 17 (Uttanka): I, 3, 834 (\*\*cametham\*\*, so. Janamejaya).—§ 795b (Janamejaya): XVIII, 5, 181 (after the snake-sacrifice Janamejaya returned from T. to Hästinapura).

Takshaka, name of a serpent-king. § 17 (Uttaika): I, 3, ††774 (nagarājāh), ††775 (do.), ††792, ††793, 802 (yasya vāsāh Kurukshetrs Khāndave cābhavat purā / tam nāgarājānam), 803 (°aç oāgvasenaç ca nityam sahacarau, dwell on the Ikshumatī, in Kurukshetra), 804 (jaghanyajās T°çca (read °sya) Çrutasensti yah sutah), ††815, ††823 (nāgarājēna), ††832, 840 (had bitten Parikshit, cf. § 51), 843 (pannagādhamah), 848 (in the shape of a beggar—kshāpanāka—T. deprived Uttaika of a pair of earrings but was forced to give them back).—§ 47 (Sarpanāmak.): I, 35, 1550 (enumeration).—§ 51 (Parikshit): I, 41, 1704 (pannagēçvarāh), 1709 (pannagētāmah); 42, 1744, 1758 (pannagāgrēshfhāh), 1760, 1762 (pannagāgrēshfhāh), (1764); 43, (1766), 1776, (1782), 1783, 1785, 1786, 1789, 7790, 1798, 1800, 1801 (in accordance to the curse of Çrūgin T. bit Parikshit, having first prevailed upon Kāçyapa not to

help Parikshit).—6 52 (Janamejaya): I, 44, 1804 (pannagagreehtham), †1806 (continuation).- § 56 (Parikehit); I. 50. 1973 (nāgah), 1977, 1978 (pannagottamāt), 1979 (pannagendrah), 1980 (bhujangena), (1982), 1984, 1985, 1987, 1988 (repetition from § 51).-§ 57 (Janamejaya): I, 50, 1994, 1996, 2003, 2008, 2013 (Janamejaya, the son of Parikshit, wished to avenge himself on T.). - § 58 (do.): I, 51, 2017, 2019, 2022 (Janamojaya then prepared a snake-sacrifice).-§ 60 (Sarpasattra): I, 53, 2054 (nagendrah), 2056 (took his refuge to the palace of Indra). - § 62 (do.): I, 56, †2115, †2116, †2117, †2118, †2124, 2125 (nagah), 2126 (pannagam), 2127, 2128, 2129, 2132, 2134 (nagendre, by means of mantras T. was brought near to the sacrificial fire).—§ 64 (do.): I, 57. 2149 ( sya kule, enumeration of the serpents of T.'s race who fell into the fire), 2151 ( jā nāgāh).—§ 68 (Āstīka): I, 58, 2168, 2169 (Astika said thrice "stay", and T. remained in the air between the welkin and earth). - § 100 (Amçavat.): I, 65, 2549 (bhujangamah, enumeration of the sons of Kadrū -Kūdraveyāḥ).-§ 156 (Pūruvamç.): I, 95, 3778 (°duhitaram Jvalam, wife of Ikksha).- § 254 (Khandavadahanap.): I, 223, 8089 (pannagah, friend of Indra, dwells in Khandava).- § 258 (do.): I, 227, 8236 (nagarajah, had gone to Kurukshetra), 8237 (Açvasenah . . . I'osya sulah); 228, 8300 (bhujagottamah, had gone to Kurukshetra), 8323 (°sya nirecanat, i.e. Khandava).- § 268 (Varunasabhav.): II, 9, 360 (in the palace of Varuna).—§ 358 (Tirthayātrāp.): 111, 82, 5032 (Kāçmīreshv eva nagasya bhavanam Tosya Vitastākhyam). — § 564 (Mātalīyop.): V, 103γ, 3625 (enumeration of serpents) .- § 565 (Galavacarita): V, 109. 3798 (nagah, in Bhogavati). - § 586 (Bhishmavadhap.): VI, 107. 4900 (yathā mahānāgas 7°h).- \$ 595 (Shodacarāj. v. Prthu Vainya): VII, 69, 2415 (when the serpents milked the earth, T. was their calf).- 600 (Ghatotkacavadhap.): VII, 174 vv, 7873 (Garuda-Toau).- § 603d (Tripura): VII, 202, 9565 (became the avanaha (C. by error mava°) of Civa's chariot). - § 608 (Karnap.): VIII, 79, †4078 (°bhogavarcasam karmukam); 87x, 4414 (sided with Arjuna). - § 790 (Putradarçanap.): XV, 35, 952 (muktah, all. to Sarpasattra). — § 793 (Mausalap.): XVI, 4η, †119. Cf. Naga, Nagaraja, Nagendra, Pannaga, Pannagecvara, Pannagendra.

Takshakaputra ("the son of Takshaka") = Açvasena: VIII, †1614.

Tala, Tala = Civa (1000 names\*).

tāla ("palmyra palm"): XI, 721 (tāladhrajarathaerajah, sc. the five Kaikayas); XVI, †62 (the device of Balarāma). Cf. Tāladhvaja, Tālaketu.

Tālacara, pl. (ah), a people. § 569 (Bhagavadyānap.): V, 1408, 4451. Cf. Tālajangha pl.

Tāladhvaja' ("whose banner shows the palmyra palm") =
Bhīshma, q.v.—Do.² (do.) = Balarēma: IX, 1948 (Rāmaḥ),
2139, 3044.

Tālajangha ("the king of the Tālajanghas?"). § 547 (Karna): III, 303, 17014 (had been destroyed by the curse of a brahman (brahmadandena)).—§ 736b (Vītahavyop.): XIII, 30, 1946 (Haihaya and T. were the sons of Vatsa).
—§ 772g (Aurva): XIII, 154, 7223 ("m mahākshatram Aurveņaikena nācitam).

Tālajangha, pl. (°āḥ), a people. § 387 (Sagara): III, 106, 8832 (the Haihayas and the T. were vanquished by Sagara).

—§ 562 (Bhagavadyānap.): V, 74γ, 2729 (Bahulas Tanām).

—§ 739 (Ānucāsanik.): XIII, 34γ, 2126 (vanquished by the Bhygus, cf. XIII, 7223).

Tālākaṭa, name of a city (?). § 284 (Sahadeva): II, 31, 1169 (in the south, conquered by Sahadeva).

Tālaketu', a prince. § 317b (Kṛshṇa Vāsudeva): III, 12, 492 (had been slain by Kṛshṇa).

Tālaketu <sup>2</sup> ("whose banner shows the palmyra palm") =
Balarāma: IX, †2357.—Do.<sup>3</sup> = Bhīshma: V, 5081; VI,
1816.

Tālavana, pl. (°āḥ), a people. § 284 (Sahadeva): II, 31, 1175 (in the south, vanquished by Sahadeva).

Tālin = Civa (1000 names 1).

Tamas', a brahman. § 736b (Vītahavyop.): XIII, 30, 2002 (son of Cravas and father of Prakāça).

Tamas = Civa (1000 names 1).

Tamasā, a river. § 491 (Āṅgirasa): III, 222, 14231 (among the rivers who are mothers of fires). — § 574 (Jambūkh.): VI, 9\(\lamba\), 338.

Tamasī, a river. § 574 (Jambūkh.): VI, 9λ, 339 (only C., B. has Mānavī).

\*Tamoghna ("destroying darkness") = Sūrya (the Sun): III, 193; VII, 6296.

Tamontakrt, a warrior of Skanda. § 615u (Skanda): IX, 45 n, 2560.

\*Tamonuda ("dispersing darkness") = Sūrya (the Sun): III, 152, 11892, 17099; VI, 5765.

Tāmrā¹, wife of Kaçyapa (?). § 126 (Amçāvat.): I, 166, 2620 (mother of five daughters: Kākī, Çyenī, Bhāsī, Dhṛtarāshṭrī, and Çukī).

Tāmrā , a river. § 459 (Mārkandeyas.): III, 188 a, 12909 (seen in the body of Nārāyaṇa).—§ 574 (Jambūkh.): VI, 9λ. 335.

Tāmracūda, a companion of Skanda. § 615u (Skanda): IX, 46, 2669 (given to Skanda by Aruna; "a cock" PCR.).

Tāmracūdā, a mātr. § 615u (Skanda): IX, 460, 2636.

Tāmrāhvaya, name of a dvīpa. § 284 (Sahadeva): II, 31, 1172 (dvīpam, in the south, conquered by Sahadeva).

Tāmralipta ("the king of the Tāmraliptas"). § 232 (Svayamvarap.): I, 186, 6993 (present at the svayamvara of Draupadī).—§ 280 (Bhīmasena): II, 30, 1098 (rājānam, in the east, conquered by Bhīmasena).

Tāmralipta, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52, 1874 (brought tribute to Yudhishthira). Cf. next.

Tāmraliptaka, pl. (°āḥ), a people (= the prec.). § 574 (Jambūkh.): VI, Θμ, 364.—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, 70β, 2436 (slain by Rāma Jāmadagnya).
—§ 599 (Jayadrathavadhap.): VII, 119, 4716, (ββ), 4722 (have been vanquished by Sātyaki).—§ 605 (Karṇap.): VIII, 22 ζζ, 863 (attacked the Pāñoālas), (θθ), 882 (attacked Nakula).

Tāmraparņī', a tīrtha. § 377 (Dhaumyatīrthak.): III, 88, 8340 (in the south).—Do.', a mountain (= Malaya). § 574 (Jambūkh.): VI, 6, 252 (C. has Toī çilā, but B. reads tāmraparņacilah, sc. Malayaparvatah).

Tāmrāruṇa, a tīrtha. § 370 (Tīrthayātrāp.): III, 84. 8132. Cf. next.

Tāmrāruņā, a river. § 775 (Ānuçāsanik.): XIII, 1662, 7647. Cf. the prec.

Tāmraushtha, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 10, 398 (in the palace of Kubera).

Tamravati, a river. § 494 (Ångirasa): III, 222, 14231 (among the rivers who are mothers of fires).

Tamroshtha = Çiva (1000 names 2).

Tamsu, an ancient king. § 150 (Pūruvamç.): I, 94, 8704 (son of Matināra), 3705, 3706 (father of Ilina).—§ 156 (do.):

I, 95, ††3779 (son of Matinara and Sarasvatī), 3780 (do., husband of Kālingī and father of Ilina).

Tanabāla, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9 », 371 (in the south).

Tanaya, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, Θν, 371 (in the south).

Tandi, a rshi. § 730 (Ānuçāsanik.): XIII, 14, 607 (Brahmayoninā, recited the 1000 names of Çiva); 16, 1037 (rshiḥ, in Krtayuga, worshipped Çiva), (1049), 1103, 1104, 1111, 1113 (taught Upamanyu the 1000 names of Çiva); 17, 1116 (rshiṇā), 1136 (°kriaḥ, obtained the 1000 names of Çiva from heaven), 1137, 1283 (praised Çiva with the 1000 names), 1288, 1289 (communicated them to Çukra). Cf. Brahmayoni,

Tandūlikāçrama (Tundu<sup>o</sup>, B.), a tīrtha. § 358 (Tīrtha-yātrāp.): 111, 82, 4084.

Tandya, one or more rshis. § 266 (Çakrasabhāv.): II, 7, 294 (in the palace of Indra).—§ 677 (Mokshadh.): XII, 245β, 8900.—§ 702 (do.): XII, 293a, 1076 (praised Vishnu); 297ε, 10874.—§ 717ε (Uparicara): XII, 337ε, 12758 (mahān rshih, among the sadasyas at the sacrifice of Vasu Uparicara).

Tangana, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52, 1859 (T°āḥ para-T°āḥ, brought tribute to Yudhishṭhira).— § 342 (Indralokābhigamanap.): III, 51, 1991 (had been present at the rājasūya).—§ 419 (Gandhamādanapr.): III, 140, 10864 (Kirāta-T°ākīrnaṃ, sc. Subāhuvishayaṃ).—§ 574 (Jambūkh.): VI, 9ν, 372 (T°āḥ para-T°āḥ).—§ 578 (Bhīshmavadhap.): VI, 50π. 2083 (do., in the army of Yudhishṭhira).—§ 599 (Jayadrathavadhap.): VII, 121εε, 4819 (°āmbāshṭhāḥ, in the army of Duryodhana), (θθ), 4847 (attack Sāṭyaki).—§ 604 (Karṇap.): VIII, 8, 235 (had formerly been vanquished by Karṇa).—§ 608 (do.): VIII, 73, 3652 (only B., C. has °Kaunkaṇāḥ; in the army of Duryodhana, had been vanquished by Arjuna).—§ 785 (Anugītāp.): XIV, 83, 2469 (the sacrificial horse went to the country of the T').

Tantipāla, the name which Sahadeva assumed in the pulace of Virāţa. § 549 (Pāṇḍavapraveçap.): IV, 3, 68 (C. by error otrio); 10, 289.

Tantripāla v. Tantipāla.

Tantuvardhana = Vishnu (1000 names).

Tanu, a rshi. § 641 (Mokshadh.): XII, 127, 4665 (rshim), 4671, 4677 (munivarottaman), 4708 (in the shape of T. Dharma put Vīradyumna to the test). Cf. Devarshi.

Tanuvāsas = Çiva: X, 259.

Tapahsakta = Civa (1000 names 3).

Tapahsuta = Yudhishthira: III, 17306.

Tapana = Sūrya: I, 1249 (Garudu identified with Sūrya), 4398, 6535, 6609; III, 192, 8217 (Osya sutā Yamunā), 17138 (tapatām varah); V, 4920.

Tapana<sup>2</sup>, a Naga (?) (according to Nil. a Yaksha). - § 46 (Garuda): I, 32a, 1488.

Tapana<sup>3</sup>, a Päñcāla warrior. § 608 (Karņap.): VIII, **48**, 2246 (slain by Karņa).

Tapana 4 = Civa (1000 names 1).

Tapa(s), name of several fires. § 492 (Āṅgirasa): III, 220, 14166, 14167, 14168 (created the fifteen yayñamushas).— § 493 (do.): III, 220, 14173 (father of Brhaduktha), 14174 (father of Rathantara); 221, 14178, 14182 (father of five fires), 14183 (°saç sa Manum putram).—§ 500 (Skandop.): III, 228, 14392 (°o nāma Hutāçanah, father of seven kumārīs who became mātrs).

Tapas : — Mahāpurusha (Mahāpurushastava).—Do. = Çiva (1000 names :).—Do. = Kṛshṇa (Vishṇu); XII, 13143.

Tāpasāranya, a tīrtha. § 377 (Dhaumyatīrthak.): III, 87, 8316.

Tapasvin = Civa (1000 names 2).

Tapatām gati(h) = Civa: X, 257.

Tapatī, daughter of Sūrya (the Sun) and wife of Samvaraņa. § 154 (Pūruvamç.): I, 94, 3738 (Saurī, by Samvaraṇa, mother of Kuru).—§ 156 (do.): I, 95, ††3791 (Vaivasvatīṇ, do.).—§ 222 (Tapatyup.): I, 171, 6517, 6521, 6530, 6535; 172, 6563 (6578), 6578 (Savitryavarajā sutā); 173, 6598, 6605 (Sāvitryavarajā sutā), 6608, 6609, 6610, 6612, 6616, 6628, 6631, 6632 (Vaivasvatī, the story of Saṃvaraṇa's gotting T. as his wife). Cf. Saurī, Sāvitryavarajā, Vaivasvatī.

Tāpatya, pl. ("descendants of Tapati"). § 222 (Tapatyup.): I. 171. 6517.

**Tāpatya**, sg. (do.) = Arjuna: I, 6514, 6516, 6632.

Tāpatya, adj. ("relating to Tapatī"). § 11 (Parvasangr.): 1, 2, 387 (ākhyānam, i.e. Tapatyupākhyāna).

Tāpatyavardhana = Arjuna: 1, 6505.

[Tapaty-upākhyāna(m)] ("the episode relating to Tapati"). § 222 (Caitrarathap.). Arjuna asked why he had called him Tapatya, and Citraratha said: "Sarya had a lovely daughter Tapatī, the younger sister of Savitrī. Rksha's son, the king Samvarana, duly worshipped Sūrya; to him Surya resolved to bestow his daughter. Once, when Samvarana went on a hunting expedition, his steed died from fatigue on the mountain, and he began to wander on foot and saw Tapati alone, and declared her his love. She did not speak a word, but disappeared. He wandered through the whole forest in search of her, and failing to find her, indulged in lamentations (I, 171). He fell down on the earth. Then she appeared again. He asked her to marry him according to the Gandharva form of marriage. She said that she loved him, but told him to ask her father Aditya for her hand, with worship, ascetic penances, and vows (I, 172). Tapati then ascended to the skies, and Samvarana again fell down on the earth. At last his followers found him, and his minister raised him up and sprinkled his head with water, etc. Regaining his consciousness, Samvarana sent away all his attendants with the exception of his minister alone, and then began to worship Surya. He also thought of his purchita, the rehi Vasishtha. After the king had stayed thus on the same spot day and night, the Viprarshi Vasishtha came there on the 12th day. Vasishtha knew at once, by his ascetic power, what had happened and ascended to the sky in order to see Surya, and asked him to give Tapati to Samvarana. Samvarana, with due rites, took Tapati's hand on that mountain resorted to by the gods and the Gandharras. And the king caused Vasishtha to be proclaimed his regent in his capital and kingdom, etc., and sported with his wife in the woods on that mountain for twelve years. Now Indra for twelve years poured no rain in his capital and kingdom. Then Vasishtha brought Samvarana and his wife back into the city, and then Indra poured rain in abundance. Samvarana, with Tapati, performed sacrifices for twelve years. Their son was Kuru, the ancestor of Arjuna (I, 173).

Tapishnu ("burning") = Sūrya (the Sun): XII, 11726.

Tapodāna, a tīrtha. § 775 (Ānuçāsanik.): XIII, 166a, 7659.

Tspomaya, Taponidhi = Çiva (1000 names  $^{2}$ ). Taponishtha = Çiva : X, 257.

Taponitya = Çiva (1000 names 1)...
Taporata = Civa: VIII, 1449.

Taptatapas = Çiva: XIV, 204.

Tapya, Tara = Çiva (1000 names 1).

Tāra<sup>1</sup>, name of a monkey. § 537 (Rāma-Rāvaṇayuddha): III, 285, 16372 (fought with Nikharvaṭa).—§ 539 (Kumbha-karṇādivadha): III, 287, 16415 (°prabhṛtayaḥ).—§ 541 (Iudrajidvadha): III, 289 a, 16468.

Tāra = Vishņu (1000 names).

Tārā', wife of the monkey Vālin. § 531 (Rāmopākhyānap.):

III, 280, 16108, 16110 (tārādhipānanām), 16112 (tārādhipānanām), 16118, 16130, 16131 (tārāpatimukhīm).

Tara, wife of Brhaspati. § 565 (Galavacarita): V, 117, 3972 (reme . . . yathd . . . Brhaspatic ca Todyam).

\*Tārādhipa ("lord of the stars") - Soma (the Moon): I, 2667 ("opamah), 2760; III, 16110 ("ananām), 16112 ("prabhā); XI, 563 ("opamam); XII, †11096, 13017; XIII, 5861 (sutā Tosysta).

Taraka 1, an Asura. § 585 (Bhishmavadhap.): VI, 95, 4249 (varayasva . . . yathendras Tom pura).- § 600 (Ghatotkucavadhap.): VII, 155, 6718 (yathambupatendrau hi 70m Daityasattamam, sc. dhacatam); 173, 7837 (yathendras Tom purvam Skandena saha jaghnivan). - § 606 (Tripurakhyāna): VIII, 33, 1395 (father of Tārāksha, Kamalāksha, and Vidyunmālin). - § 608 (Karnap.): VIII, 53, 2588 (yathendrah . . . Tosya vadhe).—§ 612 (Hradapraveçap.): IX, 31ζ, 1754 (mahā-Daityaḥ, slain).—§ 615 (Baladevatīrthayātrāp.): IX, 43, 2418 (yazmin-i.e. in Somusya tīrtham -- yuddham Toukhyam sutivram yatra Skandas Ioakhyam jughana).-§ 615u (Skanda): IX, 46λ, 2691 (Daityendram, slain by Skanda). - § 7476 (Suvarnotpatti): XIII, 84, 4011 (Asurah); 85, 4015 (do.), 4017, 4028 (ovadhopāyah), 4066 (Asurah), 4181 (Daityam) (T. scorched the gods, then Skanda was born from Agni, that he might slay. T.).- § 748 (Auçasanik.): XIII, 86, 4187, 4189 (°vadham).-- § 748b (Tārakavadhop.): XIII, 86, 4212, 4213, 4214 (Danavam, is slain by Skanda). Cf. Asura, Daiteya, Daitya, Daityasattama, Daityendra, Danava.

**Tāraka** 2 = Çiva (1000 names 1).

Tāraka, pl., the sons of Tāraka<sup>1</sup>. § 606 (Tripurākhyāna): VII. **34**, 1553.

Tārakāksha, an Asura. § 603d (Tripura): VII, 202, 9556 (lord of the silvern city).—§ 606 (Tripurākhyāna): VIII, 33, 1411 (lord of the golden city, C. has by error °akhya°). Cf. Tārāksha.

**Tārakākshasuta** ("the son of Tārakāksha") = Hari $^*$ : VIII, 1417 ( $H^\circ$ ), 1419.

Tārāksha = Tārakāksha: VIII, 1395.

Tärakāmaya', adj. ("causing evil to Tāraka"?). § 277 (Jarūsandhavadhap.): II, 24, 939 (Çakra-Vishnū hi sangrāmam osratus Te rathena tena).—§ 279 (Arjuna): II, 27, 1034 (esankāçah, sc. sangrāmah).—§ 334b (Varuna): III, 41, 1694 (sangrāma).—§ 444 (Nivātakavacayuddhap.): III, 189, 12102 (asturam munayah ... yathendram Te.—§ 584 (Bhishmavadhap.): VI, 83, 3664 (yathā Vajradharah pūrvam sangrāme Te, sc. nāgarājam samāsthitah).—§ 597 (Pratijnāp.): VII, 84, 2994 (sahāmbupati-Mitrābhyām yathendras Te, sc. prayātah).—§ 599 (Jayadrathavadhap.): VII, 94, 3480 (yathā vai Brahmaṇā baddham sangrāme Te Çakrasya kavacam).—§ 600 (Ghatotkacavadhap.): VII, 168, 7540 (yathendrabhayavitrastā Dānavās Te).—§ 605 (Karṇap.): VIII, 10, 399 (devair api yathā Skandah sangrāme Te, sc. ertah).—§ 606 (Tripurākhyāna): VIII, 33, 1394 (sangrāmah).—

§ 615 (Baladevatīrthnyātrā): IX, 51, 2925 (sangrāmah, took place in Somatīrtha).

Tārakāmaya = Çiva (1000 names 1).

Tārakārāja ("king of the stars") = Soma (the Moon): III, 1678.

Tārakavadhopākhyāna ("the episode relating to the destruction of Taraka"; continuation of Suvarnotpatti, § 747b). § 748b (Anuçasanik.): D. and R., reduced to great distress [by Tūraka's prowess and the conduct of Gangū by throwing away Agni's seed ], urged the six Krttikah to rear that child [i.e. Skanda]. Amongst the celestial ladies there were none, save these, that could bear the seed of Agni in their wombs. Agni became gratified. His energy was divided into six portions, and a portion was placed in each of the Krttikas. All of them were delivered at the same time, and the six portions united into one. The Earth received the child from a heap of gold. He grew up in a celestial forest of reeds, reared by the Krttikus (whence he came to be called Karttikeya; etymology of Skanda and Guha). The thirtythree gods, etc. (a) came to see him; R. praised him, G. sang in honour of Kumara, with six faces, etc. (description). The gods gave him various kinds of toys, etc. ( $\beta$ ). Rā. and As. began to walk in the train of Skanda. Turaka in vain sought, by various means, to slay him. The gods made him the commander of their forces, and when he had grown up he slew Juraka with his irresistible dart as in sport, and re-established Indra in the sovereignty. Skanda became the protector of the gods and [always] did what was agreeable to Cankara (i.e. Civa). Gold is the powerful energy of Agni and was born [from the same seed] with Karttikeya; hence gold is highly auspicious. Thus did Vusishtha relate to Rama [Jāmadagnya] in days of old. By making gifts of gold Rāma became purified of all his sins, and [finally] attained to a high place in heaven that is not easily attainable by men (XIII, 86).

Tarala, pl. (°dh), a people. § 604 (Karnap.): VIII, 8, 237 (had formerly been vanquished by Karna).

tārāmṛga ("star-antelope"). § 529 (Sītāharaṇa): III, 278, 16020 (anvadhāvan mṛgam Rāmo Rudras tom yathā). Cf. Mṛgagiras.

Tāraṇa 1 = Çiva (1000 names 2).—Do.2 = Vishṇu (1000 names).

Tarandaka (III, 6022), v. Arantuka.

Tarangānkitakeça = Çiva (1000 names 1).

Tarangavid = Çiva (1000 names 2).

Tarantuka, name of a dvārapāla and a tīrtha belonging to him. § 362 (Tīrthayātrāp.): III, 83, 5085 (dvārapālam).— § 369 (Kurukshetra): III, 83, †7078 (v. Arantuka).— § 615kk (Kurukshetrakath.): IX, 53, †3032 (v. Arantuka).

Tārāpati ("lord of the stars") = Soma (the Moon): III, 16131 ("mukhīm), 16638 (iva), 17126 (iva); VI, 4875 (iva); VII, 1766 (iva).

Tārinī = Durgā (Umā): VI, 797.

\*tarkaçastra ("philosophical treatise"): XII, 8968, 9678 (pl.), 9679 (pl.).

Tärkshya<sup>1</sup>, one or more rshis, especially — Arishtanemi. § 11 (Parvasangr.): I, 2, 467 (samuādah Sarasvatyās Toarshoh, cf. § 456).—§ 99 Amçāvat.): 1, 65, 2548.— § 191 (Arjuna): I, 123, 4830.—§ 266 (Çakrasabhāv.): II, 7, 299 (in the palace of Indra).—§ 454 (Brāhmanamāhātmyak.): III, 184, 12660 (Arishtanemnah), 12665.— § 456 (Sarasvatī-Tārkshyasanv.): III, 186, 12715 (muninā), (†12716), †12718, †12730, (†12731), †12733, (†12735),

(†12737), (†12740) (discourse between Sarasvatī and T.).— § 700 (Mokshadh.): XII, 289, 10615 (= Arishtanemi). Tarkshya' = Garuda: I, 1405, 1414, 5886 (marutaramhaeah); II, 34 (ratham To ketanam, i.e. Krshna's chariot), 1620 (ratham . . . Topravaraketanam, do.); V, 3691, 3850, 3919, 3922; VII, 554 (°s tan nagam iva cakshipat), 3675 (°-marutaramhobhih), 5769 (hartum Toa ivoragam); VIII, †816 (°haldo ivoragau), 1027 (°tulyaparükramaḥ), 1082 (agacchan nelayam earve Tom drehtveva pannagah), †4549 (otraeta bhumim ivorague te, sc. viviçuh); XII, 1586 (odhrajinam, sc. the chariot of Krshna); XIII, 632, 1802 (bhavanti nirvishāh sarpā yathā Tosya darçanāt).  $Tarkshya^2 = Civa (1000 names <math>^{1-2}$ ). Tārkshya, pl. (°āh), a people. § 295 (Dyūtap.): 11, 52, 1871 (brought tribute to Yudhishthira). Tärkshyakapidhvaja, dual ("the banners of Krshna and Arjuna"): VIII, 1829. Tarkshyaketana ("having Garuda in his banner") = Krshua: XII, 1712. Tärkshyalakshana (do.): XII, 1512. **Taru** 1 = Çiva (1000 names 2). — Do. 2 = Vishnu (1000 names). Taruna, name of a Gandharva (?). § 266 (Cakrasabhāv.): II, 7, 303 (in the palace of Indra). Tarunaka, a serpent. § 67 (Sarpasattra): I, 57, 2160 (of Dhrtarāshtra's race). Tasthushām patih = Krshna: XII, 1625. Tata, Tatānām pati(h) =  $Civa (1000 \text{ names}^{1})$ . Tatpada = Krshna: XII, 1605. Tattva, Tattvavid = Vishuu (1000 names).  $\mathbf{Tatya} = \text{Civa (1000 names }^{1}).$ Tejas¹ ("light", personif.). § 270 (Brahmasabhāv.): II, 11, 438 (in the palace of Brahman). **Tejas**<sup>2</sup> = Sūrya (the Sun): III, 147.—Do.<sup>3</sup> = Civa (1000) names 2).-10.4 = Vishnu (1000 names). Tejasām patih = Sūrya (the Sun): III, 149. **Tejaskaro nidhi(h)** =  $\text{Qiva} (1000 \text{ names }^2)$ . Tejasvin', name of one of the five Indras. § 238 (Pancendrop.): I, 197, 7304. **Tejasvin**<sup>2</sup> = Civa (1000 names 1). Tejeyu, son of Raudrāçva. § 150 (Pūruvamc.): I, 94, 3701 (seventh son of Raudraçva). Tejopaharin = Çiva (1000 names s). tena, pl. (XII, 10868), v. stena, pl. Tigmamanyu = Civa (1000 names 3). **Tigmāmçu**<sup>1</sup> = Sūrya (the Sun): I, 420; III, 16981, †17125; XV, 830.—Do.\* = Agni (q.v.). Tigmatejas = Civa (1000 names 2). Tikshna, Tikshnadamshtra = Çiva: XIV, 201. Tikshnatāpa = Civa (1000 names 2). Tilabhara, pl. (°ah), a people. § 574 (Jambūkh.): VI, **9**μ, 360. Tilottama, name of an Apsaras. § 103 (Amçavat.): I, 65, 2557 (daughter of Prādhā).—§ 191 (Arjuna): I, 123, 4818 (danced at the birth of Arjuna). - § 245 (Rājyalābhap.): I, 208, 7614, 7617 (Apsarā devakanyā, all. to § 246).-§ 246b (Sundopasundop.): Brahman caused Viçvakarman to make a celestial maiden from small portions of every kind of gem, whence she was called Tilottama (v. 7696). Brahmán was sitting with his face turned eastwards and the rehis facing all directions. As T. was walking round them, there appeared three other faces on the body of Mahadeva and 1000 eyes on Indra, while all the other celestials, only

excepting Pitamaha, and the rehie gazed at her: I, 211, 7696

7723, 7732, 7736 (Sunda and Upasunda quarrelled on account of T.).-§ 768b (Umä-Mahegvarasamv.): XIII, 141, 6390 (repetition from § 246b). - § 775 (Anuçasanik.): XIII. 166 \$, 7641 (enumeration of Apsarases). Timingila, a king. § 284 (Sahadeva): II, 31, 1172 (nrpam, in the south, vanquished by Sahadeva). Tīragraha, pl. (°āḥ), a people. § 574 (Jambūkh.): V1, **9**μ, 360. tīrtha, pl. (°āni) ("bathing-place", personif.). § 615 w (Skanda): IX, 45 7, 2514 (came to the investiture of Skanda). Tirthadeva = Civa (1000 names 2). Tirthakara = Vishnu (1000 names). Tirthamahāhrada, name of a tirtha. § 775 (Anuçasanik.): XIII, 166a, 7654. Tīrthasenī, a mātr. § 615u (Skanda): IX, 460, 2625. Tirthayatra ("the pilgrimage to the tirthas", sc. of Yudhishthira, etc.). § 10 (Parvasangr.): I, 2, 322 (°a parra . . . Kururajasya dhimatah, cf. Tirthayatraparvan) .-§ 11 (do.): I, 2, 440 (Pāndavānām, cf. Tīrthayātrāparvan). § 620 (Craddhup.): XI, 26, 774 (oprasangena, all. to Tīrthayātiāp.). [Tirthayatraparvan(°va)] ("the episode relating to the pilgrimage to the tīrthas", the 36th of the minor parvans of Mhbhr. Cf. Tirthayatra). § 356: Draupadi, Bhimasena, Nakula, und Sahadera lamented Arjuna; Sahadera suggested to move from the Kāmyaka wood (III, 80). Then came the devarshi Narada who, at the request of Yudhishthira, told them what the brahmarshi Pulastya had formerly said to Bhishma about the merits of circumambulating (pradakshinam yah kuruls) the earth for the purpose of visiting the tirthas, when Bhishma was engaged in a pitrya vrata at Gangadvara (resorted to by devarshis, Gandharras, and gods) in the company of munis, and made oblations to the pitrs, gods, and rshis (III, 81). At Bhishma's request Pulastya explained the qualities of a person who will acquire merit by visiting tirthas; he said that the costly sacrifices, which only kings and very rich men are capable of affording, are not of greater merit than a sojourn in tirthas, which even the poorest may accomplish .- § 357: Then he first described Pushkara (q.v.) .-§ 358 : Then he enumerated a great many of tithus and the merit of visiting them. - § 359: Vadarā (q.v.). - § 360: Pulastya's enumeration of tithas continued (III, 82).— § 361: Kurukshetra (q.v.).—§ 362: The enumeration continued. - § 363: Ramahradah (q.v.). - § 364: The enumeration continued.—§ 365: Mankanaka (q.v.).—§ 366: The enumeration continued.—§ 367: Prthūdaka (q.v.).—§ 368: The enumeration continued .- § 369: Kurukshetra (q.v.).-§ 370: The enumeration continued (III, 84).—§ 371: Tungaka (q.v.). - § 372: The enumeration continued.-§ 373: Prayūga (q.v.).—§ 374: The enumeration continued. -§ 375: Ganga is equal to Kurukshetra, wherever one may bathe in it, especially in Kanakhala and in Prayaga, which is the most excellent; a bath in the Ganga in that place removes 100 sins. In the Krtayuga all the tirthas were sacred, in the Tretayuga Pushkara alone, in the Dvapara Kurukshetra, in the Kuliyuga Ganga. In Pushkara one should practise austerities, in Mahalaya one should make gifts, on the Malaya one should ascend the funeral pyre, in Bhryutunga one should kill oneself by fasting; bathing in

Pushkara, Kurukshetra, the Ganga, and Magadha (PCR. seems

to have had another reading) one purifies seven generations

(etymology), 7698, 7707, 7710.—§ 246 (do.): I. 212, 7719.

of one's race upwards and downwards, etc.; as long as one's bones lie in contact with the water of the Ganga, so long does one live, honoured in heaven (Srargaloke). Pitamaha hus said that no tirtha is equal to the Ganga, no God to Keçara, and none is superior to brahmans. This truthful description one should recite only to the twice-born, etc. (\*). In these tirthas have bathed the Vasus, the Sadhyas (so B.), the Adityas, the Maruts, the Agvins, and the Rehis, who are equal to the gods. Only men of piety and learning are able to visit these tirthas on account of their purified senses, their belief in god (āstikyāt), and their acquaintance with the Vedas (end of Pulastya's discourse, in which Yudhishthira sometimes is addressed instead of Bhishma).—\$ 376: Narada continued: Then Pulastya disappeared, and Bhishma (who understood the castras), at the command of Pulastya, wandered over the earth and ended his tirthayatra at Prayaga. The man that so walks about the earth is rewarded after death as much as for 100 horse sucrifices. "So wilt thou Yudhishthira obtain the eight-fold (ashtagunam) dharma, as Bhishma did before, and because thou wilt lead the rshis, thy merit will be eight-fold; those tirthas are infested by Rakshasas, and no king, save thyself, has gone there (\*). The foremost of rshis are always there and expect thee: Valmiki, Kacyapa, Atreya, Kundajathara, Viçvamitra, Gautama, Asita Dovala, Markandeya, Galura, Bharadvaja, Vasishtha, Uddalaka, Caunaka with his son, Vyasa, Durvasas, and Jabali. With them do thou visit these tirthas. The great rshi Lomaça will come to thee, do thou follow him and me to these tirthas." Then Narada disappeared and Yudhishthira spoke to the uscetics of the tirthas (III, 85) .- § 377: Dhaumya-tirthakathana (q.v.).- § 378: While Dhaumya was speaking thus, Lomaça arrived and told that Arjuna had obtained Brahmaçiras (b), learnt the Gandharva Veda, etc. (III, 91). Lomaça said that Arjuna had asked him to cause Yudhishthira to visit all tirthas, like Manu and other rajarshis, and protect him from the Rakshasas as Dadhica had protected Indra and Angiras had protected the Sun. Lomaça had twice before visited the tirthas. At the command of Lomaça, Yudhishihira caused the citizens, brahmans, and Yatis, who were not able to endure the privations of the journey, to return to Hastinapura, where Dhrtardshtra gave them their propor allowances from affection for Yudhishthira, and Yudhishthira, with only a small number of brahmans abode for three nights at Kamyaka cheered by Lomaca (III. 92). The brahmans, who dwelt in the wood, prevailed upon Yudhishthira that he allowed them to partake of the tirthayatra. Just when they were about to start, Vyāsa, Parrata, and Nārada came to Kamyaka, and caused them not only to fulfil human vows by purifying the body, but even divine vows by purifying the heart, that it might be free from evil thoughts and harbour only friendly feelings towards everybody. When those celestial and human rshis had performed the usual propitiatory ceremonies, and when they had worshipped the feet of Lomaca, Dvaipāyana, Nārada, and the devarshi Parvata, the Pāndavas and Krshna started towards the east with Dhaumys and the ascetics on the day following Margaçirshi, when Pushya was in ascendance, dressed in bark and hides, with matted locks, cased in mail, and armed with swords, etc., with Indrasena and other attendants with some fourteen (paricaturdaçaih) chariots and a number of cooks (III, 93). As Yudhishthera asked why he who is virtuous is unhappy, and his enemies who are sinful, happy, Louisca said that sinful men often prosper in consequence of their sins, but at last they

are overtaken by destruction, even as in the devayaga the Daiteyas and Danavas (Asuras), who practised vice (adharma) and did not visit the tirthas, for a time prospered by their sin and vanquished the gods, who practised virtue and visited the tirthas; at last, when the good qualities, prosperity, etc., left the Asuras and went to the gods, while bad qualities, adversity, etc., came to the Asuras, and Kali possessed them, they were overtaken by destruction. Nrga, Cibi Austnara, Bhagiratha, Vasumanas, Gaya, Puru, and Pururavas had by practising ascetic penances and visiting tirthas, etc., obtained fame and wealth, etc., and so would Yudhishthira, and as Ikshraku with his sons, etc., and Mucukunda, Mandhatr, and Marutta, and the gods and devarahis obtained fame by the power of asceticism, so would Yudhishthira, while the Dhartarashtras, enslaved by sinfulness and ignorance, soon would be exterminated (III, 94).- § 379: The Pandavas with their followers, proceeding from place to place, at last arrived at Naimisha, and thence to the Gomati, etc. (enumeration of tirthas visited). - § 380: Brahmasaras (q.v.).-§ 381: Gaya (q.v.). - § 382: Thence they came to the hermitage of Agastya, and dwelt in Durjaya (i.e. Manimati, the city of Vatapi, Nil.); there asked by Yudhishthira Lomaça told: Agastyopākhyāna (q.v.).- § 383: Description of the Ganga (b). Then, having at the suggestion of Longca, with his brothers and Krehna, bathed in Bhrgos tirtham (c) and gratified the gods and Pitre, Yudhishthira blazed forth in brighter effulgence and became invincible. At his request Lomaça told Jumadagnyatejohunikathana (b) (v. Rāma1).- § 384: Yudhishfhira wished to hear the details of Agastya. Lomaça related: Agastyopākhyāna (q.v.).-§ 385: At the request of Yudhishthira Lomaça related how Agastya had caused Vindhya (q.v.) to cease to increase (§ 385), how Agastya drank up the Ocean (§ 386, cf. Agustyopākhyāna), Sagara (§ 387), Asamanjas (§ 388), Gangavatarana (§ 389) .- § 390: Then Yudhishthira proceeded to the rivers Nanda and Aparananda and the Hemakafa (b, cf. Rehabhakufa) mountain. Having, at the command of Lomaça, buthed in Nanda, they proceeded to the river Kauçiki (c) with the hermitages of Viçvamitra and of Kaçyapa, the father of Rehyacriga (d) .- § 391: At the request of Yudhishthira Lomaça told the history of Rshyacriga (q.v.)—§ 392: Starting from Kauciki, Yudhishthira in succession repaired to all the sacred shrines (ayalanani) and came to the sea where the Ganga falls into it, and bathed in the centre of 500 rivers. Then they proceeded by the shore of the sea towards the Lomaça suid: "Here is the river Kalinga country. Vaitarant (b)." When they had all bathed in the Vaitarant, Yudhishthira felt as if he were carried off from the region of men, and beheld all worlds, and heard the reciting of Vaikhanasas, whom Lomaça declared to be at the distance of 300,000 yojanas. Lomaça ordered him to be silent, as this was the divine forest of Svayambhū (Svayambhuvo vanam) (c); taught by Lomaca the words to be recited (Om namo vicuaguptāya, etc. [a]) Yudhishthira mounted the altar of Kacyapa and bathed in the sea; then he went to the Mahendra mountain and spent the night there (III, 114).- § 393: Lomaça told Yudhishihira the names of the ascetics (Bhrgus, Angirases, Vasishthas, Kacyapas), and he, with his brothers, paid a visit to them. Akrtavrana, a follower of Rama Jamadagnya, told him when Paracu-Rama (q.v.) appeared, and that the following day was the 14th .- § 394: At the request of Yudhishihira, Akriavrana (b) related the story of Arjuna Kartavirya (q.v.), and Jamadagni (q.v.), and

Paraçurāma (q.v.) (§§ 394-8) —§ 399: Mahendrācala-gamana (q.v.).-§ 400: On their journey to the tirthes they bathed in a holy stream, and thence reached to Goddvart and to the sea (in the Dravida country); then to Agastyatirtha and the Naritirthas, where they heard of and praised the deed of Arjuna, and gave away thousands of cows, and by and by they reached Curparaka (C. Surp°), where they saw the altar of Rcika's son surrounded by crowds of ascetics, and the shrines of the Vasus, of the hosts of the Maruts, of the Acrins, Vairasvata, Aditya, Dhanegrara, Indra, Vishnu, Savitr, Bhava, Cundra, Divakara, and of the lord of waters, and of the host of Sadhyas, of Dhatr, of the Pitrs, of Rudra with his host, of Sarasvati, of the host of Siddhas, etc., and then returned to Curpuraka, and from this tirtha at the sea they came to Prabhasa, where they offered libations to the Pitrs and gods, and where Yudhishthira practised austerities for twelve days, subsisting upon air and water, and performing ablutions day and night, surrounded by fires kindled on all sides. There came to them Balarama, Krshna, Camba, etc., Karshni, the grandson of Cini, and other Vrshnis, and heard what had happened to them, and wept when they saw the Pandavas so exceedingly lean (III, 118).- § 401: Bala-Rāma (q.v.).-§ 402 : Satyaki, citing Caibya, etc., who did the work for Yayati, recommended that Rama, Krshna, Pradyumna, Cāmba(b), himself, Aniruddha, Gada, Ulmuka, Bāhuka, Bhānu, Nitha, the young hero Nicatha, Sarana, and Carudeshna should lead the united army of the Vrshnis, Bhojas, Andhakas, Sattvalas, and Caras (C. Suo) against the Dhartarashtras and kill them in battle, and that Abhimanyu should rule the earth until Yudhishthera had fulfilled his vow. Krshna said that the Pandaras would never accept the sovereignty unless it were won by their own prowess, and Yudhishthira assented to the words of Krshna, saying, that as Arshna alone knew him, so he alone knew Krshna, who would perceive when the time had come for bravery, and he and Satyaki would then defeat Suyodhana. Then the Yadus returned home, and the Pandavas continued their journey accompanied by Lomaça, and came to the river Payoshni (c).— § 403: Lomaça spoke of sacrifices that had formerly been performed at the Payoshni (b); he who bathed in the Payoshni would obtain the same lokas as Gaya. - § 404: Having bathed in the Payoshal they went to Vaidaryaparvata and Narmada, where they, according to the exposition of Lomaça, visited all the tirthas and shrines, giving gifts to the brahmans by 'housands. Lomaça said that this was the junction between the Tretā and Dvāpara age, where a person is freed of all his sins, and that here was performed the sacrifice of Caryati (b). Yudhishthira wished to hear more about it (III, 121). - § 405: Sukanyopākhyāna (q.v.). - § 406: Lomaca recommended to Yudhishthira to visit the abovenamed lake, and Sikataksha, and the Saindhava wood, and Pushkara (reciting the hymns of Sthanu, this being the junction of the Drapara and Treta, etc.), and Arcikaparvata(b). Here the rshis cat rice boiled in milk. Here (?) is the Yamuna, where Krshna performed austorities; there is the holy spring of Indra, where Dhatr, Vidhatr, and Varuna rose upwards. In the Yamuna Mandhatr and Somaka Sahadevi performed sacrifices (III, 125). - § 407: Mandhatrupa. khyāna (q.v.).—§ 408: Jantūpākhyāna (q.v.).—§§ 409-10: Plakshāvataraņa-gamana (q.v.).—§ 411: Çyenakapotiya (q.v.). - § 412: When they arrived at the hermitage of Cvetaketu (b) (who, with his sister's son Ashfavakra, was the best in that yuga of those conversant with the sacred lore (brahmakrtam).

where Costaketu beheld the goddess Sarasvati in her human shape and spoke unto her, "may I be endowed with the gift of speech," Lomaça related: Ashjāvakrīya (q.v.).—§ 413: Lomaça pointed out to Yudhishthira Samanga [or] Madhuvila, where Indra, after the slaughter of Vrtra, became purified from all sins. Kardamila, Mainaka (cf. Aditi), the Kanakhala mountains, Ganga, the lake Punya, the mountain Bhrgulunga, Vehniganga (PCR. Tuo), the hermitage of Sthulagiras, and that of Raibhya (b) .- § 414: Questioned by Yudhishthira, Lomaça related the Yavakritopükhyana (q.v.).-§ 418: They had soon passed the mountains Uçirabija, Mainaka, Cvela, and Kalaçaila, and saw the seven-fold Ganga (b). Here was the playground of the gods marked with their footprints (caranankitam). Now they should proceed to the mountains Kālaçaila, Çveta, and Mandara (o); protected by Kubera, etc., and by Yatudhanas, these mountains are difficult to ascend. There are also other followers of Rubera, cruel and friendly (raudrā maitrāç ca) Rākshasas. Description of Kailasa (d). Lomaça asked Varuna, Yama, Ganga ("the daughter of the mountain", v. 10836), Yamuna, the mountain, the Maruts, the Acvins, the rivers to vouchsafe Yudhishthira safety from gods, Asuras, and Vasus, and the mountains. Yudhishthira recommended them all to practise here the utmost cleanliness, and asked Bhima to protect Krehna, who, in times of danger, even if Arjuna were present, ever sought protection from Bhīma (III, 139).—§§ 419-23: Gandhamādana-praveça (q.v.). - § 424: Bhima-kadali-khanda-praveça (q.v.).- §§ 425-6: Hanumad-Bhima-samvada (q.v.).- § 427 : Tretā-yuga (q.v.). -§ 428: Dvāpara-yuga (q.v.).-§ 429: Kali-yuga (q.v.).-§ 430: Hanumad-Bhima-samvada (q v.). — §§ 431 - 4: Saugandhikāharaņa (q.v.).

Tishya , name of a nakshatra (v. Su. Si.) = Pushya. § 460c (Kalkin): III, 190, 13099 (yadā Sūryaç ca Candraç ca tathā To-Brhaspatī skarāçau sameshyanti pravartsyati tadā Krtam).

Tishya², name of the fourth yuga = Kali (q.v.). § 574 (Jambūkh.): VI, 10π, 387 (enumeration of the four yugas), 388, 391 (°σ 'smin), 398, 399 (description of the T. age).— § 668b (Pañcuçikhavākya): XII, 218, 7919 (yathā).— § 717b (Nārāyaṇīya): XII, 341, 13092 (tatas T°σ 'tha samprāpto yugo Kalipuraskyto / skapādasthito dharmo yatra tatra bhavishyati, i.e. only a quarter will remain); 350, 13680 (punas T°σ ca samprāpto, then the Bhāratas named Kurus will be born from Vyāsa and dissensions will break out among them).

Tittibha, an Asura. § 268 (Varunasabhāv.): 11, 9, 367 (in the palace of Varuna).

Tittira, pl. (°aħ), a people. § 578 (Bhīshmavadhap.): VI. 50π, 2084 (in the army of Yudhishthira).—§ 585 (do.): VI, 90ρ, 3975 (°jāħ, sc. açrāħ).

Tittiri, a certain breed of horses: II, 1043, 1056, 1824, 2083; III, 4015; VII, 958 (C. has *Tittira*-); XII, 4560 (cf. prec. and V, 2228).

Tittiri\*, a serpent. § 47 (Sarpanāmak.): I, 35, 1560 (enumeration).—§ 564 (Mātalīyop.): V, 103γ, 3629 (do.).

Tittiri<sup>3</sup>, a brahman, brother of Vaiçampāyana. § 264 (Subhākriyāp.): II, **4α**, 107 (waited upon Yudhishthira).— § 717σ (Uparicara): XII, **337**π, 12760 (Vaiçampāyana-pārrajaḥ, among the saḍasyas at the sacrifice of Vasu Uparicara).

Tomara, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 90, 377.

Torana = Civa (1000 names.).

Tóranasphātikā, name of a sabhā. § 298 (Dyūtap.): II,

56, †1982 (°akhyām sabhām, Dhṛturāshṭra caused it to be constructed).

Toyātman = Kṛshṇa: XII, 1649.—Do. = Çiva (1000 numes 1).

Traibali, a muni. § 264 (Sabhākriyāp.): II, 4a, 108 (waited upon Yudhishthira).

Traiçīrsha, adj. ("relating to Triçiras [i.e. Viçvarūpa]"). § 555 (Indravijaya): V, 10, 335 (aya . . . brahmahatyaya).

Traigarta ("king of the Trigartas") = Suçarman: IV, 1070 (S°), 1109; VI, 3856 (*Prasthalādhipaḥ*, C. has by error Tai°, B. Tri°), 3857 (so B., C. Tri°), 4736 (S°), 5289 (*Prasthalādhipaḥ*); IX, 93 (narādhipaḥ, had been slain).

Traigarta<sup>2</sup>, adj. ("belonging to the Trigartas").—§ 552 (Goharanap.): IV, 33, 11:7 (balam).

Traigarta, pl. (°ah), a people = Trigarta, pl. § 576 (Bhagavadgītāp.): VI, 18ε, 688 (protected Bhīshma).— § 582 (Bhīshmavadhap.): VI, 71γ, 3132 (supported Çakuni).— § 592 (Samçaptakavadhap.): VII, 18, 727, 746 (fought with Arjuna).—§ 599 (Jayadrathavadhap.): VII, 107, 4030 (°ānām mahārathe, i.e. Vīradhanvan).

Traigartaka, adj. ("belonging to the Trigartas"). § 592 (Samçaptakavadhap.): VII, 18, 726 (bhrātīn). — § 785 (Anugītāp.): XIV, 74, 2167 ("yodhāh), 2171 ("mahārothāh, vanquished by Arjuna).

Traigartī ("daughter of the Trigarta king") = Yaçodharā: 1, 3788 (Y°).

Trailokyagoptr = Çiva (1000 names 1).

Trailokyakartr = Brahmán: XII, 10167.—Do.3 = Çiva: V, 7414.

Trailokyanātha = Kṛshṇa (Vishṇu): III, 1951 (Hariḥ). Trailokyapati = Indra: XII, 8057.

Trailokyarāja = Indra: V, 3682.

Trailokyeça = Indra: III, 13614 (°a ivāparah).

Traipura ("the king of Tripura", BR.). § 284 (Sahadeva): 11, 31, 1164 (in the south, vanquished by Sahadeva).

Traipura, pl. (°āḥ), a people ("the inhabitants of Tripurā"). § 585 (Bhīshmavadhap.): VI, 87, 3855 (followed Bṛhadbala).

\*traividya ("the three vedus"): III, 13779 ("orddhāḥ); XII, 545 ("crddhānām), 8201 ("crddhān), 9721 ("crddhāḥ); XIII, 5109 ("crddhebhyaḥ); cf. trayī.—Do., adj. ("familiar with the three vedus"); VI, 1190; XII, 2424 (brāhmaṇānām), 2469 (vipreshu), 5972; XIII, 6455 (brāhmaṇāh).

Traiyambaka, adj. ("belonging to Tryambaka" [i.e. Çiva]). § 589 (Droṇābhishekap.): VII, 7, 169 (ishvastram, known by Droṇa).—§ 596 (Pratijñāp.): VII, 79, 2778 (balim).

Trasadasyu, an ancient king. § 267 (Yamasabhāv.): II, 8, 319 (in the palace of Yama).—§ 382 (Agastyop.): III, 98, 8606 (*Paurukutsam*, Agastya asked him for wealth).—§ 775 (Ānuçāsanik.): XIII, 166η, 7681 (rājā, enumeration). Cf. Paurukutsa.

Trāsana = Çiva (1000 names 2).

\*trayī ("the triple science"): I, 4032 (vidyā), 4034; II, 231; III, 11295, 11296 ("dharmam"), 13725 (vidyā), 17361 ("dharmam"); VI, 1191 ("dharmam"); XII, 231, 567, 791, 2006, 2154, †2383, 2556, 3341 (vidyā), 3410 (do.), 4543 (do.), 4846 (read "Im vidyām with B.), 8613 (do.), 13089.

Tretā, name of the second yuga. § 8 (Parvasangr.): I, 2, 272 (°-Dcāparayoḥ sandhau, then Rāma Jāmadagnya slew the kshatriyas).—§ 375 (Tīrthayātrāp.): III, 85, 8232 (sarvam Krtayuge puņyam Toāyām Pushkaram).—§ 403 (do.): III, 121, 10310 (sandhir esha, naragreshṭha, Toāyā Dvāparasya ca, says Lomaça to Yudhishṭhira).—§ 406 (do.): III, 125, 10409 (do. with dvayor for esha).—§ 426 (Hanūmad-Bhīma-

samv.): III, 149, 11230. - § 427 (cf. do.): In the T. sacrifices are introduced, religion (dharma) decreases by a fourth, Nărāyana is red, etc.; III, 149, 11247, 11249.— § 460 (Markandeyas.): III, 190, 13018 (tribbir angaih pratishthitah Ioayam, sc. dharmah); 191, 13120. - § 567 (Bhagavadyunap.): V, 132, 4475 (raja Krtayugasrashta Toayah, etc.), 4476.- § 569 (do.): V, 142, 4819, 4821, 4823, 4825, 4827.- § 574 (Jambūkh.): VI, 10 m, 387, 390, 395, 396 (only C.) (description).- § 641 (Rājadh.): XII, 69 v. 2682 (caturtham amçam utsrjya, sc. dandanītyām), 2693 (rājā Kṛlayugasrashtā T°āyāḥ, etc.), 2694, 91μ, 3408. -§ 649 (Apaddh.): XII, 141a, 5328, 5331 (°-Drāparayah sandhau, a twelve years' drought occurred), 5332 .- \$ 664 (Mokshadh.): XII, 207, 7562 (°prabhrti).-§ 677 (do.): XII, 232, 8504 (anye . . . dharmae Toayam), 8505 (°ayam jaanam uttamam); 233, 8544, 8545; 239, 8719 (so B., error in C.), 8726 (oddan).-§ 679 (do.): XII, 261, 9262 (anye . . . dharmas Toayam).- § 717b (Narayaniya): XII, 340, 12949 (sandhyamçs anuprāpte Todyam [read o.aya with B.] Dvaparasya ca, then Vishnu will be incarnate as Rāma Dāçarathi).- § 773b (Kṛshna Vāsudeva): XIII, 159. 7363 (okale jādnam upapannah, sc. Krshna). Cf. Tretāyugu. Treta = Sūrya (the Sun): 111, 150.

Tretāyuga, the second ynga (= Tretā). § 427 (Tretā):

111, 149, 11250.—§ 458 (Mārkaṇḍeyas.): 111, 188, 12827.

—§ 459 (do.): 111, 189, 12981 (in the T. Nārāyaṇa is yellow).—§ 574 (Jambūkh.): VI, 10, 388.—§ 664 (Mokshadh.): XII, 207, 7556 (°e kāle saṃsparçāj jāyate prajāh).—§ 677 (do.): XII, 232, 8196 (comprises 3,000 [celestial] years), 8502 (pādaço hrasate vayaḥ); 233, 8542 (°e tu vidhis tvesha yajāānāṃ).—§ 683 (do.): XII, 268, 9592 (pādonena dharmeṇa gacchet).—§ 717c (Uparicara): XII, 337, 12808.—§ 717b (Nārāyaṇīya): XII, 340, 12948 (°e, Vishṇu will then be incarnate as Rāma Jāmadagnya); 341, i3089 (yatra trayī bhavishyati): 349, IV, 13585.—§ 778e (Avikshit): XIV, 4, 80 (°mukhe, then Kārandhama, i.e. Avikshit lived). Cf. Tretā.

Tribhuvanacreshtha = Vishnu: V, 334 ( Vo).

Tribhuvanavibhu = Çiva: VIII, †1741.

Tribhuvaneçvara = Brahmán: XII, 2146.

Tribhuvaneçvara = Indra: III, 15411; IX, 2771 (Çakraḥ), 2790; XIII, 3885.

**Tribhuvaneçvara** <sup>3</sup> = Vishņu (Kṛshṇa): II, 2293; V, 3755; XIII, 6811.

Tribhuvaneçvara, dual (°au) = Aruna and Garuda: I, 1461.—Do. pl. (°aḥ): XII, 7580 (dovān); XIII, 7091 (Rudrāḥ).

Tribhuvaneçvarī = Durgā (Umā): IV, 178.

Tricakshus = Krshna: XII, 1505.

Triçanku¹, an ancient king. § 134 (Viçvāmitra): I, 71, 2928 (guruçāpahatasyāpi Toh çaranam dadau, sc. Viçvāmitra, cf. Harivamça, v. 717 foll.).—§ 721 (Ānuçāsanik.): XIII, 3a, 189 (or bandhubhir mukta Aikshvākuh prītipūrvakam avākçirā divam nīto dakshinām āçrito diçam, sc. by Viçvāmitra). Cf. Matonga.¹

Tricanku = Civa (1000 names 2).

Triciras = Viçvarūpa, the son of Tvashtr: V, 229, 234, 236, 243, 249, 251, 266, 270; IX, 1755 (had been slain).

Trioirsha = Civa (1000 names 1).

Tricriga, a mountain. § 605 (Karnap.): VIII, 15, 573 (yatha).—§ 611 (Çalyap.): IX, 10, 475 (iva).

Tricukla = Civa (1000 names 1).

Triculahasta = Civa: XIV, 207.

Triculakhāta—Trigarta. Triculakhāta, name of a tīrtha. § 370 (Tīrthayātrāp.): 111, 84, 7089. Triculapăni = Civa: VII, 9533. Triculapaneh sthana(m), a tirtha. § 360 (Tirthayātrāp.): III, 82, 5045. Triçulavarapāņi = Çiva (1000 names 1). Tridaca, pl. (oah) ("the gods"): I, 2592 (oanañ ca vardhikah, i.e. Viçvakarman), 2593, 3070, 3255 (°ālayam), 3256 (°ārāsam), 3281, 3551, 4784 (andm . . . īgrarah, i.e. Indra), 7569 (ira), 8162, 8261 ("ānām maheçrarah, i.e. Indra); II, 621 ("āvarah); III, 1590, 1725 (°ālayāḥ), 1852 (°ālaye), 8089, 8162, 8346 (Prabhāsam . . . tīrtham toanam), 8693, 8719, 8720, 8731, 8753, 8797, 8799, †8810, †8812, 8813, 8814, 8817, 8823, 8854, 8856, 9963, 10345 (dual, Açvinau), 10412, 11749, 13534, 13615, 14375, 14386, 14586, 14617, 14870 (°ānām ... ālmajaih), 15853, 16495, 16528, 16533 (°ālayāh), 16807 (copamāh), 17090; IV, 50 (canam yatha Cakrah), 192, 2196 (°opamān), 2265 (°ānām iveçrarah); V, 304, 552, †801 (derānām), 3754, 4422, 4537 (iva), 5291, 5431 (oān iva Vajrabhrt), †5509 (ira), †5554 (do.); VI, 2455 (do.), 4427 (°ā ira Vāsaram), 4493 (yathā), 4912 (°ānām ireçvarau), 4924, 5480, 5607; VII, 46 (°an ira Gorindah), 1466, 1504 (trimcattosannibhah), 2230, 2513, 3437 (opamah), 5456 (°an api), 6462 (only C.), 7341, 8207, 9554; IX, 2678, 3168; XI, 582 (°opamān); XII, 1832, 3591, 8417, 8419, 12819, 13802; XIII, 308, 315 (°lokeshu), 320 (°loke), 778 (°gaṇarājyaṃ), 927, 928, 1472, 3334, 5929, 5940, 5976 (°vargasya), 6045, 7480; XIV, 1570 (°ūpyāyanam), 2673 (iva); XIII, 13.—Do. sg. = Civa (1000 names 2). Tridaça, sg. (°m) ("heaven"): VIII, †1740 (only B., C. has Tridivam); XIII, 3327 (only C., B. has Tridivasya). Tridacacărdula = Indra: XIII, 569. Tridaçaçreshtha = Çiva: VII, 9593. Tridaçadhipa = Indra, q.v. Tridaçãdhipati = Indra: IX, 2767. Tridaçadhyaksha = Vishnu (1000 names). Tridaçadvish, pl. (oah) = Asura, pl.: VIII, 1528; IX, 2952; XII, 7629; XIII, 4022. Tridacapati = Indra: VIII, †4647. Tridacapungava = Civa: XII, 10688. Tridaçari, pl. (°ayah) = Asura, pl.: VIII, 1518. Tridaçarshi, pl. (°ayah) = Devarshi, pl.: III, 8304. Tridaçavarātmaja ("son of Indra") = Arjuna: VII, †67. Tridacavarāvaraja ("younger brother of Indra") = Vishnu: VIII, †1213 (°opamam). Tridaçeça = Brahmán: 111, 10951.—Do. = Indra: I. 3276 (°ālayam); III, 1927 (°samah, sc. Arjuna), 12213 (°dvishah, i.e. the Asuras), 16180 (yatha).—Do.3 = Krshna: XII, 1668.  $Tridacecvara^{-1} = Indra: I, 1534; III, 10730, 111911.$ 12015, 13226, 17421 (Vajrī); VIII, 4440, 4443; IX, 2444; XI, 661; XII, 7338, 9530; XIII, 3913; XIV, 2882.-Do.2 = Civa: III, 11977; XIII, 971, 997.—Do.3 = Krshna: VII, 6462 (wanting in B.), 8274.—Do.4, pl. (°āh): III, 2190 (i.e. Indra, etc.); XIII, 7097. Tridacecvaranatha = Krshna: VII, 6461 (wanting in B.). Tridaçendra = Indra (q.v.). Tridandadhrk = Çiva (1000 names 1). Tridhaman = Krshna: XII, 1508. Tridhatman = Kṛshņa: XII, 1641. Tridhātu = Kṛshṇa (Vishṇu): XII, 18246. Tridiva ("heaven"): I, 161 (ostham Dhananjayam), †1258,

1539, †1545, 1638, 2829, 3107 (°aukasam), 4180 (do.), 8474;

III, 1662 (onivasinām), 1805, 1809 (rakshitā . . . tom Maghavān iva), †1878 (°gatah), 2229, †8713, 8766, 9906, 9913, 9919, 9921, 10947, 10954, 11807 (samprāplas to rājyam Vrirahā), 11932, 12014, 12156 (°aukasam), 12533, 13247, 14152, 14369 (°vāsinah), 14464 (°m Krttikā gatāh), 14556 (°aukasah), 16690, 16959; IV, 192; V, 271, 279, 293 (°aukasah), †802, 2352 (pātayet toud devān), 3583 (oaukaeām), 4180, 4603 (iva), †5533 (do.), †5576 (do.); VII, 1484; VIII, 1530 (°aukasaḥ), 1551 (°aukasām), †1740 (iva), 2201; IX, 1756, 2099 (°aukasām), 2101, 2111 (°aukasah), 2293, 2300, 2444, 2792, 2821, 2983, 3011, 3014, 3022; X, †566; XI, 262 (°angatuh), XII, 330 (Çakrasya), 1186, 1403 (yathendras tom. sc. pālaya), 1508 (°āo oyutaķ, sc. Krshņa), 3027 (°angama), 7319, 13021 (°aukasah), 13098 (°aukahsu), 13296 (°aukasah), 13796 (°angatah), 13920 (°angatah); XIII, 581, †1844, 2951, 3327 (only B.), 3673, 4747, 4748, 4750, 5198, 6262, 6277, 6442 (°alaye), 7144 (°aukasah), 7289 (do.); XIV, 246, 1053 (°gāḥ); XV, 339, 341; XVII, 106 (°ālayān); XVIII, 120 (Oalayaih).

Tridivā, a river. § 574 (Jambūkh.): VI, 9λ, 324, 326 (only B.).—§ 775 (Ānuçāsanik.): XIII, 168α, 7654.

Tridiveça, pl. (°ah) ("lords of heaven"): VIII, 1528.

Tridiveçvara = Indra, q.v.—Do. pl. (°āḥ): II, 2332; V, 281, 342 (devāḥ).

Triganga, name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8007.—§ 733g (Saptaganga): XIII, 25a, 1703.

Trigarta<sup>1</sup>, an ancient king. § 267 (Yamasabhāv.): II, 8, 331 (in the palace of Yama).

Trigarta ("the king of the Trigartas") = Kshemankara: 111, 15727.

Trigarta (do.) = Suçarman: IV, 1078 (S°), 1107; V, 7611(?); VI, 3856 (so B., C. Trai-°), 3857 (B. Trai-°), 4664 (?); VII, 691 (Prasthalādhipaḥ). Cf. Traigarta .

Trigarta, pl. (oah), a people, especially five brothers, Trigarta princes. § 11 (Parvasangr.): I, 2, 485 (cf. Goharanap.). -§ 214 (Hidimbavadhap.): I, 156, 6085 (their country visited by the Pandavas).—§ 279 (Arjuna): II, 27, 1026 (vanquished by Arjuna on his digvijnya) .- § 285 (Nakula): II, 32, 1189 (vanquished by Nakula on his digvijaya).--§ 295 (Dyūtap.): 11, 52, 1870 (Çibi-To-Yaudheyāh, bring tribute to Yudhishthira). - § 522 (Draupadiharanap.): III, 271, 15743 (ruled by Kshemankara, they followed Jayadratha).- § 552 (Goharanap.): IV, 25, 868 (mahārathaih), 880 (v. Kicaka, § 552b); 30, 971 (rājā Ioanām Suçarmā), 981, 993 (Suçarma . . . Toaih sahitah, rob the cattle of Virāta); 31, 1007; 32, 1036, 1037, 1055 (C. by error Gio), 1056, 1059, 1060 (raja Toanam Suçarma, encounter between Suçarman and Virāţa); 33, 1076, 1097, 1101, 1116 (canam maharathe, i.e. Suçarman; Suçarman is made captive); 35, 1149; 38, 1247; 47, 1479; 68, 2161 (jitvā Toān), 2170, 2171.—§ 556e (Nakula): V, 23, 709 (Nakula had vanquished the Cibis and the T.).—§ 556 (Sanjayayanap.): V, 30, †889 (in Duryodhana's army) .- § 561 (Yānasandhip.): V, 57, 2249 (°anañ ca vai mukhyau . . . Samçaptakau).—§ 571 (Ulūkadūtāgamanap.): V, 164 c, 5709 (the Draupadevas are pitted against the T. (the five brothers?)).- § 572 (Rathātirathasankhyanap.): V, 166, 5756 (five brothers who are rathas in Duryodhana's army). - § 574 (Jambükh.): VI, 9 v, 368 (in the south (!)).- \$ 576 (Bhagavadgītāp.): VI, 20. †754 (in the army of Duryodhana = Samçaptaka, pl.?).-§ 578 (Bhishmavadhap.): VI, 51 o, 2097 (protect Bhishma). § \$80 (do.): VI, 56 a, 2405 (B. Trai, in the head of Bhishma's garudavyūha). — § 581 (do.): VI, 61° 8, 2691

Trikūta, a mountain near Lankā. § 528 (Rāvanagamana):

(attacked Arjuna and Abhimanyu).—§ 582 (do.): VI, 72c, 3168 (odnam rathodarah, fought with Nakula). - § 584 (do.): VI, 82:, 3589 (follow Bhishma).- \$ 586 (do.): VI, 99 &, 4505 (follow Duryodhana); 102, 4660 (Arjuna employed the Vayavya weapon against the T.).- \$ 587 (do.): VI. 114, 5299 (canam mahabalam, fought with Arjuna and Bhīmasena); 117p, 5485 (attacked Arjuna); 119aa, 5649 (abandoned Bhishma).- § 589 (Dronabhishekap.): VII, 48. 122 (had formerly been vanquished by Karna); 77, 183 (in the rearguard of Duryodhana's army); 11 v. 398 (had formerly been vanquished by Krshna).- § 591 (Samcaptakavadhap.): VII, 17, 688 (five brothers Satyaratha, etc., swore to slay Arjuna or themselves die), 719 (attacked by Arjuna). -§ 592 (do.): VII, 18, 728 (°anam anikinim); 19|\(\beta\), 768 (among the Samcaptakas); 27, 1205 (°anam maharathah, 10,000 in number).- § 595 (Shodaçarāj, v. Rāma Jāmadagnya): VII, 70 \(\beta\), 2436 (had formerly been slain by Rāma Jāmadagnya).—§ 599 (Jayadrathavadhap.): VII, 94. 3482 (rathanañ ca sahasrena Toanan, accompany Duryodhana); 107, 4041 (Niramitra, the son of their king, is slain); 115, 4556 (°ānām rathodarāh), 4558; 123, 4945, 4946 (°anam triedhaera rathah), 4968 (°eenapatina); 141, 5843 (attacked Satyaki), 5849.—§ 600 (Ghatotkacavadhap.): VII, 157p, 6948 (slain by Yudhishthira); 164, 7339 (in the van of Duryodhana's army).- § 604 (Karnap.): VIII, 8, 235 (had formerly been vanquished by Karna).—§ 605 (do.): VIII, 11 o, 417 (accompany Krpa); 28, 1166 (are slain by Arjuna).- § 608 (do.): VIII, 61, 3110 (°anāņ balam).- § 611 (Calyap.): IX, 88, 392 (follow Krtavarman); 14, 705 (oanam maharathaih, follow Acvatthaman); 27vv, 1479 (°anam maharathah, attack Arjuna and Krshna).-§ 620 (Crāddhap.): XI, 26 \beta, 791 (mahārathāh, their bodies cremated, the five brothers?).—§ 785 (Anugītāp.): XIV, 74, 2141 (vanquished by Arjuna when he followed the sacrificial horse). Cf. Traigarta, pl. Traigartaka. Trigartadhipati ("king of the Trigartas") = Suçarman: IV, †1073; VI, 4738; VII, 683, 1231, 1233 (och . bhrataram); IX, 74 (had joined Duryodhana), 1459 (still Trigartarāj (do.) = Suçarman: VI, 4652; VII, 748. Trigartarāja (do.) = Kshemankara : III, 15594 (K°, C.has by error orajāh instead of orajah).—Do. = Suçarman: 1V, 1113; VI, 3533, 3566, †3754, †3758, 4655, 5052; V1I, 4039 (°sya sulah, i.e. Niramitra); VIII, 1079 (?).—Do.3 = Suratha: III, 15733. Trigartarājan 1 (do.) (III, 15594), v. Trigartarāja. Trigartarajan (do.) = Suçarman: VI, †3760. Trigartarājan (do.) = Sūryavarman: XIV, 2149 (S°). Triguna = Mahāpurusha (Mahāpurushastava). Trijața =  $Civa (1000 names^{1-8})$ . Trijatā, a Rākshasī. § 532 (Sītāsāntvana): III, 280, 16146 (Rakshaei), 16164, 16165 (consoled Sita) .- § 533 (Sita-Rāvaṇasamv.): III, 281, 16196.—§ 543 (Rāmābhisheka): III, 291, 16571 (honoured by Rāma). Cf. Rākshasī. Trijatin = Çiva: XIII, 1161 (1000 names, only B.).  $Trikakud^1 = Civa (1000 names^2).$ Trikakud = Krshna (Vishnu): XII, 1508, 13252 (°tvena); XIII, 6956 (Vishnu's 1000 names). Trikakuda = Krahna: XII, 13252. Trikaladhrk = Çiva (1000 names 3). Trikarmarata = Çiva (1000 names 1).

Trikūta<sup>1</sup>, a mountain. § 290 (Çiçupalavadhap.): II, 42,

1484 (ostham Gangam, in the north?).

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III, 277, 15998 (on his way from Lanka to Gokarna Ravana
  crossed T.) .- § 534d (Lanka): III, 282, 16252 (ogirikandare,
  there Lanka is situated).
Trikutavat, a mountain. § 782g (Guruçishyasamv.): XIV.
  43 n. 1173. Cf. Trikūta.
Trilocana = Civa, q.v.
Trilokadhrk = Vishnu (1000 names).
Trilokagā = Gangā: I, 3860; XVIII, 119 (G^{\circ}).
Trilokakrt = Brahmán: XII, ††6977 (8°), 10190.
Trilokapathagā = Gangā: XII, 962 (G^{\circ}).
Trilokarāja = Indra: V, 3512.
Trilokātman = Vishņu (1000 names).
Trilokeça = Brahmán: VIII, 1528 (Pitāmaham); XII,
  10182.
Trilokeca = Civa: XIV, 207.
Trilokeça = Indra: V, 3662; XII, 8348, 9527 (Purandarah).
Trilokeça = Vishnu: III, 8103 (F°); XIII, 7018 (1000
  names).
Trilokeçvara 1 = Vishnu: XIII, †510 (°bhūtakānte, ec. Çrī).
  -Do.2 = Indra: XII, 1718.
Trinayana = Çiva, q.v.
Trinetra = Civa (1000 \text{ names}^{1-2}).
Trinaciketa ("conversant with the three Naciketa [fires"]):
  XIII, 4296.—Do. = Mahāpurusha (Mahāpurushastava).
Tripada = Vishnu (1000 names).
Tripada, a Daitya. § 615u (Skanda): ΙΧ, 46λ, 2693
  (slain by Skanda).
Tripathagā = Gaṅgā: II, 1484 (G^{\circ}); III, 9906, 9965
  (G°); VI, 242; XII, 1351; XIII, 1835, †1860 (B. has
  Tripatha); XIV, 1225 (G°).
Tripathagāminī = Gangā: I, 3903 (G^{\circ}).
Tripishtapa ' ("Indra's heaven"): I, 1468 (B. Trivishtapa),
  7580 (°sankāçam Indraprastham), 7657; II, 1257 (Cakrasyeva
  Toe), 2054 (devair iva samavetais Tom); III, 329 (gata . . .
  Surabhi), 5074 (ye vasanti Kurukshetre te vasanti Toe), 7075
  (do.), 8706 (°samaprakhyam); V, 346, 347, 350, 351, 538,
  3616; X11, †8332, ††13214, ††13217 (°sthah), 13792. Cf
  Trivishtapa.
Tripishţapa2, a tīrtha. § 364 (Tīrthayatrāp.): III. 83.
Tripura, the triple city of the Asuras. § 11 (Parvasangr.): I,
  2, 543 (°sya nipālanam, cf. § 606).—§ 320 (Saubhavadhap.):
  III, 22, 883 (Maheçvaraçaroddhūtam papāta Tom yathā).-
  § 3340 (Antardhana): III, 41, 1703 (Çankarena Tom
  nihatam yada).- § 600 (Ghatotkacavadhap.): VIII, 156,
  6864 (pureva Tom dagdheā divi devo Maheçvarah); 175, 7979
  (do.). - § 603d (Nārayaṇāstramokshap.). The Asuras had
  three cities in heaven: one of iron (belonging to Vidyun-
  malin), one of silver (belonging to Tarakaksha), and one of
  gold (belonging to Kamalaksha); Indra could not vanquish
  them; the gods repaired to Rudra and promised him the
  creatures slain in every sacrifice. Civa then made Gandha-
  mādana and Vindhya the two bamboo poles of his chariot, the
  earth his chariot, Cesha the aksha, the moon and sun the two
  wheels, Elapatra and Pushpadanta the two pins of the yoke,
  the Malaya mountain the yoke, Takshaka the string for tying
  the yoke to the pole, and the creatures (sattrani) the traces
  of the steeds, the four Vedas his four steeds, the Upanedas the
  bridle bits, Gayatri and Savitri the reins, om the whip
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(pratods), Brahman the driver, Mandara the bow, Vasuki the

bowstring, Vishnu the shaft, Agns the arrow-head, Vayu the wings of the shaft (so Nil.), Yama Vasiasvata the feathers in

its tail, lightning the whetting stone. Meru the standard. Adored by gods and rshis he adopted a posture called after his own name, and stood immovable for 1000 years. When, however, the three cities came together in the firmament he shot that terrible shaft of three knots, inspired with the Yugu fire and composed of Vishnu and Soma. While the triple city began to burn, Parrati repaired thither to behold the sight; she had on her lap a child having a bald head with five tufts of hair on it; Indra endeavoured to strike the child with the thunderbolt, but Mahadera (i.e. the child) paralysed his arm. Indra, with the gods, repaired to Brahmán, who, understanding that it was Çira, came with them and recited a hymn (00). Mahadera became gratified, and the arm of Indra reassumed its natural state: VII, 202, 9570 (°sya radhārthāya).- § 606 (Tripurākhvāna): VIII, 33, 1415, 1416; 34, 1551, 1562, 1566, 1567, 1569 (the destruction of T. by Civa is anew related, cf. § 603d) .-§ 730g (Upamanyu): XIII, 140, 798 (vināçe . . . Tonya), (ρ) 855 (yena tat Tom dagdhvā, sc. by Civa). Cf. XIII, 7482 foll.

Tripurā, a city. § 515 (Kurņadigvijaya): III, 254, 15246 (conquered by Karna on his digvijaya).

Tripuraghna, Tripuraghātin, Tripuraharta = Çiva, q.v.

[Tripurākhyāna(m)] ("the episode relating to Tripura"). § 606 (Karnap.). The first combat between the gods and the Asuras was about Taraka (Tarakamayah). The Daityas were defeated. Then the three sons of Taraka (Tarakaksha, Kamalaksha, and Vidyunmalin), by practising austerities, obtained boons from Pitamaha (who refused to give them immunity from death): "residing in three cities, we will rove over the earth; after 1000 years we will come together, and our three cities also will become united into one; that foremost one amongst the gods who will, with one shaft, pierce those three cities united into one will be the cause of our destruction." The great Asura Maya (Viçvakarmanam ajaram Daitya-Danara-pājitam) constructed the three cities: Tārakāksha's of gold in heaven, Kamalaksha's of silver in the welkin, and Vidyunmālin's of iron on the earth; all in such a way as to revolve in a circle; each 100 yojanas in breadth and 100 in length (description). Those three Daitya kings (Danaras) soon assailed the three worlds, and millions upon millions of flesh-eating Danaras, who had before been defeated by the gods, came to them and settled in the three cities: Maya supplied them with everything by his illusive power. Turakaksha's heroic son Hari, by penances, obtained from Brahmán a boon: a lake in his city capable of reviving the dead when thrown into it. They then exterminated all cities and towns, drove the gods from all places, and roamed over celestial forests, etc., and the asylums of R. Indra, with the Maruts, having tried in vain to pierce the three cities, repaired with the gods (Adityas) to Brahmán, complaining of the Asuras. Brahman said that no one else, save Sthanu (Içana, Jishņu, i.e. Çiva), could pierce the three cities with one shaft. They all, with Brahman and R. (devoted to penances and uttering the eternal words of the Vedas), sought Bhara (Cankara, i.e. Civa), who had perfect knowledge of the Soul, beholding in him those diverse forms that each had individually conceived in his own heart, and praised him (a) (VIII, 33). After the fears of P., D., and R. had been dispelled, Brahmán explained the matter to him. He said that they should fight united and with half his energy; as they said that they could not bear half his energy, he

promised to slay the foes endued with half of their united energy. From that time Cankara came to be called Mahadeva. Gathering portions from all forms in the three worlds they let Viçvakarman construct him a chariot; they made Viehnu the point, Soma the head, and Agni the staff of the arrow; Earth the chariot; Mandara its axle; Ganga its jangha; the points of the compass its ornaments; the constellations its shaft; the Kria-age its voke; Vāsuki its kūbara; Himarat and Vindhya its apaskara and adhishthana; the Udaya and Asta mountains its wheels; the Ocean (the abode of the Danavas) its other axle; the seven R.'s its parishkara; Day and Night, etc., its anukarsha; the planets and the stars its wooden fence; dharma, artha, and kama its trivenu; the herbs and the creepers, etc., its bells; the sun and moon were made its [other] wheels; Day and Night its wings; the ten foremost of Snakes Dhrtarashtra, etc., its [other] shaft; the sky its [other] yoke; the clouds Samrartaka and Balahaka the leathern strings of the yoke; the twilight, Dhrti, Medhā, Sthiti, Sannati, and the firmament with planets and stars its covering-skins; the regents of the world (Indra, Varuna, Yama, and Kubera) its steeds; the cardinal and subsidiary directions its reins; Vashatkara the good; Gayatri the string attached to the goad; the four auspicious days (v. the note of PCR., p. 112) the traces of its steeds; the P. (Rohakah) presiding over them the pins; Action and Truth and Penance and Profit its chords; Mind the ground; Speech the truck; it was resplendent with lightning and Indra's bow; that space of time, which, on a former occasion, had, in the sacrifice of Icana, been fixed as a year, the bow; the goddess Savitri the bowstring; a celestial coat of mail was made, sprung from the wheel of Time; the golden mountain Meru was made its flagstaff; the clouds with flashes of lightning its banners. Cankara placed upon it his own celestial weapons. Making the sky its flagstaff, he placed upon it his bull; Brahmadanda, Kuladanda, Rudradanda, and Fever became the protectors of the sides of the chariot; Atharvan and Angiras the protectors of the wheels; the Rgreda, the Samareda, and the Puranas stood in front of the chariot; the itihasa and the Yajurveda were the protectors of the rear; all sacred Speeches and Sciences stood around it, and all hymns and Vashatkara; om in the van. Having made the year with the six seasons his bow, he made his own shadow (i.e the Deathnight, Raudri kalaratri, Rudra being Kala) the bowstring; Vishnu, Agni, and Soma the arrow (v. supra); the universe is said to consist of Agni and Soma, and similarly to consist of Vishnu, who is the soul of Bhava. Cankara placed on that bow his wrath, the unbearable fire of anger, born of the wrath of Bhrgu and Angiras. The Wind (Cvasana) was caused to breathe fragrance. The great R., G., D., Aps. praised Mahadeva when he was about to ascend the chariot. He asked to get as his driver him who was superior to himself; the gods prevailed upon Brahmán to become his driver. The great R., G., D., Aps. praised Mahadeva after he had ascended the chariot. His bull uttered tremendous roars, so that many descendants and followers of Taraka breathed their last. Frightful portents appeared. In consequence of the weight of Soma, etc. (3), the chariot seemed to sink. Then Narayana, issuing out of the point of the arrow, assumed the form of a bull and raised the chariot. Rudra, standing on the head of his bull and the back of his steeds, beholding the Danaca city, cut off the teats of the horses and clove the hoofs of the bull; from that date the hoof of the bovine species came to / be cloven and the horses to be without teats. He had united

the Paçupata weapon with the shaft. When the three cities became united, the D., Si., and great R. uttered the word Jaya adoring Maheçvara. When he had shot his arrow the cities began to full down, and burning the Asuras, he threw them into the western ocean. The fire, born of his wrath, he quenched, lest it should reduce the three worlds to ashes. D., R., and the three worlds gratified Sthānu.

Tripuramardana, Tripuranāçana, Tripurāntaka, Tripurāntakara, Tripurārdana — Çiva, q.v.

Tripuravasin, pl. (°aḥ) ("the inhabitants of Tripura"). § 603d (Tripura): VII, 202, 9559.

Tripuravighna = Çiva: XIV, 205 (only C., B. has Svadhāsvarāpāya).

Trirāva, a Suparņa, son of Garuda. § 564 (Mātalīyop.): V, 1013. 3596 (only B., C. has Trivara).

Trirvyūha = Vishņu: XII, 13604.

Trisaman = Vishnu (1000 names).

trisauparna, adj. (see Suparna\*): XII, 13567 (vratam).

Trisauvarna(m) (B. Trisaup<sup>o</sup>) = Qiva (1000 names ') (brahma).

Trisrotasī, a river. § 268 (Varuņasabhāv.): II, 9, 375 (present in the palace of Varuna).

Tristhāna, a tīrtha belonging to Çiva. § 733f(Gangādvāra): XIII, 25, 1702 (Maheçvarasya).

trisuparna, adj. (familiar with the Trisuparna-verses, RV. X, 114, 3-5): XIII, 4296.

Trisuvarcaka (B. Trishu-o), name of a fire (?). § 491 (Ängirusa): III, 220, 14156 (cf. Varca and see the footnotes, p. 40 above).

Trita, a rshi, brother of Ekata and Dvita. § 61 (Sarpasattra): I, 55, †2112 (Aurra-Toabhyam asi tulyatejah, sc. Janamejaya). - § 615b (Udapāna): IX, 36, 2064 (Udapānam . . . Tosya), 2066, 2067 (brahmanasattamah), 2071, 2076, 2079, 2083, 2084, 2086, 2087, 2089, 2090, 2093, 2100, 2101, 2103, 2104 (°yajūah), 2105 (only B.), 2108, 2112 (T. fell into a hole [at Udapana] and was deserted by his brothers. Then he performed a mental sacrifice and was delivered, the Sarasvati appearing in the hole. Then he cursed his brothers) .--§ 665 (Mokshadh.): XII, 2080, 7597 (with Ekata and Dvita among the rshis of the west). - § 7170 (Uparicara): XII, 337, 12757 (Prajūpatisutāh . . . Ekstac ca Dvitac caiva To caiva maharshayah, among the sadasyas at the sacrifice of Vasu Uparicara), 12771 (Ekata-Dvita-Touh . . . Citraçıkhandinah), 12812 (Dvita-Tomatona). -- § 717b (Narayaniya): XII, 340, 12876 (Ekataç ca Dvitaç caiva Toç caiva maharshayah), 12950 (°opaghātāt, all. to § 615b); 342, 13174, 13175 (Brahmanah putrah, all. to § 615b).—§ 734 (Anuçasanik.): XIII, 26 a, 1763 (among the rishis who came to see Bhishma). -§ 770 (do.): XIII, 1510, 7114 (Ekataç, on Dvitaç caiva Toc caira, among the seven Varunasyartvijah).—§ 775 (do.): XIII, 166, 7668 (do., among the rshis of the west).

Trivāra (V, 3596) v. Trirāva.

Trivargamukhya = Dharma: III, †10257 (father of Yudhishthira).

Trivartman = Vishņu: III, 12983.

Trivikrama 1 = Vishnu (Kṛshṇa): XIII, 5378, 6815, 6892 (Vishṇuk), 7005 (Vishṇu's 1000 names), 7742 (i.e. Kṛshṇa).

—Do.<sup>2</sup> = Çiva (1000 names<sup>2</sup>).

Trivikramagati = Vishņu (Kṛshṇa): VI, 3027.

Trivishtapa' (= Tripishtapa, q.v.): III, †939 (°m iva Çakraḥ, sc. viveça), 9951 (Gangā comes from T.), 10594 (Uçīnara ascended to T.), 10818; V, 1603 (Svargam); VI, 3549; IX, 275, 276, 2720 (°m iva param), 3028; XII,

†2594, 3922, †10956, 12122; XIII, 4220, 4541; XIV, 916; XVIII, 1 (Scargam), 3 (do.), 4 (do.).

Trivishtapa = Surya (the Sun): III, 156.—Do. = Çiva (1000 names 2).

Triyuga = Krshna: III, 8280 (dual = K. and Arjuna); V, 2541, 2542; XII, 1504.—Do. = Qiva (1000 names).

Truti, a matr. § 615u (Skanda): IX, 460, 2635.

Tryaksha = Çiva, q.v. (add X, 258; XII, 10122, 10344, 10349 (1000 names 1); XIII, 1252 (1000 names 1), 6542, 6565).

Tryaksha, pl. (°āh): I, 7315 (the Pāndavas looked like as many T., i e. Çivas).

Tryakshan - Çiva: XIV, 193.

Tryambaka ' = Çiva, q.v. — Do. 2, a Rudra. § 665 (Mokshadh.): XII, 2085, 7585.—§ 770 (Änuçäsanik.): XIII, 1518, 7090.—Do. 3 = Krshna: XII, 1668.

Tryambikāmbikanātha = Civa (1000 names 1).

Trnabindu, a rshi. § 522 (Draupadīharaṇap.): III, 264, 15575 (°or ajñayā, the Pāṇḍavas dwelt at the hermitage of T. when Jayadratha ravished Draupadī).—§ 550 (Samayapālanap.): IV, 13, 327 (°prasādāt).—§ 615 (Gadāyuddhap.): IX, 61, 3433 (°or āgramaṃ, all. to § 522).—§ 637 (Rājadh.): XII, 47, 1596 (mahāmuniḥ, among the rshis who surrounded Bhīshma).

Trnabindusaras ("the lake of Trnabindu"). § 518 (Mrgasvapnodbhavap.,: III, 258, 15365 (the Pāndavas repaired to T. in the Kāmyaka forest).

Trṇaka, an ancient king. § 267 (Yamasabhāv.): II, 8, 328 (in the palace of Yama).

Trnāni (pl.) - Çiva (1000 names 1).

Trnapa, a Gandharva. § 191 (Arjuna): I, 123a, 4812 (present at the birth of Arjuna).

Trnasomāngiras, a rshi. § 770 (Ānuçāsanik.): XIII, 151, 7112 (among the seven Dharmarājartvijaķ).

Trptātrptavicārin = Civa (1000 names 1).

Trtīyā, a river. § 268 (Varuņasabhāv.): II, 9, 373 (present in the palace of Varuņa).

Tubha, v. Stubha.

Tuhara, a warrior of Skunda. § 615u (Skanda): IX, 45 n, 2573.

Tuhāra, a warrior of Skanda. § 615u (Skanda): IX, 45n, 2573.

Tuhuṇḍa¹, an Asura. § 92 (Aṃçāvat.): I, 65, 2533 (son of Danu).—§ 130 (do.): I, 67, 2655 (Asurottamaḥ, incarnate as king Senābindu).

Tuhunda<sup>2</sup>, a son of Dhṛtarāshṭra. § 232 (Srayamvarap.): I, **186**, 6983 (present at the svayamvara of Draupadī).

Tuhuṇḍa<sup>3</sup>, pl. (°āḥ), a people. § 578 (Bhīshmavadhap.): VI, **50**π, 2084 (only B.).

Tukhāra, pl. (°dķ) (II, 1850), v. Tushāra, pl.

Tulādhāra, a merchant. § 680b (Tulādhāra-Jājalisamv.): XII, 262, 9277 (\*sya vākyāni), 9284 (vanīgdharmā), 9285, 9287, 9318, 9319, 9320, 9321, (9323); 263, 9339, 9342, (9344); 264, (9399), (9436), 9441; 265, (9442), 9462, 9463, 9465 (discourse between T. and Jājali).

[Tuladhāra-Jājali-samvāda(h)] ("the conversation of Tulādhāra with Jājali"). § 680b (Mokshadh.). Bhīshma said: There was once a brahman Jājali, living in a forest; he proceeded to the sea-shore and practised penances (description) for many years. Living within the waters he roamed through all the worlds with the speed of mind. Once, unseen by Ra., he thought: "there is none equal to me"; Pg. said to him that even the celebrated Tuladhāra

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(engaged in buying and selling) was not worthy of saying such words. R. wished to see Tuladhars: Ra. raised him from the sea and showed him the road. Arrived at Varanasi, he met Tuladhara and spoke to him thus (!). Asked by Yudhishthira, Bhishma described those difficult feats that Jajali had performed before; while he stood as a wooden post rapt iu yoga, a pair of kulinga birds (catakan, v. 9317) built their nest on his head, laid their eggs there, their young ones came out, and only when the latter did not come back, even after a month, Jajali left that spot. Then he began to slap his armpits and proclaim loudly: "I have won great merit." Then an invisible voice in the sky said: "Thou art not equal to the wise Tuladhara at Varanasi; even he is not fit to say what thou sayest." Jājali, filled with wrath and desirous of meeting with Tulādhāra, began to roam over the whole earth, observing the vow of silence and passing the night at that spot where evening overtook him. After a considerable time he reached Varanasi and saw Tuladhara engaged in selling miscellaneous articles (panyani). dhara stood up and saluted him, mentioning his dealings with the birds, etc. (XII, 262). Asked by Jajali, the vaiçya Tuladhara discoursed to him upon the ways of morality; "in every creature that is endued with the five senses live all the deities, Surya, etc. (a); the goat is Agni; the sheep is Varuna; the horse is Surya; Earth is Virāj; the cow and the calf are Soma: the man that sells those can never obtain success . . . In days of yore many R. (and Yatis) rebuked Nahusha for having slain a cow (which is declared in the scriptures to be like unto one's mother) and a bull (which is declared to be like to the Creator himself); in order to purify Nahusha, however, they divided that sin in 101 parts, and converting the fragments into diseases, threw them among all creatures, but declared that they should not be able to pour libations in his sacrifice" (XIII, 263). Jājali said that Tuladhara's doctrines smacked of atheism, which the latter denied, discoursing on sacrifice, saying that brahmans, having given up the sacrifice ordained for them (i.e. Yoga), had betaken themselves to the performance of sacrifices that are for kshatriyas (i.e. all other sacrifices). "Instead of all animals the rice-ball is a worthy offering in sacrifices; all rivers are as sacred as the Sarasvati, and all mountains are sacred; the soul is itself a tirtha; do not wander about on the earth to visit sacred places" (XII, 264). Tulādhāra caused Jajali to summon the birds that had been reared by the latter; they made answer agreeably to the religion of ahimså (NIl.). "Faith is the daughter of Sarya, etc.," quoting a verse sung by Brahmán, exalting Faith; "the food of a liberal usurer is acceptable, but not the food of a miser: . . . want of faith is a high sin; faith is a cleanser of sins." After a short while, Tukidhara and Jajali both ascended to Many truths of this kind were spoken of by Tulādhāra; Jājali, having heard his words, betook himself to tranquillity (XII, 265).

Tumbavīņa - Çiva (1000 names 3).

Tumbīvīnāpriya = Çiva (1000 names 1).

Tumbuma, pl. (°dħ), a people. § 578 (Bhīshmavadhap.): VI, 50π, 2084 (only C., B. has Udbhasāħ, in the army of Yudhishthira).

Tumburu, a Gandharva. § 103 (Amçāvat.): I, 65, 2559 (son of Prādhā, C. here Tumbaru).—§ 191 (Arjuna): I, 123, 4810 (Gandharvaiḥ sahitaḥ, sung at the birth of Arjuna).— § 264 (Sabhākriyāp.): II, 4, 130 (Dhanañjayasakhā?), 132.—§ 266 (Çakrasabhāv.): II, 7, 296 (in the palace of Indra).

- \$ 269 (Vaicravanasabhāv.): II, 10, 406 (among the Gandharva chiefs in the palace of Kubera).- § 295 (Dyūtap.): II, 52, 1881 (Gandharvah, had given 100 horses to Yudhishthira).- § 336 (Indralokabhigamanap.): III, 43, 1769, 1783 (Gandharvas Togreshthah).- § 436 (Yakshayuddhap.): III, 159, 11656 (entertains Kubera during the parvans).-§ 552 (Goharanap.): IV, 567, 1771 (Gandharvasya, came on a vimana to see the encounter).—§ 565 (Galavac.): V, 117, 3975 (reme . . . yathā . . . Toc cuiva Rambhayā).—§ 574 (Jambūkh.): VI, 6, 214 (on Meru).-- 592 (Samçaptakavadhap.): VII, 230, 969 (dattās Tonā, sc. horses, only B.). -§ 593b (Gandharvastra): VII, 45, 1824 (Gandharvebhyah ... Topramukhebhyah).-§ 608 (Karnap.): VIII, 87χ, 4423 (°pramukhāḥ . . . Gandharvāḥ).—§ 637 (Rājadh.): XII, 47 n. 1595 (? among the rshis who surrounded Bhishma).-§ 695b (Dakshayajñavināça): XII, 285. 10278 (°r Nāradas tatha) .- § 712 (Cukotpatti): XII, 325, 12201 (°-Naradau). -§ 775 (Anuçasanik.): XIII, 166a, 7640.-§ 785 (Anugītāp.): XIV, 884, 2641 (present at the acvamedha of Yudhishthira). - § 789 (Putradarganap.): XV, 29a, 774. Cf. Gandharva.

Tunda', a Rākshasa. § 537 (Rāma-Rāvaṇayuddha): III, 285β, 16372 (fought with the monkey Nala).

Tunda<sup>2</sup>, a prince. § 554 (Sainyodyogap.): V, 47, 84 (only B., C. has *Paundrah*).

Tundikera<sup>1</sup>, pl. (<sup>2α</sup>ħ), a people. § 604 (Karnap.): VIII, δζ, 138 (slain by Arjuna in the great battle).

Tundikera<sup>2</sup>, sg. ("the king of the Tundikeras"). § 591 (Samçaptakavadhap.): VII, 17β, 691 (among the Samçaptakas).

Tungaka, a sacred forest. § 371 (cf. Tīrthayātrāp.). In days of old, when the Vedas had been lost, the rshi Sārasvata of Angiras' race seated at ease on the upper garments of the rshis in the forest of T. made the rshis recollect all that they had learned before, only by distinctly pronouncing the syllable om. There the rshis and the gods, Varuna, Agni, Prajāpati, Hari Nārāyaṇa, Mahādera, and Pitāmaha, appointed Bhrgu to officiate at a sacrifice, and Bhrgu once more performed the agnyādhāna for all these rshis, gratifying Agni with a portion of clarified butter according to the ordinance. A visit here destroys all sins, and dwelling there for a month with subdued senses, etc., leads to the Brahmaloka and delivers one's race: III, 85, 8195 (aranyaṃ).

Tungakāranya = Tungaka: III, 8188.

Tungavenā, a river. § 494 (Āngirasa): III, 222, 14233 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9\(\lambda\), 335.

\*turaga, pl. (°ah) ("horses"). § 123 (Amçavat.): I, 66, 2615 (vyomaodrinah, the spiritual sons of Lakshmī).

Turvasu, son of Yayāti and Devayānī. § 143 (Nahusha):

I, 75, 3159 (enumeration of the sons of Yayāti).—§ 144
(Yayāti): I, 75, 3162 (all. to § 148).—§ 147 (Devayānī):

I, 83, 3432 (second son of Devayānī by Yayāti).—§ 148
(Yayāti): I, 84, 3475, (3477) (would not take over the decrepitude of Yayāti and was therefore cursed), 3478 (d: the race of Turvasu should become extinct, he should become king of such whose practices are impure and who are non-aryan), 3481; 85, 3520, 3525, 3533 (d: the Yavanas are the descendants of T.).—§ 156 (Pūruvaṃç.): I, 95, ††3762 (enumeration of the sons of Yayāti).

Tushāra, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 51, /1850 (only B., C. has Tukh, brought tribute to Yudhishthira).—§ 342 (Indralokābhigamanap.): III, 51, 1991

(had been present at the rajasuya of Yudhishthira).—§ 449 (Åjagarap.): III, 177, †12350 (in the north).—§ 583 (Bhīshmavadhap.): VI, 75ε, 3297 (in the army of Duryodhana).—§ 608 (Karṇap.): VIII, 73, 3652 (have been vanquished by Arjuna in the battle); 88, 4506 (only B.).—§ 641 (Rājadh.): XII, 65ε, 2429 (among the low and barbarous peoples).

Tushāragiri ("snow-mountain") - Himavat (?): XIII, 836 (°kājābham, sc. the bull of Çiva).

Tushita - Mahapurusha (Mahapurushastava).

Tushita, pl. (<sup>α</sup>āħ), a class of gods. § 780 (Ānuçāsanik.): ΧΙΙΙ, 18λλ, †1371.

Tushta - Vishnu (1000 names).

Tushtājyapā = Civa (1000 names 1).

Tvashtādhara, a son of Çukra. § 98 (Amçāvat. q.v.): I, 65, 2548.

Tvashtr, name of a god, one of the Adityas. (Sambhavap.): I, 65, 2524 (the eleventh of the Adityas).-§ 191 (Arjuna): I, 123 a, 4824 (the tenth of the Adityas).— § 258 (Khāṇḍavadahanap.): I, 227, 8266 (fought with Kṛshṇa and Arjuna) .- § 266 (Çakrasabhav.): II, 7, 296 (Viçvakarmā?, in the palace of Indra) .- § 384 (Agastyop.): III, 100, 8711, †8713 (made the vajra of Indra).- § 440 (Yakshayuddhap.): III, 164, 11901 (ouh, sc. astram, obtained by Arjuna).- § 535 (Setubandhana): III, 283, 16309 (our dovasya tanayo balavan Viçvakarmanah, i.e. the monkey Nala). - § 549 (Pändavapravecap.): IV, 9, 259 (Sudeshnā asks Draupadī if she is [the wife] of T.).- \$ 555 (Indravijaya): V, 9, 229 (Prajapatih), 272 (Prajapatih), (274), 286, 287 (from antipathy of Indra, T. created Vicvarupa Tricirus whom Indra slew, then T. created Vrtra).- § 561h (Arjuna): V, 56, 2220 (Dhātā?, decorated the flagstaff of Arjuna).- § 588 (Bhīshmavadhap.): VI, 121 &, 5802 (ouh, sc. astram, known by Arjuna) .- § 599 (Jayadrathavadhap.): VII, 94, 3461 ('uh sudurdharam tejo yena Vrtro vinirmitah), 3462 ( T. performed austerities and then, with the permission of Civa, got the son Vrtra); 99, 3724 ("!evādbhutakarmakrt); 108, 4091 (iva).-§ 608 (Karņap.): VIII, 68λλλ, 3396 (had made the chariot of Arjuna) .- § 611 (Calyap.): IX, 17, 908, 909 (had for the use of Içana (i.e. Civa) forged the weapon which Yudhishthira hurled against Calya) .- § 615u (Skanda): IX, 45, 2542 (gave to Skanda two companions, Cakra and Anucakra).—§ 635 (Rājadh.): XII, 33 a, 1181 (°treva nihitam yantram). - § 665 (Mokshadh.): XII, 208 B. 7582 (the ninth of the Adityus), 7584 (ouc caivalmajah criman Viçvar upah). - § 684 (Mokshadh.): XII, 269, 9601 (Nahusha killed a cow in honour of T.).—§ 730 (Anuçasanik.): XIII, 14 cc, 1003 (Civa identified with T.). - § 770 (do.): XIII, 1517. 7093 (the ninth of the Adityan) .- § 782g (Guruçishyasamv.): XIV, 43θ, 1178 (adhirājo rūpānām). Cf. Prajāpati, Viçvakarman.

Tvashtr<sup>2</sup> - Sūrya: 11I, 146.—Do.<sup>3</sup> - Çiva (1000 names<sup>2</sup>).—Do.<sup>4</sup> - Vishņu (1000 names).

Tvashtrputra ("the son of Tvashtr") = Viçvarūpa: V, 235.

Tvāshtra (do.) = Viçvarūpa: V, 504 (mahāsuraḥ); XII,

††13207 (V°), ††13209 (V°), ††13211, ††13213 (°otpūditaṃ

Vrtram).

Tvashtra' (do.) - Vrtra: V. 512.

Tvāshtra, adj. ("belonging to Tvashtr"). § 592 (Samçaptakavadhap.): VII, 19, 763 (astram, employed by Arjuna).

—§ 599 (Jayadrathavadhap.): VII, 108, 4091 (astram, employed by Bhīmasena).—§ 600 (Ghatotkacavadhap.): VII, 157, 6954 (sc. astram, employed by Drona).—§ 602 (Drona-

vadhap.): VII, 188\(\lambda\), 8604 (do., do.).—§ 603b (Nārāyaṇa): VII, 201, †9166 (karma).

Tvāshtrī ("the daughter of Tvashtr"). § 119 (Amçāvat.): I, 66, 2599 (wife of Savitr (i.e. Vivasvat) and in the shape of a mare—vadavārāpadhārinī—mother of the Açvins). Cf. Sañiñā.

tyagaçastra ("the treatise of renunciation"): XII, 7946 (sg.).

## U

Uccaihcravas , a celestial horse. § 11 (Parvasangr.): I, 2, 366 (janmo °ah) .- § 28 (Amptamanthana): I, 17, 1094 (accaratnam); [18, 1146 (turagah panduh, arose at the churning of the ocean)].- § 29 (Kadrū): I, 20, 1190 (the wager of Kadrū and Vinatā about U.). - § 30 (do.): I, 21. 1206 (turagam, do.).-§ 60 (Sarpasattra): I, 54, 2072 (açvarājah, all. to § 29 foll.).—§ 201 (Drona): I, 130, 5115 (vyanadad yathairo °ā hayaḥ, sc. Açratthaman).—§ 564 (Mātaliyop.): V, 102, 3613 (accardial, arose at the churning of the ocean, cf. § 28).—§ 576 (Bhagavadgītāp.): VI, 34, 1231 (°am açranam viddhi mam, says Krshna).—§ 589 (Dronabhishekap ): VII, 11, 384 (°tulyabalam . . . hayarājānam). -§ 603 (Nārāyaņāstramokshap.): VII, 196λ, 9058 (°ā iva hreshata, sc. Açvatthaman).- § 604 (Karnap.): VIII, 87, 241 (varo 'crānām). — § 615u (Skanda): IX, 45 y, 2518 (hayaçreshthah). - § 677 (Mokshadh.): XII, 235, 8589 (acvam). - § 785 (Anugītāp.): XIV, 87, 2591 (yathā). Cf. Açvarāja.

Uccaihçravas<sup>2</sup>, son of Avikshit. § 154 (Püruvamç.): I, 94, 3741 (sixth son of Avikshit).

Ucchikha, a serpent. § 64 (Sarpasattra): I, 57, 2150 (of Takshaka's race).

Ucchriga, a companion of Skanda. § 615u (Skanda): IX, 45, 2551 (given to Skanda by Vindhya).

Uçanas, v. Çukra 1.

Uçangava, an ancient king. § 267 (Yamasabhāv.): II, 8, 337 (in the palace of Yama).

Uçīnara, an ancient king. § 6 (Anukram.): I, 1a, 227 (in Sañjaya's enumeration).—§ 149 (Yuyāti): I, 93, †3681 (\*eya putrah, i.e. Çibi).—§ 164 (Āpavop.): I, 99, 3941 (\*eya rājarsheh... duhitā, sc. Jitavatī).—§ 267 (Yamasabhāv.): II, 8, 325 (in the palace of Yama).—§ 411 (Çyenakapotīya): 111, 130, 10557 (C. has Ushī°); 131, 10584, 10589 (rājā), 10594 (Indra in the shape of a hawk, and Agni in that of a pigeon, put U. to the test; cf. the similar stories told of Çibi (§ 466) and of Vṛshadarbha (§ 738b)).—§ 565 (Gālavacarita): V, 118, 3989, 3996, 3997 (resided in Bhojanagara, begat Çibi (Auçīnara) on Mādhavī, the daughter of Yayāti).—§ 656 (Khadgotpattik.): XII, 1668, 6199 (received the sword from Çunaka, from him it passed to Bhoja).—§ 746 (Ānuçāsanik.): XIII, 761, 3689 (attained to heaven by way of gifts). Cf. Auçīnara.

Uçīnara (do.) = Vṛshadarbha: XIII, 2065.

Uçınara, a Vrshni. § 232 (Svayamvarap.): I, 186, 7000 (present at the avayamvara of Draupadı).

Uçînara, pl. (°dh), a people. § 604 (Karnap.): VIII, 5 , 137 (have been slain by Arjuna in the great battle).—§ 641 (Rājadh.): XII, 1010, 3736 (sarvaçastreshu kuçalah sattvavanto hy Ucinarah).—§ 739 (Anuçāsanik.): XIII, 33 a, 2104 (have been degraded to çūdras).

Uçînarasuta ("the son of Uçînara") = Çaibya ( - Çibi): VII. 371.

Uçīrabīja (°vīja, C.), a mountain. § 418 (Tīrthayātrāp.):
III, 139, 10820 (in the north, crossed by Yudhishthira, etc.).
—§ 565 (Gālavacarita): V, 111, 3813 (yatra Jāmbānadaņ sarah, in the north).

\*Udadhi ("the Ocean", personif.). § 565 (Gülavacarita): V, 117, 3969 (rems . . . Jühnaryām yatho\*k).

Udagra = Civa (1000 names 1).

Udakakrīdaņa, name of a place. § 197 (Bhīmasenarasap.): I, 128, 4996.

Udakapati ("lord of waters") = Varuna: V, 3531.

\*Udāna, one of the vital breaths. § 485 (Brāhmaṇavyādhasaṃv., v. Pativratop.): III, 213, 13966 (description), 13970 (Samāno°yor madhys). — § 660b (Bhṛgu-Bharadvājasaṃv.): XII, 184, 6845; 185, 6872 (f: That single breath that operates in these three (i.e. Prāṇa, Samāna, and Apāna) is called Udāna).— § 662b (Jāpakop.): XII, 200s, 7346.— § 667 (Mokshadh.): XII, 213, 7759 (Vyāno°au).— § 704 (do.): XII, 302, 11124.— § 714g (Samāna): XII, 329, 12397 (son of Samāna and father of Vyāna).— § 714j (Udvaha): XII, 329, 12402.— § 782b (Brāhmaṇagītā): XIV, 20, 612, 614; 21, 653; 23, 685, 688, 692, 696, 699, 705, 706 (the contention of the vital breaths about superiority); 24, 712, 717, 723, 724, 725, 727.— § 782g (Guruçishyasaṃv.): XIV, 42, 1109.— Do.² = Çiva (1000 names¹).

Udapana, one or more tirthas. § 370 (Tirthayatıap.): III, 84, 8088.—§ 615b (Baladevatīrthayātrā): Although the Surasvati seems to be lost there, yet, owing to the succulence of the herbs and the moistness of the land, holy persons know [that] the river [has an invisible current there] (IX, 35). There the great ascetic Trita had lived and drunk soma in a pit where his two brothers had left him, and therefore were cursed by him. Requested by Janamejaya Vaicampayana related: In a former yuga there were three brothers who were ascetics: Ekata, Dvita, and Trita, like to Prajapati, having by their tapas won Brahmaloka (Brahmalokajitah), and being blessed with children. At last their father Gautama died, having passed a long life here. Those kings who had been his yajamānas continued to pay respect to his sons. Once, thinking of performing a sacrifice and having received animals from their yajamānas, those maharshis came towards the east. Trita was walking in front, Ekata and Dvita in his rear, bringing up the animals. Ekata and Dvita thought of taking the kine away and deserting Trita. In the night they saw a wolf. Trita ran in fright and fell into a deep pit on the bank of the Sarasrati. Though hearing his wails of woc, his brothers deserted him. Trita feared to die because he had not earned the merit of drinking soma, and in imagination performed a sacrifice. himself being the holy and uttering the ress, yajushes, and samans (description). Brhaspati prevailed upon the gods to go there lest Trita should become angry and create other Trita duly gave them their shares with proper mantras; they granted him boons: that the gods should deliver him [from the well], and that he who bathes in that well shall have the end which is attained by persons who have drunk soma. At these words the Sarasvati, with her waves, appeared within that well. Ruised aloft by her, Trita emerged and worshipped the gods. Meeting his brothers he cursed them, saying that they should become wolves and have for offspring leopards and bears and apes

(IX, 36): IX, 35, 2062 (on the Sarasvatī); 36, 2064, 2068, 2093 (?).—§ 615 (Baladevatīrthayātrā): IX, 36, 2118. Udāpekshin, a son of Viçvāmitra. § 7218 (Viçvāmitrop.):

XIII, 4 B, 258.

Udaraçandilya, a rshi. § 266 (Çakrasabhāv.): II, 7, 295 (in the palace of Indra).

Udaradhi = Vishnu (1000 names).

Udarāksha (B. Udā°), a warrior of Skanda. § 615n (Skanda); IX, 45, 2565.

Udāvarta, a king. § 562 (Bhagavadyānap.): V, 74γ, 2729 (*Haihayānāṃ*, among the wicked kings who annihilated their kinsmon and relatives; B. *Mudā*°).

Udaya, the mountain where the sun rises. § 595 (Shoḍaçarāj., v. Pṛthu Vainya): VII, 69, 2411 (parrataḥ, when
the mountains milked the earth, U. was their calf).—§ 597
(Pratijñāp.): VII, 84, 2989 (°m Bhāskaro yathā, sc. āruroha).
—§ 605 (Karnap.): VIII, 12, 462 (°āgrādribharanam).—
§ 608 (do.); 60, 3016 (°m parvatam yadvat).—§ 611
(Çalyap.): IX, 16, 827 (çailav Astodayāv iva); 20, †1069
(yathodayasthaḥ Savitā).—§ 637 (Rājadh.): XII, 45, 1546
(çailam). Cf. Udayācala, Udayagiri.

Udayācala = Udaya. § 601 (Dronavadhap.): VII, 184,

†8409 (samudiyād U°-keçarī).

Udayagiri = Udaya. § 702 (Mokshadh.): XII, 294, 10773 (yathoo au draryam sannikarshena dipyats).

Udayendu, a city of the Kurus. § 592 (Sumçaptakavadhap.): VII, 280, 971 (pure Kurunum Uonamni, there Sutasoma was born).

**Udbhasa**, pl. (°āħ), a people. § 578 (Bhīshmavadhap.): VI, **50**π, 2084 (only B., C. has *Tumbumāħ*).

Udbhava 1, a prince. § 554 (Sainyodyogap.): V, 47, 86.

Udbhava<sup>2</sup> = Vishnu (1000 names).

Udbhid = Çiva (1000 names 2).

Udbhijāh (i.e. ojjāh) = Çiva (1000 names 1).

Uddālaka, a rshi. § 14 (Paushyap.): I, 3, 695 (= Āruni Pañcalya, why he was named so). - \$ 22 (Pramadvarā): I, 8a, 962.- § 59 (Sarpasattra): I, 53, 2017 (among the sadasyas at the snake-sacrifico of Janumejaya). - § 1878 (Cvetaketu): I, 122, 4724 (maharshih, father of Qvetaketu), 4735 (°sya putrena . . . Çvetaketuna).—§ 266 (Çakrusabhav.): II, 7, 294 (in the palace of Çakra). - § 376 (Tirthayātrāp.): III, 85, 8264 (munit, among the rshis who expect Yudhishthira). - § 412 (Ashtavakı iya): III, 132, †10603 (Kuhoda was the disciple of U. and married his daughter Sujata), †10613, †10614 (father of Çvetaketu).- § 615i (Saptasarasvata): 1X, 38, 2209 (? Auddālaki, v. 2207; at his sacrifice the Sarasvatī appeared as the river Manoramā). - § 635 (Rājadh.): XII, 34, 1229 (caused Cvetaketu to be begotten by a disciple of his).—§ 640 (do.): XII, 57, 2056 (expelled his son Cvetaketu).

Uddālaki, a rshi. § 746 (Ānuçāsanik.): XIII, 71, 3486 (rshiḥ), 3487 (do., father of Nāciketa), 3491 (rshiḥ, ordered Nāciketa to go to Yama).

Uddhawa, a Vrshni. § 232 (Svayamvarap.): I, 186, 6998 (mahāmatih, came to the svayamvara of Draupadī).—§ 252 (Subhadrāharaṇap.): I, 219, 7916.—§ 253 (Haraṇāharaṇap.): I, 221, 7990 (came to the nuptials of Arjuna and Subhadāl).
—§ 294 (Dyūtap.): II, 50, 1795 (°o vā mahābudāhir Vrshṇīnām arcitāh).—§ 320 (Saubhavadhop.): III, 15, 644 (Gada-Çāmbo°ādibhih), 647 (Ugraseno°ādibhih).—§ 570 (Ṣainyaniryāṇap.): V, 157 s., 5330 (Gada-Sāmbo°ādibhih).—§ 793 (Mausalap.): XVI, 3, 67, 69 (ascends to heaven).

Udhra, v. Udra.

Udicya, pl. (°ah) ("the Northerners"), a people. § 556 (Sanjayayanap.): V, 30, †890 (Pracyooah, in Duryodhana's army). - § 571 (Ulūkadūtāgamanap.): V, 160γ, †5510 (°-Kāmboja-Çakaih); 161, †5555 (do.).- § 573 (Ambopākhyanap.): V, 195e, 7609 (Pracyooah, adj.?). - § 586 (Bhishmavadhap.): VI, 106, 4808 (Praticyo-Malarah).-§ 587 (do.): VI, 117p, 5484 (do.); 119 aa, 5648 (do.). § 589 (Dronabhishekap.): VII. 75, 183 (do.). - § 599 (Jayadrathavadhap.): VII, 1117, 4267 (adj.?). - \$ 600 (Ghatotkacavadhap.): VII, 156 x, 6850 .- § 604 (Kurnap.): VIII, 5ζ, 138 (Prācyooāh, have been slain by Arjuna in the battle).—§ 607 (do.): VIII,  $45\nu$ , 2101.—§ 608 (do.): VIII,  $70\pi\pi\pi$ , †3511 (hatāḥ), (ρρρ), †3524 (do.).—§ 609 (Calyap.): ΙΧ, 1γ, 28 (nihatāḥ).

Udirna = Vishnu (1000 names).

**Udra**, pl. (°āḥ), a people. § 284 (Sahadeva): 11, 31, 1174 (°-Keralaih, in the south, vanquished by Sahadeva).- § 312 (Indralokābhigamanap.): III, 51, 1988 (sa-Paundroodn, had been present at the rajasuya of Yudhishthira).- § 578 (Bhishmavadhap.): VI, 50 m, 2084 (in the army of Yudhishthira, only C., with the reading Udhrah, B. has Colah). Cf. Odra.

Udrapāraka, a serpent. § 67 (Sarpasattra): I, 57, 2158 (of Dhrtarashtra's race).

Udrarāja ("the king of the Udras"). § 264 (Sabhākriyāp.): II, 4B, 119 (Pāndyodrarājan, waited upon Yudhishthira).

Udumbara = Vishnu (1000 names).

Udupa ("lord of the stars") = Soma (the Moon): III, 11149 (ira).

**Udupati** (do.) = Soma (the Moon): IX, 2030 (iva), 2925. **Udurāj** (do.) = Soma (the Moon): II, 1322 (iva); V, 1149 (ira); IX, 2009; XII, 1879 (iva); XIII, 837 (iva); XIV, 1897 (ira).

Udvaha , a prince. § 130 (Amçavat.): I, 67, 2700 (among the incarnations from the Krodhavaça gana).

Udvaha 2, name of a wind. § 714j (Çukakrtya): The wind which causes Soma (the Moon) and other luminaries to arise (in the body called Udana (so C.)), and which sucks up the waters in the oceans and imparts them to the clouds and thereafter to Parjanya, is called U.: XII, 329, 12404.

Udyat, a mountain. § 370 (Tirthayatrap.): 111, 84, 8071 (Udyantam . . . parratam).

Udyoga = Udyogaparvan. § 4 (Anukram.): I, 1, 89 (Viratoo-saravan . . . Bharatadrumah).- § 10 (Purvasangr.): I, 2, 333 (= Sainyodyogaparvan?). - § 585 (Bhishmavadhap.): VI, 98, 4484 (allusion to Ambopākhyānap.). — § 795c (Mahābhārata): XVIII, 6p, 278. Cf. VI, 1614.

Udyogaparvan ("the book relating the preparations for war"), the fifth book of the Mhbhr. § 10 (Parvasangr.): I, 2, 329 (= Sainyodyogaparvan?).—§ 11 (do.): I, 2, 492, 517 (said to comprise 6698 clokas). Cf. Udyogu.

Ugra', a son of Dhrtarashtra. § 130 (Amçavat.): I, 67, 2738 (enumeration).—§ 182 (Dhrtarashtraputranamak.): I, 117, 4551 (do.). - § 581 (Bhishmavadhap.): VI, 64 k, 2838, 2843 (slain by Bhīmasena).- § 600 (Ghatotkacavadhap.): VII, 1570, 6938 (only B.: Ugro 'nuyāyī, but C. has Ugrayayi).

Ugra , a prince. § 554 (Sainyodyogap.): V, 47, 75.

Ugra, a son of Kavi. § 747b (Suvarnotpatti): XIII, 85, 4150 (eighth son of Kavi).

**Ugra** • Civa, q.v.—Do.• = Vishnu (1000 names).

ugra, name of a caste: XII, 10868 (pl.); XIII, 2568 (pl.).

Ugracravas', son of Lomaharshana and generally named

Sauti, who recited the Mhbhr. to Caunaka. § 1 (Anukram.): I. 1. 1 (Lomaharshanaputra Uoah Sautih). - § 18 (Paulomap.): I, 4, † 1851 (Lomuharshanaputra U'ah Sautih Pauranikah).-§ 51 (Parikshit, Astikap.): I. 40, 1659.- § 775 (Anuçasanik.): XIII, 166 \(\zeta\), 7673 (among the rshis of the north).

Cf. the following synonyms:-

Laumaharshani ("the son of Lomaharshana"): I, 5, 8, 359, 853, 863.

Lomaharshanaputra (do.): I, 1, ††851.

Paurānika, q.v.

Sauti, Sūta, Sūtaja, Sūtanandana, Sūtaputra,

Ugraçravas, a son of Dhrtarashtra. § 130 (Amçavat.): I, 67, 2735 (enumeration). - § 182 (Dhrtarashtraputranămak.): I, 117, 4518 (do.).

Ugradanda = Civa (1000 names 1).

Ugradhanvan = Skanda: III, †14644.

Ugraka, a serpent. § 47 (Sarpanāmak.): I, 35, 1552.

Ugrasena , brother of Janamejaya. § 12 (Paushyap.): I, 3, ††662.

Ugrasena<sup>2</sup>, a Devagandharva. § 101 (Amçavat.): I, 65. 2550 (Bhimasenooau, among the sons of Muni). - § 191 (Arjuna): I, 123, 4811 (do., present at the birth of Arjuna). -\$ 552 (Goharanap.): IV, 565, 1771 (came to see the encounter).

Ugrasena, a prince § 130 (Amçavat.): I, 67, 2649 (incarnation of the Asura Svarbhanu).

Ugrasona', a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, 67, 2735 (enumeration).—§ 182 (Dhrtarashtraputranamak.): I, 117, 4518 (do.).

Ugrasena, son of the elder Parikshit. § 154 (Puruvame.): 1, 94, 3743.

Ugrasena (probably the same as Ahuka), king of the Vrshnis, father of Kamsa. § 252 (Subhadraharanap.): I, 219, 7913 (rājā Vrehatnām). - § 262 (Bhagavadyāna): II. 2, 54 (Yaducreshthair U'mukhaih).- § 261 (Sabhakriyap.): II, 43, 116 (the same? waited upon Yudhishthira). - \$ 320 (Saubhavadhop.): III, 15, 647 (oddhavadibhih). - § 556 (Sanjayayanap.): V, 28, †805 (°adayah).- § 561c (Krshna Vasudeva): V, 48, †1885 (°sya sutam, i.e. Kamsa; when Kṛshṇa had slain Kamsa, U. was made king). — § 641 (Rājadh.): XII, 81, 3040 (Babhrū°yoh). — § 676 (Mokshadh.): XII, 231, 8455 (°sya samvādam Nārads Keçavasya ca), (8156) (discourse between U. and Krshna).— § 785 (Anugītāp.): XIV, 83; 2480 (Vrshņyandhakapatih).-§ 795 (Svargarohanap.): XVIII, 5 µ, 163 (among those who after death entered the deities). Cf. Ahuka, Bhojaraja, Kukurādhipa.

**Ugrasena** = Janaka: 111, †10651.

Ugrasenasuta ("the son of Ugrasena"") = Kamsa: I, 2703 (K°); V, 4296.

Ugrasenānī = Kṛshṇa: XII, 1507.

Ugratejas 1, a serpent. § 793 (Mausalap.): XVI, 47, †120.—Do.\* = Civa (1000 names 3).

Ugrātman = Kṛshṇa: XII, 1670.

Ugrayāyin, a son of Dhytarāshtra. § 182 (Dhytarāshtraputranamak.): I, 117, 4550 (enumeration). - § 600 (Ghatotkaca): VII, 1570, 6938 (only C., B. has Ugro 'nuydgi).

Ugrāyudha!, a son of Dhrtarāslitra. § 130 (Amçavat.): I, 67. 2734 (enumeration). — § 182 (Dhrtarashtraputranamak.): I, 117, 4546 (do.). - § 232 (Svayamvarap.): I, 186, 6982 Ugrāyudha—Ulūpī. 688

(came to the svayamvara of Draupadi).—§ 604 (Karnap.): VIII, 7, †207 (Bhāratarājaputraķ?).

- Ugrāyudha, a Pāñcāla prince. § 608 (Karnap.): VIII, 56νν, 2735 (fought with Karna).
- Ugrāyudha, a Kuru warrior. § 609 (Çalyap.): 1X, 25, 93 (had been slain).
- **Ugrāyudha'** = Civa: VII, 9536; XII, 10676.
- Ugrāyudhasuta ("the son of Ugrāyudha"), a prince. § 605 (Karnup.): VIII, 19, 717 (slain by Arjuna).
- Ugreça = Civa: III, 8836.
- Ujjālaka, name of a lake (?). § 475 (Dhundhumārop.): III, 202, 13530 (samudro vālukāpūrņaķ, the abode of Dhundhu).—§ 478 (do.): III, 204, 13588 (samudro vālukāpūrņo).
- Ujjānaka, name of a tīrtha. § 410 (Plakshāvataraṇag.):
  III, 130, 10552 (seha U°o nāma l'āvakir yatra çāntarān /
  Arundhatīsahāyaç ca Vasishto bhagavān rshiḥ). § 733y
  (Ānuçāsanik.): By bathing in U. and at the hermitage of
  Ārshţisheṇa, and at the hermitage of Pingā, one is purified
  from sins, etc.: XIII, 25a, 1741.
- Ujjayana, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII. 48. 257.
- Ujjayanta, a mountain in the country of the Suräshtras. § 377 (Dhaumyatīrthak.): III, 88, 8347 (çikharī, description).
- Uktha, name of a fire. § 490 (Āngirasa): III, 219, 14154 (tribhir ukthair abhishtutah).
- Ukthayajna = Kṛshna: XII, 1511.
- Ulmucu, v. Unmucu.
- Ulmuka, a Vrshni. § 287 (Rūjasūyikap.): II, 34, 1275 (came to the rūjasūya of Yudhishthira).—§ 402 (Tīrtha-yātrāp.): III, 120, †10277 (Gado°au, will assist the Pūndavas).—§ 589 (Dronūbhishokap.): VII, 11ζ, 409.—§ 785 (Anugitāp.): XIV, 68θ, 1939 (only B., C. has by error Unmukha).
- Ulūka 1, Kaitavya, son of Çakuni. § 11 (Parvasangr.): 1, 2, 515 ( aya preshanam, cf. § 571).- § 232 (Svayamvarap.): I, 186, 7002 (Kaitarah, came to the svayamvara of Draupadi) .-§ 561 (Yanasandhip.): V, 47a, 1799; 57, 2254 (Nakula wished to fight U.) .- § 571 (Ulūkadūtāgamanap.): V, 160, 5412 (Kaitavya), 5471, 5476, 5484, 5486; 161, 5537, (5540); **162,** 5578, 5586, 5588, 5596, 5616, 5621, 5626, 5629 (Kaitavya); 163, 5666 (Kaitavyam), 5673, 5679, 5683, 5684, 5688 (Kaitavyam), 5692, 5693, 5695; 164, 5702 (U. was sent by Duryodhana as an ambassador to the Pāndavas).- § 578 (Bhīshmavadhap): VI, 451. 1747. 1748 (fought with the Cedi king) .- § 582 (do.): VI, 72 e, 3166 (Cakunim Uon ca . . . pitāpitrau, attucked by Sahadera). -- \$ 583 (do.): V1, 79 μ, 3456 (all. to § 571).-- \$ 600 (Ghatotkacavadhap.): VII, 171, 7715 (son of Cakuni, pierced by Arjuna), 7718.—§ 603 (Nārāyaņāstramokshap.): VII, 193a, 8906. — [§ 604 (Karnap.): VIII, 7. †208 (Kaitavyanām adhipah).] - § 605 (do.): VIII, 11v, 414 (Cakuni and U. in the eyes of the makaravyūha of Karna); 25, 993, 994, 995, 998, 1000, 1001, 1004 (encounter with Yudhishthira).- § 608 (do.): VIII, 46γ, 2134 (Cakuni and U. were followed by the Gandharas); 480, 2263 (brother of Putatri, PCR.); 5400, 2610; 61, 3078 (attacked by Sahadeva), 3108, 3110, 3115.- 609 (Calyap.): IX, 17, 26 (Kaitavah, among the slain). - § 611 (do.): IX, 8 c, 400; 11  $\mu$ , 563 (C. has by error  $\bar{U}^{0}$ ); 22, 1157 (encounter with Nakula; Saubalasya sutam, v. 1158); 27vv, 1459; 28. 1503, 1528, 1532 (alain by Sahadeva).

Cf. the following synonyms:-

Cakuni ("the son of Cakuni"): VIII, 997.

**Kaitava** ("the gambler's son"): I,  $7002(U^{\circ})$ ; V, 5665. **Kaitavya** (do.): V,  $2254(U^{\circ})$ ,  $5412(U^{\circ})$ , 5535, 5579, 5582, 5583, 5628,  $5629(U^{\circ})$ , 5643, 5644, †5651,  $5666(U^{\circ})$ , 5671,  $5688(U^{\circ})$ , 5698; IX,  $26(U^{\circ})$ , has been slain), 96, 394.

- Ulūka, a Nāga (?) (according to Nil. a Yaksha). § 46 (Garuda): I, 32a, 1489 (°- Crasanābhyām, had an encounter with Garuda).
- Ulūka<sup>3</sup>, one or more rshis. § 573 (Ambopākhyānap.): V, 186, 7353 (°açrams).—§ 637 (Rājadh.): XII, 47<sub>η</sub>, 1598 (paramo viprah, among those who surrounded Bhīshma).—§ 721b (Viçvāmitrop.): XIII, 4β, 250 (son of Viçvāmitra).
- Ulūka ("king of the Ulūkas"?) = Brhanta (?): II, 1019 (°sahitah, sc. Arjuna).
- Ulüka, pl. (°āḥ), a people. § 279 (Arjuna): II, 27, 1014 (°vāsinam . . . Brhantam, in the north), 1020 (uttarān, vanquished by Arjuna).
- \*ulūka, pl. (°āḥ) ("owls"). § 126 (Aṃçāvat.): I, 66, 2621 (the offspring of Kākī). Cf. Prāvārakarņa.
- Ulūkadūtāgamana ("Ulūka's arrival as an ambassador"). § 10 (Parvasangr.): I, 2, 335 (parva, i.e. Ulūkadūtāgamanaparvan).
- [Ulūkadūtāgamanaparvan(°va)] ("the section relating to Uluka's arrival as an ambassador," the 64th of the minor parvans of Mhbhr.; cf. Ulūkadūtāgamana). § 671. When the Pandavas had encamped on the bank of the Hiranvati, the Rauravas also fixed their encampment. Then Duryodhana consulted with Karna, etc. (a), and sent Ulaka to the Pandavas and Somakas in order to irritate them still more, with insulting messages to Yudhishthira (the story of the wicked cat), Krshna, etc. (\$\beta\$); before Arjuna he should mention the Kambojas, etc. (γ), among his troops; "I know that the Gandiva is full 6 cubits long" (V, 160). Ulūka repeated the messages to the Panduras, etc. (V, 161), and repeated his words to Arjuna once more; Bhimasena and the rest became furious; Krshna counselled Ulūka to retire in time; Ulūka once more repeated his words; they became still more enraged, especially Bhima, who said that he would certainly drink Duhçasana's blood; also Sahadera, etc. (δ), gave him answers for Duryodhana; Sahadeva would slay Ulūka before the eyes of Çakuni, and then Çakuni himself (V. 162). Arjuna said that Duryodhana's contrivunce of seeking cover behind Bhīshma would be of no avail, as he would himself slay Bhishma; the same said Cikhandin ("I have been created by the Creator for the destruction of Bhīshma"); Dhrehfadyumna would slay Drona with all his followers and friends. Uluka related it all to Duryodhana. Messengers instructed by Karna promulgated: "array tomorrow before sunrise" (V, 163). Dhrshtadyumna began to select combatants in order to pit them against particular warriors of the hostile force (e) (V, 164).
- Ulūpī, daughter of the serpent king Kauravya, wife of Arjuna. § 11 (Parvasangr.): I, 2, 397.—§ 248 (Arjunavanavāsap.): I, 214,7788, [7791 (Nāgarājasulāṃ)], (7793), 7793 (pannagī), 7810 (fell in love with Arjuna and took him to the palace of Kauravyu).—§ 785 (Anugītāp.): XIV, 79, 2309 (pannagātmajā), 2311 (uragūtmajā), 2312 (pannagātmajāṃ); 80, 2342 (pannagasutāṃ), 2343, 2348 (pannagātmajāṃ), 2352, [2371 (nāgottamasuta)], 2382, 2397, 2399 (Nāgandraduhitā), 2401 (Ū. revived Arjuna).—§ 787 (Āçramavāsap.): XV, 1a, 23 (Nāgakanyā); 10ζ, 348.—§ 794 (Mahāprasthānikap.):

XVII, 1, 27 (bhujagātmajā, returned to the Gangā). U. is presumably the mother of Iravat (q.v. VI, 90). Cf. Bhujagātmajā, Bhujagendrakanyā, Bhujagottamā, Kauravī, Kauravyaduhitr, Kauravyakulanandini, Pannaganandini, Pannagasutā, Pannagātmajā, Pannageçvarakanyā, Pannagi. Uragātmajā. Cf. also Kauravya (v. Nāga, pl.).

Ulūta, see Utūla. Umā , a goddess, daughter of Himavat, wife of Civa. \$ 233 (Svaysmvarap.): I, 187, †7008 (enkaçire Parratarajakanyam Uom yatkā devaganāk, ac. jigiekamānāk).—§ 270 (Brahmasubhav.): II, 11, 467 (Muhadovah sahomah).- \$ 330 (Indradargana): III, 37, 1488 (mentioned in Draupadi's blessing of Arjuna). - § 331 (Kairatap.): III, 39, 1554 (Devya sahomayā, sc. Çirah). — § 333 (do.): III, 40, †1663 (sahomayā, sc. Içvaraḥ).—§ 410 (Plakshāvataraņag.): III, 130, 10550 (Carvasya . . . sahomayā).—§ 442 (Nivātakavacayuddhap.): III, 167, 11978 (°sahayah . . . Pinakadhak). - \$ 500 (Skandop.): III, 228, 14391 (only C., cf. Agni).-§ 504 (Skandayuddha): III, **231**, 14523 (°yonyañ oa Rudroņa cukram siktam, from that seed Skanda was born) .- § 506 (do.): III, 231, 14545 (Paçupatih . . . Umaya saha).-§ 507 (do.): III, 231, 14575.—§ 524 (Jayadrathavimokshanap.): III, 272, 15875 (°sahayah, sc. Tryambakah).-[§ 549 (Pandavapraveçap.): IV, 6, (Yudhishthira hymned Durgā = Umā, who then showed herself to him).]-§ 565 (Gālavacurita): V, 111, 3830 (atra—i.e. in the north— Kamaç ca Roshaç ca Çailaç coma ca sambahhuh).—§ 574 (Jambūkh.): VI, 6, 220 (°sahāyah . . . Bhūtabhāranah).-§ 576 (Bhagavadgītāp.): VI, 23, 801 (= Durgā (q.v.) hymned by Arjuna).-- 603d (Tripura): VII, 202, 9576, 9584 (°ayā sārdham), 9592 (had on her lap Çiva in the form of a child). - § 615u (Skanda): IX, 45 y, 2515; 46, 2667, 2717 (putram . . . Umāyāh, ac. Skanda).—§ 616 (Sauptikap.): X, 7n, 259 (obhūshanatatparam, sc. Çivu).—§ 394b (Jvarotpatti): XII, 284, (19233), (19236) (grieved at Cive's being excluded from sacrifices). - § 695b (Dakshayajñavināça): XII, 285, 10302 (partook in the destruction of Daksha's sacrifice).- § 701b (Bhava-Bharguvasamaguma): XII, 290, 10695 (Dovim) .- § 717b (Nārāyanīra): XII, 343, XIV, ††13222 (Himavato girer duhitaran, Bhrgu coveted U., but she was given to Civa).—§ 730g (Upamanyu): XIII, 14, 828 (= strīlingam), 836 (Devaderah sahomayā). — § 730 (Anuçasanik.): XIII, 14, 1001 (Devi), 1022 (Derim), 15, 1028 (Çarvāņī), (†1031); 16, 1104 (deva Umayā sahitaķ, sc. Civa). - § 731b (Ashtavakra-Diksamv.): XIII, 19, 1400 (Devyā, performed austerities in order to obtain Çiva).—§ 747b (Suvarnotpatti): XIII, 84, 3993 (Devim), 3995 (Devi) (the gods prevailed upon Civa to withdraw his vital seed, U. then cursed the gods) - § 7686 (Umā-Maheçvarasamv.): XIII, 140, 6338 (Çankerasyomayā sārdham sameādaḥ), 6374 (6378), (6384); **141**, (6398), (6402), (6409), (6417), (6423), (6450), (6480); 142, (6506), (6525), (6539); 143, (6565); 144, (6624), (6641), (6651), (6664), **145**, (6683), (6725), (6736), (6740); 146, (6759), (6768); 148, 6874 (Çankarasyomaya sardham samvadam) (discourse between U. and Civa).—§ 768 (Anuçasanik.): XIII, 148, 6920 (Çankarasyomaya sardham samrādaķ).-- § 773d (Çiva): XIII, 161, 7489, 7493 (repetition from § 6034).—§ 778/ (Munjavat): XIV, 8, 182 (°sahāyah . . . Mahegrarah).- § 7829 (Guruçishyasamv.): XIV, 430 1185 (norīņom utlamāņi).

Cf. also the following synonyms:--Ambika (?): XIII, 7106.

Arvā: III, 14495.

Bhīmā: III, 5026 (°ayāh ethānam).

Cailaputrī ("daughter of the mountain"): IX, 2472, 2484; XIII, 6388, 6913.

Çailarājasutā ("daughter of the king of the mountains"): XII, 10214, 10229, 12169; XIII, 6398, 6771 (according to B. oam devim; C. has oa devi = Ganga).

Cakambhari, q.v. Çarvāņī: XIII, 1028.

Deveçī: XII, 10301.

Devi ("the goddess"): I, 2315 (praised in the Mbbhr.); II, 403 (in the palace of Kubera); III, 1554 (0°), 1623 (accompanied Civa), 5027 (by bathing at Bhimayah athanam one becomes the son of D.), 6064 ("yas tirthe), 6065, 6072 (°yūs tīrthe), 7041 (Rudrapatnyāḥ), 7091 (°yāḥ sthānam, i.e. Çākambharī), 7093, 7096, [8001 (? name of a tīrtha?)], 8113 (Viçveçvaram . . . Devyā saha), 8161 (Mahādevam Devyā saha, on Çrīparvata), 12285 (Sthāņur Devyā saka, all. to Kairātaparvan), 14427 (saha Devya . . . Govrehadhvejak), 15161, 15162 (the half of Duryodhana's body originated from D.); IV, 178 (Durgam), 181, 183, 186, 189, 192, 202, 204 (hymned by Yudhishthira), (205), 213; V, 3829 (performed austerities in order to obtain Civa); VI, (810) (hymned by Arjuna); VII, 9575; VIII, 1593 ( vah samipalah, sc. Civa); IX, 2488 (Girivarātmajā), 2492; XII, 5789, 10238, 10239, 10273, 10296, 10287, (†16296), †10297, (10300), 10304, 10307, 10325, 10327, 10481, 10692, (10693), 10694, 10695 ( To), 10760, 12169 (Carlarajasula), 12204; XIII, 662 ( va saha, sc. Civa), 826, 827, 871 (oyah samipatah), 977, 978 (oya saha Mahegrarah), 1001 (U°), 1022 (U°), 1033, 1400 (U°), 3992 (Rudranyah), 3993 (U°), 3994, 3995 (U°), 4001, 4008, 6364, 6413 foll. passim, 6771; XIV, 1185 (U°).

Durgā, q.v.

Gauri: III, 8129; IV, †2305.

Girisuta ("daughter of the mountain"): XIII, 6368.

Girivarātmajā (do.): IX, 2488.

Kālī: X, 387.

Mahābhīmā: XII, 10304.

Mahādevī, q.v. Mahākālī: XII, 10304.

Mahecvari: XII, 10304.

Māhecvarī: XIV, 1184.

Parvatarājakanyā: I, †7008.

Pārvatī: III, 14542 (sahitam Poya, sc. Çiva), 14562 (accompanied by Gauri, etc.); VII, 2859 (sahitam Poya, sc. Çiva), 9461 (°ya sahilam, sc. Çiva), 9579, 9584; X. 296 (°yā ca Maheçvaraḥ); XIII, 842 (sahilam . . . P°yā Parameçrarum); XIV, 1184 (Maheçvarī).

Rudrānī: II, 458 (in the palace of Brahman); V, 3969 (reme . . . yathā Rudraç ca Royam); XIII, 1411, 3992 (Devyāķ), 4004, 4021, 6296.

Rudrapatni ("wife of Rudra"): III, 7041 (Decyda). Tribhuvaneçvarī: IV, 178.

The following names of Uma (Durga) occur in two separate hymna, viz. IV, 184-203, and VI, 796-808:-

Āryā (VI, 796) Brahmaņyā (VI, 802), Brahmavidyā (VI, 803), Canda, Candi (VI, 797), Çakambhari, Çesta, Dhumeakshi (VI, 861), Durgā (IV, 198, 203; VI, 803), Hiranyākehi (VI, 801), Jatavedaei (VI, 802), Jaya (IV, 194; VI, 798), Kaifabhanāçini (VI, 801), Kali (IV, 195; VI, 796), Kapali, Kapila (VI, 796), Karalt, Kalyayani (VI, 798), Kauçiki, Kokamukhā (VI, 800), Krohnā (IV, 184, 187; VI, 801), Krehnaochavisamā (IV, 187), Krehnapingalā (VI, 796), Kumārī (IV, 184; VI, 796), Mahādevī (IV, 200; VI, 805), Mahādalī (IV, 195; VI, 797), Mahishāsuranāçinī (IV, 193), Mandaravāsinī (VI, 796), Pitavāsinī (VI, 800), Sāvitrī (VI, 804), Skandamātr (VI, 803), Siddhasenānī (VI, 796), Tāriņī, Varavarņinī (VI, 797), Vijayā (IV, 194; VI, 798), Virāpākshī (VI, 801).

Umā' = Sarasvatī: IX, 2389.

Umādhava, Umākānta = Çiva (1000 names 1).

[Umā-Maheçvara-samvāda] ("the discourse between Umā and Çiva"). § 768b (Ānuçāsanik.): Nārada said: Once, Civa on Himavat, the resort of Si. and Ca., practised severe penances, surrounded by Aps., etc. (a) (copious descriptions). Then came Uma (description) and with her hands covered the eyes of Cira from behind, and darkness arose all around; but suddenly the darkness disappeared: a third eye appeared on his forehead and consumed the mountain; Uma stood before him with her hands joined; he directed benignant looks towards the mountain, which, in a moment, was restored to its former condition. Umd asked why his eastern, northern, and western faces are so handsome, and the southern so terrible (1); why his matted locks are tawny and erect (2); why his throat is blue (3); why he has always the Pinaka in his hand (4); why he is always a brahmacarin with matted locks (5). Civa promised to explain it to her (XIII, 140). Civa answered the above questions (1): "In days of yore Tilottamā, created by Brahmán (cf. I, ch. 211), circumambulated me; in whatever direction she turned, a new face of mine appeared through my yoga-power; with my eastern face I exercise the sovereignty of the universe; with my northern I sport with thee (i.e. Umā); with my western I ordain the happiness of creatures; with my southern I destroy all creatures. (2 and 5): In order to do good to all creatures. (3): In days of yore, Indra, desirous of acquiring my prosperity hurled his thunderbolt at me, which scorched my throat. (4): In order to accomplish the purposes of the gods." Umā: Why hast thou selected a bull for thy vehicle? Cira: In days of yore, Brahmán created Surabhi (the colestial cow); once, froth fell from one of her calvas on my body; my wrath scorched all the kine which became diversified in hue; Brahman pacified me and gave me this bull both as a vehicle and as a device. Uma: Why dost thou reside in the cemetery (description), abandoning thy many abodes in heaven? Cira: I do not see any spot that is more sucred than the cemetery, and my Bhūtas love to reside in such spots. Umq: What are the indications of dharma? Civa: Abstention from injury, etc. Umd: What are the duties of the four castes? Cira enumerated them. Uma: What are the common duties of all the castes? Civa: Whenever the world is created, three eternal religions are created by Brahmán: the Voda, the smrti, and the practice of the righteous, etc.; there are four classes of bhikshus : kuficaka, bahūdaka, hamsa, and paramahamsa (each in turn being superior to the preceding one; v. Nil.). Uma: What is the religion of the rshis (munis)? Cira: (1) the Phenapas always gather the froth from the ampta that Brahmán drank at a great sacrifice. (2) The Valakhilyas in the solar disc, adopting the practice of the birds, live by picking up grains (uniche), clad in deor-skins or bark of trees; they are only as big as the joint of the thumb; they have burnt all their sins by severe penances. (3) The Cakracaras in the Somaloka, near to Pitrloka, live by gleaning [differently

Nil.], devoted to compassion. (4) The Samprakshalas, Acmakuttae, and Dantolukhalikae [v. Nil. and the note of PCR., p. 642], near the gods [called] Somapas and Ushmapas (C. U°), live by gleaning ["drinking the rays of Some." PCR.], together with their wives, etc. (Cive copiously described the religion of the R. in general) (XIII, 141). Umā: What is the religion of the Vanapraethas? Civa described it (vīrūsana, maņdūka-yoga, paurņamāsya, caturmāsya, etc.); they attain to Brahmaloka or Somaloka. Uma: What is the religion of the munis (munisanghasys) in their doctrines of perfection (siddhivadeshu; i.e. jhanagoshthishu, Nil.; "followers of the scriptures treating of ascetic success," PCR.)? they live unrestrained in the forest, together with their wives. Civa: Their characteristics are the shaving of the head, yellow robes, passing the night at home, ablutions three times a day, hotra, samadhi, adherence to the path of the good, etc. All those duties of which I have spoken before as belonging to forest-recluses, are the duties of these also, etc. (copious description). Asked by Umd. Civa said: By fasts, etc., one attains to heaven and sports with G.; by mandukayogs and diksha with the Nagas; by living with deer, etc., one attains to Amaravati; by subsisting upon air or water, fruits and roots, one attains to the riches of Y. and sports with Aps.; by abandoning one's body in the ocean, having lived in dependence only of himself, etc., one attains to the world of Varuna; by the same practices and piercing one's feet with a stone, one rejoices with the Gh., others obtain Brahmaloka (having abandoned their bodies in fire as an oblation to the gods), Cakraloka, etc. (XIII, 142). Asked by Uma, Civa expounded the circumstances under which one may be promoted or degraded to a higher or lower order when reborn (XIII, 143). Asked by Umā, Cira (worshipped by D. and As.) discoursed as to how men succeed in ascending to heaven, and what words, thoughts, and acts are of importance in this respect and for acquiring a long life. "This is the way that was indicated by Brahmán himself" (XIII, 144). Asked by Uma, Civa discoursed about that conduct by which a man may attain to heaven (Aps., the woods of Nandana), quoting Brahmán; the unmerciful, etc., sink into hell; they who humiliate their preceptors and seniors are reborn us Cvapakas and Pukkasas. Then (asked by Uma) he explained why some men become possessed of wisdom or the contrary, blind, diseased, etc.; what acts are faulty, and what faultless; why some are observant of vows, some like Ra. (Brahmarakshasas) in conduct, unmindful of homa and vashatkara (XIII, 145). Narada said: Now Cica himself became desirous of hearing. Saying that Uma (acquainted with all duties, etc.) used to converse every day with Savitri, etc.  $(\gamma)$ , who all regard their husbands as their gods, he questioned Umd about the duties of women; "half of my body is made up of half thy body; thou . . . art the cause of the peopling of the earth." Uma said she would first consult the rivers, who, with the waters of all tirthas, are approaching Cira in order to enable him to perform his ablutions: Saraevuli (the first of all streams), going to the ocean, etc. (8). Ganga was selected for answering the question, and praised Uma's modesty; then Umd discoursed upon the duties of women in full. She should not cast her eyes on the moon or the sun or a tree that has a masculine name. The husband is the god of the woman. If a husband being poor, or diseased, or distressed, etc., were to command his wife to accomplish anything improper or unrighteous, the wife should, without hesitation, do so according to the practice allowable in

time of distress, and she becomes entitled to a share in the merit acquired by her husband. Narada said: Çiva applauded Uma and dismissed the others; Bh., etc. (c), returned home (XIII, 146). Asked by R., Çiva discoursed on the glory of Vasudava, i.e. Kṛshṇa, q.v. (XIII, 147). Nārada said: At the conclusion of Çiva's speech loud roars were heard in the firmament, etc. Some of R. set out on a tirthayātrā, others returned whence they came.

Umapati = Çiva, q.v.

Umloca, an Apsaras. § 191 (Arjana): I, 123, 4821 (among the Apsarases who sung at the birth of Arjana).

\*unchavrtti ("one who lives by gleaning"): III, 15407

(gilo°); XII, 13918 (°vrate); XIV, 2695 foll.

[Unchavrtty-upakhyana(m)] ("the episode relating to the gleaner"). § 7186 (Mokshadh.): Bhīshmu said; M-r Narada wanders through all the worlds like Vayu, not obstructed by anything; once he repaired to the abode of Indra, who asked him if he had perceived any wonderful incident. Narada recited the following story (XII, 353): In the town of Mahapadma, on the southern bank of the Ganga, there lived a brahman of the Soma-lineage (Somanvaye, i.e. Atrigotre, Nil.), endued with amiability, etc.; he was in great trouble with regard to the value of following the ordinances of the Vedas, or the [Dharma]castras, or the duties that eminent men of former times have performed (cishtacirna). Then there came to him a wise brahman as a guest (XII, 354); him he asked what he, having entrusted his duties as a householder to his son, should do in order to perform the highest duty of men, as he had no respect for the religion of the Yatis, who depend upon alms. The guest said that he was himself perplexed, as heaven had many doors (examples) (XII, 355); he told him (according to what he learnt from his preceptor) to repair to Padma, the righteous Naga, who lived in the city called after the Nagae in the Naimisha forest, on the banks of the Gomati, whence, in a former creation (purvabhisarge) the wheel of righteousness was set in motion (dharmacakram pravartitam), and where all the gods had, in days of old, performed a great sacrifice, and where king Mandhatr neglected (atikramañ cakre) Indra (XII, 356). The host became delighted, and passed the night happily conversing with his guest about the fourth mode of life (caturthadharma) [i.e. sannyāsa, renunciation, PCR.; = mokehadharma, Nil.]; the next morning, having dismissed his guest, he set out for the abode of the Naga (XII, 357), was shown the way by an ascetic, and received by the beautiful wife of the Naga; as the Naga had gone to draw the chariot of Surva for a month, and would be back in seven or eight days, he passed this time on the banks of the Gomati (XII, 358). On the 6th day the Nagas of the city, seeing him abstaining from food and [only] reciting mantras, came and asked him to eat; but he wanted to keep his fast for eight days; if then the Naga-chief had not come back, he would break his fast. Then the Nagas returned (XII, 359). When the Naga-chief came home, he was informed by his wife about the brahman's arrival (XII, 360). The Naga doubted whether that brahman was a human being, as the Nagas, even by D., As., and D-r, are considered to be endued with great energy; his wife told him to go and speak to the guest without the wrath which is natural to Nagas; the Nage himself also blamed wrath, citing Ravana (who became the rival of Cakra and was slain by Rama) and the sons of Kartavirys (who were slain by Rams Jamadagnya) and Kartavirys himself (XII, 361). The Nags met with the brahman (who characterized himself as a righteous being (dharmaranya = muni, Nil.)) on the banks of the Gomati, engaged in Yoga and reciting the Vedas in order to dispel all evil from the Naga (XII, 362); he asked the Naga whether he had seen anything wonderful in those regions where he had drawn the one-wheeled chariot of Vivaevat. The Naga described the wonders of which the Sun is the source (a). The most wonderful was that one day, in former times, at the hour of noon, a being came through the sky like a second sun and entered Surya (XII, 363). Surya declared it to be a brahman, who had attained to heaven on account of his having been crowned with success (siddhak) in the gleaning-vow (uncharrttivrate) (description), and because he had gratified Bhara (Civa) by praising him with samhitah, and now he "goes round the earth staying in the disc of Sarya; neither D., nor G., As., nor Pn. are superior to those creatures, that attain to this excellent end" (XII, 364). The brahman then betook himself formally to the practice of the uncha-vow (XII, 365), and having saluted the Naga, he went to Cyavana Bhargaca, who initiated him and recited the story of the brahman in king Janaka's palace to D.r Narada > Indra > the foremost brahmans. "During my (i.e. Bhīshma's) battle with Rāma, the Vasus told it to me." The brahman proceeded to another forest (XII, 366).

Unmāda<sup>1</sup>, a companion of Skanda. § 615u (Skanda): IX, 45, 2553 (given to Skanda by Pārvatī).

Unmāda<sup>2</sup> = Çiva (1000 names<sup>2</sup>).

Unmādah sarvabhūtānām = Kṛshṇa: XII, 1640.

Unmādana = Çiva (1000 names 1).

Unmatha, a companion of Skanda. § 615u (Skanda): IX, 45, 2532 (given to Skanda by Yuma).

Unmattaveça prachanna = Çiva (1000 names\*) (B. °vesha°).

Unmesha = Civa (1000 names 1).

Unmuca, a rshi. § 665 (Mokshadh.): XII, 2087, 7594 (one of the rshis of the south). Cf. next.

Unmucu, a rshi. § 770 (Ānuçāranik.): XIII, 1517, 7112 (the first of the seven *Dharmarðjartvíjah*).—§ 775 (do.): XIII, 1668, 7665 (B. *Ulmuouh*, the first of the rshis of the south). Cf. the prec.

Unmukha (XIV, 1939) v. Ulmuka.

Upacitra, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, 67, 2730 (enumeration).—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4543 (do.).—§ 599 (Jayadrathavadhap.): VII, 136χχ, 5594 (slain by Bhīmasena).

Upaçanta = Çiva (1000 names<sup>2</sup>).

Upacruti, a goddess. § 555 (Indravijaya): V, 13, 426, 427 (devim); 14, 428 (devim), (430), 430, 439 (devi, found out Indra).—§ 717b (Nārāyanīya): XII, 343, VII), ††18215 (repetition from § 555).

Upadeçakara = Çiva (1000 names 2).

Upagahana, son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII. 48, 255.

Upajalā, a river. § 410 (Plakshāvataraņag.): III, 130, 10556 (Jalan co°ān caiva Yamunam abhito nadīm).

Upakāra = Çiva (1000 names 1).

Upakicaka, pl. (°dh), followers of Kicaka (= Kicaka, pl.): IV, 818.

Upakrshnaka, a warrior of Skanda. § 615u (Skanda): IX. 45 n. 2559.

Upakshaya = Çiva (1000 namos 1).

Upamanyu<sup>1</sup>, a brahman, disciple of Ayoda Dhaumya. § 14 (Paushyap.): I, 3, ††684.—§ 15 (cf. Paushyap.): Upamanyu

was sent to look after the kine. His master forbade him to enjoy the alms he received before he had offered it to him; then, being deprived by the master of the whole alms, and forbidden to go begging a second time, or to drink of the milk of the cows, or the froth that the calves threw out when sucking, he ate of the leaves of the arka plant (asclepias gigantea), whence he became blind and fell into a pit. Ayoda Dhaumya told U. to glorify the Açvins, which he did; they gave him a cake which he would not apply without offering it to his preceptor, though the latter had himself formerly obtained a similar cake without offering it to his preceptor. The Açvins gave him teeth of gold, while those of his preceptor were of iron, and restored him to sight: I, 3, ††697, ††698, ††700, ††704, ††708, ††711, ††717, ††718, ††721, ††739.

Upamanyu', Vaiyāghrapadya ('pāda C.), a rshi. § 730 (Anuçasanik.): XIII, 14, 634 (Vaiyaghrapadasya (opadyao, B.)), 655 (Krshna came to the hermitage of U., who advised him to gratify Civa, whose granting of boons he described).- § 730g (do.): Upamanyu said: In the Krtayuga there was a rehi named Vyaghrapada. I was born as his son and Dhaumys as my younger brother. Accompanied by Dhaumya, I once came to the hermitage of certain rshis. There I saw milk, which appeared to me to be like to ampta. Coming home, I asked my mother to give me some food propared with milk. Having no milk my mother was sorry. She then took a cake (of rice) and boiled it into water and placed it before me, saying that it was milk. Knowing the nature of milk, I understood that this was not milk; this I said to my mother, who then answered me that ascetics in the wood could not have milk. "Whence shall we, who live at the river, the resort of the Valakhilyas, obtain milk? In the wilderness are no offspring of Surabhi." Then she told me to devote myself to Cankara (i.e. Civa). Questioned by me about Civa my mother then, in accordance with the discourses of the munis, described the diverse forms of Mahadeva (i.e. Civa) ( $\eta$ ). I then applied myself to the practice of penances in order to gratify Civa. After a thousand celestial years Mahadera appeared to me in the form of Cakra (i.e. Indra) riding on his elephant, but I did not desire a boon from any other deity than Mahadeva. Questioned by Indra about the reason, I stated Civa to be the existent and the non-existent, the manifest and the unmanifest, the eternal and immutable, etc., and that there was nothing superior to Civa (θ). Mahādeva resides in the worlds named Bha, etc. (4). In all the encounters of the gods, etc. (a), Bhava restores power to those who meet with destruction. It is Maheçvara who made futile the boons given to Andhaka, etc. ( $\lambda$ ). He is adored by yogins, etc. ( $\mu$ ). Brahman, etc. (v), always say that there is none higher than Mahadeva. His sign (lings) is worshipped by Brahman, etc. The creatures bear only the signs of Mahadeva and his spouse, and those of Brahmán, etc. (o). "I shall never acknowledge any other deity. Nor would I take the fulfilment of all my wishes from any other deity." When I had finished this speech, the celestial elephant became transformed into a white bull (description), on the back of which Mahadeva. with Uma, was seated (description of Civa and his weapons: Pinaka (x)). The Pacupata weapon is superior to all other weapons such as the Brahma, etc.  $(\rho)$ , but the çula  $(\sigma)$  is even superior. Cira was also armed with the battle-axe, which he had given to Rama Jamadagnya (7). He was surrounded by The deities praised Civa by uttering Brahmán, etc. (v). diverse hymns  $(\phi)$ . "I then praised him with a hymn  $(\chi)$  and offered him arghys (water). Give became gratified and granted me the fulfilment of all my wishes. I once more praised him (\$\psi\$) and asked that I and my kinsmen and friends might always eat food with milk. Give granted this, and that after the expiration of a kalps I should obtain the companionship of Give. Then the god disappeared": XIII, 14, (784), (880), 928, 932.—§ 730 (do.): XIII, 14, (964); 15, 1034, (1036); 16, (1037), (1104), (1109); 17, (1115); 18, 1358 (U. taught Krehne certain mantras by which he succeeded in seeing Give, U. afterwards recited to Krehne the 1000 names of Give, which had been communicated to him by Tandi).

Upananda<sup>1</sup>, name of a tabour. § 522 (Draupadiharanap.): III, 270, †15700 (yasya—i.e. Yudhishthira's—dhvajāgre nadato mṛdaṅgau Nando°au). Cf. Upananduka<sup>3</sup>.

Upananda, a son of Dhrtarashtru. § 608 (Karnap.): VIII, 51ec, 2458 (Nando uu, slain by Bhimasena). Cf. next.

Upanandaka<sup>1</sup>, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, 67, 2731 (Nando°au).—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4544 (do.).—§ 578 (Bhīshmavadhap.): VI, 51σ, 2098 (Nando°ai).—§ 583 (Bhīshmavadhap.): VI, 79, 3470/71 (only B.).—§ 608 (Karṇap.): VIII, 51δδ, 2446. Cf. Upananda.

Upanandaka<sup>2</sup>, a serpent. § 564 (Mātalīyop.): V, 103γ, 3628 (Nando°au).

Upanandaka<sup>3</sup>, name of a tabour. § 592 (Samçaptakavadhap.): VII, 23π, 1032 (mrdangau . . . Nando°au, on the standard of Yudhishthira). Cf. Upananda .

Upanandaka, a warrior of Skande. § 615u (Skanda): 1X, 45η, 2566.

Upānga, pl. (°āni) ("supplement to the Vedāngas"): I, 4004 (sāngopāngam); III, 2417 (Vedāh sāngopāngah); XII, 11772 (sāngopāngan . . . Vedān), 12674 (Vedeshu . . . sangopāngeshu), 13183 (Vedān . . . sāngopāngan).

\*Upanishad ("secret doctrine, mystery", common name of certain literary works), mostly pl.: I, 62 (sangopanishadan caiva Vedānām), 112 (dharmopunishedam), 246 (sg., i.e. the Mhbhr.), 645 (caturo Vedan sangopanishadah), 2473 (sangopanishadan Vedan), †3629 (grhasthopanishat purani); II. 136 ( Vedopanishadam vetta, sc. Narada); III, 1465 (sg., i.e. the Pratismrti), 1808 (eangopanishadun Vedan), 8641 (do.), 8676 (Vedüç ca sangopanishadah), 13653 (sangopanishado Vedan), 13767 (Vedasyopanishat satyam satyasyopanishad aamah / damasyopanishat tyāgaḥ), 15147 (sg., yaç copanishadi kriyāḥ); VII, 9601 (Vedāngāh sopanishadah); VIII, 4414 (Vedāh . . . sopanedopanishadah); XII, 1613 (nishatsupanishatsu), 3520 (rajopanishadam), 3883 (dandopanishad), 8484 (Vedan . . . sangopanishadah), 8898 (only C., read with B. caturthac caupanishado dharmah), 9074-9075 (Vedasyopanishat satyam, etc.), 9736 (caturthopanishadadharmah, B. and C.), 10400 (Vedopanishadam ganaih), 11004 (Vedasyopanishat satyam. etc.), 11757 (sg.), † 11836 (read with B. upanishadam upakurot), 12015 (mokshah . . . sopanishadah), 12750 (siingopanishadam çastram), 13136 (Purame sopanishade), 13551 (sahopanishadan Vedan); XIII, 3735 (gavām up°), 8935 (Vedopaniehadā), 4109 (Vedac ca sopanishadah). Cf. Mahopanishad.

Upaplava ("affliction, calamity"): VII, 4199 (PCR. = Upaplavya, but there does not seem to be any reason to take it as a proper name).

Upaplava  $= \text{Qiva} (1000 \text{ names}^{1}).$ 

Upaplavya, name of a city near to the capital of the Matsya king Virāţa. § 11 (Parvasangr.): I, 2, 493, 512.—§ 553 (Vaivāhikap.): IV, 72, 2349 (Virāṭasya).—§ 555 (Sainyo-

dyogap.): V, 8, 196.—§ 556 (Sañjayayānap.): V, 22, †645; 23, 685.—§ 562 (Bhagavadyānap.): V, 84, 3010; 86, 3040.—§ 569 (do.): V, 187, 4675; 144, 4888; 147, 4956.—§ 570 (Sainyaniryāṇap.): V, 151, 5157.—§ 586 (Bhīshmavadhap.): VI, 107, 4920.—§ 598 (Jayadrathavadhap.): VII, 85, 3030 (all. to § 562).—§ 615 (Gadāyuddhap.): IX, 35, 1973 (only B., C. has by error vo), 1976 (all. to § 562); 62, 3482, 3491.—§ 617 (Aishīkap.): X, 11, 578 (y), 585; 16, 723 (\*gatāṃ, sc. Uttarāṃ).—§ 619 (Strīvilāp.): XI, 25, 739 (all. to § 569). Cf. Upaplaya.

Uparicara = Vasu, the Cedi king. § 3 (Anukram.): I, 1, 52 (some read the Mhbhr. beginning from U., i.e. v. 2334).— § 73 (Vasu): I, 68, 2334 (rdjo°ak).—§ 75 (do.): I, 63, 2367 (do.).—§ 76 (Matsya): I, 63, 2392 (do.).—§ 267 (Yamasabhāv.): II, 8, 331 (do., in the palace of Yama).-§ 7170 (Narayaniya): Bhishma said: There was, in times past, a king named U., the friend of Indra, and devoted to Hari Naroyana; he won the sovereignty of the world in consequence of a boon he had obtained from Narayana, and used to worship him with the Satvata ritual (Sattvatanam Pañcarātrānām hitam, Nil.), revealed in days of yore by Surya himself, etc. Indra gave him a share in his own seat and bed. The foremost of those conversant with the Pañcaratra (Pañoaratravidas) dwelled in his palaces. The seven rshis (β), named the Citracikhandins, uniting together, had on Meru promulgated an excellent treatise on duties; they were the seven prakrtis (i.e. mahat, ahankara, etc., Nil.), and [Manu] Svayambhura was the eighth (i.e. original Prukṛti, Nil.); they composed that treatise after having worshipped with penances Hari Nardyana for 1,000 celestial years, together with many other rshis; Nardyana ordered Sarawati to enter into the persons of these rshis and became highly pleased with the treatise, which was in accordance with the Vedas, etc. ( $\gamma$ ). Nardyans said: "According to the authority of the scriptures I have created Brahmán from grace, Rudra from my wrath, and yourselves as representing the prakrticlements. Surya, etc. (8) live and act in their respective spheres; guided by your treatise Manu Svayambhuva will declare the duties to the world, and so will Uçanas and Brhaspati, when they will arise; then this science will be acquired by king Vasu [Uparicara] from Brhaspati; upon the death of that king this eternal treatise will disappear from the world." Then Naraysna disappeared. Subsequently, when Brhaspati was born in the Angiras race in the Krta age, those seven rshis charged him with the task of promulgating their treatise, which was consistent with the Upanishads and the branches of the Vedas. Then they proceeded to the place they chose for practising penances (XII, 336). Etymology of the name Brhaspati. King Vasu Uparicara became the foremost of Brhaspati's disciples, and studied at his feet'that science of the Citraşikhandine. In his horse-sacrifice Byhaspati became the hoty, the sons of Prajapati, viz. Ekata, Deita, and Trita, the sudasyas, together with Dhanusha, etc. (e); no animals were slain in it; Hari became gratified and came and took his share, visible to Vasu, but invisible to the others. At this Brhaspati became angry and hurled the sacrificial ladle with violence into the skies, saying: "Here I place this as Narayana's share, he shall take it before my eyes." Yudhishthird asked why Harr only took his share invisibly. Bhishma answered: King Fasu and his sadasyas sought to pacify Brhaspati, saying that none should feel anger in this Krts age, as Hari himself did not feel anger, and none could see him save he to whom he became gracious. Then the rabis, Ekaia, Dvita,

and Trits (the mindborn sons of Brahman) narrated that they had once undergone penances for thousands of years, to the north of Meru and on the shores of the milky ocean in order to behold Narayans in his own form, then an incorporeal voice directed them to Coctadvips on the northern shore of the milky ocean; the inhabitants there are devoted to Narayana, etc. (description) and adore only one god. Arrived there they could see nothing, blinded by the splendour of the deity; they then, once more, set themselves to practise austerities for 100 years, then they beheld the inhabitanta (description, they are conversant with the ordinances of the Pañoardira). An incorporeal being addressed them from the sky, saying that the god could only be seen by these white men, etc.: "do ye return, after the expiration of this Krta age when the Treta age comes (in the Vaivasvata manvantura) a great calamity will overtake the worlds, you shall then have to become the allies of the gods." Then Ekata, etc., returned. Hearing this Brhaspati brought the sacrifice to completion. King U. ruled his subjects righteously, and at last, giving up his body, ascended to heaven. After some time he, through the curse of the bruhmans, fell down and sank deep into the earth; but even then he, by reciting sacred mantras having Narayana for their deity, once more ascended to heaven through the grace of Nardyana (XII, 337). Yudhishihira asked why king Pasu, who was so devoted to Nardyana, did fall from heaven and sink beneath the surface of the earth. Bhishma cited the old nurrative of a discourse between the rabis and the gods. The gods once said to some brahmans that sacrifices should be performed by offering goats (aja). The rshis declared that, according to a Vedic cruti, by aja was to be understood seeds; "how can animals be slain in the Krta age?" Vasu was coming through the skies with his troops, etc., and was asked to be their judge. Having first ascertained what opinion was entertained by each of them, Vaeu, moved by partiality for the gods, said that sacrifices should be performed with animals. The ratio became very angry, and cursed him to full down from heaven and sink below the surface of the earth. He immediately fell, but at the command of Nardyana, Vasu's memory did not leave him. The gods came to his hole and said that he should have the vasor dhara (v. the note of PCR., p. 758) for his sustenance as long as he remained there. Then the gods and the rehis went away. Vasu began to adore Hari and to recite in silence those sacred mantras which had come out of Narayana's mouth in days of yore, and worshipped him in the five sacrifices which are performed five times every day. Hari Narayana (Vishau) then let Garuda take Vasu to Brahmaloka (XII. 338): XII, 336, 12712 (rājo°ā); 337, 12754 (rājo°o Vasuh), 12766; 338, 12834 (rājooh), 12838 (rūjoom (!)), 12855 (rajooh).

Upasunda, an Asura, brother of Sunda. § 11 (Parvasungr.): I, 2, 395 (Sundo yoh . . . akhyanam). — § 245 (Rājyalābhap.): I. 208, 7613 (Sundo au . . . bhrātarau), 7616 (Sundo av Asurau). — § 246 (Sundopasundop.): I, 209, 7621 (Sundo au Daityandrau), 7636 (Sundo au . . . bhrātarau), (7642) (Sundo au); 210, 7677-(Sundo yoh); 211, 7694 (do.), 7698 (Sundo abhyam); 212, 7723, 7726 (Sunda and U. subjugated the worlds, but afterwards they killed each other on account of Tilottamā). — § 612 (Hradaprayeçap.): IX, 315, 1755 (Sundo as Asurau kriyaya vinishūditau). — § 615 (Gadāyuddhap.): IX, 55, 3107 (Sundo yoh). Cf. Asura.

Upaveda, pl. (°oh) ("supplement to the Veda"), \$ 270 (Brahmasabhav.): II, 11, 450 (Hihasopavedaç ca, in the palace of Brahmán).—§ 603d (Tripura): VII, 202, 9566 (°an sakhilamç ca, became the bridle bits of Civa).—§ 608 (Karnap.): VIII, 87x, 4414 (40°opanishadah). - § 657 (Apaddh.): XII, 167, 6240 (Vedopavedeshu).

Upavenā, a river. § 494 (Āngirasa): III, 222, 14232 (among the rivers who are mothers of fires).

**Upavrtta**, pl. (°ah), a people. § 574 (Jambūkh.): VI,  $9\mu$ ,

356 (in the Bharatavarsha).

Upayaja, a brahmarshi. § 218 (Draupadisambhava): I, 167, 6362 (Yājopayājau Brahmarshī), 6365, 6366, 6369, 6376, 6386, 6387, 6392 (Yāja and U. performed a sacrifice for Drupada, that he might obtain a son).—§ 360 (Anudyūtap.): II, 80, 2662 (Yūjo°tapasā putram lebhe sa pāvakāt, all. to § 218). Cf. Kācyapa, dual.

Upendra = Vishnu: III, 171 (devāh so°āh); V, 2378 (Mahendro vikramam); VI, 2000 (only C.), 3695 (Indro av ivamarau), 5235 (°sadrçah); VII, 2500 (°sadrçam), 6810 (Rudro rikramah), 7939 (do.); VIII, †1740 (= Krshna), 3667 (Rudro°samani); IX, 1964 (ira . . . Indro°au); XIII, †5385, 6966 (1000 names).

**Upendrā, a** river. § 574 (Jambūkh.): VI, 9λ, 334.

\*Uraga ', mostly pl. (odh) (" serpents"): I, 855 (manushyoo-Gandharva-), 986 (sg. = Suhasrapad), 2034, 2040, 2135, 2637 (Gandharvoo-Rakshasam), 2781 (do.), 3151 (Gandharvoo-Rākshasān), 4410 (Gandharvo-Rakshasām), 5901 (sg. yatha), 6496 (Piçacoo-Danarah), 7668 (iva), 7960 (sg. iva), 8035 (do.), 8295 (Piçãoo - Rakshasan); III, 2100 (deva-Gandharvamanushyo°), 2196 (iva), 2388 (sg.), 2407 (Piçāco°-Rākshasān), 4008 (dual. iva), 8801 (manushyo'), 8873 (Asuro'-Rakshāmei), 9954 (Gandharvo'- Yakshūçca), 11465 (Gandharvo'-Rakshāmei), 11646 (°adayaḥ), 11682 (Gandharvo°-Rakshāmei), 12021 (Gandharvo-Rakshasum), 12458 (sg.), 12877 (sa-Yaksho-Rākshasam),12979 (Gandharvo°-Rākshasān),13484 (manushyo°-Rakshasam), 14086 (sg. iva), 14264 (Kinnaroo-Rakshasam), †15590 (°-rājakanyā), †15646 (dual.), 15671 (sarah Suparnena hatoragam), 15823 (Piçacoo-manushan); IV, 215 (sg. yatha), 753 (pañcaçīrshāv ivoragau), 2040 (iva); V, 337 (sg. iva), 464 (Kinnaro'-Rākshasāh), 2723 (sg. ivu), 4302 (Gandharvo'-Rakshasah), 4369 (iva), 4401, 5122 (iva), 5866 (pl.), 5994 (ag. iva); VI, †1261 (divyān), 1975 (Piçācoo-Rākshasāh), 2307 (sg. iva), 2467 (Piçācoo-Rākshasāḥ), 2705 (sg. iva), 3571, 3873 (ica), 4687 (iva); VII, 288 (sg. yathā), 573 (oltamam), 1463 (sa-Yaksho'-Rükshasah), 1816 (sg. ira), 1848 ('sannıbham), 2287 (Gandharvo°-pakshinah), 2403 (devāsuranaro°āh), †2607, 2623 (nāsuro°-Rākshasāḥ), 2661 (do.), 2706 (dual. ira), 2806 (Piçaco-Rakshasah), 3444 (Yaksho-Rakshasah), 3745 (iva), 3996 (°sannibha), 4591 (dual. iva), 4842 (°sankaçaih), 5421 (dual. iva), 5497 (sg. yatha), 5769 (sg. iva), 6048 (Yakshoo-Rākshasāh), 6339 (do.), 6348 (nāsuro-Rākshasam), 6495 (sg. iva), 6901 (iva), 6972 (iva), 7004 (manushyo<sup>o</sup>), 7021 (Piçacoo-Rakshasaih), 7121 (osannibhaih), 7173 (sg. iva), 7183 (sg. yathā), 7244 (sg. ica), 7266 (sg. yathā), †7293 (sa-Yakshoo-Kinnarah), 7807 (sg. iva), 8008 (sg. iva), 8231 (sa-Rākehaeo°āh), 8402 (yadrat), 8444 (nūsuro °-Rakshāmesi), 8584 (sg. iva), 8789 (sg. iva), 8961 (sg. iva), 8963 (sg. yadvat), 9001 (nāsuro o. Rākshasāḥ, only C.), 9101 (sāsuro o-mānavān), 9324 (sg. iva); VIII, 446 (iva), 616 (pañcasyoo), †816 (dual. iva), 1255 (iva), †4327 (yathā), 4409 (Piçācoo-Rākshasāh), †4549 (iva), 4777 (ivoragottamah), 4840 (iva); IX, 132 (iva). 3110 (dual. iva), 3586 (ag. yathā); X, 230 (ag. iva), 622 (deva-Danava-Gandharva-manushya-palageoah); XII, 2768 (Gandharvo-Rakshasah), 3111 (sg. ivs), 3360 (manusho-Rakshāmsi), 4466 (samanushyo'ratām), 8116 (Gandharvo'-Rākshaedh), 8524 (vayah-paçu-mṛgoodn), 9048 (ag. iva), 10278 (Picacoo-Rakshasah), 10336 (Picacoo-Rakshasaih), †11096, 12570 (Piçacoo-Rakehaenih), 13935 (ogreehtham, i.e. Padmanabha); XIII, 804 (sa-Yaksho'-Rakshasam), 1996 (sg. iva), 2097 (manushyo-Rakshasam), 2977 (pitaro'-Rakshasah), 2998 (Kinnaro Rakshamsi), 3171 (sg. iva), 3865 (Piçaco -Rakshasah), 3886 (Kinnaro'-Rakshasah), 3981 (Gandharvo'-Rakshasah), 4224 (Gandharvoo-Rakshasam), 4701, 4731 (deva-Yakshoo-nīnām), 7071 (sa-Yakshoo-Rakshasam), 7371 (only B.), †7378; XIV, 1183 (Gandharvoo-Rakshasam), 1226 (Piçaco°-Rakshasam . . . İçvarah prabhuh).

Uraga 2, pl. (°dh), a people (? PCR.): VI, 362 (see Vataja, pl.). Uraga, name of a city (?). § 279 (Arjuna): II, 27, 1027 (°vāsinam Rocamanam).

Uragapati ("lord of serpents") = Kauravya: XIV, 2406 (°er duhitā, i.e. Ulūpī).

Uragatmaja ("daughter of the serpent [king]") = Ulupi: XIV, 2311 (U°).

Urdhvabāhu, a rshi. § 770 (Ānuçāsanik.): XIII, 151 n, 7112 (the fifth of the seven Dharmarājartvijah).—§ 775 (do.): XIII, 1668, 7666 (among the rshis of the south).

Urdhvabhāj, name of a fire. § 490 (Angirasa): III, 219, 14149 (= Vadavāgni?).

**Urdhvaçāyin** = Çiva (1000 names 3).

Urdhvadamshtrakeça = Çiva (1000 names 1).

Urdhvaga = Vishnu (1000 names).

Urdhvagātman = Çiva (1000 names 2).

Urdhvakeça = Çiva (1000 names 1).

Urdhvalinga = Civa (1000 names 2).

Urdhvam kham iva menire = Civa (1000 names 1).

Urdhvaretas', a brahman. § 324 (Dvaitavanapr.): III, 26a, 987 (waited upon Yudhishthira).—Do.3 = Çiva (1000 names 2).

**Ürdhvasamhanana** = Çiva (1000 names 2).

Urdhvavartman = Kṛshṇa: XII, 1508.

Urdhvavenidharā, a mūtr. § 615u (Skanda): IX, 460,

\*urjaskara ("giving vigour") said of fires: III, 14181 ( pāvakān).

**Ürjaspati** = Mahāpurusha (Mahāpurushastava).

Urjayoni, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 258 (*Urjja*° C.).

Urjita, Urjitaçasana = Vishņu (1000 names).

Urmila, wife of Yama (probably wrong reading instead of Dhūmornā, q.v.). § 565 (Gālavacar.): V, 117, 3968 (reme . . . Touyam yatha Yamah, B. yatha Dhumornaya Yamah).

Urnanābha, a son of Dhrtarāshtra. § 130 (Amçavat.): I. 67. 2731 (enumeration).—§ 182 (Dhrtarashtraputranamak.): I, 117, 4544 (do.).

Urnāyu(s), a Gandharva. § 191 (Arjuna): I, 123, 4811 (among the Devagandharvas present at the birth of Arjuna). - § 565 (Galavacarita): V, 117, 3975 (reme . . . Menakayam yathooh).

Urukrama ("making wide strides") = Vishnu (Krahna): III, 12984 (Urshikeçah, i.e. Narayana): XII, 1506 (= Kṛshṇa).

Ūrva, a rshi. § 7450 (Cyavana-Kuçikasamv.): XIII, 56. 2907 (father of Rcika, cast the fire of his anger into the mouth of the mare's head (vadavāvaktre)). Cf. Aurva.

Urvacī 1. an Apsaras, wife of Purūravas. § 52 (Janamejaya): / I, 44, †1811 (yatho<sup>o</sup>lm prāpya purā Purūravāķ).—§ 135 (Cakuntalop.): I, 74a, 3055 (among the principal Apsarases). -§ 140 (Purūravas): I, 76, 3148 (wife of Purūravas).-§ 141 (do.): I, 75, 3149 ("eutaß; by Pururavas, mother of six sons, Ayus, etc.).- § 19 (Arjuna): I, 123, 4823 (sung at the birth of Arjuna). - § 269 (Vaigravanasabhav.): II, 10, 393 (among the Apearases in the palace of Kubera) .-\$ 336 (Indralokābhigamanap.): III, 43a, 1784 (in the palace of Indra); 45, 1800, 1801, 1803, 1814; 46, 1817, 1833, 1835, 1837, (1838), (1858), 1864, (1865), 1867, 1868, 1872 (U. fell in love with Arjuna; as he refused her she cursed him saying that he should become a woman) .--§ 391 (Rshyaçriga): III, 110, 10002 (Apearasam, when Vibhāṇḍaka saw U. his seed come out).—§ 565 (Gālavacar.): V, 117, 3973 (reme . . . yathā . . . U°yān ca Purāravāh). - \$ 595 (Shodaçarāj. v. Bhagīratha): VII, 60, 2254 (seems to be identified with the heavenly Gunga, tatha Bhagirathi Ganga Urvaçi cabhavat pura).- § 632b (Shodaçaraj., v. § 595): XII, 29, 961 (do., Ganga Bhagirathi tasmad Urvaçi hy abhavat pura) .- § 716 (Qukabhipatana): XII, 333, 12577, 12601.- § 7318 (Ashtavakra-Diksamv.): XIII, 198, 1424 (in the abode of Kubera).—§ 775 (Anuçasanik.): XIII, 166 B, 7641.

Urvaçī, name of a tīrtha. § 733u (Punarāvartanandā): XIII, 25, 1732 (on the river Lauhitya). Cl. next.

Urvaçītīrtha, name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8135. Cf. the prec.

Urvarā, an Apsaras. § 7316 (Ashţāvakra-Diksamv.): XIII, 19β, 1424 (in the abode of Kubera).

Urvī = Bhūmi (the Earth, personi!.): XII, 1788 (etymology). Ushangu', a rshi. § 665 (Mokshadh.): XII, 2080, 7596 (among the rshis of the west).—§ 775 (Anugūsanik.): XIII, 168e, 7667 (saha sodaryaiḥ, do.).

Ushangu = Çiva (1000 names 2).—Do.3, v. Rshadgu.

Ushinara, v. Uçinara.

Ushman (B. Ush'), name of a fire. § 493 (Angirasa): III, 221, 14179.—Cf. also III, 13969 (°a oagnir iti jäsyo yo 'nnam pacati dehinām); XII, 6877 (do.).

Ushmapāh (pl.) (B. Ūsh°) ("steam-drinkers"), a class of pitrs or ṛshis. § 267 (Yamasabhāv.): II, 8, 341 (one of the classes of pitṛs).—§ 565 (Gālavacarita): V, 109, 3780 ("āṇāṃ devānāṃ nivāsah, in the south).—§ 576 (Bhagavadgītāp.): VI, 35, †1268.—§ 695b (Dakshayajñavināça): XII, 285a, 10280.—§ 730 (Ānuçāsanik.): XIII, 18λλ, †1371.—§ 749 (do.): XIII, 91β, 4352 (B. and C., by error Ushna°).—§ 768b (Umā-Maheçvarasaṃv.): XIII, 141, 6495.

Ushņa, a region in Krauncadvīpa. § 575 (Bhūmip.): VI, 120, 462, 463.

Ushnapa, v. Ushmapa.

Ushnaracmi = Sürya (the Sun): III, 16998.

Ushnīganga, a tīrtha. § 413 (Tīrthayātrāp.): III, 135, 10698.

Ushņīnābha, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4359.

Ushnishin = Çiva: XIII, 1158 (1000 names<sup>2</sup>); XIV, 195. Ushtrajihva, a warrior of Skanda. § 615# (Skanda): IX, 457, 2564.

Ushtrakarnika, pl. (°aḥ), a people. § 284 (Sahadeva): II, 31, 1175 (in the south, vanquished by Sahadeva).

Utanka, v. Uttanka.

Utathya, a rehi, son of Angiras. § 110 (Amçāvat.): I, 66, 2569 (second son of Angiras).—§ 170 (Dīrghatamas): I, 104, 4179 (husband of Mamatā), 4180 (elder brother of Brhaspati), 4194 (father of Dīrghatamas; Brhaspati violated Mamatā

when she was pregnant with Dirghatamas). - § 641 (Rājadh.): XII, 90, 3362 (Angirah), 3363, (3364); 91, (3403), 3461 (instructed Mandhatr). - § 717b (Narayaniya): XII, 342, 13177, 13178 (repetition from § 170).- § 747b (Suvarnotpatti): XIII, 850, 4147 (the second of Angiras' eight sons). - § 772j (Pavanārjunasamv.): Vāyu suid: The beautiful Bhadra, the daughter of Soma, was destined by her father to become the wife of the brahman U. of Angiras' race; and she underwent severe austerities for this purpose. Then Atri [the father of Soma] invited U. and gave her to him. Varuna had coveted the girl from former times; he came to the forest and stole her away, when she bathed in the Yamund, and carried her to his wonderful city, adorned with 600,000 lakes (road ocatao with B.) with palaces and Apearases, etc. Having heard all this from Narada, U. caused him to request Paruna to restore her ("thou art a Lokapāla, not a destroyer of the world"). At Varuņa refused, and Narada related to U. that Varuna had seized him by the throat and driven him from his house, U. (Angiras) stopped the waters and drank them off, and caused the earth to dry up the 600,000 lakes, and the Sarasvati to become invisible, and the region to cease to be sacred. Then Varuna rostored Bhadra to U., who then freed the world and Varuna from distress. "Name thou a kshatriya who is superior to U." (XIII, 155): XIII, 155, 7240 (jātasyāngirase kule), 7241, 7242, 7243, 7248, 7251, 7253, 7256, 7260, 7262, 7263, 7264. Cf. Angiras, Angirasa.

Utathyaputra ("the son of Utathya") = Dīrghatamas: I. 4190.

Utkala, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 9μ, 348 (Mekalāç co°aiḥ saha).—§ 589 (Droṇābhishekap.): VII, 4β, 122 (have formerly been vanquished by Karṇa for the sake of Duryodhana). — § 605 (Karṇap.): VIII, 22θθ, 882 (Mekalo°-Kalingah).

Utkocaka, a tirtha. § 230 (Dhanmyapurchitak.): I, 183, 6914 (tirthe, the residence of Dhanmya), 6918 (tirtham).

Utkrāthinī, a mātr. § 615u (Skanda): 1X, 480, 2634.

Utkroca, a companion of Skanda. § 615s (Skanda): IX, 45, 2637 (given to Skanda by Indra).

Utpalāvana, atīrtha. § 377 (Dhaumyatīrthak.): III, 87, 8311 (in the east in the country of the Pāncālas, thère Viçvāmitra performed sacrifices).—§ 7330 (Gangāhrada): XIII, 25, 1720.

Utpalāvatī, a river. § 574 (Jambūkh.): VI, 9λ, 342 (only C.).

Utpalini, a river. § 249 (Arjunavanavāsap.): I, 215, 7817 (nadīm, visited by Arjuna on his tīrthayātrā).

Utpātaka, a tīrtha. § 733r (Ānuçāsanik.): By bathing in U. [and] in Ashtāvakra and offering oblations to the pitre, and for twelve days abstaining from food one obtains to the merit of a horse-sacrifice: XIII. 25, 1727.

Utsanga = Civa (1000 names 1).

Utsavasahketa, pl. (°dḥ), a people. § 279 (Arjuna): II, 27, 1025 (gaṇān U°ān . . . sapta, vanquished by Arjuna).— § 285 (Nakula): II, 31, 1191 (gaṇān U°ān, vanquished by Nakula). Cf. Dhvajinyutsavasanketa.

Uttama, a prince. § 290 (Çiçupālavadhap.): II, 44α, 1539. Uttama, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 9μ, 348. Uttamapūrusha ("the Supreme Spirit"): XII, 7828, †12696 (Nārāyaṇēna).

Uttamaujas, a Pañcāla prince, brother of Yudhāmanyu. § 561 (Yānasandhip.): V, 570, 2263 (Pañcalyaḥ).—§ 569 (Bhagavadyānap.): V, 1417, 4749.—§ 571 (Ulūkadūtāga-

manap.): V, 164, 5707 (pitted against Krpa). - \$ 572 (Rathatirathasankhyanap.): V, 170, 5888 (a ratha in the army of Yudhishihira). - § 573 (Ambopakhyanap.): V, 194 y, 7598 (Yudhamanyū°au); 198 n, 7624 (Pañealyau . Yudhāmanyū°au), (x) 7638 (Pāhcālyau Yudhāmanyū oan).- § 576 (Bhagavadgītāp.): VI, 15, 606 (protects the right wheel of Arjuna): 19e. 714 (Pañcalyan Yudhamanya ogu, protectors of Arjuna's wheels); 250, 835.- § 585 (Bhīshmavadhap.): VI, 98, 4494 (protects the right wheel of Arjuna). - § 589 (Dronabhishekup.): VII, 10, 345 (Pañcaloch uttamam). - § 592 (Sumcaptakavadhap.): VII, 21k, 904, 909; 230, 957 (proceeded against Drona, description of his horses); 25, 1101 (fought with Augada). - § 593 (Abhimanyuvadhap.): VII, 35 0, 1510. - § 597 (Pratijnap.): VII. 83 a, 2951 (Pañcalyam).- § 598 (Jayadrathavadhap.): VII. 85 8, 3048 (Pañcalyah). - § 599 (do.): VII, 91, 3252 (oakrarakshau Pancalyau Yudhamanya au); 92, 3289, 3290; 130. 5336 (cakrarakshau tu Pāncālyau Yudhāmanyū°au), 5345, 5346 (Pañealyah), 5347 (brother of Yudhamanyu), 5351 (Yudhamany woau, defeated by Duryodhana); 137 ww. 5629; 146, 6289 (only B.); 147, 6346 (cakrarakshau . . . Yudhamanyu°au). - § 600 (Ghatotkacavadhap.): VII, 1560, 6765; 177χχ, 8059 (Yudhāmanyū°au); 179βββ, 8119 (do.).-§ 604 (Karnap.); VIII, 6, 174 (among the slain).-§ 605 (do.): VIII, 11, 428 (cakrarakshau tu Pāñcālyau Yudhamanya oau); 30 EE, 1231.-\$ 608 (do.): VIII, 61. 3080 (attacked by Krtavarman), 3123, 3125 (vanquished by Krtavarman), 63 nrn. 3199 (prehtharakehau . . . Yudhamanyū°au); 67 kkk, †3374 (Yudhāmanyu; co°āç ca çūrau prehthato mam rakehatam, says Arjuna); 75, †3812 (Srnjayah, fought with Sushena), †3816 (slew Sushena); 79η', 4029; 82 λ', †4195, †4200.—§ 609 (Calyap.). IX, 1γ, 3i (among the slain).—§ 612 (Hradapraveçap.): IX, 30s, 1726.- § 616 (Sauptikap.): X, 8, 353 (slain by Açvatthāman).- \$ 620 (Crāddhap.): XI, 26 \$, 789 (his body is cremated).- § 795 (Svargārohanap.): XVIII, 18, 27 (bhrātarau . . . Yudhāmanyū°au). Cf. Pāñcālya (sg. and dual.), **Sr**ñjaya

Uttanka (so B., C. mostly Utao), a rshi. § 11 (Parvasangr.): I, 2, 364.—§ 17 (cf. Paushyap.): U. was the disciple of Veda; having resisted the temptations of the wife of Vedu, he obtained leave to depart, but first wished to bring Veda some gratuity for his instruction, and having uttered this wish two times, he was ordered to procure the ear-rings of Paushya's queen for the wife of Veda. Having met with a bull (Airdvals) and a man (Indra) mounted upon it, he ate of the dung and drank of the urine (ampta) of that bull, "as his master had formerly done." Coming to the abode of Paushya, he could not discover the queen before he had purified himself properly from the leavings of his last meal. He and Paushya cursed one another. Having obtained the ear-rings, U. returned to his master. On the road Takshaka, the king of the serpents, in the shape of a mendicant, stole the ear-rings and proceeded to Nagaloka. Indra, with the thunderbolt, made a hole through which U. entered the Nagaloka, where he hymned the serpents. He there saw two damsels (= Dhatr and Vidhatr) sitting over a loom, weaving a fabric with black and white threads (night and day), further, he saw a wheel (= the year) with twelve spokes (= the months) turned by six boys (= the seasons), and then a man (Parjanya) mounted on a horse (Agni). At the injunction of the man U. blew into the anus of the horse, whence there issued flames of fire with smoke, which were about to consume the Nagaloka.

Takshaka then gave back the ear-rings and U. was borne by the horse to his master's abode. His master explained to him all he had seen during his journey. U. then proceeded to Hastinapura and told Janamejaya, who had some time before returned victorious from Takshaçila, to burn Takshaka, who had bitten Parikehit to death, and caused Kacyapa to turn back without relieving Parikshit, at a snake-sacrifice: I, 3, ††747 (°namanam), ††748, ††749, ††753, ††756, ††757 (Ulla° also C.), ††758, ††759, ††761, ††762, ††763, ††764, ††765, ††770, ††771, ††772, ††773, ††776, ††778, ††779, **†**†780, ††787, ††789, ††790, ††791, ††793, ††796, ††805, **††**815, ††816, ††818, ††819, ††820, ††821, ††822, ††823, **††832**, 833, (836), (840), 818, 849, 850.—§ 56 (Parikshit): I, 50, 1991 (reher Uosya, sc. parabhavam, all. to § 17).—§ 57 (Janamejaya): I, 50, 2014 (°sya priyam kartum, do.).-§ 474b (Dhundhumarop.): III, 201, 13491 (maharshik), 13492, (13494), 13504, (13505), 13507 (gratified Vishnu who granted him boons).—§ 476 (do.): III, 202, 13523, 13524, (13525); 203, 13546, 13550 (U. urged Brhadaçva to slay Dhundhu, but Brhadaçva directed him to Kuvalāçva). -§ 478 (do.): III, 204, 13589 (°açramam), 13591 (°açramabhyase, there Dhundhu had his abode), 13592, 13594, 13619 (U. accompanied Kuvalaçva when he set out to slay Dhundhu). -§ 784b (Anugitap.): When Krshna, on his way from Hastinapura to Dvaraka, had entered the desert, he beheld U., who enquired whether he came after having reconciled the Kurus and the Pandavas. Krehna told him the matter; filled with wrath U. threatened to curse him; Krshna warned U. (who had practised brahmacarya from the day of his infancy) against destroying his penances [by a curse? (XIV, 53). U. agreed that Krahna should first tell him "that faultless adhyātma", and Krehna explained his own identity with the creator and destroyer of all things. "R., V, Dai., Y., G., Ra., N., and Aps. have sprung from me; etc. Dharma, whose essence is compassion for all creatures, is my eldest-born offspring, and has sprung from my mind; I am Vishnu, Brahman, and Cakra (i.e. Indra)." He always acts as those beings in whose order he lives (XIV, 54). U. prevailed upon Krehna to show him his eternal Vaishnava or universal form, and praised Krshna, who granted him the boon to have water wherever he wished for it (water being scarce in such desorts) by thinking of Krshna. Once, when U. was wandering thirsty in the desert, and thought of Krehna, he saw a naked Candala (matanga) all besmeared with dirt, surrounded by a pack of dogs, and carrying a sword, and bow, and arrows; from his urinary organs there issued copious streams of water; he invited U, to accept this water; U. refused and even consured Krehna, the Candala disappeared. Krshna came and said that the Candala was Indra, whom he had ordered to give ampta to U. in the form of water, and that Indra at first had refused to do it, but at last had agreed on the condition that U. should accept it in that way. Krehna ordained that on those days in which U. would feel a desire for water, there should rise clouds raining savoury water over this desert and that they should be named U.-clouds; even to this day such clouds shower rain on the arid desert (XIV, 55). Asked by Janamejaya about the penances of U., Vaicampayana related that U.'s preceptor Gautama, having permitted thousands of disciples to return home, was so pleased with the devotion of U. that he would not dismiss him, even after 100 years, and decrepitude overtook U.; one day when he threw the load of fuel he had fetched on the earth, one of his matted locks, white as silver, 697

had become entangled with the load and fell on the earth; beholding that sign of old age, U. gave himself up to loud lamentations; the beautiful daughter of his preceptor, at the command of her father, sought to hold the tears of U. in her hands, but her hands seemed to burn with the dropping tears. and she was obliged to let them fall on the earth; the earth was unable to hold them. Asked by Gautama, U. explained the matter. Gautama permitted him to leave him; as U. spoke of the fee, Gautama said that he was already highly gratified and that if U. became a young man of sixteen years, he would give him his daughter in marriage. U. again became a youth and accepted the maiden. As he spoke of the fee to his preceptor's wife, Ahalya said that she was already gratified. U., however, insisted, and Ahalya then commanded him to bring her the celestial ear-rings which were borne by the wife of Saudāsa, who had [through the curse of Caktri] become a cannibal. Gautama blamed Ahalyā that she had sent U. to the cannibal. Ahalyā said that she had done it unknowingly, and that Gautama would protect U. U. met Saudāsa in a deserted forest (XIV, 56). Saudāsa was of frightful mien, wearing a long beard smeared with human blood, and looking like a second Yama; he congratulated himself that he had met U. at the sixth hour of the day when he was in search of food; U. maintained that while one is employed for the sake of his preceptor, one should not be injured; at last they agreed that when he had brought his preceptor the ear-rings he should come back; Saudasa told U. to go and see the queen Madaganti (near a forest fountain), as he could not himself see her at the sixth hour. Madayanti told U. to bring her some sign from her husband, as these ear-rings, when placed on the earth, would be stolen by the Nagas, if worn by one who is impure from cating, they would be taken away by the Yakshas, and if the wearer fell asleep, the gods would take them away; "also the maharshis and the Rukshasas watch for opportunities for carrying them away; they always produce gold and shine brightly at night; they protect against hunger, and thirst, and fear, and he who wears them grows in size" (XIV, 57). U. came back to Saudasa, who gave him a sign. When he had got the ear-rings, U. once more came buck to Saudasa, and asked him about the meaning of the mystic words he had caused him to say to Madayanti, as a sign. Sauddsa, referring to his own terrible condition in consequence of his being cursed [by Caktri], said that he hoped that this gift to a brahman might save him. U. asked Saudasa to give him such advice as is approved by the wise: "is it proper for me to come back to thee or not?" Saudasa said that he would then tell him never to come back. When U., on his way to Ahalya, having bound the ear-rings in the folds of his black deerskin, had proceeded for some distance he became afflicted with hunger and climbed a bilva-tree (segle marmelos), hanging his decrskin on a branch, while he plucked some fruits. Struck by some fruits the deerskin fel! down, the knot was untied, and a serpent of Airavata's race carried the ear-rings, holding them in his mouth, into an anthill. Filled with wrath, U. with his staff, pierced that anthill for thirty-five days, desirous of making a path to the nether regions; the goddess Earth became anxious; Indra came there in the disguise of a brahman afflicted with the sorrow of U., and told him that the regions of the Nagas are thousands of yojanas distant; as U. did not desist, Indra united the latter's staff with his thunderbolt, and struck with the thunderbolt, the earth opened a way to the Nagaloka

(c). U. entered the Nagaloka, very cheerless; then there appeared to him a black steed with a white tail, whose face and eyes were of coppery hue. He told U. to blow into his anus, "which thou often didst at the retreat of Gaulama in former days"; the horse turned out to be Agni; U. did as he was directed, a thick smoke enveloped the Nagaloka, the Nagas, headed by Vasuki, gave U. the ear-rings, which he brought to Ahalya (XIV, 58): XIV, 53, 1542 (municroshtham), 1544 (bruhmanacreshthah), 1555, (1556); 54, (1563); **55.** (1586), (1593), 1596, 1599, 1600, 1601, 1604, 1608, 1610, 1612, 1614, 1623 (°meghāh), 1624 (do.); 56, 1625, 1626, 1628, 1630, 1632, 1638 (vipram), (1640), (1645), 1653, 1656, 1657, 1660; 57, (1664), (1666), (1673), (1675), 1676, (1678), 1680, 1681; 58, 1692, (1699), (1701), 1721, (1723), 1780, 1734, 1737, 1746, 1750.—§ 784 (do.): XIV, 59, 1751, 1752. Cf. Bhargava, Bhrgudvaha, Bhrgukulodvaha, Bhrgunandana.

Uttara¹ (also called Bhūmiñjaya), son of Virāţa. § 232 (Svayamvarap.): I. 186, 6988 (Virāţah saha putrābhyām Cunkhenaivottarena ca, present at the avavamvara of Draupadi).- § 552 (Goharanap.): 1V, 36 (1171), 1182, (1190); **37.** (1217), 1220, 1226, †1228, †1229; **38.** (1240), (1256), 1268, 1270, 1271, (1274), 1283 (Vairāţim); 39, 1285; 40, 1304; **41**, (1312); **42**, (1325); **44**, (1367), (1373), (1377), 1390 (ahum Bhūminjayo nāma nāmnitham api cottarah); 45, (1394), 1398, (1403), (1409), (1427); **46.** 1436, 1437 (°sārathih, sc. Arjuna), 1444, 1445, (1449), 1457; 47, 1478; 55, 1701, (1737, only C.), 1738; 58, 1824, 1832; 60, 1949; 61, 1952, 1966, 1989 ( Vairāfin); 67, (†2146), †2150, †2157; **68**, 2165, 2171, 2177, 2178, 2179, 2212, 2214, 2216, 2222, (2224), 2230; 69, (2241), (2254), 2258 (when the Kurus were ravishing the kine of Vnata, U. set out, having the disguised Arjuna for his chariotecr. Arjuna disclosed to U. who he was and vanquished the Kurus having U. for his charioteer).-\$ 553 (Vaivāhikap.): 1V, 71, 2300, (†2301), (2307), 2310, (2312).-- § 561 (Yanasandhip.): V, 48, †1845 (Virāļaķ . . . sahottaraķ); 57 g, 2237 (Virāļaķ saha putrābhyām Çankhenaivottarena ca), 2263 (Vairāţih).- § 572 (Ruthatirathasankh.): V, 170, 5879 (Vairotin). - § 378 (Bhishmavadhap.): VI, 452, 1746 (Vairatim, pierced by Virabāhu); 4728, 1842 (Vairāţiķ), 1850 (slain by Çalya) .--§ 604 (Karnap.): VIII, 6, 187 (had been slain).- § 619 (Strivilapap.): XI, 20 c, 601 (among the slain) .-- § 795 (Svargārohunap.): XVIII, δλ, 148, (μ), 164 (saha bhrātrā Cankhena, among those who after death entered the deities). Cf. Bhūminjaya, Kaikeyinandivardhana, Matsya, Matsya, Matsyaputra, Matsyavīra, Prthivinjaya, Vairāti, Virātaputra. Uttara na prince. § 277 (Jarasandhavadhap.): 11, 22, 877 (among the kings who met with destruction on account of

Uttara = Vishnu (1000 names).

their having disregarded their superiors).

Uttara (= upanishad, Nil.): XII, 11733 (vedah . . . eottarah).

Uttarā, daughter of Virāţa. wife of Abhimanyu, mother of Parikshit. § 4 (Anukram.): I, 1, †169.—§ 11 (Parvasangr.): I, 2, 489.—§ 56 (Parikshit): I, 49, 1946 (°àyām afijanat, sc. Parikshit).—§ 160 (Pūruvamē.): I, 95, †† 3835 (daughter of Virāṭa, wife of Abhimanyu).—§ 549 (Pānduvapraveçap.): IV, 11, †305.—§ 552 (Goharaṇap.): IV, 37, 1218, 1223 (prevails upon Brhannalā (i.e. Arjuna) to become the charioteer of Uttara); 66, †2116; 68, 2186; 69, 2257 (obtains the garments of the Kurus).—§ 553 (Vaivāhikap.): IV, 71, 2311, 2323; 73, 2342, 2367 (is married to Abhimanyu).—

§ 585 (Bhishmavadhap.): VI, 98 µµ, 4459 (all. to § 552).— § 596 (Pratijūāp.): VII, 78, 2773 (comforted by Krshna after the death of Abhimanyu) .- § 619 (Strīvilāpap.): XI, 20, 597.- § 785 (Anugītāp.): XIV, 61, 1835, 1843; **62**, 1860; **66**, 1940,  $(\mu)$ , 1953, 1957; **67** $\nu$ , 1967 (all. to § 617); 69, 2009, 2013, 2026; 70, 2038, 2041 (birth of Parikshit) .- § 787 (Açramavanap.): XV, 15, +437 (Kauravi). Cf. Vairātī, Virātaduhitr, Virātatanayā, Abhimunyor bhāryā (XV, 670).

\*uttara, sc. dic ("the northern region"): V, 3821 (etymology), 3847.

Uttaragni, name of a fire. § 493 (Angirasa): III, 221,

Uttarā(h) Ashādhāh, v. Ashādhā.

Uttarah Kuravah ("the northern Kurus"), a people. §173 (Pandurājyābhisheka): I, 109, 4346 (uttaraih Kurubhih sardham dukshinah Kuravah).- § 187 (Pandu): I, 122, 4722 (among them women enjoy sexual liberty).—§ 279 (Arjuna): II, 28, 1048 (in the north, Arjuna came to their frontier). - § 295 (Dyūtap.): II, 52, 1862 (ultarebhyah Kurubhyaç capyapodham malyam) .-- § 423 (Gandhumadanapr.): III, 145, 11030.- § 507 (Skandayuddha): III, 231, 14612 (the head of Mahisha barred the entrance to the country of the U.K.).—§ 556 (Sunjayayūnap.): V. 22a, 656 (have been vanquished by Arjuna). - § 574 (Jambūkh.): VI, 6δ, 208. - § 574g (do.): To the south of Nila and to the north of Meru are U.K., where the Siddhas reside, there the trees are always covered with sweet fruits and flowers, some of them yield fruits according to the will [of the placker]; some of them are called kehirine and yield milk and six different rasas (shadrasam) like amrta, and clothes and ornaments; the entire land has fine golden sands; a portion of it is ruby, etc., all the sensons are agreeable and nowhere does the land become miry. The men born there have fallen from the Devaloka, and are all of pure birth and handsome; they are born twins, and the women are like Aps. in beauty; they are free from illness and cheerful, they live 11,000 years. The birds named Bharundah take them up when dead and throw them into mountain caves: VI, 7, 254, 266.—§ 574i (Jambū): VI, 7. 278 (the river that has its origin from the juice of the jambu goes to the U.K.).-§ 620 (Crāddhap.): X1, 26, 772 (the dead warriors have attained to [the region of] the U.K.).-§ 7450 (Cyavana-Kuçikusumv.): XIII, 54, 2841.-- § 746 (Anuçasanik.): XIII, 57, 2958 (lokāh Kurushūttareshu).— § 757g (Hastikūţa): Gautama said: There where the U.K. blaze in beauty rejoicing with the gods, where dwell the people (lokah) sprung from Agni, water, and mountains, where Cakra (Indra) rains all wishes, where women live in perfect freedom, where there is no jealousy among women and men, etc. Dhrtarashtra said: This region (lokah) is for those who are freed from all desire, who abstain from meat, who never take up the rod of chastisement, and never inflict harm on mobile or immobile creatures, who regard themselves as identical with all creatures (sarvabhūtātmabhūtāḥ), who have no wishes (otherwise PCR.) and are indifferent (nirmamāk), and freed from affections regarding gain and loss, and to whom blame and praise are equal: XIII, 102, 14867 .-§ 785 (Anugitap.): XIV, 70, 2053 (Kurun . . . dakshinottaran).- § 786e (Agustya): XIV, 92, 2871 (uttarebhyah Kurubhyaç ca yat kimcid vasu vidyate). - § 789 (Putradarcanap.): XV, 33 x, 904 (some of the dead warriors proceeded to [the region of] the U.K.).

Uttarāh Phalgunyah, v. Phalguni.

Uttarāh Proshthapadāh, v. Proshthapadā.

Uttarajyotisha, a city (?). § 285 (Nakula): II, 32, 1193 (in the west, conquered by Nakula).

**Uttaramānasa**, a sacred lake. § 6525 (Indrota-Pārīkshitīya): XII, 152β, 5646 (Prabhāso °se), (γ), 5662 (do.).-§ 733 x (Kūlodaka): XIII, 25, 1746.

Uttarana = Civa (1000 names 2)

Uttarana 1 = Vishnu (1000 names). - Do. 2 = Çiya: XIV, 194 (B. Uttaranqua).

Uttarapatha ("the north"). § 664 (Mokshadh,): XII, 2077, 7560 (ojanmanah).—Do., pl. (oah) (othe inhabitants of the north"). § 576 (Bhagavadgītāp.): VI, 15, 604 (Dakshinatyooah).

Uttara-Yayātyupākhyāna(m), v. Yayāti (§ 149).

Uttejanī, a mātr. § 615u (Skanda): 1X, 46 θ, 2624.

Utthanah sarvakarmanam =  $\text{Civa} (1000 \text{ names}^2)$ .

Utthita = Civa (1000 names 1).

Utūla, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 361 (so C., B. reads Ulatah).

## ${f v}$

(What is not found under V should be sought for under B.)

Vāc ' (" Speech ") = Sarasvatī: X11, 8534 (vedamayī), 8741  $(S^{\circ})$ .—Do.<sup>2</sup> (do.) = Civa (1000 names 1).

Vacaspati1 ("the Lord of Speech"). § 639 (Rajadh.): XII, 52, 1871 (api). - § 787 (Anuçasanik.): XIII, 31a, 2014.- § 782b (Brāhmaņagītā): XIV, 21, 636 (tato Vor jajne tam manas paryavekshate).—Do.2 (do.) = Mahapurusha (Mahāpurushastava).—Do.\* (do.) = Vishnu (1000 names).

 $V\bar{a}caspatya = (liva (1000 names^2).$ 

Vācāviruddhāh (pl.), a class of gods. § 730 (Ānuçāsanik.): XIII, 18λλ, †1372.

Vācikā, adj. ("belonging to speech," viz. one of Brahmán's births). § 717b (Nārāyanīya): XII, 348 00, 13490 (janma, the third birth of Brahmán); 349, III), 13565 (do., do.).

Vaça, pl. (°āḥ), a people. § 223 (Vāsishtha): 1, 175, 6684 (only C., B. has Khasan, q.v.).

**Vaçakara** = Çiva (1000 names 2).

Vaçatala, pl. (°ah), a people. § 295 (Dyūtap.): II, 52, 1871 (only B., C. has Vaçatayah).

Vaçāti, Vaçātika; Vaçātīya, v. Vas°.

Vacavartin = Mahapurusha (Mahapurushastava).

Vacikara = Civa (1000 names 2).

Vaçishtha, Vāçishtha, Vaçishthāpavāha, v. Vasc.

 $\mathbf{Vacya} = \mathbf{Civa} \ (1000 \ \mathrm{names}^{2}).$ 

Vādānya, a rshi. § 7316 (Ashtuvakra-Diksamv.): XIII, 19, 1391 (rohoh), (1396).

Vadava , the mother of the horses. § 221 (Caitrarathap.): I, 170, 6488.

Vadavā<sup>2</sup>, name of a tirtha. § 359 (Tīrthayātrāp.): In V. one should in the evening offer caru (rice boiled in milk and butter) to the Fire; this is equal to hundred thousands of kine, hundred rājasūyas, and a thousand horse-sacrifices; here a gift to the Pitre becomes inexhaustible. Here the rehis, the Piles, the gods, the Gandharvas, the Apsarases, the Guhyakas, the Kinnaras, the Yakshas, the Siddhas. the Vidyadharas, men, the Rakshasas, the Daityas, the Rudras, and Brahman himself practised austerities for 1.000 years in order to gratify Vishau, then they cooked cars and praised

Keçara each with seven rose. Keçara conferred eightfold aiçvarya (superhuman power), etc., on them, and then disappeared, therefore that tirtha became known by the name of Saptacaru: III, 82, 5034.

**Vadavā**, a river. § 494 (Āngirasa): III, **222**, 14232 (among the rivers who are mothers of fires).

Vadavāgni = Vadavāmukha 1. § 490 (Āngirasa): III, 219, 14149 (pibaty ambho yah).

Vadavāmukha<sup>1</sup>, name of the submarine fire at Vadavāmukha(m). § 30b (Samudra): I, 21, 1220 (°dīptāgnes toyahavyapradah, sc. the ocean).- § 552 ((ioharanap.): IV, 50, 1580 (agnih).- § 616 (Sauptikap.): X, 6, 226 (pāvakah).- § 717 b (Nārāyanīya): XII, 339, ††12864 (agnih = Mahāpurusha). Cf. Vadavāvaktra. - Do.2 = Çiva (1000 names 2);

Vadavāmukha, a rshi. § 717b (Nārāyaņīya): XII, 343, XIII), ††13222 (maharshih, incarnation of Nārāyaņa, cursed the ocean, saving that its water should only be drinkable for the vadavāmukha).

Vadavāmukha(m) (the mare's head, in the ocean). § 571 (Ulükadūtāgamanap.): V, 160, 5529 (Kamboja-v om, sc. purushodadhim); 161, 5574 (do.) .- § 599 (Jayadrathavadhap.): VII, 135, 5556 (omadhyasthah . . . manavah).--§ 603 (Nārāyanāstramokshap.): VII, 202, 9608 (octi (!) eyākhyātam pivams (oat, B) toyamayam havih, one of the faces of Civa). -- § 704 (Mokshadh.): XII, 302, 11168 (°sāgaram). --§ 717b (Nārāyanīya): XII, 343, XIII), | †13222 (°eanjnitona, drinks the water of the ocean),- 742 (Anuçasanik.): XIII, 38, 2230.- § 773d (Çiva): XIII, 162, 7531 (the face of Civa). Cf. Vadavāvaktra(m).

Vadavāvaktra, a fire = Vādavāmukha 1. 🐧 459 (Mārkandeyas.): 111, 189, 12961 (agnih).

Vadavāvaktra(m) = Vadavamukha(m). § 7450 (Cyavana-Kuçikasamv.): XIII, 56, 2909 (there Urva will throw the fire of his wrath; cf. Aurvopākhyāna(m)).

Vāddhika (VI, 1708) error in C. for Balhīka (see additions). Vadha = Civa (1000 names 2).

Vadhna, pl. v. Vadhra, pl.

Vadhra, pl. ( ${}^{\circ}ah$ ), a people. § 574 (Jambūkh.): VI,  $9\mu$ , 363 (only B., C. has Vadhnāh).

Vadhryaçva, an ancient king. § 267 (Yamasabhāv.): II, 8, 323 (in the palace of Yama).

Vadhūsarā, a river. § 20 (Pulomā): I, 6, 904 (arose from the tears of Puloma, Brahman gave it the name V.).--[§ 383 (Paragurama): III, 99, 8684 (nadim . . . Vadhusarakrtahrayam).

Vadhyā = Brahmavadhyā (personif.): XII, 10159.

Vāduli, sec Vāhuli.

Vāgātman = Krshna: XII, 1635.

Vagindra, a brahman. § 736b (VItahavyop.): XIII, 30. 2003 (of Vītahavya's race, son of Prakāça and father of Pramati).

Vägmin, a prince. § 150 (Pūruvamç.): I, 94, 3697 (son of Manasyu and Sauvīrī).—Do.2 = Vishņu (1000 names).

Vāheyika, Vahi, Vāhīka, v. Bāheyika, etc.

Vāhīkapungava, so B. for Bālhīkao (q.v.).

Vāhinī', wife of Kuru. § 154 (Pūruvamç.): I, 94, 3740.

Vahinī', a river. § 574 (Jambūkh.): VI, 9λ, 341.

Vahitr sarvabhūtānām = Çiva (1000 names 2).

 $\nabla ahni' = Agni, q.v.$ 

Vahni', an ancient king (an Asura?). § 673b (Bali-Väsavasamv.): XII, 227 a, 8264 (among the ancient rulers of the earth).

Vahni . = Vishnu (1000 names).

Vahnidaivata, adj. ("whose deity is Vahni"). § 253 (Haranaharanap.): I, 221, 8045 (nakshatre, i.e. the Krttikas).- § 502 (Manushyagrahak.): III, 230, 14464 (nakshutram, do.).

Vahniloka ("the world of Vahni"): XIII, 6557 (only B., C. has Brahma-°).

Vahninandana("son of Vahni") = Skanda: III, 14626.

Vāhuli, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 252 (B. has Vadulch).

Vahyalaya, abode of out-castes, i.e. the country of the Vahikas (cf. Bahika, pl.): VIII, 2085 (B. Vahyanaya).

Vaicitravīrva = Dhṛtarāshtra 1, q.v.

Vaicitravīryaka, adj. ("belonging to Vicitravīrya"). § 788 (Āgramavāsap.): XV, 28, 755 (°s kshetre, sc. jātah, sc. Vidura).

Vaicitravīryin = Dhṛtarūshṭra : IX, 2319 (Dho).

Vaiçākha, name of a month. § 759 (Ānuçāsanik.): XIII, 106 \beta, 5155; 109, 5377 (°mase).

Vaiçākhī, the day of full moon in the month of Vaiçākha. § 746 (Anuçasanik.): XIII, 68, 3413 (paurnamasyam).

Vaiçālāksha, adj. (" belonging to Viçālāksha [ = Civa] "). § 641 (Rājadh.): XII, 59, 2203 (sc. çāstram, composed by Civa by abridging the dandaniti of Brahmán; C. has by error Vio).

Vaiçāleya, pl. (°āḥ), a family of serpents. . § 608 (Karnap.): VIII, 87 $\chi'$ , 4416 (bhoginah, sided with Arjuna).

Vaicālī ("daughter of the king of Vicālā (?)") = Bhadrū: II, 1570 (Bho).

Vaicampāyana, a rshi, disciple of Vyāsa; recited the Mhbhr. at the snake sacrifice of Janamejaya: I, 11, 20, 97, 107 (manushe loke Voa uktavan), 866 (ovipfagryaih), 2227 (Vyasa directed V. to tell the Mhbhr.), (2231) (V. gave a resumé of the Mhbhr.), (2294) (V. described the Mhbhr.), (2334) (V. began the recitation of the Mhbhr.), (2350) (only C.), (2407), 2419 (disciple of Vyasa), (2458), (2501), (2509), (2517), (2565), (2639), (2728), (2801), (2816), (2845), (2895), (2904), (2971), (2975), (2987), (2988), (3110), (3126), (3181), (3185), (3204), (†3233), (†3236), (†3244), (†3248), (3256), (3276), (3279), (3290), (3300), (3304), (3318), (3332), (3344), (3349), (3352), (3356), (3358), (3359), (3386), (3394), (3397), (3420), (3424), (3431), (3437), (3439), (3446), (3460), (3466), (3481), (3495), (3500), (3517), (3531), (3535),(3543), (3551), (†3569), (†3589), (3679), (†3683), (†3690), (3694), (3759), (3843), (3848/49, addition in B.), (3865), (3880), (3887), (3896), (3923), (3964), (3968), (4006), (4022), (4036), (4049), (4057), (4061), (4064), (4067), (4081), (4086, only B.), (4146), (4157), (4225), (4241), (4244), (4267), (4274), (4306), (4322), (4335), (4337), (4371), (4382), (4395), (4412), (4425), (4469), (4483), (4489), (4501), (4528), (4541), (4562), (4591), (4592), (4613), (4628), (4640), (4647), (4665), (4680), (4716), (4746), (4758), (4759), (4791), (4836), (4844), (4866), (4896), (4897), (4901), (4930), (4936), (4964), (4977), (5034), (5051), (5072), (5094), (5102), (5134), (5145), (5162), (5164), (5167), (5169), (5208), (5211), (5217), (5238), (5256), (5260), (5266), (5280), (5289), (5312), (5347), (5351), (5364), (5379), (5395), (5399), (5412), (5415), (5419), (5444), (5454), (5474), (5501), (5511), (5517), (5548), (5546), (5634), (5635), (5642), (5653), (5673), (5696), (5706), (5734), (5767), (5768), (5798), (5819), (5823), (5835), (5841), (5856), (5882), (5927), (5962), (5973), (5983), (5999), (6007), (6019), (6030), (6045), (6060),

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(6062), (6081/82, only B.), (6084), (6094), (6100), (6104),
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(†7136), (7141), (†7147), (7156), (†7174), (†7205), (7218),
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(5401), (8409), (8423), (8429), (8445), (8460), (8464),
(8469); II, (1), (13), (21), (52), (54) (only C.), (58), (96),
(135), (248), (†261), (264), (268), (273), (512), (514), (544),
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(†1981), (1987), (†1992), (†2008), (2030), (2051), (2059),
(2062), (2066), (2070), (2074), (2078), (2082), (2085),
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(†2367), (2378), (†2385), (2387), (†2401), (2419), (2450),
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(†2536), (2550), (2559), (2563), (2583), (2584), (2613),
(2620), (2651), (2655, only C.), (2672); III, (9), (19), (39),
(47), (60), (131), (134), (144), (162), (200), (204), (211),
(†219), (†239), (240), (†249), (262), (279), (286), (287),
(300), (352), (363), (373), (382), (409), (460, only B.),
(461), (468), (503), (507), (588), (596), (892), (†903), (919),
(931), (†945), (†963), (964), (984), (989), (1264), (1354),
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(1852) (1864), (1867), (1879), (1912), (1915), (1958),
(1967), (2014), (2048), (2065), (3082), (3093), (4021),
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(10986), (10993), (11000), (11010), (11016), (11069)
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(11167)
(11281), (11318), (11329), (11337), (11351),
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(13007), (13009), (13127), (13139), (\dagger\dagger13143), (\dagger\dagger13212),
(††13248), (††13261), (††13301), (††13331), (13349), (13392),
(13469), (13481) or (13482), (13488), (13628), (14100),
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(15133), (15141), (15181), (15210), (15237), (15278),
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(15276), (15298), (15325), (15354), (15370), (15491), (15496), (15508), (15519), (15521), (15537), (15556), (15565), (15571), (†15602), (15611), (15617), (15686), (†15639), (†15661), (15666), (†15667), (†15690), (†15695), (†15715), (15716), (15754), (15759), (15777), (15855), (15860), (16615), (16917), (16922), (16994), (17000), (17047), (17065), (17070), (†17090), (17098), (17103), (17120), (17123), (17126), (17153), (17178), (17184), (17190), (17197), (17212), (†17219), (17222), (17246), (17288), (17323), (17419), (17432), (17434), (17444), (17448), (17456); IV, (3), (88), (136), (141), (149), (158), (169), (178), (†214), (†230), (†231), (†243), (244), (279), (280), (†295), (†296), (†308), (†312), (†323), (326), (373), (416), (431), (433), (437), (449), (†458), (485), (487), (490), (497), (503), (510), (636), (639), (690), (699), (711), (734), (746), (793), (807), (809), (826), (829), (839), (845), (855), (861), (883), (902), (912), (947), (971), (990), (997), (1000), (1036), (1067), (1083), (1088), (1129), (1136), (1149), (1170), (1180), (1184), (†1195), (1201), (1218), (1227), (1230), (1246), (1258), (1260), (1270), (1277), (1285), (1302), (1303), (1317), (1390), (1398), (1418), (1436), (1456), (1471), (1599), (1626), (1630), (1640, only C.), (1647), (†1660), (1696), (1759), (1779), (1781), (1823), (1833), (1901), (1939), (1950), (1966), (1984), (1998), (2021), (2035), (2062), (†2086), (†2105), (†2128), (2136), (2141), (†2147), (2152), (†2157), (2160), (†2169), (†2175), (2177), (2182), (†2188), (2190), (2198), (2208), (2220), (2225), (2229), (2255), (2260), (2267), (2299), (2306), (2310), ( $\pm$ 2317), (2347);  $\forall$ , ( $\pm$ 1), ( $\pm$ 40), (100), (127), (129), (150), (162), (171), (172), (190), (210), (565), (569), (570), (603), (624), (641), (685), (939), (†945), (971), (977), (1572), (†1577), (1791), (1917), (1926), (1951), (1976), (1980), (2323), (2359), (2382), (†2411), (†2424), (2498), (2513), (2520), (2582), (2660), (2740), (2763), (2869), (2871), (2903), (2925), (2993), (2996), (3022), (3084), (3093), (3101), (3128), (3183), (3220), (3235), (3236), (3252), (3278), (3329), (3330), (3384), (3447), (3448), (3501), (3667) (sio!), (3711), (3717), (4122), (4128, only C.), (4186), (4204), (4214), (4233), (4259), (4280), (4283, only C.), (4309), (4317), (4325), (4364), (4418), (4453), (4459), (4668), (4676), (4704), (4885), (4929), (4931), (4956), (5097), (5108), (5136), (5147), (5170), (5195), (5216), (5231), (5243), (5278), (5803), (5319), (5324), (5350), (5392), (5718), (5877), (7122) (sic!), (7557), (7581), (7603), (7622); VI, (3), (36), (43), (49), (115), (118), (155), (305), (495), (1532/33, only B.); VII, (6), (47), (306); VIII, (1), (25), (73), (90), (214), (220), (282), (5035); IX, (4), (40), (57), (108), (1973), (2008), (2013), (2064), (2071), (2119), (2159), (2188), (2246), (2255), (2287), (2318), (2360), (2400), (2433), (†2446), (2453), (2503), (2619), (2732), (2745), (2762), (2826),(2831), (2854), (2902), (2905), (2925), (2929), (2981), (3035), (3070), (3077), (3129), (3509); X, (542), (543), (574), (606), (647), (670), (687), (721), (722), (742), (745), (760); XI, (4), (10), (23), (45), (46), (193), (242), (249), (253), (269), (289), (313), (343), (354), (360), (381), (405), (427), (487), (742), (752), (761), (779), (800); XII, (1), (46), (144), (157), (201), (383), (384), (424), (482), (535), (601), (636), (651), (698), (732), (768), (826), (833), (893), (896), (1088), (1135), (1172), (1291), (1348), (1363), (1369), (1393), (1423), (1427), (1430), (1448), (1467), (1486), (1499), (1516), (1534), (1583), (1589), (1689), (1698), (1713), (1805), (1806), (1844), (1862), (1883), (1896), (1913), (1928), (1935),

(1964), (1984), (1987), (2116), (2122), (2268), (†2714), (5962), (6120), (6126), (6210), (6219), (6231), (6238), (†6261), (6456), (10275), 12387 (disciple of Vyāsa), 12760 (Taittiriķ . . . V°pūrvajaķ), (12998), 13003, 18012, (13023), (13060), (13119), (13131), (13333), (13396), (13399), (13427), (13460), (13554), (13615), (13628), (13639), (13645), (13701), (13714); XIII, (83), 331 (viprarehir ajñanad brahmaņam hatva eprehto balavadhena ca (!)), (371), (605), (613), (1296), (1356), (1758), (1775), (1863), (1934) (ought to have been Bhishma), (2931), (2967), (†3693), (3696), (3698), (3730), (4222), (5139), (5387), (5402), (5574), (5575), (5921), (6294), (6931), (6986), (7532), (7627), (7629), (7692), (7706), (7729), (7741), (7754), (7759), (7795); XIV, (1), (20), (119) (ought to have been Vyāsa), (†275) (do., only C.), (†292), (293), (354), (373), (408), (414), (1476), (1478), (1536), (1589), (1596), (1626), (1653), (1661), (1676), (1680) (C., by error Saudāsa), (1690), (1706), (1721), (1724), (1752), (1777), (1808), (1809), (1850), (1873), (1895), (1936), (1965), (1984), (2009), (2033), (2055), (2072), (2083), (2089), (2097), (2108), (2110), (2141), (2175), (2195), (2221), (2253), (2302), (2341), (2359), (2381), (2435), (2466), (2486), (2510), (2536), (2553), (2603), (2644), (2690), (2807), (2816), (2849), (2886); XV, (4), (29), (43), (60), (118), (127), (134), (153), (156), (165), (170), (261, only B.), (268), (302), (307), (352), (356), (387), (395), (410), (428), (441), (458), (495), (520), (538), (†558), (560), (574), (576), (592), (618), (636), (656), (†673), (685), (691), (715), (741), (771), (800), (862), (868), (889), (923), (939), (956), (958), (979), (983), (1011), (1050), (1087); XVI, (1), (13), (15), (33), (57), (†105), (133),(148), (177), (254), (291); XVII, (2), (47), (53), (57), (69), (73), (89), (95); XVIII, (3), (40), (81), (125), 155, 182 (°kīrtitam), 199, (214). Cf. Brahmarshi, Vyāsaçishya.

Vaiçeshika, adj. ("relating to the Vaiçeshika-doctrine"?); XII, 1658 (gunaih, probably a wrong reading; cf. PCR. and his note on XII, 11874).

Vaiçravana 1 = Kubera, q.v.—Do.2 = Çiva (1000 names 2).
Vaiçravana, adj. ("belonging to Vaiçravana [i.e. Kubera]").
§ 269 (Vaiçravanasabhāv.): II, 10, 383 (sabha . . . Pol).—
§ 641 (Rājadh.): XII, 124, 4561 (rddhim . . . Polm).

Vaiçravana-sabhā-varnana(m) ("description of the palace of Kubera"). § 269 (Lokapālas.): The sabhā of Vaiçravaņa (i.s. Kubera) is 100 yojanas in length and 70 in breadth, acquired by Vaigravana by his ascetic power; it is supported by Guhyakas attached to the firmament, and capable of moving along it. There sits Vaicravana with thousands of wives, amidst the fragrance of the lotuses of the nalini Alaka and the Nandana gardens, and the gods, Gandharvas (those called Kinnaras and those called Naras), Apearases (enumeration), Yakshas (enumeration), Lakshmi, Nalakubara, myself (i.e. Narada), many devarahis and brahmarshis, kravyūdas (i.e. Rākshasas), Umāpati (i.e. Çiva), with hosts of spirits (bhutasanghash, dwarfs, etc.), and Dovi (i.e. Uma), and Gandharva chiefs (enumeration), and Cakradharman, the chief of the Vidyadharas, Bhagadatta, and innumerable other kings, and Druma, the chief of the Kimpurushas, and the Rakskasa king Mahendra Gandhamadana (according to BR., who takes it to be = Ravana), and Vibbishana (the brother of Kubera), and the mountains Himsvat, etc. (enumeration). in their personified forms, and Nandiçvara and Mahakala, and many parishadas with arrowy cars and mouths. Kashtha. Kufimukha. Dantin, and Vijaya (B. Vijaya), and the roaring white bull [of Civa, PCR.], and Piçaces. Paulastya (i.e. Kubera) always adores Cive, and sometimes is honoured by his visit. There also the best of jewels, Cankha and Padma, those princes of all gems [in their personified forms, PCR.], accompanied by all the jewels of the earth, worship *Kubera* (II, 10).

Vaiçvadeva, adj ("belonging to the Viçvadevas"). § 677 (Mokshadh.): XII, 244, 8871 (sc. loke).—§ 704. (do.): XII, 302ββ, 11105 (vishayān).—§ 746 (Ānuçāsanik.): XIII, 60, 3060 (trtīyam savanam); 79κ, 3775 (sthānam, C. has by error Vaiçya°).—§ 778b (Samvartta-Maruttīya): XIV, 10, †285 (ukshāṇam).—§ 782g (Guruçishyasamv.): XĪV, 42, 1129 (vāc).—Do.², subst. neutr. (do.), name of a certain offering. § 309 (Āraṇyakap.): 111, 2, 105.—§ 327 (Draupadīparitāpav.): III, 30, 1130.—§ 732 (Ānuçāsanik.): XIII, 22, 1553.—§ 753 (do.): XIII, 97, 4659, 4660, 4667, 4673.

**Vaiçvāmitra** ("son of Viçvāmitra") = Ashṭaka: III,  $13301 (A^{\circ})$ .

Vaiçvanara 1 = Agni, q.v. (Add VII, 2019; VIII, 2160; for II, 299, see next.)

Vaiçvānara, a muni. § 266 (Çakrasabhūv.): 11, 7, 299 (muniā, in the palace of Indra).

Vaiçvānara, pl. (°āḥ), a class of ṛshis. § 656 (Khadgotpattik.): XII, 168β, 6143 (°-Marīoipāḥ).

Vaiçvānaramukha = Çiva: XIV, 201.

Vaiçvānarī, adj. f. ("belonging to [Agni] Vaiçvānara") said of the Earth. § 746 (Ānuçāsanik.): XIII, 62, 3140 (C. by error Vaiçyānarī).

Vaicyāh (pl.) =  $Civa (1000 \text{ names}^{1})$ .

Vaiçyāputra ("the son of a vaiçya woman") = Yuyutsu, q.v. Vaidambha = Civa (1000 names 2).

Vaidarbha ("the king of the Vidarbhas"), the father of Lopāmudrā. § 382 (Agastyop.): III, 96, 8562; 97, 8570.

Vaidarbhi (do.), the father of Lopamudra. § 767 (Anuçasanik.): XIII, 137a, 6255 (gave his daughter to Agastya).

Vaidarbhī ' ("the daughter of the king of the Vidarbhas") = Sugravā: I, ††3770 (S°).

Vaidarbhī<sup>2</sup> (do.) = Maryādā: I,  $\dagger\dagger$ 3771 ( $M^{\circ}$ ).

Vaidarbhī<sup>1</sup> (do.) = Damayantī: III, 2146, 2156, 2164, 2181, 2201, 2203, 2261, 2337, 2351, 2410, 2458, 2568, 2642, 2660, 2678, 2681, 2762, 2775, 2886, 2898, 2910, 2911, 2955, 3002 ("janant"), 3005, 3009, 3050, 3065.

Vaidarbhī (do.) = Lopāmudrā: III, 8569 (yuratīm); V, 3971 (reme . . . yathā Agastyaç edpi Voyām).

Vaidarbhi<sup>5</sup> (do.), wife of Sagara. § 387 (Sagara): III, 106, 8833, 8843 (bore a gourd, from which arose sixty thousands of sons).

Vaideha '("the king of the Videhas"), a prince contemporary with Yudhishthira. § 264 (Sabhākriyāp.): II, 4β, 122 (waited upon Yudhishthira).

Vaideha<sup>2</sup> (do.) = Janaka: XII, 855 (J°), 3909, 3937, 3955, 10876, 10916, 11434 (i.e. Karālajanaka), 11840 (J°), 11842.

Vaideha  $(do.) = Nimi: XII, 8600 (N^o).$ 

Vaideha , pl. (°aħ), a people = Videha, pl. § 280 (Bhīmasena): II, 30, 1089 (°sthaħ, sc. Bhīmasena; on his digviyaya Bhīmasena conquered Γ. and therefrom sent expeditions). — § 574 (Jambūkh.): VI, 9μ, 364.—§ 608 (Karnap.): VIII, 79, 4040 (°ambashṭha-Kāmbojāḥ, had been vanquished by Arjuna in the battle).

Vaideha, name of a mixed caste: XIII, 2582 (sg.), 2589 (vam, fem.).

Vaidehaka, name of a mixed caste = Vaideha: XII, 10868 (pl.); XIII, 2571 (sg.), 2585 (do.), 2587 (do.).

Vaidehaka, adj. ("belonging to the Videhas"). § 280 (Bhīmasena): II, 30, 1087 ("m rūjānam Janakam).

- Vaidehī' ("the daughter of the king of the Videhas") = Maryādā: I, ††3776 (M°).
- Vaidehī<sup>2</sup> (do.), the wife of Cutānīka<sup>2</sup> (the son of Janamejaya). § 160 (Pūruvaiņc.): I, 95, ††3838.
- Vaidehī<sup>2</sup> (do.) = Sītā: III, 11208, 15973 (Janakātmajā), 16017, 16023, 16034, 16052, 16057, 16058, 16060, 16061, 16070, 16077, 16097, 16106, 16146, 16163, 16182, 16184, 16195, 16220, 16232, 16253, 16265, 16490, 16540, 16551, 16588, 16595, 16612; IV, 652 (duhitā Janakanya); V, 3976 (romo . . . V°yāñ ca yathā Rāmah); VII, 2228.
- \*Vaidika, adj. ("belonging to the Vedas"): I, 4924 ("ādhyayanāni); VIII, †4712 (sa-v°h, but read with B. saved"); XII, 317 (karmāni), 2677 (B. do., C. sarvāni), 2689 (karmāni), 2878 (iti v°m), 2884 (do.), 2970 (grutiḥ), 2974 (sthitiḥ), 9610 (iti v°m), 9731 (do.), 11109 (gunāh), 12821 (grutiḥ), †13759 (karma); XIII, 5564 (do.); XIV, 340 (karmāni), 1014 (grutiḥ), 1568 (sc. karmāni?).
- Vaidūryaçikhara, a mountain. § 377 (Dhaumyatīrthak.): III, 89, 8359 (qirivaraḥ, in the west, description); cf. next.
- Vaidūryaparvata, a mountain. § 377 (Dhaumyatīrthak.): III, 88, 8343 (in the south).—§ 404 (Tīrthayātrāp.): III, 121, 10306, 10310 (near Narmadā, visited by Yudhishthira, etc.).
- \*vaidya', adj. ("conversant with the Vedus"): I, 6143; 11, 667; 111, 11634; V, †800, 1491, 3456 (brāhmaṇāḥ), 4485; XII, 532, 2863, 2905, 3200 (brāhmaṇān), 8868, 9360; XIII, 1539, 1565, 5820.—Do.³, mostly pl. ("physicians"): III, 70, 13856; V, 110, 5156 (cikitsakāḥ), 5181; VI, 5745, 5747, 5749; X, 113 (sg., yathā); XII, 854, 878, 2654 (caturvidhān), 12512.—Do.³, name of a caste: XIII, 2621 (Vrūtya-Voau, son of a çūdra and a vaiçyā).
- Vaidya (XIII, 7108), v. Ruibhya.
- Vaidya Civa (1000 names •). Do. = Vishnu (1000 names).
- Vaihāra, a mountain near Girivraja (the present Baibhār, i.e. Vaibhāra). § 277 (Jarāsandhavadhap.): 11, 21, 799 (among the four mountains which surround Girivraja).
- Vaihāyasa<sup>1</sup>, pl. (°āh) a class of rshis. § 4216 (Ākāça-Gangā): III, 142, 10903.
- Vaihāyasa<sup>2</sup>, name of a lake. § 641 (Rājadh.): XII, 127, 4662 (hraduḥ (C., hr°), near Badari).
- Vaijayanta, the standard of Indra. § 277 (Jarusandhavadhap.): II, 22, 872 (Aindrah, Nil. takes it = prasada).— § 335 (Indralokubhigamanap.): III, 42, 1721 (dhvajam).
- Vaijayanta, a mountain. § 717d (Brahma-Rudrasamv.): XII, 351, 1372l (kehirodasya samudrasya madhye . . . Voa iti khyalah parralah), 13722, 13734.
- •vaijayantī¹ ("triumphal") adj., said of garlands: I, 2348 (mālām); VII, 1274 (mālā); IX, 2667 (mālā).
- Vaijayanti<sup>2</sup>, dual (<sup>9</sup>yau), name of the bells of Airavata.
  § 505 (Skandayuddha): 111, 231, 14531 (given to Skanda by Indra).
- Vaikartana = Karna, q.v.
- Vaikhāna = Vishņu (1000 names).
- Vaikhānasa¹, pl. (°āḥ), u class of ṛshis. § 246 (Sundopasundop.): I, 211, 7683.—§ 377 (Dhaumyatīrthak.): III, 89, 8369 (Pushkaraṃ... Γ°ānāṃ... āçramaḥ priyaḥ).—§ 392 (Tīrthayātrāp.): III, 114, 10109.—§ 406 (do.): III, 125, 10413 (Candramasas tīrthaṃ).—§ 565 (Gālavacarita): V, 111, 3831 (°āçramaḥ, in the north).—§ 615u (Skanda): IX, 45γ, 2510.—§ 626 (Rājadh.): XII, 20, 606 (°ānāṃ... vacanaṃ, a sentence of theirs quoted?).—§ 630 (do.): XII, 26, 773 (do., do.).—§ 641 (do.): XII,

- 60, 2316 (gāthā ... Voānā ... munīnām, some verses sung by them quoted).—§ 677 (Mokshadh.): XII, 245, 8897 (ogatim), 8903.—§ 717b (Nūrāyanīya): XII, 349, I), 13561 (learnt the religion of Nūrāyana from the phonapāk and communicated it to Soma).—§ 747b (Suvarnotpatti): XIII, 85 \( \xi\), 4126 (urose from the ashes of the sacrificial fire).
  —§ 749 (Ānuçāsanik.): XIII, 90, 4323 (oānām vacanam rahīnām, a sentence of theirs quoted?).
- Vaikhānasa = Mahāpurusha (Mahāpurushastava).
- Vaikhānasa, adj. ("belonging to the Vaikhānasas"). § 772l (Vasishtha): XIII, 156, 7280 (sarah, there the gods (Ādityāh) performed a sacrifice; B., however, has sare vai Mānasam).
- Vaikuntha = Vishuu (Kṛshṇa): I, 2505; III, 8755; VI, 308 (Vishnum); VII, 2963 (Vishnum); XII, 1503, 1652, 4079, 10019 (Vishnuh), [12864 (Mahāpurushastava)], 13239 (°tvam, etymology), 13403 (avyayam); XIII, 6993 (1000 names), 7745.
- Vaimānika<sup>1</sup>, name of a tīrtha. § 733k (Ānuçāsanik.): By bathing in V. and Kinkinīkāçrama one acquires the merit of repairing everywhere at will. The merit of bathing in Kālikāçrama, etc.: XIII, 25, 1709.
- \*vaimānika', adj. ("celestial"): III, 171 (gaṇāḥ).
- Vainateya ' ("son of Vinata") = Garuda: I, 1284, 1484, 1503, 1504, 1573, 1588, 2603 (G°), 7668 (°ād ivoragaḥ); II, 748 (palato V°sya gatim anye yathā khagāḥ); III, 550 (°o yathā pakshī Garutmān palatām varaḥ), 11413 (°sya sadrçaḥ), 16243 (°m icāparam); V, 3587 (°sutaih six sons of G. enumerated), 3640, 3658, 3669 (°parākramam), 3705, 3891, 3925, 4002, 4003; VI, 152 (G°), 1234 (°aç ca pakshinām, sc. asmi, says Kṛshna), 4143 (°vat); VII, 403 (vehicle of Kṛshna), 573 (yathā), 1435 (°vat), 2811 (device of Kṛshna), 8789 (°a ivoragam); VIII, 1803 (Suparnam palagaçreshtham); X, 651 (bhujagāriḥ, on the standard of Kṛshna); XII, 12587 (°samadyutim); XIII, 870 (vehicle of Vishnu), 915 (pakshinām V°as tvam, sc. asi, sc. Çiva).
- Vainateya 3, a Suparna, son of Garuda. § 564 (Mātalīşop.): V. 101 a, 3595.
- Vainateya<sup>3</sup>, pl. (°āḥ) ("descendants of Vinatā", i.e. birds).
  § 99 (Aṃçāvat.): I, 65, 2548 (enumeration). § 191
  (Arjuna): I, 123, 4806 (present at the birth of Arjuna),
  4830 (enumeration).—§ 574 (Jambūkh.): VI, 3, 72 (omens).
  —§ 608 (Karṇap.): VIII, 87 χ', 4413 (sided with Arjuna).
  —§ 775 (Ānuçāsanik.): XIII, 166a, 7644.
- Vainavin (B.  $Ve^{\circ}$ -) = Civa (1000 names \*).
- Vainya ("the son of Vena") = Prthu: I, 466 (Prthor  $V^{\circ}$ sya . . . ākhyānam); II, 331 ("n°, C.), 1929 (P°); III, 141, 8271 (yathā), 12677, 12681, 12684, 12687, 12688 ("yajnām), 12696 ("samsadi), 12699; VI, 314 (P°); VII, 2394 (P°, C. has "n"), 2396 (do., do.), 2397 (C. has "n"), 2406 (P°, do.), 2421 (do., do.); XII, 1030 (P°), 1032 (P°), 1033, 2221, 2230, 2231, 2234 (P°), 2236, 2242, 6206 (yathā); XIII, 7125 (P°), 7680 (ādirājah Prthur  $V^{\circ}$ ah, C. by error has  $V_{\sigma}^{\circ}$ ).
- Vainya, v. Vainya.
- Vainyopākhyāna ("the episode relating to Vainya"). § 10 (Parvasangr.): I, 1, 332 (entered among the parvans of the fifth book of the Mhbhr., but not found there).
- Vairāja<sup>1</sup>, pl. (°aḥ), a class of pitrs. § 270 (Brahmasabhāv.): II, 11, 462 (in the palace of Brahmán).
- Wairāja<sup>2</sup>, adj. ("belonging to Virāj [i.e. Brahman]"). § 717d (Brahma-Rudrasamv.): XII, 351, 18722 ("sadanāt), 18730 ("sadano).

Vairama, pl. (°då), a people. § ,295 (Dyūtap.): II, 51, 1832 (brought tribute to Yudhishthira).

Vairāta, a son of Dhrtarāshtra. § 585 (Bhishmavadhap.): VI, 9600, 4349 (slain by Bhīmasena).

Vairāţa, adj. ("relating to Virāṭa"). § 10 (Parvasongr.):
I, 2, 327 (so. parva, i.e. the fourth book of Mhbhr. [Virāṭa-parvan]).—§ 11 (do.): I, 2, 481 (parva, do.), 490 (do., do., said to contain 2,050 çlokas; C., however, has 2,376 çlokas).

Vairāṭi¹ ("the son of Virāṭa") = Çankha: IV, 1098; VI, 1850 (v. Çveta\*), 2010 (Co, not in B.).

Vairāți (do.) = Çveta : VI, 1850 (?), 1912, 1915/16 (only B.), 1950, 1951.

**Vairāti** (do.) = Uttara: IV, 1230, 1239, 1283 ( $U^{\circ}$ ), 1303, 1317, 1352, 1355, 1374, 1396, 1402, 1454 (only B.), 1645, 1647, †1662, 1736, 1757, 1779, 1781, 1784, 1833, 1966 ( $U^{\circ}$ ), 1983, 1984, 1989 ( $U^{\circ}$ ), †2159, 2299, 2306; V, 2263 ( $U^{\circ}$ ), 5879 ( $U^{\circ}$ ); V1, 1745 ( $U^{\circ}$ ), 1842 ( $U^{\circ}$ ).

Vairāţi (XIV, 1836), v. Vairāţī.

Vairātī ("the daughter of Virāţa") = Uttarā: I, †213 (garbhe V°yāḥ, i.e. Purikshit), 328 (Abhimanyoç ca V°yāḥ, parra Vairāhikam emrtam, i.e. Vaivāhikaparvan², C. has by error °tyā p°); VII, 2766; XIV, 1836 (so B., C. by error V°iḥ), 1846, 1847, 1958, 1992, 2012; XV, 591 (°tyās tanayam, i.e. Parikshit).

Vairocana ("the son of Virocana") = Bali: I, 5484 (Indra-Vav iva); II, 364 (B°); III, 1029 (B°); VII, 859 (Indra-Vav iva), 7873 (do.); VIII, 4376 (do.), †4528 (Sureça-Vyor yathā, sc. sannipātah); XII, 3385 (B°), 8059 (B°), 8117 (B°), 8154 (B°), 8232 (B°); XIII, 4687 (B°).

Vairocani (do.) = Bali: III, 976 (°er (rīh), 1044, 12068 (B°), 12150; V, 4368 (Indro V°im yathā, sc. nigrhnīma); VII, 3484 (yathā), 5608 (Çakra-V°ī yathā, sc. yuyudhāto); XII, 8223 (B°), 8227, 8319; XIII, 329 (B°).

Vaishnava, adj. ("bolonging (or devoted) to Vishnu"). § 440 (Yakshayuddhap.): III, 164, 11900 (sc. astram, acquired by Arjuna) .- § 443 (Nivatakavacayuddhap.): III, 168, 12021 (sc. astrāņi, do.).—§ 473 (Mārkaņdeyas.): III, 200, †13479 (bhūr V°ī).—§ 476 (Dhundhumārop.): III, 202, 13543 (tejah).- § 516 (Duryodhanayajña): III, 255, 15291 (yujñah).- § 524d (Vishnu): III, 272, 15847 (°añ cocyate jagat). - § 543 (Ramabhisheka): III, 291, 16596 (nakshatrs, i.e. Cravana).—§ 564 (Mātalīyop.): V, 98, 3539 (cakram).- § 570f (Caringa): V, 158, 5855 (Caringam).-§ 588 (Bhishmavadhap.): VI, 121 &, 5801 (sc. astram).— § 592 (Samcaptakavadhap.): VII, 23p, 1040 (sc. dhanuh, held by Nakula).- § 592e (Vaishnavastra): VII, 29, 1285 (astram) .- § 606 (Tripurākhyāna): VIII, 34, 1503 (°am cocyate jagat) .- § 615u (Skanda): IX, 46, 2656 ( yah, sc. matarah).- § 641f (Prthu Vainya): XII, 59, 2255 (mahattvena). - § 674b (Cri-Vasavasamv.): XII, 229, 8345 (padam). - § 707 (Mokshadh.): XII, 318, 11703 (sthanam). - § 717b (Nārāyanīya): XII, 341, 13061 (kratum); 343, VII), ††13217 (açvamedham yajñam).—§ 746 (Ånuçasanik.): XIII, 760, 3679 (or, said of wealth given instead of kine), †3682 (sundralokah).- § 749 (do.): XIII, 91\$, 4350 (°I, sc. the earth).—§ 768 (do.): XIII, 139, 6317 (tojah).— § 7,846 (Uttunka): XIV, 55, 1589 (vapuh), 1591 (rūpam).-§ 7950 (Mahābhārata): XVIII, 6, 304 (a worshipper of Vishnu), 305 (padam, yaçah), 310 (padam).

Vaishnavastra ("the weapon belonging to Vishnu"). § 592 (Samçaptakavadhap.): VII, 29, 1272 (employed by Bhagadutta).—§ 592c (do.): Krehna has four forms: 1) one, staying on earth, engaged in ascetic austerities; 2) one,

beholding good and evil deeds in the world; 3) one, coming into the world of men and engaged in action; 4) one, reposing in sleep for 1,000 years, and at the end of the 1,000 years granting, upon awakening, excellent boons. The Earth (Prthiri), knowing that that time had come, asked of him as a boon for [her son] Naraka, that he, possessed of the Vaishnavāstra, should become incapable of being slain by gods and Asuras. The boon was granted. From Naraka, the king of Pragjyotisha (i.e. Bhugadatta) got this weapon, that may slay even Indra and Rudra: VII, 29, 1284, [1285 (astram... Vaishnavan)].

Vaitahavya, pl. (°ah) ("the sons of Vitahavya"). § 736b (VItahavyop.): XIII, 30, 1965, 1974, 1976, 1978 (fought

with the Kāçi kings Sudeva and Divodāsa).

\*vaitālika, pl. ("bards"): I, 6940; II, 102; IV, 2364; VII, 2912; XII, 1386.

Valtālin, a warrier of Skanda. § 615μ (Skanda): LX, 45η, 2569.

Vaitarani, one or more rivers, also the river in the region of Yama. § 2216 (Ganga): I, 170, 6457 (in the regions of the Pitrs the Ganga becomes V.).- § 268 (Varunasabhav.): II, 9. 373 (present in the palace of Varuna). - § 364 (Tirthayatrap.): III, 83, 6054 (with the tirtha Tripishtapa).-§ 370 (do.): III, 85, 8148 (earvapapapramocanim, C. has by error Vato) .-- § 392b (do.): On the V. Dharma performed sacrifices, placing himself under the protection of the gods; on the northern bank rehis formerly and now performed sacrifices; it is equal to the puth of the gods (devayanena patha) to a man who has attained to Svarga. There Rudra seized the sacrificial beast as his share, but having been satisfied by sacrifice he gave up the beast and went by the path of the gods (devayanena). From fear of Rudra the gods reserved the best of all shares for him. He, who reciting this gatha performs his ablutions there, sees with his eyes the path of the gods: III, 114, 10098 (in the country of the Kalingas).- \$ 392 (do.): 111, 114, 10107 (do., visited by Yudhishthira, etc.).- § 565 (Galavacarita): V, 109, 3792 (vaitaranair vrtā).- § 574 (Jambūkh.): VI, 9λ, 342 (among the rivers of Bharatavarsha).—§ 580 (Bhishmavadhap.): VI. 59. †2638 (mahā-Voiprakāçām).—§ 586 (do.): VI, 103, 4719 (yatha Voi pretan Pretarajapuram prati). - § 593 (Abhimanyuvadhap.): VII, 50, †1978 (bhayavaha Votva dustara) .- § 599 (Jayadrathavadhap.): VII, 146, 6189 (ghoram Form iva).- § 600 (Ghatotkacavadhap.): VII, 171. 7730 (yathā Voi . . . Yamarāshiram prati).—§ 608 (Karnap.): VIII, 77, 3905 (yathā Voim ugrām dustarām akrtātmabhih); 80, 4098 (mahā-Voi yathā); 94, †4900 (iva). — § 704 (Mokshadh:): XII, 320, 11128 (Yamakehaye). - § 710 (do.): XII, 322, 12075 (ushnam Voim nadim avagadhah).-§ 793 (Mausalap.): XVI, 5, 142 (bhimām Voim ira).- § 795 (Svargārohaņap.): XVIII, 3, 84 (in hell).

Vaitrakīyavana, see Vetrakīyavana.

Vaittapālya, adj. ("belonging to Vittapāla [i.e. Kubera]"). § 603b (Nārāyana): VII, 201ζ, 9466 (sc. karma).

Vaivāhika, adj. ("relating to marriage"). § 10 (Parvasangr.): I, 2, 314 (sc. parcs, i.e. Vaivāhikaparvan').—§ 11 (do.): I, 2, 362 (do., do.).

[Vaivāhikaparvan 1] ("the section relating to the marriage of Draupadi with the Pāndavas", the 13th of the minor parvans of Mhbhr.). (Cf. Vaivāhika.) § 237. Dhrshfadyumna related what had happened: (Arjuna had large red eyes, v. 7175, and Krshad had followed him, catching hold of his deerskin, v. 7177); from their conversation on

military subjects, he concluded that they were the Pandavas, of whom it had been heard that they had all escaped from the lac-house. Drupada (= Saumaki, v. 7198) sent his purchita to Yudhishthira, who said that there was no occasion for Drupada to grieve for his daughter. While Yudhishthira was saying this, another messenger from Drupada announced that the feast was ready (1, 193). The Pandavas, with Kunti and Krshnu were conveyed to Drupada's palace. Drupada wished to ascertain to which caste they belonged, and had for that purpose made ready a large collection of various articles appertaining to different human occupations: after dinner they began to observe, with interest, the implements of war, wherefore Drupada and his son thought that they were of royal blood (1, 194). Yudhishthira told Drupada who they were. Drupada vowed to restore Yudhishthira to his kingdom. Yudhishthira told him that they would all marry Krahna, which Drupada considered to be contrary to morality. While they discoursed on this matter Vyūsa arrived (I, 195). Drupada consulted Vyūsa about the wedding of his daughter. Vyūsa desired to hear the opinion of each of them. Drupada regarded the practice of marrying one wife to five men as sinful, and so did Dhrshtadyumna. Yudhishthira thought it not to be sinful. because his heart, that never inclined to what was sinful, approved of it; "it is recorded in the Purana that Jatila Gautami had married seven rshis, and a muni's daughter, born of a tree (Varkshī = Marishā, BR.], see Hariv., v. 96 foll.) married the ten Pracetases"; moreover, their mother Kunti had told them to enjoy her all. Kunti was afraid that she would be guilty of a lie. Vyasa said that Yudhishthira was right, and took Drupada apart (I, 196) and related to him Pancendropūkhyāna (§§ 238-239).- § 210. Drupada then consented, as it had been ordained by the gods. Vyūsa declared that very day to be auspicious as the moon entered in conjunction with Pushya (Paushyam yogam upaiti). Drupada and his son made preparations for the wedding, and Dhaumya, performing the usual rites, married Krshna to Yudhishthira, and then to his brothers on successive days. Draupadi regained her virginity every day after her previous marriage. Then Drupada gave to them various kinds of excellent wealth (I, 198). Drupada, after his alliance with the Pandavas, had all his fears dispelled. His ladies worshipped the feet of Kunti. Kunti pronounced a blessing upon Krshna. Krshna sent them costly presents (I, 199).

[Vaivahikaparvan ] ("the section containing the marringe of Abhimanyu and Uttara"; the 56th of the minor parvans of Mhbhr.). § 553. On the third day the five Pandavas, attired in white robes after a bath, etc., entered the palace of Virata and took their seats on the thrones reserved for kings. Virața rebuked Kanka (Yudhishthira) for this insolence; Arjuna praised Yudhishthira, saying that there was none like him, even amongst D., As., men, Ra., G., Y., Ku., or M.-U., and disclosed that he was Yudhishthira (b) (IV, 70). Asked by Virata which of them ther was Arjuna, etc., Arjuna pointed out Bhima (B), Nakula, and Sahadeou (both beautiful and great warriors), Draupadi, and himself. Utters spoke of Arjuna's prowess, and described each of them, especially Arjuna (" it was by him that Bhishma, Drona, and Duryodhana were vanquished"). Virata, thinking he had offended Yudhishthira, offered to bestow his daughter Uttard on Arjuna, which was applauded by Uttara, and offered his whole kingdom, etc., to Yudhishthira. Arjuna accepted Uttard as his daughter-in-law, saying that such an alliance between the Mateyas and the Bharatas was desirable (IV, 71). Asked by Virata why he himself did not wish to accept his daughter as wife, Arjuna alleged that she had confided in him as her futher, and people might entertain suspicions against her or him; by accepting her for Abhimanyu he attested her purity. Virata approved of it, and Yudhishthira gave his assent; the latter sent invitations to Krehna, etc., and so did Virața. The Pandavas took up their abode at Upuplavya. Arjuna brought over Abhimanyu and Krehna, and many Daçarhas from the Anartta country. The Kaciking and Caibya (friendly to Yudhishthira) came, each accompanied by an akshauhini of troops; Yainasena came there with the sons of Draupadi and Cikhandin, and Dhrshladuumna came with an akshauhing. All the kings that came there were lords of akshauhinis and performers of sacrifices, etc. Then came Krshna (decked with garlands), Balarama, etc., with Abhimanyu and his mother. And Indrasona, etc., having lived at Dvaraka for a whole year, came with the chariots of the Pandavas. In the train of Krshna came also 10,000 elephants, 100 thousands of horses, 100 millions of chariots. 100 milliards of foot soldiers, and innumerable Vrshni. Andhaka, and Bhoja warriors. Krshna gave to each of the Pandavas numerous female slaves, etc. Then the nuptial festival set in (description). The matrons of the Mateyas were headed by Sudeshna; but Krshna was the foremost in beauty, etc. Viraja gave [as dowry] 7,000 horses and 200 elephants, and much wealth, and offered his kingdom, etc., to the Pandavas. Yudhishthira gave all the wealth that had been brought by Krshna, etc., to the brahmans (IV, 72).

Vaivasvata' ("the son of Vivasvat"): XI, 396 (= Karna, PCR.; it might also be taken = Yama?).

Vaivasvata' (do.) = Manu': I, 3126 ( $M^{\circ}$ ); III, 12746 ( $M^{\circ}$ ), 12755 ( $M^{\circ}$ ), 12756 ( $M^{\circ}$ ), 12800 ( $M^{\circ}$ ); VI, 313 ( $M^{\circ}$ ); XIII, 1290 ( $M^{\circ}$ ).

**Vaivasvata** (do.) = Yama: I, 1710 (°sya sadanam), 3018  $(Y^{\circ})$ , 3136  $(Y^{\circ})$ , †7275, †7281, †7282; II, 280  $(Y^{\circ})$ , 311 (°sya, sc. sabhām), 318 (Y°), 339, 479 (°sabhāyām), 2557 (°kahayam); III, 1674 (Dharmarajah), 8521 (gato Vom prati), 8548 (°kshayam), 9936 (do.), †10224 (°āditya-Dhaneçvarānām, sc. ayatanani), 11996 (Lokapalaih . . . Voadibhih), †16788, 16802 (Y°); V, †511 (Y°), 519 (°am Pitrnam . . . adhipatyam dadau Cakrah), 1253 (Yo), 2179 (Okahayam), 2308, 2313 (°kshayam), 5797 (°opamah); V[, 3406 (°kshayam); VII, 1179 (do.), 1820 (°sya grham), 1988 (°kshayam), 2419 (Y°), 2521, 4727 (rājū), 6511 (°kshayam), 7082 (°puram). 8304 (°kshayam), 8499 (do., only C.), 8541 (°kshayam), 9163 (do.), 9569 (Y°); VIII, 99 (°kehayam), 122 (do.), 123 (do.), 129 (do.), 132 (do.), 155 (do.), 162 (do.), 172 (do.), 181 (do.), 185 (do.), 187 (do.), 360 (°a irasahyah), †665 (prehatkaih . . . Vodandakalpaih), 1998 (oat dandahastūd api), †4831 (Kubera-V°-Vasavānām tulyaprabhāvāh); IX, 1866 (°m iva kruddham); XI, 396 (see Vaivesvata'); XII, 168 (°kehayam), 174 (do.), 4495 (Y°), 5615 (api), 5844 (yathā), 7227, †11018, 12413 (Mrtyu-Voau); XIII, 1291 (Yo), 1739 (osya sadanam), †3500, †3511, 3521, †3541, 4825 (°m prapys), 4856 (°eya eadane), 7486 (Y°).

Vaivasvata, adj. a) ("belonging to Vivasvat"): § 588 (Bhishmavadhap.): VI, 121β, 5802 (Savitur V°m, ec. astram).—§ 789 (Putradarçanap.): XV, 38κ, 908 (lokam).—
b) ("belonging to Vaivasvata" [i.e. Manu]"): § 695 (Mokshadh.): XII, 285, 10272 (antare).—§ 717σ (Uparicara): XII, 337, 12808 (do.).—c) ("belonging to

Vaivasvata [i.e. Yama]"): § 611 (Çalyap.): IX, 11, 580 (jihvām V°im iva). — § 746 (Ānuçāsanik.): XIII, 71, †3492 (sabhām).—§ 7570 (Yamaloka): XIII, 102, †4858 (Samyamani).

Vaivasvatasya tīrtha(m), name of a tīrtha. § 783q (Marudgaṇā): XIII. 25, 1725.

Vaivasvatī ("daughter of Vivasvat [Sūrya]") = Tapatī: I,  $\dagger \dagger 3791$  ( $T^{\circ}$ ), 6632 ( $T^{\circ}$ ).

Vaivusvatī (do.) = Çraddhā: XII, 9449 (Çraddha . . . Sūryasya duhitā).

[Vaiyasvatopākhyāna(m)] ("story of Manu Vaivasvata''). § 457 (Mark.). Requested by Yudhishthira, Markandeya said: The maharshi Manu, Vivasvat's son, equal to Prajūpati (i.e. Brahmán), excelled his father and grandfather in strength, etc. He practised austerities in Badart, standing on one foot, etc., for 10,000 years. Once a small fish came to him on the banks of the Cirist and asked his protection from the greater fishes. He first reared it in a water vessel, and as it grew larger, he carried it to a large tank, and thence into the Ganga, and at last into the ocean. The fish, saying that the world was about to be destroyed, caused him to build a strong ship with a long rope and ascend it with the seven rshis and the seeds that were enumerated by the brahmans of old. The fish then appeared and was recognized by a horn, to which Manu tied the noose. And, while there was water everywhere, the fish dragged the boat through the flood for many years, until, advised by the fish, Manu tied the ship to the highest peak of Himavat, thence called Naubandhana. The fish told him that he was Brahmán, and caused Manu to create (again) by austerities all creatures with gods, Asuras, and men. This is the Mateyakam Puranam (III, 187).

Vaiyāghrapāda (°padya, B.) ("son of Vyāghrapāda") = Upamanyu: XIII, 634 (U°).

Vaiyāghrapadya = Kanka (the assumed name of Yudhishthira): IV,  $\dagger 224 (K^{\circ})$ , 1141.

Vaiyamaka, pl. (°āḥ), α people. § 295 (Dyūtap.): II, 52, 1869 (brought tribute to Yudhishthira).

Vaiyāsaki ("the son of Vyāsa") = Quka: XII, 8485 ( $C^{\circ}$ ), 12044 ( $C^{\circ}$ ), 12268, 12580.

\*vājapeya, name of a certain kind of soma-sacrifice: II, 233; III, 5031, 5033, 6048, †10660; V, 4058, 4091; XIII, 4927.

Vājasana = Çiva (1000 names ).—Do. = Vishņu (1000 names).

Vājasani = Krshņa: XII. 1507.

Vājigrīva = Hayagrīva<sup>3</sup>: XII, †722, †725, †726, †727, †729. \*vājin, pl. ("aḥ) ("horses"). § 127 (Amçāvat.): 1, 66, 2632 (the offspring of Gaudharvī).

Vajra<sup>1</sup>, son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 251.

Vajra<sup>2</sup>, a Yādava prince (son of Aniruddha, acc. to Harivança, v. 9204). § 793 (Mausalap.): XVI, 7, 187, 203 (<sup>o</sup>pradhānāḥ), 214 (pautram Krshnasya), 248, 252 (installed as king in Indraprastha). — § 794 (Mahāprasthānikap): XVII, 1, 8, 9 (Yādaraḥ, do.).

\*Vajra\*, the thunderbolt of Indra (selected passages). § 208 (Astradarçana): I, 137, 5430 (made from the bones of Dadhīca).—§ 221d (Caitrarathap.): When the thunderbolt of Indra was hurled at Vrira's head it broke into 1,000 pieces; that which is known in the world as glory, is a portion of the thunderbolt (the hand of the brahman, the chariot of the kshairiya, the charity of the vaiçya, the service

of the cadra), therefore the horses of the kshatriya's chariot ought not to be slain: I, 170, 6485, 6486, 6487, 6488.—§ 384 (Agastyop.): III, 100, 8712 (made by Tvashtr from Dadhīca's bones).—§ 634b (Suvarņashthīvisambhavop.): XII, 31, 1114, 1115, 1116 (Indra asked his thunderbolt (in its embodied form) to become a tiger and slay Suvarņashthīvin).—§ 717b (Nārāyaṇīya): XII, 343, VII), ††13213 (made by Dhātr from the bones of Dadhīca).—Do.4 = Çiva (1000 names 1).

vajra, name of a vyūha. § 576 (Bhagavadgītāp.): VI, 19, 729 (vyāhāḥ).—§ 584 (Bhīshmavadhap.): VI, 81, 3553 (vyāhāṃ). Cf. vajrākhya.

Vajrabāhu, a monkey. § 539 (Kumbhakarņādivadha): III, 287, 16414 (devoured by Kumbhakarņa).

Vajrabhrt = Indra, q.v.

Vajraçīrsha, a son of Bhrgu. § 747b (Suvarnotpatti): XIII, 85, 4145 (the second son of Bhrgu).

Vajradatta, king of Prāgjyotisha, the son of Bhagadatta. § 785 (Anugītāp.): XIV, 75, 2176, 2187, 2191; 76, 2196, 2199, 2200, 2203, 2204, 2214 (vanquished by Arjuna, when the latter followed the sacrificial horse). Cf. Bhagadattaja, Bhagadattasuta, Bhagadattātmaja, Prāgjyotishādhipa.

Vairadhara = Indra, q.v.

Vajradharātmaja ("the son of Indra") = Arjuna: I, 7812; XIV, 2332.

Vajradhārin, Vajradhrk = Indra, q.v.

Vajrahasta 1 = Indra, q.v.—Do.2 = Civa (1000 names 2).

Vajrahastātmajātmaja ("the grandson of Indra") = Abhimanyu: VII, 1704.

vajrākhya, name of a vyūha: VI, 704 (vyūham, cf. vajram, v. 729).

Vajranābha, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2565.

vajranābha, adj., said of the discus (cakra) of Kṛshṇa: I, 8196; VIII, †3853; X, 625; XVI, 60.

Vajranishkambha (V, 3595), v. Vajravishkambha.

Vajrapāņi = Indra, q.v. Add: VI, 1900 (only B., C. has Cakrapāṇih).

Vajrasanghāta = Çiva (1000 names 1).

Vajravega, a Rākshasa, brother of Dūshaņa and Pramāthin. § 538 (Kumbhakarņaraņagamana): III, 286, 16405 (Dūshaņāvarajau . . . V°-Pramāthinau), 16407 (°-Pramāthinau).—§ 539 (Kumbhakarņādivadha): III, 287, 16430 (do.), 16433 (°-Pramāthinoḥ), 16434 (Rakshasaḥ, slain by Hanūmat).—Cf. Dūshaṇānuja (dual), Dūshaṇāvaraja (dual), Rakshasa.

Vajravishkambha, a Suparņa, son of Garuda. § 564 (Mātalīyop.): V, 101β, 3595 (so B., C. has by error °κίελ°). Vajrāyudha = Indra, q.v.

Vajrin 1 = Indra, q.v.—Do.2 = Çiva: XIII, †981, 1245 (1000 names 2), 1262 (do.).

Vajrin', a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4358.

vaka, pl. ("dh) ("recitations"): XII, 1613 (yam vakeshv anucakeshu . . . granti, sc. Krshna).

Vakanaka (XIII, 257) v. Bakanakha.

Vakpati ("lord of speech)" = Krshna: XII, 1864.

Vakra, one or more princes. § 233 (Svayamvarap.): I, 187, †7019 (present at the svayamvara of Draupadī); 188, †7051 (do., C. has by error \*\*\*ir\*\*). — § 273 (Rājasūyārambhap.): II, 14, 575 (\*\*Karashādhipatih\*\* ?, had joined Jurāsandha).—§ 567 (Bhagavadyānap.): V, 130f, 4411 (had been slain by Kṛshṇa).—§ 621 (Rājadh.): XII, 4a,

113 (came to the svayamvara of the daughter of the Kalinga king Citrangada). Cf. Dantavakra (?), Karushadhipati (?).

Vakradanta: II, 577 (so B., instead of Dantavakra, q.v.). Vakrātapa, pl. (°āħ), a people. § 574 (Jambūkh.): VI, Θμ, 352 (only C., B. has Cakrātayaħ).

Vakshogrīva, son of Viçvāmitra. § 721δ (Viçvāmitrop.): XIII, 4β, 252.

Vālakhilya, pl. (°āḥ) (C. mostly Vāli°, or Bāla°, or Bāli°), certain pigmy rshis. § 43 (Garuda): I, 29, 1386, 1392, 1398, 1399.—§ 44 (do.): I, 31, 1423.—§ 45 (cf. Astikap.): Caunaka asked some questions on the omens foreboding fear (cf. § 44). Sauti related ("as described in the Purana"): Once when Kaçyapa was sacrificing from desire of offspring, assisted by the rshis, gods, and Gandharvas, Indra, who had been appointed to bring the sacrificial fuel together with the V. and the other deities insulted the V., whose bodies were of the size of a thumb, all together carrying one single stalk of a palaça leaf (butea frondosa), and much afflicted when sunk in the water collected in the footstep of a cow. The V. then sacrificed to effect that there should be another Indra. Indra repaired to Kacyapa; he reminded them that Brahmán himself had made Indra the lord of the three worlds; the V. then declared that their effort had also been meant for the son wished for by him. Meanwhile Aruna and Garuda were begotten and destined by Kacyapa to become the brothers and helpmates of Indra (I. 31): I. 31. 1436, 1441, 1451, 1456, (1457), 1462.—§ 133 (Dushyanta): I, 70, 2863.- § 134 (Viçvāmitra): I, 71, †2933.- § 246 (Sundopasundop.): I, 211, 7683.—§ 270 (Brahmasabhav.): II, 11, 437, 468 (rehayah, in the palace of Brahman).-§ 310b (Sūrya): III, 3, 174 .- § 377 (Dhaumyatīrthak.): III. 90, 8381 (rshibhih, performed a sacrifice on the Sarasvati).- § 383 (Paraçurama): III, 99, 8675 (rshayah). - § 406 (Tīrthayātrāp.): III, 106, 10413. - § 4216 (Ākāça-Ganga): III, 142, 10903 .- § 602 (Dronavadhap.): VII, 190 v, 3728.—§ 615h (Naimisha) · IX, 37, 2166.—§ 615u (Skanda): IX, 45 7, 2510 .- § 641 f (Prthu Vainya): XII, 59, 2232 (counsollors of Prthu).- 656 (Khadgotpattik.): XII, 166β, 6143.- § 677 (Mokshadh.): XII, 245γ, 8903. - § 717b (Nārāyanīya): XII, 349, II), 13564 (rehīn).-§ 726 (Anuçüsanik.): XIII, 10, 442.—§ 730 (do.): XIII, 148, 681 (disregarded by Indra, the V. gratified Civa, who granted them that they should create a bird that would rob the ampla from Indra, cf. § 45).—§ 730g (Upamanyu): XIII, 14, 713 (nadim . . . Voair niehevitam).- § 747b (Suvarnotpatti): XIII, 85ζ, 4124 (their origin).—§ 751δ (Çapathavidhi): XIII, 94a, †4551, (4585).- § 761 (Anuçasanik.): XIII, 115 a, 5604.- § 768b (Umā-Maheçvarasamv.): XIII. 141. 6488 (°gane, B. °ganaih), 6489 (suryamandale), 6490 (description).—§ 775 (Anuçasanik.): XIII, 166a, 7639.

Vālakhilya = Mahāpurusha (Mahāpurushastava).

Valgujangha, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 251.

Vālicikha, a serpent. § 47 (Sarpanāmak.): I, 35, 1558. Vālikhilya, v. Vālakhilya.

Vālin<sup>1</sup>, an Asura. § 268 (Varuņasabhāv.): II, 9, 367 (among the Daityas and Dānavas present in the pulace of Varuṇa).

Valin<sup>2</sup>, a monkey king, brother of Sugrīva. § 316 (Kirmīravadhup.): III, 11, 432 (°-Sugrīvayor bhrātror yathā strīkānk-shinoh purā).—§ 425 (Hanūmad-Bhīmasamv.): III, 147, 11194 (Cakraputram).—§ 435 (Yakshayuddhap.): III, 157,

11510 (°-Sugrivayor bh. atroh pura strikankshinor yatha).-§ 530 (Viçvāvasumokshanap.): III, 279, 16089 (vānararūjasya hemamālinak).—§ 531 (Rāmopākhyānap.): III, 280. 16106, 16108, 16110 (hemamāli), 16122 (°-Sugrīvau), 16127 (°im acc.), 16128, 16129, 16131 (hate) (V. had deprived Sugrīva of his kingdom and his wife Tara. Accompanied by Rāma, Sugrīva engaged in an encounter with V., who was slain by Rama).—§ 534 (Hanumatpratyagamana): III, 282, 16203 (nihatah), 16206 (omargena).- § 534b (Madhurana): III, 282, 16223 (rakshitam Vona yat, sc. Madhuvana).-§ 535 (Setubandhana): III. 283, 16270 (cvasuro Voah . . . Sushenah) .- § 540 (Indrujidvadha): III, 288, 16454 (°ah sutah, i.e. Angada). - § 551 (Kīcakavadhap.): IV, 22, 752 (°-Sugrīvayor bhrātroḥ purera kapisimhayoḥ, sc. hahuyuddham). -§ 600 (Ghatotkacavadhap.): VII, 178, 8102 (yathā . . . V°-Sugrīvayoh purā, sc. yuddham). — § 603 (Nārāyanāstramokshap.): VII, 196, 9063 (Rame Vovadhad yadvad, all. to § 531).- § 615 (Gadayuddhap.): IX, 55, 3107 (°-Sugrivayoh, sc. sadrçakarmanau). Cf. Çakraputra.

Väliputra ("the son of Välin") = Angada: 111, 16224 ( $A^{\circ}$ ). Välisuta (do.) = Angada: III, 16451 ( $A^{\circ}$ ).

Valkala, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, Θν, 369 (C. has Kalkalāḥ).

Valkalājinadhārin, Valkalājinavāsas = Çiva (1000 names').

Vallabha, an ancient king. § 721b (Viçvāmitrop): XIII, 4, 204 (son of Balākāçva and father of Kuçika).

Vallabha, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 9ν, 370 (C.: Mallavāç caiva tathaivāpara- V°āḥ; B.: Ballavāç . . . apara-Ballavāḥ).

**Vallyah** (pl.) =  $\text{Qiva} (1000 \text{ names}^{1}).$ 

Valmīka, a rshi. § 562 (Bhagavadyānap.): V, 83η, 2946 (worshipped Krshna). Cf. next.

Vālmīki, a ṛshi. § 61 (Sarpasattra): I, 55, †2110 (°vat).
—§ 266 (Çakrasabhāv.): II, 7, 297 (in the palace of Indra).
—§ 376 (Tīrthayātrāp.): III, 85, 8262. —§ 599 (Jayadrathavadhap.): VII, 143, 6019 (purā gītaḥ çloko V°inā, a verse of his quoted). —§ 637 (Rājadh.): XII, 47η, 1595. —§ 664 (Mokshadh.): XII, 207β, 7521. —§ 730 (Ānuçāsanik.): XIII, 18μ, 1303 (was denounced as one guilty of brahmanicide, but was cleansed, having sought the protection of Civa). Cf. Bhārgava (additions).

Valmīki<sup>2</sup>, a Suparņa, son of Garuda. § 564 (Mātalīyop.): V, 101β, 3596.

Vāma¹. § 717b (Nārāyaṇīya): XII, 343ψ, 13261 (°ādeçi-tamārgeņa, Nīl. explains ν. = Vāmadeva (= Çiva?)).

Vāma<sup>3</sup>, a ṛshi. § 775 (Ānuçāsanik.): XIII, 186ζ, 7571 (one of the ṛshis of the north, only C., B. Rāmaḥ).

 $\nabla \bar{a} ma^2 = \text{Qiva (1000 names}^2).$ 

Vāmā, a matr. § 615u (Skanda): ΙΧ, 46θ, 2630.

Vāmadeva , a ṛshi. § 266 (Çakrasabhāv.): II, 7, 298 (in the palace of Indra).—§ 461 (Vāmadevacarita): III, 192, ††13180, ††13181 (°açramaṃ), ††13186, (†13187), †13188, (†13189), (†13191), †13192, (†13193), (†13195), †13196, †13197, †13199, †13200, †13201, (†13202), †13203, (†13205), (†13207), †13208, (†13209) (how V. got back his Vāmya horses).—§ 527 (Rāmopākhyānap.): III, 277, 15981 (Vaçishtha-V°ābhyāṃ).—§ 543 (Rāmābhisbeka): III, 291, 16597 (Viņishtho V°aç on).—§ 562 (Bhagavadyānap.): V, 83 7, 2940 (do., worshipped Kṛshṇa).—§ 641 (Rājadh.): XII, 92, 3464 (itihāsaṃ . . . gītaṃ . . . V°ona), 3465 (maharshiṃ), 3467, (3468); 93, (3482); 94, (3522), 3534 (instructed Vasumanas).

707 Vāmadeva—Vandanā.

Vāmadeva, a prince. § 279 (Arjuna): II, 27, 1020 (in the north, vanquished by Arjuna on his digvijaya).

Vāmadeva 3 = Civa (1000 names 2).

[Vāmadeva-carita(m)] ("the history of Vāmadeva"). § 461 (Markandeyas.). As Yudhishthira wished to hear about the greatness of brahmans, Markandeya related: King Parikshit (B. Parikshit), in Ayodhya, of the race of Ikshvaku, was, in the forest, led far away by a deer, and by a tauk met with a beautiful maiden, who came along singing. He married her after having given her the pledge not to let her see, water, and having arrived at his capital he lived with her in privacy, and nobody could obtain any interview with him. His chief minister, having found out the matter, made an artificial forest, with a tank covered with a net of pearls, and showed it to the king. The king told his wife to plunge into this tank. She did so, and did not reappear. When the water had been baled out a frog was found. The king ordered all frogs to be slaughtered. Ayu, the king of the frogs, in the shape of an ascetic (quoting two clokas: "Do not wish to kill the frogs, etc."), told him that the queen was his daughter Suçobhana, who had deceived many kings. She was restored to the king, but Ayu cursed her, saying: "Thy outspring shall prove disrespectful to brahmans." Parikshit begot three sons on her: Çala, Dala, and Bala. Having installed Cala on the throne, Parikshit retired to the wood. One day, Cala, as he could not overtake a deer, forced his charioteer to indicate to him, to whom the Vamya horses belonged. He borrowed them from the rshi Vamadera and caught the deer, but did not return them. After a month, Vamadeva in vain sent his disciple Atreya, and then came himself, and asked for the steeds. The king, saying that such horses were not fit for brahmans, in vain offered to give him two bulls, then four asses or four mules, and as he threatened to let him be killed, Vāmadeva, saying that brahmans could not be punished, let four Rakshasas slay him with their lances. Dala, whom the Ikshvakus installed on the throne, attempted to shoot Vamadera with a poisoned arrow, but shot his own son Cyenajit, and was unable to discharge another poisoned arrow. Then he gave way, and, advised by Vamadeva, he touched his queen with the arrow and was thus purified of his sin. The queen obtained the boon from Vamadeva, that she might prevail upon her husband that they both should serve the brahmans, and he be freed from his sin, and that Vamadera should think of their weal. The king became glad and restored the Famya horses (III, 192).

Vāmadeva(m) upākhyāna(m) ("the episode relating to Vāmadeva"). § 10 (Parvassingr.): I, 2, 332 (entered among the parvans of the fifth book, but not found there, presumably Vāmadevacarita (III, ch. 192) is meant).

Vāmaka, name of a caste: XIII, 2622.

Vāmana<sup>1</sup>, a serpent. § 47 (Sarpanāmak.): I, 35, 155 (enumeration).—§ 564 (Mātalīyop.): V, 103γ, 3626, 3639 (dauhitro V°sya, i.e. Sumukha).

Vāmana, name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8108.

Vāmana, a Suparņa, son of Garuda. § 564 (Mātalīyop.): V, 101β, 3595.

Vamana, name of one of the elephants of the quarters.
§ 564 (Mātalīyop.): V, 99, 3561 (of the race of Supratīka).
—§ 575e (Samā): VI, 12, 475 (cateāro . . . diggajāķ . . .
Vāmanairāratādayaķ).—§ 581 (Bhīshmavadhap.): VI, 64<sup>1e</sup>μ,
2866 (among the world elephants (dinnāgān) produced by

way of illusion by Ghutotkuca).—§ 599 (Jayadrathavadhap.): VII, 12155, 4829 (°sy., sc. kule jālāh, sc. kunjarottsmāh).

Vāmana, a mountain in Krauncadvīpa. § 575 (Bhūmip.): VI, 12η, 459, (θ), 462. Cf. Vāmanaka.

Vāmana ("the dwarf") = Vishņu (Kṛshṇa) (with reference to his avatāra as a dwarf in order to deceive Bali): III, 6073, [15840 ("akṛtiķ), 15842 ("tanuṃ), 15843 (the story of the avatāra related in full), 17462 ("rūpena)]; XII, 1510, 7543, 12968 (sixth avatāra of Vishņu); XIII, 5379, 6008, 6013, 6966 (1000 names).

Vāmana = Çiva: XIII, 1184 (1000 names 2); XIV, 193.

Vāmana<sup>\*</sup>, adj. ("relating to the dwarf, [viz. Vishņu incarnate as such]"): III, 8759 (vapuḥ), 15847 (prādurbhāvaḥ); XII, 13673 (sc. rūpaṃ); XIII, 6016 (rūpaṃ).

Vāmana, pl., a people. § 578 (Bhishmavadhap.): VI, 51», 2105 (°-Koçalaih, B. has Ambashtha°-).

Vāmanaka<sup>1</sup>, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6073.

Vāmanaka = Vāmana : VI, 459.

Vāmanikā, a mātr. § 615" (Skanda): IX, 460, 2641.

Vamça = Çiva (1000 names²).

Vamça, one of the daughters of Pradha. § 102 (Amçavat.): I, 65, 2553.

Vamçagulma, a tīrtha. § 370 (Tīrthayātrāp.): III, 85, 8151.

Vamçakara = Çiva (1000 names²).

Vamçamülaka, a tīrtha. § 364 (Tīrthnyātrāp.): III, 83,

 $Vamcanāda = Civa (1000 names^2).$ 

Vamcavardhana = Vishnu (1000 names).

Vāmya, dual (su), the horses of Vāmadeva. § 461 (Vāmadevacarita): III, 192, ††13180, ††13182, ††13184, †13187, †13190, †13193, †11397, †13200, †13211.

Vanamālin¹ ("wearing à garland of forest flowers") =
Balarāma: I, 7950; III, 10240 (Hali); IV, 2356 (Halayudhaḥ); VII, 412 (Hali Rāmaḥ); 1X, 2845.—Do.² (do.) =
Çiva: VIII, 1445.—Do.³ = Vishņu (1000 names).

\*vānara, pl. (°āḥ) ("apes"). § 112 (Amçāvat.): I, 66, 2571 (among the offspring of Pulastya).—§ 127 (do ): I, 66, 2628 (among the offspring of Hurī).

Vānaradhvaja, Vānaraketana, Vānaraketu = Arjuna, q.v. (cf. VI, 3585).

Vānarapravaradhvaja = Arjuna: VII, 742.

Vānararshabhalakshana = Arjuna: VII, 5101.

Vānaravaryaketana = Arjuna: XIV, 1533.

Vanaspati = Mahāpurusha (Mahāpurushastava).

Vanaspatinām patih = Çiva: VII, 9539.

Vanava (?); pl. (°dħ), a people. § 574 (Jambūkh.): VI, 9μ, 362 (Vanavadarva(ħ), which by PCR. is taken as one name; cf. Darva, pl.).

Vanavāsaka (°sika, B.), pl. (°dh), a people. § 574 (Jambūkh.): VI, 9 $\nu$ , 366 (in the south).

Vanāyu<sup>1</sup>, an Asura. § 93 (Amçāvat.): I, 65, 2538 (among the sons of Danu).

Vanāyu<sup>2</sup>, a prince. § 141 (Purūravas): I, 75, 3149 (fifth son of Purūravas and Urvaçī).

Vanāyu<sup>3</sup>, pl. (<sup>o</sup>avaḥ), a people. § 574 (Jambūkh.): VI, 9μ, 363 (only B., C. has Γātdyanāḥ).

Vanāyuja (C. also Vānāyuja). adj. ("born in the country of the Vanāyus") said of horses. VI, 3974 (vājinām, C. Vā°-); VII, 1574 (sādhuvāhināh, C. Vā°-), 4831 (hayararān, C. Vā°-); VIII, †200 (sc. açvaiķ), †4285 (açvān).

Vandanā, name of a river. § 574 (Jambūkh.): VI, Θλ, 325 (only B., C. has Gandakin.).

- Vandi or Vandin (B°, B.), a sūta, son of Varuņa. § 11 (Parvasaigr.): I, 2, 449.—§ 412 (Ashṭāvakrīya): III, 132, †10600 (°im), †10601 (do.), †10602 (do.), †10612; 133, †10625 (°oš), 10633, 10634, †10638, †10639, †10640, †10641, †10642, †10650; 134, †10651 (°im), †10652, †10656 (°im), †10657, (†10658), (†10660), (†10662), (†10664), (†10666), (†10681), †10670, †10670, †10673, (†10674), †10679, 10680, (†10681), †10687 (having defeated many brahmans in controversies and let them be thrown into water, he was himself defeated by Ashṭāvakra, and merged then into water, having declared that he was the son of Varuṇa, and that the brahmans had been drowned in order that they might see the great sacrifice of Varuṇa). Cf. Sauti.
- vandin (b°, B.), pl. ("bards"): I, 3112, 3287, 8141 (only B.); III, 14896; V, 3144, 7620; VI, †747, 3843; VII, 176, 2517, 2739, 2938, 2939 (only C.), 2996; VIII, 12, 392, 1373, 1513; IX, 3402; XI, 458, 467, 667; XII, 1323, 1376, 2233; XIII, 2573, 2821, 5768; XIV, 402, 1896, 2051; XV, 624.
- Vāneya, pl. (°āḥ), a class of munis: IX, 2183 (munibhiḥ).
- Vaneyu, a prince. § 150 (Pūruvanic.): I, 94, 3700 (fifth son of Raudrācva and Ghrtūeī).
- Vanga, a prince. § 170 (Dirghatamas): I, 104, 4219 (born by Sudeshnä, the wife of Buli from Dirghatamas), 4220 (after him the country of the Vangas is named).
- Vanga', a Vonga king of the past. § 277 (Jarasandhavadhap.): II, 21, 804 (Anga-Voadayah . . . pura). Cf. the prec.
- Vanga, the Vanga king at the time of Yudhishthira. § 264 (Sabhākriyāp.): II, 4β, 119 (Anga-V°au, waited upon Yudhishthira), 120.—§ 287 (Rājasūyikap.): II, 34, 1270 (came to the rūjasūya of Yudhishthira).—§ 585 (Bhīshmavadhap.): VI, 92, 4104 (rājāā).
- Vanga, the country of the Vangas. § 170 (Dirghatamas): 1, 104, 4220 (named after Vanga).
- Vanga (mostly Bo in C.), pl. (odh), a people. § 249 (Arjunavanavāsap.): I, 215, 7820 (Anga - V°-Kalingeshu yani tīrthāņi). — § 273 (Rājasūyārambhap.): II, 14, 584 (°-Pundra-Kirāleshu rājā . . . Paundrako Vūsudevaḥ).— § 290 (Çiçupālavadhap.): II, 44. 1527 (V°ūngavishayūdhyaksham . . . Karnam).- § 295 (Dyūtap.): 11, 52, 1872 (brought tribute to Yudhishthira), 1874.—§ 342 (Indralokābhigamanap.): III, 51, 1988 (sa-Voangan, had been present at the rajusuya).- § 515 (Kurnadigvijaya): 111, 254. 15243 (vanquished by Karna on his digvijaya).- § 561g (Sahadeva): V, 50, 1896 (only C. (Bo), B. has Angan, had been vanquished by Sahadeva) .- § 574 (Jambūkh.): VI, 9μ, 353.-- § 585 (Bhīshmavadhap.): VI, 91, 4074 (°ānām adhipah); 92, 4102 (do., fought with Ghatotkaca), 4107 (°anam içvarah, do.).- § 589 (Dronabhishekap.): VII, 11 v, 396 (had formerly been vanquished by Krshna) .- § 592 (Samçaptakavadhap.): VII, 24, 1052 (had sided with Duryodhana).- § 595 (Shodaçarāj. v. Rāma Jāmadagnya): VII. 70β, 2436 (Anga-Vo-Kalingan, had been slain by Rama).--§ 600 (Ghatotkacavadhap.): VII, 16188, 7206.- \$ 604 (Karpap.): VIII, 8, 236 (had been vanquished by Karna and caused to pay tribute to Duryodhana).- § 605 (do.): VIII, 17, †671 (Kalinga-Voangao); 22 ct. 863.—6 608 (do.): VIII, 70, †3500 (Kalinga-Voangao), - § 785 (Anugītāp.): XIV, 82, 2464 (samudratīreņa, vanquished by Arjuna when he guarded the sacrificial horse).
- Vangadhipa ("the king of the Vangas"). § 233

(Svayamvarap.): I, 187, †7020 (sought to win Draupadī at her svayamvara).

Vangarāja (do.). § 280 (Bhīmasena): II, 30, 1097 (vanquished by Bhīmasena on his digvijaya).

- Vānī', a river. § 574 (Jambūkh.): VI, 9λ, 328 (only B., C. has Vīnām).
- Vāṇī 2 ("speech") = Sarasvatī 2: II, 451 (saptavidhā); IX, 2389 (do., the river Sarasvatī identified with V.), 2471 (ksvalā).
  Vanija = Çiva (1000 names 2).
- Vankshu, a river, probably the Oxus. § 295 (Dyūtap.):

  II, 51, 1840 (rāsabhān . . . V°tīrasamudbhavān), 1846 (rāsabhān . . . V°tīranivāsinah [Vankū-° and Vankshu-°], only C.).—§ 775 (Ānuçāsanik.): XIII, 166a, 7648 (B. Cakshuh).
- Vapu, an Apsaras. § 191 (Arjuna): I, 123, 4819 (danced at the birth of Arjuna).
- Vapus = Civa (1000 names 2).
- Vapushmatī, a mātr. § 615u (Skanda): IX, 46, 2629.
- Vapushṭamā, the wife of Janamejaya Pārikshita. § 52 (Janamejaya): I, 44, †1809 (daughter of the Kāçi king Suvarṇavarman), †1810 (married to Janamejaya), †1812.— § 160 (Pūruvaṃç.): I, 95, ††3838 (by Janamejaya, mother of Çatānīka and Çańkukarņa).
- Vara = Çiva: XII, 10373 (1000 names'); XIII, 1144 (1000 names'), 1151 (do.), 1210 (do.), 1251 (do.), 1252 (do.); XIV, 197, 210.
- Varā, a river. § 574 (Jambūkh.): VI, 9λ, 333.
- \*Varada¹, adj. ("boon giving") said of various gods: = Çiva (1000 names¹-²), = Indra: XII, ††13211 (I°), = Sūrya: III, 154, = Vishnu (1000 names).—Do. fem. (°ā), said of a goddess: = Durgū (Umā): IV, 194; VI, 811.
- Varada<sup>2</sup>, a warrior of Skanda. § 615u(Skanda): ΙΧ, 45η, 2566.
- Varadā, a river. § 370 (Tīrthayātrāp.): 111, 85, 8177 (°sangamo, a tīrtha).
- Varadāna, a tīrtha. § 358 (Tīrthayātrāp.): III, 82, 5005, 5006.
- Varadhāna (VI, 2405), error in C. for Vațadhāna.
- Varāha<sup>1</sup>, a muni. § 264 (Sabhākriyūp.): II, 4a, 112 (waited upon Yudhishthira).
- Varāha<sup>2</sup>, a mountain. § 277 (Jarāsandhavadhap.): II, 21, 799 (near Girivraja).
- Varāha<sup>3</sup>, an Asura (?). § 673 (Bali-Vāsavasamv.): XII, 227a, 8264 (among the ancient rulers of the earth; Varāho 'çvaḥ, C., B. has Varāhāçvaḥ).
- Varāha. ("the boar") = Vīshņu (Kṛshṇa) (in his avatāra as a boar): I, 1216 (-orāpiṇā); III, 10927 (Vāo both C. and B., ekaçrigiṇā), 10944 (ekaçrigaḥ, the story of the avatāra related in full), 15830 (ovapushaṃ, the story of the avatāra related in full), 17205 (Vāo, C. = Kṛshṇa); VI, 3027 (= Kṛshṇa); XII, 1506 (do.), 1635 (yajāāngaḥ), 7617, 7621, 13114 (ekaçrigāya, = Kṛshṇa), 13450 (mahāo); XIII, 6013 (cf. 6008), 6858 (mahāo).—Do. (do.) = Çiva (1000 names o).
- Vārāha (III, 10927, 17205) v. Varāha 4.
- Vārāha? ("named after the boar"), name of one or more tīrthas. § 362 (Tīrthayātrāp.): III, 83, 5088 (tīrtham, there Vishņu formerly stood in the form of a boar).—§ 377 (Dhaumyatīrthak.); III, 88, 8332 (tīrthe, on Payoshnī, there Nīga performed sacrifices).
- vārāha, adj. ("relating to the boar", seil. rūpam, etc., viz. Vishnu's): III, 5088, 8757, 12960, 15829: XII, 7619. 7633, 13252, 13410, 13673; XIII, 6016.—Do., said of mātrs: IX, 2656.

Varāhācva, v. Varāha\*.

Varāhadhvaja ("having a boar in his banner") = Jayadratha: VII, 6208 (cf. VI, 4134).

Varāhaka, a serpent. § 67 (Sarpasattra): I, 57, 2159 (of Dhrtarāshtra's race).

Varāhakarņa, a Yaksha. § 269 (Vaigravaņasabhāv.): II, 9. 398 (in the palace of Kubera).

Vārāhaparvata (Va°, B.), a mountain. § 717b (Nārū-yanīya): XII, 346, 13422.

Varahavatara(h) ("Vishnu's incarnation as a boar"). § 122 bis (Gandhamādanapr.). Asked by Yudhishthira Lomaça related: In the Kṛta yuga, when the primeval deity (Ādidevaķ purātanaķ) assumed the function of Yama, the creatures did not die, and multiplied to such a degree that the Earth sank 100 yojanas. She applied to Nārāyaṇa (= Vishnu), who, in the shape of a bour with a single tusk (ekaçrṇġa), lifted her up by means of that. The gods, with the ṛshis, became afraid of the agitation produced, but learnt the matter from Brahmán, and with him they went to Nandana, there Vishnu was sitting in the shape of a boar with Çrīvatsa on his breast, together with Suparṇa, and having seen him they returned home (III, 142).

Varajānuka, a muni. § 264 (Sabhākriyāp.): II, 4a, 108 (waited upon Yudhishthira, only C., B. has Ghatajo).

Varamālyagandhavastra = Çiva (1000 names 1).

Vārana, name of a country (?). § 555 (Sainyodyogap.): V, 19, 600 (among the regions which were overrun by the army of the Kurus).

Vāranāhvaya ("named after the elephant"), adj. (sc. nagara) or subst. = Hāstinapura: III, 15083; V, 6002; XV, 1098 (nagaram).

Vāranasāhvaya (do.), adj. (sc. pura) or subst. = Hāstinapuru: I, 4966 (puram); III, 11326, 17168; IX, 3148; XIII, 7705 (puram); XIV, 1501, 1936 (puram), 2057 (do.), 2435.

Varānasī, a river. § 574 (Jambūkh.): VI, 9λ, 338 (only B., C. has Varuņām Asīm).

Vārānasī, a city in the country of the Kāçis, the present Benares. § 167 (Vicitravīryoparama): I, 102, 4084 (the residence of the father of Amba, etc.).—§ 370 (Tirthayatrap.): 1II, 84, 8056 (a tirtha).—§ 5610 (Krshna Väsudeva): V, 48, †1883 (nagarī, burnt by Kṛshṇa).—§ 561 (Yānasandhip.): V, 50, 2007 (Kaçipati raja Voyam).—§ 589g (Dhrshtadyumna): VII, 10, 364 (at V. Dhrshtadyumna had vanquished the son of the Kāçi king).—§ 630 (Rājadh.): XII. 27, 807 (at V. Bhīshma had challenged all the kings, all. to § 167).- § 680b (Tulādhāra-Jājalisamv.): XII, 262, 9284, 9287, 9319, 9321 (the abode of Tuladhara).—§ 730 (Anuçasanik.): XIII, 14 , 694 (Indra worshipped Civa in V.); 18 KK, 1333 (in V. Çiva made grants to JaigIshavya).—§ 736b (Vītahavyop.): XIII, 30, 1955 (built by Divodasa).-§ 7636 (Maitreyabhikshā): XIII, 120, 5795.—§ 7786 (Samvartta-Maruttīya): XIV, 6, 141 (the abode of Çiva), 146 (purim). Cf. Kāçinagara, Kāçipura, Kāçipurī.

Vāraņāvata, a city. § 11 (Parvasaigr.): I, 2, 377 (°yatrāyāṃ).—§ 71 (Ādivaṃçāvatāraṇap.): I, 61, 2250 (all. to § 213).—§ 158 (Pūruvaṃç.): I, 95, ††3822 (all. to § 213).—§ 213 (Jatugrhap.): I, 141, 5647; 142, 5675, 5685, 5694; 143, 5697, 5698, 5700, 5702, 5703, 5710, 5714; 144, 5720, 5721, 5729; 145, 5737, 5767; 146, 5768, 5772; 150, 5867, 5874; 151, 5904 (the burning of the lac house in V.).—§ 215 (Bakavadhap.): I, 162, 6257 (all. to § 213).—§ 305 (Anudyūtap.): II, 78, 2573 (there Yudhi-

ahthira had been instructed by Vyāsa).—§ 317 (Arjunābhigamanap.): III, 12, 546 (all. to § 213).—§ 556 (Suñjayayānap.): V, 31, 934 (among the five villages which the Pānḍuwas asked for, cf. 2595).—§ 561 (Yānasandhip.): V, 50, 1989 (all. to § 213).—§ 562 (Bhugavudyānap.): V, 72β, 2595 (cf. 934); 82ζ, 2877 (do.).—§ 567 (do.): V, 128η, 4271 (all. to § 213).—§ 589f (Yuyutsu): VII, 10, 362 (in V. Yuyutsu had fought with many kings).—§ 608 (Karņap.): VIII, 91as', 4753 (all. to § 213).—§ 613 (Gudāyuddhap.): IX, 33ι, 1931 (do.).—§ 615 (do.): IX, 56ρ, 3158 (do.).—§ 617 (Aishīkap.): X, 11δ, 597 (do.).

Vāraņāvataka, adj. ("belonging to Vāraņāvata"). § 213 (Jatugrhap.): I, 146, 5770 (janāḥ); 148, 5835 (do.).

Varānga = Vishņu (1000 names).

Varangī, a princess, daughter of Drshadvut and wife of Samyāti. § 156 (Pūruvamç.): I, 95, ††3767 (Drshadvato duhitaram).

Vārapāçyāpavāha(?), pl. (°āḥ), names of peoples. § 574 (Jambūkh.): VI, 9μ, 352 (so C., B. has Vāravāsyāyavāha°).

Varaprada = Mahāpurusha (Mahāpurushastava).

Varāroha = Vishnu (1000 names).

Varātivaradā = Civa (1000 names 1).

**Vāravāsyāyavāha,** pl., v. Vārapāçyāpavāha.

Varavarnini = Durga (Uma): VI, 797.

Vāravatyā, a river. § 268 (Varunasabhāv.): II, 9, 374 (present in the palace of Varuna).

Varayu, a king. § 562 (Bhagavadyānap.): V, 74γ, 2731 (Mahaujasām, among the wicked kings who annihilated their kinsmen and relatives).

Varcas<sup>1</sup>, son of Soma. § 116 (Vasu, pl.): I, 66, 2586 (Somasya sutah, with Manoharā, father of Çiçira, Prāṇa, and Ramana [or of Varcasvin (?) q.v.].—§ 130g (Abhimanyu): I, 67, 2747 (Somaputrah, incarnate as Abhimanyu), 2750.—§ 795 (Svargārohaṇap.): XVIII, 5μ, 165 (Somaputrah... so 'bhimanyuh). Cf. Somaputra.

Varcas' = Suvarcus: III, 14164.

Varcas, son of Sucetas. § 736b (Vītahavyop.): XIII, 30, 2000 (son of Sucetas and father of Vihavya).

Varcasvin<sup>1</sup>, son of Varcas<sup>1</sup>(?). § 116 (Vasu, pl.): I, 66, 2586. (PCR. takes *varcasvin* as adj. ("resplendent") and attributive of Varcas; according to BR. V° is the name of the son of Varcas (cf. Hariv. v. 155 and 12483), and as such father of Çiçira, etc.; see Varcas<sup>1</sup>). — Do.<sup>2</sup> = Çiva (1000 names<sup>2</sup>).

Varddhakshatri = Jayadratha, q.v.

Vārddhakshemi, a Vṛshṇi prince. § 232 (Svayaṃvarap.):

I, 186, 6989 (came to the svayaṃvara of Draupadī).— § 572
(Rathātirathasaṅkhyānap.): V, 171, 5909 (a mahārutha in the army of Yudhishṭhira).— § 5°9 (Droṇābhishekap.): VII,
10, 360 (only B.; = Anādhṛshṭi r).— § 592 (Suṃçaptakavadhap.): VII, 21μ, 916; 23 ο, 985 (proceeded against Droṇa, description of his horses); 25, 1114 (Vāraḥṣayaṃ, fought with Kṛpa).— § 604 (Karṇap.): VIII, 6, 178 (had been slain). Cf. Vārshṇeya.

Vardhakin = Çiva (1000 names 1).

Vardhamānadvāra, name of a gate in Hāstinapura. § 787 (Āçramavāsap.): XV, 18, 443.

Vardhamānapuradvāra = do. §194 (Pāṇḍu): I, 126, 4905.—§ 308 (Āraṇyakap.): III, 1, 10.

Vardhana, a companion of Skanda. § 615u (Skanda):
IX, 45, 2540 (given to Skanda by the Açvins).—Bo.<sup>8</sup> = Çiva
(1000 names<sup>2</sup>).—Do.<sup>8</sup> = Vishņu (1000 names).

Varenya 1 = Civa (1000 names 1).—Do.1, according to BR.

name of the sixth son of Bhrgu. § 7475 (Suvarnotpatti): XIII, 857, 4146 (PCR. takes it as adj. to Çukra). Cf. Vibhu. Vargā, an Apsaras. § 250 (Arjunavanavāsap.): I, 216, (7853), 7853; 217, (7861), (7872) (V., etc., had been cursed by a brahman and become crocodiles, but were delivered by Arjuna).—§ 269 (Vaiçravanasabhāv.): II, 10, 394 (in the palace of Kubera).

Varin (B., C°), a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91, 4358.

Varipa ("lord of waters"): Varuna: XIII, 7259.

Varishena (B. Varisona), an ancient king. § 267 (Yamasabhav.): II. 8, 331 (in the palace of Yama).

Varishtha = Krshna: XII, 1507.

Varishtha', son of Manu Cakshusha. § 730 (Anuçasanik.): XIII, 18 xx, 1315 (Cakshushasya Manoh eutah).

Varītāksha, an Asura(?). § 673b (Bali-Vāsavasamv.): XII, 227a, 8264 (among the uncient rulers of the earth).

Vārkshī ("born of a tree"), a daughter of a muni. § 237 (Vaivāhikap.): I, 196, 7266 (munija, wife of the ten Pracetases, acc. to Harivamça, v. 96 foll., her name is Mārishā).

Varmaka, pl. (°āḥ), a people. § 280 (Bhīmasena): II, 30, 1087 (in the east, vanquished by Bhīmasena on his digvijara).

Varnācramānām vidhivat pṛthak karmanivartī = Çiva (1000 names 1).

Varnadhara = Mahapurusha (Mahapurushastava).

Varnakara = Qiva (1000 names 1).

Varnātman = Krshna: XII, 1656.

Varnavarāh (pl.) = Çiva (1000 names 1).

Varnavibhavin = Civa (1000 names 2).

Vārshaganya, a ṛshi. § 707 (Mokshadh.): XII, 319 β, 11782 (had instructed Viçvāvasu).

Vārshaparvaņī = Çarmishthā, q.v.

Vārshņeya¹, the charioteer of Nala, afterwards of Rtuparna. § 346 (Nalopākhyānap.): III, 60, 2281, 2282, 2283, 2292 (Nalasārathiḥ).—§ 347 (do.): III, 61, 2297.—§ 349 (do.): III, 67, 2640 (°Jīvalau).—§ 351 (do.): III, 71, 2793 (sūtaṃ), 2796, 2805, 2806 (saha-V°sārathiḥ).—§ 352 (do.): III, 72, 2811, 2822, 2824 (°sārathiḥ).—§ 353 (do.): III, 73, 2869, 2883, 2885 (sūtaputraṃ), 2887; 74, 2902.

Vārshņeya ("the son of Vārshņeyī") = Abhimanyu: XIV, 1828.

Vārshņeya<sup>2</sup> ("of the Vṛshṇi race") = Balarāma: V, 5388 (Rauhineyaḥ); X, 506 (preceptor of Duryodhana).

Vārshņeya (do.): Cekitāna: V1, 3715 (C°).

Vārshņeya (do.) = Kṛshṇa: I, 7430, 7891, 7899, 8068 (°-Pārthayoh), 8084 (°-Pārthau), 8293; II, 27, 644, 788, 809, 1222, 1332 (K°), 1335, 1338, 1378, 1591, 1888 (Vāsudevaķ); III, 497, 869, 12597, 13003 (K°); V, 100, 138, 2816, 2821, 2851, 3003, 3060, 3070, 3115, 3130, 3155, 3166, 3243, 3246, 3272, 4128, 4369, 4650, 4755, 4769, 4783, 4809, 4811, 4839, 4842, 5216, 5361, 5363, 5464; VI, 872. 986, 1982, 1993 (Vaeudevah), 2035, 2044, 2132, 2133, 2571, 3564, 3742, 4906, 4933, 4937, 4944, 5228 (Vaeuderah); VII, 415, 2944, 2958, 3284, 3354 (Vasudevam), 3486 (Partha-Voyoh), 6323, 6420, 6460 (only C.), 8077, 8268 (Ko), 8327, 8328, 8866 (Vasudevah); VIII, 1331, 1351, 1631, 1956. 2194, 2863, 3756, 4041 (Vasudevam), 4487; IX, 344, 1319, 1468, 1802, 3370 (ea-Voah?), 3376, 3520; X, 509 (Ko); XI, 492, 508, 530; XII, 1712, 1807, 1884, 1941, 3086 (K°), 13277; XIII, 1292, 2033; XIV, 458, 1515 (-Kurupungavau), 1536, 1537, 1768, 1773, 1817, 1962, 1970, 1991, 1996.

Vārshņeya (do.) = Sātyaki: I, †194 (Yuyudhanam); V, 5708 (do.); VI, 2469, 3189, 3263, 3618, 4631, 4639, 4759, 4760, 4761; VII, 3555 (S°), 3557, 4179, 4197, 4217, 4224, 4719, 4725, 5169 (S°), 5943 (S°), 5963, 6010, 6334, 8802, 9181.

Vārshņeya' (do.) = Vārddhakshemi: VII, 1114 ( [70]), 1115. Vārshņeya', dual ("au) = Krtavarman and Sātyaki: IX, 934. Vārshņeya', adj. ("relating to Vārshņeya [i.e. Krshņa]"). § 667 (Mokshadk.): XII, 210, 7652 (itthāsam), 7654 (scil. do.).

Vārshneya, pl. (°dh), a people = Vrshni, pl. § 295 (Dyūtap.): II, 51, 1844 (brought tribute to Yudhishthira).

—§ 556 (Sañjayayānap.): V, 28., †804 (°-Bhojāh).—§ 587 (Bhīshmavadhap.): VI, 111, 5154 (°dnām mahāratham, i.e. Sātyaki).—§ 793 (Mausalap.): XVI, 51, 134.

Vārshneyī¹ (" the Vṛshṇi-princess") = Kuntī: I, 4401; V, 4914; XIV, 1846.

Vārshneyī<sup>2</sup>(do.)=Subhadrū: I, 7924; VII, 2503 (°dayitam, sc. Abhimanyu), 2717; XII, 16 (radhur me, i.e. Yudhishthira's); XIV, 1839.

Vartta, an ancient king. § 267 (Yamasabhāv.): II, 8, 321 (in the palace of Yama).

Varuna, a god, one of the Adityas; as Lord of the waters one of the Lokapalas, armed with nooses (paçah). § 11 (Parvasangr.): I, 2, 450 (°syātmajena, i.e. Vandin, cf. § 412). -§ 19 (Bhrgu): I, 5, 870 (°sya kratau jatah, ec. Bhrgu, cf. § 747b).- § 30b (Samudra): I, 21, 1210 (alayam Vosya, i.e. the ocean).- § 31b (Samudradarçana): I, 22, 1230 (do., do.) .- § 49 (Vasuki): I, 39, 1643 (oalayam, i.e. the ocean, which was churned).- 61 (Sarpasattra): I, 55, †2097 (°sya yajūah), †2107 (Janamejaya compared with V.).—§ 88 (Amçavat.): I, 65, 2523 (the fifth of the Adityas) .- § 124 (do.): 1, 66, 2616 (husband of Devi, the daughter of Cukra, and father of Bala and Sura) .- § 135 (Cakuntalop.): 1, 74, 3072 (°sya, sc. bhavanam).—§ 147 (Devayānī): 1, 82, 3408 (°sys, sc. grhe).-§ 164 (Apavop.): I, 99, 3924 (father of Vasishtha).- § 171 (Vicitravīryasutotpatti): I, 105, 4260 (Mitra-V°yoh saman).-§ 191 (Arjuna): I, 123, 4823 (the fifth of the Adityas, present at the birth of Arjuna) .- § 227 (Aurvop.): I, 180, 6862 (oalaye, i.e. the ocean, there Aurva threw the fire of his wrath which became the horse-head) .--§ 238 (Pañcendrop.): I, 197, †7277.—§ 257 (Khāṇḍavaduhanap.): I, 225, 8174 (b: one of the Lokapulas, son of Aditi, lord of the waters (Jalegraram), living in the water), 8179, 8200 (V. presented Arjuna with the Gandiva bow. two inexhaustible quivers, and a chariot yoked with horses).-§ 258 (do.): I, 227, 8264 (armed with nooses (paçah) and açans, among the gods who fought with Arjuna and Krshna). -§ 259 (do.): I, 232, 8421 (idam vai sadma . . . Fosya parayanam).-- § 265 (Lokapālasabhākhyānap.): II, 6, 275 (°sya, sc. sabhā), 281.—§ 267 (Yamasabhāv.): II, 8, 352 (°sya sabhām).- § 268 (Varunasabhāv.): II, 9, 353 (sabhā . . V°sya), 357, 358 (Vārunyā ca samanvitaķ), 359 (Jaleçvaram), 364, 369 (dharmapaçadharam), 379 (description of his palace (sabha)).- § 270 (Brahmasabhāv.): II, 11. 466 (waits upon Brahman).- § 271 (Lokapalasabhakhyanup.): II, 12, 480 (°sya sabhayām).—§ 273 (Rājasūgārambhap.): II, 14, 578 (rājā pratīcyām Voo yathā, ac. çāsti).—§ 285 (Nakula): II, 32, 1202 (diçam Vopalitam, i.e. the west) .-§ 288 (Rājusūyikap.): II, 35, 1302 (rddhyā oa Vom doram spardhamānaḥ).-- § 294 (Dyūtup.): II, 49, 1760 (գուե . . . Vosya).—§ 329 (Kāmyakavanapr.): III, 36, 1442.—§ 8330 (Brahmaçiras): III, 40, 1651 (api, does not know the

Varuna.

Brahmaçiras).- § 334 (Kairātap.): III, 41, 1670 (yādasām bharta), 1691 (yādasām patih), 1692 (Jaleçvarah, b: In the combat against Taraka (samgrame Tarakamaye) V., with his nooses, had tied thousands of Daiteyas), 1697 (gave his nooses to Arjuna).- § 338 (Indralokābhigamanap.): III, 45, 1812 (°opamah). - § 345 (Nalopakhyanap.): III, 55, [2138 (Apam patik)], 2140, 2157; 56, 2171 (instead of Varuname read varaņam); [57, 2228 (Apām patiķ)] (among the Lokapālas at the svayamvara of Damayanti, grunted Nala boous) .-§ 370 (Tirthayatrap.): III, 84, 8113 (Mitra- Voyor lokan). -§ 371 (Tungaka): III, 85, 8191 (among those who in Tungaka appointed Bhrgu to officiate at a sacrifice).- § 377 (Dhaumyaterthak.): III, 90, 8386 (derah . . . sa-Vah, performed austerities at Viçakhayupa). - § 378 (Tirthayatrap.): III, 91, 8419 (Arjuna had obtained weapons from V., etc., cf. § 334).—§ 384 (Agustyop.): III, 101, †8736 (osyalayam, i.e. the ocean, there the Danavas took their refuge); 103, 8770 (°alayam, do.).-§ 386 (do.): III, 105, 8806 (do., do., drunk up by Agastya).—§ 387 (Sagara): III, 107, 8872 (alayah, i.e. the ocean dug by the sons of Sagara), 8875 (samudram Vodlayam). - § 389 (liangavatarana): III, 107, 9912 (do.); 109, 9964 (do.).—§ 395 (Jamadagni): III, 115, 10152 (gave 1,000 horses to Reika, cf. §§ 565 and 721b).—§ 406 (Tirthayatrap.): III, 125, 10419 (went to heaven at Prasravanam Indrasya).- § 412 (Ashtavakrīya): III, 134, †10674 (putro Vosya, i.e. Vandin), †10675 (°sya . . . yajňam), 10680, †10681 (putro V°sya, i.e. Vandin), 10682 (Vandin, the son of V., defeated brahmans in controversies and caused them to be thrown into water that they might come to the sacrifice of V. and officiate there). -\$ 418 (Tīrthayātrāp.): III, 139, 10833 (rājā, in a benediction).- § 439 (Yakshayuddhap.): III, 163, 11851 (rājā, on the mountain Asta) .- § 443 (Nivatakavacayuddhap.), III, 168, 12005 (among the Lokapalas, repetition from § 334), 12020 (Arjuna obtained weapons from V., etc., do.). -§ 461 (Vāmadevacarita): III, 192, †13187 (mā tvā vadhīd V°o ghorapaçaih).- § 475b (Dhundhumarop.): III, 201. 13498 (Indra-Somagni-Voak, praise Vishnu). - § 496 (Skandotpatti): III, 224, 14269 (°alayam, i.e. the ocean).— § 506 (Skandayuddha): III, 231, 14552 (ugrapāço Voh . . . Salileçrarah). — § 510 (Draupadī-Satyabhāmasamv.): III, 233, 14704 ( eyera nidhiparnam ivodadhim). - \$ 522 (Draupadiharanap.): III, 265, †15590 (rajño Vosya patni, Draupadi was questioned if she was the wife of V.).-§ 534 (Hanumatpratyagamana): III, 282, 16240 (odlayam, i.e. the ocean).-§ 535 (Setubandhana): III, 283, 16306 (°ālayaḥ, do.).— § 543 (Rāmābhisheka): III, 291 a, 16548, (16539).—§ 547 (Karna): III, 308, 17137 (Salilequarah, in a blessing).— § 5520 (Gāṇdīva): IV, 43, 1348 (held the Gāṇdīva for 100 years), 1350 (gave the Gandiva to Arjuna). - § 552 (Goliaranap.): IV, 45 &, 1434; 56 \$\color 1770 (\color sya, sc. vimanam). -§ 552d (Arjuna): IV, 61, 1982 (Arjuna obtained weapons from V.).- § 555 (Indravijaya): V, 16, †511 (among the Lokapālas who came to Indra), 519 (i: On V. Indra bestowed the sovereignty over the waters); 18, 545.—§ 564 (Mātáliyop.): V, 98, 3522 (Nārada will visit V.), 3524 (read Naradam with B.), 3529, 3531 (accompanied by Nārada Mātali visited V. in the Nāgaloka), 3532 (putro . . . Vosya Gopatek, i.e. Pushkara); 100, 3570.—§ 565 (Gālavacarita): V, 108, 3772 (atra—i.e. in the east—Patalam agritya Voh çriyam āpa ca); 110, 3801 (dig dayild rājāc V°sya tu Gopateh. i.e. the west), 3803 (installed [as king] by Kacyapa), 3804 atra—i.e. in the west—-pitod samuetan vai Fosya rasan shat /

jāyate tarunah Somah çuklasyādau), 3817 (°ālaye); 117, 3968 (husband of Gauri, reme . . . Voc ca yatha Gauryam); 119, 4007 (°syālayam; V. gave 1,000 horses to Reīka, cf. §§ 395 and 721b) .- § 567 (Bhagavadyanup.): V, 128, 4303, 4304, 4305 (Dharma bound the Daityas and Danavas [with his nooses] and handed them over to V., who keeps them in the depths of the ocean); 130, 4412 (rājā, had been vanquished by Krshna).- \$ 570 (Sainyaniryanap.): V, 1582, 5382.-§ 571 (Ulūkadūtāgamanap.): V, 162, 5603 (sāgaro Voālayah). -§ 576 (Bhagavadgītāp.): VI, 34, 1233 (°o yadasam aham, sc. asmi, says Krshnu); 35, †1285 (Krshna identified with P.). -§ 578 (Bhīshmavadhap.): VI, 50, 2039 (°aḥ pāçabhṛd vāpi, 80. çakyo jetum).- § 584 (do.): VI, 83 4, 3679 (ajeyam . . Vona, sc. Ghatotkaca).—§ 586 (do.): VI, 107φ, 4902 (oak paçadhrg vapi, 80. çakyo jetum), 4960 (çakyo . . . jelum).--§ 587 (do.): VI, 112, 5238 (sadrçah . . . Vosya).- § 589 (Dronabhishekap.): VII, 10, 346 (Yama-Vaigravanaditya-Mahendra-Voopamam, sc. Ultamaujasam); 11, 400 (yadubhir abhisamvytam, had been vanquished by Krahna in the sea) .-§ 596 (Pratijūāp.): VII, 72, 2521; 76 8, 2691 (Arjuna had obtained weapons from V., etc.) .- § 598 (Jayadrathavadhap.): VII, 88, 3136 (°ah pāçarān ira).- § 599b (Çrutāyudha) : VII, 92, 3304 (°syatmajah, i.e. Crutayudha), 3305, 3306, 3309 (V. had, with the river Parnaça, the son Crutayudha, whom he gave a mace and instructed its nature).—§ 599 (Jayadrathavadhap.): VII, 92, 3318 (yathoktam Voena, all. to § 599b); 127, 5144 (Brahmeginendra-Voun avahad pura rathah, sc. the chariot of Arjuna) .- § 600 (Chatotkacavadhap.): VII, 155, †6727 (°atmajopamah); 180 δδδ, 8194 (Jalegvarah . . . noteahet Karnam).—§ 603 (Narayanastramokshap.): VII, 202u, 9595 (Çiva identified with F.), (KK) 9628.- § 607 (Karnap.): VIII, 377, †1737 (Yama P° Kubera-Vāsavāh); 42, 1998 (°ād vāpi pāçinah); 45 g, 2103 (praticin Von pati palayanah suran bali). - § 608b (Arjuna): VIII, 46, 2161 (Brahmeçanendra-Voan kramaço yo 'vahat pura, sc. rathah, i.e. the chariot of Arjuna). - 608 (Karnap.): VIII, 46, 2198 (°m ko 'mbhasā hanyāt); 87χ', 4421 (sided with Arjuna).- § 6154 (8kanda): 1X, 457, 2507, 2524 (yathā . . . Vom Jaleçvaram . . . abhyasiñcat . . . Brahinā), 2548 (gave two companions to Skanda); 46, 2670 (gave u nāga to Skanda).—§ 615 (Baladevatīrthayātrā); IX. 46, 2723 (Apan patih, and inted in the tirtha Taijasa, of. § 615v). -- § 615v (do.): In the Krta age (in a former kalpa), all the gods [at the tirtha Taijasa] installed, according to the rites in the scriptures, V. as the lord of all aquatic creatures, and of all the rivers, having his abode in the ocean, "as Cakra, the lord of the gods protects us from every fear, be thou the lord of all rivers." V. then began duly to protect seas and lakes, and rivers and other receptacles of water, as Cakra protects the gods: IX, 47, 2733, 2736 (engaralayam), 2737 (yadaeam patin), 2738. — § 615 dd (Yamunatirtha): IX, 49, 2841 (putro 'diteh), 2842 (performed a rajasuya in Yamunatirtha).—§ 615ff (Asita Devala): IX, 50, 2892 (Mitra-Voyor lokan).- § 615 (Baladevatīrthayātrā): IX, 54, 3048 (Mitrā-Voyoh . . . agramam). - § 615 (Gadayuddhap.): IX, 55, 3105 (sadrçakarmanau Vosya, sc. Bhimasena and Duryodhana).—§ 621 (Rajadh.): XII, 5%, 141 (Arjuna had obtained weapons from V., etc.).- 623 (do.): XII,  $15\rho$ , 439 (among the gods, etc., who are slaughterers).—§ 6325 (Shodaçarāj., cf. § 595, v. Maruttu): XII, 29, 911 (sa-Voah . . . devah, came to the sacrifice of Marutta).- § 641 (Rājadh.): XII, 78, 2922 (the sheep (mechah) identified with V.); 91v, 3458; 122, 4497 (apam

rajye 'suranan [B. Suranan] ca vidadhe Pom, sc. Vishnu), 4511.—§ 654b (Pavana-çalmalisamv.): XII, 155a, 5831 (Jalogvarah). - § 664 (Mokshadh.): XII, 207, 7553 (yadasam asrjan natham Von ca Jalegvaram, so. Krshna).—§ 665 (do.): XII, 2088, 7581 (the fifth of the Adityas), (7), 7595 (Mitra- V oyoh putrah . . . Agastyah). - § 671b (Buli-Vasavasamv.): XII, 223 a, 8062 (Bali identified with V.).-§ 680b (Tulādhāra-Jājalisamv.): XII, 263, 9381 (the sheep (meshah) identified with V.) .- § 692 (Mokshadh.): XII, 2813, 10052 (identified with the supreme Lord). - § 695b (Dakshayajñavināça): XII, 285, 10311 (°alayah, i.e. the ocean).—§ 703 (Mokshadh.): XII, 300a, †11095 (Siddhiñ ca devim Voeya painim). - § 707 (do.): XII, 319a, 11751, 11762 (only B., C. has by error Vao).—§ 7216 (Vicvamitrop.): XIII, 4, 212 (devam Adityam ambhasam patim), 214 (Adityah, gave 1,000 horses to Rolka, cf. §§ 325 and 565).—§ 730 (Anucasanik.): XIII, 14ee, 1003 (Civa identified with V.); 16 $\eta\eta$ , 1059 (°endū, identified with Çiva); 18λλ, †1368 (gopaḥ).--§ 731b (Ashtavakra-Diksamv.): XIII, 19, 1472.- § 737 (Anuçasanik.): XIII, 31a, 2013.—§ 746 (do.): XIII, 62 \beta, 3150; 81, 3833 (aiçvarye V°o rājā).—§ 747 (do.): XIII, 847, 3978 (the sheep (meshah) identified with V.). - § 747b (Suvarnotpatti): XIII, 858, 4112 (identified with Civa), 4115 (Civa assumed the form of V. and performed a sacrifice), 4133 (Mahadevah, do.), 4135 (= do.?), 4140 (Īçvarah, do., yādasām patiķ), 4153 (Īçvaraķ, do.) (at the sacrifice arose Bhrgu, etc., who were reckoned as the offspring of V.).-§ 7486 (Tarakavadhop.): XIII, 86, 4210 (made presents to Skanda).—§ 749 (Ānuçāsanik.): XIII, 91 \(\beta\), 4348, 4351.— § 7526 (Chattropānahotpatti): XIII, 96a, 4637 (gāmbhīryam Vosya).—§ 753 (Anuçasanik.): XIII, 97a, 4661 (to V. offerings should be made in the west-prattoyam).—§ 757j (Varuņaloka): XIII, 102, 4877 (°sya rūjnah sadane).— § 768b (Umā-Maheçvarasamv.): XIII, 146γ, 6751 (°sya tathā Gaurī, sc. sādhvī).—§ 770 (Ānuçāsanik.): XIII, 1514. 7092 (Jalecvarah, the fourth of the Adityas), (7), 7113 (Mitra-V°yoh putrah . . . Agastyah), (θ), 7115 (°syartvijah sapta paçoimāņi diçam āsthitāḥ, i.e. Drdheyu, etc).—§ 772j (Utathya): XIII, 155, 7244, 7248, 7251, 7252, 7253, 7261 (V. robbed Bhadra, the daughter of Soma and the wife of Utathya, but was forced to give her back).—§ 773d (Çiva): XIII, 1618, 7497 (identified with Civa) .- § 775 (Anuçãsanik.): XIII, 166 a, 7637 (saha Gaurya), (8) 7666 (Mitra-Voyoh putrah . . . Agastyah).—§ 778 f (Munjavat) : XIV, 8, 183 (worships Civa on Munjavat).- § 782g (Guruçishyasamv.): XIV, 42e, 1167; 430, 1176 (ambhasām . . . rājā). —§ 785 (Anugītāp.): XIV, 60, 1787 (Mitreņa V°0 yathā, sc. guptah).- § 793 (Mausalap.): XVI, 4, †120 (rājā, in the ocean, received the naga who issued from Balarama) .-§ 794 (Mahaprasthanikap.): XVII, 1a, 41 (the Gandiva had been owned by V. and was given back to him).—§ 795 (Svargarchanap.): XVIII, 5, 176 (°sya lokan).

Cf. also the following synonyms:-

Aditeh putra(h), Aditya, q.v.

Ambupa ("the lord of the waters"): VIII, †4661.

Ambupati (do.): VII, 2994 (saha°-Mitrabhyam yathendrah), 6718 (yatha°-Mitrau); VIII, 1485 (Surambu-protavittanam patin).

Amburāi (do.): VII, 160.

Ambvīça (do.): VII, 37 (in the comp. Pitrvittāmbu-deveçān, only C.).

Apām patih (do.): I, 1121 (?); III, 2138, 2228,

10128 (?), †10225 (?); V, 515, 3527; IX, 2728, 2781,

Devadeva, q.v.

Gopati, q.v.

Jaladhipa ("lord of the waters"): XIII, 7262.

Jalegvara (do.): I, 8175, 8176; II, 359 (V°); III, 1669 (yadoganavrta), 1692 (V°); V, 4305 (V°); VII, 3310, 8194 (V°), 8444; IX, 2524 (V°), 2738; XII, 5831 (V°), 7553 (V°); XIII, 7092 (V°), 7245, 7247, 7250.

Lokapāla, q.v.

Salilarāja, Salileça, Salileçvara, Udakapati, Vāripa, q.v.

Yādasāṃ bhartā ("lord of aquatic animals"): III, 1670 (V°).

Yādasām patih (do.): IX, 2737; X[[I, 4140.

Varuna<sup>2</sup>, a Gandharva. § 101 (Amçāvat.): I, 165, 2550 (among the Devagandharvas, sons of Muni).

Varuna, a serpent. § 793 (Mausalap.): XVI, 47, †119 (only C., B. has Arunah).

Varuna = Sūrya (the Sun): III, 148, 152.—Do. = Vishņu (1000 names).

Varuṇā, a river. § 574 (Jambūkh.): VI, 9λ, 338 (only C., B. has Varūnasīm instead of Voām Asīm in C.).

Vāruņa', a tirtha. § 377 (Dhaumyatīrthak.): III, 88, 8339 (in the country of the Pāṇḍyas).

Vāruņa ("the son of Varuņa") = Bhṛgu: XIII, 4142 (Bho). Vāruņa = Vishnu (1000 names).

Vāruņa', mostly pl. (°dh) ("descendants of Varuņa"). § 747b (Suvarņotpatti): XIII, 85, 4146, 4147 (ashṭau Angirasah putrāh), 4149 (Kaveh putrāh . . . ashṭau), 4153 (°au Kavim Bhrguñ oa).

Varuna', adj. (f. '1) (" belonging to Varuna"). § 28 (Amrtamanthana): I, 18, 1132 (bhūtāni).—§ 167 (Vicitravīryoparama): I, 102, 4120 (astram). - § 208 (Astradurçana): I, 135, 5365 (°ena — sc. astrena — asrjat payah).—§ 262 (Bhagavadyana): II, 2, 65 (mahaçankho Devadattah).-- § 268 (Varunasabhav.): II, 9, 380 (mantri, sc. Sunabhah), 382 (sabhā).- § 272 (Rūjasūyārambhap.): II, 13, 534 (yenābhishikto nrpatir Vom gunam rechati / tena raja 'pi tam krtsnam samrādgunam abhīpsati).— § 294 (Dyūtup.): II, 49, 1751 (kamsyam (? differently Nil.), offered by the ocean to Yudhishthira).- § 296 (do.): II, 53, 1922 (cankham, offered by the ocean to Yudhishthira).- § 300 (Prahlada): II, 68, 2323 ( pāçān), 2324 (do.).—§ 305 (Anudyūtap.): II, 78, 2578 (samyame).- § 334b (Varuna): III, 41, 1693 (pāçān).-§ 358 (Tirthayatrap.): III, 82, 5011 (lokam).-- § 368 (do.): III, 83, 7035 (Taijasam Vom tīrtham).—§ 384 (Agastyop.): III, 102, 8737 (samudram Vom nidhim ambhasah).- § 440 (Yakshayuddhap.): III, 164, 11900 (sc. astram, obtained by Aijuna).- § 515 (Karnadigvijaya): III, 254, 15254 (°im dicam, i.e. the west).—§ 552d (Arjuna): IV, 61, 1982 (sc. astram).—§ 552 (Goharanap.): IV, 64, 2058 (do.).—§ 561 (Yanasandhip.): V, 60, 2370 (au [B. darunau] cakshayau carapurnau maheshudhi, owned by Arjuna) .- § 564 (Matalivop.): V, 98, 3539 (hrade, in that lake is fire, the cakra of Vishnu and that knotty bow from which the Gandiva had its origin); 102, 3610 (paçoimā Voi dik). - \$ 570e (Gandiva): V, 158, 5354 (Gandivam).- § 572 (Rathatirathasenkhyanap.): V, 169, 5870 (sc. astragramah, in the possession of Arjuna). -§ 573 (Ambopākhyāuap.): V, 180, 7174 (sc. astrona, employed by Rama Jamadagnya).- § 584 (Bhiahmavadhap.): VI, 85, †3779 (astram, employed by Çikhandin).—§ 588

(do.): VI, 1213, 5801 (sc. astram). - \$ 599 (Javadrathavadhap.): VII, 98, 3658 (astram, employed by Satyaki). 3659 (astre . . . Voagneys) .- & 600 (Ghatotkacavadhap.): VII, 157, 6954 (sc. astram, employed by Drona).- § 602 (Dronavadhap.): VII, 188 \(\lambda\), 8604 (do., do.). - \(\xi\) 603 (Nārayanāstramokshap.): VII, 1947, 8965 (°agneyam, sc. astram, known by Açvutthaman); 200, 9258 (sc. astrona, employed by Arjuna). - § 603b (Nārāyana): VII, 201, †9466 (sc. karma).- § 608 (Karnap.): VIII, 89, †4542 (sc. astram); 91, 4771 (sc. astrena). - § 615u (Skandu): IX, 46:, 2655 (°yah, sc. matarah).- § 641 (Rajadh.): XII, 95, 3554 (pāçaih).- § 660b (Bhrgu-Bharadvājasamv.): XII, 183, 6807 (prthivi parvatā meghā mūrtimantaç ca ye 'pare sarvam tad Vom jneyam apah taethambbire yatah).- § 673b (Buli-Vāsavasamv.): XII, 227, 8229 (pāçaih). 8301 (pāçān), 8323 (paçah).-§ 707 (Mokshadh.): XII, 319, 11762 (read Va° with B.).-§ 730g (Upamanyu): XIII, 14ρ, 854 (sc. astrāt) .- § 746 (Anuçasanik.): XIII, 62, 3177 (paçaih, only B.); 78, 3751 (°im dicam, i.e. the west); 79 x, 3771 (lokam) .- § 747b (Suvarnotpatti): XIII, 85, 4105 (tanum, aigrarye), 4129 (jyotis, only C., B. has darunam), 4163 (tanum). - § 7486 (Tarakavadhop.): XIII, 86, 4210 (an divyan sagajan?).- § 749 (Anuçasanik.): XIII, 89a, 4266 (nakshatre, i.e. Catabhishā).—§ 759 (do.): XIII, 1075, 5283 (sthanam). - § 768b (Uma-Mahogvarasamv.): XIII, 142, 6554 (lokam). - § 789 (Putradarganap.): XIV, 33 r. 903 (do.).

Varunaçrotasa (B. °srotasa), a mountain. § 377 (Dhaumya-tirthuk): III, 88, 8336 (girim, in the south).

[Varunaloka] ("the world of Varuna"). [§ 757] (Hastikūta): Gautama said: Next [to Sūryaloka] in the abode of king Varuna, other luminous eternal regions (lokāh) are found, free from passion, darkness, and sorrow.—Dhrtarāshtra said: This is the end of those who always perform cāturmāsya sacrifices, attain to 1,000 sacrifices (ishfinām), and perform agnihotras with faith for three years according to the Vedas, who bear well the yoke of duty, walk steadily on the way of the righteous, etc.: XIII, 102, †4877 (Varunasya rājāah sadane)].

[Varuna-sabhā-varṇana(m)] ("description of the palace of Varuṇa"). § 268 (Lokapālas.). The sabhā of Varuṇa has been built by Viçrakarman in the water; it is of pure white, and in dimensions similar to those of Yama's. There Varuṇa is sitting ("holding the noose of dharma", v. 369) with Vāruṇī; worshipped by the Ādityas, Nāgas, Daityas, and Dānavas ("free from death", v. 369); likewise the four oceans (v. 370); the rivers, lakes, etc., in their corporeal forms (deharantaḥ, v. 376); the aquatic animals, troops of Gandharyas and Apsarases, and Sunābha, the minister of Varuṇa; he is surrounded by his sons and grandsons, and Go (Gonāman), and Pushkara (cf. Rām. VII, 23, 28) (II, 9).

Varunasrotasa, v. Varunaçrotasa.

Varunāstra ("the weapon belonging to Varuna"). § 203b (Arjuna): I, 132, 5228 ("ena pūraystrā kamandalum, sc. Arjuna).—§ 599 (Jayadrathavadhap.): VII, 145, †6145 (employed by Arjuna).—§ 603 (Nārāyanāstramokshap.): VII, 200, 9259 (do.), 9269. Cf. Vāruna, adj.

Vāruni 1, a Vainateya. § 99 (Amçāvat.): I, 65, 2548.

Vāruni ("the son of Varuņa") = Vasishtha: I, 3926, 3928, 3937, 3947.

Varuni\* (do.) = Agastya: III, 8775, 8794, 8805.

\*Vārunī (wife or daughter (?) of Varuna), a goddess ("wine" personif.). § 268 (Varunasabhūv.): II, 9, 358 (Varuno V°yā samanvitah).—§ 549 (Pāndavapraveçap.): IV, 9, 259 (Sudeshņā asked Draupadī it she was V.).—§ 564 (Mātalīyop.): V, 102, 3613 (arose at the churning of the ocean). Cf. Surā.

Vāruņya, adj. ("belonging to Vāruņi", PCR.). § 564 (Mūtaliyop.): V, 98, 3535 (bhavanam . . . Vom . . . yat prāptāh suratām prāptāh surah).

Varūthinī, an Apsaras. § 336 (Indralckābhigamanap.): III. 43a. 1784 (in the world of Indra).

Vasā, a river. § 574 (Jambūkh.): VI, Θλ, 338 (°añ ca, C., °am anyām, B.).

Vasanta ("spring", personif.). § 533 (Sītā-Rāvaņasamv.): III, 281, 16169 ("a ira mārtimān, sc. Rāvaņa).

Vasāti<sup>1</sup>, son of the elder Janamejaya. § 154 (Pūruvamç.): I, 94, 3746 (eighth son of Janamejaya).

Vasāti (so B.) or Vaçāti (so mostly C.), pl. (°ayaḥ), a people. § 295 (Dyūtap.): II, 52, 1871 (only C., B. has Vaçātalāḥ).—§ 556 (Sañjayayūnap.): V, 30, †889 (°ç° also B., C. has by error  $Caça^\circ$ ).—§ 573 (Ambopākhyūnap.): V, 195 $\epsilon$ , 7609 (in the army of Duryodhana).—§ 576 (Bhagavadgītap.): VI, 18 $\delta$ , 688 (°s° also C., do.).—§ 578 (Bhīshmavadhap.): VI, 51 $\alpha$ , 2104 (°s° also C.).—§ 580 (do.): VI, 59 $\mu$ , †2584.—§ 586 (do.): VI, 108 $\epsilon$ , 4809 (°s° also C.).—§ 587 (do.): VI, 117 $\rho$ , 5485 (do.).—§ 592 (Saṃçaptakavadhap.): VII, 20 $\xi$ , 802.—§ 599 (Jayadrathavadhap.): VII, 91 $\beta$ , 3254; 93 $\gamma$ , 3339; 150, 6526.—§ 602 (Droṇavadhap.): VII, 182 $\pi$ , 8841.—§ 604 (Karṇap.): VIII, 5 $\xi$ , 126.—§ 607 (do.): VIII, 44 $\lambda$ , 2070 (°s° also C.).—§ 608 (do.): VIII, 73, 3650.

Vasātika (Vaço C.), pl. = Vusāti, pl. § 599 (Jayadrathavudhap.): VII, 1670, 6949.

Vasātīya ("the king of the Vasātis"). § 593 (Abhimanyuvadhap.): VII, 44, 1789, 1792 (slain by Abhimanyu).

Vasātīya (Vaç° C.), pl. = Vasāti, pl. § 593 (Abhimanyuvadhap.): VII, 49, 1934 (read with B. caiva Vasātīyān for Brahma-Vaçā° in C.).

Vāsātya, pl. = Vusāti, pl. § 608 (Karņap.): VIII, 56ρρ, 2762.

Vāsava = Indra, q.v. (add. VI, 1706 (only B.)).—Do.<sup>2</sup>=Çiva (1000 names <sup>2</sup>).

Vasava, adj. ("helonging to Vasu [Uparicara]"). § 76 (Matsya): I, 63, 2389 (viryam).

Vāsava, adj. ("belonging to Vāsava [i.e. Indra]"). § 358 (Tīrthayātrāp.): III, 82, 5030 (lokaṃ).—§ 547 (Karṇa): III, 310, 17211 (sc. çaktiṃ, i.e. Amoghā given by Indra to Karṇa).—§ 599 (Jayadrathavadhap.): VII, 147, 6331 (sc. çaktiḥ, do.).—§ 600 (Ghaţotkacavadhap.): VII, 173, 7812 (sc. çaktiḥ, do.); 183, 8302 (sc. çaktiṃ, do.), 8303 (sc. çaktiḥ, do.), 8354 (sc. çaktiḥ, do.), 8356 (sc. çaktiṃ, do.).—§ 611 (Çulyap.): IX, 11, 581 ("im açanīm iva).—§ 641 (Rājadh.): XII, 64, 2399 (rāpaṃ).—§ 759 (Ānuçāsanik.): XIII, 107, 5225 (lokaṃ).

Vāsava, pl. (°aḥ) ("the sons of Vasu [Uparicara]"). § 74 (Vasu): I, 63, 2365 (pañca, i.e. Brhadratha, etc.).

Vasavaguru ("the preceptor of Vasava [i.e. Indra]") =
Brhaspati: II, 1793 (B°).

Vāsavaja ("the son of Vāsava [i.e. Indra]") = Arjuna: IV, †1674.

Väsavanandana (do.) = Arjuna: VII, 6272.

Vāsavānantaraja, Vāsavānuja, Vāsavāvaraja = Vishņu (Kṛshṇa), ▼. Vishņu.

Vāsaveya ("the son of Vasavi [i.e. Satyavati]") == Vyāsa:
I. 59.

Vāsavi ("the son of Vāsava [i.e. Indra]") = Arjuna, q.v. (add. VII, 745, 1209, 2786, 3301, 3731; VIII, 2597).

Vasavi ("the daughter of Vasu [Uparicara]") = Satyavati: 1, 2401.

Vashaţkāra¹ (the exclamation vashaţ or vaushaţ uttered at oblations, c.g.: I, 923; VIII, 1489, 1499; X, 792; XII, 11290, cf. nirvashaţkāra: XIII, 6365, 6745) = Mahāpurusha (Mahāpurushastava).—Do.² = Vishņu (1000 names).

Vasishtha (Vaçio C.), a rshi, son of Vuruna (or of Mitra and Varuna), one of the Saptarshis, husband of Arundhatī (Akshamālā), futher of Cakt(r)i and grandfather of Parāçara. Sometimes V. is reckoned among the Prajapatis (spiritual sons of Brahmau)]. § 61 (Surpasuttra): I, 55, †2110 (°vat).-§ 130 (Amçavat.): I, 67, 2710 (°sya çapena, all. to § 164).-§ 134 (Viçvamitra): I, 71, 2923 (°m yak putrair ishtair vyayojayat, cf. § 224).- § 153 (Püruvamç.): I, 94. 3732 (rshih), 3735 (became the purchita of Samvarana, whom he installed).—§ 161 (Mahābhishop.): I, 96, 3853 (captah . . . Vona, sc. the Vusus, cf. § 164), 3854.—§ 163 (Bhīshmotpatti): I, 98, 3914 (°capadoshena, all. to § 164).-§ 164 (Apavop.): I, 99, 3924 (oninal sa munih . . . Apavah) (the Vusu Dyaus stole the homadhenu of V.; V. then cursed the Vasus to be reborn (Dyans as Bhishma)). - § 165 (Satyavatilablop): I, 100, 4001 (Bhīshma learnt the Vedas with their Angas from V.) .- § 188 (Madayanti): I, 122, 4736 (Madayanti jagama rehim Vom . . . tasmāl lebhe ca sā putram Açmakam, cf. § 225).-- § 191 (Arjuna): I, 123, 4807 (among the seven maharshis present at the birth of Arjuna).- § 222 (Tapatyup.): 1, 173, 6596 (rehisattamam), 6601, 6604 (rshih), (6605), 6609, 6610 (maharshih), 6612, 6614 (rshih), 6615, 6617, 6619, 6627 (the purchita of Samvarana, prevailed upon Surya to give Samvarana Tapati in marriage).- § 223 (Vāsishtha): I, 174, 6635, 6636, 6638 (Brahmano mānasah putro Voo 'rundhatlpatih'), 6639 (only B., etymology), 6643 (rshisattamam); 175, 6649 (Viçvamitra - Voyoh), 6654 (°āçramam), 6655 (rshih), 6657, (6665), (6668), 6670 (°sya nandini), (6672), 6673, (6676), (6678), 6679 (the hostility between V. and Viçvamitra). \$ 224 (Kulmashapada): 1, 176. 6701 (°kularardhanam, i.e. Çakt(r)i), 6710 (Viçvamitra-Voyoh), 6712 (rsheh putram Vosya Vom iva tejasā, i.e. Cakt(r)i), 6736 (°syaiva putreshu), 6737 (putran V°sya) (when Kalmāshapāda had been cursed by Cakt(r)i and Viçvāmitra had caused a Rākshasa to possess him, Kalmāshapada devoured Cukt(r)i and the other sons of V.).- § 225 (Vāsishtha): I, 176, 6738; 177, (6758), 6760 (rehin), 6763, (6767), 6769 (rehih), 6771 (6775), 6779, 6780, 6782 (maharshina), 6787, 6788 (rshik) (from grief V. in vain tried to commit suicide, but, hearing of his daughter-in-law being quick with child, he refrained from his purpose. V. afterwards delivered Kalmāshapāda from the curse, and begat Açmaka on his queen Madayanti).—§ 226 (Paraçara): I, 178, 6794 (munih, grandfather of Paragara), 6795 (munim), 6796 (viprarshim), 6802.—§ 227 (Aurvop.): I, 178, (6802); 179, (6826); 180, (6862) (told Paragara the story of Aurva).-§ 228 (do.): I, 181, 6865, 6868, 6871, 6882 (ye ca Caktryavarāh putrā Vosya mahāmuneh), 6883, 6885.—§ 229 (Vasishthop.): I, 182, 6889, 6891, 6907 (rehel), 6909, 6912 (on account of a curse denounced upon Kalmāshapāda, V. begut a son on his queen, cf. § 225).—§ 240 (Vaivāhikap.): I, 199, 7352 (yatha . . . Voe capy Arundhati, so bhava bhartrehu).- § 249 (Arjunavanavāsap.): I, 215, 7813 (°eya

es parvatan, near Himavat (?)). - § 2596 (Arundhati): I, 233, 8456 (Saptarshimadhyagam . . . munim, his wife, Arundhati, became jealous of him).—§ 270 (Brah-masabhav.): II, 11, 436 (among the prajunum patayah in the palace of Brahmán).—§ 327 (Draupadīparitāpav.): III, 31, 1171 (among those rshis who have become of pure souls by virtue). -§ 347 (Nulopākhyūnap.): III, 64, 2462 (°-Bhrgv-Atricamaih). - § 358 (Tirthayatrap.): 111, 82, 4098 (agramo Voeya, a tirtha on the mountain Arbuda).—§ 368 (do.): III. 83, 7050 (°sydçramam, at Badarīpācana).—§ 370 (do.): III, 84. 8118 (acramo Vosya, a tirtha at the Niccira).—§ 376 (do.): III, 85, 8264 (among the rshis who expect Yudhishthira on his tīrthayātrā).—§ 384 (Agastyop.): III, 102, 8739 (°syāçrame).—§ 391 (Rshyuçrngu): III, 113, 10092 (Arundhatī vā subhaga Vom . . . yatha, sc. paryacarat).-§ 410 (Vipāçā): III, 130, 10544 (atra—i.e. in the Vipāçā vai putraçokena Voo bhagavan rehih baddhratmanam nipatito vipaçah punar utthitah, cf. § 225), 10553 (Arundhatisahayah, obtained tranquillity at Ujjanaka).—§ 439 (Yakshayuddhap.): III, 163, 11855 (sapta devarehayah . . . Vopramukhah).— § 496 (Skandotpatti): III, 224, 14282 (°pramukhā mukhyā viprendrah).-§ 527 (Ramopakhyanap.): III, 277, 15981 (°-Vāmadevābhyām).—§ 543 (Rāmābhisheka): III, 292, 16597 (°o Vāmadovaç ca, anointed Rāma Dāçaruthi).—§ 562 (Bhagavadyanap.): V, 83 n, 2946 (°o Vamaderaç ca, worshipped Krshna).- § 565 (Gālavacarita): V, 106, 3721 (rship, Dharma assumed the form of V.); 108, 3773 (atrai.e. in the east-purram Vosya pauranasya, dvijarshabha, sutiç caira pratishthā ca nidhanam ca prukāçate); 117, 3970 (reme . . . yatha . . . Voç cakshamalaya) .- § 574 (Jambūkh.): VI, 2, 65 (Arundhalī tayā 'py esha Voh prshthatah krtah, one of the stars [in Ursa major]).- § 589 (Dronabhishekap.): VII. 6. 160 (°a ira viprānām, sc. creshthah).—§ 599 (Jayadrathavadhap.): VII, 94e, 3453 (mentioned in a blessing). - § 602 (Dronavadhap.): VII, 190 v, 8727. - § 615i (Saptasārasvata): IX, 38, 2212 (performed a sacrifice for Kuru in Kurukshetra).- § 615n (Viçvāmitra): IX, 40, 2302 (°āçramam), 2303 (Brahmanah sutah), 2304 (munisattamah) (V.'s hostility with Viçvamitra, cf. § 223). - § 615p (Vasishthapavaha): IX, 42, 2358 (°eyapavahah), 2360, 2361 (açramo vai Vosya, in Sthanutīrtha), 2365, 2366 (Viçvamilra-V°au), 2367, 2369 (dvijacreshtham), 2374, 2376, 2377, 2378, 2380, (2381), 2383, 2392, 2393 (rehieattamam) (Viçvâmitra ordered the Sarasvatī to bring V. to him that he might slay him) - § 615y (Budurapācana): IX, 48, 2767 (viprarsheh), 2768 (Indra assumed the form of V.).—§ 635 (Rājadh.): XII, 37, 1354 (preceptor of Bhishma) .- § 637 (do.): XII, 46, 1568 (°ciehyam, i.e. Bhīshma); 47η, 1594 (among the rshis who surrounded Bhishma) .- § 641g (Mucukundop.): XII, 74, 2814 (the purchita of Mucukunda); 122, 4499 (içam vipraņām).—§ 656 (Khadgotpattik.): XII, 166a, 6135 (Cangirasau, among the mind-born sons of Brahman), (β), 6142 (°-Gautamāgastyāḥ).—§ 665 (Mokshadh.): XII, 208a, 7570 (the seventh of Brahmán's seven sons), (1), 7598 (the second of the rshis of the north).—§ 677 (do.): XII, 235, 8591 (Rantideva gave lukewarm water to P), 8601 (avarshati Parjanye sarvabhūtāni bhūtakṛt Voo jivayām dea Prajapatir iva prajah), 8604 (Mitrasaha, i.e. Kalmashapāda, gave his wife Madayantī to V. (C. Damayantīm), of. § 225).—§ 693b (Vrtravadha): XII, 282, 10118 (restored Indra to senses by uttering the Rathantara saman), (10119), 10124, 10130.—§ 702 (Mokshadh.): XII, 293a, 10762; 297, 10877 (propagator of one of the four original gotras).—

§ 705 (do.): XII, 303, 11220 (°sya ea samvādam Karālajanakasya-ca), 11221, (11226); 304, (11263); 305, (11317); **306**, (11339); **307**, (11373); **308**, (11418); **309**, (11466) (discourse between V. and Karalajanaka), 11511 (obtained the sacred knowledge from Hiranyagarbha and taught it to Narada) .- § 717b (Narayanīya): XII, 835a, 12686 (among the twenty-one Prajapatis). - § 7170 (Uparicara): XII, 336 \beta, 12725 (among the seven rehis named Citracikhandins).- § 7178 (Nārāyanīya): XII, 341, 13040 (among the eight Prakrtis), (£), 13075 (among the seven spiritual sons of Brahmán); 343, VII), ††13209 (Huiranyagarbhat, cursed Hiranyakacipu); 350, 13642 (°sya sutah Çaktrih), †13686 (manasan . . . Pitamahasya), 13697 (°kulanandanah, i.e. Vyāsa). - § 721 (Anuçāsanik.): XIII, 3a, 183 (°sya . . . hatam putracatam, sc. by Vicramitra), 192 (salile puralmanam majjayan, all. to § 225), 193.- § 723 (do.): XIII, 6, 296 (°sya samvādam Brahmanaç ca, °so also C.), 297 (ose also C., discourse between V. and Brahman).-§ 730g (Upamanyu): XIII, 14x, 913 (°s tvam rehindm, sc. asi, sc. Çiva).—§ 730 (Anuçasanik.): XIII, 14 \(\beta\beta\), 991. -§ 732 (do.): XIII, 24, 1678 (caturthas tvam Vosya, sc. Vyāsa).—§ 734 (do.): XIII, 26a, 1761 (among the rshis who came to see Bhishma).- § 746 (do.): XIII, 78, 3732 (the purchita of Saudasa); 79, (3757); 80, (3785) (instructed Saudasa about gifts of kine).- § 747 (do.): XIII, 84 B, 3968 (derarchim), 3975 .- \$ 747b (Suvarnotputti): XIII, 85, (4104) (related the Suvarnotpatti), 4183.- § 748b (Tārakavadhop.): XIII, 85, 4219 (related the Tārakavadhopākhyāna). — § 749 (Ānuçāsanik.): XIII, 926, 4392. - § 750b (Bisastainyop.): XIII, 93a, 4416 (4439), (4461), (4484) (°s° also C.), 4484 (do., etymology), (4515).—§ 751b (Capathavidhi): XIII, 94a, †4550, (4563).- § 759 (Anuçâsanik.): XIII, 106 &, 5200.- § 766 (do.): XIII, 126, 6046 (sapta . . . rehayah . . . Vopramukhah), 6047; 130, 6102/3 (only B.).-§ 767 (do.): XIII, 137a, 6250 (Rantideva made gifts to V.), 6257 (avarshati ca Parjanye sarvabhutuni devarut / Voo jivayām āsa), 6259 (Kakshasena made gifts to V.), 6262 (Mitrasaha-i.e. Kalmāshapāda-gave his wife Madayanti to V.).—§ 770 (do.): XIII, **151** $\alpha$ , †7088, ( $\iota$ ), 7116 (among the seven Dhanecrarasya guravah in the north), 7158 (F), †7160. — § 772b (Pavanārjunasamv.): Vayu said: Once the gods performing a sacrifice at the Vaikhānasa lake thought of the rshi V. Seeing the gods emaciated and reduced in consequence of the diksha, the gigantic Danavas named Khalins desired to slay them. The slain Danavas plunged into the lake, and in consequence of a boon granted by Brahmán they revived. Taking up mountains, etc., they agitated the lake and caused the water to rise for hundred yojanas. Ten thousands of them attacked the gods who repaired to Indra; Indra repaired to V., who burnt the Khalins and caused the Gangā, who had gone to Kailāsa, to penetrate the lake, thus arose the river Sarayū; the place came to be named after the Khalins (khalino 'bharat). Name thou a kshatriya superior to V. (XIII, 156): XIII, 156, 7279, 7280, 7289, 7290.— § 778b (Krshna Vasudeva): XIII, 159, †7372 (arose from the seed of the gods, which fell into a jar.)-§ 775 (Anuçãsanik.): XIII, 166 5, 7670 (among the rshis of the north).— § 779 (Acvamedhikap.): XIV, 11, 311 (restored Indra to senses with the Rathantara saman, cf. XII, 10118).—§ 7826 (Brahmanagita): XIV, 27, 781 (sapta saptarshayah siddha Foramukhaih saha, read pramukhās tathā?).—§ 782g (Guruçishyasamv.): XIV, 358, 961.

Cf. also the following synonyms:-

Apava, q.v.

Arundhatīpati ("the husband of Arundhati"): I, 6638 (V°).

Brahmarshi (q.v.), Devarshi (q.v.).

Hairanyagarbha ("the son of Hiranyagarbha [i.e. Brahmán]"): XII, ††13209 (1"0).

Maitrāvāruņi ("the son of Mitra and Varuṇa"), q.v. Vāruņi ("the son of Varuṇa"), q.v.

**Vāsishṭha¹** ( Vāç°, C., "the son of Vasishṭha") = Çakt(r)i: I, 6699 (rshisattamaṃ), 6707, 6892 (ǰ); V, 3970 (reme . . . yathā . . . Adręyantyāñ ca  $V^{\circ}h$ ).

Väsishtha<sup>2</sup>, name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8026 (Vaç<sup>o</sup>, C.). Cf. Väsishthī.

Vāsishtha<sup>3</sup>, name of a fire (?). § 491 (Āṅgirasa): III, 220, 14156 (Vāç<sup>o</sup>, C.)

Vāsishtha ( Tāg°, C.), pl. (°āḥ) ("the descendants of Vasishtha"). § 324 (Dvaitavanapr.): III, 26, 970.—§ 393 (Tīrthayātrāp.): III, 115, 10126.

Vasishtha (Vaç°, C.), adj. ("belonging or relating to Vasishtha"). § 11 (Parvasangr.): I, 2, 387 (akhyanam).—
§ 223 (Vasishtha): I, 175, 6650 (do.), 6689 (sainikah).—
§ 565 (Gālavacarita): V, 106, 3728 (resham); 109, 3794 (kāshthām, i.e. the north, Nīl. and PCR.).

Vasishtha(m) ("the episode relating to Vasishtha"). § 11 (Parvas.): I, 2, 387 (°am ākhyanam).—§ 223 (Caitrar.). Arjuna wished to hear about Vasishtha. The Gandharra said : Vasishtha is Brahman's spiritual son and Arundhati's husband; Kama and Krodha, who cannot be vanquished even by the immortals, used to shampoo his feet. Though his wrath was excited by Viçvamitra's offence, he did not yet exterminate the Kucikas. Afflicted at the loss of his sons, he did not do any dreadful deed for the destruction of Victamitra. He did not transgress Krtunta (Death) in order to bring back his lost children from the abode of Yama. It was by obtaining him that the Ikshrakus acquired this earth, and with him as their purchita, they performed many great sacrifices. "Therefore acquire a fit purchita" (I, 174). Arjuna wished to hear of the hostility between Vicramitra and Vasishtha. The Gandharva said: This old (purana) story of Vasishtha they tell in all worlds. In Kanyakubja king Gadhi, son of Kuçika, had a son Viccolmitra, who, with his ministers, used to go a hunting. Once he arrived at the hermitage of Vasishtha. who offered him arghya, etc. from his cow Nandini, who vielded everything desired; Vicramitra asked Vasishtha to give him Nandint for an arbuda of kine or his kingdom, but in vain. Then he wanted to take the cow by force. She repaired to Vasishtha, who at first did nothing, saying, "I am a forgiving brahman"; but at last he said: "I do not abandon you! Stay if you can!" Hearing this word, the cow attacked Vicramitra's troops; from her tail she began to rain showers of burning couls; from her tail she brought forth Pahlaras, from her udders Dravidas and Çakas, from her womb (yonidecat) Yavanas, from her dung (cakrt) Cabaras, from her urine Kancis, and from her sides Carabhas (B. Cabaran and kameoid instead of Kañoin), and from the froth of her mouth Paundras, Kiratas, Yavanas, Simhalas, Barbaras, Vaças (B. Khaçan), Civukas, Pulindas, Cinas, Hūnas, Keralas, and other Misechas, who attacked Victumitra's soldiers. Victumitra's troops fied, but none was deprived of life. Vicedmites then, disgusted with kehalriya prowess ("brahman prowese is true prowess"), set his mind on asceticism, and finally became a brahman and drank some with Indra (I, 175). - § 224: Kalmashapada (q.v.)-- § 225. Vasishtha patiently bore his grief, and resolved rather to sacrifice his own life than exterminate the Kauçikas. He threw himself down from the summit of Meru, entered a huge fire in the forest, and tied a strong weight to his neck and threw himself into the sea, but all in vain, and, in distress of heart, he returned to his hermitage (I, 176). Beholding it hereft of his children, he left it again and tied himself strongly with cords and flung himself into a mighty river, but the stream cut those cords and cast the rshi ashore, whence that river was called Vipaça. Once more he threw himself into a river flowing from Himavat (Haimavati), but the river immediately fled in 100 different directions, and has since been known by the name of the Catadru ("çatadhā vidruta", v. 6753). He now again went towards his hermitage, and was on the way addressed by Adreyanti, the wife of Caktri, who had for twelve years borne his child in her womb. Hearing that child in the womb reciting the Vedas with the six Angas, Vasishtha refrained from self-destruction, and, accompanied by Adreyanti, returned to his hermitage. One day he saw Kalmāshapāda, who would devour him; Adregantī was terrified, but Vasishtha restrained him by uttering "hum". and, sprinkling him with water sanctified by mantras, and freed him from his curse that had lasted twelve years. Kalmashapada promised nover more to insult brahmans, and prevailed upon Vasishtha that he accompanied him to his capital Ayodhya and begat a son for him on the queen. Then he went back to his hermitage. After twelve years the queen tore open her womb by a stone, and then was born the rajarshi Açmaka, who founded the city of Paudanya (I. 177).- § 226 : Paraçara (q.v.).

Vasishthapavaha ("the carrying away of Vasishtha"). name of a tīrthu. § 615 (Buladevatīrthayātrā): IX, 41, †2357; 42, †2358.—§ 615p (do.): A great enmity arose between Victamitra and Vasishtha, due to their rivalry in respect of ascetic austerities. The hermitage of Vasishtha was in Sthanutirtha, on the bank of the Sarasvati; on the opposite bank was the hermitage of Victamitra. There (i.e. in Sthanutirtha) Sthanu had practised penances, and having performed a sacrifice and worshipped the Sarasvati he had established that tirtha, and there the gods in days of yore installed Skanda. In that tirtha on the Sarasrati, the rshi Viçvamitra, by his penunces, disturbed Vasishtha. Viçvamitra and Vasishtha every day challenged each other in respect of the superiority of their penances. Viçramilra ordered the Sarasvatt, notwithstanding her trembling, to bring Vasishtha into his presence, that he might slay him. willingly let her do so, lest Viçramitra should curse her. Sarasvatī washed away one of her banks and bore Vasishtha (who praised the Sarasvati (q)) away and informed Kauçika (i.e. Viçvamitra) about his arrival; but while Viçramitra was looking for a weapon she quickly bore Vasishtha back to the eastern bank. Victamitra cursed her, saying that her current should be changed into blood, which is acceptable only to the Rakshasas. For a whole year she then flowed bearing blood mixed with water. The gods, the Gandharvas, and the Apsarases grieved. For this reason the tirtha came to be called F. Sarascati, however, once more got back her own proper condition (1X, 42), when some munis on a tirthauatra to the Sarasvati, having buthed in all her tirthus came to V. and saw the water mixed with blood, and that innumerable Rakshasas were drinking it. Having learnt the cause, they

worshipped Mahadeea with penances and purified the Sarasrati. The Rākshasas, who were Brahma-Rākshasas (so those among vaiçyas, çādras, and kshatriyas, who hate and injure the brahmans, become Rākshasas), afflicted with hunger, sought the protection of the munis, who, having ordained what should be the food of the Rākshasas (r) solicited the Sarasvatī, who assumed a new shape called Arunā; bathing in that new river the Rākshasas abandoned their bodies and went to heaven. Ascertaining all this, Indra (s) bathed there and became purified of a grievous.sin (i.e. brahmahatya): 1X, 42, 2398.

Väsishthi, a tīrtha (a river?). § 370 (Tīrthayātrāp.): III, 84. 8026.

[Vasishthopakhyana(m)] ("the episode relating to Vasishtha"). § 223 (cf. Caitraruthap.). Arjuna asked: "Why did Kalmashapada command his queen to go to Vasishtha? And was this an act of sin on the part of Vasishtha?" The Gandharva said: Under the influence of the curse, Kalmashapada, in anger, went out of his capital, accompanied by his wife. In a solitary part of the woods he saw a brahman and his wife (Angirasi, v. 6908) embracing each other. The couple ran away, but Kalmashupada forcibly seized the brahman. The brahmani asked him to liberate her husband, but he cruelly devoured him. The tears that the woman shed blazed up like fire and consumed everything in that place. The brahmant cursed the rajarshi, saying that he should meet with instant death when cohabiting with his wife, and that his wife should have a son from Vasishtha, whose children he had devoured, and that child should be the propagator of his race. Then she entered the fire. Vasishtha, by his ascetic power, immediately knew all about it. And long after this, when the rajarshi became freed from his curse, he approached his wife Madayanti, not remembering the curse of the brahmant. Hearing, however, the words of his wife, he recollected the curse, and, therefore, he appointed Vasishtha to beget a son on his queen (I, 182).

Vasor-dhārā<sup>1</sup>, name of a tīrtha. § 358 (Tīrthayātrāp.): III, 82, 5018.—Do.<sup>3</sup> = the river Mandākinī (according to Nīl.): XIII, 3789.—Do.<sup>3</sup>, name of a certain libation of ghee: I, 8146; XII, 12843—44; XIII, 118.

Vastrapa, pl. (°aħ), a people. § 295 (Dyūtap.): II, 52, 1871 (brought tribute to Yudhishthira).

Vāstu (Vastrā, B.), a river. § 574 (Jāmbukh.): VI, 9λ, 333. Vasu surnamed Uparicara, king of the Cedis. § 73 (cf. Adivamçavatarana). Instructed by Indra king V. won the kingdom of the Cedie. Some time after he dwelled in a hermitage practising austerities, from which the gods, headed by Indra, prevailed upon him to refrain. Indra gave him a crystal vinuna (chariot) capable of carrying him through the air like a god, and a triumphal (vaijayanti) garland named Indramala, and a bamboo pole to protect the peaceful. After a year the king planted this pole in the ground in order to worship Indra (from that time all kings plant a bamboo pole, and the next day they cover it with golden clothes, etc.). Indra came there in the form of a swan to accept the worship, and blessed the men and kings who would observe this festivity: I, 63, 2335 (Pauraranandanah), 2354, 2355, 2358.—§ 74 (do.): From the country of the Cedis V. ruled the whole world. He installed his five sons as governors of various provinces: Brhadratha (in the country of the Magadhas), Pratyagra, Kuçumba or Municahana, Mavella, and Yadu; they founded kingdoms and towns, named fulter themselves, and created separate dynasties which lasted

for long ages: I, 63, 2360 (Cedicvarah), 2361 (Cedipatia).-§ 75 (do.): Seated in his crystal chariot and coursing through the sky V. was adored by Gandharvas and Apsarasss, and was called Uparicara. Near his capital flowed the river Cuktimati, and from love of this river the mountain Kolahala once barred its course. V. then kicked the mountain with his foot, and the river gave him the two children which she had with Kolāhala. V. made the male child the commander of his armies, and made the daughter Girika his wife: I, 63, 2368, 2370.- § 76 (Matsya): I, 63, 2371 (oh paini . . . Girikā) [2389 (vīryam . . . Vāsavam)] (the seed of V. fell into the Yamuna, and was swallowed by Adrika (an Apsaras transformed into a fish), who, in consequence, bore Mataya and Satyavati).- § 277 (Jarasandhavadhap.): II, 24, 950 (the chariot which V. got from Indra passed over to Brhadratha, and from him to Jarasandha) .- \$ 7170 (Uparicara): XII, 336, 12742 (prajāpālaķ), 12746 (rājā); 337, 12754 (rājoparicarah), 12755, 12768, 12813; 338, 12818, 12823, 12824, 12826, 12827, 12828, 12831, 12832, 12836, 12846, 12851 (samrād rājā), 12854 (pārthivaļ) (V. was devoted to Nārāyana and a pupil of Brhaspati; his horse sacrifice; V. was cursed by some brahmans on account of a wrong explanation, and sank below the earth, where he got the libation named vasor-dhara for his sustenance; at last he, by the grace of Nārāyana, attained to Brahmaloka).—§ 723 (Anuçasanik.): XIII, 6a, 328 (°r yajñaçatair ishtvā dvitīya iva Vāsavah / mithyābhidhānenaikena Rasātalatalam gatah, cf. § 717e).- § 761 (do.): XIII, 115, 5650 (Cedipatily, questioned by the rahia about the eating of meat he gave a wrong answer and therefore fell down from heaven to earth and thence below the earth, cf. § 717c), ( $\delta$ ), 5665 (among those who did not eat meat during the month of Karttika).- § 786 (Anugitap.): XIV. 91, 2828(nrpatim), 2830 (Cedinam içvaram) (V. was questioned by the rshis about sacrifices, he answered wrongly, and therefore sank down to Rasatala, cf. § 7170). Cf. Cedipa, Cediputi, Pauravanandana, Rajoparicara, Uparicara.

Vasu<sup>2</sup>, a prince, brother of Dushyanta. § 150 (Pūruvamç.): I, 94, 3708.

Vasu<sup>3</sup>, a brahman, futher of Paila. § 286 (Rājasūyikap.): 11, 33, 1239 (Pailaḥ . . . Vooḥ sutaḥ).

Vasu , son of Jumadagni. § 396 (Jamadagni): III, 116, 10180.

Vasu, a king. § 562 (Bhagavadyānap.): V, 74γ, 2729 (Krmīnām uddhato V°).

Vasu<sup>e</sup>, a rshi. § 770 (Änuçāsanik.): XIII, 151κ, 7119 (among the seven dharaṣīdharas).

Vasu = Civa (1000 names 2).—Do. = Yishnu (1000 names). Vasu, mostly pl. (oavah), a class of gods. § 3 (Anukrum.): I, 1a, 34 (issued from the primordial egg).—§ 11 (Parvasangr.): I, 2, 372 (°ūnām punarutpattih, cf. § 161 foll.).-§ 40 (Garuda): I, 28, 1333.—§ 44 (do.): I, 30, 1416.— § 46 (do.): I, 32, 1486.—§ 61 (Sarpasattra): I, 55, 2111. —§ 79 (Bhīshma): I, 63, 2420 (°vīryāt samabhavat, sc. Bhīshma, cf. § 161).—§ 116 (cf. Amçavat.): Paitamaha Manu (B. muni) was father of Prajapati, whose sons were the eight Vasus: 1) Dhara, 2) Dhruca, 3) Soma (Candramas), 4) Ahas, 5) Anila (Evasana), 6) Anala (Hutāçana, Agni), 7) Pratyūsha, 8) Prabhūsa; their mothers are respectively: 1-2) Dhumra, 3) Manasvini (PCR. takes manasvinyah (v. 2583) as an adjective to Coded, who thus is the mother of both Candramas and Cvasana), 4) Rata, 5) Cvasa, 6) Candili, 7-8) Prabhata; their sons are respectively: 1) Draving and Hutahavyavaha, 2) Kūla, 8) Vareas (who [was futher of

Vareasvin (q.v.), who] with Manchard, had the sons Cicira, Prans, and Ramans), 4) Jyotis, Cama, Canta, and Muni (? v. 2587), 5) Manojava and Avijualagati (the mother of these two was Civa), 6) Kumara (b, v. Skanda) or Karttikeya, 7) the rshi Devala (who had himself two sons), 8), Vievakarman (whose mother was the sister of Brhaspati): J, 66. 2581, 2582 (ashfau), 2591.- § 120 bis (Amcavat.): I, 66, 2602 (°andm, so. pakshah). - § 130 (do.): I, 67, 2710 (jajnire Voavae to aehțau Gangayam Çantanon sutah, cf. §§ 161 foll.).-§ 133 (Dushyanta): I, 69, 2823 (°parākramaḥ).-§ 145 (Kaca): I, 76, †3229.—§ 149 (Yayati): I, 87, 3551. - § 161 (Mahabhishop.): I, 96, 3851 (devān), 3855, 3856, (3858), (3860), (3862), 3864 (the V. who had been cursed by Apava (Vasishtha) (v. § 164) made the arrangement with the Ganga that she, having born them to Cantanu, should throw them into the water, except the eighth) - § 163 (BhIshmotpatti): I, 98, 3896 (°anām samayam, cf. § 161), 3914 (ashfau . . . derah), 3916 (ashtau), 3917 (derandm), 3919 (Gunga threw her children into the water except the eighth (Bhīshma)).- § 164 (Āpavop.): I, 99, 3920, 3922 (içā vai sarvalokasya), 3930 (Prthvadya Voah sarve devah), 3932 (sg. i.e. Dyaus), 3935 (do., do.), 3949, 3950, 3951, 3952 (ashtau), 3354, 3960 (Dyaus, one of the V., had ravished the homadhenu of Vasishtha, who then cursed the Vasus, saying that they should be reborn, but added that only Dyaus should dwell on earth for a long time).- § 165 (Satyavatīlābhop.): I, 100. 3987 (sg., i.e. Dyaus reborn as Devavrata, i.e. Bhishma).-§ 191 (Arjuna): I, 123, 4827 (ashtau, present at the birth of Arjuna).—§ 233 (Svayamvarap.): I, 187, †7010 (present at the svayamvara of Draupadi) .- § 238 (Pancendrop.): I, 197. †7277, †7315.- 258 (Khandavadahanap.): 1, 227. 8269 (among the gods who fought with Krshna and Arjuna). § 270 (Brahmasabhav.): 11, 11, 448, 460 (in the palace of Brahmán).- \$ 309 (Aranyakap.): III, 2, 127.- \$ 310b (Sūrya): III, 3, 174.- § 330 (Indradarçana): III, 37, 1490 .- § 334 (Kuiratap.): III, 41, 1682 (°eambhatah . . . Pitamahah, i.e. Bhīshma).-- § 336 (Indralokābhigamanap.): III, 43, 1768.- § 338 (do.): III, 46, 1840.- § 347 (Nalopākhyānap.): III, 62, 2356.—§ 357 (Pushkara): III, 82, 4064 (in Pushkara).- § 358 (Tirthuyātrāp.): III, 82, 5020 (sarah . . . Vounam).- § 370 (do.): III, 84, 8102.- § 375 (do.): III, 85, 8248 (bathe in the tīrthas), 8254 (lokān rai Voundm).- § 377 (do.): III, 90, 8404.- § 383 (Paraçurāma): III, 99, 8673 (sao, seen in the body of Rāma Dăçarathi). — § 400 (Tirthayatrap.): III, 118, †10224 (°ūnām, sc. dyalanam).— § 412 (Ashtavakrīya): III, 134. +10665 (ashtau).- § 418 (Tīrthayātrāp.): III, 139, 10834.-§ 438 (Yakshayuddhap.): III, 162, 11807 (Vrtraha Vobhik saha).- § 443 (Nivatakavacayuddhap.): III, 168, 12020 (Arjuna should learn the weapons of the Fasus, etc.), 12043. -§ 456 (Seresvatī-Tārkshyasamv.): III, **186**, †12727 (*lokā* Voundm).- § 459 (Märkandeyas.): III, 188, 12924 (seen in the body of Narayana).—§ 506 (Skandayuddha): III, 231, 14549. — § 507 (do.): III, 231, 14587. — § 547 (Karna): III, 308, 17139.—§ 548 (Āraņeyap.): III, 313, 17317; 314, 17421 (Yudhishthira asks the Yaksha if he is one of the V.). - § 5490 (Arjuna): IV, 2, 48 (and, navamam, sc. Arjunu), 50 (°undm iva Havyarat).- § 556 (Sunjayayanap.): V, 29, †823.—§ 561d (Nara-Narayanau): V. 49. 1918 (Agninā saha).—§ 561 (Yānasandhip.): V, 70. 2562 (°trāt (?), etymology of the name Vasudeva).- § 562 (Bhagavadyanap.): V, 86, 3043 (Aditya Voavo Rudre yatha buddhim Brhaspates, ec. upasante) .- § 565 (Galavacarita) : V,

Vasucandra - Vāsudeva.

116, 3954 (Vasumand . . . Vobbyo vasumattarah).- § 567 (Bhagavadyanap.): V, 128, 4301; 131, 4420, (o), 4423 (seen in the body of Krshna).—§ 569 (do.): V, 146, 4940 ( avo l'asavam yatha, sc. namah kurvanti).- 5 570 (Sainyanirvanap.): V. 156, 5290 (oundm iva Havyarat, sc. senapatik). -§ 573 (Ambopākhyānap.): V, 185, 7307 (Bhīshmo Vounam anyatamah; sg. = Bhīshma).- § 576 (Bhagavadgītāp.): VI, 34, 1227 (° unam Pavakaç casmi, says Krshna); 35, 1252, †1268.- § 581 (Bhīshmavadhap.); VI, 68, 3039 (only B.) .-§ 585 (do.): VI, 96, 4338 (°avo Vasavam yatha, sc. paricarya).- § 587 (do.): VI, 119, 5603 (present at Bhishma's last encounter).- § 589 (Dronabhishekap.): VII, 2, †58 (°prabhace V°viryasumbhave V°an gate eva vasudharadhipe, i.e. Bhishma); 6, 159 ('anam iva Pacakah). - § 593 (Abhimanyuvadhap.): VII, 35, 1536 (°vagnyadityavikramaih) .- § 596 (Pratijaap.): VII, 76, 2682.- § 600 (Ghatotkacavadhap.): VII, 156, 6865 (sg. = Agni). - § 608 (Karnap.): VIII, 87x', 4418 (sided with Arjuna), 4455 (°ūnām salokatram).-\$ 615u (Skanda): IX, 44, 2478 (came to see Skanda): 45 y, 2508, 2555 (gave companions to Skanda) .- § 615 ff (Asita Devala): IX, 50, 2893 (°anām, sc. sthanam).- § 619 (Strīvilapap.): X1, 19 &, 564 ( Vom Vasavayoshitah, wrong reading in C. instead of bahudha varayoshitah) .- § 623 (Rajadh.): XII, 15 B, 440.- § 626 (do.): XII, 21β, 634 (Rudrāḥ sa Voavaḥ).-\$ 639 (do.): XII. 50, 1831 (sa tvam Phishma mahabaho Vounam Vasaropamah / nityam vipraih samakhyato navamo ('no, C.) 'navamo gunaih); 51, †1858.-- § 641 (do.): XII, 64 4, †2395; 122. 4499 (°anam Jalavedusam, sc. içam). - § 656 (Khadgot pattik.): XII, 166β, 6141.—§ 661 (Mokshadh.): XII, 198α, 7192 (Rudrāditya-Voūnām).- § 664 (do.): XII, 2076, 7540 (sons of Dharma). - § 665 (do.): XII, 208, 7586 (ashtau). - \$ 673b (Buli-Vāsavasamv.): XII, 227, 8220, 8288. § 694b (Jvarotpatti): XII, 284a, 10215.- § 695b (Dakshayajñavināça): XII, 285 a, 10279.- § 702 (Mokshadh.): XII, 296 \(\beta\), 10837.-\(\sigma\) 707 (do.): XII, 318, 11704 (if the soul (jica) issues through the calves, one attains to the regions of the V.) .- § 712 (Cukotpatti): XII, 324, 12174. - § 717b (Nārāyaņīya): X11, 340 θ, 12916 (ashtau); 341π, 13110 (°unam pataye, i.e. Vishnu (Krshna)). — § 718b (Unchavrttyup.): XII, 366, 13940 (told the Unchavrttyupākhyāna to Bhīshma).—§ 719b (Gautamī-lubdhaka-vyāla-Mrtyu-Kālasamv.): XIII, 1a, 55.—§ 730g (Upamanyu): XIII, 14 x, 914 (° ūnān caira Pāvakah, sc. asi, sc. Civa).-§ 730 (Anuçasanik.): XIII, 14, 985; 18 AA, †1368.— § 746 (do.): XIII, 57, †2955 (loko Vounam), 2959 (lokan . . . Voanam); 79, 3776 (ounam lokam). - § 747b (Suvarnotpatti): XIII, 84, 4011; 85 C, 4130 (arose from the smoke of Agni).- § 748b (Türakavadhop.): XIII, 86a, 4201.-§ 759 (Anuçasanik.): XIII, 1077, 5302 (lokān Voūnām), 5315 (do.), 5330 (oundm . . . lokam).-§ 766 (do.): XIII, 134 y, 6187.- § 768b (Umā-Maheçvarasamv.): XIII, 140 a, 6351 .- § 770 (Anuçasanik.): XIII, 1518, 7095 (ashtau, their names are: Dhara, Dhruva, Soma, Savitra, Anila, Anala, Pratyūska, Prabhūsa), 7110 (Rudrānala-Voprabhūķ), 7158 (Cakra-Vobhih).-§ 773b (Krshna Vasudeva): XIII, 159β, 7387 (identified with Kṛshṇa).—§ 775 (Ānuçāsanik.): XIII, 166 a, 7642.—§ 777 (Svargårohanik. p.): XIII, 168, 7752; 169, 7790 (sg. = Bhīshma), 7794 (do., do., but read with B. pl. Vasan).- § 778f (Munjavat): XIV, 8, 183 (worship Çiva on Muñjavat); 10, †261.—§ 784b (Uttanka): XIV, 54, 1564. - § 785 (Anugītāp.): XIV, 81, 2413, 2414. 2418, 2421 (on account of the slaughter of Bhishma, the V. had cursed Arjuna).—§ 789 (Putradarçanap.): XV, 31 $\eta$ , 858 (sg. = Bhīshma).—§ 793 (Mausalap.): XVI, 4 $\theta$ , †129.—§ 795 (Svargārohaṇap.): XVIII, 3, 87; 4, 145 (°bhih sahitam . . . Bhīshman); 5 $\mu$ , 158 (ashtau, Bhīshma, after death, attained to the status of the V.).

Vasucandra, a Păṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158χ, 7009.

Vasucreshtha = Civa (1000 names 2).

Vasuori, a matr. § 615u (Skanda): IX, 460, 2632.

Vasuda = Vishņu (1000 names).

Vasudā, a mūtr. § 615u (Skanda): IX, 460, 2647 (B. Viçirā).

Vasudāmā, a mātr. § 615u (Skanda): IX, 460, 2623. Vasudāna, king of Pamçurāshtru. § 264 (Sabhākriyāp.): 11, 4β, 122 (waited upon Yudhishthira).—§ 295 (Dyūtap.): II, 52, 1884 (Pāmçurāshtrāt, gave tribute to Yudhishthira). - § 296 (do.): II, 53, 1914. - § 570 (Sainyaniryanap.): V. 1518, 5161 (in the army of Yudhishthira).—§ 572 (Rathātirathasankhyanap.): V, 171, 5919 (do., is an atiratha).--§ 573 (Ambopākhyānap.): V, 196 µ, 7650 (followed Yudhishthira).- § 578 (Bhīshmavadhap.): VI, 51w, 2110.- § 585 (do.): VI, 93 y, 4151 (followed Bhīmasena); 95 δδ, 4255.-§ 592 (Samcaptakavadhap.): VII, 21 k, 903, 909 (slain by Drona); 230, 990 (followed Dhrstadyumna, description of his horses). - § 599 (Jayadrathavadhap.): VII, 113, 4374. -§ 602 (Dronavadhap.): VII, 190, 8724 (slain by Drona).-§ 604 (Karnap.): VIII, 6, 174 (the son of V. had slain Abhibhu the Kāçi king in the battle (!)), 188 (had been slain by Drona). Cf. Pamçurashtradhipa.

Vasudeva, son of Çüra, husband of Devakī, etc., father of Krshna, etc. § 82 (Krshna Vasudeva): I, 63, 2428 (°āt tu Derakyam pradurbhatah, sc. Vishnu born as Krshna).- § 213 (Jatugrhap.): I, 151, 5905 (svasaram Vosya, i.e. Kuntī).--§ 252 (Subhadraharanap.): I, 219, 7923 (duhitā Vosya, i.e. Subhadrā). - § 289 (Arghāharanap.): 11, 37, 1343 (vrddhe) .- § 547 (Karna): 111, 303, 17021 ( sya bhagini, i.e. Kuntī).- § 5990 (Cini): VII, 144, 6031 (Caurih), 6034 (°artham, at the svayamvara of Devaki, Cini won her in behalf of V.) .- § 637 (Rājadh.): XII, 470, 1616 (yam deram Devakī devi I'ad afijanat, sc. Krshna) .- § 768b (Krshna Vāsudeva): XIII, 147, 6837 (Anakadundubhim, son of Çüra and father of Krshna) .- § 785 (Anugītap.): XIV, 60, (1773); 61, 1810, 1811, 1813, 1814 (Krshna related to V. the events of the battle); 83, 2481 (matulena Kiritinah, B. has by error Vasudevena).- § 793 (Mausalap.): XVI, 6, (153); 7, 177, 191 (Caurih, died), 192 (oniveçano, bewailed by his widows, Devakt, etc.) .- § 795 (Svargarohanap.): XVIII, 5μ, 163 (among those who after death entered the deities).

Cf. also the following synonyms:-

**Anakadundubhi**: II, 1215; III, 783; XIII, 6837 (J<sup>o</sup>); XVI, 148, 150.

Çauri, Çūraputra, Çūrasūnu, Çūrasuta, Çūrātmaja, q.v.

Yadūdvaha, q.v.

Vāsudeva' ("the son of Vasudeva") = Kṛshṇa, q.v.—Do.<sup>2</sup>
(do.) = Balarāma: IV, 2356.

Vāsudeva, king of the Pundras. § 232 (Svayamvarap.): I. 186, 6992 (Paundrakah, cume to the svayamvara of Draupadī). — § 273 (Rājasūyārumbhap.): II, 14, 584 (Vanga-Pundra-Kirātsahu rājā . . . Paundrakah, had joined

Jarasandha).—§ 280 (Bhīmasena): II, 30, 1096 (Pundrā-dhipam, vanquished by Bhīmasena on his digvijaya).—§ 287 (Rājasūyikap.): II, 34, 1270 (Paundrakah, came to the rājasūya). Cf. Paundraka, Pundrādhipa.

**Vasudevapit** ("the father of Vasudeva") =  $Q\bar{u}$ ra: I, 2764 ( $Q^{\circ}$ ), 4382 ( $Q^{\circ}$ ).

Vāsudevapriya ("dear to Vāsudeva") = Skanda: III, 14636.

Vasudevaputra ("the son of Vasudeva") = Kṛshṇa, q.v. Vāsudevasahodarā ("the sister of Vāsudeva [i.e. Kṛshṇa]") = Subhadrā: 1X, 258.

Vasudevasutā ("the son of Vusudeva") = Kṛshṇa, q.v. Vasudevasutā ("the daughter of Vusudeva") = Subhadrā:

I, 7919 (S°). Vasudevātmaja ("the son of Vasudeva") = Kṛshṇa, q.v.

\*Vasudhā ("the earth", personif.): VII, 2407, (2408).
Vasudhādhara ("supporting the earth") = Çesha: XIII: 6866 (Anantah).

Vasudharman, a Kuru warrior, a Trigarta (?). § 605 (Karnap.): VIII, 27λλ, 1079 (only C., attacked Arjuna).

Vasuhoma, an Anga king. § 641 (Rüjudh.): XII, 122, 4469 (Angeshu), 4475, 4476, 4477, 4478 (4482) (on Munjaprshtha V. discoursed to Mandhütr on chastisement).

Vāsuki, king of the serpents. § 26 (Jaratkāru): I, 14, 1053, (1056) (gave his sister Jarutkaru to the ascetic Jaiatkāru, cf. § 53).—§ 28 (Amrtamanthana): I, 18, 1124, 1127 (nagasya, V. served as a cord at the churning of the ocean).- § 47 (Sarpanamak.): I, 35, 1550 (enumeration).-§ 49 (cf. Astikap.): V. held a consultation with his brothers how to render the curse of Kadra abortive; several means were proposed and rejected (1, 37); Elapatra then told that he had heard Brahman say to the gods that the harmless scrpents would be saved by Astika, who should be begotten by Jaratkaru on V.'s sister Jaratkaru (I, 38). V. carefully brought up his sister. After the churning of the ocean V. addressed Brahmán, who confirmed the words of Elapatra. V. gave order to watch the rshi Jaratkaru (I, 39): I, 37. 1589 (pannagottamah), (1591), 1617 (pannagottamam); 38, 1622, 1637 (°ch sarparājasya Jaratkāruh svasā), 1639; 39, 1644 (nagah), 1645; 1652 (nagendrah).- § 50 (Jaratkaru): I, 40, 1658 (°er bhaginī, i.e. Jaratkaru).—§ 51 (Āstīkap.): I, 40, 1661. — § 53 (Jaratkāru): I, 46, 1864, 1866 (nagendrah), 1868; 47, 1869, 1880 (°ch staed, i.e. Jaratkaru) (V. gave his sister Jaratkaru to the ascetic Jaratkaru) .--§ 54 (do.): I, 47, 1884 (°er bhaginī, i.e. Jaratkāru). 1896 (bhaginī . . . Vosh. do.), 1905.—§ 55 (Astīka): I, 48, (1914), 1919 (pannageçvaram), 1924 (nagendrah). (Jaratkaru bore Astika, who was reared in the house of V.).—§ 60 (Surpasattra): I, 53, 2059, 2060 (pannagottamam); 54, 2067 (nagarajasya), 2075, 2077 (rājāā), 2078 (nagarajah), 2080 (pannagotiamah), 2083, 2084 (pannagotiama), (2089), 2092 (Astika promised V. to save the serpents from the curse).—§ 63 (do.): I, 57, 2145 (enumeration of the sorpents of V.'s race who fell into the fire), 2148 ('jā nāgāh).—§ 100 (Amçavat.): I, 65, 2549 (among the Kadraveyas, sons of Kadrū).—§ 191 (Arjuna): I, 123, 4828 (present at the birth of Arjuna).—§ 197 (Bhīmasenarasapāna): I, 128, 5022 (sarpardjdnam), 5025, 5027, 5028, 5031.-- 268 (Varunasabhav.): II, 9, 360 (among the serpents in the palace of Varuna) .-- § 370 (Tīrthayātrāp.): 1II, 85, 8176 (°er lokam). -- § 374 (do.): III, **85**, 8228 (Bhogavatī nāma V°es tīrthám). -- § 5490 (Arjuna): IV, 2, 41 (earpardjasya; Arjuna had ravished the sister of V.).—§ 564 (Mataliyop.): V, 103. 3617 (Bhogavati . . . Vopalita), (7), 3625 (enumeration of serpents).- § 565 (Galivacarita): V, 109, 3797 (Bhogarati . . . V°pālitā); 117, 3976 (reme . . . yathā . . . V°ik Çataçırehayanı).- § 576 (Bingavadgitüp.): VI, 34, 1232 (sarpanam asmi Voih, says Krshna).- § 603d (Tripura): VII, 202, 9568 (Civa made V. his bowstring (guna)). - § 606 (Tripurākhyāna): VIII, 34, 1475 (became the pole (kabara) of Civa's chariot; bhujugottamah).- § 608 (Karnap.): VIII, 87x', 4414 (sided with Arjuna) - 615g (Nagadhanvan): 1X, 37, 2148 (pannagarājasya, resided in Nagadhanvan), 2150 (pannagotlamam, installed as king of the pannagas).— § 615u (Skanda): IX, 45 7, 2518 (nagarājah), 2555 (pannageçvarah, gave two serpents as companions to Skanda) .--§ 770 (Anuçasanik.): XIII, 151 s., 7119 (among the seven dharanidharah). - § 784b (Uttunka): XIV, 58, 1740 (°pramukhānāñ ca nāgānām), 1748 (do.).—§ 793 (Mausalap.): XVI, 4, †119. Cf. Nagaraj, Nagaraja, Nagendra, Pannaga, Pannagarāja, Pannagarājan, Pannagecvara, Pannagendra, Sarparāja, Sarparājan.

Vasumanas<sup>1</sup>, an ancient king [of Ayodhyā], son of Haryaçva and Mādhavi and grandson of Yayāti. § 267 (Yumasabhāv.): II, 8, 323 (in the palace of Yama).—§ 378 (Tīrthayātrāp.): III, 94, 8504 (had practised austerities and visited tīrthas).
—§ 467 (Rājanyamahābhāgya): III, 198, ††13302, ††13312 (did not give Nārada his flowery chariet, though he praised it).—§ 552 (Goharaṇap.): IV, 56 \( \), 1768 (came from heaven to see the encounter).—§ 565 (Gālavacarita): V, 121, 4057; 122, 4080 (the daughter's sons of Yayāti caused him to ascend again to heaven by means of their good deeds).—§ 641 (Rājadh.): XII, 68, 2536, 2537 (Kauçalyaḥ), (2540) (Bṛhaspati's discourse to V.); 92, 3465 (instructed by Vāmadeva). Cf. Vasumat, Kausalya.

Vasumanas 2 = Vishnu (1000 names).

Vasumat¹ (Aushadaçvi) = Vasumunas¹. § 149 (Yayāti):

I, 86, 3539 (rājāā); 92, †3663; 93, (†3664), †3664
(Aushadaçvik), (†3666), (†3668) (when Yayāti fell from heaven his daughter's sons, among them V., offered him their worlds; they then all ascended to heaven). Cf. Aushadaçvi.

Vasumat, a king at the time of Yudhishthira. § 264 (Sabhākriyāp.): II, 4β, 127 (waited upon Yudhishthira).— § 554 (Sainyodyogap.): V, 4γ, 84.

Vasumat', a rite (according to Ntl.). § 270 (Brahmasabhāv.): II, 11, 447 (in the palace of Brahmán).

Vasumat 4, a fire, v. Dasyumat (III, 14203).

Vasumat, a king, son of Janaka. § 706 (Mokshadh.): XII, 310, 11519 (Janakatmajah).

\*Vasumatī = the earth: III, 10938; XII, 918; XIII, 4096. Vasumitra, a king. § 130 (Amçāvat.): I, 67, 2677 (incarnation of the Asura Vikshara).

 Vasundharā (the earth, personif.): I, 2500; XII, 1676, 1850.

Vasunandinī, the wife of the Vasu Dyaus. §164 (Åpavop.): I, 99, 3935.

Vasuprada', a warrior of Skanda. § 615u (Skanda): IX, 45 n, 2565 (B. Vasuprabhah).

Vasuprada = Mahāpurusha (Mahāpurushastava).—Do. = Vishnu (1000 names).

Vasuretas 1 = Agni: I, 1021, 2168, 8221 (only B.), 8319.—
Do. 2 = Çiva: VII, 2878; XIV, 206 (only C., \*suvagushs (?)).
—Do. 3 = Vishnu (1000 names).

Vasurupa = Çiva: XIV, 205 (only C., B. has Bahurupaya).
Vasusambhava ("originating from the Vasus") = Bhīshma;
VIII, 35.

Vasushena = Karna, q.v.

Vasuvega = Çiva (1000 names 3).

Vasvaukasārā or Vasvokasārā, a river. § 459 (Mārkaņdeyas.): III, 188α, 12908 (°ο°).—§ 574f (Bindusuras): VI, 6η, 243 (C. °ο°).

Vasvokasārā, the abode of Kubera. § 595 (Shodaçarāj., v. Rantideva): VII, 67, 2371 (vyaktam V°oyam, sc. the mansion of Rantideva, PCR. translates "made of gold" (cf. also NI!.)).

Vata, a companion of Skanda. § 615# (Skanda): IX, 450, 2536 (given to Skanda by Amça).

 $V\bar{a}ta^1 = V\bar{a}yu$ , q.v.—Do.<sup>2</sup> = Qiva (1000 names <sup>2</sup>).

Vāṭadhāna¹ ("the king of the Vāṭadhānas"). § 130 (Aṃçāvat.): I, 67, 2699 (among the incarnations from the Krodhavaça gaṇa).—§ 554 (Sainyodyogap.): V, 4γ, 86.

Vāṭadhāna<sup>2</sup>, the country of the Vāṭadhānas. § 555 (Sainyodyogap.): V, 19, 600 (among the countries which were overrun by the armies).

Vāṭadhāna, pl. (°āḥ), a people. § 285 (Nakula): II, 32, 1190 (dvijān, in the west, vanquished by Nakula).—§ 294 (Dyūtap.): II, 49, 1749 (brāhmaṇāḥ, Nīl. and PCR. take vāṭadhānāḥ as an appellative).—§ 295 (do.): II, 51, 1826 (do., do.).—§ 574 (Jambūkh.): VI, 9μ, 354.—§ 580 (Bhīshmavadhap.): VI, 56a, 2405 (in the army of Duryodhana, C. has by error Vāra°).—§ 589 (Droṇābhishekap.): VII, 11ν, 398 (had formerly been vanquished by Kṛshṇa).—§ 608 (Karṇap.): VIII, 73, 3650 (had been slain by Arjuna).

Vātādhipa, a king. § 281 (Sahadeva): II, 31, 1120 (in the south, vanquished by Sahadeva on his digvijaya).

Vātaghna, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 253.

Vātaja (?), pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 362 (*Vātajāmarathoragāḥ*; PCR. "the Vātagas (!), the Amarathas, and the Uragas"); BR. suggests *Vātajāma-Rathoragāḥ*).

Vātapati, a Vṛshṇi prince. § 232 (Svayamvarap.): I, 186, 7000 (came to the svayamvara of Draupadī).

Vātāpi or Vātāpin, an Asura, younger brother of Ilvala. §11 (Anukram.): I, 2, 442 (obhakshanans). - § 93 (Amçavat.): I, 65, 2537 (°i, nom., among the sons of Danu).—[§ 316. (Kirmiravadhap.): III, 11, 422 (sambhakshya jarayishyami yatha 'gastyo mahasuram, all. to § 382)].—§ 382 (Agastyop.): III, 96, 8541, 8543, 8547 (mesharupī), 8549 (Asuram), 8551 (mahāsurah); 99, 8616, 8617 (mahāsuram), 8620, 8622, 8645 (Prahrādih) (Ilvala used to kill brahmans by offering them V. transformed to a ram as food and again recalling him to life, but Agastya totally digested him).- § 389 (Tirthayatrap.): III. 109, 9967 (°ic oa yathā nītah kehayam, all. to § 382).-§ 479 (Pativratop.): III, 206, 13679 (Agastyam samasadya jirnah . . . mahasurah, all. to § 382).—§ 547 (Karna): III, 303, 17014 (mahasurah / nihato Brahmadandena, all. to § 382).—§ 612 (Hradapraveçap.): IX, 317, 1755.—§ 649 (Apaddh.): XII, 141, 5389 (Agastyenāsuro jagdho Voiķ, all. to § 382). Cf. Asura, Daitya, Ditinandana, Prahradi.

Vātaramhas = Çiva (1000 names 2).

Vātasārathi = Agni, q.v. Add: III, 10647.

Vätaskandha, a rehi. § 266 (Çakrasabhāv.): II, 7, 295 (in the palace of Indra).

Vātātmaja ("the son of the Wind") = Bhīmasena: V, 5582; VIII, †4559 (Bhīmah).

Vātavega<sup>1</sup>, son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2737.—§ 182 (Dhṛtarāshṭhraputranāmak.): I, 117, 4549.—§ 608 (Kurṇap.): VIII, 51δδ, 2447; 84, ξ', 4263 (slain by Bhīmasena).

- Vātavega<sup>2</sup>, a Suparņa, son of Garuda. § 564 (Mātaliyop.): V. 101 g. 3595.
- Vātāyana, pl. (°ah), a people. § 574 (Jambūkh.): VI, Θμ, 363 (only C., B. has Vanāyavah).
- Vātika, a warrior of Skanda. § 615u (Skanda): IX, 45 , 2569.

Vātika, pl. (°āḥ) ("aerial beings"): VII, 6132 (Siddha-Cāraṇa-v°aiḥ, only C., B. has -°Pannagaiḥ), 7188 (Siddha-Cāraṇa-v°āḥ); IX, 3090 (°āç Cāraṇāḥ), 3307 (°-Cāraṇāḥ).

Vātikakhanda (°shanda, B.), name of a place. § 410 (Plakshāvutaranag.): III, 180, 10548 (Nīl. tākes v. as an appellative = vātanītah padmādisamāhah).

Vatsa', a prince, son of the Kāçi king Pratardana. § 638b (Rāmopākhyāna): XII, 49, 1795 (Pratardanasya putraḥ, brought up among calves (vatsaiḥ) in a cowpen).

Vatsa<sup>2</sup>, a prince, the ancestor of the Vatsas (?). § 736b (Vitahavyop.): XIII, 30, 1946 (father of Haihaya and Tālajangha af Çaryāti's race).

Vatsa, pl. (°dħ), a people. § 573 (Ambop.): V, 186, 7369.

— § 578 (Bhīshmavadhap.): VI, 50π, 2084 (in the army of Yudhishṭhira). — § 604 (Karṇap.): VIII, 8, 237 (had formerly been vanquished by Karṇa). Cf. Vātsya, pl.

Vatsabhūmi ("the country of the Vatsas"). § 280 (Bhīmasena): II, 30, 1084 (in the east, conquered by Bhīmasena on his digvijaya).—§ 515 (Karnadigvijaya): III, 254, 15243 (conquered by Karna).—§ 561 (Yānasandhip.): V, 530, 2107 (pān, in the army of Yudhishthira).—§ 573 (Ambopākhyānap.): V, 186, 7351 (Siddha-Cūranasevitām), 7366, 7367 (Ambā, with half her body, became transformed to the river of that name in V.).

Vatsala¹, a warrior of Skanda. § 615μ(Skanda): ΙΧ, 45η, 2574.—Do.² = Vishnu (1000 names).

Vatsara = Vishņu (1000 names).

Vatsarāja ("the king of the Vatsus"). § 232 (Svayamvarap): I, 186, 7002 (came to the svayamvara of Draupadi). Vatsin = Vishņu (1000 names).

Vātsya, name of one or more brahmans. § 59 (Sarpasattra):
I. 53, 2049 (among the sadasyas at the snake sacrifice of Janamejaya).—§ 637 (Rājadh.): XII, 47η, 1592 (among those who surrounded Bhīshma).

Vātsya, pl. (°dḥ), a people = Vatsa, pl. § 589 (Droṇābhishekap.): VII, 11, 396 (°-Gārgya-Karūshān, had formerly been vanquished by Kṛshṇa).—§ 736b (Vītahavyop.): XIII, 30, 1951 (°ānāṃ, sc. purīṃ; = the Haihayas (?); rending of C. Vatsyānāṃ, B. Vatsānāṃ).

Vāyava, adj. (f. °i) ("belonging to Vāyu [i.e. the Wind]"). § 615u (Skanda): IX, 46:, 2655 ('yaḥ, sc. mātaraḥ).

Vāyavya, adj. (do.). § 208 (Astradarçana): I, 135, 5365 (°sna—sc. astrona—asrjat vdyum, sc. Arjuna).—§ 258 (Khāṇḍavadahanap.): I, 227, 8248 (sc. astram, employed by Arjuna against the clouds of Indra).—§ 260 (do.): I, 234, 8472 (sc. astrāṇi, will be obtained by Arjuna).—§ 440 (Yakshayuddhap.): III, 184, 11900 (sc. astram, obtained by Arjuna); 187, 11964 (mahāstram, employed by Arjuna).—§ 552 (Goharaṇap.): IV, 58, 1876 (astram, employed by Droṇa).—§ 552d (Arjuna): IV, 61, 1982 (astram, obtained by Arjuna from Mātariçvan, i.e. Vāyu).—§ 552 (Goharaṇap.): IV, 64, 2058 (sc. astram).—§ 573 (Ambopākhyānap.): V, 180, 7173 (astram, employed by Bhīshma).—§ 586 (Bhīshmavadhap.): VI, 102, 4661 (astram, employed by Arjuna).—§ 588 (do.): VI, 121 $\beta$ , 5801 (sc. astram, known by Arjuna).—§ 592 (Samçaptakavadhap.): VII, 23 $\rho$ , 1038 (sc. dhanuḥ,

owned by Bhimasena).- \$ 600 (Ghatotkacavadhap.): VII,

156, 6837 (astram, employed by Açvuthāman); 175, 7966 (astram).—§ 602 (Dronavadhap.): VII, 188λ, 8604 (sc. astram, employed by Drona).

Vāyavyāstra ("the weapon bolonging to Vāyu [i.e. the Wind]"). § 586 (Bhīshmavadhap.): VI, 102, 4662 (employed by Arjuna).—§ 592 (Samçaptakavadhap.): VII, 19, 774 (do.).—§ 600 (Ghatotkacavadhap.): VII, 157, 6953 (employed by Drona), 6963 (do., only B.); 161, 7213 (do.); 162, 7266 (do.).—§ 605 (Karnap.): VIII, 20, 802 (employed by the Pāṇḍya king).—§ 608 (do.): VIII, 89, †4545 (employed by Arjuna). Cf. Vāyavya, adj.

\*Vayu1, the god of the wind. § 4 (Anukram.): I, 1, 112 (all. to § 190), 185 (do.).-§ 37 (Indra): I, 25, 1288 (Indra identified with V.).—§ 46 (Garuda): 1, 32, 1478, 1479.— § 134 (Viçvāmitra): 1, 71, †2936 (assisted Menakā).—§ 190 (Pānduvotpatti): I, **123**, 4769, 4770 (Kuntī invoked V. who begat Bhimasona on her).- § 221 (Caitrarathap ): 1, 170, 6500 (among the fathers of the Pandavas) .- § 238 (Pancendrop.): I, 197, †7302 (among those who should beget the five Indras when they were re-born as the Pandavas).- § 246 (Sundopasundop.): I, 211, 7682 (Agnir Vound saha).-§ 270 (Brahmasabhāv.): II, 11, 438 (in the palace of Brahman) .- § 283b (Agni): II, 31, 1149 (Vouh pranam dadātu me).- § 317b (Krshņa Vāsudeva): III, 12, 481 (Krshna becomes V., etc.).-§ 333c (Brahmaçıras): III, 40, 1651 (does not know the Bruhmagirus) .- § 353 (Nalopakhyanap.): III, 76, 2991, 2995 (bore witness to the truth of Damayanti's words). - § 425 (Hanûmad-Bhīmasamv.): III. 147, 11193 (father of Hanumat).- § 430 (do.): III, 150, 11286 (ouna parirakshitah).- § 433 (Saugandhikāharana): III, 155, 11413 (°samah, sc. Bhīmasena).—§ 438 (Yakshayuddhap.): III, 162, 11818 (oh, sc. sutah, i.e. Bhīmasena).—§ 443 (Nivātakavacayuddhap.): 111, 168, 12020 (Arjuna learnt the use of weapons from V., etc.).-§ 460 (Markundeyas.): 111, 191, 13122 (oproktam . . . Puranam) .- § 492 (Angirusa): 111, 220, 14162 (°ragni pranato 'erjat, sc. l'ancajanya).- § 506 (Skandayuddha): III, 231, 14560.—§ 543 (Rāmābhisheka): III, 291a, 16548,  $(\gamma)$ , (16557), 16557 (attested the innocence of Sītā). - § 561 (Yanasandhip.): V, 61, 2387, 2399. - § 564 (Mātulīyop.): V, 105c, 3708 (= Bhīmasena (?)).—§ 565 (Galavacarita): V, 114, 3896 (ound vardhitam, sc. the gold). -§ 576 (Bhagavadgītāp.): VI, 35, 1285 (Krshna identified with V.).- § 592 (Samçaptakavadhap.): VII, 19, 775, 776 (when Arjuna employed the Vayavyastra, V. bore away the Samcaptukas).- § 603d (Tripura): VII, 202, 9569 (became the wings of the shafts of Qiva).- § 603 (Nārāyaṇāstramokshap.): VII, 202u, 9594 (Civa identified with V.), 9630 (do.).—§ 605 (Karnap.): VIII, 16, 635 (jaitrena vidhināhutam Vor Indram ivādhvare, sc. avahat).—§ 615u (Skanda): IX, 44, 2489 (Cakho Vomurtih); 45, 2547 (gave two companions to Skanda).—§ 623 (Rājadh.): XII, 15β, 440.—§ 637 (do.): XII, 47η, 1596 (among the rshis who surrounded Bhīshma), (θ), 1618 (ati-V°vindra-karmāṇaṃ Govindam), 1653 (cartragah, Krshna identified with V.), 1678 (sapta mārgāḥ . . . Vooḥ).—§ 639 (do.): XII, 51δ, 1849 (do.).—§ 641 (do.): XII, 72, 2757, (2758) (discourse with Pururavas). - § 654b (Pavana-çalmalisamv.): XII, 156, (5846); 157, (5865) (discourse between V. and the culmali). -§ 678 (Mrtyu-Prajāpatisamv.): XII, 259, †9226 (devadevak).- § 717b (Narayaniya): XII, 341\, 13017; 349, III), 13569 (learnt the religion of Narayana from the rehi-Suparna and communicated it to the rahis).—§ 787 (Anuçasanik.): XIII, 31a, 2013.—§ 747b (Suvarnotpatti): XIII, 85, 4173 (Brahma-V°vagni-Somānām sālukyam).—§ 759 (Ānuçāsanik.): XIII, 107 $\zeta$ , 5304 (°oh, sc. lukam).—§ 766 (do.): XIII, 128, (6076).—§ 772b (Pavauārjunusamv.): XIII, 153, 7207, 7210 (devadūtah), 7212; 154, (7213), 7231; 155, (7232); 156, 7265, 7279; 157, 7291, 7305, (7313); 158, (7353) (discourse between V. and Arjuna Kārtavīrya).—§ 773b (Kṛshṇa Vāsudeva): XIII, 159, †7388 (Kṛshṇa identified with Çiva).—§ 774d (Çiva): XIII, 161 $\delta$ , 7496 (Çiva identified with V.).—§ 775 (Ānuçāsanik.): XIII, 166a, 7636.—§ 795 (Svargārohaṇap.): XVIII, 4 $\kappa$ , 132 (mārtimatāh).

Cf. also the following synonyms:-

Açavaha, q.v.

Analasakha ("the friend of Anala [i.e. Agni]"): V, 3819: XII, 8418.

\*Anila: I, 2589 (one of the Vasus, husband of Çivā), 8360 (Agni identified with A.); III, 11195 (prītir A°syagninā yathā); V, 5506 (°o rā vahed Merum), 5551 (do.); V111, †5042 (Agny-anilendu-Bhānarah); X11, 5822, 5826.

\*Cvasana, q.v.

Devadeva, q.v.

\*Marut: XII, 5831.

\*Māruta: I, 897 (mano-M°ramhasā), 1333, 1478, 2444 (father of Bhīmasena), 2935, 2939, 2940, ††3814 (futher of Bhīmasena), 3846, 5844 (uāraņ . . . mano Mogāminīm), 5886 (Tarkshya-Moramhasah Bhimasya); II, 94; V. 7181 (°pratimair galau); VII, 1035 (v. Draupadeya, pl.), 1694 (do.), 7227 (mano-Moramhasah, sc. turangaman); IX, 1188 (mano-Moramhasah, sc. rathah), 2715 (rarau), 2823 (do.); XII, 5812, 5823, 5827, 5856, 6778 (Agni-Moau), 6779 (Agni-M° samyogat), 6794 (Agni-M°-toyebhyah), 6795 (Agni-Motoyanam), 6808 (Agni-Moan), 6813, 6818, 6838 (Agni-Moau), 6864, 6907, 6909 (Agni-Moau), 8790 (oakrtih), 9089. 9091 (°ālmā), 10837 (Agny-Acri-M°āh), 12080 (Yamasya yah purahsarah), 12081 (antakah), 12203, 12587 (mano-Moramhasam), 12626 (oad urdhvam), 12853 (ovegavan); XIII, 308 (Candrarka-Moah), 1369, 3833, 5284 (oganam (?), adj. sc. lokam (?)), 7210 (prāha), 7352, †7393 (avanī-Mau); XIV, †271, 1120 (dvittyam . . . bhūtam), 1143 (do.), 2235.

\*Mātariçvan: 1, 4920 (°vā dadau putram Bhīmam, sc. to Pāṇḍu); II, 928; III, 11081 (Pārtham ātmajam M°aḥ, i.e. Bhīmasena), 11695 (do.); IV, 1982 (Arjuna had obtained the Vāyavya weapon from M.); V, 2742 (°va Pārakam, sc. santejayan), 3152, 7127; IX, 2245 (husband of Sukanyā and father of Mankaṇaka); XII, 271, 2750 (Purāravasa Ailasya samvādam M°aḥ), (2752), 5840 (sankāçam M°aḥ), 5855 (asamam M°aḥ), 8798 (sadharmā M°aḥ), 12313 (do.); XIII, †7373 (identified with Kṛshṇā); XIV, 482.

\*Pavana: I, 1250 (Garuda identified with P.); IV, 1580; V, 3819 (°sya niveçanam, in the west); VI, 1235 (°h pavatām asmi, says Kṛshṇa); VIII, 4418; XII, 1756, 5804, 5813, 5814, 5816, 5841, 5850, 5851, 5853, 5859, 11616; XIII, 7186 (°sya saṃvādam Arjunasya sa), 7240, 7326.

\*Prabhanjana: XII, 5829.

\*Samīraṇa: III, †10257 (among the fathers of the Pāṇḍavas), †14755 (\*\*enātha samo balena S\*\*syaiva sutaḥ, i.e. Bhīmasena); VIII, †2854; XII, 5829, 5845, 5858, 5859.

\*Vāta: I, 2746 (father of Bhīmasena), 5908 (do.); III, †11386 (\*\*ona Kuntyām . . . sujātaķ, sc. Bhīmasena), †11914 (Arjuna obtained weapons from V.), 14162 (\*\*-Rasāharau,

created by Pancajanya from his mouth); IX, 301 (jare bale ca sadrçam Arundauja-Voyoh).

Vāyu<sup>3</sup> = Sūrya: III, 147.—Do.<sup>3</sup> = Skanda: III, 14643.— Do.<sup>4</sup> = Çiva (1000 names <sup>1-2</sup>).—Do.<sup>5</sup> = Vishņu (1000 names).

Vayubala, son of Munkanaka. § 615j (Munkanaka): IX, 388, 2221.

Väyucakra, son of Mankanaka. § 615 j (Mankanaka): ΙΧ, 38 β, 2222.

Vāyuhan, son of Mankanaka. § 615j (Mankanaka): ΙΧ, 88β, 2221.

Väyujväla, son of Mankanaka. § 615j (Mankanaka): IX, 38 g. 2222.

Vāyuloka ("the world of Vāyu [i.e. the Wind]"). § 364 (Tīrthayātrāp.): III, 83, 6075.—§ 746 (Ānuçūsanik.): XIII, 79 x, 3772.

Vāyumaṇdala, son of Mankaṇaka. § 615 j (Mankaṇaka): IX, 38 s, 2221.

Vāyuputra¹ ("the son of Vāyu [i.e. the Wind]") = Bhīmasena: III, 11170; V. 3707 (Bhīmah); VII, 5518; VIII, 3885.—Do.³ (do.) = Hanūmat, q.v.

Vāyuretas, son of Mankaņaka. § 615j (Mankaņaka): ΙΧ, 38β, 2222.

Vāyusuta ("the son of Vāyu [i.e. the Wind]") = Bhīmasena): III, 11095, 11116, †12321.

Väyutanaya (do.) = Bhimasena: III, 11169. — Do. = Hanūmat, q.v.

Vāyuvāhana = Çiva (1000 names 2). — Do. 2 = Vishņu (1000 names).

Vayuvega, a prince. § 130 (Amçavat.): I, 67, 2699 (among the incarnations from the Krodhavaçagana).—§ 554 (Sainyodyogap.): V, 47, 80.

Vāyuvega, a son of Dhṛtarāshṭra (?). § 232 (Svayamvarap.): I, 186, 6982 (came to the svayamvara of Draupadī). Cf. Vātavega.

Vāyuvega<sup>3</sup>, son of Mankanaka. § 615j (Mankanaka): IX, 38β, 2221.

Vayvatman = Krshna: XII, 1654.

Veda, a brahman. § 14 (Paushyap.): I, 3, ††684 (disciple of Äyoda Dhaumya).—§ 16 (do.): V. served his master with hard work a very long time uncomplainingly. He got himself three pupils, and never told them to perform any work, that they might not experience such woe as he had himself experienced from his preceptor. He was appointed upādhyāya by the kings Janamejaya and Paushya: I, 3, ††740, ††742, ††746.—§ 17 (Uttanka): I, 3, ††748 (preceptor of Uttanka).—§ 702 (Mokshadh.): XII, 297δ, 10874.

Veda, mostly pl. (oah), the sacred knowledge, esp., the Vedic literature: I, 18 (°arthaih), 21 (caturbhih), 48, 54 (vyasya Vedam, sc. Vyasa), 62 (sangopanishadam), 66 (°adhyatmam), ·107 (sarva- Vovidam varah), 122 (nikhilan), 258, 260 (sg.), 261 (Karshnam Vom, i.e. the Mhbhr.), 264 (caturah), 265 (esturbhyah sarahasyebhyah), 267 (°vidhih), 309 (loka-V°acrayers vak), 310 (°arthaih), 492 (°vidusha), 528 (do.), 645 (esturaß), †658 (vidushe), ††696 (earve), ††739 (do.), 872 (°pāragah), 895 (°drehtena karmanā), 917 (°oktena vidhānena), 1009 ( - Vedangavid), 1010, 1013 ( - Vedangaparagat), 1061 (°- Vodangaparagah), 1374 (sarre), 1831 (°- Vodangaparagah), 1910 (do.), 1928 (sangan), 2025 (°vidvamsah), 2045 (°vidam varah), 2050 (°paragah), 2066 (°villamam), 2141 (°vidah), 2202 (°açrayah kathah), 2210 (sangan setitihasan), 2211 (°adhyayanena), 2212 (vivyāsaikam caturdhā yo V°m V°vidām rarah, sc. Vyasa), 2214 (°- Vedangaparagaih), 2236 (°e dhanushi ca), 2256 (°ādhyayana-), 2298 (°aik sammitam), 2300 (Karshnam Vom, i.e. the Mhbhr.), 2814 (odnam paragah), 2329 (°aih sammitam), 2417 (vivyāsa V°ān, sc. Vyāsa), 2418, 2421 (°arthavid), 2478 (sangopanishadun), 2474, 2570 (°vidah), 2707 (Dhanurvede Voe ca; oridah), 2711 (ovid), 2743 (oridah), 2885 (°pāragaiķ), 3049 (quotation of two clokas), 3096 (sarva- Voddhigamanam), 3140 (sg., sāngam), 3372 (sg.), 3426 (°pāragah), †3583, ††3840 (°parāh), ††3841 (°sampannāh), 3842 (°aiḥ sammitaṃ), 4001 (sāngān), 4136 (°pāragaiḥ), 4176 (do.), 4177, 4182 (sg., shadangan), 4193 (°vid), 4195 (°-Vedāngapāragaķ), 4236 (yo vyasya V°āṃç caturaķ, sc. Vyāsa), 4245, 4355 (Dhanurrede Voe ca), 4356 (o-Vedāngatattvajñah), 4555 (°vidah), 4742 (do.), 4977 (°oktān samskārān), 5070 (°-castiarthaparagan), 5073 (°adhyayans), 5071, 5096 (vidushe), 5106, 5113 (°-Vedāngavidvān), 6087 (Brahman Vom), 6158 (ogrutim), 6246 (loka-Voviruddham), 6332, 6494 (°vidah), 6499 (°e dhanushi ca), 6510 (sg., shadange), 6645 (odharmavid), 6756 (oddhyayananihwanam), 6758 (sg., sāngasya), 6759, 6765 (sarva-V°vidām vara), 6777, 6802 (°vidām), 6823 (sg., shadangaç cākhilah), 6863 (°vidah), 6866 (sarra-Vocidam varah), 6913 (ocid), 6919 (sarra Vocidam varah), 6922 (°arthatattvajuah), 7245 (loka-1'°viruddham), 7257 (dharme . . . loka-V'virodhake), 7258 (loka-V'oyoh), †7339 (°pāragah), †7340 (do.), 7582 (sarva- V°vidām varah), 7776 (°pāragāķ), 7777 (°-Vodāngavidvāmsaķ), 8032 (°jnaķ), 8048 (°adhyayanam), 8054, 8056, 8141 (only B.); II, 114 (°- Vedangaparagah), 136 ('opanishadam retta, sc. Narada). 150 (°pāragaḥ), 244, 246, 217, 277 (°yajñaiḥ), 818 (°pāragāḥ), 1146, 1237 (iva), 1240 (°-Vodāngapārngāḥ), 1313 (°sampannaiḥ), 1387 (°- Vedāngavijnānam), 1395 (agnihotramukhāḥ), 1574 (°crutim), 1788/9 (only B.), 1908 (°antarabhrthaplutah), 1918 (°pāragāḥ), 2055 (°vidaḥ); III, 31 (°vktāḥ, sc. guņāḥ), 120 (ovacanum, quoted), 132 (opāragāh), 169 (do.), 982 (°vidam), 1100, 1167 (sg.), 1168 (°ādhyāyī), 1178 (°-çāstrārthanindakah), 1309 (°dharanam), 1447 (°-Vedangaparagan), 1454 (sg., uttamam), 1760 (°crutivarjitāh), 1808 (sāngopanishadūn . . . caturākhyān), 2036 (°racanam), 2037, 2045 (°dharman), 2074 (°cid), 2247 (caturah), 2417 (sangopangah), 2450 (°vid), 2481 (°- Vedāngapāragah), 2575 (°pāragaih), 3071 (°- Vedangaparagaih), 4025 (yatha ca Voan Savitri, sc. na jahau), 8189 (nashtoshu, when the V. had been lost Sārasvata taught them again to the ascetics), 8220, 8225 (°vacanāt), 8284 (°vidaḥ), 8350 (°vidaḥ), 8385 (°jñau; °ridcamsau), 8421 (sg., Gandharram), 8526 (°paragah), 8641 (sāngopanishadān), 8676 (sopanishadah), 10168 (sg.), 10171 (°ādhyayane), 10455, †10606 (sāngan, only C.), †10626 (°prabhavena), †10628 (sarasvatīm . . . V°juehtam), †10640 (°cilaih), †10662(sg.), †10663(sarra-V°oshu), 10707(°iñandya), 10710, 10712, 10717, 10729 (°artham), 10732, 10734, 10745 (°vidaḥ), 10781, 10812 (sg., Saurasya), 10816, 11053 (°-Vedangaparagaih), 11214 (nashta V°crutir iva), 11244 (eka-Vedāh), 11251-2 (caturdhā Voa eva ca . . . catur-Vedās tri-Vedah . . . dvi-Vedaç caika-Vedah), 11253 (eka-Vedasya cājāānād Voās to bahavah krtāh), 11258 (oācārāh), 11292, 11293, 12300, 12485 (sg.), 12489 (°-Vedangaparagah), †12741 (°vidaḥ), 12825 (PCR. reads dorāḥ), 12958 (°vidushaḥ), 12973 (ng.), 13034 (onindakāḥ), ††13264 (oddhyayanasampannaḥ), †13281, 13356 (°vikrayine), 13362 (navam V°mayim), 13368 (°paragaih), 13437 (dur-V°a va eu-V°a va), 13462, 13463, 13465 (sg.), 13466 (oktam dyur derandm), 13495, 13652 (°adhyayi), 13653 (eaigopanishadah), 13689, 13752, 13767 (°syopanishat satyam), 13783 (°oktah paramo dharmah), 14022 (catvarah), 14037 (°occaranakaryartham), 14053 (°adhyayi).

14180 (°pāragāķ),-14228 (dhishnyan Fooltan), 14237, 14693 (°vādinah), †14743 (°ridah), 15148 (°- Vedāngapāragāh), 15281 (°pāragāķ), 15825 (°pāragaiķ), 15830 (°sammitam), 15901 (°vidah), 15948 (sarahasyeshu), 16868 (sangah), 16927 (°vid), 17061 (°vit/ama), 17205 (°ridvāmsah), 17390, 17475 (°vidah); 1V, 1558, 1590 (oatvāraķ), 1592, 1829 (catrāraķ), 2354 (°adhyayana-[B. °avabhrtha]-sampannah); V, 124 (°rid), 231, 268, 550 (sg.), 559 (°sammitam), 1773 (sg.), 1832 (sarva-Voan), †878, 1032 (ovidah), 1127, 1131 (brahmana Vobandharah), 1284 (sg.), 1312 (°punyam), 1312 (sarva-1°°eshu), 1421, 1511, 1524, †1558, †1592, †1593, 1604 (°vidah), †1622, 1626, †1627, 1633 (°ridvāmsah), 1661-2 (ākhyānapañcamair Voaih . . . catur-Vedas tri-Vedah . . . dvi-Vedaç caika-Vedaç ca), 1663 (ekasya V°syajñanad V°as te baharah kṛtāḥ, C. has vedyao), 1664 (sg.), †1670 (ovedyanya), †1671 (sg.), †1672 (pl. and sg.), †1673 (do.). †1674 (do., "cidah), †1675, 1678 (sg.), 1683, 1736, 1785, 3276 (°ridbhyah), 3458 (°vratasamanvitah), 3770, 3796 (°pāragā (°āh, B.)), 3797, 4731 (°pāragāḥ), 4732 (°vādān), 4912 (°ādhyayananisvanam), 5102 (°vidah), 5449, 5504 (Brāhme dhanushi cācāryam 1'°vor antagam dvayoh), 5549 (do.), 6054 (°vidrāmsah), 6063 (°vidām vara), 7126, 7127 (°mātaraķ), 7132 (°vid), 7147, 7511 (°pāragam), 7597 (°āntāvabhrthasnātāh); VI, 5 (°ādhyayanasampannah), 36 (sarva-Voridam creshthah), 122 (sg.), 169 (°oktāḥ, sc. paçaraḥ), 551 (°-Vodāngatattrajūam), 802 (°crutimahapunye, sc. Durga), 920 (°cadaratah), †1152 (°cidah), 1226 (°ānām Sāmaredo 'smi, says Krshna), †1294 (°yajnādhyayanaih), 1299, 1383 (°vid), †1397 (°vid), 1400 (sg.), 1532/3 (only B.), 2001 (oid), 2958, 3002 (only B.); VII, 169 (sg., shadangan), 289 (caturan . . . sangan), 296 (°kāmānāṃ), 988 (Dhanurvede Brāhme V°e ca pāragaṃ), 2027 (°ādhyayanam), 2153 (°-Vedāngapāragāh), 2176 (°pāragān), 2198 (°ridyārratasnālāh), 2238 (caturbhih), 2288 (°-Vedāngapāragāh), 2298 (sarva- Vovid), 2323 (opāragāh), 2336, 2358, 2595 (°ādhyāyinam), 2603/4 (only B.), 2641, 2898 (°vidcāmsau), 2925 (ovidah), 2926 (ovratasnatan), 3766, 6470 (caturah), 6174 (only B.), 8396, 8731 (°-Vedangavidushah), 8975 (°snātah), 9126 (sāngāh), 9438 (°avāsam, so B., C. has by error oavyasam), 9493 (oparagah), 9566 (caturah), 9599 (°jñāḥ), 9601 (°āḥ sāngopanishadaḥ, B., C. has by error °angah sopanishadah), 9612 (°s casya samakhyatam Catarudriyam), 9639 (°aiç ca sammılam), 9647 (sg.); VIII, †1524 (caturah), 2069, 2074 (°pāragaih), 4113 (ākhyānapañcamāh), 4426 (°vidaḥ), †4573 (do.), 4743 (°antāvabhṛthaplutaḥ), †5045 (°avaptih); IX, 266, 305 (sangamç ca caturah), 2086, 2191, 2201 (sg.) [2202 (nānāsvādhyāyavedinaļ)], 2288, 2289, 2290 (°yuktah), 2470 (sg., caturmūrtih), 2513 (sanūtanāh), 2832/3 (only B.), 2927 (Sārasvata taught the rshis the Vedas [ which they had forgotten]), 2947 (do.), 2965 (do.), 2966 (do.), 2975 (do.), 2976 (°evādhyāyakāraņāt), 3653; X, 123 (sg., agryam), 734 (°vratam), 786 (°pramanena); XI, 24 (°niçcayāh), 264 (°vidah), 344, 666 (cstvārah); XII, 5 (°vidvāmah), 102 (°vidyāpradaḥ), 231, 233 (°vādāḥ), 296 (°vādasya), 337 (°vāda-; °oktam), 338 (°yūnena C., but read with B. devayanena; oniçoayah), 343, 384 (oniçoayan), 456 (onindakah), 591 (°vādān), 657 (°jāānam), 661 (do.), †729, 735 (°pāragaļ), †766, 775 (karmāņi Vooktāni), 901 (°-Vodāngapāragah), 1137 (oniccitah, ec. dharmah), 1187 (oparagah), 1216 (loka- Voviruddhani), 1224 (°antagam), 1225 (°pramana-), 1245 (°vide), 1303 (loka-Voyok), 1312 (°-çaetrajñak), 1348 (°vidam varak), 1854 (angopavrmhitan), 1412 (°vidusham), 1424 (°vidvamsah), 1461 (°ādhyayanasampannān), 1569 (sāngāmç ca caturaļi), 1592 (°viduehā), 1828 (Dhanurvede oa V°e ca), 1840 (°oktah,

sc. dharmah?), 1903 (catur- Vovidām), 1943 (ooktāç caiva ye dharmāḥ), 1953 (°pravādaḥ), 2015 (°āntagaṃ), 2220 (°- Fedāhgavid), 2262, 2326 (°m adhītya), 2333, 2338 (°ānām dhāraṇam), 2342 (sg.), †2360, †2365 (°vādāh), 2371, 2375, †2379 (sg.), 2386 (loka-Voottarāḥ), 2425 (odharmāḥ), 2434 (odharmakriyāḥ), 2465 (°ādhyayananıtyatram), 2491 (°ādhyayanaçilanam), 2560, 2626 (°-Vedangavid), †2783 (°m adhite), 2881 (°vidah), 2931 (°balinah), 2968 (°vacanam), 2971, 2972 2980 (only B.), 3373, 3409, 3619, 3651, 3994 (trayah), 4066 (vidyā-Vovratasnātāh), 4415, 4459 (oātmā; opratyayah), 4461 (°vishayālmakaļ sc. ryavahāraļ), 4462 (°prasūlātmā), 4464 (sg.), 4465 (sg.), 4515, 4662, 4697 (°rākyam), 5194 (°vidaḥ),†5407(sg.), 5450(°vidyāsamanritān), 5618(°niçcitān), 5625 (sg.), 5641, 5965, 6001, 6039 (sarra-Voanlagah), 6042, 6056 (ovid), 6061 (opāragaķ), 6140 (opathitam dharmam), 6240 (°oparedeshu), 6271 (°nindakah), 6304 (°pāragah), 6311 (°pāragān), 6314 (°rid), †6527, 6731 (°oktasyaiva dharmasya), 6736 ("nindakah), 6780 ("mayo nidhih), 6951 ("adhyayanasampannah), 6954 ("adhyayanasangalah), 6955 ("adhyayanasampannah), 6956 (tyakta-Iroh), † | 6991 (oabhyasa.), 6992 (sg.), 7158 (°vàdāḥ), 7202, 7265, 7266, 7268 (read with B. Vodāķ stobhā(ķ)), 7340, 7365, †7385, 7551 (°vidyāridhātāraņ Brahmanam), 7647, 7651 (°vidah), 7657 (°-çastrani), 7660 (setihāsan), 7661 (°vid), 7708 (°vidvamso V°okleshu vyavasthitāḥ), 7766 (°-çāstrajūāḥ), 7872 (°vidaḥ), 7922 (°çabdāḥ), 8005 (a - Vooktavratopetah; ookteshu), 8166 (vidhina Vodrahtena), 8172, 8272 (°vrataparāḥ), 8398 (°vidaḥ), 8406 (do.), 8465 (°crutibhih), 8484 (akhilan sangopanishadah), 8503 (°vadah; °syaira yad phalam), 8533, 8534 (°mayī, sc. rāk?), 8535, 8536 (°cabdebhyah; pl.), 8538 (°vadeshu; °darçibhih), 8545, 8516, 8549 (°rādāḥ), 8553, 8576 (°pārage), 8577 (akhilān), 8613 (trayīvidyām . . . Voeshāktām), 8614 (orādeshu), 8627 ( yajñaplarena), 8650 (sarra-V ojñah), 8676, 8678, 8704 (°jñāni; sg.), 8705 (°jñāni), 8706, 8715 (°vidhiḥ), 8723 (°vādeshu; °darçıbhih), 8726, 8727, 8729 (a-V°dharmāh), 8730, 8733, 8755 (°ālmā), 8801 (°vacanam, quoted), 8809, 8826 (sg.), 8833 (°racanam), 8851 (°oparasena), 8861 (°vidyāvratasnātāh; °pāragāh), 8880 (°drshļah, sc. svargah), †8944, 8963 (rahasyam sarva- Voanam), 8967 (a- Vovidushs), 9065, 9066 (sarva- Vovid), 9074 (osyopanishat satyam), 9081 (ovid), 9231, 9263 (°cādāḥ), 9265, 9401 (°cādān), 9415 (eg., Brāhmam), 9473 (°kṛtāḥ çrutiḥ), 9475, 9477, 9604, 9606, 9607, 9628, 9631 (iti Voa vadantiha), 9635 (vadavidah), 9651, 9652 (°vādaparijūānam), 9653 (°-çāstraiķ). 9654, 9674 (°pramānyam), 9679 (°cādāķ), 9702 (°vādam), 9705, 9707, 9708 (sg.), 9722, 9749 (pl.; 'vidah), 9750 (sg.; 'vidah), 9752, 9755, †9933, 10400 (°opanishadām gaņaih), 10467 (ag., shadangal), 10573 (°adhyayanam), 10710 (çabdo Vedüçrayah), 10766, 10808, 10876 (°vidah), +10930, 10940, 11004 (°syopanishat satyam), 11015, 11109, 11143 (°vādān), †11205, 11216 (°pāragaiḥ), 11333 (sg.), 11334 (pramāņam . . . sva-Vooktam; Vo-çastradvayam), 11339 (o-çastranidarçanam), 11340 (°-çāstrayoḥ), 11341 (sg.), 11391 (°pāragaiḥ), 11463 (sg.), †11498 (a-Vonishthasya), 11531 (ovid), 11573, 11574 (°-Vedangaparagaih), 11681, 11733 (sakhilah, i.e. the Yajurveda), 11742 (sva-Vodakshinayarthe), 11750 (sg. = the Yajurveda), 11771, 11772 (sāngopāngān), 11773 (°vedyam; obharavahah), 11774 (ovid), 11810 (ovittamam), 11856 (sg.), 11857 (°vidah), 11950 (°cakshuh), 12208 (sarahasyah sasangrahah), 12209 (°-Vedangabhashyavid), 12210 (sarahasyan easangrahan), 12274 (°parayanah), 12276, 12281 (°arthatativena), 12337, 12345 (°adhyayanasampannah), 12346 (sangeshu), 12352, 12353 (°arthatattravid), 12355 (ng.), 12360 (°evādhyayanam), 12361 (pl.; °pāragam), 12368, 12378 (°dhvani°), 12380 (°vādavicakshana), 12384, 12385, 12386 (°ābhyāsa-), 12387 (°ābhyāsam), 12393, 12420, 12422 (°artham), 12598 (°abhyāsarate), 12674 (°eshu sa-Purāņeshu sangopāngeshu glyase, sc. Nārāyana), 12693, †12698, ††12707, 12723 (catur bhih), 12872 (catur- Voan), 12918, 12920 (canam mātaram . . . Sar . watīm), 12969 (°crutih; sa- V°āh), 12976 (mahopunishadam catur - Vosamanvitam), 12983 (Puranam V°sammitam), 13004 (°vidah), 13007 (°-Vedangavid), 13023 (a-V°vidusha), 13027 (Mahabharatapañcaman), 13028, 13041 (°-Vedangasamyuktan yajuan), 13052 (°kalpitam), 13054 (-Vedangabhushetan), 13061 (odrshtena vidhina), 13068 (°kalpitan), 13069 (°sūtre), 13072, 13076 (°vidah: °ācāryāh), 13095, 13099, 13118 (°cabdaih), 13120 (catur- V°odgatābhih), [13124 (sarvavedī)], 13134 (sa-Purāneshu), 13173, 13183 (caturah sangopangan), ††13205 (°- Puranetihasapramanyat), 13241 (°ridushah; °çabdarthacintakah), 13244 (°jñaih), 13256 (oridah), 13279, 13312 (oridhim (oir, C. by error) =  $Vy\bar{a}_{\bar{a}a}$ ), 13316, 13364 (sangan), 13382 (Sadbhatotpadakan . . . sthanam Vosanjinikam), 13407 (ocrutih), 13457 (Puranan Vosammitam), 13477 (caturah), 13478, 13479, 13480, 13481, 13482, 13483, 13485, 13494 (°cakshuh, i.e. Brahmán), 13495, 13496 (°kāryārtham), 13498 (°ānām ālayah), 13506, 13507 (akhilān), 13509 (°ānām ālayam, the Vedas were recovered by Vishnu in his form with the horsehead), 13510, 13516, 13520 (°āpaharaņena), 13521 (°satkṛtaḥ, sc. Brahmán), 13528 (Puranam Vosammitam), 13529 (onidhih), 13530, 13551 (sahopanishadān), 13629 (°āraņyakam), 13637 (do.), †13640 (°mahānīdhānam, i.e. Vyāsa), 13645 (°arthān), 13649 (xā igān), 13650 (carthan), 13651 (do.), 13677 (cakhyane), 13678, 13682, †13687 (onidhih), 13701 (oacaryah), †13711 (sarve), 13717 (sarva- Iroshu), †13761 (sarve Iroāh sarahasyāh), 13776 (sg.), 13780 (svadharmam Vooktam), 13797 (vrataparah), 13852 (°dhāranam); XIII, 91 (Dhanurvede ca V°e ca niratah), 101 (°-Vedangaparagah), 118 (ridhina Vodrshtena), 135 (ridhina . . . Vooktena), 363 (saria-Voan), 469 (Atharvavede Ve ca), 652 (°-Vedangaparayaih), 701 (°-Vedangaparagah), 915 (Sāmavedaç ca Voānām, sc. asi, sc. Civa), 990 (so PCR. instead of devah, C. and B.), 1006, 1012 (redat, only B., C. hus vidvān), 1080 (ocidah), 1102 (o-çantra-Puranoktāh, sc. gatayah), 1115 (°-Vedungarambhavaih, sc. namahhih), 1116 (okrtātmanā), 1128 (catur-Vosamanvstam), 1293 (oena sammitam), 1339 (°ānām . . . vaktā, sc. Vyāsa), 1350 (°vibhāshitam), +1369 ("vāhāh), +1378 (kṛtsuān), 1387 (quoted), †1542 (sarre), †1547 (°pdragah), 1561, 1566 (sangame ca caturah), 1618 (a- Vovratacaritrah), 1641 (pl.; ocikrayinah), 1749 (vāntagah), 1753 (rahanyam Voānām, "gods," PCR.), 1781 (°sambaddhāḥ, sc. kathāḥ), 1948 (Dhanurvede ca Ve ca), 1970 (sg. krisnam), 2003 (°- Vedangaparagah), 2015 (°vidah: °parayanan), 2020 (ag.), 2025 (ag.), 2037 (ag., ekam), 2179 (sarvān), 2194, 2195 (onindakah), 2299 (o-vedāme ca), 2409 (°vidah), 2661 (°pāragam), 2912 (sg.), 3033 (a. F°ānām), 3054 (vidyā- Vovratasnātān), 3070 (ovidah), 3138 (osammitām), 3140 (ovādam), 3148 (ovidushi), 3276 (opārage), 3355 (ovidah), 3358 (do.), 3428 (oprāmānyadarçanāt), 3432 (sg.), †3527 (°vidhipravrttah), †3534 (°araptih), †3581 (°adhyayt), 3624, 3640, 3648 (cadhyayana ), 3650 (sarva-1'canam), †3684 (\*Araptih), 3845 (vidya-Vovrataenatah), 3935 (opanishada), 3947, 3954, 3966 (o-çastrajñah), 3967 (opramanyadarcanat). 4018, 4109 (sopanishadah), 4128 (°prāmānyadarçanāt), 4157 (°pidushah), 4165 (°çrutinidarçanat), 4294 (vidya-V°vrataenālāķ), 4298 (°vidyāvralaenālaķ), 4305, 4309 (°vid), 4323 (°pāragūn), 4397 (a-V°oktavratāh; °okteehu), 4401, 4523,

†4557, 4573, 4591 (sarrān), 4622 (quoted), †4876 (°ridām), †4881 (°adhyāyī), †4902, 4926, 4990 (°nindām), 5028 (sg.), 5065 (°drehtena karmanā), 5092 (sg.), 5100 (Dhanurvede ca Vede ca), 5196 (nāsti Voāt param castram), 5443 (caturah), 5547 (opuraekrtah), 5549 (ovrddhebhyah), 5554 (do.), 5559 (°vidām), 5576 (°prāmānyadarçanāt), 5611 (sarve), 5643, 5645 (°oktena praminena), 5693 (vidhinā V°drehtena), 5802 (°vacanam; sg.), 5801 (°oktam, quoted), 5810 (°oktāni), 5812, 5841 (sg.), 5842 (do.), 6119 (°pārage), 6129 (do.), 6440 (°kratukriya), 6454 (°oktah . . . dharmah), 6477 (dharmo Vooktah), 6519 (pancayajnasya Vooktasya), 6534 (sarra-V°oshu), 6609 (°pāragaḥ), 6729 (°vidushaḥ), 6740 (do.), 6963 (sg. = Vishnu, 1000 names), 7059 (°antagak), 7075, †7088 ( Paragaram Vonidhim), 7159 (oridushe), 7334 (ovidah), †7375 (do.), 7376 (do.), †7383 (sg.), †7389 (sg.), 7486 (sarvān), 7504 (°jūāh), 7524 (°s casya vidur viprah Catarudriyam), 7550 (sg.), 7673 (samarāyac ca rshi-Vosamanrilah, so C., but B. reads "dera"), 7736 (catural sarran); XIV, †340 ("adhyayanam), 345 (only B.; deraih, C.), 720 (so PCR.; derasya, C. and B.), 902 (ovacah, quoted), 949 (oridyam), 1217 (sarra-Voanam), 1250 (charmasu), 1308, 1318 (cvidyaryapaçrayam), 1570 (omkarapramukhan), 1903 (o-Vedangaparagam), 2118 (°pāragah, not in B.), 2129 (°pāragah), 2130 (°pāragāh), 2553 (°vidah), 2621 (do.); XV, 156 (°vidam varah), 310 (°dharmam), 429 (°pāragaḥ), 511 (do.), 585 (°ādhyayaneshu), 781 (sarva- V°vidām varaḥ), 838 (°vidām varaḥ), 963 (°- Vedāngavodinām); XVIII, 188 (Kārshņam Vom, i.e. the Mhbhr.), 192/3 (only B.), 200 (\*sammitam), 209/10 (only B.: Karshnam Vom, i.e. the Mhbhr.), 211/12 (only B.), 300 (sg.).

Vedabhū = Vishnu: XIII, 7635.

Vedaçiras, a rshi. § 717σ (Uparicara): XII, 337ε, 12759 (among the sadasyas of Vasu Uparicara).

Vedāçvā, a river. § 574 (Jambūkh.): VI, 9λ, 336.

Vedādhvarapati = Civa: XII, 9162 ( $C^{5}$ ).

Vedadeva = Brhaspati: XIII, 3693 (only B., C. has Deradera-o).

Vedakāra = Civa (1000 names 2).

Vedakartr = Sūrya: III, 149.

Vedamātr ("the mother of the Vedas") = Gāyatrī: III, 13432 (G°).—Do. (do.) = Sāvitrī: VI, 804 (Durgū identified with S.); XII, 7205.

Vedanga, pl. (cani) ("the limbs of Veda", said of the literature auxiliary to the Vedas): I, 1013 (Veda-Vopāragāt), 1061 (Veda-Vopāragah), †1295 (oeshu . . . gīyase, sc. Indra), 1831 (Veda-V°pāragah), 1910 (do.), 2214 (Veda-V°pāragaih), 2777, 4150, 4195 (Voda Voparagah), 4356 (Voda Votativajñāh), 5106, 5113 (Veda-Vovidvān), 6087, 6332, 7777 (Veda-Vovidvamaah); 11, 114 (Veda-Voparagah), 450, 1240 (Veda-Voparagah), 1387 (Voda-Vovijaanam); 111, 1447 (Voda-Vopāragān), 2481 (Voda-Vopāragaḥ), 3071 (Voda-Vopāragaiḥ), 11053 (do.), 12489 (Veda-Vopāragah), 14053 (oānān ea pāragah), 15148 (Voda-V°pāragāh); VI, 551 (Voda-V°tatīvajūnin); VII, 2153 (Veda-V°pāragāķ), 2288 (do.), 8731. (Voda-V°vidushah); XII, 904 (Voda-V°paragah), 2220 (Veda-V°vid), 2626 (do.), 7661, 11574 (Veda-V°paragail), 12209 (Veda-Vobhāsyavid), 13007 (Veda-Vovid), 13041 (Voda-V°samyuklan yajnan), 13054 (Voda-V°bhushitam); XIII, 101 (Veda-V°paragah), 652 (Veda-V°paragaih), 701 (Veda-Vopāragah), 1098 (çāstra-Vovidushām), 1115 (Veda-V'sambharaih, sc. namabhih), 2003 (Voda-V'paragah); XIV. 1903 (Voda-V°paragam); XV, 963 (Voda-V°vodinam). Cf. Anga 10.

Vedānga\*, sg. = Sūrya: III, 149.—Do.\* = Vishņu (1000 names).

Vedángapati = Vishnu: XII, 13111.

Vedānta, mostly pl. (°āh), a kind of literary works, probably identical with the Upanishads: IV, 1593 (known by Drona); VI, 1397 (°krt, sc. Krshna); XII, 1943 (°ādhigatah, sc. dharmīh), 7157 (sg.), 8723, 8971 (°eshu ca gīyats), 10573, 11167 (°gamanadvīpam), 11750 (°jūānakovidaḥ); XIII, 1080 (sg.), 3449 (°nishṭhasya); XIV, 345 (devair (B. Vedair) V°sādhanaiḥ).—Do., sg. = Durgā: VI, 804.

Vedasmṛtā, a river. § 574 (Jambūkh.): VI, 9λ, 324. Cf. next.

Vedasmṛti, a river. § 775 (Ānuçāsanik.): XIII, 166a, 7651. Cf. the prec.

Vedātman = Kṛshṇa: II, 1213; XII, 1630.

Vedavāhana = Sūrya: III, 119.

Vedavatī, a river. § 574 (Jambūkh.): VI, 9λ, 324.— § 775 (Ānuçūsanik.): XIII, 166 a, 7651.

Vedavid = Vishnu (1000 names).

Vedavyāsa = Vyāsa, q.v.

Vedayajñādhipati az Vishņu: XII, 13111.

Vedhas¹ ("creator") = Çiva: 111, 1628, 12253 (Tripura-ghnāya); VII, 2876; XIV, 191.—Do.² = Dharma: V, 3196.

—Do.³ = Kṛshṇa: XII, 1996 (K°), 2273 (K°).—Do.⁴, pl. = the Prajāpatis: 11I, 12812.—Do.⁵ = Vishṇu (1000 names).

Vedī, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8025.— Do.², the wife of Brahmán (Pitāmaha): V, 3969 (only B., C. has Deryām).

Vedī Prajāpateh, a tīrtha. § 379 (Tīrthayātiāp.): III, 95, 8516.

Vedītīrtha, atīrtha. § 364 (Tīrthayātrāp.): 111, 83, 6069. Vedya = Vishņu (1000 names).

Vegavat<sup>1</sup>, a serpent. § 67 (Sarpasattra): I, **57**, 2158 (of Dhṛtarāshtra's ruce).

Vegavat<sup>2</sup>, one or more Asuras. § 92 (Amçavat.): I, 65, 2532 (among the sons of Danu).—§ 130 (do.): I, 67, 2646 (incarnate as one of the Kaikeya princes).—§ 320 (Saubhavadhop.): III, 16, 675 (Daiteyah), 676, 678 (follower of Çalva; slain by Çamba).

Vegavat<sup>2</sup>, a Rākshasa. § 585 (Bhīshmavadhap.): VI, 91v, 4083 (slain by Duryodhana).

Vegavat' = Vishnu (1000 names).

Vena, one or more ancient princes. § 6 (Anukram.): I, 1a, 227 (in Sanjaya's coumeration).—§ 139 (Manu Vaivasvata): I, 75, 3140 (son of Manu Vaivasvata).—§ 267 (Yumasubhāv.): II, 8, 326 (in the palace of Yama).—§ 641 (Rājadh.): XII, 59, 2214 (son of Atibala and Sunīthā, the daughter of Mṛṭyu; d: V. was a slave of wrath and malice; the rshis slew him with kuça blades purified with mantras, then they bored his right thigh, thereupon came out a short-limbed person, resembling a charred brand with black-red eyes and black hair, to whom they said nishīda ("sit down"); from him have sprung the Nishādas (s) and other Mischas, living in the Vindhya mountains. The maharshis then bored the right hand of V., thence sprang a person who was a second Indra in form, etc., and acquainted with the Vedas, etc. (i.e. Pṛthu (f)).

Venā, a river. § 268 (Varuņasabhāv.): II, 9, 371 (°envā, C., among the rivers present in the palace of Varuṇa).— § 370 (Tīrthayātrāp.): III, 85, 8175, 8177 (°ayāḥ saṅgame enātvā vājimedhaphalam labhet).— § 377 (Dhaumyatīrthak.): III, 88, 8328 (in the south).— § 459 (Mārkaṇḍeyas.): III,

188α, 12909 (seen in the stomach of Nārāyaṇa).—§ 494 (Āṅgirasa): III, 222, 14232 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9λ, 327 (only B.), 335.—§ 775 (Ānuçāsanik.): XIII, 166α, 7646, 7648 (B. Venya).

Venātata (C. Venvā<sup>o</sup>), pl. (<sup>o</sup>āh), a people. § 281 (Sahadeva): II, 31, 1117 (<sup>o</sup>ādhipaņ, in the south, vanquished by Sahadeva).

Venavin, see Vainavin.

Venika, pl. (°āħ), a people. § 578 (Bhīshmavadhap.): VI, 51σ, 2097 (only C., B. has Vetrikāħ).

Veņikā (?), see Sītā 3.

Venin, a serpent. § 66 (Sarpasattra): I, 57, 2154 (of Kauravva's race).

Veniskandha, a serpent. § 66 (Sarpasattra): I, 57, 2154 (of Kauravya's race).

Venudārisuta ("the son of Venudāri"), a prince. § 515 (Karņadigvijaya): III, 254, 15251 (vanquished by Karņa on his digvijaya).

Venujangha, a muni. § 264 (Sabhākriyāp.): II, 4a, 113 (waited upon Yudhishthira).

Venumandala, a varsha on Kuçadvīpa. § 575 (Bhūmip.): Vi. 12 ζ. 453.

Venupa, pl. (°aḥ), a people. § 569 (Bhagavadyānap.): V, 140β, 4751 (only B., C. has Renupaḥ).

Venuvīnādhārā, a mātr. § 615u (Skanda): IX, 460, 2639.

Venvā, Venyā, v. Venā.

Vetālajananī, a mātr. § 615u (Skanda): 1X, 46θ, 2631. Vetasaka (Co°, C.), pl., name of a place. § 594 (Mrtyu): VII, 54, 2095 (there Mrtyu performed austerities).

Votasikā, a tīrtha. § 370 (Tīrthayūtrāp.): III, 84, 8034 (°m gatvā Pıtāmahanishevitām / açvamedham arāpnoti gacched Auçanasīm gatim).

Vetrakīyagrha, name of the residence of a certain king. § 215 (Bakavadhap.): I. 160, 6213 (the Rākshasa Baka lived in the territory of V.).

Vetrakīyavana (B. Vaitra°), name of a forest. § \$16 (Kirmīravadhap.): III, 11, 415 (there the Rākshasa Baka had been slain). Cf. prec.

Vetravatī, a river. § 459 (Mārkaṇḍeyas.): III, 188α, 12907 (seen in the stomach of Nūrāyaṇa).—§ 494 (Āṅgirasa): III, 222, 14231 (among the rivers who are mothers of firea).
—§ 574 (Jambūkh.): VI, 9λ, 323, 327 (only B., C. has Candrabhāgaṃ).—§ 775 (Ānuçāsanik.): XIII, 166α, 7647.

Vetrika, pl. (°ah), a people. § 578 (Bhishmavadhap.): VI, 51σ, 2097 (only B., C. has Venikah).

Vibhāga, Vibhāgajña = Çiva (1000 names 2).

Vibhakta = Skanda: III, 14633.

Vibhānda, a rshi. § 637 (Rājadh.): XII, 47η. 1598 (among the rshis who surrounded Bhīshma).

Vibhāndaka, a rshi, father of Rshyaçriga. § 391 (Rshyaçriga): III, 110, 9999 (viprarshih); 111, †10047 (Kāçyapah, b: the body of Vibhāndaka was covered with hair down to the tip of the nails), †10048; 113, (†10070), †10074, †10079 (°syālmajam, i.e. Rshyaçriga), †10081, †10089. Cf. Kāçyapa.

Vibhāvasu<sup>1</sup>, a rshi, brother of Supratika. § 41 (Supratika): I, 29, 1354 (maharshih), 1356, 1361, 1362 (Supratika-V°u) (cursed by Supratika, V. became a tortoise, who was afterwards devoured by Garuda).

Vibhāvasu<sup>3</sup>, a rshi. § 324 (Dvaitavanap.): III, 26a, 987 (worshipped Yudhishthira).

\*Vibhāvasu<sup>3</sup> = Agni (the Fire): I, 1243, †2106, 7351 (Svāhā cera I^au), 8149, 8160; II, 1138, 1147; III, †961 (tejasā Voor ira), 2662 (prabhām ira Voh), 15932; VI, 1120; IX, 2489, 2717 (putram Voh, sc. Skanda); XII, 1644 (?), 4511 (A°); XIII, 114, 4033, 4040, 4079 (read with B. 50), 4111, 4139, 6751 (Scāhā . . . Voh, sc. sādhrī).

\*Vibhāvasu = Sūrya (the Suu): I, 42 (cf. Āçāvaha), †1178, 6605; III. 151, 7055, 16924, 16943, 16951, 17000, 17093, 17100, 17141 (devo Bhānuḥ); V, 3776; VI, 487; XII, 11736; XIII, (6055), 6117, 6134.

Vibhinna = (Siva (1000 names 1).

Vibhīshaṇa , a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 10, 398 (in the palace of Kubera).

Vibhīshana<sup>2</sup>, a Rākshasa prince, brother of Kubera and Rāvana. § 269 (Vaigravaņasabhāv.): II, 10, 411 (in the palace of Kubera-bhrātaram).- § 284 (Sahadeva): II, 31. 1177 (Paulastynya, ruled Lanka, paid tribute to Sahadeva).-§ 425 (Hanumad-Bhīmasamv.): III, 148, 11213 (Rākshasondram, installed as king of Lanka after Ravana had been killed, cf. § 513).- § 526 (Ramopakhyanap.): 111, 275, 15896 (son of Viçravas and Mālinī), 15897 (surpassed all in beauty and was very pious), (B), 15905 (performed austerities subsisting only on dry leaves for 1000 years), (7), 15917, (15018) (asked Brahmán for swerveless righteousness and the knowledge of the Brahmastra; this was granted, and Brahmán himself added immortality), 15921.- § 532 / Sītāsāntvana): III, 280, 16158 (seen in a vision by Trijațā).-§ 535 (Setubandhana): III, 283, 16314 (bhrātā Rākshasendrasya, came to Rama Düçarathi), 16317 (Rama installed V. in the sovereignty of the Rākshasas and made him his counsellor and the friend of Lakshmana), 16318, 16320 .-§ 536 (Lankāpraveça): III, 284, 16346,-- § 537 (Rāma-Ravanayuddha): 11f, 285, 16366, (B), 16377 (fought with Prahasta). - § 538 (Kumbhakarnaronag.): 111, 286, 16379, 16381 (slew Prahasta). - § 541 (Indrajidvadha): III, 289, 16469, 16472, 16478, 16480 ("mate) .- \$542 (Ravanavadhap.): 111, 290, 16513, 16514.- § 543 (Rāmābhisheka): III, 291, 16535 (Rāma gave Lankā to V.), 16536, 16582, 16587, 16598 (Paulastyam). Cf. Paulastya.

Vibhishana = ('iva (1000 names').

Vibhīshaṇā, a mātγ. § 615u (Skanda): IX, **46**θ, 2640.

\*vibhītaka, the tree Terminalia Bellerica (whose fruits were used as dice): 111, 2405, 2813 foll., 11570.

Vibhu¹, a prince, son of the Kāçi king. § 570 (Sainyaniryāṇap.): V, 151ê, 5160 (putrah Kāçyasya vā Γ°ḥ—cābhthhūḥ, B.).—§ 573 (Ambopākhyānap.): V, 196μ, 7650 (putraḥ Kāçyasya vā Γ°ḥ, both C. and B.).—§ 578 (Bhīshmavadhap.): VI, 51ω, 2110 (putraḥ Kāçyasya vā Γ°ḥ—cābhibhūḥ, B.).—§ 585 (do.): VI, 93ψ, 4151 (do., do.).—§ 592 (Saṃçaptakavadhap.): VII, 23ω, 990 (putraḥ Kōçyasya me (!) Γ°ḥ—cābhibhūḥ, B.).—§ 599 (Jayadrathavadhap.): VII, 85ê, 3049 (putraḥ Kāçyasya vā Γ°ḥ—cābhibhūḥ, B.). Cf. Abhibhū.

Vibhu<sup>2</sup>, the sixth son of Bhrgu. § 747b (Suvarnotpatti): XIII, 85 n, 4146. Cf. Varenya<sup>2</sup>.

\*Vibhu : ('iva: I, †7297; VII, 2877, 9504 (only B.); X. 254; XIII, 1160 (1000 names 2), 1167 (do.), 1219 (do.), 1227 (do.), 1268, 1323 (only B.).—Do. = Skanda: III, 14641.—Do. = Vishnu (Kṛshṇa): II, 1521 (only C.); III, 15591, 15817; VI, 302, 1050 (?); XII, 1505, 1509, 1512, †13219; XIII, 6850 (only B.), 6975 (1000 names), 7043 (do.).

Vibhūrasi, name of a fire. § 494 (Ångirasa): III, 222, 14234 (son of Adbhuta).

Vibhūti, son of Viçvāmitra. § 721δ (Viçvāmitrop.): XIII, 4β, 256.

Vibudha = Civa (1000 names 2).

Vibudhādhipa, Vibudhādhipati ("lord of the gods") = Indra, q.v.

Vibudhaçreshtha '("the best of the gods") = Brahmán: XII, 6152 (B°).—Do.3 (do.) = Çiva: III, 9942 (Maheçrarāt).
—Do.3 (do.) = Indra: XIII, 3159.—Do.4 (do.) = Sūrya: III, 16945.—Do.5 (do.) = Vishnu: XII, 13433 (Nārāyaṇaṇa Mariṇ), 13454.—Do.6 (dual) = Brahmán and Çiva: XII, 13147.

Vibudhadvish, pl. (°ah) ("cnemy of the gods") = Asura, pl.: III, 849; IX, 2712, 2951, 3519.

Vibudhaloka ("the world of the gods") = Devaloka: XI, 556.

Vibudhārighna ("slayer of the enemies of the gods") = Kṛshṇa: II, 1319.

**Vibudhasattama** ("the best of the gods") = Skanda: IX, 2679.

Vibudhavidvish, pl. (ah) = Vibudhadvish, pl.: I, 4801 (Dattyah).

Vibudheçvara ("lord of the gods") = Brahmán: XII, 9170.—Do. (do.) = Çiva: III, 9942.—Do. (do.) = Indra: III, 11899; XII, 1200.

Vicakhnu (B.) or Vicakhyu (C.), a king. § 681 (Mokshadh.): XII, 266, 9467 (itihāsam purātanam gitam rājna Vound).

Vicaravid = Civa (1000 names 2).

Vicitra, a king. § 130 (Amçāvat.): I, 67, 2697 (among the incarnations from the Krodhavaça gaṇa).

Vicitrarupa = Hiranyagarbha: XII, 11232.

Vicitravīrya, a king, son of Cantanu and Satyavatī. § 4 (Anukram.): I, 1, 94 (kshotre Vosya . . . Krshna-Dvaipayanah . . . trīn . . . Kauraryān janayām āsa, all. to § 171). -§ 11 (Parvasangr.): 1, 2, 375 (^sya . . . rājye sampratipādanam).- § 83 (Adivamçūvatāraņa): I, 63, 2441 (Krshņa-Dvaipayanād . . . kshetre Vonya, all. to § 171).-§ 156 (Pūruvamç.): 1, 95, ††3803 (V. and Citrangada were the sons of Çautanu and Satyavatī, cf. § 166), †13804 (married Ambikā and Ambālikā, cf. § 167).—§ 157 (do.): I, 95, ††3805 (died without offspring, cf. § 167), ††3807 (Vyasa begot children on the widows of V., cf. § 171).—§ 166 (Citrangadop.): I, 101, 4069 (the birth of V.), 4078 (after the death of Citrangada, V., who was still a child, was installed as king), 4079.- § 167 (Vicitravīryoparama): I. 102, 4126, 4131, 4137, 4138, 4140, 4142, 4145 (V. married Ambikā and Ambālikā, but soon died of consumption).- § 171 (Vicitravīryasutotpatti): I, 105, 4224 (°kshetreshu), 4240 (do.), 4253, 5254 (bhrata V°sya, i.e. Vyasa); 106, 4304 (Vyāsa begot Dhrtarāshtra and Pāndu on the widows of V. and Vidura on the maid of Ambika) .- § 213 (Jatugrhap.): I, 145, 5744 (Çantanavah . . . rajarehih); 151, 5906 (snushām Vosya, i.e. Kuntī).—§ 236 (Svayamvarap.): I, 192, †7173 (°sya sutasya, i.e. l'andu).-- § 290 (Çicupulavadhap.): II, 41, 1455 (bhrātā Vos te, sc. Bhishma's, all. to § 167).—§ 401 (Balarāma): III, 119, †10248 (°sya sutah, i.e. Dhrtarashtra).- § 569 (Bhagavadyanap.): V, 147, 4978, 4979 (repetition from §§ 166-171).- § 572 (Rathatirathasankhyānap.): V, 172, 5938 (all. to § 166).—§ 573 (Ambopākhyānap.): V. 173, 5947, 5948; 174, 5967 (repetition / from § 167); 176, 6072 (do.).—§ 744 (Anuçasanik.): XIII,

44β, 2441 (repetition from § 167, but with some alterations).

—§ 787 (Āçramavāsap.): XV. 9λ, 283. Cf. Kaurava, Kauravya, Kurukulodvaha.

[Vicitraviryasutotpatti(h)] ("begetting of sons for Vicitravīrya"). § 171 (cf. Bhīshma-Satyavatī-samvāda). Satuavatī related to Bhīshma the birth of Draipāyana (cf. § 77; from the darkness of his skin he is also called Krshna (v. 4236)), who instantly came when Kall (i.e. Satyavatī) thought of him, and promised to raise offspring in the widows of Vicitravirya. As there was no time for them to observe a rigid vow for one full year, he ordered that they should tolerate his ugliness. Satyavati first addressed herself to Kausalya (i.e. Ambika) and fed brahmans, devarshis, and guests (I, 105). Ambikū, seeing Vyūsa, closed her eves in fear; therefore her son, though he was destined to be mighty, etc., and to have 100 sons, had to be blind. (i.e. Dhrtarashtra's) birth, Vyasa approached Ambalika, who became pale with fear; therefore, her son was pale and was named Pandu. Ambālikā refused to receive Pyāsa again and sent him a cadra maid of hers, adorned with her own ornaments; on her he begat Vidura, who was Dharma, born under the curse of Mandavya. Vyasa then disappeared (I, 106).

[Vicitravīryoparama(h)] ("death of Vicitravīrya"). § 167 (cf. Citrāngadopākhyāna). When Vicitravīrya had come of age, Bhīshma went to Vārānasī to the svayamvara of the three daughters of the king of Kāçi, and, in order to marry them to Vicitravīrya, he carried them off with force to Hāstinapura (having defeated the other princes assembled, among these king Çālva, whom he conquered by means of the Vāruņa and the Aindra weapons, but at last he left him with his life to return to his capital). The eldest, Ambā, he lot free before the wedding, as she declared that she, in her heart, had chosen the Saubha king (i.e. Çālva), and had been chosen by him. Ambikā and Ambālikā he bestowed on Vicitravīrya. After seven years Vicitravīrya died of consumption (yakshman) (I, 102).

Viçākha¹, a god, a son or form of Skanda. § 116b (Kumāra, v. Skanda): I, 66, 2588 (son (?) of Skanda; acc. to PCR. brother of Skanda).—§ 266 (Çakrasabhāv.): II, 7, 295 (the same (?), in the palace of Indra).—§ 499 (Skanda-Çakrasamāgama): III, 227, 14384 (when Skanda's side was struck with the thunderbolt, there issued from it the youth V., armed with a dart and wearing celestial earrings; etymology of the name).—§ 500 (Skandap.): III, 228, 14390 (= Skanda).—§ 505 (Skandapuddha): III, 231, 14532 (received one of Airāvata's bells), 14533 (Kārttikeya, i.e. Skanda and V. had a red banner).—§ 508 (Kārttikeyastava): III, 232, 14634 (the 38th of Skanda's 51 names).—§ 615u (Skanda): IX, 44, 2487 (a form of Skanda), 2488 (joined Umā).—§ 775 (Ānuçāsanik.): XIII, 166a, 7636. Viçākha² = Çiva (1000 names²).

Viçākhā, name of a nakshatra, v. Su. Si. § 546 (Kuṇḍalā-haraṇap.): III, 301, 16970 (dual, °ayor madhyagataḥ çaçīva).

—§ 674 (Jambūkh.): VI, 3, 95 (sg., °ayaḥ samīpasthau Brhaspati-Çanaiçearau, omens).—§ 605 (Karṇap.): VIII, 20, †817 (dual, °ayor madhyagataḥ çaçī yathā).—§ 746 (Ānuçāsanik.): XIII, 64a, 3270 (sg., result of making gifts under the constellation of V.).—§ 749 (do.): XIII, 89a, 4262 (pl., result of performing çrāddhas under the constellation of V.).—§ 759 (do.): XIII, 110, 5392 (description of the cāndravrata).

Vicakhayupa, name of a sacred place. § 377 (Dhaumya-

tīrthak.): III, 90, 8386 (in the north, there the gods, including Varuna and Indra, performed austerities).—§ 449 (Ajagarap.): III, 177, †12354 (having left the capital of Subāhu, the Pāndavas, etc., dwelt for one year at V.).—§ 623 (Rājadh.): XII, 12, 335 (decanam).

Viçam patih = Çiva (1000 names \*).

Viçala 1 = Sürya: III, 154.—Do,2 = Çiva (1000 names 2).

Viçala, wife of Ajamidha. § 156 (Püruvamç.): I, 95, ††3790.

Viçala = Badari (according to Nil.): III, 10830; XII,

Viçala, name of one or more rivers. § 615i (Saptasarasvata): IX, 38a, 2189 (one of the seven Sarasvatis), 2206 (at the sacrifice of Gaya the Sarasvatī appeared in the country of the Gayas as the river V.).—§ 733t (Anuçasanik.): By bathing in V. in Karavīrapura and offering oblations of water to the pitrs, and by bathing in Devakrads one becomes identified with Brahman: XIII, 25, 1730.

Vicālacākha = Civa (1000 names 2).

Viçālaka, a Yaksha. § 269 (Vaiçravaņasabhāv.): II, 10, 397 (in the palace of Kubera).

Viçālāksha<sup>1</sup>, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2736 (enumeration).—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4549 (do.).—§ 585 (Bhīshmavadhap.): VI, 88:, 3901 (among seven sons of Dhṛtarāshṭra who attacked Bhīmasena), 3904, 3912 (slain by Bhīmasena).

Viçālāksha<sup>2</sup>, a Matsya warrior. § 552 (Goharaņap.): IV, 32, 1054.

Viçālāksha<sup>3</sup>, a Suparņa, son of Guruda. § 564 (Mātalīyop.): V. 101 \(\theta\), 3594.

Vicālāksha' = Çiva, q.v.

Vicālāksha! (XII, 2203), v. Vaicālāksha.

Viçalakshī, a mātr. § 615u (Skanda): IX, 460, 2621,

Viçalyā, a river. § 268 (Varuņasabhāv.): II, 9, 373 (present in the palace of Varuņa).—§ 370 (Tīrthayātrāp.): III, 84, 8092 (a tīrtha).—§ 459 (Mārkaṇḍeyas.): III, 188a, 12910 (seen in the stomach of Nārāyaṇa).—§ 775 (Ānuçāsanik.): XIII, 166a, 7646.

viçalyā, name of a certain medicinal plant: III, 16470 (cf. VI, 3540: viçalyakaranım ozhadhım).

Viçārada = Çiva (1000 names \*).

Viçirā, v. Vasudā.

Vicishta, Vicodhana = Vishnu (1000 names).

Viçoka, the charioteer of Bhīmasena. § 286 (Rājasūyikap.):
II, 33, 1234.—§ 449 (Ājagarap.): III, 177, †12352 (eatsir V°pramukhaiḥ).—[§ 579 (Bhīshmavadhap.): VI, 5412, 2303 (Açokaḥ).]—§ 581 (do.): VI, 6412, 2821, 2825, 2827.—§ 583 (do.): VI, 774, 3355 (Bhīmasenasya sārathiṃ), 3357, 3362.—§ 585 (do.): VI, 95, 4312.—§ 587 (do.): VI, 113, 5264 (sārathiṃ).—§ 600 (Ghatotkacavadhap.): VII, 155, 6704; 156, 6777.—§ 608 (Karap.): VIII, 76, †3832, (†3836), †3844, †3847, (†3848), †3860.

Viçoka', a Kaikeya prince. § 608 (Karṇap.): VIII, 82, +4182 (slain by Karna).

Vicoka = Vishnu (1000 names).

Viçokā, a mātr. § 615u (Skanda): IX, 460, 2623.

Viçoshana, a celestial weapon. § 444 (Nivitakavacayuddhap.): III, 171, 12139 (astram).

Vicrāma = Vishņu (1000 names).

Vicravas, a muni or rshi = Pulastya. § 377 (Dhaumyatīrthak.): III, 89, 8358 (niketaḥ . . . Voco muneḥ, there Kubera was born).—§ 525 (Rāmopākhyānap.): III, 274, 15886 (Pulastya, the father of Vaiçravaṇa, i.e. Kubera, with

half his own self, became the muni V.).—§ 526 (do.): III, 275, 15889 (munih, father of Kumbhakarna, Rāvana, Vibhīshana, Khara, and Çūrpanakhā); 276, 15930 (°sah putrah, i.e. Rāvana).—§ 533 (Sītā-Rāvanasamv.): III, 281, 16179 (putrah . . . riprarsheh sākshād V°so muneh, i.e. Rāvana).—§ 775 (Ānuçāsaniki): XIII, 166a, 7638 (mahān pshih).

Viçrutātman, Viçuddhātman = Vishņu (1000 names). Viçundi, a serpent. § 564 (Mātalīyop.): V, 103 7, 3632.

Viçva', a prince. § 130 (Amçavat.): I, 67, 2672 (among the incarnations from the Krodhavaça gana).

Viçva = Viçvukurman: V, 7259 (Prājāpatyam Vokrtam Prancāpam).

Viçva<sup>2</sup> ("omnipresent") = Çiva: XIII, 909, 1011, 1260 (1000 names<sup>2</sup>).—Do.<sup>4</sup> (do.) = mahān ātmā: XII, 11229, 11602, 11604.—Do.<sup>8</sup> (do.) = Vishņu (Kṛshṇa): I, 2432; VI, 2945; XII, 12863, 13140, 13741; XIII, 6950 (Vishnu's 1000 names).

Viçvā, daughter of Daksha and wife of Kaçyapa. § 87 (Amçavat.): 1, 65, 2520.

**Viçvabāhu** 1 -- Çiva (1000 names 1-2).—Do.2 = Vishņu (1000 names).

Viçvabhāvana -= Vishņu (Kṛshṇu): II, 2293 (i.e. Kṛshṇa); XII, 12795.

Vicvabhū := Vishņu (Kṛshṇa): XII, 13376.

Viçvabhuj¹, name of one of the five Indras. § 238 (Pancendrop.): I, 197, 7304.

Viçvabhuj<sup>2</sup>, name of a fire. § 490 (Ängirasa): III, 219, 14146.

Vicvabhuj = Indra: VI, 776.

Vicvabhuj' = Vishnu (Kṛshṇa): XII, 13488; XIII, 6975 (Vishnu's 1000 names), †7367.

Viçvācī, an Apsaras. § 135 (Çakuntalop.): I, 74, 3055 (among the six principal Apsarases).—§ 144 (Yayāti): I. 75, 3172 (Yayāti sported with Γ.).—§ 148 (do.): I, 85, 3508 (do.).—§ 191 (Arjuna): I, 123, 4821 (sang at the birth of Arjuna).—§ 269 (Vaiçravaṇasabhāv.): II, 10, 393 (in the palace of Kubera).—§ 775 (Āuuçāsanik.): XIII, 166β, 7641.

Viçvadakshina = Vishnu (1000 names).

Viçvadamshtra, an Asura (?). § 673b (Bali-Vāsavasamv.): XII, 227a, 8264 (among the ancient rulers of the earth).

Viçvadeva = Çiva: XIII, 985 (only B.), 1216 (1000 numes 2), 1264 (do.).

Viçvadeva, pl. (°āḥ) = Viçve devāḥ (pl.): VII, 76, 2682 (only B.); XII, 198, 7191.

Vievadre = Vishnu (1000 names).

Viçvagaçva 1-2, v. Vishvagaçva.

Vicvagupta = Vishnu: III, 10120.

Viçvajit', a fire. § 490 (Angirasa): III, 219, 14145.

Viçvajit<sup>2</sup>, an Asura (?). § 673b (Bali-Vāsavasamv.): XII, 227a, 8265 (among the ancient rulers of the earth).

Viçvajit' = Krshņa (Vishņu): VII, 1544; XIII, †7367.

Viçvakarmakrt = Çiva: VII, 9597.

Viçvakarmamati = Çiva (1000 names 2).

Viçvakarman ("who performs all works"), the colestial artificer, sometimes identified with Brahmán or Tvashty. § 39 (Rāmaṇīyaka): I, 27, 1305 (dvīpam . . . vihitam Voṇā). —§ 116 (Vasu, pl.): I, 66, 2592 (çilpaprajāpatiḥ . . . tridaçānañ ca vardhakiḥ, son of Prabhāsa and the sister of Brhaspati), 2594.—§ 246 (Sundopasundop.): I, 211, 7688, 7689, 7693 (created Tilottamā).—§ 266 (Çukrasubhāv.): II, 7, 296 (in the palace of Indra).—§ 267 (Yamasabhāv.): II,

8. 311 (had built the palace of Yama), 345 (do.).—§ 268 (Varunasabhāv.): II, 9, 354 (had built the palace of Vuruna).- § 270 (Brahmasabhāv.): II, 10, 448 (in the palace of Bruhmán). — § 296 (Dyūtap.): 11, 53, 1922 (çankham . . . sukrtam Vond). — § 3920 (Svayambhuro vanam): III, 114, 10111 (= Svayambhū (i.e. Brahman, performed a sacrifice at which he gave the earth to Kacyapa). -§ 403b (Payoshni): III, 121, 10302 (hiranmayabhir gobhih krtabhir Vona) .- § 438 (Yukshayuddhap.): III, 161, 11775 (had made Pushpaka, the seat (asanavaram) of Kubera).-§ 501 (Skandop.): III, 229, 14426 (°krtā . . . mālā).-§ 530 (Viçvavasumokshana): III, 279, 16056 (purim . . . nirmitām Voņā, sc. lankā).—§ 535 (Setubandhana): III, 283, 16309 (Tvashtuh, father of the monkey Nala).- § 548 (Āraņevap.): III, 312, 17285 (°krtam yathā, sc. sarah).-§ 552 (Goharanap.): IV, 46, 1438 (daivim māyam . . . vihilam Vona, sc. the ape on the standard of Arjuna) .-§ 578 (Bhishmavadhap.): VI, 50 m. 2076 (nirmito Vona. sc. the standard of Arjuna) .- § 581 (do.): VI, 66, 2989 (had praised Kṛshṇa).- § 596 (Pratijnap.): VII, 79, 2812 (jālaih . . . Vokrtaih).- § 597 (do.): VII, 82, 2934 (°krtam . . . varāsanam).—§ 605b (Vijaya): VIII, 31, 1292 (had made the bow Vijaya). - § 606 (Tripurākhyāna): VIII, 34, 1470 (made the chariot of Civa).- § 608 (Karnap.): VIII, 53, 2570 (°krtah, sc. the ape on the standard of Arjuna). — § 617 (Aishīkap.): X, 13, 650 (°krtā . . . dhvajayashtih, sc. Krshna's). Cf. Bhaumana, Prajapati, Viçva, Viçvakrt.

Viçvakarman 2 (do.) = Maya: II, 5 (Dānavānām), 17, 84; V, 3568 (M°); VIII, 1406 (M°).

Viçvakarman 3 = Vishnu (Kṛshṇa): I, 2430; VI, 2944, 3013 (B. Vāsudevaḥ); XII, 1503, 1610, 1672, 1846, 1898 (Vāsudevena); XIII, 6955 (1000 names), †7367; XIV, 1485, 1573, 1593.

Viçvakarman' = Çiva: VII, 2863; XII, 10332 (Maheç-varah); XIII, 7498.

Vicvakartr = Civa (1000 names 1).

Vicvakṛt<sup>1</sup> = Brahmán: 1, 928; III, 12813 (?); XIII, 2260, 2283.

Vicvakrt<sup>2</sup> = Civa (1000 names 1).

Vievakrt = Viçvakarman 1: I, 7691.

Vicvakrt' = Mahāpurusha (Mahāpurushastava).

Viçvakṛt = Vishņu (Kṛshṇa): III, 12813 (?); VII, 9447 (i.e. Nārāyaṇa); XII, 13363; XIII, †7382.

Viçvakṛt, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 917, 4361.

Viçvakṛtām varenyah = Çiva (1000 names 1).

Viçvaksena, v. Vishvaksena.

Vicvakshetra(m) = Civa (1000 names 2).

Viçvāmitra, a rshi, sou of Gādhi. § 5 (Anukram.): I, 1a, 220 bis (in Nārada's enumeration of departed kings).—§ 134 (cf. Çakuntalop.): V. had deprived Vasishtha of his children; though born as a kshatriya he became a brahman through his penances, and created the river Kauçikī for his ablutions; there, his wife, during a famine, was maintained by the rājarshi Malanga, who was living as a hunter; therefore, when the famine was over, V. changed the name of the river into Pārā and performed a sacrifice for Malanga, and Ināra himself, from fear, came there to drink soma. V., in anger, created another world and a series of nakshatras, beginning with Pratigravana (differently BR. sub vocs), and gave protection to Triçanku, who was cursed by his guru; he could burn the three worlds by his splendour, and by a kick

cause the earth to quake; he could sever Moru, and hurl it away at any distance; he could go round the earth in a moment, and Yama, Soma, the maharshie, the Sadhyas, the Viçuas, and the Valakhilyas are afraid of his prowess. To him Indra sent the Apearas Monaka, who, assisted by Vavu and Manmatha, disturbed his penances (I, 71). V. begat on Menaka a daughter, whom she abandoned on the banks of the Malini in the valleys of Himavat. Vultures protected the child from Rakshasas and carnivorous animals, until she was found and reared by Kanes, who called her Cakuntala, because she had been protected by the birds (cakuntaik): I, 71, 2914, 2917, 2918; 72, 2938, 2941.—§ 135 (Çakuntalop.): I, 74, 3056 (Menakā bore Çakuntalā from V.), 3062 (pita tara, i.e. Çakuntala's) — § 191 (Arjuna): I, 123g, 4807 (among the seven maharshis present at the birth of Arjuna).- § 208 (Astradarcana): I, 137, 5432 (kshatriyebhyaç ca ye jata brahmanae te ca te crutak / Voprabhrtayak propta brahmatram avyayam).- § 223 (Vasishtha): I, 174, 6639 (°aparadhena), 6640 (°vinaçaya); 175, 6649 (vairam Vo-Vaeishthayoh), 6652 (son of Gadhi), 6655, (6666), 6669, 6872, 6673 (obhaya-), 6674 (obalaih), 6680 (osya . . . sainyam), 6688, 6689 (sainikāḥ . . . Poeya), 6690 (oeya tat sainyam), 6692 (the hostility between V. and Vasishtha). - § 224 (Kalmashapada): I, 176, 6699, 6710 (°-Vasishthayoh / vairam), 6711, 6713, 6715, 6717, 6736 (V. caused a Rakshasa to possess Kalmāshapāda, who then devoured the sons of Vasishtha) .- § 225 (Väsishtha): I, 176, 6738 (ghātitān . . . Voena, sc. the sons of Vasishtha, cf. § 224).—§ 228 (Aurvop.): I, 181, 6881 (all. to § 224),—§ 366 (Tirthayātrāp.): III, 83, 7009 ( sya . . . tirtham, bathing there, one becomes a brahman).- § 370 (do.): III, 84, 8121 (Kauçikah, obtained high success at Kaucikaeya muner hradam on the Kauciki) .-§ 376 (do.): III, 85, 8263 (among the rshis who expect Yndhishthira on his tīrthayātrā).—§ 377 (Dhaumyatīrthak.): III, 87, 8309 (on the Kauciki V. became a brahman), 8311 (Kaucikah, performed sacrifices at Utpalavana), 8312.- § 390c (Kauçikī): III, 110, 9988 (performed austerities on the Kauciki) .- § 390 (Tirthayatrap.): III, 110, 9990 (°acramah, on the Kauciki, visited by Yudhishthira, etc.). - § 497 (Skandotpatti): III, 226, 14348 (had seen how Skanda was begotten by Agni on Svāhā), 14350 (performed the thirteen rites of childhood for Skanda), 14353, - § 565 (Gālavacarita): V, 106, 3721, 3723, 3724, 3729, 3731, 3732, 3734, 3737, 3738, 3739 (in the shape of Vasishtha, Dharma put V. to the test; V. then became a brahman; from his disciple Galava V. asked 800 horses for his fee); 107, 3741; 113, 3891, 3894; 114, 3907 (°eya çiehyah, i.e. Galava), 3911; [117, 3972 (reme . . . yatha . . . Haimavatyañ ca Kauçikah)]; 119, 4011, 4012, 4016, 4019 (begot Ashtaka on Madhavi).—§ 599 (Jayadrathavadhap.): VII, 94c, 3453 (mentioned in a blessing to Duryodhana).— § 602 (Dronavadhap.): VII, 190 v, 8727.—§ 615 (Baladevatīrthayātrā): IX, 39, 2271 (mahāmunih, had become a brahman), 2283; 40, 2286.- 615n (do.): The great kshatriya Gadhi Kauçika became a great ascetic; having resolved to give up his body, he installed his son Viçoumitra on the throne, notwithstanding the solicitations of his subjects, and went to heaven. V., however, could not protect the earth even with his best exertions. He then heard of a great fear of Rakehaeae, and went out with his army. In the hermitage of Vasishtha his troops caused much mischief; when the brahman Vasishiha came to his hermitage, he became angry and commanded his cow to create many

terrible Cabaras, who, encountering the army of V., caused a great carnage, and the troops fled away. V. then set his heart on ascetic austerities, and in this tirtha of the Sarasvati he began to emaciate his own body (description), although the gods repeatedly attempted to interrupt him. Brahmán (Pitāmaha) granted him the boon that he should become a brahman. Then he wandered over the whole earth like a celestial: IX, 40, 2296 (son of Gadhi), 2297, 2300, 2306 (Gādhijah), 2311.- § 615p (Vasishthāpavāha): IX, 42, 2360, 2361, 2365, 2366 (°-Vasishthau), 2367, 2370, 2372, 2378, 2381, 2391 (°dcramah), 2395, 2396; 43, 2400 (V. ordered the Sarasvati to bring Vasishtha into his presence that he might slay him; Sarasvatī, however, carried him back and was therefore cursed by V.).—[§ 637 (Rājadh.): XII, 47n, 1594 (Kaucikena, among the rehis who surrounded Bhīshma)].—§ 638b (Rāmopākhyāna): XII, 49, 1745 (son of Gadhi, the story of V.'s being born with the attributes of a brahman, cf. § 721b), 1771 (°sya pautras tu Raibhyaputrah, i.e. Paravasu).- 649 (Apaddh.): XII, 141, 5330 (°eya samvādam Candālasya oa), 5344, 5351, 5360, 5364, 5365, 5368, 5379, (†5387), (5389), (5391), (5393), (†5395), (†5397), (5400), (5402), (†5404), (†5406), (†5408), 5410, 5416 (discourse between V. and a Cāṇḍāla).—§ 665 (Mokshadh.): XII, 208, 7599 (Kaucikah, one of the rahis of the north).-§ 702 (do.): XII, 293, 10759 (°eya putratvam Reikatanayo -i.e. Qunahçepha-'qamat, cf. XIII, 187), (a), 10762.-[§ 7176 (Narayaniya): XII, 343, 11), 113205 (Kauçika-°, cursed by Kaucika, i.e. V., Indra lost his testicles, which afterwards were substituted with those of a ram)].- § 721 (Anuçasanik.): XIII, 3a, 182 (became a brahman, etc.), 187 (v. Cunahçepha), 190 (enumeration of the feats of V.); 4, 200. - § 721 (Viçvāmitrop.): XIII, 4, 246 (read brahmarshim brahmavadinam), 247 (brahmanalam yatah, the wife of Gauhi bore a son V., who afterwards became a brahman and founder of a race of brahmans, 259 (atmajah, enumeration of the sons of V.), 261.- § 730 (Anuçasanik.): XIII, 18 kg, 1311 (had, by the grace of Civa, become a brahman), 1349 (preceptor of Galava).- § 734 (do.): XIII, 26a, 1762 (among the rshis who came to see Bhishma).— § 736 (do.): XIII, 30, 1941 (°eņa ca purā brūhmaņyam praptam) .- § 745 (do.): XIII, 52, 2720.- § 745c (Cyavana-Kuçikasamv.): XIII, [55, 2897 (Kauçiko dvijah, the third in descent from Kuçika will become a brahman)]; 56, 2915 (kehatriyan viprakarmanan . . . Gadheh putram), 2925 (janma . . . muner Voeya, all. to § 721b) .- § 750b (Bisastainyop.): XIII, 93a, 4416 (4443), (4463), (4493), 4493 (etymology), (4525).- § 7516 (Çapathavidhi): XIII, 94a, †4550, (4579).—§ 759 (Anuçāsanik.): XIII, 106, 5199 (became a brahman by confining himself to one meal a day during 1,000 celestial years) .- § 766 (do.): XIII, 126, (6039).- § 770 (do.): XIII, 1611. 7116 (Kauçikah, one of the seven Dhanecvaraeya guravah).-§ 775 (do.): XIII. 1667. 7670 (one of the rshis of the north). — § 782 (Anugītāp.): XIV, 358, 961.- § 786 (do.): XIV, 91a, 2842 (°ādayo nrpāḥ), 2843 (uttained to high success).—§ 793 (Mausalap.): XVI, 1, 15 (cursed Camba, etc.). Cf. Brahmarshi, Gādhija, Gādhinandana, Kauçika, Vipraishi.

**Viçvāmitrā,** a river. § 574 (Jambūkh.): VI, **9**λ, 334.

**Viçvāmitraduhitr** ("the daughter of Viçvāmitra") =  $Cakuntaj\bar{a}$ : I, 3782 ( $C^{\circ}$ ).

Vicvāmitranadī ("the river of Vicvāmitra"). § 377 (Dhaumyatīrthak.): III, 89, 8362 (in the west).

Viçvāmitrapriya ("dear to Viçvāmitra") = Skanda: III, 14635.

[Vicvāmitropākhyāna(m)] ("the episode relating to Vicvāmitra"): § 7216 (Anuçāsanik.). Bhīshma said: King Ajamīdha (of Bharala's race) > king Jahnu (who got Gangā for his daughter) > Sindhudvīpa (virtuous) > R-r Balākāçra > Vallabha > Kuçika > Gādhi, who, being childless and desiring to have a son, repaired to the forest, where the beautiful Satyarati was born to him. Cyarana's son, Reika Bhargara, asked for her hand; but as he was poor, Gadhi required of him as a dower 1,000 white horses having one black ear, which he obtained from Varuna (by thinking of them at Acratirtha, on the bank of the Ganga, not far from Kanyakubja). Reika granted her a boon, that she should have a son; she related this to her mother, who prevailed upon her to obtain a son also for her; having promised them both a son, he told the mother to embrace an acrattha tree and Satyavati an udumbara tree, and each of them to cat a certain caru (sacrificial offering), consecrated with hymns. The mother exchanged both the trees and the carus. Reika had placed the entire brahman-energy in Satyavati's caru and the kshatriya-energy in that of her mother: "therefore, thy mother will give birth to an excellent brahman and thou to a terrible kal atriya." Satyavatī prevaile l upon him, that not her son, but her son's son should be such. Then, by the favour of Reika, she gave birth to Jamadagni, and the wife of Gadhi to the Bruhmarshi (read brahmarshim) Vicramitra, versed in the Vedas (brahmavādinam). Viçrāmitra attained to the state of a brahman, and became the founder of a race of brahmans. Madhucchanda, etc., (B), were all sons of Viçvāmitra (XIII, 4).

**Viçvamūrti** <sup>1</sup> := Çiva : VII, 9506 ; XIII, 7499.—Do.<sup>2</sup> = Mahāpurusha (Mahāpurushastava).—Do.<sup>3</sup> = Vishņu (Kṛshṇa) : VI, †2944, 2948 ; XII, †12879 ; XIII, 7026.

Vicvanara = Civa: VII, 9507.

Vicvānga = Kṛshṇa: XII, 1610.

Vicvapara - Vishnu: 111, 10120.

Viçvapati, name of a fire. § 493 (Āngirasa): III, 221, 14193 (second son of the fire Manu).

Vicvaretas ... Vishuu (1000 names).

Viçvaruci, a Gandharva (?). § 595 (Shodaçarāj., v. Pṛthu Vainya): VII, 69, 2418 (when the Gandharvas milked the earth V. was their milker).

Viçvarūpa<sup>1</sup>, an Asura. § 268 (Varuṇasabhāv.): II, 9, 366 (among the Daityas and Dānavas in the palace of Varuṇa).

Viçvarūpa<sup>2</sup>, son of Tvashtr. § 555 (Indravijaya): V, 8, 230 (Tvashtr created a three-headed (triçiras) son V., whom Indra slew with his thunderbolt; Ivashtr then created Vrtra); 17, 522 (°cindçena).—§ 665 (Mokshadh.): XII, 208, 7584 (Tvashtuç cairātmajaḥ).—§ 717b (Nārūyanīya): XII, 343, VII), ††13207 (Tvāshtraḥ purohitaḥ decānām), ††13208 (°mātaram), ††13209 (Tvāshtraḥ purohitaḥ decānām purohitaḥ), ††13211, ††13212, ††13213 (V., the son of Tvashtr and an Asura woman, was the purohita of the gods, but afterwards he joined the Asuras and was then slain by Indra with the thunderbolt, cf. § 555).—§ 778b (Samvartta-Maruttīya): XIV, 5, 114 (°sya nihanta, i.e. Indra). Cf. Triçiras, Tvashtputra, Tvāshtra.

Viçvarūpa = Çiva: VII, †9548, 9621 (etymology); X, 253; XII, 211 (Mahādevah), †10438 (1000 names ), 11785 (Rudrasya); XIII, 589, 606 (Çivaya, B. Vichaurūpaya), 727 (Maheçvarah), 908, 1125, 1149 (1000 names ), 1155 (do.),

7503, 7513 (etymology); XIV, 209, 211.—Do.<sup>4</sup> = Hiranya-garbha: XII, 11233.—Do.<sup>5</sup> = Mahāpurusha (Mahāpurusha-stava).—Do.<sup>5</sup> = Kṛshṇa (Vishṇu); XII, †2403, 13109; XIII, †7367, †7388, †7390.

Viçvarüpadhrk 1 = Vishnu: XII, 12865.—Do.3 = Vrtra: V. 301.

Viçvasambhava¹ = Çiva: XIII, 920.—Do.³ = Kṛshṇa: XII, 1503, 1672, 1846; XIV, 1593.

Vicvasattama = Krshna: XIV, 1485.

Viçvasena, a (landharva (?). § 695b (Dakshayajñavināça) : XII, 285 a. 10279.

Viçvasrj¹ ("creator of the universe") = Çiva: VII, 2880, 9506; XIII, 609.—Do.² = Kṛshṇa: VII, 1464 (Govindaḥ); XIII, †7367.—Do.³, pl.: VII, 2173 (devāḥ); XII, 911 (do.), 1633 (yaḥ sahasrasame sattre jajūe voam ṛshiḥ, sc. Kṛshṇa); XIV, 1435 (viprāḥ), 1437 (bhātebhyaḥ, i.e. Murīci, etc., Nīl.).

Viçvātman¹ ("the universal spirit") = Brahmán: II, 474.

—Do.² = Çiva: VII, 2880, 9506, 9597; X, 307.—Do.³ =

Hiranyagarbha: XII, 11232.—Do.⁴ = Sūrya: III, 157.—

Do.⁵ = Vishṇa (Kṛshṇa): II, 2293; III, 12983, 12990,

15529, 15534, 15545, 15808; XII, 1503, 1658, 1672, 1846,

12657 (Nārāyaṇāḥ), 13274 (do.); XIII, 6973 (1000 names);

XIV, 1485, 1593.—Do.⁴ = Vṛtra: XII, 10132 (V°).

**Viçvatomukha** = Sūrya: III, 157.—Do. = Çiva (1000 names 1).

Vicvāvāsa = Kṛshna: VI, 2949 (B. °av°); XIII, 7392.

Viçvāvasu, a Gandharva king. 🖇 21 (Pramadvarā): I, 8, 943 (Gandharvarājah, begot Pramadvarā on Menakā). - § 102 (Amçavat): I, 65, 2555 (among the Devagandharvas, sons of Pradha).- § 191 (Arjuna): I, 123, 4814 (among the Devagandharvas present at the birth of Arjuna) .- § 2216 (Cākshushī): I, 170, 6478 (learnt the Cākshushī from Soma and communicated it to Citraratha). - § 233 (Svayamvarap.): I, 187, 17011 (came to see the synvamvara of Draupadi) .-§ 266 (Cakrasabhāv.): II, 7, 303 (in the palace of ludra).-§ 269 (Vaigravaņasabhāv.): II, 10, 406 (Gandharvāņāŭ ca palayo Fouh, etc., in the palace of Kubera) .- § 336 (Indralokābhigamanap.): III, 43, 1773 (°prabhrtibhir Gandharvaih).- § 377 (Dhaumyatirthak.): III, 90, 8389 (a cloka sung by V. quoted, PCR. has Vibhavasu).- § 378 (Tirthayūtrūp.): III, 91, 8420 (°vs tu tanayād, i.e. Citrasena).— § 443 (Nivātakavacayuddhap.): III, 168, 12048 (°oç ca rai putraç Citrasenah). - § 530 (Viçvavasumokshana): 111, 279. 16086 (Gandharvah, had been cursed and become a Rakshasa (Kabandha), but was delivered by Rāma Dāçarathi) .- § 555 (Indravijaya): V, 11, 356 (our Naradaç ca). - § 574 (Jambūkh.): VI, 6, 214 (on Meru).- § 595 (Shodaçarāj., v. Dilipa): VII, 61, v. 7 (only B. in a cloke wanting in C. after v. 2266; played on his vinā at the sacrifice of Dilīpa). § 615d (Gandharvanam tirtham): IX, 37, 2128 (°mukhah Gandharvah).- § 632b (Shodaçarāj., cf. § 595, v. Dilīpa): XII, 29, 969 (played on his vina at the sacrifice of Dilipa). -§ 662b (Japakop.): XII, 2006, 7340.-§ 694b (Jvarotpatti): XII, 284a, 10218 (Gandharvah).- § 695b (Dakshayajñavināça): XII, 285 a, 10279.—§ 707 (Mokshadh.): XII, 319, 11750 (Gandharvah), 11759, 11771, (11781), (†11807) (was instructed by Yājñavalkya).—§ 712 (Cukotpatti): XII, 324, 12176 (Gandharvah); 325, 12201 (do.). -§ 730 (Anuçasanik.): XIII, 16 77, 1050 (? °- Hiranyaksha-Puruhutanamasketa, sc. Çiva).—§ 746 (do.): XIII, 83f, 3887.—§ 775 (do.): XIII, 166a, 7639.—§ 785 (Anugītāp.): /XIV, 88 4, 2642.—§ 786e (Agastya): XIV, 92, 2871.—

§ 789 (Putradarçanap.): XV, 29a, 774. Cf. Gaudharva, Gandharvarāja, Gandharvendra, Kāçyapa.

Vicvavasu, son of Jamadugni. § 396 (Jamadagni): III, 116, 10180.

Vicvavasu = Krshna: VI, †2944.

[Viçvāvasumokshaṇa ("the liberation of Viçvāvasu")]. § 530 (cf. Rāmopākhyānap.). Jaṭāyu (brother of Sampāti and son of Aruṇa and friend of Duçaratha) attacked Rāraṇa, who cut off his wings. Rāvaṇa entered Lankā (built by Viçvakṛt) with Sītā. Jaṭāyu indicated to Rāma (Kākutstha) and Lakshmaṇa that Rāraṇa had gone towards the south, and then he died. Rāma caused his funeral obsequies to be duly performed. Rāma and Lakshmaṇa killed a Rākshasa named Kahandha, from whose body there came out a celestial person, viz. the Gandharva prince Viçvāvasu, who had been cursed by a brahman; he directed them to Sugrīca (brother of the monkey king Vālin), who dwelled at the luke Pampā, near the mountain Rshyamūka, with his four counsellors; then he disappeared (111, 279).

Vicvāvatī = Gongā: XIII, 1849.

Viçvayoni ("source of the universe") = Brahmán (?): V1, 1960.—Do.2 = Vishnu (Kṛshṇa): XII, 1514; XIII, 6962 (1000 names), 6965 (do.).

Viçvāyu, a Viçvadeva. § 749 (Ânuçāsanik.): XIII, 91γ, 4359 (enumeration).

Vicve [devah], pl. (sometimes only Vicre, scil. devah, lit. "all gods", but mostly name of a certain class of gods). § 3 (Anukramanik.): I, 1a, 34 (devah?) .- § 15 (Upamanyu): I, 3. †727 (yasmin derā adhi viçve, sc. cakram).—§ 130 (Amçavat.): I, 67, 2762 (devaganan, incarnate as the Draupadeyas).-§ 133 (Dushyanta): I, 71, 2933.- § 191 (Arjuna): I, 123a, 4827 (derah, present at the birth of Arjuna) .- § 258 (Khandavadahanap.): I, 227, 8270 (derah, fought with Krshna and Arjuna).- § 266 (Cakrasabhav.): II, 7, 303 (in the palace of Indra).- § 270 (Brahmasabhav.): II, 11, 460 (devāh, in the pulace of Bruhmán).- § 336 (Indralokābhigamunap.): 111, 43, 1768 (in the world of Indra). - § 520 (Mudgala): III, 261, 15446. - § 547 (Karņa): III, 308, 17139 (devatāh). — § 552 (Goharanap.): IV, 56, 1762 (Viçvāçvi-Marutam ganaih). - § 556 (Sanjayayanap.): V, 29, †823.-§ 565 (Galavacarita): V, 109, 3781 (° . . . dorah Pitrbhik sārdham, in the south).- § 567 (Bhagavadyānap.): V, 131 o, 4424 (derāh).- § 576 (Bhagavadgītāp.): VI, 35, +1268.-§ 595 (Shodaçaraj., v. Marutta): VII, 55, 2177 (decah, the courtiers (sabhāsadah) of Marutta).—§ 596 (Pratijūāp.): VII, 76, 2682 (derāķ).—§ 603b (Nārāyana): VII, 20177, +9465 (bhūtasanghān sa-Vodu), 9475 (?). — § 603 (Nārāyaņāstramokshap.): VII, 202 ex, 9621 (devah, etymology of the name Viçvarūpa). — § 608 (Karnap.): VIII, 87x', 4418 (sided with Arjuna). - § 615u (Skanda): IX, 44, 2478. -§ 615ee (Adityatīrtha): IX, 49, 2848 (devāh, in Adityatīrtha).- § 615gg (Sūrasvata): IX, 51, 2941 (°e derāh sa-Pitarah). - § 623 (Rūjadh.): XII, 15β, 440 (devāh). - § 632b (Shodaçarāj., cf. § 595): XII, 29, 914 (devāh, the courtiers (sabhāsadah) of Marutta). - § 641 (Rajadh.): XII, 64, †2395; 122, 4516 (°s devah . . . V°sbhyah). - § 655 (Apaddh.): XII, 165, 6054 (devaih) .-- § 658b (Krtaghnop.): XII, 171, 6382 (° devah sa-Pitarah). - § 662b (Japakop.): XII, 2003, 7339.- § 664 (Mokshadh.): XII, 2076, 7540 (decah, sons of Dharma).-- 665 (do.): XII, 208, 7589 (devāh).-§ 702 (do.): XII, 296β, 10837 (devāh).-§ 704 (do.): XII, 301, 11096 (doran). - § 730g (Upamanyu): XIII, 147, 731 (devānām, Qiva assumes their form).—§ 730

(Anucasanik.): XIII, 14, 985 (derah, praised Civa); 16 nn, 1052 (devah), ( $\theta\theta$ ), 1105 (do.); 18 $\lambda\lambda$ , ††1368.—§ 749 (do.): XIII, 91β, 4349 (°e devāķ ye nityam Pitrbhik sahagocarāk) (4), 4354 (° eagnimukhāh, their names (sixty-four in number) enumerated), 4358 (decah). - § 750b (Bisastainyop.): XIII, 938, 4493 (decah, etymology of the name Vicvamitra) .-§ 766 (Anuçasanik.): XIII, 1387, 6186 (derah) .-- § 768b (Uma-Maheçvarasamv.): XIII, 140 a, 6351 (°e derah sa-Vasarah). - § 770 (Anuçasanik.): XIII. 151, 7098 (derah). -§ 7736 (Krshna Vasudeva): XIII, 159 B, †7387.- § 7736 (Civa): XIII, 162 e, 7513 (devāh, etymology of the name Viçvarupa). — § 775 (Anuçasanik.): XIII, 166a, 7660 (devāh).- § 778 f (Munjavat): XIV, 8, 183 (worship Çiva on Munjavat). - § 778b (Samvartta-Maruttiya): XIV, 10, +261 (devāh).- § 793 (Mausalup.): XVI, 40, +129.- § 795 (Svargarohanap.): XVIII, 5 µ, 164 (devatānām). Viçvadeva, pl., Viçvedeva, pl.

Viçveça ("lord of the universe") = Brahmán: V, 1920.—
Do. = Çiva: III, 1654; VIII, 1548; XII, 13284, 13302
(Maram); XIII, 903.—Do. = Krshna (Vishnu): VI, †2944
XII, 13503.

Viçveçvara¹ (do.) = Brahmán: XIII, 7102 (°krtān, sc. lokān).—Do.² = Çiva: III, 7042 (Umāpatim), 8113 (Devyā sahā); VII, 9451, 9507, 9643; XII, ††6977 (Umāpatiḥ); XIII, 773; XIV, 208.—Do.² = Kṛshṇa (Vishṇu): VI, †1262, †2944; XII, 13322 (Uareh); XIII, 7078.—Do.⁴ = Mahāpurusha (Mahāpurushastava). — Do.⁴, dual (°au) = Brahmán and Çiva: VII, 2067; XII, 9181.

Viçveçvarasthāna, a tīrtha, spered to Viçveçvara (Çiva). § 775 (Ānuçāsanik.): XIII, 166 a, 7649 (= Benares, PCR.).

Viçvedeva, pl. (°āḥ) = Viçve (pl.). § 120 bis (Aṃçāvat.): I, 66, 2602.—§ 330 (Indradarçana): 1II, 37, 1490.— § 615u (Skanda): IX, 45γ, 2508.—§ 707 (Mokshadh.): XII, 318, 11707.—§ 753 (Ānuçāsanik.): XIII, 97a, 4664.

Viçvedeva = Çiva: XIII, 985 (only C., B. has *Viçvaderam*). Viçvopākhyāna, v. Çvetopākhyāna.

Vidanda, a prince. § 232 (Svayamvarap.): I, 186, 6992 (came to the svayamvara of Draupadi).

Vidabha, pl. (°ah), a people. § 574 (Jambükh.): VI, 9 , 372 (only B., C. has Daçī-Vidarbhāh).

Vidarana = Vishnu (1000 names).

Vidarbha ("king of the Vidarbhas") = Bhīma: III, 2103 (kanyām V°sya, i.e. Damayanti).

Vidarbha, pl. (°āḥ), a people. § 344 (Nalopākhyānap.): III, 53, 2076 (ruled by Bhīma), 2093, 2094 (°nagarīṃ); 54, 2129.—§ 346 (do.): III, 60, 2293.—§ 347 (do.): III, 61, 2319 (seha panthā V°āṇāṃ); 2328, 2331; 64, 2447, 2476.—§ 350 (do.): III, 68, 2666 (°sarasaḥ); 69, 2714 (only B., C. has °āṃ), 2717.—§ 351 (do.): III, 71, 2772 (only B., C. has °āṃ), 2780 (°nagarīṃ), 2788.—§ 352 (do.): III, 72, 2826-8 (only B., C. has °āṃ), 2850.—§ 353 (do.): III, 73, 2852 (only B., C. has °āṃ).—§ 574 (Jambūkh.): VI, 9 $\mu$ , 351.—§ 578 (Bhīshmavadhap.): VI, 51 $\rho$ , 2103 (in the army of Duryodhana).—§ 686 (Mokshadh.): XII, 273, 9813. Cf. Daçī-Vidarbha, pl.

Vidarbhā, the metropolis of the Vidarbhas. § 350 (Nalopā-khyānap.): III, 69, 2714 (only C., B. has °an).—§ 351 (do.): III, 71, 2772 (do., do.).—§ 352 (do.): III, 72, 2826-8 (do., do.).—§ 353 (do.): III, 73, 2852 (do., do.). Cf. Kundina.

Vidarbhādhipanandinī ("daughter of the Vidurbha king") = Damayantī: 111, 2409.

Vidarbhādhipati ("the king of the Vidarbhas") = Bhīma 10: III, 2444, 2728.

Vidarbhapati (do.) = do : III, 2108, 2873.

Vidarbharāj (do.) = do.: III, 2524.

**Vidarbharāja**  $^{1}$  (do.) = do.: III, 2332, 2694.

Vidarbharāja (do.), the father of Lopāmudrā. § 382 (Agastyop.): III, 96, 8650.

Vidarbharāja (do.), a prince. § 420 (Tirthayātrāp.): III, 120, †10269 (°opacitām . . . Payoshāim).

Vidarbharājan (do.) = Bhīma 10: III, 2124 (°jāo duhitā Damayantī).

Vidarbharājatanayā ("daughter of the Vidarbha king") = Damayantī: III, 2433 (D°).

Vidarbhatanayā (do.) = do.: III, 2412.

Videha, pl. (°ah), a people. § 177 (Pandudigvijaya): I, 113, 4452 (in Mithila, vanquished by Pandu on his digvijaya).- § 280 (Bhīmasena): II, 29, 1062 (vanquished by Bhīmasena on his digvijaya in the east).—§ 562 (Bhagavadyanap.): V, 74%, 2731 (Hayagrivo Voanam).- § 587 (Bhishmavadhap.): VI, 117p, 5483 (attacked Arjuna).-§ 589 (Dronabhishekap.): VII, 4 \(\beta\), 120 (had formerly been vanquished by Kurna). - § 595 (Shodaçarāj., v. Rāma Jamadagnya): VII, 70β, 2436 (have formerly been slain by Rama Jamadagnya).—§ 604 (Karnap.): VIII, 38, 70 (in the army of Yudhishthira; slain by Karna); 8, 236 (Karna had formerly vanquished the V. and caused them to pay tribute to Duryodhana); 90, 283 (do.).- § 707 (Mokshadh.): XII, 319, 11821 (orajyam, ruled by Janaka Daivarāti). — § 709b (Sulabha-Janakasamv.): XII, 321, 11862 (°anam purim, i.e. Mithila).-- § 719 (Çukakrti): XII, 326, 12233, 12236 (ruled by Janaka).

Videha, sg. ("the country of the Videhas"). § 410 (Plakshāvatāraṇag.): 111, 130, 10548 (dvāraṃ Voād uttaraṃ).

Videharāja¹ ("the king of the Videhas"), a prince at the time of Yudhishthira. § 233 (Svayamvarap.): I, 188, †7020 (present at the svayamvara of Draupadī).

Videharāja (do.) = Janaka: III, †10600, 15880 (J°, father of Sitā); XII, 537 (°mahishi), †891, 6640 (J°), 9916 (an itihāsa sung by V. to Māṇḍavya quoted), 10941, 12270 (J°); XIII, 2466 (Sukratuḥ . . . naptā V°rājasya Janakasya).

Videharājaduhitr ("the daughter of the Videha king"). § 744 (Ānuçāsanik.): XIII, 48, 2495 (a çloka sung by her quoted).

Videharajan ("the king of the Videhas") = Janaka: XII, 536.

\*vidhāna ("destiny"): I, 3370; II, 716 ("balacoditā), 1703 (?); XII, 850, 852, 6752, 6755, 12145, 12148 (?).

Vidharma = Krshna: XII, 1508.

(Indralokābhigamanap.): III, 48, †193 (erehjo 'ntakah sarvaharo Votra).- § 406 (Tirthayatrap.): III, 125, 10419 (yatra-i.e. at Prasravanam Indrasya-Dhātā Voa ca Varunaç cordhvam agatah).- § 412 (Ashtavakriya): III, 134, †10659 (bharyapati dvau vihitau Votra).- § 459 (Markandeyas.): III, 189, 12953 (sarvabhūtānām, i.e. Nārāyano), 12955 (aham Dhata Vod oa. says Narayana), 13004 (ceha Dhata Voa ca, sc. Krshna).—§ 467 (Rājanyamahābhāgya): III, 198, ††13328 (in the shape of a brahman he put Cibi to the test).- § 480 (Pativratop.): III, 207, 13721 (°tra vihitam . . . karma).—§ 522 (Draupadiharanap.): III, 265, †15591 (Dhatur Vouh, sc. sadanat). - § 552 (Goharanap.): IV, 56 , 1770 (Dhatur Vouç ca, sc. vimanani, present at the encounter). - § 556 (Sanjayayanap.): V, 23, †701 (vihitam Potra); 28. †798 (prayaccittam vihitam yad Votra).- § 561 (Yanasandhip.): V, 53, †2104 (ershto 'ntakah sarraharo Votra).-§ 570 (Sainyaniryāṇap.): V, 151, 5133 (ceha Dhātā Voā ca, sc. Kṛshna).- § 571 (Ulūkadūtāgamanap.): V, 160, 5516 (manasairanukulani Voa kurute vaçe); 161, 5561 (do.) .-§ 599 (Jayadrathavadhap.): VII, 94e, 3454 (Dhātā Voā ca. mentioned in a blessing to Duryodhana).—§ 603 (Nārāyaṇāstramokshap.): VII, 202 u, 9597 (Dhātā ca . . . Voā cu, identified with Civa) .- § 615u (Skanda): IX, 45 y, 2506 (Dhàta Voa ea, came to the investiture of Skanda), 2545 (gave two companions to Skanda). - § 623 (Rājadh.): XII, 15, 458 (dando Votra vihitah).- § 629 (do.): XII, 25, †736 (vihitam Votra) .- § 671b (Bali-Vasavasamv.): XII, 225. 8157 (na Dhàla na Voa mam-i.e. Crī-vidadhati kathancana / Kālas tu, etc.).- 679 (Mokshadh.): XII, 261, 9254 (°trā vihitam pura).- § 692 (do.): XII, 281, 10090 (identified with Vishnu (Krshna)). - § 730 (Anuçasanik.): XIII, 14 ce, 1003 (identified with Civa); 16, 1059 (do.); 18, 1324 (Dhālā Voā ca, i.e. Çiva).—§ 742 (do.): XIII, 38, †2231 (lokā vihitā Votrā). - § 758 (do.): XIII, 103, †4919 (= Brahmán, discourse between him and Bhagiratha) .-§ 768b (Umā-Maheçvarasamv.): XIII, 145, 6713 (dharmah . . . V°trā svayam īritaķ).—§ 773d (Çiva): XIII, 161 ε, 7498 (Dhūtā . . . Voā ca, identified with Civa).—§ 782g (Guruçishyasamv.): XIV, 42 e, 1167 (Dhātā Voā ca = mahan atma).

Vidhātr<sup>2</sup> = Çiva (1000 names 1-2).—Do.<sup>3</sup> = Vishņu (1000 names).

Vidheyātman = Vishņu (1000 names).

\*Vidhi ("destiny", also personified ("the Ordainer"): I, 2608 (niyukts Vond), 4281 (ond sampracoditah); III, 323 (ondkrshya karitah), 377 (ond sampranuditah), 2562 (osh samrambhah), 2802 (daivena vond yuktah), 13803 (balavan), 13804 (ond hats), 15169 (daivao ca Vonirmitat), 15864 (daivam ca Vonirmitam), 16018 (ocdita), 17152 (daivañ ca Vonirmitam); V, 224 (balavattarah), †837 (oprakopat), 2916 (daivao ca Vonirmitat), 3990 (balavan); XI, 235 (anatikramaniyah), 239 (oc capy anivartanat); XII, 856 (ocshtitam), 1180, 1235 (samskaro vidhinoditah), †6259 (or niyunkts; oir baliyan), †6679 (oprinama), †6682 (oniyatam), 7639 (= Vishnu), 8108 (divyasya = Kālu), 8625 (odrshtena balena), 10011 (krtantavidhisamyuktah), †10079 (svam svam vidhim yanti); XIII, 343 (ond karmana caira svargamārgam avāpnuyāt), 5643 (pramānam Vonirmitam).

Vidiçã, a river. § 268 (Varuṇasabhāv.): II, 9, 371 (among the rivers present in the palace of Varuṇa). — § 574 (Jambūkh.): VI, 9λ, 335.

Vidiçah (pl.) = Vishnu (1000 names).

Yidigbhanu = Mahapurusha (Mahapurushastava).

783 Vidulā—Vidura.

Vidulā, a princess, mother of Sanjaya, the Sauvīra king. § 11 (Parvasangr.): I, 2, 509 (°ayaç ea putrasya proktam edpy anuçasanam, i.e. Vidulāputraçāsana).—§ 568 (Vidulāputraçāsana): V, 133, 4494 (°ayaç ea sanvādam putrasya ea), 4496, 4497, (4498); 134, (4539) (the story of V.'s instruction of her son, which Kuntī asked Krshna to tell Yudhishthira).—§ 787 (Āçramavāsap.): XV, 16, 461 (°ayā vacobhih, all. to § 568); 17, 487 (°vākyaih, do.), 491 (do.).

Vidulāputraçāsana(m) ("Vidulā's instruction of her son"). § 10 (Parvas.): I, 2, 333.—§ 568 (Bhagavady.): The princess Vidula one day rebuked her son Sanjaya, who, being defeated by the king of the Sindhus, was lying dejected. "Without wrath, as thou art, thou canst not be counted as a man . . . It is better to blaze up for a moment than to smoke for a long time . . . He who has not achieved a great feat, forming the subject of men's conversation, only increases the number of meu; he is neither man nor woman . . . It behoves thee not to adopt the idle, wretched, infamous, and miserable profession of mendicancy that is worthy only of a coward . . . He is a man who cherishes wrath and does not forgive . . . (V, 133) . . . The followers of the Sindhu-king are all discontented and waiting for the distress of their master; others will come to thee with their auxiliaries if they behold thee put forth thy prowess . . . While thou wert a child, a brahman said: 'this one, falling into great distress, will again win greatness.' Cambara has said 'there is not a more miserable state than that in which one does not see how to procure his food from day to day'. By slaying Vrtra, Indra became Mahendra ("the great Indra"), and obtained the soma-cup of Mahendra (v. 4562, B.: Mühendram ca graham lebbe), and the lordship of all the worlds . . . Sovereignty is either the door of heaven or amrta . . . In the possession of wealth, rejoice, as before, with the Sauvira-maidens, and be not ruled over by the Saindhara-maidens . . . Hunded down by tradition from time immemorial, the eternal essence of kehatriya-virtues (kshatrahrdayam) has been ordained by Prajapati himself . . . A kshatriya should rather break than yield. He should bow down to brahmans only and to virtue (dharmaya); he should rule over all other orders, destroying all evil-doers" (V. 134). The son complained that the heart of his mother was made of steel, and blumed the kshatriya-practices. Vidulā said that if Sanjaya was about to be stained by infamy and she did not say it to him, her affection for him would be like that of a she-ass for her young. He ought to have recourse to virtue and profit (V, 135) . . . "We have many treasure-houses unknown to thee . . . thou hast also more than one friend." Despair left Sanjaya's heart, though he was not gifted with great intelligence. He roused himself and achieved all that his mother had pointed out. Indeed, this history, named Jaya, should be listened to by everyone desirous of victory, etc. (V, 136).

Vidura (also named Kshattr, son of Vyāsa and a çūdra woman, the maid of Ambikā, and incarnation of a portion of Dharma). § 4 (Anukramanik.): I, 1, 95, 138, †151.—§ 11 (Parvasangr.): I, 2, 378, 379, 393, 503, 584, 611, 615.—§ 70 (Ādivamçāvatāranan.): I, 60, 2213 (begotten by Vyāsa).—§ 71 (do.): I, 61, 2244, 2245, 2252 (all. to § 213).—§ 80 (Anīmāndavya): I, 63, 2426 (Dharma born as V.).—§ 83 (Ādivamçāvatārana): I, 63, 2442 (Çādrayonau tu jajās Dvaipāyanāt, all. to § 171).—§ 130 (Āmçāvat.): I, 67, 2721d (incarnation of the son of Atri, i.e. Dharma).—§ 157 (Pāruvamç.): I, 95, ††3808 (Dhṛtarāshṭra, Pānḍu, and V.

begotten by Vrasa, cf. 6 171), ††3819.—6 158 (do.): I. 95. ††3823 (all. to § 213).—§ 171 (Vicitraviryasutotpatti): I, 106, 4301 (Dhrtarashtrasya bhrata Pandoc caiva, begotten by Vyāsa on the maid of Ambikā), 4302 (incarnation of Dharma). -§ 172 (Anīmāṇḍavyop.): I, 108, 4335 (Dharma born as V°.).-§ 173 (Pāndurājyābhisheka): I, 109, 4353, 4358, 4361 (of the parasara caste), 4362.- § 174 (Dhrtarashtravivāha): I, 110, 4369, (4370).—§ 178 (Pāṇdu): I, 114, 4470.- § 179 (Viduraparinaya): I, 114, 4481, 4482 (married a parasavi, the daughter of king Devaka).- § 180 (Gändhäriputrotpatti): I, 115, 4510, 4513, 4518 (when Duryodhana was born, V., in vain, told Dhrtarashtra to abandon him).-§ 184 (Pandu): I, 119, 4614 (Kshatta).-§ 194 (do.): I, 126, 4911 (do.).—§ 195 (do.): I, 127, 4932, 4936, 4947, 4959, 4960 (performed the funeral ceremonies of Pandu and Madri).- § 197 (Bhimasenarasapana): I. 129, (5049), 5051, 5067/8 (only B.), 5070 (°eya male). - § 208 (Astradarcana): I, 134, 5313, 5319, 5346; 135, 5360 (5362); 136, 5406.— § 213 (Jatugrhap.): I, 141, 5637, (5640), 5643, 5646, 5656 (°sya mate); 143, 5707; 145, 5735, 5738, 5752, 5760, 5761, 5762, 5765, 5766; 147, 5798 (\*sya suhrt kaçcit), 5799, 5800, 5803, 5804 (suhrdam Voeya), 5811, 5818 (oumatyat); 149, 5841 (kavih), 5843, 5844, 5848 (Kehalta), 5852, 5853 : 150, 5860, 5873 (V. warned Yudhishthira against the plot of Duryodhana, and sent a friend of his, a miner (khanaka), who saved the Pandavas from the lac-house). - § 241 (Vidurāgamanap.): I, 200, 7380, 7382, 7385, 7390, 7392; 201, 7396, 7397; 202, 7439.—§ 243 (do.): I, 205, (7488); 206, 7524, 7527, (7533) (was sent to take the Pāndavas back from Kāmpilya).—§ 244 (Rājyalābhap.): I. 207, 7545, 7554.- § 286 (Rājasūyikap.): II, 33, 1259.-§ 287 (do.): II, 34, 1264 (came to the rajasuya of Yudhishthira).- § 288 (do.): 11, 35, 1294 (Kshatta, acted as disburser (vyayakara)).- § 294 (Dyūtap.): II, 49, 1771, 1775, 1776, 1777, (1779), 1784, 1785 (ordered by Dhrtaräshtra to invite Yudhishthira to the gambling, though he did not approve of it); 50, 1790, 1791, 1792, 1793-4 (b: V. knew the whole castra which Brhaspati had revealed to Indra. V. was esteemed as the foremost of the Kurus as Uddhava among the Vrshnis).- § 298 (do.): II, 56, 1970, 1971, †1980, †1985 (ordered by Dhrtarashtra to invite Yudhishthira, etc., to the gambling); 57, 1988, (†1989), 1991 (did not approve of the gambling); 58, †1992, †1995, (†1997), (†2002), †2003, (†2004), †2006, †2008; 60, 2052; 62, 2094, (2095) (quoting sentences of Kāvya, V. advised Dhrtarāshtra to abandon Duryodhana); 63, (2111); 64, †2121, †2126, †2127, †2131, (†2132); 65, 2182.—§ 299 (do.): II, 66, (†2187) (warned Duryodhana); 68, 2263, 2307, (2308) (told the story of the quarrel between Virocana and Sudhanvan) .- § 301 (do.): II, 68, (2337), 2338; 70, 2378; 71, (†2395), †2402, †2403; 73, 2447 (mantri). § 302 (Anudyūtap.): II, 74, 2476.- § 305 (do.): II, 78, 2561, (2564), (2568) (V. kept Kunti in his house and consoled Yudhishthira); 79, 2614, 2619 .- § 306 (do.): II, 80. 2620, (2623), 2628, (2629), 2651 (conversation with Dhrtarashtra).- \$ 307 (do.): II, 81, 2677, 2697, 2699.-§ 308 (Åranyakap.): III, 1, 12, 35.-- § 311 (do.): III, 4, †219, (†222), †235, †238, †239 (dismissed by Dhrtsräshtra V. went to the Pandavas). - § 312 (do.): III, 5, 244, †245, +246, +249, +250, (+251).—§ 313 (do.): III, 6, 262, 263, 264, 268, 269, 274, 279, 282, (283), 286 (called back by Dhrtarashtra); 7, 287, 289 (mantri Dhrtarashtrasya), 290; 8, 316, 322.- § 314 (do.): III, 9, 324, 342.- § 315

(Maitreyaçapa): III, 10, 347, 383. - § 316 (Kirmiravadhap.): III, 11, (386), (412), (454) (related the slaughter of Kirmīra).- § 327 (Draupadīparitāpav.): III, 29, 1111 (Kahatta) .- § 342 (Indralokabhigamanap.): III, 51, †2011. - § 512 (Ghoshayātrāp.): III, 249, 15084.- § 516 (Duryodhanayajña): III, 256, 15298, 15302, 15318, 15320; 257, 15332.- § 548 (Āraņeyap): III, 314, 17440 (mamāmçajah, sc. Dharma's) - § 549 (Pandavapr.): IV, 4, 134.- § 552 (Goharanap.): IV, 50, 1567 (kim Voo 'bravit). - § 554 (Sainyodyogap.): V, 2 \beta, \(\frac{1}{3}\), \(\frac{1}\), \(\frac{1}{3}\), \(\frac{1}\), \(\frac{1}{3}\), - \$ 556 (Sanjayayanap.): V, 20, 603; 26, †749 (edeah ...  $V^{\circ}sya$ ), †750, †753, †756; **30**, †872, †897; **31**, 926 (Kurunam mantradharinam) .- § 557 (Prajagarap.): V, 33. 971, 973, 974, 975, 977, 978, 979, (983), (986); 34, 1095, (1097) (instructed Dhrtarāshtra). — § 558 (do.): V, 35, (1182), (1192), (1203), (1221) (do., told the story of the quarrel between Virocana and Sudhanvan).- § 559 (do.): V. **86**, (1260), †1281, (†1282), (1310); **37**, (1334), (1343); 38, (1398); 39, (1447), (1455); 40, (1532) (gave further instructions to Dhrtarashtra) .- § 550 (Sanatsujātap.): V, 41, 1565, (1566), 1568, (1569), 1571, 1572, 1573, (caused Sanatsujāta to instruct Dhrtarāshtra); 42, †1577.- § 561 (Yanasandhip.): V, 47, 1791, (a), 1797; 48, †1916; 50, 1977; 51, 2070 (vikrushtam Voenadau . . . bhayam); 54, 2141 (dyūtakāle . . . proktam Voena); 55, 2151; 63, (2438); 64, (2455), (2462) (gave advice to 1)hṛtarāshṭra); 67, 2520.-- § 562 (Bhagavadyānap.): V, 73, 2685; 80 ζ, 2859, 2861; 83ι, 2967 (Kurūnām mantradhārinam), 2989; 85κ, 3023; 87, (3061); 88, 3078; 89, 3122, 3125 (Kṛshṇa stopped in the house of  $V_{\cdot}$ ); **90**, 3128; **91**, 3270, 3271, 3277; 92, 3278; 93, 3310, 3319 (conversation between V. and Krshna); 94, 3331, 3345, 3362, 3380. \$ 567 (do.): V, 124a, 4125, (β), 4137; 125, 4192, 4204 (Kahatlā); **128**, 4277. (0), 4284; **129**, 4309, 4314; **130**, 4376, 4380, 4386, 4393, 4403 (K\*hattā), (4405) (praised Kṛshṇa); 131, 4418, 4431.-\$ 569 (do.): V, 139, 4713; 147, 5000 (matam . . . V'sya); 148, 5007, 5009, 5010, 5012, 5018, (5020), 5029, †5034, †5038; **150**, 5077, 5082, 5091, 5092. -§ 570 (Sainyaniryāṇap.) : V, **154**, 5219 (°×ya . . . rākyaṃ), 5223, 5226, 5239.- 571 (Ulūkadūtāgamanap.): V, 160, 5454 (santyago V°sya).- § 578 (Bhishmavadhap.): VI, 49, 1994 (vāryamāņaķ . . . Voena, sc. Duryodhana). ... § 581 (do.): VI, 65, 2900 (°vākyāni), 2922 (°ena . . . vāryamāņah, sc. Duryodhana). - § 583 (do.): VI, 76, 3334 (ukto hi V°enaisha, sc. Duryodhana).—§ 585 (do.): VI, 88κ, 3926 (uktam . . . V°ena); 89 μ, 3936 (vāryamāņah . . . V°ena, sc. Duryodhana), 3942; 96, 4324 (drshfavan pura . . . bhayam).- § 588 (do.): VI, 121, †5797 (vākyam . . . ucyamanam Voena).- 5 598 (Jayadruthavadhap.): VII, 85, 3035 (disapproved of the gambling), 3055 ("vākyānām)-§ 599 (do.): VII, 114, 4487 (ucyase . . . Voddibhik, sc. Dhrtarāshṭra); 151 $\gamma'$ , 6539 (ākhyāyamānaḥ . . .  $V^{\circ}$ eṇa, sc. Duryodhana), 6540 (\*sya racah).- § 604 (Karnap.): VIII, 2γ, 30; 4, 80 (comforted Dhrtarashtra). — § 608 (do.): VIII, 69, 3433 (Kehatla); 96, 5037 (comforted Dhrtarāshţra).- § 609 (Çalyap.): 1X, 1, 23, (e), 41, 51; 2, 115 (uktah . . . Vona, sc. Dhrtarashtra, all. to § 180), 117.-\$ 611 (do.): IX, 24 vv, 1306, 1310 (uktah . . . Voena, sc. Arjuna), 1312, 1313 (uktam vacanam . . . Voena), 1319 (osya ca vākyena).—§ 612 (Hradapraveçap.): IX, 29, 1595 (drehfarān pura . . . vaiçasam), 1655, 1663, 1668, 1670 (met with Yuyutsu).- § 615 (Gadāyuddhap.): ΙΧ, 61, 3407; 63 ββ, 3548.- § 616 (Sauptikap.): X, 1a, 14 (racah . . . Voeya);

2, 102.- § 618 (Jalapradanikap.): XI, 17, 29, 45; 2, 46 (comforted Dhrtarashtra), (47); 3, (86); 4, (105); 5, (126); 6, (152); 7, (164); 8, 193, (e), 194 (Kehatta), (f), 210; 9, 254 (V. again comforted Dhytarashtra); 10, 269, 271; 13μ, 346; 15, 423 (°eya vacah).- § 619 (Strīvilāpap.): XI, 17 \(\beta\), 506; 25 \(\epsi\), 740.—\(\infty\) 620 (\(\text{Crāddhap.}\)): XI, 26 \(\alpha\), 780.—§ 621 (Rājadh.): XII, 1a, 1; 7y, 183.—§ 635 (do.): XII,  $37 \delta$ , 1384.—§ 637 (do.): XII, 40 a, 1447;  $41 \beta$ , 1476, 1483;  $42\gamma$ , 1494;  $44\delta$ , 1529;  $45\epsilon$ , 1539, 1542.— § 657 (Apaddh.): XII, 167, 6210, 6213, (6214).-- § 777 (Svargarohanik. p.): XIII, 168, 7715; 169, 7769, 7770.— § 778 (Açvamedhikap.): XIV, 1, 10, 11 (uktavān V°o yad mam-i.e. Dhrturashtra-all. to § 180), 17; 2, 24.-- \$ 783 (Anugītāp.): XIV, 527, 1503, †1531 (°ādibhih), †1533, †1534. — § 784b (Uttanka): XIV, 53, 1552. — § 785 (Anugītāp.): XIV, 60, 1806; 66, 1941, (x), 1942; 70, 2049; 71π, 2061.—§ 787 (Åçramavāsap.): XV, 1, 5, 12, 15, 16; 2, 57; 37, 79 (uktah . . . Voena, sc. Dhrtarashtra), 136 (°adayah); 4, 167; 5, 172, 175 (°adayah); 7, 255 (uktah . . . Voena, sc. Yudhishthira); 8, 259; 11, 356, 361, 363, 380 (all. to Dyūtaparvan); 12, 384, 388; 13, 395, 407, 409; 14, 410; 15, 1435; 16, 444 (went to the forest together with Dhrtarashtra, etc.); 18, 498, (4), 513, 515; **19**, 520, (w), 524 (°ādayaḥ); **20**, 557 (being a portion of Dharma, V. will, after death, enter Yudhishthira) .- § 788 (do.): XV, 21a, 581, 584; 26, 689, 691, 696, 697, 699, 700, 701, 702, 703, 707 (°sañjñakan kaleraran, entered Yudhisthira); 28, 751 (Dharmasya?), 752 (Mandaryaçapat . . . Dharmo Votam gatah, cf. §§ 80 and 172), 761 ( Dharmah). - § 789 (Putradarganap.): XV, 29, 767 (samsiddhe); [317, 851 (Dharmasyāmço 'bharat Kshutta)].- § 790 (do.): XV, 35, 941 (yayan siddhim).-[ § 795 (Svargarohanap.): XVIII, **5**μ, 169 (Kshattā, entered Dharma)].

Cf. also the following synonyms:-

Ajamidha, q.v.

Bharata, Bharatarshabha, q.v.

Kaurava, q.v.

**Kshattr**; I, 99, 393, 420, 2249, 4614,  $(V^{\circ})$ , 4911  $(V^{\circ})$ , 5045, 5046, 5318, 5361, 5650, 5688, 5693, 5763, 5812, 5848  $(V^{\circ})$ , 7381, 7389, 7393, 7521; 11, 1294  $(V^{\circ})$ , 1768, 1770, 1780,  $\dagger$ 1990,  $\dagger$ 1996,  $\dagger$ 2001, 2010,  $\dagger$ 2121 ( $V^{\circ}$ ),  $\dagger$ 2123,  $\dagger$ 2124, (wanting in B.), 2480 (all. to § 180), 2618, 2622, 2671. 2709; III, †246, 277, 385, 1111 (V°), †2012, 14801 (al., to Dyūtaparvan), 15319; V, †754 (all. to Dyūtap.), †847 (ao.), †848 (do.), 972, 976, 3040, 3127, 3181, 3182, 3268, 3274, 8275, 3311, 3315, 4204 (V°), 4236, 4325, 4329, 4395, 4403 (Vo), 4453, 4457, 4885, 4964, 5005 (younger brother of l'andu), †5035; VI, 3919 (yad uktaran Koa), 3939 (our vacanam); VII, 1057 (yad mām-i.e. Dhrtarashtra-Koabravit). 5597 (ouh . . . vacah), 5654 (do.), 5661 (vilapan), 6309 (od rajanam abravit, all. to § 180), 6548 (our rakyam); VIII. 3433 (V°), 3728/29 (only B.); 1X, 45, 46, 53, 56, 1013 (°ur vacah), 1534 (°ur vākyam), 1595 (vacanam K°uh, V°); XI, 194 (V°), 274, 782; XII, 4239; XIV, 1508 (printed Kshattvāram in C.); XV, 851 (Dharmasyāmçah); XVIII, 169. Kurunandana, q.v.

Vidura, v. Viduratha!.
Viduragamana(m) ("the arrival of Vidura"). § 10
(Parvasangr.): I, 2, 315 ("am parva, i.e. Viduragamanaparvan).—§ 11 (do.): I, 2, 362 ("am, do.).

[Viduragamanaparvan(°va)] ("on the arrival of Vidura", the 14th of the minor parvans of Mhbhr.). (Cf. Viduragamana). § 241. The news had been reported to all the monarchs that Draupadi had been married to the sons of Pandu, whom they had thought burnt to death. They then set out for their own dominions. Duryodhana became greatly depressed, and, with his brothers, etc., he set out for Mastinapura. Vidura was filled with joy, and related the news to Dhrtarashtra, who first thought that it was Duryodhana who had been selected by Draupadi, but was very glad on hearing that it was the Pandaras. But Duryodhana and Karna tried to stir 1 m up against them (I, 200). Dhrtardshtra said that he was of their opinion, but did not wish to inform Vidura of it; therefore he had applauded the Pandavas in Vidura's presence. Duryodhana suggested several plans for getting the better of the Pandaras (I, 201). Karna said that the plans would not succeed; he recommended to vanquish them by prowess, while their party was vet weak. Dhrtarashtra summoned Bhishma, Drona, and Vidura, and consulted with them (I, 202). Bhīshma recommended to give to the Pandaras one half of the kingdom (1, 203). Drona approved of this, and, moreover, recommended that a messenger should be sent to Drupada with gifts, and say that Dhrtarashtra was very glad of the new alliance with him, and would take the Pandavas to Hastinapura to be installed on the throne .- § 242. Karna spoke contemptuously of Bhishma and Drona, saying that happiness depended on destiny, and not on friends, etc., mentioning the Magadha king Ambuvīca (b) (1, 204) .- § 243. Vidura recommended the suggestion of Bhishma and Drong, and said that the Pandaras were invincible, as they were assisted by Rāma, Janardana, Sātyaki, etc. (1, 205). Vidura was sent by Dhrtarashtra with numerous jewels, etc., to Drupada and the Pandaras (also hrshna was present). Vidura said that Dhrtarashtra was highly pleased with the alliance with Drupada, and asked Drupada to permit the l'andaras, with their mother and wife, to return to their paternal city (I, 206).

[Viduraparinaya(h)] ("the marriage of Vidura"). § 179 (Sambhavap.): Bhishma married king Devaka's daughter, who was by caste a pārasarī, to Vidura, who begat upon her many children as excellent as himself (I, 114).

Viduratha (B., Vidura), son of Kuru and Çubhüngi. § 156 (Pūruvamç.): I, 95, ††3792, ††3793 (husband of Suprijā and father of Anaçvan).

Vidūratha<sup>2</sup>, a Vṛshṇi prince. § 232 (Svayaṃvarap.): I, 186, 6999 (among the Vṛshṇis present at the svayaṃvara of Draupadī).—§ 252 (Subhadrāharaṇap.): I, 219, 7915.—§ 589 (Droṇābhishekap.): VII, 11ξ, 408.—§ 795 (Svargārohaṇap.): XVIII, 5μ, 162 (among those who, after death, became deities).

Vidurathasuta ("the son of Viduratha"). § 638b (Rāmo-pākhyāna): XII, 49, 1791 (Pauravadāyado Voh ... rkshaih samvardhitah ... Rkshavaty atha parvate).

Vidvat = Çiva (1000 names 2).

Vidvattama = Vishnu (1000 names).

Vidyā ("knowledge", personif.), a goddess. § 506 (Skanda-yuddha): III, 231, 14562 (followed Umā). — Do.², pl. ("sciences", personif.).—§ 270 (Brahmasabhāv.): II, 11, 438 (in the palace of Brahmán).

Vidyādhara, pl. (°dh), a class of supernatural beings: I, †2122, 8316 (°gaṇāh); III, 172 (°ottamāh), 5036, 9930

(°ānucaritaṃ, sc. Himavantaṃ), 11027 (°samūkīrṇān, sc. deçān), 11562 (°ānucaritaṃ, sc. Gandhamādanaṃ), 11646 (°gaṇāḥ); VII, 3642 (°-mahoragāḥ), 5746 (°gaṇāḥ), †7292; IX, 2139, 2511, 2706; XII, 10220, 12622 (°gaṇāḥ); XIII, 958, 996; XVIII, 216 (nānā°).

Vidyādharādhipa ("king of the Vidyādharas") = Cakradharman: II, 408 (C°).

Vidyādharendra (do.) = Jāmbavat: XIII, †630 (°eya sutā, i.e. Jāmbavatī).

Vidyādharī ("female Vidyādhara"): 1V, 258 (Draupadī is asked if she is a V.).

Vidyātīrtha, name of a tīrtha. § 370 (Tīrthayātrāp.): 111, 84, 8030.

Vidyāvāsa = Mahāpurusha (Mahāpurushastava).

Vidyotā, an Apsaras. § 731b (Ashtāvakra-Diksamv.): XIII, 19β, 1425 (danced in the paluce of Kubera).

Vidyudvarcas, a Viçvadeva. §749 (Anuçasınık.): XIII, 917. 4358.

Vidyujjihva, a Rākshasa. § 585 (Bhīshmavadhap.): VI, 91v, 4083 (slain by Duryodhana).

Vidyujjihvā, a mūtr. § 615u (Skundu): IX, 46e, 2626. Vidyunmālin, an Asura. § 603d (Tripura): VII, 202, 9557 (lord of the iron city).—§ 606 (Tripurākhyānu): VIII,

33, 1395 (son of Taraka), 1412 (ford of the iron city).

Vidyutā, an Apsarus. § 7316 (Ashtāvakra-Diksamv.):

XIII, 196, 1425 (danced in the palace of Kubera).

Vidyutāksha, a warrior of Skanda. § 615u (Skanda): 1X, 45η, 256!.

Vidyutparnā, an Apsaras. § 103 (Amçāvat.): I, 65, 2557 (daughter of Prādhā).—§ 191 (Arjuna): I, 123, 4818 (dauced at the birth of Arjuna).

Vidyutprabha 1, a Danava (?). § 730. (Anuçasanik.): Pleased with V., Mahadeva (i.e. Çıva) granted him the sovereignty of the three worlds which he enjoyed for a hundred thousand years. *Çiva* further granted him that he should become one of his attendants and obtain a hundred millions of children, and gave him the region named Kuçadeipa: XIII, 14, 671.

Vidyutprabha<sup>2</sup>, a rshi. § 766 (Ānuçāsanik.): XIII, 125, 5963 (rshi), 5969 (instructed Indra).

Vidyutprabhā, pl. (°āḥ), name of ten Apsaras. § 565 (Gālavacarītu): V, 111, 3841 (atra—i.e. in the north— F°ā nāma jagmire (B. jajāire) 'pearaso daça).

Vidyutstanitagarjita = Çiva (1000 names 1).

Vigāhana, a king. § 562 (Bhagavadyānap.): V, 74γ, 2732 (Mukuṭānāṃ, among the wicked kings who annihilated their kinsmen and relatives).

Vighneça = Ganeça: I, 76, 78.

Vigraha, a companion of Skanda. § 615u (Skanda): IX, 45, 2552 (given to Skanda by the Ocean).

Vihanga, a serpent. § 65 (Sarpasattra): I, 57, 2152 (of Airāvata's race).

Vihangama ("moving in the sky") = Sürya (the Sun): I, 6606; III, 17120.

Vihavya, a brahman. § 736b (Vitahavyop.): XIII, 30, 2000 (son of Varcas), 2001 (father of Vitatya).

Vihāyasagati = Vishņu (1000 names),

Vihrshta = Çiva (1000 names ') (only B.).

Vijaya<sup>1</sup>, an ancient king. § 6 (Anukram.): I, 1a, 226 (in Suñjaya's enumeration).

Vijaya = Arjuna, q.v.

Vijaya<sup>2</sup>, the dart of Çiva. § 269 (Vaiçravanasabhāv.): II, 10, 415 (in the palace of Kubera (only B., C. has Vijayā)).—

§ 506 (Skandayuddha): III, 231, 14551 (°o nāma Rudrasya vāti cūlah evalamkrtah). 14553.

Vijaya, name of bows. § 570d (Rukmin): V. 158, 5354 (Mahendram... dhanuh), 5356, 5359 (dhanuh, belonged to Indra and was obtained by Rukmin from Druma).—§ 605e (Karnap.): V. was made by Viçvakarman for Indra, who, with that bow, vanquished the Daityas. From Indra it passed over to Paraçurama, and from him to Karna; it is superior to the Gandiva: VIII, 31, 1292 (dhanuh).—§ 605 (do.): VIII, 31, 1303 (owned by Karna).—§ 607 (do.): VIII, 42, 2001.—§ 608 (Karnap.): VIII, 49, 2326 (cdpam, do.); 59, 2916 (dhanuh creshtham), 2969 (dhanuh); 64, 3259 (do.).

Vijaya, son of Dhrtarashtra. § 592 (Samçaptakavadhap.): VII, 25, 1108 (putrās to Durjayaç caiva Jayaç ca V°aç ca).— § 599 (Jayadrathavadhap.): VII, 116, 4609 (pierced by Sātyaki).—§ 600 (Ghatotkacavadhap.): VII, 156κ, 6851.

Vijaya a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158χ, 7012 (brother of Virāṭa?) (only C.).

Vijaya ' = Çiva (1000 names '). — Do. = Vishņu (1000 names).

Vijaya, pl. (°āḥ), a people. § 574 (Jumbūkh.): VI, 9μ, 353. Vijayā', a Duçārha princess. § 156 (Pūruvaṃç.): I, 95, ††3786 (Dāçārhīṃ, wife of Bhumanyu and mother of Suhotra').

Vijayā, a Madra princess. § 159 (Pūruvaṃç.): I, 95, ††3832 (Mādrīm, daughter of Dyutimut, wife of Sahadeva Pāṇḍava, and mother of Suhotra.).

Vijayā. Durgā (Umā): II, 415 (in the palace of Kubera, only C., B. has Vijayāh); IV, 194; VI, 798.

Vijayā\*, the garland of Kṛshṇa. § 608 (Karṇap.): VIII, 76, †3855 (srajaṃ).

Vijayakālavid, Vijayāksha = Çiva (1000 names 2).

Vijitātman = Vishņu (1000 names).

Vikācinī, a mātr. § 615u (Skanda): IX, 460, 2636.

Vikalya (B., Vikalpa), pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9ν, 366.

Vikarņa 1, a son of Dhrtaiashtra. § 83 (Ādivamçavatāraņa): I, 63 a, 2447.—§ 130 (Amçavat.): I, 67, 2729 (enumeration).—§ 157 (Pūruvamg.): I, 95, ††3810.—§ 182 (Dhrtarāshtraputranāmsk.): I, 117, 4543 (enumeration).—§ 209 (Drupadaçāsana): I, 138, 5449, 5461, 5463 (among the pupils of Drona who assisted Drona when he defeated Drupada).- § 232 (Svayamvarap.): I, 186, 6981 (came to the svayamvara of Draupadi).—§ 241 (Viduragamanap.): I. 204, 7469.—§ 244 (Rājyalābhap.): I, 207, 7557.—§ 299 (Dyūtap.): II, 68, 2261, 2268, 2275, 2277, 2288, 2311 (declared that the gambling away of Draupadi was invalid). -§ 302 (do.): II, 74, 2477.—§ 402 (Tirthayātrāp.): III, 120, †10269.—§ 512 (Ghoshayātrāp.): III, 241, 14897.— § 552 (Goharanap.): IV, 35a, 1151; 38, 1243; 47, 1488; 54, †1668, †1669 (defeated by Arjuna); 61, 1988 (attacked Arjuna), 1992 (defeated by Arjuna); 65, †2092, †2096, †2098; 69, 2245.—§ 556 (Sanjayayanap.): V, 27, †791.— § 561 (Yānasandhip.): V, 47 a, 1796; 55 v, 2208 (tarātmajah, i.e. Dhrtarashtra's); 57f, 2246 (assigned to Arjuna as his match in the battle), (σ), 2290; 65 δδ, 2493; 66 ee, 2503. - § 562 (Bhagavadyānap.): V, 95v, 3402.- § 567 (do.): V, 131 p, 4457. - § 576 (Bhagavadgitap.): VI, 17, 657 (followed Acvatthaman); 188, 686; 25, 837.- § 578 (Bhishmavadhap.): VI, 44a, 1658; 4514, 1726, 1727, 1728 (fought with Crutasoma);  $48\theta$ , 1926;  $51\rho$ , 2092, ( $\sigma$ ), 2098.—§ 579 (do.): VI, 52'\beta, 2134, (\delta), 2145 (only C.), 2146 (only B.), (e), 2148, (ζ), 2160 (tavālmajaķ, i.e. Dhṛtarāshṭru's).—§ 580

(do.): VI, 571, 2452 (only C.): 59 4, †2583.—6 581 (do.): VI, 62ζ, 2731, 2782 (only C.); 65, 2910, (ν), 2929.— § 582 (do.): VI, 718, 3139 (engaged in battle with Sahadeva); 725, 3163.- 583 (do.): VI, 764, 3330; 77x, 3343; 78, 3433, 3434, 3436 (defeated by Abhimanyu); 791, 3475, 3477, 3478, 3479 ("rudhira-), 3480 (encounter with Abhimanyu). - \$ 584 (do.): VI, 81a, 3532, (B), 3558, 847, 3735; 86, 3791 (tanayas tava, i.e. Dhrtarāshtra's).— § 585 (do.): VI, 92 x, 4119, 4130 (struck by Ghatotkaca); 94ω, 4195; 95γγ, 4244.—§ 587 (do.): VI, 108δ, 5050, 5104 (resisted Nakula); 111, 5173, 5175 (fought with Nakula); 113, 5240, 5243, 5250 (C. by error ana), 5261 (encounter with Bhimasena); 114 x, 5293; 1170, 5496, 5497; 1187, 5520. - § 589 (Dronabhishekap.): VII, 77, 179 (tavātmajah, i.e. Dhrtarāshtra's). - § 592 (Samçaptakavadhap.): VII, 25, 1099 (resisted Cikhandin). - § 596 (Pratijñāp.): VII, 74 \(\beta\), 2628.- \(\sigma\) 598 (Jayadrathavadhap.): VII, 85 a, 3020 (Citrasena-Voyoh . . . sutunum me, i.e. Dhrtarashtra's), (y), 3043; 870, 3107 (Duhçasanaç caiva V°c ca tavātmajau, i.e. Dhrtarāshtra's).—§ 599 (do.): VII, 95 (, 3525; 960, 3572 (tavātmajah, i.e. Dhrtarāshtra's); 106. 3976 (to sutah, i.e. Dhrtarashtra's, proceeded against Nakula); 107, 4042 (defeated by Nakula); 118 aa. 4604, 4608; 127vv, 5177; 137aaa, 5644 (slain by Bhīmasena), 5646 (hatah), 5664 (do.); 144, 6025.—§ 600 (Ghatotkacavadhap.): VII,  $158 \omega$ , 7035 (had been slain); 164, 7337 (still living (!), B., however, reads Karnañ ca).—§ 604 (Karnap.): VIII, 55, 97 (putro Foas to, i.e. Dhrtarashtra's, had been slain by Bhimasena); 6, 167 (had slain Citrayudha and Citrayodhin).- § 609 (Calyap.): 1X, 2, 105 (had been slain). - § 611 (do.): IX, 24, 1295 (sc. hats). - § 619 (Strīvilāpap.): XI, 19δ, 547 (vinihatah), 548, 551; 25κ, 736. Cf. Bharatarshabha, Bharatasattama, Dhartarashtra, Dhrtarāshtraja, Duryodhanāvara, Kurupravīra, Kuruvardhana, dual.

Vikarņa<sup>2</sup>, a rshi. § 730 (Anuçāsanik.): XIII, 147, 688 (gratified Çiva).

Vikarna, pl. (°ah), a people. § 578 (Bhishmavadhap.): VI, 51v, 2105 (in the army of Duryodhana).

Vikartana, V. 2206 (only B., read Vaikartana, q.v.).

Vikartr = Vishnu (1000 names).

Vikata<sup>1</sup>, son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, 67, 2731.—§ 232 (Svayaṃvarap.): I, 186, 6983 (came to the svayaṃvara of Draupadī).—§ 581 (Bhīshmavadhap.): VI, 64κ, 2838 (among fourteen sons of Dhṛtarāshṭra who picrced Bhīmasena).—§ 608 (Karṇap.): VIII, 51δδ, 2446, (εε), 2455 (slain by Bhīmasena). Cf. Vikaṭānana:

Vikata, a warrior of Skanda. § 615u (Skanda): IX, 45, 2561.

Vikațānana, son of Dhytarāshţra. § 182 (Dhytarāshţraputranāmak.): I, 117, 4544. Cf. Vikaţa.

Vikhyāta = Çiva (1000 names 3).

Vikrama<sup>1</sup>, a companion of Skanda. § 615u (Skanda): IX, 45e, 2539 (given to Skanda by Vishņu).—Do.<sup>2</sup> = Vishņu (1000 names).

Vikramin<sup>1</sup>, an ancient king. § 6 (Anukram.): I, 1a, 226 (in Sañjaya's enumeration). Do.<sup>1</sup> = Vishņu (1000 names).

Vikrīta, a Prajāpati. § 7176 (Nārāyanīya): XII, 335 a, 12686 (PCR. has from other sources, instead of V., the two names Avāk (Arvāk?) and Krīta).

Vikṛta¹. § 6625 (Jāpakop.): XII, 199, 7289, (7290), 7292, 7294, (7801), (7803), (7805) (Kāma and Krodha

appeared in the shape of Virupa and V.). — Do.\* = Çiva (1000 names\*).

Vikrtavaktra = Civa (1000 names 1).

Vikrti = Krshna: XII, 1607.

Vikshara', an Asura. § 96 (Amçāvat.): I, 65, 2541 (son of Danāyus).—§ 130 (do.): I, 67, 2677 (Danāyushas (so B.) tu putrānām caturnām pravaro 'surah, incarnate as king Vasumitra), 2678 (dvitīyo Voāt... mahāsurah, incarnate as Pāndyarāshtrādhipa). Cf. Asura.

Vikshara = Vishnu (1000 names).

Vikshit. § 767 (Ānuçāsanik.): XIII, 187a, 6260 (Karandhamasya pautras tu Marutto Voah sutah, so C., but read with B. 'vio'). Cf. Avikshit.

Vikuñja, pl. (°āḥ), a people. § 580 (Bhīshmavadhap.): VI, 58 c, 2410 (in the army of Duryodhana).

Vikuntha = Vishnu (Krshna): VI, 774. Cf. Vaikuntha.

Vikunthana, a prince. § 156 (Pūruvamg.): I, 95, ††3788 (son of Hastin), ††3789 (husband of Sudevä and father of Ajamīdha).

Vikurvana = Çiva (1000 names 2).

Vilohita = Çiva: VII, 2877; X, 256; XII, 10359 (1000 names 1); XIV, 202.

Vimala, name of a tīrtha. § 358 (Tīrthayātrāp.): III, 82, 5029 (tīrtham).

Vimalā, daughter of Surabhi. § 127 (Amçāvat.): I, 66, 2632.

Vimalāçoka, name of a tīrtha. § 370 (Tīrthayātrāp.): 84. 8047.

Vimala(m) saras, a tīrtha. § 775 (Ānuçāsanik.): XIII, 166a, 7649.

Vimalapindaka, a serpent. § 47 (Sarpanāmak.): I, 35, 1553.

Vimalodā or Vimalodakā, one of the seven Sarasvatīs. § 615i (Saptasārasvatā): IX, 38a, 2189 (°akā), 2214 (°odā, when Brahmán performed a sacrifice in the forest of Himavat, the Sarasvatī appeared there as V.).

 $Vimarsha = \text{Qiva (1000 names }^3).$ 

Vimça, son of Ikshvāku. § 778b (Samvartta-Maruttīya): XIV, 4, 68 (father of Vivimça).

Vimocana , a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7032.

Vimocana = Qiva (1000 names 2).

Vimuca, a rshi. § 665 (Mokshadh.): XII, 208η, 7594 (one of the rshis of the north).

Vimukta = Civa (1000 names 1).

Vimuktātman = Vishņu (1000 names).

Vinā, a river. § 574 (Jambūkh.): VI, Θλ, 328 (only C., B. has Vānīm).

Vinaçana ("disappearance"), a tīrtha. § 360 (Tīrtha-yātrāp.): III, 82, 5052 (where the Sarasvatī disappears).— § 370 (do.): III, 84, 8090 (another tīrtha of the same name in the east).—§ 410b (Plakshāvataranag.): The gate of the kingdom of the Nishādas where the Sarasvatī disappears from hatred of them: III, 130, 10538 (Sarasvatyāh).—§ 615 (Baladevatīrthayātrāp.): IX, 36, 2118; 37, 2119 (Çādrā-bhīrapratidvsshād yatra nashtā Sarasvatī), 2120 (etymology).

Vināgana, an Asura. § 97 (Amgāvat.): I, 65, 2543 (son of Kālā). Cf. Candrasya vinā çanah (I, 2674).

Vinadī, a river. § 574 (Jambūkh.): VI, 9λ, 335.

Vinata = Çiva (1000 names 1).

Vinata, daughter of Daksha and wife of Kaçyapa, mother of the Vainateyas, i.e. Garuda, etc. § 27 (Kaçyapa): I, 16, 1074, 1077, 1078, 1079, 1082, 1084, 1085, 1091, 1093 (mother of Aruna and Garuda).—§ 29 (Kadrū): I, 20,

1190 (1191) (V. and Kadru bet about the colour of Uccaibcravas). - \$ 30 (do.): I. 21. 1205. - \$ 31 (do.): I, 22, 1227 (Kadruc oa Vinata Dakshayanyau).- § 32 (do.): I, 23, 1235, 1237, 1238 (having lost the wager, V. becamethe slave of Kadrū).—§ 36 (Kadrū): I, 25, 1280, 1281,— § 40 (Garuda): I, 27, 1315, (1316), (1321), (1329), 1330, (1333) (Vinata would be delivered from the bondage if Garuda brought the ampta to the Nagas. V. gave directions to Garuda). - § 44 (do.): I, 30, 1424 (putro Voayan, i.e. Garuda) .- § 45 (Vālakhilya, pl.): I, 31, 1459 (Dakshayani), 1468 (mother of Aruna and Garuda, cf. § 27).—§ 46 (Garuda): I, 34, †1541,- § 47 (Astikap.): I, 35, 1546, 1547 (varapradanam bhartra ca Kadru-Voayoh, all. to § 27).—§ 48 (Qesha): I, 36, 1573.—§ 60 (Sarpasattra): I, 54, 2072 (°arthaya, all. to § 29).—§ 87 (Amçavat.): I. 65, 2520 (daughter of Daksha and wife of Kacyapa).—[§ 99 (do.): I, 65, 2548 (the Vainateyas (sons of Vinata) are six in number)].--§ 129 (do.): I, 66, 2635 (dvau putrau Vodyas tu vikhyātau Garudāruņau).- § 270 (Brahmasabhav.): II, 11, 456 (in the palace of Brahman).—§ 502 (Manushyagrahak.): III, 230, 14465 (became one of the mothers of Skanda), 14480 (= Çakunigraha). - § 564 (Mātaliyop.): V, 101. 3588 (°kulakartrbhih). Cf. Dakshayani, sg. and dual.

Vinatānandavardhana ("the son of Vinatā") = Garuḍa:
I. 1246.

Vinatāsūnu (do.) = Garuda: V, 3854.

Vinatāsuta (do.) = Garuda: I, 1402, 1490, 1509; V, 3699, 3906; XII, 12854.

Vinatātmaja (do.) = Garuda: V, 3757(G°), 3850 (Suparna), 3864, 3869, 4001.

Vināyaka, pl. (°aḥ), a class of demons. § 696b (Daksha-prokta-Çivasahasranāmastotra): XII,285, 10477 (cf. XIII, 7103).

Vinayitr = Vishnu (1000 names).

Vinda, an Avanti prince, brother of Anuvinda, § 281 (Sahadeva): II, 31, 1114 (°anuvindav Avimtyau, vanquished by Sahadeva on his digvijaya).- § 290 (Qiçupalavadhap.): II, 44, 1539 (do.).- 5 561 (Yanasandhip.): V, 86 ce, 2503 (do.).-§ 572 (Rathatirathasankhyanap.): V, 166, 5758 (do.). —§ 573 (Ambopākhyānap.): V, 1953, 7607 (do.).—§ 576 (Bhagavadgītāp.): VI, 16, 622 (°anuvindau); 17, (°anuvindav Avantyau).- § 578 (Bhishmavadhap.): VI, 4511, 1740 (do.), 1743; 475, 1851 (only B.); 49, 2014/5 (only B.); 51 \, \phi, 2107 (\cappa anuvindav Avantyau). \\_\ 580 (do.): VI, 56γ, 2408 (do.); 59μ, †2584 (°anuvindas, ordered to attack Arjuna).- § 584 (do.) : VI, 81 a, 3533 (°anuvindav Avantyau), (1) 3557 (do., fought with Iravat); 83°, 8656; 86°, 3823 (°ānuvindāv Āvaniyau, attacked Dhrehtadyumna), (10) 3827 (°anuvindau, attacked by Yudhishthira).—§ 586 (do.): VI. 102., 4666 (°anuvindav Avantyau, surrounded Arjuns).-§ 587 (do.): VI, 108 5, 5051 (do.); 118, 5240 (do., fought with Bhimasena), 5245 (do.), 5249 (°anuvindau), 5261 (oanuvindav Avantyau); 114x, 5309 (do., fought with Arjuna).- \$ 592 (Samcaptakavadhap.): VII, 200, 801 (do.); 25, 1083 (do., fought with Virāța); 82 w, 1410 (do.).-§ 596 (Pratijnāp.): VII, 74\$, 2629 (do.).-§ 598 (Jayadrathavadhap.): VII, 85a, 3025 (odnuvindayok).-§ 599 (do.): VII, 967, 3526 (°anuvindav Avantyau, fought with Bhimasena), 3533 (do.); 99, 3691 (slain by Arjuna).— § 604 (Karpap.): VIII, 55, 99 (°anuvindav Avantyau, had been slain) .- \$ 608 (do.): VIII, 72 vvv, 3612 (had been vanquished by Arjunu) .- § 619 (Strivilapap.): XI, 25 a, 733 (do., bewailed as slain). Cf. Avantyau, Vinda .

Vinda<sup>2</sup>, a Kaikeya prince, brother of Anuvinda<sup>2</sup>. § 605 (Karpap.): VIII, 13, 492 (°anuvindau Kaikeya, slain by Sātyaki). Cf. Kaikaya, sg. and dual, Kaikeya, sg. and dual.

Vinda, son of Dhytarashtra (brother of Anuvinda; the quotations under Vinda, where Avantyau is not added, might also refer to these two brothers). § 130 (Amçavat.): I, 67, 2729 (Canuvindau).—§ 182 (Dhytarashtraputranamak.): I, 117, 4542 (do.).—§ 512 (Ghoshayatrap.): III, 242, 14920 (do., made captive by the Gandharvas).—§ 599 (Jayadrathavadhap): VII, 127, 5177 (do.), (EF), 5209 (do., slain by Bhīma).

Vindhaculaka, pl., v. Vindhyaculika, pl.

Vindhya, name of a mountain. § 246 (Sundopasundop.): I, 209, 7625, 7628; 212, 7716 (°eya praethe).- § 253 (Haranaharanap.): I, 221, 8041 (? prati Vom, origin of the name of Prutivindhya).- § 269 (Vaicravanasabhav.): II, 10, 412 (present in the palace of Kubera). - § 347 (Nalopākhyānap.): III, 61, 2318,- § 384 (Agustyop.): III, 103, 8778 (°ah çailo na vardhate, all. to § 385).—§ 385 (cf. Agastyop.): V. once asked the Sun to honour him with circumambulations as he did Meru, and as the sun declared it impossible, V., from wrath, began to increase and obstructed the path of the Sun, the Moon, and the nakshatras. As the gods could not dissuade him, they applied to Ayastya, who, with his wife came, and, saying that he should have to go to the southern region, prevailed upon V. to cease to increase until he should have returned. But to this day he has not returned from the southern region: III, 104, 8781, 8783 (çailah), †8787, 8789, 8791, 8794, 8795.—§ 430 (Hanumad-Bhīmasamv.): III, 150, 11274 (oparvatasannibham, sc. varshma).- § 459 (Markandeyas.): III, 188, 12919 (girim uttamam, seen in the body of Nārāyana).—§ 548 (Āraņeyap.): III, 313, 17318 (four mountains enumerated).—§ 549f (Durga): IV, 6, 195 ("e caiva nagaprehthe tava-i.e. Durga's (Uma's)-sthanam).-§ 574 (Jambukh.): VI, 9 x, 319 (among the kulaparvatus of Bharatavarsha). — § 599 (Jayadrathavadhap.): VII, 92, 3313 (iva).- § 600 (Ghatotkacavadhap.): VII, 179, †8169 (°bulya (°pāda C.)-pramāņam).—§ 603d (Tripura): VII, 202, 9562 (Çiva made Gundhamādana and V. the vamçadhvajau of his chariot).—§ 606 (Tripurākhyāna): VIII, 34, 1475 (oparvatah, Civa made Himavut and V. the apaskara and the adhishthana of his chariot).- § 615u (Skanda): IX, 45 y, 2516 (personif.), 2552 (gave two companions to Skanda). - § 641d (Vena): XII, 59, 2218 (onilaya Mleochah) .- § 733v (Ramahrada): XIII, 25, 1735 (a tirths). - § 775 (Anugasanik.): XIII, 166 a. 7657.- § 782g (Gurucishyasamv.): XIV, 43, 1173.—§ 795 (Svargarohanap.): XVIII, 2, 46 (°carlopamaih pretaih).

Vindhyaculika, pl. (°ah), a people. § 574 (Jambükh.): VI. 9 v. 369 (only B., C. has Vindhaculakah).

Vinītātman, an ancient king. § 6 (Anukram.): I, 1a, 229 (in Sanjaya's enumeration).

Vipāçā, a river. § 225 (Vāsishṭha): I, 177, 6750 (origin of the name from Vasishṭha's becoming free from his bonds).—
§ 268 (Vāruṇasabhāv.): II, 9, 371 (present in the palace of Varuṇa).—§ 410 (Plukshāvataraṇag.): III, 130, 10543 (f: there Vasishṭha became free from his bonds, of. § 225).
—§ 459 (Mārkandeyas.): III, 188α, 12908 (seen in the stomach of Nārāyaṇa).—§ 574 (Jambūkh.): VI, 9λ, 323.—
§ 607 (Karṇap.): VIII, 44θ, 2055, 2064 (the Piçācas Bahi and Hīka lived in the Γ.).—§ 721 (Ānuçāsanik.): XIII, 3α, 193 (origin of the name).—§ 783½ (Vaimānika): XIII, 25, 1710.—§ 733ν (Rāmahrada): XIII, 25, 1733.—§ 767m

(Goloka): XIII, 102a, 4888.—§ 7688 (Umā-Maheçvara-samv.): XIII, 1468, 6764.—§ 775 (Ānuçāsanik.): XIII, 166a, 7645.

Vipana - Civa (1000 names \*).

Vipāpa, nume of a fire. § 490 (Angirasa): III, 219, 14142 (agnih).

Vipapa, a river. § 574 (Jambūkh.): VI, 9λ, 323.

Vipāpman, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4355.

Vipātha, younger brother of Karņa. \$ 592 (Samçaptaka-vadhap.): VII, 32, 1433 (slain by Arjuna).

Vipracitta (VI, 5031; XII, 8661), v. Vipracitti.

Vipracitti, an Asura. § 92 (Amçāvat.): I, 65, 2530 (eldest son of Danu).—§ 130 (do.): I, 67, 2640 (incarnate as Jarāsandha).—§ 268 (Varuṇasabhāv.): II, 9, 365 (in the palace of Varuṇa).—§ 585 (Bhīshmavadhap.): VI, 94, 4212 (yathā Çākro... purā vivyādha Dānavaṃ V°ṃ).—§ 587 (do.): VI, 108, 5031 (praikshanta... yudhyamānaṃ... V°im (C., °am) ivāmarāḥ).—§ 612 (Hradapraveçup.): IX, 31ζ, 1754 (had been slain).—§ 641 (Rājadh.): XII, 98ξ, 3661 (Daitsyaṃ, had been slain by Indra; C. has V°aṃ).—§ 656 (Khadgotpattik.): XII, 166γ, 6146.—§ 664 (Mokshadh.): XII, 207, 7545 (°pradhānān Dānavān ["sons of Danu"]).—§ 673b (Bali-Vāsavasaṃv.): XII, 227a, 8262. Cf. Daiteya, Dānava, Dānavarshabha.

Viprarshi¹, pl. (°ayaḥ) = Brahmarshi, pl. § 133 (Dushyanta):
I, 68, 2800 (°gaṇa-).—§ 149 (Yayāti): I, 86, 3541 (do.).—
§ 459 (Mārkaṇḍeyas.): III, 189, 12992 (do.).—§ 565 (Gālavacarita): V, 109, 3787 (°sadansehu).—§ 655 (Āpaddh.):
XII, 162, 5977 (°-pilṛ-devatāḥ).—§ 747 (Ānuçāsanik.):
XIII, 84, 3967 (°gaṇāḥ). — § 782g (Guruçishyasaṃv.):
XIV, 51, 1464 (°sattamāḥ).

Viprarshi<sup>2</sup>, sg. = do. sg. Unnamed Viprarshis mentioned: XII, 13892, 13904, 13929; XIII, 140; XIV, 943, 2747. Names of single Viprarshis:—

Agastya: III, 8588. Akrtavrana: V, 6069.

Aṇīmāṇḍavya: I, 4318, 4332/3 (only B.). Arishtanemi (Tārkshya):\_III, 12662.

**Ashtāvakra:** I, 449 ( $A^{\circ}$ ); XIII, 1462, 1521 ( $A^{\circ}$ ).

Atri: III, 12682, 12710, 12712.

Aurva: I, 6827.

Bharadvāja: IX, 2826 (Bh°); XII, 8481 (Bh°).

Bhrgu: XII, 6950.

Cyavana: III, 10326, 10399; XIII, 2692, 2780, 2788.

Caktri: I, 6716. Carmin: XIII, 3410. Caunaka: I, 948. Cunaka: XIII, 2005. Drona: I, 5163, 5210.

**Durvāsas:** 111, 15551; VII, 390 (*D.*). **Gālava:** V, 3767, 3848, 3870, **3**928.

Grtsamada: XIII, 1999 (G.)

Jājali: XII, 9280, 9347.

Jamadagni: XIII, 4628, 4682, 4635.

Kācyapa: XII, 6730.

Kauçika: III, 13728, 13733, 13952, 14040.

Likhita: XII, 681. Mandapäla: I, 8351.

Mudgala: III, 15436.

Närada: XII, 12695, 18771; XV, 563.

Paippaladi: XII, 7208.

Parāçara: I, 6865; XII, 11782.

Pulastva: 1II. 4049.

Rama Jamadagnya: XIII, 3973, 3980, 3989, 4003.

Rcīka: XIII, 243. Rshabha: XII, 4660. Samvarta: III, 8174 (8°). Sārasvata: IX, 2976 (8°), 2977. Upamanyu: XIII, 932, 1114.

Uttanka: I, 805; III, 13514; XIV, 1639, 1674, 1709, 1719.

**Vaiçampāyana:** I, 4527; VII, 3; XI, 246; XIII, 331 ( $V^{\circ}$ ); XVIII, 154.

Vasishtha: I, 6597, 6796 (V°); IX, 2767 (V°).

Vibhāṇḍaka: III, 9999 ( $V^{\circ}$ ). Vioravas: III, 16179 ( $V^{\circ}$ ).

Viçvāmitra: V, 3730; IX, 2360; XII, 5374.

Vipula: XIII, 2275.

Vyāsa: VI, 162 (V°): XII, 12382, 12643; XV, 835.

Yājňavalkya: XII, 11547, 11727.

Yavakrīta: III, 10713.

Viprthu, a Vrshni prince. § 232 (Svayamvarap.): I, 186, 6998 (cume to the svayamvara of Draupadi).—§ 252 (Subhadrāharaṇap.): I, 219, 7915.—§ 253 (Haraṇāharaṇap.): I, 221, 7992.—§ 264 (Sabhākriyāp.): II, 48, 125.—§ 589 (Droṇābhishekap.): VII, 115, 409.

Viprthu, an ancient king. § 702 (Mokshadh.): XII, 295, 10810 (after the seven rshis V. ruled the earth).

Vipula<sup>1</sup>, a Sauvīra king. § 211 (Sambhavap.): I, 139, 5536 (Sauvīraḥ, vanquished by Arjuna; only B., C. has Vitulah).

Vipula<sup>3</sup>, a rshi of Bhrgu's race. § 743 (Ānuçāsanik.): XIII, 40, 2248, 2262.— § 743b (Vipulop.): XIII, 40, 2268, 2271, (2273), 2274, 2283, 2285, 2288, 2300, 2301, 2303, 2304; 41, 2309, 2312, 2315 (munih), 2316, 2320, 2325, (2327), 2334, 2336, 2337, 2338, 2339, 2840; 42, 2344, 2355, 2356, 2363, 2364, 2865, 2367, 2369, 2370, 2371, 2375; 43, 2378, (2379), 2393, 2403 (F. protected Ruci, the wife of his preceptor Devagarman, against Indra).— § 775 (Ānuçāsanik.): XIII, 166 \(\xi\), 7671 (one of the rshis of the north). Cf. Bhārgava, Bhrgusattama, Bhrgūdvaha, Bhrgūttama, Viprarshi.

[Vipulopākhyāna(m)] ("the episode about Vipula"): § 743b (Anuçasunik.). Bhīshma said: There was, in days of yore, a R. Devaçarman; his beautiful wife Ruci fuscinated every one who saw her, both D., G., and Da., and particularly Indra. Devacarman knew very well the disposition of women, as well as Indra's coveting other men's wives. Once, desirous of performing a sacrifice, he summoned his favourite disciple Vipula Bhargara, and asked him, during his absence, to protect Rues against Indra, describing to him the disguises that Indra assumes (a). Vipula, by his Yoga-power, entered the body of Ruci (description) (XIII, 40). Indra came, but Ruci was unable to move or to utter a word in reply; then, influenced by Vipula, she answered in Sanskrit (? rant samskārabhūshaņā) words that she did not intend to utter. Indra became perplexed, and when he with his spiritual eye discovered Vipula within Ruci, he became afraid that he might curse him. Vipula left the body of Ruci and returned to his own body which was lying near, and rebuked Indra, mentioning Gautama's curse, owing to which Indra's body became disfigured with 1,000 sex-marks, which, owing to Gautama's

compassion, were afterwards changed into ever, "see that thou dost not, with thy sons and counsellors, meet with destruction." Cakra, overwhelmed with shame, made himself invisible. A moment after, Devagarman came back, and granted Vipula the boon that he should never swerve away from righteousness; dismissed by his preceptor, Vipula left his abode and practised the most severe austerities. \* Devacarman also, with his spouse, began to live in the woods, perfectly fearless of Indra (XIII, 41). Vipula became full of pride. After some time the occasion came for a ceremony of gifts, with respect to the sister of Ruci ~ the Anga-king Citraratha. Meanwhile, a celestial damsel dropped some flowers down to the earth; they were picked up by Ruei, who, adorned with them, went to the pulace of the Angaking. Her sister, Prabharati, the Anga-queen, urged her to obtain some for her, and Ruci informed her husband, who, summoning Vipula, commanded him to bring him some flowers of the same kind. Vipula found some such flowers still lying scattered, quite fresh, and set out for Campa; on his way he saw a human couple moving in a circle, hand in hand; a dispute arose between them, and at lust, each of them took the oath "that one of us who speaks falsely shall, in the next world, meet with the end which will be Vipula's". Vipula became very sad; proceeding a little way he beheld six other men playing with dice made of gold and silver; they were heard by Vipula to take the same oath as the first couple. At last he recollected the manuer in which he had acted in protecting his preceptor's wife (placing limb within limb, face within face), without telling his preceptor the truth. Coming to Campā, he gave the flowers to his preceptor (XIII, 42). Devaçarman, too, knew what he had seen on his way, and how he had acted in protecting Ruoi: he explained that the first couple were Day and Night, the others the six Seasons. He absolved Vipula and ascended to heaven with his wife and his disciple. Markandeys had narrated this tale to Bhishma on the banks of the Ganga (XIII, **43**).

Vîra , an Asura. § 96 (Amçāvat.): I, 65, 2541 (son of Danāyus). Cf. v. 2679 (Baltoīra, B., Balina, C.).

Vīra<sup>3</sup>, a son of Dhṛtarāshṭra. § 130 (Aṃcāvat.): I, 67, 2738 (?).

Vira, a prince. § 232 (Svayamvarap.): I, 186, 7000 (?).

Vira 4, name of a fire? § 490 (Ångirasa): III, 219, 14138 (Virā Vosya piņļadā (i.e. mother Nil.), son of Bharadvāja).

Vira, a god. § 492 (Angirusa): III, 220, 14168 (among the fifteen yajñamushah).

Vira, a Bhoja prince. § 621 (Rājadh.): XII, 4e, 114 (Bhojo V°c ca nāmataḥ).

Vira = Vishņu (1000 names).

Vîrā 1, wife of the fire Bharudvāja. § 490 (Āngirasa): III, 219, 14138 (Bharadvājasya bhāryā).

Vīrā, a river. § 574 (Jambūkh.): VI, Θλ, 329.

Vīrabāhu<sup>1</sup>, son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2738.—§ 182 (Dhṛtarāshṭraputranāmuk.): I, **117**, 4551.—§ 578 (Bhīshmavadhap.): VI, **45**<sup>23</sup>, 1745 (attacked Uttara).—§ 581 (do.): VI, **64**<sup>11</sup>κ, 2838, 2844 (clain by Bhīmasena).—§ 600 (Ghaṭotkacavadhap.): VII, **157**c, 6938 (only C., error instead of Mahābāhu, q.v.).

Vīrabāhu<sup>2</sup>, a Cedi king. § 350 (Nulopākhyānap.): III, 69, 2708 (married a daughter of the Daçārņa king Sudāman). Vīrabāhu<sup>2</sup> = Vishņu (1000 names).

Virabhadra', a Pāṇḍava warrior. § 600 (Ghatotkaca-vadhap.): VII, 158 \( \chi, 7011 \) (brother of Virāṭa?) (only C.).

Virabhadra, a divine being evolved from Çiva. § 6955 (Dukshayajñavināça): XII, 285, 10307 (orested from the wrath of Çiva), (10325), 10327, 10329 (created the Raumyas who destroyed the sacrifice of Daksha).

Vīrācrama, a tīrtha. § 370 (Tīrthayātrāp.): III, 84,

8123 ('nivasinam, Bc. Kumaram).

Viradhanvan, a Trigarta warrior. \$ 599 (Jayadratha-vadhap.): VII, 107, 4021, 4026, 4028 [4030 (Traigartanom maharathe)] (slain by Dhrshitaketu).

Viradharman, a king. § 554 (Sainyodyogap.): V, 47, 79.

Viradyumna, a king, father of Bhūridyumna. § 641 (Rājadh.): XII, 127, 4673 (Bhūridyumnapitā); 128, 4687, 4693 (put to the test by Dharma).

Virahan = Vishnu (1000 names).

Virāj¹, name of the primeval being (= Purusha), identified with Çiva and Vishņu: XII, 1509 (= Kṛshṇa), 10429 (= Çiva, 1000 numes¹), 13143 (purāṇaḥ Purushaḥ = Aniruddha), 13461.(Nārāyaṇaḥ), 13734 (Purushaḥ), 13735 (do.); XIII, 7743 (= Kṛshṇa) — Do.³ fem. = Pṛthivī: VII, 2417, 2420; XII, 2922 (Pṛthirī), 9381 (do.). — Do.³, fem. = Sarasvatī ("Speech"): III, †10628 (Sarasvatīṃ).

Viraja 1, a tīrtha. § 370 (Tīrthayātrāp.): III, 85, 8148.

Viraja = Çiva (1000 names 1).—Do. = Vishnu (1000 names). Virāja, son of Avikshit. § 154 (Pūruvamc.): I, 94, 3741.

Virajas', a serpent. § 47 (Sarpanamak): I, 35, 1559.—

§ 564 (Mātalīyop.): V, 1037, 3632.

Virajas<sup>2</sup>, son of Dhytaiāshtra. § 182 (Dhytarāshtraputranāmak.): I, 117, 4553.—§ 600 (Ghatotkacavadhap.): VII, 1570, 6938 (among seven sons of Dhytarāshtra slain by Bhīmasena).

Virajas, a spiritual son of Nārāyaņa. § 641 (Rājadh.): XII, 59, 2209 (mānasam sutam), 2210 (father of Kīrtimat).

Virajas 4, son of Kavi. § 747b (Suvarnotpatti): XIII, 85, 4150.

Viraka, pl. (°āḥ), a people. § 607 (Κατημερ.): VIII, 44κ, 2066.

Vīrakarā, v. Vīronkarā.

Vîraketu, a Păñcăla warrior. § 599 (Jayadrathavadhap.): VII, 122u, 4893 (*Păñcălaputraț*i), 4899 (slain by Drona). Cf. Păñcălakulanaudana, Păñcălaputra, Păñcălya.

Virāma' = Çiva (1000 names'). — Do. = Vishņu (1000 names).

Vīraņa, a Prajāpati. § 717b (Nārāyanīya): XII, 349, V), 13587 (*Prajāpatiķ*), 13588 (learnt the religion of Nārāyana from Sanatkumāra, and taught it to Raibhya).

Vīraņaka, a serpent. § 67 (Sarpasattra): I, 67, 2159 (of Dhṛtarāshṭra's race).

Vīrankarā (B. Vīrako), a river. § 574 (Jambūkh.): VI, 9h, 333.

Vīrapramoksha, a tirtha. § 370 (Tirthayātrāp.): III, 84, 8029.

Virasa, a serpent. § 564 (Mātaliyop.): V, 1037, 3632.

Vīrasena, king of the Nishadhas, father of Nala. § 343 (Nalopākhyānap.): III, 52, 2067 (Nishadheshu, father of Nala).—§ 347 (do.): III, 64, 2448 (Nishadheshu mahārājaḥ), 2497 (°nrpasnushā, i.e. Damayantī).—§ 761 (Ānuçāsanik.): XIII, 1155, 5667 (among the kings who abstained from meat during the month of Kārttika).

Viraseriasuta ("the son of Virasena") = Nala, q.v.

vīrāshtaka: III, 14398 (said of Çicu, v. Skandopākhyāna, ch. 228).

Virāta, king of the Matsyas, husband of Sudeshnā, father of

Çankha, Uttara, and Uttara. § 4 (Anukrum.): I, 1, †167 (°rdehtre), †168 (do.). - § 11 (Parvanangr.): I, 2, 485 (gograhaç en Vosya), 487 (godhananı Vosya), 489, 536.--§ 130 (Amçavat.): I, 67, 2717 (incarnation of the gans of the Maruts). - § 160 (Paruvamç.): I, 95, ††3835 (°sya duhitaram . . . . Uttaram) .- § 232 (Svayam varap.): I, 186. 6988 (saha putrābhyām Cankhenaivottarena ca, came to the svayamvara of Draupadī). - § 287 (Rājasūyikap.): II. 34. 1272 (saha putrabhyam, came to the rajasuya of Yudhishthira). -§ 290 (Cicupalavadhap.): II, 44a, 1538 (°-Drupadau).-§ 291 (Rajasuyikap.): II, 45a, 1606.—§ 295 (Dyutap.): II, 52, 1883 (Matsyena, brought tribute to Yudhishthira).-§ 342 (Indvalokābhigamanap.): III, 51, 1983. — § 549 (l'andavapravecap.): IV, 1, 16 (Mateyah), 22, 25 (°rajam), 27; 2, 28, 56, 59 (obhavane); 3, 62 (onrpateh), 67; 5, 147; 7, †214, †217 (°raf), †221, (†225), (†227), †230 (°rajena); 8, †236, †237, (†238), (†241), †243 (°rājāah); 9, 268, 273, 279 (°sya bhāryayā, i.e. Sudeshnā); 10, 280, (†286), (†294); 11, †297, (†307), †309 (sutam Vosya, i.e. Uttarā); 12, †312 (orajam), (†316), (†320), †323 (orajña) (the Pandavas and Draupadi entered into the service of F.) .- § 550 (Samayapalanap.): IV, 13, 328 (saputrasya), 330, 345, 362, 366, 367, 370, 372 (onrpateh). - § 551 (Kicakavadhap.): IV, 14, 376 (Kicakah . . . sendpatir Vosya), †379; 15, 433 (omahishī, i.e. Sudeshnā); 16, 481 (486); 18, 529 (rājāo Vosya Kioakah . . . senanih . . . cyalah), 551; 19, 559 (supakaram Vosya Ballavam, i.e. Bhimasena), 560, 570 (rajho Vosya . . . nartakah, i.e. Arjuna), 579 (do.), 586 (Mateyam), 592, 598 (acvabandho V°sya, i e. Nakula), 600; 20, 634; 21, 642 (sabhāyām V°sya), 676 (rājūo V°sya Kīcako nāma sārathiķ); 23. 799, 825 (°sya mahinasam); 24, 834, 845 (rūjnah kanya V°sya, i.e. Uttarā), 856.—§ 552 (Goharanap.): IV, 30, 976 (the Kurus and the Trigartas invaded the country of V. in order to rob his cattle); 31, 1001, 1002, 1006, 1011 (°sya priyo bhrata Çatanikah), 1015 (°sya suto jyeshtho virah Cankhah), 1026, 1029, 1034, 1035 (bālāgryam Vosya); 32, 1057 (engaged in a single combat with the Trigarta king Suçarman); 33, †1073, 1076, 1090, 1093, 1107, 1119, 1127 (made prisoner, but liberated by the Pandavas; the Trigartas were defeated); 34, 1131, (1133), 1138, 1148; 35, 1149, 1152; 37, †1198 (sutā Fosya, i.e. Uttarā); 38, 1266 (putro Vosya, i.e. Uttura), 1273 (osya sutah, do.); 54. †1665 (putro Vosya, do.); 57, 1820 (osya sutah, do.); 66. †2120 (putro V°sya, do.); 67, 2136 (°sya dhanam), †2142 (°rāshtrābhimukham, ac. Arjuna); 68, 2160 (vāhinīpatih), 2164 (raja Matsyanam Voo rahinipatih), †2169, 2173, 2175 (ordjam), 2182, 2189 (purad Voeya), (2194), (2207), 2214, 2219, (2223), 2225, 2229; 69, (2252), 2255 (vahinipatik). - § 553 (Vaivāhikap.): IV, 70, 2262 (°sya sabhām), 2263, 2267; 71, (2289), (2313), 2317, 2320; 72, (2326), (2345), 2348, 2349 (Upaplavyam Vosya) (Uttara, the daughter of V., was given in marriage to Abhimanyu).- § 554 (Sainyodyogup.): V, 1, †1, †3 (°-Drupadau), †5 (°putraih); 3, 57 (°-Drupadau, only B.); **5**, 100, 101, 102, 157.—§ 555 (do.): V, 197, 581 (raja Mateyanam . . . Parvattyair mahipalaih sahilah, came with his troops to Yudhishthira).- § 558 (Sanjayayanap.): V, 22β, †663 (Matsysyanam adhipah, among the allies of Yudhishthira), †683; 25c, †723. (%). †724; 27, †784 (Matsyo rājā rukmas athah). - § 561 (Yānasandhip.): V, 48, †1845 (eghottarah . . . Mateyaih eardham); 50 n, 2007; 57f, 2237 (saha putrabhyam Cankhemaivottarene ca), 2213 (särdham Matsyaih).—§ 562 (Bhagavadyānap.): V, 80 c, 2856 (eahatmajam); 830, 2951.- § 567 (do.): V,

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126, 4221.- 569 (do.): V, 141, 4782 (Cankhak putro Vonya); 147, 4958 (nrpatin Vopramukhan).- § 570 (Suinyaniryanap.): V, 151a, 5100, (B), 5107 (Mateyah), 5144 (°-Drupadau), (e), 5162; 163, 5189 (°-Drupadabhyam), 5192 (° Drupadau), 5199; 157, 5324 (among the seven leaders of divisions of Yudhishthira's army), 5386 (°-Drupadau vrddhau). - \$ 571 (Ulūkadūtāgamanap.): V, 160, 5479 (°-Drupadau), 5496 (°eya daeyam, all. to § 549), 5522 (°eya mahanase, do.); **161**, 5539, 5542 (= v. 5496), 5567 (= v. 5522); **162**, 5585; 163, 5683 (c-Drupadau orddhau), 5696. - § 572 (Rathātirathasankhyānap.): V, 170, 5886 (°-Drupadau).-§ 573 (Ambopākhyānap.): V, 1947, 7599 (do.); 1967, 7624, 7632 (°-Drupada-), (v), 7637. - § 576 (Bhagavadgītāp.): VI. 19e, 710 (akehauhintertah), 720; 25θ, 833, (κ), 846.-§ 578 (Bhīshmavadhap.): VI, 4513, 1717, 1718, 1719 (encounter with Bhagadatta); 47ne, 1837 (saha putrena), (31η), 1866; **49**, 2009 (only B.); **50**ν, 2060 (o-Drupadau), (π), 2088 (saha Kekayaih, in the rear of Yudhishthira's army); 51aa, 2117.—§ 579 (do.): VI, 52'a, 2128, ( $\zeta$ ), 2149; 531, 2232 (°-Drupadau erddhau).- § 580 (do.): VI, 565, 2414; 59, †2629 (°rājapramukhāḥ),—§ 582 (do.): VI, 72 e, 3162 (Mateyena); 73, 3197.- § 583 (do.): VI, 75a, 3284.- \$ 584 (do.): VI, 82, 3591, 3600 (defeated by Drona). -§ 585 (do.): VI, 870, 3867; 89 v, 3947.- § 586 (do.): VI, 99  $\zeta$ , 4509; 103  $\mu$ , 4685, 4686, 4690.—§ 587 (do.): VI, 108, 5001; 110ζ, 5098 (°-Drupadau vrddhau), 5108 (do.); 111, 5161 (do.), 5163, 5166 (°-Drupadau); 115, 5362 (attacked Jayadratha); 116, 5417, 5418 (encounter with Juyadratha); 118, 5541 (°sya priyo bhrātā Çatānīkaḥ), (v), 5555,  $(\phi)$ , 5559; **119** $\chi$ , 5578,  $(\omega)$ , 5587  $(^{\circ}$ -Drupadau).— § 589 (Dronabhishekap.): VII, 10. 375 (°sya rathanikam Matsyasya) .- § 590 (do.): VII, 14a, 577 (°-Drupadau); 16 δ. 650 (do.).- § 592 (Samçaptakavadhap.): VII, 23 o, 966 (putram Vorajasya, i.e. Uttara (?)); 25, 1083 (Matsyam, attacked by Vinda and Anuvinda) .- § 593 (Abhimanyuvadhap.): VII, 35 δ, 1510; 40 ο, 1691; 42 π, 1743; 43 ρ, 1769.- § 596 (Prutijñāp.): VII, 72, 2491.- § 597 (do.): VII, 83a, 2949.—§ 598 (Juyadrathavadhap.): VII, 85ô, 3050.- § 599 (do.): VII, 95, 3533 (Matsyam, attacked by Vinda and Anuvinda); 96, 3545, 3546 (encounter with Vinda and Anuvinda); 98 x, 3661 (sa-Kaikayah); 111 v, 4283; 114ψ, 4503; 124λλ, 5002 (°-Drupadau).—§ 600 (Ghatotkacavadhap.): VII, 153, 6627 (do.); 1548, 6650 (sa-Kaikayah); 155 c, †6726 (Drupada-Vo-Kaikayah); 1560. 6764 (Malsyam); 158x, 7012 (obhratarak); 165, 7369 (resisted by Calya); 167, 7484, 7486, 7492, 7494, 7495 (defeated by Calya). - § 601 (Dronavadhap.): VII, 184a, 8368.- § 602 (do.): VII, 186, 8487 (°-Drupadau), 8492, 8493 (°-Drupadau), 8495, 8499 (V. and Drupada slain by Drona) .- § 604 (Karnap.): VIII, 6, 156 (V. and Drupada with their sons had been slain by Drona).—§ 608 (do.): VIII, 79, †4057 (°eya pure, all. to § 552); 83, 4254 (°bhavane, cf. § 549 foll.).- § 616 (Sauptikap.): X, 8, 384 (yas sa çishfam Vosya balam).—§ 617 (Aishikap.): X, 16, 723 ( sya sulam . . . snusham Gandivadhanvanah, i.e. Uttara). -§ 619 (Strīvilāpap.): XI, 20e, 598 (nihalam), 599.-§ 620 (Crāddhap.): XI, 26 \$\beta\$, 788 (o-Drupadau, their bodies ure cremated).- § 630 (Rajadh.): XII, 278, 799.- § 637 (do.): XII, 427, 1489 (his craddha performed).—§ 788 (Açramavāsap.): XV, 25, 670 (°sya sutā, i.e. Uttarā).— § 789 (Putradarcanap.): XV, 320, 875 (Drupadau).-§ 795 (Svargårohanap.): XVIII, 18, 25 (do.); 5λ, 148 (do.), (μ), 162 (do., among those who, after death, entered

the deities). Cf. Matsya, Matsyapati, Matsyarāj, Matsyarāja, Matsyarājan.

Virāţa = Virāţapurvan : I, 89.

Virātaduhitr ("the daughter of Virāta") = Uttarā: IV, 2256; X, 728; XI, 571 (mushā Gāndīvadhanvanah), 572.

Virātajā (do.) = Uttarā: XIV, 1857.

Virātanagara ("the city of Virāṭa"): I, 481; III, 17436; IV, 1, 3, 17, 19, 64, 65, 178, 212, 327, 336, 384, 989, 995, 2154, 2177; V, 613, 2354, 2355, 2479, 2495, 4176, 4682, 5471, 5521, 5566, 5756; VI, 4456, 4836; VII, 5423, 6986; VIII, 1947, 2412; IX, 3160; X, 598.

Virātanrpati, v. Virāta.

Virāṭaparvan, the fourth book of the Mhbhr. (containing the adventures of the Pāndavas when living in the service of Virāṭa). § 795¢ (Mahābhārata): XVIII, 8, 270. Cf. Vairāṭa. Virāṭaputra¹ ("the son of Virāṭa") = Babhru (?): V.

2264 (B°).

Virāṭaputra<sup>2</sup> (do.) = Çankha: V, †1846 (jyeshtham); VIII, 187 (C).

Virātaputra (do.) = Uttara: IV, †1680, †2119.

Virātarāj, Viratarāja, Virātarājan, v. Virūta.

Virāţatanayā ("the daughter of Virāţa") = Uttarū: IV, 2369.

Virāva, name of a horse. § 382 (Agastyop.): III, 99, 8631 (given to Agastya by Ilvala).

Vīravatī, a river. § 574 (Jambūkh.): VI, 9λ, 332.

Virāvin, a sou of Dhrtarashtra. § 130 (Amçavat.): I, 67, 2739.—§ 182 (Dhrtarashtraputranamak.): I, 117, 4552.

Virin, pl. ('nah), a family. § 267 (Yamasabhāv.): II, 8, 334 ('nām Īriņām çatam, B., Īriņān ca çatam tathā, C.).

Viriñca = Brahmán. § 717b (Nārāyaṇīya): XII, 343¢, 13253 (°a iti yat proktam Kāpilam jñānaointakaiķ—i.e. in the Sānkhya system—sa Prajāpatiķ, identified with Nārāyaṇa (Vishṇu, Kṛshṇa)). Cf. next.

Viriñci = Brahmán. § 49 (Vāsuki): I, 38, 1638.—§ 705 (Mokshadh.): XII, 303, 11231 (= Hiranyagarbha).

Virini, wife of Daksha. § 138 (Daksha Pracetasa): I, 76, 3131 (mother of 1000 sons).

Virocana<sup>1</sup>, an Asura. § 90 (Amçavat.): I, 65, 2527 (son of Prahlada).- § 91 (do.): I, 65, 2528 (father of Bali).-§ 300 (Prahlada): II, 68, 2315 (son of Prahlada), 2335 (V.'s quarrel with Sudhanvan, cf. § 558) —§ 558 (cf. Prajagarap.): At the svayamvara of Keçini, V. and Sudhanvan staked their lives as to who of them was superior, and referred the question to Prahlada (q.v., cf. § 300, where the same is told more in detail): V, 35, 1185 ( eya samvadam Keçinyarthe Sudhanvana), 1187 (Daiteyah), 1188, (1189), 1190, (1191), 1193, (1196), (1199), 1200, (1201), 1203, 1205, (1206), 1209, 1217, 1218, 1220.- 592 (Samcaptakavadhap.): VII, 26, †1193 (°o devavarūthinīm iva, sc. jagāha). -- § 595 (Shodaçarāj., v. Prthu Vainya): VII, 69, 2413 (when the Asuras milked the earth, V. was their calf).-§ 615 (Gadayuddhap.): IX, 58, 3250 (Çakrena mayaya nirjitah).- § 641 (Rajadh.): XII, 98f, 3660 (had been slain by Indra). - § 656 (Khadgotpattik.): XII, 1667, 6146. -§ 671b (Bali-Vasavasamv.): XII, 225, 8154.-§ 673b (do.): XII, 227a, 8262 (among the ancient rulers of the earth).- § 7176 (Narayaniya): XII, 340, 12943 (°eya . . . Balih putrah). Cf. Daiteya, Daityendra, Prahradi.

Virocana, a son of Dhrtarashtra. § 232 (Svayamvarap.): I, 186, 6982 (came to the svayamvara of Draupadi).

Virocana = Sūrya (the Sun): III, 193; V, 4920.—Do.4=
Somu (the Moon): IX, 2025.—Do.4 = Vishnu (1000 names).

Virocanā—Vishnu.

Virocanā, a mātr. § 615μ (Skanda): ΊΧ, 46θ, 2648. Virohana, a serpent. § 64 (Sarpasattra): Ι, 57, 2150 (of

Takshaka's race).

Virupa', an Asura. § 268. (Varuņasabhāv.): II, 9, 366 (in the palace of Varuna).

Virupa<sup>2</sup>. § 662b (Jāpakop.): XII, 199, (7289), 7290, 7291, (7292), (7304), (7316) (Kāma and Krodha appeared in the shape of *V*. and Vikrta).

Virupa, son of Angiras. § 7476 (Suvarnotpatti): XIII, 856, 4148.

Virupa = Çiva (1000 names 1-2).

Virupāçva, an ancient king. § 761 (Ānuçāsanik.): XIII, 115 8, 5667 (among the kings who abstained from meat during the month of Kārttika).

Virupaka, an Asura (?). § 673b (Bali-Yāsavasamv.): XII, 227a, 8263 (among the ancient rulers of the earth).

Virūpāksha<sup>1</sup> = Çiva, q.v. (add XIII, 716, 1363, 6727, 7636; XIV, 200, 209, 211).

Virūpāksha<sup>3</sup>, name of several Rākshasas. § 537 (Rāma-Rāvnņayuddha): III, 285, 16372 (follower of Rāvaṇa, fought with Sugrīva).—§ 600 (Ghaṭotkacavadhap.): VII, 175, 7905 (Rākshasaḥ, charioteer of Ghaṭotkaca).—§ 658b (Kṛtaghnop.): XII, 170, 6356 (Rākshasādhipatiḥ, lord of Meruvraja, cf. v. 6360), 6365 (do.); 171, 6379, 6388; 172, 6407; 173, 6434, 6435 (°puraṃ), 6436. Cf. Rākshasa, Rākshasādhipa, Rākshasādhipati, Rākshasendra.

Virūpāksha', a Rudra. § 665 (Mokshadh.): XII, 2083, 7585.

Virūpākshī = Durgā (Umā): VI, 801.

Viryātman = Kṛshṇa: XII, 1664.

Vīryavat, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4356 (enumeration).

Viryavati, a mātr. § 615u (Skanda): IX, 460, 2626.

Visarga = Çiva (1000 names<sup>2</sup>).

Vishāgnipā, Vishāgrapād (only C.) = Çiva (1000 names 1).

Vishama = Vishņu (1000 names).

Vishannanga = Civa (1000 names 3).

Vishaprastha, a mountain. § 379 (Tirthayātrāp.): III, 95, 8513 (girau).

Vishayagoptr = Krshpa: XII, 1659.

Vishkambhin = (iva (1000 names 3).

**Vishkara**, v. Viskara.

Vishnu, one of the Adityas, also named Hari, identified with the Supreme Lord Nārāyaṇa, husband of Lakshmī (Crī, Padma); in the Mhbhr. his principal incarnation is that as Krelina Vasudeva. § 2 (Anukram.): I, 1, 24 (Hrelikeçam . . . Harim) .- § 10 (Parvasangr.): I, 2, 357 (ciçoc carya Vook, sc. as Krshpa).—§ 28 (Amrtamanthana): I, [17, 1109 (Narayano devah, caused the ocean to be churned)]; 18. 1115, 1117, 1142, (1143), [1147 (Nardyane, obtained the Kaustubha)]; 19, 1159 (disguised as a woman, V. (Nārāyana) recovered the amita from the Asuras), 1160, 1177 (defeated the Asuras with his cakra Sudargana). - § 308 (Samudru): I, 22, [1216 (gam vindata bhagavata Govindenāmitaujasā / rarūharūpiņā cantarvikshobhitajalavilam, sc. the ocean)], 1218 (adhyātmayoganidrūn ea Padmanābhasya sevataļ / yugudikulaçayanam Vook, ec. the ocean).—§ 33 (Garuda): I. 23, 1251 (Garuda identified with V.).- § 37 (Indra): I, 25, 1291 (Indra identified with V.)-§ 46 (Garuda): I, 33,

1506 (Narayanah), 1510 (Garuda became his vehicle and the device of his banner), [1533 (devadevam . . . Harim)] .-§ 71 (Adivamçavataranap.): I, 61, 2276 (oh çatruvadheehv iva).—§ 82 (Kṛshṇa Vāsudeva): I, 63, 2428 (incarnate as Krshna, the son of Vasudeva and Devaki).—[§ 84 (Adivamçavataranap.): I, 64, 2505 (Narayanam amitraghnam Vaikuntham)].- [§ 85 (Amçavat.): I, 65, 2509 (Narayanena, incarnates a portion of himself)]. - § 88 (do.): I, 65, 2524 (the youngest of the twelve Adityus and superior to them all).—§ 120 (do.): I, 66, 2600 (do.):—[§ 132 (do.): I, 67, 2785 (Narayanah . . . devadevah, a portion of him incarnate as Krshna)].- § 133 (Dushyanta): I, 68, 2811 (bale Vosamah, sc. Dushyanta).—§ 147 (Devayānī): 1, 82, 3408 (°oh . . . grhe); 83, 3432 (Çakra-V°ū ivāparau, sc. Yadu and Turvasu). - § 149 (Yavāti): I, 88, †3572 (Çakrarka - Vopratimaprabhavam, sc. Yuyati). - § 190d (Arjuna): I, 123, 4795 (Aditya Vona prilir yathabhat; osanah . . . Arjunah), 4799 (otulyaparakramah, sc. Arjuna). -§ 191 (do.): I, 123, 4824 (the twelfth of the Adityas).-§ 234 (Svayamvarup.): I, 190, 7101 (sākshād vā Vor Acyutah).-[§ 238 (Pancendrop.): I, 197, 7306 (Narayanam), 7307 (Harik) (a black and a white hair of Hari Narayana were born as Krshna and Balarama)].-[§ 270 (Brahmasubhav.): II, 11, 468 (devo Narayanah, in the puluce of Brahmán)]. - § 277 (Jarāsandhavadhap.): II, 24, 939 (Cakra-Vou hi sangramam caretus Turakamaye tena rathena), 956 (= Kṛshṇa).--[§ 286 (Rājasūyikap.): II, 33, 1213 (Harih = Krshna)].—[§ 289 (Arghāharanap.): II, 36, 1318 (Harim), 1319 (Nārāyaņah, all. to § 85), 1321 (Nārāyaņah Çambhuh . . . ajayala Yadukshaye)].—§ 299 (Dyütap.): II, 68, 2295 (= Krshna, invoked by Draupadi). - [§ 3106 (Sūrya): III, 3, 171 (devāķ . . . sopendrāķ, worshipped Sūrya)]. - § 317 (Arjunābhigamanap.): III, 12, 470 (lokanāthasya = Kṛshṇa).—§ 317b (Kṛshṇa Vāsudeva): III, 12, 484 (= Kṛshṇa), [505 (Harir Narayaṇaḥ = do.)], 511 (= do.).-§ 332 (Mahādevastavu): III, 39, 1627 (Çivāya Vorapaya Vouve Civarapaya).- § 333b (Arjuna): III, 40, 1637 (Purushottame = Krshna).- § 334 (Kuirātap.): III, 41, 1688 (= Krshna) [1698 (Ajitena = do.)].-§ 339 (Indralokabhīgamanap.): III, 47, 1891 (= Kṛshṇa, in Badarī), 1896 (bhūmigatah criman Vor Madhunisadanah Kapilo nama devo 'sau bhagavān ajito Harih = Kapila; born as Krshņa).-§ 356 (Tirthayātrāp.): III, 80, 3091 (Ādityānām yathā ሆን).—§ 358 (do.): III, 82, 5008 (had in the tirtha Vuradāna obtained a boon from Durvāsas), 5017 (ounā . . . pura çaucam krtam . . . hatva Daiteya-Danavan).- § 359 (Vaduvā): III, 82, 5038 (worshipped by the gods, etc., in the tirtha Vadavā).—[§ 360 (Tirthayātrāp.): III, 82, 5067 (Keçavam, worshipped at sangamam . . . Sarasvatyah)].— § 362 (do.): III, 83, 5080 (oh sthanam, a tirtha), 5088 (vārāharūpeņa, in the tīrtha Vārāha).—§ 364 (do.): III, 83, 6014 (had, in the tirtha Lokoddhara, taken up (uddhrtah) the worlds), [6078 (Vamanam, to be worshipped in the tirtha Vishnupada)].-[§ 368 (do.): III, 83, 7040 (dovail. . . . Narayanapurogamaih), 7048 (Narayanam . . . Padmanabham)]. -- § 870 (do.): III, **84**, 7097 (adored Civa in the tirtha Suvarna), 8099 (recovered a kot! of tirthas which had been carried away by an Asura in the shape of a tortoise), 8101 (in Narayanasya ethanam), 8102 (Çalagrama iti khyatah), 8103 (Trilokeçam), [8109 (Harim, to be worshipped in the / tirtha Vamana)], 8125 (Mahadevam, to be worshipped in the tīrtha Agnidhārā). — [§ 371 (Tungaka): III, 85, 8192 (Harir Nardyanah, in Tungaka)].--[§ 873 (Prayaga): III,

748 Vishņu.

85, 8215 (*Harih*, in Prayaga)].—§ 377 (Dhaumyatirthak.): III, [88, 8352 (Pundartkakeho Devadevak), 8353 (Harik . . . Madhueudanak) (= Krahna, in Dvaraka)]; 90, 8395 (Narayanah ... Puruehottamah, in Badari) .-- § 388 (Paragurama): III, 99, 8657 (incarnate as Rama Daçarathi), 8677 (i.e. Rama Dacarathi), 8681 (do.), 8683 (do.), 8688 (do ).-- \$ 384 (Agastyop.): III, 101, [8722 (Narayanam prabhum)], 8723, 8724, 8725 (bestowed his energy on Indra), 8728 (yatha mahaçailavarah purastat sa Mandaro Vokarad vimuktah); [102. 8755 (Vaikuntham . . . Madhusudanam)] (c (v. 8756 foll.): V. is the creator, protector (karta, read bharta), and destroyer (harta) of the gods and the universe. His former incarnations are mentioned, viz. as a boar (varaha) in order to raise the sunken earth from the sea; as narasimha (half man and half lion) in order to slay the Adidastya Hiranyakaçipu; as a dwarf (vāmana) in order to deliver the three worlds from the great Asura Bali. He had also slain the Asura Jambha, the great bowman, who obstructed sacrifices); 103, (8768), 8774 (when the Kaleyas had taken their abode in the sea, V. told the gods to apply to Agastya, that he might dry up the sea).- § 386 (do.): III, 105, 8823 (tridaçã Vonã sardham, applied to Brahman about the refilling of the sea). -§ 392 (Tirthayatrap.): III, 114, +10121 (°o retae), +10122 (retodhā Vook). - § 394 (Arjuna Kārtavīrya): III, 115, 10139 (Devadevam surārighnam, incarnute as Rāma Jāmadagnya).- \$ 400 (Tirthayātrāp.): III, 118, †10224 (°oḥ, sc. ayatanam, visited by Yudhishthira). - § 407 (Mandhatrup.): III. 126, 10424 (iva), 10457 (vyajayad lokāms trīn Vor iva vikramaih).- § 4226 (Naraka): III, 142, 10915 (purātanena devena Vona . . . Daityo nihatah, sc. Naraka), 10919, 10921 (devagaņeçvaram), (10923), 10925 (slew Naraka).—§ 422 bis (Varāhāvatāra): III, 142, 10926, (10942) (V.'s avatāra as a boar (varāha)).—§ 425 (Hanūmad-Bhīmasamv.): III, 147, 11197 (mānusharūpeņa, i.e. incarnate as Rāma Dācarathi). — [§ 426b (Krtayuga): III, 149, 11242 (Nārāyaṇaḥ, becomes white in the Krtayuga)].—[§ 427 (Tretayuga): III, 149, 11247 (Acyutah, becomes red in the Tretāyuga)]. -§ 428 (Dvāpara): III, 149, 11251 (becomes yellow in the Dvaparayuga).—[§ 429 (Kaliyuga): III, 149, 11257 (Keçavağ, becomes black in the Kaliyuğu)].—§ 431 (Saugandhikaharana): III, 151, 11324 (Ramabhidhanam Vom, so. as the son of Daçaratha).—§ 439 (Yakshayuddhap.): III, 163, [11857 (anadinidhanam devam prabhum Narayanam param)], 11859 (ethanam Vook), [11860 foll. (description of Narayanasthāna (near Meru))].—§ 458 (Mārkandeyas.): III, 188. 12813 (Nardyanankaprakhyan, sc. Markandeya, Voon, sc. karnikoddharanam (?), at the beginning of the yuga), [12821 foll. (Svayambhuve, etc., i.e. Narayana, identified with Krshna, description of the end of one [great] yuga and the beginning of the new)].-§ 459 (do.): III, 189, 12954 (aham Vishnuh, etc., says Nārāyana explaining his nature to Mārkandeya (v. 12950-98)), 13005 (Adidevan Ajam = Krshna).- § 4746 (Dhuudhumarop.): III, 201, 13492, 13504, (13506), 13514 (Uttanka praised V. with the hymn, vv. 13494-13503, and obtained the boon that Dhundhu might be slain by Kuvalaçva). - 476 (do.): III, 202, 13542 (all. to § 4748). - § 477 (do.): III, 203, 13556, 13557 (V. (Hari, Govinda, Keçava, Madhusadana), slew Madhu and Kaitabha at the beginning of the yuga). — § 478 (do.): III, 204, 13586, 13587 (Dhundhu, the son of Madhu and Kaitabha, assuiled V. and the gods), 18594 (filled Kuvalāçva with his energy), 13617 (sakhyañ es Fond me, so. Kuvalägva's), 13625 (och samanukirianam).—§ 512 (Ghoshayātrāp.): III, 249, 15095 (our

dovagaņān iva, so. jūdim . . . anupacyethāķ).—§ 516 (Duryodhanayajña): III, 255, 15292 (before Duryodhana only V. had performed the Vaishnava sacrifice). - § 520 (Mudgala): III, 261, 15482 (Brahmanah sadanud urdhvam tad Vook paramam padam).-[§ 521 (Draupadiharanap.): III, 263, 15545 (Harir Iovarah / Viçvalma), 15553 (Hario - i.e. Kṛshṇa)]. — § 5240 (Jayadrathavimokshanap.): V. is the infinite Spirit (pradhanapurushah), etc., who, at the termination of a yuge in the form of the all-consuming fire (Kalagnih, v. 15809), burns the world and the Nagalokas who dwell in the Patala, whereafter clouds appear in the sky and pour down rain that extinguishes the fire (same artiagni-). When, at the end of 4,000 yugas, the earth becomes flooded with water. the Supreme being (Purusha), under the name of Narayana, with 1,000 eyes, and 1,000 feet, and 1,000 heads, sleeps upon Cesha, who has 1,000 hoods, etc., enveloping all space with nocturnal gloom. And when his creative faculty is stirred (sattvodrekat) he awakes and finds the world described. Etymology of the name Narayana (v. 15819). When he was engaged in meditation for the re-creation of the universe. a lotus came into existence from his navel, and from this the four-faced Brahmán came out, who, sitting on the lotus, from his mind (manasan) created the nine great rshis Marici, etc., who were equal to himself. They created the Yakshas, Rakshasas, Bhūtas, Piçūcas, serpents, and men. In the form of Brahman he creates, in the form of Purusha (Paurushi tanua) he preserves, and in the form of Rudra he destroys the universe (the three conditions of Prajapati): III. 272. 15808 (Devadevah . . . Suraguruh). - § 524d (do.): V.'s incarnations are the following: (1) a boar (yajñavarāhaḥ, v. 15832) 10 yojanas in length; (2) half lion, half man, when he killed the Daitya king Hiranyakacipu, who attacked him with his çula (trident); (3) the son of Kaçyapa and Aditi, in the form of a dwarf (vamans), born 1,000 years after the conception, of the hue of rain-charged clouds and with bright eyes; when he, accompanied by Brhaspati, entered the sacrificial assembly of Bali, the king of the Danavas, he, in three paces, took in the earth (! medinim) and gave it to Indra; (4) Krshna, with conchshell, discus, and macc, adorned with the Crivatea, clad in yellow silken robes, who protects Arjuna, riding in the same chariot with him: III, **272.** 15825, 15846 (devah sanatanah), 15849 (Krehneti parikīrtyats).—\$ 526 (Rāmopākhyānap.): III, 276, 15933 (Caturbhujah, incarnate as Rāma Dācarathi he will slay Rāvaņa), 15935 (oh sahāyān, = Rāma Dāçarathi).—[§ 547 (Karna): III, 310, 17205 (Varaham aparajitam / Narayanam acintyam = Krshna)].- § 548 (Araneyap.): III, 315, 17461 (e: having assumed the form of the horse-headed (acreciras), V. lived for a long time unrecognized, intending to enter the womb of Aditi, then he [born from Aditi] as a dwarf, took the shape of a brahman and deprived Bali of his kingdom by his [three] steps), [17464 (Harina, do.: V. entered in the thunderbolt of Indra and lay concealed in it)], 17467 (do.: living disguised in the abode of Daçaratha (i.e. as Rāma Daçarathi) V. slew Daçagriva (i.e. Ravana) in battle) .--[§ 549f(Durgi): IV, 6, 186 (Padma Nardyanaparigrahak)]. - § 553 (Vaivāhikap.): IV, 71, 2304 (°-Mahendrakalpau, sc. Nakula and Sahadeva).—§ 555 (Indravijaya): V, 9, 288; 10, 293 (°oh kehayam), 295 296 (Sarvadeveçam), 297 (b: The gods and the rshis said: "In former times you pervaded the three worlds in three steps, you procured the ampta and destroyed the Asuras, you suppressed the great Asura Bali and raised Indra to the throne of heaven, you are the Lord of

the gods, and this entire universe is pervaded by you . . . "), (800), 828, 380, 334 (tribhuvanacreshtha) (from fear of Vrtra the gods, etc., applied to V., who premised to enter the thunderbolt of Indra); 13, 410 (Devadevena), 413, 416 (distributed the sin of brahmanicide); 15, 457; 16, 499 (°-tojah).—§ 556 (Sañjayayanap.): V, 22, †674 (= Kṛshṇa), †676 (read with B. Indra-Vou Daityasenum yathaiva), †677 (Vrshnivirah = Krshna).-§ 5610 (Krshna Vasudeva): V, 48. †1891 (= Kṛshṇa, slow Naraka).—§ 561 (Yānasandhip.): V, 48, †1895 (i.e. Krshna); 59, 2333 (Indra-Vosamau, sc. Krshna and Arjunu); [68, 2536 (Harih = Krshna)]; 70, 2562 (etymology = Krshna), 2564 (= Krshna), 2571 (etymology = Krshna), [†2578 (Harim = Krshna). - § 564 (Matuliyop.): V, 97, 3503 (Adityanam hi sarvesham Vor eko sandtanak); [99, 3551 (Adityo Hayagrivak, in Patalu)]; 100, 3571 (Asurah Kalakanjaç ca tatha Vopadodbhavah); 101, 3592 (kulam Voparigraham, sc. the Suparnas), 3593 (worshipped by the Suparnas); 104, 3666 (caturbhujah), **3667**, **3669**, (**3670**); **105**, **3682**, **3699**, **3705**, **3708**, **3710** (in order to save Sumukha, V. humiliated Garuda).- § 565 (Galavucarita): V, 107, 3755 (Krshnam), [3759 (Vasardvarajak)]; 110, 3818 (anadinidhanasyatra—i.c. in the west— Voh ethanam); 111, 3827 (atra-i.e. in the north-Voh sahasrakshah sahasracarano 'vyayah / sahasraqirasah çrimün anekah paçyati mayaya), 3841 (Vishnupadan . . . kramata Vond krtan); 113a, 3881 (sandtanah); [117, 3969 (reme ... yatha Narayano Lakshmyam)]. - § 574 (Janibūkh.): VI, 8, 302 (Harih . . . Vaikunthah, i: On the north of the milky ocean (kehirodasya samudrasya) Hari Vaikuntha dwells in his chariot of gold with eight wheels, etc., and adorned with jambunada gold; he is the lord of all creatures, in him the universe merges and from him it again emanates; he is Sacrifice's self, and fire is his mouth)]. 308 (Naro Narayanaç caiva sarvajnah sarvabhataket / deva Vaikuntham ity ahur nara Vom iti prabhum).- [§ 575 (Bhumip.): VI, 12, 450 (Nardyano Harik, on the mountain Comanta in Krauncadvīpa)].- § 576 (Bhagavadgītūp.): VI, [21, 774 (Harir Vikunthah = Krohna)]; 34, 1225 (Adityanam aham Voh, sc. asmi, says Krshna); 35, [1255 (= Krshna, who declares himself to be the Supreme Lord)], †1270 (= Krshna), †1276 (do.); [42, 1531 (Harim, do.)].- § 578 (Bhīshmavadhap.): VI, 50, 2074 (or Vajrabhrteva, sc. uktah, only B., C. has Jishnur). - \$ 580 (Bhishmavadhap.): VI, 59. 12588 (°r yathā Vrtranieūdanasya, sc. oakāra eāhāyyam), [†2610 (Harin = Krshna), †2611 (= Krshna).—§ 581 (do.): VI, 65, 2960, 2968 (= Aniruddha) (Brahmán praised the Supreme Lord (Purusha, v. 2941) with the hymn 2944-72, asking him to be born on earth [as Krshna]); [67 m, 3016 (Purushottamah = Krshna, description of the creation, ctc.), 3027 (Madhusudanam, Varahaç caiva Simhaç ca Trivikramagatih prabhuh = do.), 3028 (Harih = do.)];  $68\rho$ , 3039 (only B.), [3046 (Harih = do.)].- § 589 (Dronabhishekap.): VII, 4, 118 (yathā Vor divaukasām).—§ 590 (do.): VII, 13, 476 (eahito devaih); 14, 543 (yatha Voh pura . . . Hiranyakehena samyuge).- § 592 (Samçaptakavadhap.): VII, 21. 891 (yatha Daityagane Voh, uc. cakara kadanam mahat).-§ 593 (Abhimanyuvadhap.): VII, 36, 1544 (= Krshna, matulam, so. Abhimanyu's), 1578 (or ivacintyah); 49. 1927 (= Krahna, oh evasur nandakarah, i.e. Abhimanyu).--§ 594 (Akampana): VII, 52, 2037 (Indra-V°-samadyutih, sc. Hari, the son of Akampana).—§ 596 (Pratijnap.): VII, 79, 2783 (= Kṛshṇa, read with B., Vor Jishnupriyankarah); 81, 2910 (Indra-Vou yatha pritau Jambhasya vadhakank-

shinau).- § 597 (do.): VII, 83, 2963 (Devadeveça sanûtana vicatana / Voo Jishno Hari Krehna Purushottama = Krehna). -§ 5990 (Vrtra): VII, 94, 3460,-\$ 599 (Javudrathavadhap.): VII, 94, 3479 (Hiranyagarbhena yathu baddham Poh pura rape, sc. kavacam); 149, 6474 (only B.).-§ 600 (Ghatotkacavadhap.): VII, 170, 7669 (yathendrah samare . . . praha Vom); 174, 7879 (or ivahave).- 602 (Dronavadhap.): VII, 191, 8790 (yathā rūpam purā Voor Hiranyakaçipor vadhe); 192, 8858 (puranam Purusham).-[§ 603 (Nārāyanāstramokshap.): VII, 197, 9104 (samkruddham iva garjantam Hiranyakaçipur Harim, 80. abravīt)].—[§ 603b (Nārāyaņa): VII, 201, 9417 (Nārāyaņaķ . . . Viçvakrt)].-§ 603d (Tripura): VII, 202, 9568 (became the shaft of Oiva), 9574 (caram . . . Vo-Somasamayutam, sc. Civa's).-§ 603 (Nārāyanāstramokshap.): VII, 202 μ, 9600 (identified with Civa) .- § 604 (Karnap.): VIII, 3, 65 (°- Vasavayor ira, sc. vikrantam).- § 605 (do.): VIII, 10, 378 (°m drehtvera Danavah, sc. dravishyantı); 20, †820 (jite Balau Vom iramareçvarah, sc. apūjayat); 31, 1268 (Karnasya bhujayor vīryam Çakra-Vosamam).- § 606 (Tripurākhyāna): VIII, 34, 1471 (V., Soma and Agni became the arrow of Civa), 1502 (do.), 1510 (bāṇam . . . Soma-Vishnv-Agnisambharam. sc. Civa's, C. has by orror Vishvo), 1535 (ishum . . . Vo-Somagnisambhavam, sc. Çiva's), 1555 (Somagni-Vounam), [1556 (Narayanah, became a bull and raised the chariot of (Civa)] .- § 607 (Karnap.): VIII, 37, †1720 (Mahendra-Vopratimau, sc. Bhishma and Drona), †1726 (o-Purandaropamam, sc. Drona); 45ζ, 2105 (Janardanah).—§ 608 (do.): VIII, 51, 2493 (°r ivāsurān, sc. pothayām āsa); 65, 3304 (hate mahasure Jambhe Çakra-Vou yatha Guruh, sc. abhyanandat); 68, †3392 (balona Vooh); 73, 3690 (or iva hatvā Daiteya-Danavan), [3691 (prayaccha medinim rajne Cakrayaira Harir yatha)], 3692 (ouna nihateshv eva Danuveyeshu); 77. †3865 (trailokyahetor Asurair asid devasya Vooh, Bc. samagamah): 79, †4060 (Jishnor Vāsudevātmajusya, i.e. Krehna); 87, 4398 (°viryasamau, sc. Karna and Arjuna), 4446 (svayam = Krshna, charioteer of Arjuna); 94, †4951 (samanayānāv iva V°-Vūsavau), †4961 (sadasyahūtāv iva V°-Vūsavau); 96, †5042, †5044, †5045.- 613 (Gadayuddhap.): IX, 33, 1914 (yathā Voh Çacīpateh, sc. prayacchorvīm) —[§ 614 (do.): IX, 34, 1964 (Brahmanam iva Deveçam Indropendrau, sc. pūjayam asatuh)].- § 615u (Skanda): IX, 44, 2479; 45 7, 2506 (Indra-Vou), 2530 (senām Vorūpiņīm), 2539 (gave three companions to Skanda); 46, 2667 (gave Skanda the garland Vaijayanti). - § 615ee (Adityatirtha): IX, 49, 2850 (having slain Madhu and Kaitabha V. performed his ablutions in Adityatirtha). - § 615kk (Kurukshetrak.): IX, 53, 3034 (Brahma-Vo-Muheçvaraih). - § 615 (Buladevatīrthayātrā): IX, 54, 3039 (devah, performed austerities).- § 618 (Jalapradanikap.): XI, 7, 188 (param ethanam Vooh); 8, 217 (V. had promised to the Earth that Duryodhana should cause her burden to be lightened by a battle in Kurukshetra).-§ 637 (Rajudh.): XII, 43, 1303 (Viçvakarman namas to 'stu Viçvalman Viçvasambhava / Voo Jishno Hare Krehna Vaikuntha Purushottama), [1506 (Varāhaļ Urukramah), 1510 (Vamanah)] (Bhīshma praised Krehņa as Vishņu (Nārāyana) with the hymn, vv. 1500-14); 45, 1547 (purushavigraham, sc. as Krshuu); 47, 1602 (yogeçvaram Padmanabham Vom Jishnum Jagatpatim), 1674, 1682, 1685 (omayam), 1687 (Bhīshma praised Kṛshṇa as Vishṇu (Nārāyaṇa) with the 'hymn vv. 1602-88).- 6 641 (do.): XII, 59, 2208 (Prajapatim), [2209 (Nardyanah, created Virajas)]. - § 641f (Prthu Vainya): XII, 59 &, 2237, 2248, 2249 (entered the body of

745 Vishpu.

Prthu), 2252 (a golden lotus appeared on the forehead of V., from that Ori was born). - § 641 (Rajadh.): XII, 63, †2364; 64, 2392 (sarvabhūleçvaram Nārūyanam, the kings repaired to V. to be informed about chastisement), 2399, 2401, 2409; 65, 2448 (bhavanam Vooh) (in the form of Indra, V. instructed Mandhatr); 98, 3654 (°vikramakrāmī); [110, 4076 (Narayanam devam = Krshnu), 4080 (Narayanam Harim, do.)]; 120 p, †4397; 121, 4431 (dando hi bhagavan V°r daņļo hi Nārdyaņaķ prabhuķ); 122, 4490 (mahādevam), [4492 (Calavarayudhah), 4495 (do.)] (V. created chastisement and appointed leaders of the different classes of beings), 4504, 4505 (V. accepted chastisement from Civa and made it over to Angiras) [4515 (Hayaçirāḥ)].—§ 653b (Grdhragomāyusamv.): XII, 153a, 5752.- 656 (Khadgotpattik.): XII, 166, 6185, 6186 (obtained the sword from Rudra and made it over to Marīci).—§ 6606 (Bhṛgu-Bharadvājasamv.); XII, 182, [6779 (padman srehfan Svayambhuvā)], 6784 (anantah, created Ahamkura (= Brahman)). - § 662b (Jāpakop.): XII, 2008, 7342 (ch sahasraçirshaç ca devo sintyah).-§ 663 (Mokshadh.): XII, 206, 7497 (is superior to Kāla (Time)).- § 664 (do.): XII, 207, 7518, [7519 (Nardyanam, Krshna is the supreme Lord (Vishnu Narayana), description of the creation, etc.)], 7543 (one of the Adityas, born as Vāmuna (the dwarf)).—§ 665 (do.): XII, 208\$, 7582 (the twelfth of the Adityan).—§ 666 (do.): XII, 209. 7616 (varāharūpiņam), 7619 (vārāham rūpam dethāya), 7628, 7633 (vārāham rāpam āsthitah) (V.'s incarnation as the boar = Krshna (vv. 7604 and 7636)),-§ 667 (do.); XII, 210. 7651 (= Krshna), 7653 (Devadevasya, do.); 213, 7743 (avyaktasamethanam); [216, 7825 (yogeçvaro Harih)]; 217, 7874 (avyaktasanjinitam), [7875 (atmastham Harim)].- § 673b (Bali-Vāsavasamv.): XII, 227, 8219 (°krānteshu lokeshu, all. to Vishņu's depriving Bali of the worlds by his three steps).-§ 677 (Mokshadh.): XII, 240, 8741 (krānto-i.e. in the feet- Voh).-\$ 681 (do.): XII, 266, 9476 (om evabhijānanti sarvayajūeshu brāhmaņāh).—§ 692 (do.): X11, 280 a, 10019 (enumeration of names of Hari Narayana); 281, 10026, 10029, 10030, 10031, (B), 10052, †10075 (ethanam . . . Vooh), †10076 (devasya Vooh paramasya, 80. sthanam), †10083 (Voor anantasya sthanam) (Sunatkumara discoursed to Vrtra on the greatness of V.).—§ 693 (do.): XII, 282, 10098 (Vrtra was devoted to V.), 10099 (padam Vooh), 10101 (°bhaktaḥ, sc. Vrtra).—§ 693b (Vrtravadha): XII, 282 a, 10120, 10128 (entered the thunderbolt (rajra)); 283, 10152 (vajrena V'cyuktena).- § 694b (Jvarotpatti): XII, 284, 10268 (paraman sthanam Vooh, thither went Vrtra after death), 10269 ("bhaktyā; "oḥ sthānam). - § 695b (Dakshayajnavināça): XII, 285, †10295 (oh . . . bhagam).-§ 702 (Mokshadh.): XII, 293, 10763 (adored by the shis he granted them success); 297, 10888 (viçvasya . . . jagatah pradhānam).—§ 704 (do.): XII, 301a, 11094, [†11098 (yogī . . . Nārāyanātmā); 302, 11117 (read with B. om krante, cf. v. 8741), [11120 (deve Narayane)], 11155 (°or māyāçataiķ), [11174 (Nardyaņaķ), 11193 (ātmānam avyayam param Narayanatmanam)]. - § 705 (do.): XII, 303, 11251 (pañcavimçatimah, i.e. the supreme Soul).-§ 707 (do.): XII, 314, 11607 (the adhidaivate of the feet). - § 714b (Himavat): XII, 328, 12319 (c: V. performed austerities on the Himavat in order to get a son), 12323 (s: in order to honour Skanda V. did only shake the dart of Skands, though he was able to ruise it), 12326.- § 714 (Qukakrtya): XII, 329, 12394 (devayānaeare Vooh), 12419 (°or nigodeato vatah).--[§ 7176 (Näräyenīya): XII, 335-336

(v. Nūrāvana)].—§ 7170 (Uparicara): XII, 336-338 (v. Nārāyana (= Viehnuh, v. 12849)).- 5 717b (Nārāyanīya): XII. [339-341 (v. Narayana, description of the different avatāras (v. 12938-12968))], 342, 13157, 13160, 13171 (etymology) (Krshna (Harih, v. 13131), who is Vishnu (Narayana, q.v.), explained his names to Arjuna); 343, 1), ††13200 (= Nārāyaṇa (q.v.), description of the creation, V. identified with Agni); VII) ††13213 (entered the thunderbolt (vajra), ††13217; VIII, ††13218 (origin of the crivatea); [XIII) ††13222 (Nārāyaṇaḥ, born as the rshi Vadavāmukha)],  $[(\phi) \text{ (Krshna (= Vishna, Nārāyana (q.v.)) continued the}]$ explanation of his names)]; 344 (v. Nārāyana (= Viehņuh, v. 13324)); [345 (v. Nārāyana)]; 346, 13425 (V., Vrshākapi in the form of the boar offered pindas); 347, 13432 (avyayam), 13434 (= Nūrāyana, q.v.); 348, 13452 (hayaçiro mahat / havyakaryabhujo Vouh, assuming a horsehead V. (= Nārāyaṇa, q.v.) recovered the Vedas and slew Madhu and Kaitabha), 13543 (Vāsudereti); [349 (v. Nārīyana)]: [350 (v. Nārāyaṇa)].--[§ 717d (Brahma-Rudra-samv.): XII, 352 (v. Nārāyana)].—§ 7196 (Gautamīlubdakavyāla-Mrtyu-Kalasamv.): XIII, 1a, 55.- § 723 (Anuçasanik.): XIII, 6a, 312 (yena lokās trayah srehtā Daityāh sarvāc ca devatāh / sa esha bhagavān Voh samudre tapyate tapah), 829 (Balih . . . Vopurushakarena Patalasadanah krtah).-[§ 727 (do.): XIII, 11 (v. Nārāyaņa)]. - § 730 (do.): XIII, 14, 591 (Brahma-Vo-Sureçanam erashta, ec. Çiva), 596 (Narayanāt . . . çankhacakragadādharāt), 606 (= Krshna), [(3), 626 (Harih)].- § 7300 (Mandara): XIII, 14, 664 (°oç cakram).- § 730g (Upamanyu): XIII, 14n, 731 (Brahma- $V^{\circ}$  Surendrāņām . . . vapur dhārayate Bhavah),  $(\theta)$ , 795 (uttamaicvaryam Brahma-V°purogamam), (f), 824 (worships the lings of Cive), (p), 857 (Brahma-Vo-sureshu), [(v), 870 (Narayanah . . . Vainateyam samaruhya çankhacakragadadharah), 876 (Narayanah, pruised Civa), 877 (do., do.) ], (x), 912 (kratūnam Vor uoyate, sc. Çiva), 914 (Adityanam bhavan Vor, sc. Civa), 940 (created from the left side of Civa).— § 730 (Anuçüsanik.): XIII, 14, (971) (Crio = Krshna, so B.), (w), 986 (Çatakratuç ca bhagavān Voç cāditinandanau), (1002) (= Kṛshṇa); 16 ŋŋ, 1052 (does not comprehend Çiva), 1058 (identified with Civa)  $(\theta\theta)$ , 1105 (does not know Civa truly); [17 (v. Nārāyana)]; 18, (†1368) (= Krshna).-§ 734 (do.): XIII, 26, 1851 (°padim . . . Jahnavim).-§ 737 (do.): XIII, 31 a, 2013.—§ 746 (do.): XIII, 62 ß, 3150; 82 v, 3857; 83, 3904 (having performed austerities Aditi became quick with V.-Voau garbhatam agate).- § 759 (do.): XIII, 10910, 5376 (merit of worshipping Krshna as V. in the month of Caitra), 5386 (the twelve names under which Vishnu (Krshna) is to be worshipped).—§ 766 (do.): XIII, [125, 5932 (Nārāyaṇaḥ)]; 126, (6006), 6015, †6043 (°pade); [132, 6165 (yadā Nārāyaņaḥ çrīmān ujjahāra vasundharām)]; 134, (6189) — § 768 (do.): XIII, 139, 6295 (i.e. Krshna), 6306 (do.), 6307 (do., read Four girim with B.). - § 7686 (Kṛshṇa Vasudeva): XIII, 147. [6807 (Harih, i.e. Krshna)], 6854 (i.e. Krshna).- § 7680 (Balgrama): XIII, 147, 6866 (Balarama is V.).- § 768 (Anuçasanik.): XIII, 148, 6892 (Trivikramah = Krshna).-§ 769 (do.): XIII, 149, 6941 (Anadinidhanam), 6947 (or nāmasahasram), 6949 (°or nāmasahasrasya), 6950, 6977 (1000 names), 7019 (do.), 7076, 7077 (stavam . . . Vooh) (Bhīshma praised  $V_{\cdot} = Krshņa$ , reciting his 1000 names (v. infra).—§ 770 (do.): XIII, 151 $\gamma$ , 7093 (the twelfth of the twelve Adityas), (e), 7106 (derah).- § 773b (Krahna Vasudeva): XIII, 159, 7391 (= Kṛshṇa, only B. [= Narayanah, v. †7400]).-- 773d (Civa): XIII, 161, 7485 (Civa made V. his arrow—carottamam).—§ 775 (Anuçasanik.): XIII, 166 a, 7635 (Nardyanah). - \$ 778b (Samvartta-Maruttīya): XIV, 4, 87 (°r ivāparai).—§ 782b (Brālimanagitā): XIV, 21, 681; [25 (v. Nārāyana)]. - § 782g (Guruçishyasamv.): XIV, 40, 1085 (or Jishnuh Cambhuç oa = mahān ātmā), 1095 (Svayambhūh); 42, 1126 (the adhidaivata of the feet), (e), 1167; 430, 1178 (balavatām varah), 1181 (bhūtam parataram . . . na vidyate), 1182 (brahmamayo . . . Harim); 44, 1223 (Svayambhūh), 1227 (bhūlam paralaram . . . neha vidyate). \$ 7846 (Uttanka): XIV, **54.** 1576 (i.e. Kṛshṇa); **55.** 1591 (do.); **56.** 1625 (do.).— § 785 (Anugitap.): XIV, 87, 2581 (Bhojardjanyavardhanah, i.e. Kṛshṇa). — § 788 (Açramavāsap.): XV, 25, †663 (0-Mahendrakalpau, sc. Nakula and Sahadeva). - [§ 789 (Putradarcanap.): XV, 31n, 854 (Narayanam, incarnate as Hrshikeça, i.e. Krshna)].—§ 793 (Mausalap.): XVI, [3, 68 (Harih, i.e. Krshna); 4, †130 (Narayanah, i.e. Krshna); 7, 251 (Haridhyānaikatatparāḥ)]; 8 v, 277 (Janārdanam = Krshna).- [§794 (Muhāprasthānikap.): XVII, 1, 12 (Harim), 38 (Nārāyaṇasya, i.e. Kṛshṇa)].—[§ 795 (Svargārohaṇap.): XVIII, 5μ, 170 (Narayanah . . . devadevah, Krshna entered Nārāyaņa, of whom he was a portion).]-§ 7950 (Mahābharata): XVIII, 6π, 258 (°oh . . . salokatām), [300 (Harih)], 301 (°katha).

Cf. Kṛshṇa (with synonyms), Nārāyaṇa, and the following synonyms:—

Abhibhū: III, 12984: XII, 1509 (= Kṛshṇa).

Acintya, q.v., add 111, 17205 (Narayanam); VII, 1578 (V°); XII, 7342 (V°), 7566 (i.e. Kṛshṇa).

Acyuta, q.v. (cf. Additions and Corrections).

Aqvaciras, Adideva, Adikara, q.v.

Aditinandana ("the son of Aditi"): XIII, 986 ("au = Çatakratuç ca V"ç ca).

Adityapati ("the lord of the Adityas"), q.v.

Aja, q.v.

Ajita: III, 1698, 1896 (i.e. Krshna?).

Amadhya: XII, †13249

Anādi: I, 2431; VI, 1207; XII, 1658 (i.e. Kṛshṇa); XIII, 7050 (1000 names).

Anādimadhyanidhana: XII, 2398, 12716.

Anādhimadhyānta: VI, 1265, 2972.

Anādimadhyaparyanta: XII, 1623 (i.e. Kṛshṇa).
Anādinidhana: I, 2429; II, 2607; III, 11857,
12824, 13936; V, 3818; VII, 6468 (i.e. Kṛshṇa); XII,
1624 (do.), 13473, 13909; XIII, 6941, 6954 (1000 names).

Anādya: XII, †13249.

**Ananta:** I, 2431, 7306; III, 12984; VI, 1283 (i.e. Kṛshṇa); XII, 1663 (do.), 6784, 6798, †13249; XIII, 6939, 7019 (1000 names), 7044 (do.); XVIII, 169.

Aravindāksha, Asurasūdana, Avyakta, Avyaya, q.v.

Bhagavat, q.v.

Bhūtācārya, Bhūtarāj: XII, 7630.

Cakradhara, Cakragadāpāņī, Cakrapāņi, Cakrāyudha, v. Krahņa.

Caturbhuja ("four-armed"): III, 15933; V, †2512 (= Kṛshṇa), 3666; XIII, 6891, 6964 (1000 names).

Caturmürtidhrt, q.v.

Qakrānuja ("younger brother of Indra"): VII, 6458/59 (only B.).

Çālagrāma, Çambhu, q.v.

Çankhacakragadādhara, v. Krehņa.

Ģipivishta, Çrīdhara, Çūlavarāyudha, Qveta, q.v.

Devaçreshtha (see additions), Devadeva, Devadeva, Devadeva, Devadeva, Deveça, q.v.

Ekagriga, q.v.

Govinda, v. Krshna.

Guhya, q.v.

Hari: I, 24 (Hrshtkecam), 426 (i.e. Krshna), 512 (do.), 1167, 1533 (Devadevam), 2508, †7307, 7359 (i.e. Krshna), 8318 (do.); II, 550 (do.), 1213 (= Kṛshṇa), 1318 (Puṇḍarīkākeham, do.), 1323 (= Krshna); 1325 (Nārāyanam, do.), 1385 (= Krshna), 1521 (tejāmene ca Hosh, so. Oicupāla), 1616 (i.e. Krshna), 1623 (do.), †2229 (Krshnam), 2291 (= Krahna), 2293 (do.), †2295 (Krahnam); III, 480 (= Krshna), 498 (do.), 505 (Narayanah, do.), 740 (Madhuniha, i.e. Krshna), 1896 (Vishnuh = Krshna), 1951 (Janardanah = Krshna), 1985 (i.e. Krshna, will become the charioteer of Arjuna), 5080 (in the tirtha Vishnoh sthanam), 5081, 8109 (in the tirtha Vamana), 8192 (Narayanah, in the tirtha Devahrada), 8215 (in Prayaga), 8353 (Madhueudanah = Kṛshṇa, in Dvārakā), 11863 (Narāyaṇaṃ), 12560 (i.e. Kṛshṇa). 13003 (Krehno Varehneyah), 13505, 13558, 13562, 15545 (lovarah), 15553 (= Krshna), 15845 (incarnate as a dwarf), 17464; V, 2536 (= Krshna), †2578 (do.); VI, 301 (Vaikunthah, in Airavatavarsha), 450 (Narayanah, on Gomanda), 774 (= Krshna), 1255 (= Krshna), 1531 (do.), 1532/33 (only B.). 1587 (i.e. Krshna, counsellor of Yudhishthira), †2610 (i.e. Krshna), †2612 (do., only B.), 3028 (do., only C.), 3046 (do.); VII, 2963 (do.), 3923 (i.e. Krshna), 6220 (Krshnah), 6474 (only B.), 9104 (iva); VIII, 2863 (i.e. Krshna), 3691 (prayaccha medinim rājne Çakrāyaiva Hor yathā), 4018 (i.e. Kṛshṇa); XI, 327 (i.e. Kṛshṇa), 328 (Janārdanaḥ, do.); XII, 16 (Krehnam), 1503 (= Krshna), 1606 (Narayanah). 1611 (= Kṛshṇa), 1625 (Narayaṇaṇ, do.), 1684 (or ity aksharadvayam), 1690 (i.e. Kṛshṇa), 4080 (Nārāyaṇam = Krshna), 7825 (yogeçvarah), 7875 (atmastham, i.e. the Supreme Soul), 8937 (? oyartham), 10018 (Narayanah), 10043 (do.), 12658 (the third form of Nārāyaņa born as the son of Dharma), 12667 (do.), 12712 (Nardyanam), 12729, 12767, 12788, 12797, 12839 (Suraeuraguruh), 12848 (Surapatim, Nārāyaṇaḥ), 12857 (Purushaḥ . . . içvaraḥ), 12872 (Nārāyanah), 13112, 13117 (İçvarah), 13130 (Prajapatipateh). 13131 (i.e. Krshna), 13159 (Nordyanam), ††13192 (Purushah . . . avyayah), 13226 (only C., read hare with B.), 13227 (etymology), 13292, 13308 (Nardyanam), 13322 (Vicrocvaraeya), 13327, 13334 (avyayam), 13370, 13428 (avyayam), 13438 (Narayanam), 13437 (ogitāsu, i.e. the Bhagavadgītā). †13445, 13453 (lokadharina), 13467 (Viçvaksenah), 13486, 13507 (devo Hayaçirodharah), 18517, 13521, 13523, 13524 (Açvaçirāh), 13530, 13539, 13540 (Nardyanah), 13547, 13550. 13572 (Narayanah), 13581 (Dereçam . . . Narayanam), 13586 (Nardyanah), 13590 (°yonaye Brahmane), 13593 (?), 13594, 18600 (ogitasu, i.e. the Bhagavadgita), 18603 (Içrarak), 13604 (kehetrajñah), 13619, 13624, 13656 (Îçvaram), 13659, 13662, 18663, 13678, 13696, 13709, 13710; XIII, 602 (Acyutan = Krshna), 626 (PCR. Agni), 6005 (Içraran), 6316, 6807 (caçvatah purushah, i.e. Kralina), 6851 (Narayanah, i.e. Krehna), 6863 (= Balarāma), 6898 (i.e. Krehna), 6909 (only C.), 6988 (1000 names), 7018 (do.); XIV, 1182 (kartāram akrtam); XVI, 68 (i.e. Krehna), 251 ("dhyanaikatatparah, do., only C.); XVII, 12 (= Krshna); XVIII, 300 (do.).

Harimedhas, Havyakavyabhuj, Hayaçiras, Hayaçirodhara, Hayamukha, q.v.

Hrshikeça, v. Krshņa. Içāna, Īçvara, q.v.

Indranuja ("the younger brother of Indra"): I, 5353 ("samah, sc. Arjuna); V, †2580 (= Kṛshṇa); VI, 2000 ("saman), †2614 (= Kṛshṇa).

Indravaraja (do.): I, †7052 (\*\*prabhdvah, sc. Arjuna); VIII, †701 (v. Dhanañjaya), †4698 (i.e. Kṛshṇa); IX, †901 (do.).

Jagannātha, Jagatpati, Jagatprabhu, q.v. Janārdana, v. Kṛshṇa.

Jishnu, Kapardin, Kapila, q.v.

Keçava, v. Krshna.

Kshetrajna, q.v.

Lokakartr, q.v.

Madhuhan, Madhukaitabhahan, Madhunihan, Madhusüdana, Madhunisüdana, q.v.

Mahābhūtādhipati, Mahādeva, Mahāpurusha, Mahāvarāha, Maheçvara, q.v.

Mahendrāvaraja ("the younger brother of Indra"). VI, 2598 (i.e. Kṛshṇn), †2601 (do.).

Muñjakeça, Muñjakeçavat, Muñjakeçin, q.v. Nishkriya, q.v.

Padmalocana, Padmanābha, q.v.

Paramātman, Parameçvara, Parameshthin,

Pītavāsas, v. Krahņa.

Prabhu, Prajāpati, Prajāpatipati, Puņḍarīkāksha, Purusha, Purushavara, Purushottama, Pushkarāksha, Pushkarekshaṇa, q.v.

Rathacakrabhrt, q.v.

Sādhya, Sahasraçirasa, Sahasraçīrsha, Sahasrāksha, Sarvabhūtapitāmaha, Sarvabhūteçvara, Sarvalokeçvara, Simha, Suraçreshtha, Suraganaçreshtha, Suraguru, Surapati, Surārighna, Surāsuraguru, Suravarottama, Sureça, Svayambhū, q.v.

Tribhuvanaçreshtha, Tribhuvaneçvara, q.v. Tridaçavarāvaraja ("the younger brother of Indra"): VIII, †1213 ("opamam").

Trilokeça, Trilokeçvara, Trivartman, Trivikrama, Trivikramagati, q.v.

Upendra, Urukrama, q.v.

Vaikuntha, Vāmana, Varada, Varāha, Vārāha, Vareņya, q.v.

Vāsavānantaraja ("born immediately after Indra"): VI, †2590 (i.e. Krshna).

Vāsavānuja ("the younger brother of Indra"): V, 2947 (i.e. Kṛshṇa), 4383 (do.); XII, 1562 (do.), 1712 (do.); XIII, 6984 (1000 names).

Vāsavāvaraja (do.): V, 3759.

Vibhu, Vibudhaçreshtha, Viçva, Viçvabhū, Viçvabhuj, Viçvagupta, Viçvakarman, Viçvakrt, Viçvamūrti, Viçvapara, Viçvarūpa, Viçvarūpadhrk, Viçvatman, Viçveça, Viçveçvara, Virāj, Viriāca, Vikuntha, Vishvaksena, q.v.

Yajñapati, Yogeqvara, Yogiça, Yogiçvara, Yogin, q.v.

Vishnu's 1000 names (XIII, 149, 6950-7056). The names

are the following, alphabetically arranged: - Abhierava. 7042; Acala, 7028; Acintya, 7038; Acyuta, 6960, 6984, 7008 (PCR. takes Sankarshano 'cyutah as one name); Açoka, 6986; Agrama, 7040; Agratha, 7037; Adbhuta, 7044; Adharanilaya, 7051; Adhishthana(m), 6984; Adhokshaja, 6993; Adhrta, 7039; Adideva, 6985, 7001; Aditya, 6954, 7009; Adreya, 6982; Agrahya, 6956; Agraja, 7044; Agrant, 6973; Ahar, 6959, 6974; Aja, 6960, 6971, 7005; Akrūra, 7047; Akshara(h), 6951; Akshara(m), 7000; Akshobhya, 7035, 7056; Amanin, 7029; Amaraprabhu, 6955; Ambhonidhi, 7004; Ameyātman, 6960, 6968; Amitaçana, 6989; Amitavikrama, 7004, 7017; Amogha, 6961, 6966; Amrta, 6962; Amrtaça, 7036; Amrtameudbhava. 6980; Amrtapa, 7003; Amrtavapus, 7036; Amrtyu, 6971; Amarti, 7038; Amartimat, 7026; Anadi, 7050; Anadinidhana, 6954; Anagha, 6965, 7038; Anala, 6981, 7025; Anamaya, 7022; Ananda, 7005; Ananta, 7019 (PCR. takes viro'nantah as one name), 7044; Anantaçri, 7049, Anantajit, 6982; Anantarupa, 7049; Anantatman, 7004; Anartha. 6995; Anekamurti, 7026; Aniça, 7016; Anila, 6974, 7036; Animisha, 6972; Anirdecyavapue, 6968, 7019; Aniruddha. 6969, 7017; Anirvinna, 6996, 7044; Anivartin (C. Anirvo). 7013; Anna(m), 7054; Annada, 7054; Antaka, 7004; Anu, 7039; Anukūla, 6986; Anutlama, 6958; Apām nidhi(h), 6984; Aparajita, 7025, 7041; Apramatta, 6984; Aprameya, 6955; Aprameyatman, 6976; Apratiratha, 7017; Araudra, 7046; Aravindaksha, 6987; Arcizhmat, 7017; Aroita, 7017; Arha, 7042; Arka, 7034; Artha, 6995; Asankhyeya, 6976; Asat (neutr.), 7000; Alindra, 6966; Atindriya, 6967; Atmayoni, 7055; Atmavat, 6958; Atula, 6988; Aushadha(m), 6980; Avartana, 6974; Avijnatr, 7000; Avyakta(h), 7026; Avyaktarūpa, 6982; Avyanga, 6963; Avyaya(h), 6951, 6953, 7045; 'Ayonija, 7010; Babhru, 6962; Bahuçiras, 6962; Bhagahan, 7009; Bhagavat, 7009; Bhaktavateala, 7027; Ishanu, 6963, 6980; Bharabhrt, 7040: Bhartr, 6953; Bhankaradyuti, 6979; Bhava, 6950; Bhacana, 6953; Bhayapaha, 7019; Bhayakrt, 7038; Bhayanacana. 7038; Bheshaja(m), 7011; Bhima, 6988, 7050; Bhimapardkrama, 7050; Bhishaj, 7011; Bhojana(m), 6965, (PCR. takes bhojanam bhoktā as one name); Bhoktr, 6965 (v. Bhojana(m)), 7002, 7014; Bhrājishņu, 6965; Bhū, 6996, 7050 (PCR. takes bhūr bhuvah as one name), 7053 (PCR. takes bhūr bhuvah evah as one name); Bhūçaya, 7016; Bhūgarbha, 6957; Bhujagottama, 6970; Bhuridakshina, 7002; Bhushana, 7016; Bhūtabhūvana, 6950; Bhūtabhavyabhavannūtha, 6981; Bhūtabhavyabhavatprabhu, 6950; Bhūtabhrt, 6950; Bhūtādi, 6953; Bhūtakrt, 6950; Bhūtamaheqvara, 7001; Bhūtātman, 6950; Bhūtūvāsa, 7025; Bhūti, 7016; Bhuvas, 7050, 7053 (of. Bhū); Bīja(m) avyaya(m), 6995; Brahmajña, 7020; Brahmakrt, 7020; Brahman, 7020; Brahman, 7020; Brahmana, 7020; Brūhmanapriya, 7020; Brahmanya, 7020; Brahmavid. 7020: Brahmavivardhana, 7020; Brahmin, 7020; Brhadbhanu. 6985; Brhadrupa, 6978; Brhat (neutr.), 7039; Cakragadadhara, 7007; Cakrin, 7046, 7056; Cala, 7028; Candanangadin, 7028; Candramçu, 6979; Canarandhranishadana. 7037; Caturaera, 7049; Caturalman, 6964, 7031; Caturbahu, 7031: Caturbhava, 7031; Caturbhuja, 6964; Caturdamehtra. 6964; Caturgati, 7031; Caturmurti, 7081; Caturredavid. 7031; Caturvyūha, 6964, 7031; Chinnasamçaya, 7015; Çabdasaha, 7046; Çabdatiga, 7046; Çaçabindu. 6980; Çaçvata, 6956, 6962, 7016 (PCR. takes çaçvatak ethirak as one name); Caktimatam greehtha(h), 6992; Cama, 7011; Cambhu, 6954; Cankhabhrt, 7056; Canta, 7011, 7048;

Canti. 7011 (PCR. takes nishthācantis parāyanam as one name); Cantida, 7012; Carabha, 6988; Carana(n), 6959; Cartrabhrt, 6987; Cartrabhutabhrt, 7002; Carman (neutr.). 6959; Çürngadhanvan, 7056; Çarva, 6953; Çarvarikara, 7046; Castr. 6971; Catan urti, 7026; Catanana, 7026; Catananda, 7015; Catavarta, 6986; Catrughna, 6993; Catrujit, 7037; Catrutapana, 7037; Cauri, 6986, 7018; Cicira, 7046; Çıkhandin, 6983; Çipivishta, 6978; Çishtaket, 6976; Çishțeshța, 6983; Çira, 6953, 7013; Çokanāçana, 7016; Çramana, 704"; Çreshtha, 6957 (PCR. takes creshthah prajapatih as one name); Creyas (neutr.), 7014; Crica. 7014; Crida, 7014; Cridhara, 7014; Crigarbha, 6990; Crikara, 7014; Crimat, 6952, 6968, 6973 (PCR. seems to take çriman nyayah as one namo), 7014; Çrimatam vara(h), 7013; Çrīnidhi, 7014; Çrīnirāsa, 6969, 7014; Çrīpati, 7013; Crīvasa, 7013; Crīvatsavakshas, 7013; Crīvibharana, 7014; Crutisagara, 6977; Crngin, 7034; Cubhanga, 7012, 7033; Cubhekshana, 6991; Cuci, 6966, 6976; Cucieraras, 6962; Cunya, 7028; Cura, 6986; Curajanecvara, 7018; Curasena, 7024; Daçarha, 7003; Dairakinandana, v. Devakinandana; Daksha, 6994, 7047; Dakshina, 7047; Dama, 7041; Damana, 6970; Damayitr, 7041; Damodara, 6989; Danda, 7041; Darpada, 7025; Darpahan, 7025; Daruna, 7010; Deva, 6990; Devablyt, 7001 (PCR. takes devablyd guruh as one name); Devakinandana (C. by error Daio), 7055; Dereça, 7001; Dhaman (neutr.), 6956 (PCR, takes trikakud dhama as one name), 6972; Dhananjaya, 7019; Dhanegrara, 6999; Dhanurdhara, 7041; Dhanus veda, 7041; Dhanvin, 6958; Dhanya, 7029; Dharadhara, 7029; Dharanidhara, 6974; Dharma, 6992; Dharmadhyaksha, 6964; Dharmagup, 7000; Dharmakrt, 7000; Dharmaviduttama, 6992; Dharmayupa, 6996; Dharmin, 7000; Dhatr, 6954, 7051; Dhatur uttamah, 6954 (PCR. translates "superior to Brahman"); Dhruva, 6955, 6991; Dhrtaçis, 7028; Dhrtatman, 6966; Dhurya, 6985; Diçah (pl.), 7049; Diplamurti, 7025; Divaspre, 7010; Dravinaprada, 7010; Drdha, 7008; Drpta, 7025; Duhavapnanaçana, 7048; Durādharsha, 6958; Durārihan, 7032; Duratikrama, 7032; Durārāsa, 7032; Durdhara, 6978, 7025; Durga, 7032; Durgama, 7032; Durjaya, 7032; Durlabha, 7032; Durmarshana, 6971; Dushkrtihan, 7048; Dyutidhara, 6979 (PCR. takes ojas tojo dyutidharah as one word), 7030; Eka, 7027; Ekapad, 7031; Ekatman, 7052; Gabhastinemi 7001; Gabhira, 7007; Gabhiralman, 7049; Gadadhara, 7056; Gadagraja, 7030; Gahana, 6990, 7007; Ganecvara, 7015 (PCR. takes jyotir ganeçvarah as one word); Garudadhvaja, 6987; Gatisattama, 7009; Gohita, 7012; Gopati, 7002, 7012; Goptr, 7002, 7012; Govidum pati(h), 6969; Oovinda, 6969, 7007; Gramani, 6973; Guha, 6990; Guhya, 7007; Gunabhrt, 7039; Gupta, 7007; Guru, 6972, 7001 (v. Devabhyt); Gurutama, 6972; Halāyudha, 7009; Hamea, 6970: Mari, 6988 (PCR. takes havir harih as one word). 7018; Havis (neutr.), 6988 (v. Hari), 7023; Hemānga, 7028; Hotu, 6989; Hiranyagarbha, 6957, 6993; Hiranyanabha, 6970 : Hrshikeça, 6955 ; Hutabhuj, 7043, 7044 ; İçana, 6957 ; *Ī*çvar**a**, 6953, 6958; *Īçvareçvara*, 7035 (PCR. takes *sarva*vag içvareçcarah as one word); Ijya, 6997; Indrakarman, 7033; Ishta, 6983; Jagadādija, 6965; Jagannātha, 6947; Jagatah estu(h), 6980; Jahnu, 6975; Janajanmildi, 7050; Janana. 7050: Janardana, 6963; Janeçvara, 6986; Janmametyujaratiga. 7052 : Jaya, 7003 : Jayania, 7034 : Jayin, 7034 : Jetr. 6965 : Jila, 7008; Jilakrodha, 6998; Jilamanyu, 7049; Jilamitra, 7005; Jiva, 7004; Jivana, 7048; Jnanagamya, 7002; Jhana(m) uttama(m), 6997; Jyeshtha, 6957; Jyotis (neutr.), 7009 (PCR. takes jyotir adityah as one name), 7015 (v. Gansevara), 7043; Ka, 7027; Kala, 6994; Kalansmihan, 7018; Kama, 6981; Kamadera, 7019; Kamakan, 6981; Kāmakrt, 6981; Kāmapāla, 7019; Kāmaprada, 6981; Kamin, 7019: Kanakangadin, 7007; Kanta, 6981, 7019; Kapi, 7045; Kapindra, 7002; Kapila, 7045; Kapilaeurya, 7006; Karana(m), 6990; Karana(m), 6990; Kartr, 6983, 6990 : Kathita, 7040 : Kavi, 6963 : Kecava, 6952, 7018 : Keçihan, 7018; Khandaparaçu, 7010; Ki(m), 7027; Krama, 6958; Kratu, 6997; Krodhahan, 6983; Krodhakrt, 6983; Krça, 7039; Krehna, 6956, 7008; Krtagama, 7019, 7033; Krtajna, 6958, 7006; Krtakarman, 7033; Krtakrta, 6964; Krtalakshana 7000; Krtantakrt, 7006; Krti, 6958; Kehama, 6996; Kehamu, 6996, 7040; Kehaminam vara(h), 7047; Kshara(m), 7000; Kshemakrt, 7013; Kshetrajña, 6951; Kehilica, 7055; Kehobhana, 6990; Kumbha, 7017; Kumuda, 7012, 7036; Kunda, 7036; Kundalin, 7046; Kundara, 7036; Kuvalecava, 7012; Lakshmī, 7050; Lakshmīvat, 6988; Lohitaksha, 6956; Lokabandhu, 7027; Lokadhyaksha, 6941. 6961; Lokadhishthana(m), 7014; Lokanatha, 7027; Lokasaranga, 7033; Lokasvāmin, 7029; Lokatrayāçraya, 7014; Madhava, 6957, 6967, 7027; Madhu, 6967; Madhusadana. 6957; Mahabala, 6967; Mahabhaga, 6989; Mahabhoga, 6995; Mahabhuta, 7035; Mahabuddhi, 6968; Mahaçakti, 6968; Mahaçana, 6982; Mahaçringa, 7006; Mahadeva, 7001; Mahadhana, 6995; Mahadridhrk, 6968; Mahadyuti, 6968; Mahagarta, 7035; Mahahavis, 7021; Mahahrada, 7035; Mahakarman (musc.), 7021, 7038; Mahakoca, 6995; Mahakrama, 7021; Mahakratu, 7021; Mahaksha, 6987; Mahamakha, 6996; Mahamanas, 7008; Mahamaya, 6967; Mahamarti, 7026; Mahanidhi, 7035; Maharddhi, 6987; Maharka, 7005; Maharshi, 7006; Mahasyana, 6954; Mahat (masc.), 7039; Mahatapas, 6962; Mahūtejas, 7021; Mahavaraha, 7007; Mahavirya, 6968; Mahayajña, 7021; Mahayajvan, 7021; Mahejya, 6997; Mahendra, 6978; Maheshvasa, 6969; Mahibharty, 6969; Mahidhara, 6983, 6989; Mahodadhiçaya, 7004; Mahoraga, 7021; Mahotsaha. 6967; Manada, 7029; Mangala(m), 6956 (PCR. takes pavitram mangalam param as one name); Manchara, 6998; Manojava, 7023; Mantra(h), 6979; Manu, 6955; Manya, 7029; Marga, 6989, 6992 (PCR. takes virajo mārgah as one name); Marīci, 6970; Medhaja, 7029; Medhas (masc.), 7008 (B. reads Vedhah); Medhavin, 6958; Medinipati, 7006; Muktunam parama gati(h), 6951; Mukunda, 7004; Nahusha. 6983; Naika, 7027; Naikaçringa, 7030; Naikaja, 7044; Naikakarmakrt, 6999; Naikamāya, 6982; Naikarūpa, 6978; Naikatman, 6999; Nakshatranomi, 6996; Nakshatrin, 6996; Nanda, 7005; Nandakin, 7056; Nandana, 7005; Nandi, 7015; Nandin, 7009; Nara, 6975; Narasimhavapus, 6952; Nardyana, 6975; Naya, 6992; Netr, 6973; Neya, 6992; Nidhi, 6953; Nigraha, 7030; Nimisha, 6972; Nirguna, 7039; Nirvana(m), 7011; Nishtha, 7011 (v. Canti); Niertlatman. 6974, 7013, 7032; Niyama, 6966, 7041; Niyantr., 7041; Nyagrodha, 7037; Nyaya, 6973 (v. Crimat); Ojas (neutr.), 6979 (v. Dyulidhara); Pada(m) anutlama(m), 7027; Padmagarbha, 6987; Padmanabha, 6955, 6970, 6987; Padmanibhekshana, 6986; Padmin, 6986; Pana, 7051; Papanagana, 7055; Para(n), 6956 (v. Mangala(n)); Paramaepashfa, 6991; Paramatman, 6951; Parameçvara, 6990; Parameehthin, 6994; Pararddhi, 6991; Parayana(m), 7011 (v. Çanti); Parigraha, 6994; Parjanya, 7036; Paryavasthita, 7048; Pavana, 6981, 7036; Pavana, 6981; Pavitra(m), 6956 (v. Mangala(m)); Peçala, 7047; Pitr, 7053; Prabhava, 6953; Prabhu, 6958, 749 Vishna.

6981; Prabhata, 6956; Pradhanapurushecrara, 6952; Pradyumna, 7017; Pragraha, 7030; Pragramça, 7039; Prajabhava, 6959; Prajagara, 7051; Prajapati, 6957 (v. Creshtha), 6970; Prakūçana, 6978; Prakūçātman, 6979; Pramana(m), 6995, 7052; Pramcu, 6966; Pramodana, 7005; Prana, 6957, 6984, 6993; Pranabhrt, 7052; Pranada, 6957, 6984, 6993, 7051; Pranaftvana, 7052; Prananilaya, 7052; Pranava, 6993, 7051; Prapitamaha, 7053; Prasannatman. 6975; Pratapana, 6979; Pratardana, 6956; Prathita, 6984; Prathu (B. 17°), 6993; Pratishthita, 6984; Pratyaya, 6959; Pritivardhana, 7042; Priyakrt, 7042; Priyarha, 7042; Prthu, v. Prathu; Punarvasu, 6965; Pundarikaksha, 6961; Punya, 7022, 7048; Punyacravanakirtana, 7047; Punyakīrti, 7022; Purandara, 6985; Puratana, 7002; Purayitr, 7022; Parna, 7022; Purujit, 7003; Purusattama, 7003; Purusha, 6951, 6993; Purushottama, 6952; Pushkarūksha, 6954, 7008; Pushpahasa, 7051; Pushta, 6991; Patatman, 6951; Rakshana, 7048; Rama, 6992; Ranapriya, 7022; Rathangapriya, 7056; Ratnagarbha, 6999; Ratnanabha, 7034; Ravi, 7043; Ravilocana, 7043; Rohita, 6989; Ruoirangada, 7050; Rudra, 6962; Rddha, 6979, 6987; Rtu, 6994 : Sadamarshin, 7044 : Sadayogin, 6967 : Sadbhūti, 7024; Sadgati, 7024; Sadhu, 6975; Saha, 6989; Sahasrajit, 6982; Sahasrāksha, 6973 (PCR. takes sahasrākshah sahasrapāt as one name); Sahasrāmçu, 7000; Sahasramūrdhan, 6973; Sahaerapad, 6973 (v. Sahaerakeha); Sahaerarcie, 7038; Sahishnu, 6965, 7009; Sakshin, 6951, 7004; Sama, 6961; Samaga, 7011; Samagayana, 7055; Saman (neutr.), 7011; Samatman, 6961; Samavarta, 7032; Samayajha, 6988; Sambhara, 6953; Samihana, 6996; Samirana, 6973; Samitinjaya, 6988; Sammita, 6961; Samnyasakrt, 7011; Sampratardana, 6974; Samethana(h), 6991; Samvartaka, 6974; Samtateara, 6959, 6994; Samorta, 6974; Sanat sanātanatama(h), 7045; Sandhātr, 6971; Sandhimat, 6971; Sangraha, 6966; Sankarshana, 7008 (v. Acyuta); Sanksheptr, 7013; Sannivasa, 7024; Saptaidhas, 7038; Saptajihva, 7038; Saptavāhana, 7038; Sarga, 6966; Sarva, 6953; Sarvaçaetrabhrtūm vara(h), 7030; Sarvadarçana, 6959; Sarvadarçin, 6997; Sarvadi, 6960; Sarvadrç, 6971, 7010; Sarvaya, 6963; Sarvajña, 6997, 7036; Sarvakāmada, 7040; Sarvalakehanalakehanya, 6988; Sarvapraharanayudha, 7056; Sarvasaha, 7041; Sarvasunilaya, 7025; Sarvataçcakshus, 7016; Sarratomukha, 7036; Sarvarão, 7035 (v. Içvareçvara); Sarvavid, 6963, 7034; Sarvayogavinihirta, 6960; Sarveçvara, 6960; Sat (neutr.), 7000; Satum gati(h), 6969, 6997; Satkartr, 6975; Satkirti, 7015; Satkrta, 6975; Satkrti, 7024. Satparayana(h), 7024; Satpathacara, 7051; Satta, 7024; Sattra(m), 6997; Sattvastha, 7001; Sattravat, 7042; Sattvika. 7042; Satvatam pati(h), 7003; Satya(h), 6961, 6972, 7042; Satyadharman, 7005; Satyadharmaparakrama, 6980; Satyadharmaparayana(h), 7042; Satyamedhas, 7029; Satyaparakrama, 6972; Satyasandha, 7003; Sava, 7027; Savity, 7043; Siddha, 6960, 7037; Siddhartha, 6976; Siddharankalpa, 6976; Siddhi, 6960; Siddhida, 6976; Siddhisadhana, 6976; Simha, 6971, 7001; Skanda, 6985; Skandadhara, 6985; Soma, 7003; Somupa, 7003; Spashtakshara, 6979; Sragvin, 6972; Srashfr, 7012, 7055; Stavapriya, 7022; Stavya, 7022; Sthanada, 6991; Sthanu, 6953, 6962, 6995 (PCR. takes ethavarah ethanuh as one name); Sthavara, 6995 (v. Sthanu); Sthavira, 6955; Sthavishtha, 6955, 6996; Sthira: 6971, 7016 (v. Çüçvata); Sthula, 7039; Stotra(m), 7022; Stotr, 7022; Stuti, 7022; Subhuja, 6978; Sudarçana, 6994; Sudhanvan, 7010; Sughosha, 6998; Suhrd, 6998;

Sukhada, 6998, 7044; Sūkshma, 6998; Sulabha, 7037; Sulocana, 7034; Sumedhas, 7029; Sumukha, 6998; Sunda, 7034; Sundara, 7034; Suparna, 6970, 7040; Suprasada, 6975; Surādhyaksha, 6964; Surānanda, 6969; Surārihan, 6971; Sureça, 6959; Sureçuara, 6980; Suruei, 7043; Sūrya, 7043; Sueheņa, 7007; Sutantu, 7033; Sutapas, 6970; Surarnabindu, 7035; Suvarnavarna, 7028; Suvira, 7050; Suvrata, 6998, 7037; Suyāmuna, 7024; Stābhāvya, 7006; Scadheta, 7037; Scaksha, 7015; Scanga, 7015; Scanga, 7008; Svapana, 6999; Svar, 7053 (v. Bhū); Scasti, 7045; Svastibhuj, 7045; Svastida, 7045; Spastidakshina, 7045; Svastikrt, 7045; Srasya, 7039; Sraraça, 6999; Svayambhū, 6954: Svayaniūta, 7055: Tad. 7027 (PCR. takes yat tat as one name); Tantuvardhana, 7033; Tura, 6986, 7053: Tarana, 6986; Taru, 7053; Tattia(m), 7052 (PCR. seems to take tattram tattravid as one name); Tattvavid, 7062 (v. Tattra(m)); Tojas (neutr.), 6979 (v. Dyutidhara), 7030; Tirthakara, 7023; Tridaçadhyaksha, 7006; Trikakud, 6956 (v. Dhāman); Trilokadhrk, 7029; Trilokātman, 7018; Trilokeça, 7018; Tripada, 7006; Trinaman, 7011; Trivikrama, 7005; Tushfa, 6991; Tvashtr, 6955; Udaradhi, 6972; Udbhara, 6990, 7034; Udirna, 7016; Udumbara, 7087; Ugra, 6994; Upondra, 6966; Urdheaga, 7051; Urjita, 6966; Ūrjitaçasana, 7046; Uttara, 7002; Uttarana, 7048; Vacaspati, 6972, 7010: Vaquin, 6978: Vahni, 6974: Vaidva, 6967: Vaikhana, 7055; Vaikuntha, 6993; Vajasana, 7034; Vamana, 6966; Vamçavardhana, 7039; Vanamālin, 7009; Varanga, 7028; Varada, 6985; Varāroha, 6962; Varahamana, 6977; Vardhana, 6977; Varuna, 7008; Varuna, 7008; Vasaranuja. 6984; Vashafkara, 6950; Vasu, 6961. 6978, 7023; Vasuda, 6978; Vasudera, 6985, 7023, 7025, 7061, 7068, 7067; Vasumanas, 6961, 7023; Vasuprada, 7023; Vasurelas, 7023; Vatsala, 6999; Vatsara, 6999; Vatsin, 6999; Vayu, 6993; Vāyuvāhana, 6985, 7040; Vedu, 6963; Vedanas, 6963; Vedavid, 6963; Vedhae (so B., Meo C.), 7008; Vedya, 6967; Vegarat, 6989; Vebhu, 6975, 7043; Viçiehta, 6976, 6983; Viçodhana, 7017; Viçoka, 7016; Viçrama, 6994; Viçrutatman, 6971; Viçuddhatman, 7017; Viçra(m), 6950; Viçvabahu, 6983; Viçvabhıy, 6975; Viçradakshina, 6994; Viçvaarc, 6975; Vicrakarman, 6955; Vicramurti, 7026; Vicraretas, 6959: Viçvalman, 6973; Viçvayoni, 6962, 6965; Vidarana, 6998; Vidhatr, 6954, 7000; Vidheyatman, 7015; Vidiçah (pl.), 7049; Vidvattama, 7047; Vihayasagati, 7043; Vijaya, 6965, 7003; Vijitatman, 7015; Vikarty, 6990; Vikrama, 6958; Vikramin, 6958, 7046; Vikshara, 6989; Vimuktatman, 6997; Vinayitr. 7004; Vira, 6992, 7018, 7019 (v. Ananta); Virabahu, 6998; Virahan, 6967, 7028, 7048; Viraja, 6992 (v. Marga); Virama, 6992; Virocana, 7043; Vishama, 7028; Vishnu, 6950. 6977, 7019; Vichvakeena, 6963; Victora, 6995; Vitabhaya. 7047; Vivikia, 6977; Vrddhaiman, 6987; Vrkeha, 7008; Vreha, 6983, 7030; Vrehabha, 6977; Frehabhakeha, 7012; Vrehahin, 6977; Vrehakapi, 6960; Vrehakarman, 6961; Vrehakrti, 6961; Vrehaparvan, 6977; Vrehapriya, 7012; Vrehodara, 6977; Vyādiçah (pl.), 7049; Vyagra, 7030; Vyūla, 6959; Vyūpin, 6999; Vyūpta, 6993; Vyūsa, 7010; Vyavasūya, 6991; Vyavasthūna, 6991; Yud, 7027 (v. Tad); Yaduçreshtha, 7024; Yajña, 6997, 7053; Yajñabhrt, 7054; Yajñabhuj, 7054; Yajñaguhya(m), 7054; Yajñakrt, 7054; Yajñānga, 7053; Yajūdniakri, 7054; Yajūavati, 7053; Yajñasadhana, 7054; Yajñavahana, 7053; Yajñin, 7054; Yajran, 7053; Yama, 6966, 7041; Yoga, 6952; Yogavidam netr, 6952; Yogin, 7040; Yogiça, 7040; Yugadibrt, 6982; Yugāraria, 6982.

Vishpu—Vitastā.

Vishņu\*, name of a fire. § 493 (Angirasa): III, 221, 14188 (agnih). Cf. Angiras \*.

Vishnu<sup>3</sup> = Sūrya (the Sun): III, 148, 190.—Do.<sup>4</sup> = Çiva (1000 names <sup>1-3</sup>).

Vishnudharman, a Suparna, son of Garuda. § 564 (Mātalīyop.): V, 1016, 3598.

Vishnuloka ("the world of Vishnu"). § 358 (Tirthayātrāp.): III, 82, 5019.—§ 362 (do.): III, 83, 5081.— § 364 (do.): III, 83, 6074.—§ 368 (do.): III, 83, 7043.— § 370 (do.): III, 84, 8089, 8100, 8103, 8117.—§ 795s (Mahābhārata): XVIII, 6, 261.

Vishpupada ("Vishņu's footmark"), name of several places. § 364 (Tīrthayātrāp.): III, 83, 6073 (a tīrtha).—§ 410 (Plakshāvataraņug.): III, 130, 10543 ("m nāma . . . tīrtham utlamam).—§ 565 (Gālavacarita): V, 111, 3841 ("m nāma kramatā Vishņunā krtam, in the north).—§ 596 (Pratijñāp.): VII, 80, 2855 (in the north, visited by Kṛshṇa and Arjuna on their way to Çiva's abode).—§ 632b (Shoḍnçarāj., cf. § 595, v. Paurava): XII, 29, 928 (a mountain, Anga performed sacrifices Vogirau).—§ 766 (Ānuçāsanik.): XIII, 126, †6043 (?, "firmament," PCR.).

Vishnupadī = Gungā: XIII, †1851 (Jāhnavīm).

Vishnuparvan, a section of Harivamça. § 10 (Parvasangr.): I. 2, 357.

Vishnuprasadita = Çiva (1000 names 2).

Vishnuyaças = Kalkin: III, 13101 (Kalki Voa nama).

Vishtaracravas = Kṛshṇa: XII, 1370; XIV, 355.

Vishvagaçva (C. Viçv°), one or more ancient kings. § 6 (Anukrum.): I, 1a, 225 (in Sañjaya's enumeration).—§ 475 (Dhundhumārop.): III, 202, 13517 (king of Ayodhyā, son of l'ṛthu and father of Adri).—§ 746 (Ānuçāsanik.): XIII, 76:, †3689.—§ 761 (do.): XIII, 115, 5662 (only B., C. has Viçvaksenena).

Vishvagaçva (C. Viçv.), a king in the time of Yudhishthira. § 279 (Arjuna): II, 27, 1023 (Pauravam, in the north, vanquished by Arjuna on his digvijaya).

Vishvaksena¹ (C. Viçv°), a ṛshi. § 266 (Çakrasabhāv.): 11, 7, 300 (in the palace of Indra).

Vishvaksena (C. often Viçv°) = Kṛshṇa (Vishṇu): V, 3010; V1, †2944 (i.e. Nārāyaṇa (Vishṇu), C. has Viçv°), 5599 (C. Viçv°); VII, 194 (°-Dhanañjayau), 333 (C. has Viçv°), 3053 (do.), 8802 (°-Dhanañjayau), 8803 (do.); VIII, 1096; XII, 12846 (i.e. Nārāyaṇa, C. has Viçv°), 13467 (Harih, C. Viçv°); XIII, 6963 (Vishṇu's 1000 names), †7383, †7385, †7386, †7396, †7398.

Vishvaksena (C. Viçvo), an ancient king. § 761 (Ānuçāsanik.): XIII, 115 \( \tau, \) 5662 (among the kings who abstained from meat during the month of Kārttika, B. has Vishvagaçvona).

Vishvaksena (C.  $Viçv^o$ ) = Mahāpurusha (Mahāpurushastava).—Do. = Çiva (1000 names 3).

Viskara, an ancient king (an Asura?). § 673b (Bali-Vāsavasamv.): XII, 227a, 8265 (among the ancient rulers of the earth, B. has Vishko).

Vistara = Çiva (1000 names ).

Vistāra 1 = Çiva (1000 names 3).—Do. 8 = Vishņu (1000 names).

Vitabhaya = Vishnu (1000 names).

Vitabhūta, an Asura. § 268 (Varunasabhāv.): II, 9, 367 (among the Daityas and Danavas in the palace of Varuna).

Vitahavya, a king (= Haihaya¹). § 736 (Ånuçāsanik.): XIII, 30, 1942 (nrpatih . . . vipratām gatah).—§ 736b (Vītahavyop.): XIII, 30, 1944 (rājarshir durlabham prāpte brāhmanyam), 1950 (°dāyādaih — Vītahavya, pl.), 1983, 1984, 1989 (vanquished by the Kāçi king Pratardana), 1997 (became a brahman, father of Grtsamada), 2005 (vipratām agamat).

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Vitahavya, pl. (°dħ), a tribe (people) or family ("the sons or descendants of Vitahavya"). § 736b (Vitahavyop.): XIII, 30, 1953 (= Haihayāħ, v. 1951), 1968 (°sahasrāṇi), 1977 (°dnāṃ purīṃ).—§ 739 (Ānuçāsanik.): XIII, 34γ, 2126 (had been vanquished by Bharadvaja). Cf. Haihaya, pl.

[Vitahavyopākhyāna(m)] ("the episode relating to VItahavya"). § 736b (Anuçasanik.). Bhīshma said: While Manu, in days of yore, was righteously ruling his subjects, he obtained a righteous son Caryati, in whose race were born Vatea's sons, the kings Haihaya and Talajangha. Haihaya (or Vitahavya) had 10 wives and 100 heroic sons, who all studied the Vedas and Dhanurveda. In Kaçi was king Haryaçva, the grandfather of Divodasa. The sons of king Haihaya (Vitahavya-dayadaih) invaded Kūçi and slew king Haryaçva in a battle between the Ganga and the Yamuna. and then went back to their own delightful city in the Vatsacountry. Meanwhile Haryaqva's son Sudeva was installed as Kūçi-king. The 100 sons of Vitahavya once more came and defeated him in battle, and then returned to their own city. After this, Sudera's son Divodasa became installed as Kāciking; at the command of Indra he built the city of Varanasi between the Ganga and the southern bank of the Gomati. The Haihayas aguin attacked Divodusa; he fought for 1,000 days, lost his army, left his capital, and fled away to the retreat of Bharadvaja, who was his priest, and performed a sacrifice, in consequence of which Pratardana was born to him. On the same day when Pratardana was born, he grew as great as a boy of 13 years, and mastered the Vodas and Dhanurreda, Bharadvaja (aided by Yoga) having entered into the prince and caused all the energy of the universe to enter his body (he was praised by bards and D-r., etc.; description). Divodusa installed Pratardana as yuvaraja and ordered him to murch against the sons of Vitahavya. Pratardana speedily crossed the Ganga and proceeded against the city of the Vitahavyas and slew them all. King Vitahavya field away to the retreat of Bhrgu. Pratardana followed in his footsteps and ordered Bhrgu to surrender king Vitahavya. Bhrgu said: "there is no kehatriya in this retreat; they who are here are all brahmans." Pratardana returned home. and Vitahavya became a Br-r. in consequence of Bhrgu's statement. Vitahavya> Grtsamada (V-r., resembling Indra and, therefore, once afflicted by Dai.; alleged quotation from the Rgveda) > Sulejas > Varcas > Vihavya > Vitalya > Satya > Santa>R. Cravae> Tamae> Prakāça > Vāgindra> Pramati (B. omio) (mastering the Vedas and Vedangas)>Ruru (begutten upon Aps. Ghriāci) > Çunaka (begotten upon Pramadvarā) > Caunaka (XIII, 30).

Vitahotra, pl., v. Vitihotra, pl.

Vitarka, son of the elder Dhrtarashtra. § 154 (Pūruvamç.): I. 94, 3747.

Vitastā, a river. § 268 (Varunasabhāv.): II, 9, 372 (present in the palace of Varuna).—§ 358 (Tirthayātrāp.): III, 82, 5031, 5032 (bhavanam Takshakasya... Voākhyam).
—§ 410 (Plakshāvataranag.): III, 130, 10555.—§ 459 (Mārkandeyas.): III, 188α, 12910 (seen in the stomach of Nārāyana).—§ 565 (Gālavacarita): V, 119, 4009 (only B.).
—§ 574 (Jumbūkh.): VI, 9λ, 324.—§ 607 (Karnap.): VIII, 44θ, 2055.—§ 7336 (Cendrabhāgā): XIII, 25, 1694

(annimālinīm). — § 768b (Umā-Maheqvarasamv.): XIII, 148b, 6764.— § 775 (Ānugāsanik.): XIII, 168c, 7651.

Vitatya, a brahman, son of Vihavya. § 736b (Vitahavyop.): XIII, 30, 2001 (father of Satya).

Viti, name of a fire. § 493 (Ångirasu): III, 221, 14201.

Vitihotra, an ancient king ("the king of the Vitihotra's"). § 6 (Anukram.): I, 1a, 226 (in Sanjaya's enumeration).

Vītihotra, pl. (°dħ), a people. § 595 (Shoḍaçarāj., v. Rāma Jāmadaguya): VII, 70β, 2436 (slain by Rāma Jāmadaguya, C. has by error Vtta°).

Vittada, a matr. § 615# (Skanda): IX, 400, 2646.

Vittagoptr, Vittānām patih, Vittapati, Vitteça = Kubera, q.v.

Vitula, a Sauvīra prince. § 211 (Sambhavap.): I, 139, 5536 (Sauvīraķ, vanquished by Arjuna, only C., B. has Vipulaķ).

Vivaha, name of a wind. § 714l (Çukakṛṭya): The fifth wind is fraught with great force and speed, and is dry, and upraots and breaks down the trees. It causes calamitous phenomena of many kinds, and produces roaring sounds in the firmament. It is known by the name of V.: XII, 329, 12409.

Vivardhana, a king. § 264 (Sabhākrīyāp.): ΙΙ, 4β, 116 (waited upon Yudhishthira).

"Vivasvat' ("the brilliant one"), one of the Adityas, identical with Surya (sometimes a mere designation of the sun, e.g. V, 2928; VI, 5743; VIII, †4072). § 3 (Anukramanik.): I, 1, 43 (putrā (so B., purā C.) Votaķ, v. Acavaha), - § 15 (Upamanyu), I, 3, †723 (asitam Votah). -§ 88 (Amçavat.): I, 65, 2523 (the eighth of the Adityas). -§ 139 (Manu Vaivasvata): I, 75, 3136 (Kaçyapa begot Adityan . . . Indradin . . . Vontam athapt, futher of Yama). [3137 (Martandaeya, futher of Manu [Vuivasvata] and Yama)].- § 156 (Pūruvamę.): I, 95, † 3760 (son of Aditi and father of Manu).- § 175 (Karnasambhava): I, 111, 4390 (i.e. Surya, father of Karna).- § 191 (Arjuna): I, 123, 4824 (the eighth of the Adityas). - § 222 (Tapatyup.): I, 171, 6522 (sutil Voto vai devasya Savitryavaraja, i.e. Tupati); 173, 6602, 6604 (i.e. Surya, father of Tapati).- § 310 (Åranyakap.): III, 3, 148 (Sürya's 108 names).- § 3106 (Sürya): III, 3, 191 (= Sürya).—§ 310 (Āraņyakap.): III, 3, (201), (do.).—§ 377 (Dhaumyatīrthak.): III, 87, 8303 (camitran ca Votah, in the east).—§ 457 (Vaivasvatop.): III, 187, 12747 (father of Manu [Vaivasvata]). - \$ 545 (Pativratāmahātmyap.): III, 294. 16672 (iva); 297. †16788 (°tas toam tanayah, sc. Yama). - § 548 (Araneyap.): III, 315, 17466 (A: living in concealment everywhere in the earth, V. at last burnt up his foes). - § 565 (Galavacarita): V, 109, 3779 (gave the southern region as dakshina to his guru).- § 576 (Bhagavadgitap.): VI, 28, 994 (Krshna declared the system of Yoga to V., and V. again to Manu), 997 (janua Votak).- § 608 (Karpap.): VIII, 65, 3304 (°an Açrinav iva, sc. abhyanandat); 94, †4923 (bhagaran).— § 615# (Skanda): IX, 45 7, 2507.—§ 665 (Mokshadh.): XII, 208β, 7581 (the eighth of the Adityss), [7583 (Martandaeya, do.; futher of the Acvine)].—§ 717b (Narayaniya): XII, 335 a, 12686 (among the twenty-one Prajapatis); 341, 13114 (identified with Vishnu); 343. X), ††18219 (°to dvitiyajanmany andaeamjñitaeya; Martando Voan Cradhaderah, son of Aditi and born from an egg); 349, VII), 13597 (obtained the religion of Narayana from Aditya and communicated it to Maru) .- § 718b (Unchavrttyup.): XII, 360, 13848 (i.e. Sūrya); 363, 13900, 13914 (do.).—§ 746 (Ānuçāsanik.): XIII, 82v, 3857.— [§ 770 (do.): XIII, 151, 7096 (Mār taṇḍasya, father of the Agvins who came out of the nostrils of his wife Sañjñā)].

Cf. the following synonym:--

\*Martanda: I, 3137 (father of Manu); III, 192, 1675 (dvitīya iva Mo yugānte); XII, 7583 (Açvinau . . . Mosyatmajau), ††13219 (Vo, etymology (?)); XIII, 7096 (oyatmajau . . . Açvinau).

Vivasvat a Daitya. § 564 (Mātalīyop.): V, 105, 3685 (had been slain by Garuda).

Vivasvat<sup>3</sup>, a Viçvadeva. § 749 (Anuçāsanik.): XIII, 91<sub>7</sub>, 4356.

Vivasvat = Civa (1000 names 2).

Vivikta = Vishnu (1000 names).

Vivimça , son of Dhrtarashtra. § 609 (Çalyap.): IX, 25, 105 (only B., = Vivimçati?, had been slain).

Vivimça, a prince, son of Vimça. § 778b (Samvartta-Maruttiya): XIV, 4, 68, 69 (father of filteen sons, Khanīnetra, etc.).

Viviniçati, a son of Dhrtarāshtra. 🖇 83 (Adivamçāvatāraņa): I, 63a, 2447 (a mahāratha).—§ 130 (Amçāvat.): I, 67. 2729.—§ 182 (Dhrtarashtraputranamak.): I, 117, 4543.— § 232 (Svayamvarap.): I, **186**, 698 (came to the svayamvara of Draupadi). - § 298 (Dyūtap.): II, 58, †2004. - § 512 (Ghoshayātrāp.): III, 242, 14920 (made prisoner by the Gandharvas) .- § 552 (Goharanap.): IV, 35 g, 1151; 38. 1243; 61, 1988 (attacked Arjuna), 1994; 63, 2021 (attacked Arjuna); 65, †2096; 66, †2109. - § 556 (Sanjayayanap.): V, 27, †791.- § 561 (Yanasandhip.): V, 47c, 1799; 55v, 2207; 66ce, 2502.- § 562 (Bhagavadyanap.): V, 94, 3377; 95v, 3402.- \$ 567 (do.): V, 1248, 4188.-§ 571 (Ulūkadūtāgamanap.): V, 160, 5528 (°mahoragam. sc. purushodadhim); 161, 5573 (°jhasākulam, sc. purushodadhim).- § 576 (Bhagavadgītāp.): VI, 17, 657; 186, 686. -§ 578 (Bhīshmavadhap.): VI, 44 a, 1653; 47<sup>u</sup>γ, 1809; 48θ, 1926.- § 581 (do.): VI, 60β, †2672; 62ζ, 2731, 2742.- § 584 (do.): VI, 81 a, 8534.- § 585 (do.): VI, 87. 3849; 92x, 4119, 4133; 94w, 4194; 98vv, 4489.- 6 587 (do.): VI, 1170, 5495, 5497.- \$ 589 (Dronabhishekap.): VII, 78, 181.—§ 590 (do.): VII, 14, 521, 522 (fought with Bhimasena).—§ 592 (Samcaptakavadhap.): VII, 25, 1088. 1089 (fought with Sutasoma).—§ 593 (Abhimanyuvadhap.): VII. 37., 1601, (x), 1609.- 5 596 (Pratijnap.): VII, 74 8, 2627.- § 598 (Jayadrathavadhap.): VII, 852, 3020.-- § 599 (do.): VH, 95ζ, 3525; 96θ, 8572; 120δδ, 4767; 127νν, 5176.-\$' 600 (Ghatotkacavadhap.): VII, 1584, 7031.-§ 604 (Kurnap.): VIII, 55, 96 (had been slain).- § 619 (Strivilapap.): XI, 193, 560, 561, 563 (lamented for us slain).

Vivimou, a Kuru warrior. § 605 (Karnap.) VIII, 25, 1009. Vivindhya, a Dānava, follower of Çālva. § 320 (Saubhavadhop.): III, 16, 680 (Dānavah), 681, 685 (defeated and slain by Cārudeshņa). Cf. Dānava.

Vivitsu, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, 67, 2731.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4544.— § 581 (Bhīshmavadhap.): VI, 64κ<sup>14</sup>, 2838 (encountered Bhīmasena).—§ 608 (Kurṇap.): VIII, 51δδ, 2446 (ee), 2451 (slain by Bhīmasena).

Vomavaktra (XIV, 197), v. Somavaktra.

Vrajana, son of Ajamidha. § 152 (Pūruvame.): I, 94, 3722 (°-Rapines, sons of Ajamidha and Kecinī), 3724.

Vrajanātha = Kṛshṇa: II, 2292. Vratādhipa = Civa (1000 names).

Vratāvāsa = Mahāpurusha (Mahāpurushastura).

Vratavat = Civa: X, 257. Vrateça = Civa: XIII, 612. Vratin = Civa: VIII, 1449.

vrātya ("out-caste"), pl. and sg. V, 1229 (sg.); VII, 5965 (said of the Vṛshuis and Andhakas); VIII, 2038 (fem. pl.), 2045 (Bāhīkeshu), 2057 (dāsamīyānām Bāhīkānām), 2069 (dāsamīyānām), 2090 (do.); XII, 10869 (pl. name of a certain mixed caste); XIII, 2621 (sg. do.).

Vrihidraunika(m) ākhyāna(m). § 10 (Pervasangr.):

 2, 325 (i.e. Vrihidraunikaparvan).—§ 11 (do.):
 472 (do.).

[Vrihidraunikaparvan(ova)] ("on the drong of rice", the 45th of the minor parvans of Mhbhr.). § 519. Dwelling in the woods, the Pandavas spent eleven years in a miserable plight, Yudhishthira repenting of his act of gambling, and the others thinking of revenge. Once Vyāsa came to them and spoke to Yudhishthira about the meritoriousness of asceticism, raying that a wise man, knowing that life has its ups and downs, is neither filled with joy nor with grief. while foolish persons are reborn as beasts in after life; nothing in this world is more difficult to practise than charity, and therefore charity is superior to everything; even a small gift may be of great result in future life, provided that what is given away is properly acquired and, with a pure mind and in due time, bestowed on pious persons; but the bestowal of ill-gotten gains can never rescue the giver from evil (111, 259).- § 520: Mudgala (q.v.).

Vrddha = Çiva (1000 names 1).

Vrddhaçarman, a prince. § 141 (Purūravas): I, 75, 3150 (son of Ayus and Svarbhānavī).

Vrddhagārgya ("old Gārgya"), a rshi. § 766 (Ānuçā-sanik.): XIII, 125, 5996 (questioned the Pitrs). Cf. Gārgya.

Vrddhakanyā ("old virgin"). § 615 (Buladevatīrthayatra): IX, 51, †2978.- 615u (do.): The rshi Kuni-Garga by ponances created a fair daughter from his mind and then went to heaven. She worshipped the Pitre and the gods with fasts and practised penances in that solitary forest not wishing to marry, as she did not see a husband worthy of her. When she could no longer move, she set her heart upon departing for the other world. Narada told her that she had no regions of blessedness to obtain, not having cleansed herself by the rite of marriage. She then went to a concourse of rehis, and said that she would give half her penances to him who would accept her hand in marriage. Galara's son, the rshi Prakerngavat, accepted her hand on condition that he should live with her only one night. On that night she became a young lady of the finest complexion. etc., and Galara's son became very happy. At morn she said: "he that will, with rapt attention, pass one night in this tirtha after having gratified the gods with oblations of water, shall obtain the merit of the vow of brahmacarya for 58 years," and then she departed for heaven. He soon followed her, moved by sorrow: IX, 52, 3003.

Vrddhakshatra, king of the Sindhus (Saindhavas), father of Jayadratha. § 587 (Bhīshmavadhap.): VI, 115, 5362 (Jayadratham . . . V°sya dayadam). — § 590 (Dronābhishekap.): VII, 14, 561 (°sya dayadam, i.e. Jayadratha). — § 599g (Jayadrathavadhap.): V. was the father of the Sindhu king Jayadratha, at whose birth an incorporeal voice said that he would become one of the foremost of kehatriyas.

but in a battle some conspicuous kshatriya would cut off his head. The Sindhu king V. then summoned all his kinsmen and pronounced the curse, that he who would cause the head of Jayadratha to full to the earth, the head of that man would crack into 100 pieces. Then he installed Jayadratha on the throne, and, repairing to the woods, devoted himself to ascetic austerities: VII, 146, 6268 (Saindharasya pita), 6266.—§ 599 (do.): VII, 146, 6269, 6277, 6280 (when Arjuna cut off the head of Jayadratha, Krshna caused it to fall on the lap of V.; thence it fell on the earth, and according to the curse the head of V. broke to pieces); 148\$\phi\phi\$, 6412 (nihatah. . . sahātmajah). Cf. Brhatkshatra (see additions), Saindhava, Sindhupati.—Do. 2, a Paurava prince: VII, 9330, 9400 (only B.), v. Brhatkshatra (see additions).

Vrddhatman = Vishnu (1000 names).

Vrddhikā, pl. (°āh), a class of female ogres. § 504 (Skanda-yuddha): III, 231, 14529 (striyo mānushamāmsādā V°ā nāma nāmatah, born in troes). Cf. the reading Vrkshakā, Hopkins: Epic. Mythol., p. 229.

Vrhaka, Vrhattvan, names of Gandharvas. § 1918 (Arjuna): I, 123, 4813 (B. Brh°).

Vrjinīvat, a prince. § 768b (Kṛshṇa Vāsudeva): XIII, 147, 6833 (son of Kroshṭṛ), 6834 (futher of Rshadgu).

Vrka<sup>1</sup>, a prince. § 232 (Svayamvarap.): I, **186**, 6990 (came to the svayamvara of Draupadi).

Vrka, a Pandava warrior. § 592 (Samçaptakevadhap.): VII, 21, 867 (*Pancalyah*, only B., the verse missing in C.), 868, 870 (slain by Drona).

Vrka<sup>2</sup>, a Kuru warrior. § 608 (Karnap.): VIII, 85ρ', †4307, †4321 (slain).

Vrka 4, an ancient king. § 761 (Ānuçāsanik.): XIII, 1158, 5665 (among the kings who abstained from meat during the month of Kārttika).

Vrka, pl. (°dh), a people. § 578 (Bhīshmavadhap.): VI, 51v, 2106 (B. Çakaih, in Duryodhana's army).

Vrkaratha, brother of Karna. § 600 (Ghatotkacavadhap.): VII, 157, 6942 (bhrātā Karnasya, pierced Bhīmasena).

Vrkasthala, a village. § 556 (Sañjayayānap.): V, 31, 934 (among the five villages for which Yudhishthira asked Duryodhana).—§ 562 (Bhagavadyānap.): V, 72β, 2695 (do.); 82ζ, 2877 (do.); 84, 3012 (a station on Kṛshna's way from Upaplavya to Hāstinapura.); 85, 3037; 86, 3040; 89, 3102 (°nicāsināh).

Vrkodara = Bhīma Pāṇḍava, q.v.

Vrkodara, pl. a class of demons. § 615u (Skanda): IX, 45, 2607 (onibhah, so. some of the wurriors of Skanda).

Vrksha = Çiva (1000 names 1-2).—Do. = Vishnu (1000 names).

vrksha, pl. (°āḥ) ("trees", personif.): IX, 2518.

Vrkshākāra, Vrkshakarnasthiti, Vrkshaketu = Çiva (1000 names³).

Vrkshanam kandadah = Qiva (1000 names 1).

Vrkshānām pati(h) = Çiva: VII, 9526.

Vrkshāraka (VII, 1872), v. Vrndāraka,

Vrkshavāsin, a Yaksha. § 269 (Vaigravanasabhāv.): II, 10, 399 (in the palace of Kubera; C. has by error Vrkshavāspanikstag ca instead of ovāsy Anikstag ca, B.).

Vrmhilä, v. Brmhitä.

Vrndāraka, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4547.—§ 593 (Abhimanyuvadhap.): VII, 37z, 1610 (attacked Abhimanyu); 47, 1872 (Kuranam kirtivardhanam, slain by Abhimanyu, C. has by error Vṛkshārakam).—§ 599 (Jayadrathavadhap.): VII, 127vv, 5178 (among several sons of Dhriarashtra who attacked Bhīmasena), (55), 5204 (Kurūnām kirtivardhanam, slain by Bhīmasena).

Vrsha = Karna, q.v.

Vṛsha<sup>3</sup>, a Kuru warrior. § 592 (Samçaptakavadhap.): VII, 20<sub>7</sub>, 804 (in Drona's gärudavyūha, B. has *Vṛshakrātho*, cf. Krātha<sup>2</sup>).

Vrsha<sup>2</sup>, a warrior of Skanda. § 615u (Skanda): IX, 45 n, 2566.

Vrsha', an Asura(?). § 673b (Buli-Vāsavasamv.): XII, 227a. 8263 (among the ancient rulers of the earth).

Vrsha = Civa: II, 1642; XII, 10372 (1000 names ); XIV, 199.

Vrsha = Dharma: VII, 9627; XII, 3378.

Vṛsha, = Kṛṣḥṇa (Vishṇu): XII, 1507, 13247 (etymology); XIII, 6983 (1000 names), 7030 (do.).

Vrshabha<sup>1</sup>, a mountain near Girivraja. § 277 (Jarāsandhavadhap.): II, 21, 799.

Vrshabha<sup>2</sup>, a Gandhara prince, brother of Çakuni. § 585 (Bhīshmavadhap.): VI, 90v, 3997 (six brothers of Çakuni fought with Irāvat), 4017 (the only one of the brothers who was saved).

Vṛshabha<sup>2</sup> = Çiva: VII, 9531.—Do.<sup>4</sup> = Kṛshṇa (Vishṇu): XII, 1506; XIII, 6977 (1000 names).

Vṛshabhā, a river. § 574 (Jambūkh.): VI, 9λ, 339.

Vrshabhadhvaja = Çiva, q.v.

Vrshabhāksha = Vishnu (1000 names).

Vṛshabhānka, Vṛshabhavāhana = Çiva, q.v.

Vṛshabhekshana, Vṛshabhodāra=Çiva: VII, 9531.

Vṛshabhūta, Vṛshacara = Çiva: VII, 9532.

Vrshaçriga = Çiva: VII, 9531.

Vṛshadamça, a mountain. § 596 (Pratijñāp.): VII, 80, 2852 (cailendram, in the north, near Mahā-Mandara).

Vrshadarbha¹, name of a king. § 267 (Yamasabhāv.):
II, 8, 337 (in the palace of Yama).—§ 465 (Mārkandeyas.):
III, 196, ††13262, ††13263, ††13267, ††13268.—§ 7386
(Çyenakapotākhyāna): XIII, 32, 2047 (narendram), 2074,
2082 (king of the Kāçis, named Uçīnara (i.e. king of the
Uçīnaras?, descendant of Uçīnara?) (v. 2065), the story of
the hawk and the pigeon, otherwise referred to Çibi and
Ucīnara, is here referred to V.).

Vrshadarbha = Krshna: XII, 1508.

Vrshādarbhi, name of a king. § 655 (Āpaddh.): XII, 169a, 5924.—§ 677 (Mokshadh.): XII, 235, 8598 (gave gems).—§ 750b (Bisastainyop.): XIII, 93, 4415 (°eç ca saṃvādam Saptarshīnām ca), 4424 (Çaibyah), (4425), 4451, 4454 (narapatim), (4455), 4474, 4538 (the story of V. (the son of Çibi, v. 4420) and the seven rshis).—§ 767 (Ānuçāsanik.): XIII, 137a, 6254 (rājarshih, ascended to heaven, having given gems, etc., to the brahmans). Cf. Çaibya Çibisūnu.

Vṛshadarpa = Çiva: VII, 9531.

Vrshadgu, an ancient king. § 267 (Yamasabhāv.): II, 8, 324 (in the palace of Yama; B. Rushadgu).

Vrshadhvaja<sup>1</sup>, a king. § 562 (Bhagavadyānap.): V, 74γ, 2732 (*Pravīrāṇāṃ*, among the wicked kings who annihilated their kinsmen and relatives).

Vrshadhvaja = Civa, q.v.

Vrshāhin = Vishņu (1000 names).

Vṛshaka<sup>1</sup>, a Gandhāra prince, son of Subala, brother of Acula and Çakuni, and brother-in-law of Dhṛtarāshṭra. § 232 (Svayaṃvarap.): I, 186, 6985 (present at the svayaṃvara of Draupadī).—§ 287 (Rājasūyikap.): II, 34, 1266

(Acalo V°c caiva, came to the rējasūya of Yudhishthiru).—
§ 572 (Ruthātirathasankhyānap.): V, 168, 5808 (Acalo Vṛshakaç caiva . . . bhrātarau, among the rathas in the army of Duryodhana).—§ 584 (Bhīshmavadhap.): VI, 32, 3637 (°sya ratham).—§ 592 (Samçaptakavadhap.): VII, 30, 1303 (Gāndhārarājasya sutau . . . bhrātarau V°ācalau), 1305, 1309 (bhrātarau V°ācalau), 1310 (çyālau tava (i.e. Dhṛtarāshṭra's) . . . rājānau V°ācalau), 1312 (rājānau V°ācalau, slain by Arjuna).—§ 604 (Karṇap.): VIII, 5¢, 130 (çyālau tava . . . rājānau V°ācalau, had been slain by Arjuna).—§ 620 (Çrūddhap.): XI, 28 ß, 790 (Acalam V°ā caiva, their bodies are burnt).—§ 789 (Putradarçanap.): XV, 320, 879 (Acalo V°ç caiva, among those who, summoned by Vyāsa, arose from the Gangā). Cf. Gāndhāra, dual, Gāndhāramukhya, dual.

Vṛshaka , a prince, brother of Kalinga . § 604 (Karṇap.): VIII, 5ζ, 123 (Kalinga-V°au bhrātarau, had been slain).

Vṛshakāhvayā, a river. § 574 (Jambūkh.): VI, 9λ, 343. Vṛshākapi¹, a ṛshi.. § 746 (Ānuçāsanik.): XIII, 65ζ, 3332. Vṛshākapi², one of the eleven Rudras. § 770 (Ānuçāsanik.): XIII, 151β, 7091.

Vrshākapi<sup>3</sup>=Qiva: VII, 9627 (etymology).—Do.<sup>4</sup>=Indra: XII, †8331.—Do.<sup>5</sup> = Kṛshṇa (Vishṇu): XII, 1508, 13248 (etymology), (13416), 13421 (*Dovadevak*), 13423; XIII, 6960 (1000 names).—Do.<sup>6</sup> = Sūrya: III, 191.

Vrshakarman = Vishnu (1000 names). .

Vrshaketana = Çiva, q.v.

Vrshakrātha, v. Vrsha .

Vrshākrti = Vishnu (1000 names).

Vṛshāmitra, a brahman. § 324 (Dvaitavanapr.): III, 26a, 987 (waited upon Yudhishthira).

Vrshana = Civa (1000 names 1).

**Vrshanābha** = Çiva: VII, 9530.

Vrshanda, an Asura (?). § 673b (Bali-Vāsavasamv.): XII, 227a, 8265 (among the ancient rulers of the earth).

**Vrshānka** = Civa, q.v.

Vrshaparvan', a rājarshi. § 11 (Parvasangr.): I, 2, 455.—§ 434 (Saugandhikāharaṇa): III, 156, 11444 (açramam V°nah; s: the hermitage of V. is inhabited by Siddhas and Cāraṇas).—§ 436 (Yakshayuddhap.): III, 158, 11543 (açramam V°nah), 11544 (rājarshim), 11546, 11547, 11549 (āçrams V°nah), 11551, 11552 (the Pāṇḍavas, etc., came to the hermitage of V. on the Himavat; V. showed them the way [to the mountain Çveta]), 11556 (yathoktam V°na), 11620 (do.).—§ 449 (Åjagarap.): III, 177, †12344 (āçramāgryam V°nah, the Pāṇḍavas, etc., roturned to the hermitage of V.), †12345 (the hermitage of V. is frequented by gods and maharshis).—§ 450 (do.): III, 178, 12366 (āçramāt... rājarsher V°nah).

Vrshaparvan<sup>2</sup>, an Asura chief. § 92 (Amçāvat.): I, 65, 2532 (among the sons of Danu).—§ 130 (do.): I, 67, 2651 (mahdaurah, incarnate as king Dīrghaprajña), 2652 (elder brother of Ajaka).—§ 145 (Kaca): I, 76, 3185 (Çukra-V°au), 3195 (had Çukra as his purchita).—§ 146 (Devayānī): I, 78, 3284 (Çarmishthā . . . duhitā V°nah), 3303 (nagaram V°nah), 3305 (Çarmishthayā . . . duhitā V°nah), 3309 (do.), 3312 (Çarmishthā . . . duhitā V°nah), 335; 79, 3330 (duhitur V°nah, i.e. Çarmishthā), 80, 3332, 3336, (3338), (3342), 3344 (mahākavih), (3346), (3348), 3356 (duhita V°nah, i.e. Çarmishthā); 81, 3368 (duhita Dānavendrasya Çarmishthā V°nah) (when Çarmishthā, the daughter of V., had ill-used Devayānī, the daughter of Çukra, V. appeased her and Çukra by giving her Çarmishthā as a maidservant).—§ 147 (do.): I, 82, 3398 (sutām . . . V°nah, i.e.

Çarmishthā); 83, 3461 (Çarmishthaya . . . duhitrā Vonak). -§ 156 (Pūruvamç.): I, 95, ††3761 (°naç ea duhitā Çarmiehtha).- § 263 (Sabhakriyap.): II, 3, 60 (eabhayam Vonah), 75 (sabhadravyam Vonah, Maya brought various precious articles from the palace of V, in the north for the construction of the palace of Yudhishthira). - § 5696 (Yavāti): V, 149, 5044 (Carmishthaya . . . duhitra Ponah). Cf. Asura, Daitya, Dānavendra.

Vrshaparvan' = Vishņu (1000 names).

Vrshapati = Civa: VII, 9531.

Vrshapriya = Vishuu (1000 names).

**Vrsharshabha** = Çiva : VII, 9531.

Vrsharupa = Çiva (1000 names 3).

Vrshasāhvayā, a river. § 574 (Jambūkh.): VI, 9λ, 342

Vṛshasena¹, an ancient king. § 267 (Yamasabhāv.): II, 8, 324 (in the palace of Yama).

Vrshasena', a prince. § 290 (Çiçupālavadhap.): II, 44,

Vrshasena, son of Karna. § 571 (Ulükadütägamanap.): V, 164s, 5710 (Abhimanyu was pitted against V.).- § 572 (Rathātirathasankhyānap.): V, 167, 5792 (Karnaputrah, a ratha in Duryodhana's army).- § 590 (Dronabhishekap.): VII, 16, 619, 620, 625 (fought with the Draupadeyas).-§ 592 (Samcaptakavadhap.): VII, 25, 1121 (fought with the Pāṇḍya king).—§ 593 (Abhimanyuvadhap.): VII, 37θ, 1590 (checked Abhimanyu); 44, 1786 (defeated by Abhimanyu). - § 596 (Pratijñāp.): VII, 74B, 2627; 75, 2673. -§ 598 (Jayadrathavadhap.): VII, 870, 3098.- § 599 (do.): VII,  $95_{\eta}$ , 3540;  $104_{\mu}$ , 3894, 3915, 3917, 3920(fought with Arjuna); 105 v, 3941 (the standard of V. had a peacock made of gold and adorned with jewels and gems standing as if crowing, and always adorning the van of the army); 129, 5304 (Karna mounted the chariot of V.); 143 κκκ, 6005; 145 μμμ, 6062, (οοο), 6096, 6108, 6141, 6143 (fought with Arjuna); 146, 6228, 6247, 6250 (do.); 147 ooo, 6363 (Kurņasutah); 148, 6406 (Arjuna promised to slay V.).-§ 600 (Ghatotkacavadhap.): VII, 156, 6743 (karçitah, sc. by Sātyaki; but the text is probably wrong in this half-cloka, as the mentioning of Vo in this connexion is quite absurd; read with B. Calaç caiva maharaja bhratrvyasana-karshitah), (x), 6849; 157, 6941 (Karnasya dayitam putram); 158 4, 7030; 165, 7368 (fought with Drupada); 168, 7524 (do.), 7526, 7530, 7532, 7535, 7543; 170, 7647 (pierced by Satyaki), 7649, 7651; 172 mm, 7746. -§ 603 (Narāyaņāstramokshap.): VII, 193a, 8908; 200 aa, 9309, 9315 (°eya trisahasran maharathan, they are slain by Satyaki).- § 604 (Karnap.): VIII, 55, 113 (had been slain by Arjuna, all. to § 608); 9, 321 (hatam, do.).— § 608 (do.): VIII, 46, 2156 (Nakula shall proceed against V.); 48, 2252 ( jyeshthah putrah), 2274, 2277, 2279 (defeated by Satyaki); 60, 3078 (Nakula proceeded against V.), 3102, 3103 (fought with Nakula); 66 ..., 3311 (protected Karna); 75, †3813 (fought with Catanika); 84, 4276, †4279, †4291, †4299 (defeated Nakula), †4301, †4304; 85, †4332, †4334, †4335, †4338, †4340, †4342 (slain by Arjuna); 87, 4872 (hatam).- § 815 (Gadayuddhap.): IX, 64 ee, 3613.- § 618 (Jalapradanikap.): XI, 15, 393 (all. to VIII, 84), 397 (do.).- 619 (Strīvilāpap.): XI, 21, 612 (°eya mataram, i.e. the wife of Karna).—§ 789 (Putradarcanap.): XV, 320, 877 (edsujah, among those who, summoned by Vyāsa, arose from the (łangā). Cf. Karnaputra, Karnasuta, Karņātmaja, Kārņi.

Vrshaskandha = Civa (1000 names 1).

Vrshavāhana = Civa, q.v.

Vrshavarman, a Kuru warrior. § 604 (Karnap.): VIII, 57, 124 (had been slain by Bhimasena).

Vrshāvarta — Çiva: VII, 9580.

Vrshāyudha = Civa: VII, 9532.

Vrshni, pl. (°ayah), a people (a tribe of the Yadavas, often connected with the Andhakas and the Bhojas). § 11 (Parvasangr.): I, 2, 425 (oinam agamah), 444, 616 (oinam kadanam), 622, 624, 626 (nāçam Vokalatrūņām). — § 82 (Krshna Väsudeva): I, 63, 2432 (prajajne 'ndhaka-V'shu, sc. Kṛshṇa).—§ 210 (Sambhavap.): J, 139, 5221 (°uyaç candhakaç caira, became the pupils of Drona). - § 232 (Svayamvarap.): I, 186, 7000 (enumeration of the V. who came to the svayamvara of Draupadi).- § 233 (do.): I, 187. †7012 (°y-Andhakāh).-\$ 251 (Arjunavanavāsan.): I, 218. 7902 (Bhoja-V'y-Andhakanam), 7908 (Bhoja-V'y-Andhakālmajaiķ). — § 252 (Subhadrāharaņap.): I, 219, 7906 (°y-Andhakanam), 7907 (Bhoja-V°y-Andhakah), 7910, 7913 (rājā Voinām Ugrasenah); 220, 7942 (Bhoja-Voy-Andhakūh), 7946 (ovirah), 7962 (Bhoja-Voy-Andhakah).- § 253 (Haranaharanap.): I, 221, 7963 (sarva-), 7975 (onandanaih), 7988 (cy-Andhakamahamatraik), 7990 (viranam), 7993 (c-Bhojandhakah), 7995 (°oakram), 7998 (°y-Andhakaih), 8002 (°y-Andhakaçreshthan), 8018 (°y-Andhakamaharathan), 8019 (Kuru-V°y-Andhakottamaih), 8020 (Kuru-V°ayah), 8022 (°y-Andhakamaharathaih).- § 264 (Sabhakriyap.): II, 4, 124 ("Inām . . . kumārūh), 129 ("nandanāh), - § 273 (Rūjasūyārambhap.): II, 14, 616 (°mahūrathāh), 625 (°madhye).-§ 275 (do.): 11, 19, 767.—§ 286 (Rājasūyikap.): II, 33, 1215 (sarva -). - § 287 (do.): II, 34, 1276. - § 289 (Arghāharapap.): II, 36, 1322 (kehitav Andhaka-Voinam); 37, 1360 (°kuls jātah, sc. Kṛshṇa); 39, 1411 (°-Pāndavān).— § 294b (Vidura): II, 50, 1795 (Uddhavah . . . Voinām arcitah). - § 295 (Dyūtap.): II, 52, 1907 (Andhaka-Voayah). - § 317 (Arjunābhigamanap.): III, 12, 461 (oayaç candhakaih saha), 524 .- § 319 (Saubhavadhop.): III, 14, 620 (°pravīrān), 621 ("kulādhamaḥ, sc. Kṛshṇa).—§ 320 (do.): III, 15, 648 (°y-Andhakāḥ), 654 (°y-Andhakapure, i.e. Dvārakā); 16, 666 (°nandanāḥ); 18, 717, 721 (°pravīrāṇām), 729 (°kule jālaḥ), 731, 732, 737 (°virānām), 744 (Andhaka-V°ayaḥ); 19, 751, 776; 20, 780 (°kulam), 784 (°pravīrān); 22, 861 ("pravirah), 873 ("kulacreshtha, sc. Krehna). - § 327 (Draupadiparitapav.): III, 33, 1352 ("inam vrshabhena, i.e. Krshna). - § 342 (Indralokābhigamanap.): III, 51, 1975, 1977 (Rāma-Krahņapraņītānām).—§ 400 (Tirthayatrap.): III, 118, †10231 (sarva-Vopravarau, i.e. Krshna and Balacama), †10232, †10233.- 401 (Balarama): III, 119, 10237, 10238, 10239.- 402 (Tirthayatrap.): III, 120, †10263 (°bala-), †10278 (sa-V°-Bhojandhakayodhamukhya).- § 452 (Mārkandeyas.): III, 183, †12582 (°puram, i.e. Dvārakā). -§ 511 (Draupadī-Satyabhāmāsamv.): III, 235, 14786 (Rāmaprabhṛtayaḥ . . . Andhaka-V°ayaḥ).—§ 515 (Karṇadigvijaya): III, 254, 15253.—§ 522 (DraupadIharanap.): III, 268, 15654 (Janardanah sandhaka-Vovirah).- \$ 547 (Karna): III, 303, 17020 (°inam kule jata, sc. Kunti).-§ 552 (Goharanap.): IV, 69, 2234 (acaryo Voviranam, sc. Drona). - § 553 (Vaivāhikap.): IV, 72, 2360 (°y-Andhakāh). -§ 554 (Sainyodyogap.): V, 7, 131 (°y-Andhakaih).-§ 556 (Sanjayayanap.): V, 27, †768 (Andhaka-V°rājye).— § 561e (Krshna Väsudeva): V, 48, 1885 (°y-Andhakanam madhyagatam, sc. Kamsa).- § 561d (Nara-Narayanau): V. 49, 1939 (°oakrasya).- § 561 (Yanasandhip.): V, 51, 2056

(Andhaka-V°ayah); 57, 2233 (mukhyam Andhaka-V°inām . . Krehnam); 65, 2488 (Andhaka-Voishu sammatah, so. Sātyaki).—§ 562 (Bhagavadyānap.): V, 72, 2584 (protected by Krshna); 82, 2895; 86, 3042 (ordshtrasya bharta goptā ca, i.e. Krelina), 3043 (oy-Andhakāh); 88, 3091; 93. 3329 ("Inam rehabhah, i.e. Krehna); 94, 3344 (Krehno V"bhic cabhirakshitah), 3347 (°inañ capare rathah), 3363.—§ 567 (do.): V, 128, 4298 (Bhāratāndhaka-Voayah); 131, 4420 (Andhaka-Voayah), 4426, 4447 (oinam sammatah . . . Hardikyah) .- § 569 (do.): V, 140, 4735 (mairpaksho-sc. Karna's-Voayah), 4738 (Andhaka-Voayah), 4749 (do.).-§ 570 (Sainyaniryanap.): V, 153, 5189 (in Yudhishthira's army); 167, 5331 (°mukhyaih). - § 572 (Rathātirathasankhyanap.): V, 170, 5882 ("praviranam amarshi, sc. Satyaki) .-- § 573 (Ambopakhyanap.): V, 196, 7645 (°inam pravaro rathah, sc. Satyaki).- § 576 (Bhagavadgītāp.): VI. 20, 753/54 (only B.); 34, 1241 (oinam Vasudevo 'smi, says Krshna). - § 580 (Bhishmavadhap.): VI, 59, †2606 (Andhaka-Vrehninatha, sc. Krshna). - § 586 (do.): VI, 107φ, 4895. - § 589b (Sātyaki): VII, 10, 342 (°inām pravaram, i.e. Satyaki). - § 589 (Dronabhishekap.): VII, 10. 352 (do., i.e. Abhimanyu, only C.), 359; 11, 410 (°vīrāh).-§ 596 (Pratijnap.): VII, 74, 2643; 78, 2740 (°vireshu), 2743 (oviranam).- § 597 (do.): VII, 83, 2961 (protected by Krshna).- § 598 (Jayadrathavadhap.): VII, 86, 3070.-§ 599 (do.): VII, 104, 3891 (°y-Andhaka-Kurūttamau, i.e. Kṛshṇa and Arjuna); 110σ, 4194 (saha V°bhih), 4226 (°pravīrāņām dvāv evātirathau emptau, sc. Pradyumna and Sātyaki); 115, 4597 ("inām rehabhena, i.e. Sātyaki); 126, 5102 (Satyakim . . . Voinam pravaram ratham); 142, 5904 (Kuru-Voyaçaskarau, i.e. Bhūricravas and Sātyaki), 5906 (do.), 5931 (oy-Andhakavyāghram, i.e. Sātyaki), 5942 (do., do.), 5946 (pravaram Vovīrānām . . . Sātyakim); 143, 5965 (°y-Andhakāh); 144, 6047, 6049 (°vīrānām, C. has by error °shti°), 6052 (°vīrānām), 6053 (°pravīrānam).—§ 600 (Ghatotkacavadhap.): VII, 156, 6732 (deav eva kila Voinam tatra mukhyau mahārathau, sc. Pradyumna and Sātyaki), 6736 (°pāmsana, sc. Sātyaki, C. has by error °shti°); 158 v, 6980; 162, 7233 (Kuru-Voyaçaskarau, i.e. Somadatta and Sātyaki); 165, 7389 ("iṇām pravaro rathī, i.e. Kṛtavarman); 171, 7645 (Yuyudhanah . . . Voinam pravarah).- § 602 (Dronavadhap.): VII, 192, 8806 ("indin kirticardhanah (°m, C.), i.e. Sātyaki).—§ 603 (Nārāyaņāstramokshap.): VII, 198, 9138 (Andhaka-V°bhih, C. has by error °shti°), 9161 (°kulādhama, sc. Sātyaki), 9179 (Andhaka-V°bhyaḥ), 9180 (Andhaka-Voinām), 9181 (yathā Pāndava-Voayah); 199, 9220 (°y-Andhakavrtah, sc. Sätyaki); 200, 9322 (°indm . . . balam).-- § 604 (Karnap.): VIII, 87, 232.--§ 607 (do.): VIII, 40, 1826 (ovīrānām).—§ 608 (do.): VIII, 73, 3707 (Kuru-Voyaçaskaram, i.c. Abhimanyu); 96, 5030 (Sātyakiḥ . . . Vanām pravaro rathaḥ).—§ 611 (Calyap.): IX, 21, 1104 (°y-Andhakamaharathau, i.e. Sūtyaki and Krtavarman, C. has by error oshti).- § 615 (Gadāyuddhap.): IX, 35, 1969 (obhih sahitah, sc. Balarāma). -§ 617 (Aishīkap.): X, 12, 616, 639 (°y-Andhakamaharathaih).- § 619 (Strīvilāpap.): XI, 25, 752/53 ( Vrehņayah, only B.), 753 (°cakrasya, cursed by Gandhari). — § 621 (Rajudh.): XII, 7, 159 (°y-Andhakapure, i.e. Dvārakū).-§ 635 (do.): XII, 33a, 1167.—§ 640 (do.): XII, 55. 1967.- § 641 (do.): XII, 81, 3031 (Andhaka-Vonyan), 3052 (do.).-§ 665 (Mokshadh.): XII, 208, 7579 (°vamçaprabhavah). - § 781 (Açvamedhikap.): XIV, 15a, 391 (°pungarān).—§ 783 (Anugitāp.): XIV, 52, 1501 (do.),

1525.- § 785 (do.): XIV, 59, 1764 (viharo Foviranam), 1768 (Bhoja-Voy-Andhakah), 1771; 60, 1808; 66, 1936, 1943 (cvireshu), 1959 (cy-Andhakakulam); 70, 2042 (°cārdūlāh), 2046 (°pungavāh); 71, 2056, 2066 (°y-Andhakavyāghraiķ); 83, 2478 (Dvāravatīm ramyām Vovīrābhipātitam); 86, 2556; 89, 2680 (ortran). - § 791 (Putradarçanap.): XV, 36, 990 (°cakram).—§ 793 (Mausalap.): XVI, 1, 7 (°cakrasya), 9, (a), 12, 13, 14 (°y-Andhakah), 19 (°y-Andhakavināçāya), 23, 26 (°y-Andhakakule, °y-Andhakavināçāya), 29 (°y-Andhakakuleshu); 2, 33, 34, 36 (°y-Andhakavināçuya), 38 (°veçmasu), 40 (°y-Andhakānām), 42, 49 (°y-Andhakaniveçane); 3, 58 (°y-Andhakan), 60, 63 (°y-Andhakamaharathah), 64 (Andhaka-Voayah), 68, 69 (v-Andhakamaharathah), (e), 93 (the V. slew one another); 4. †123 (Andhaka-Vonaçam); 5, 133 (upasamhatan), 136 (onilayam), 140 (ojalam, Bc. nadim), 143 (opungavaih); Bk, 154 (nidhanam gatah), 155 (opraviranam), 156 (onaçasya), 167 ('inam vaiçasam mahat); 72, 181 ('daran), 182 (°vīrāṇāṃ), 186 (°y-Andhakajanaṃ), 203 (°y-Andhakakumārakāh), 204, 209 (striyah . . . Vovīrānām), 210 (bhrtyas tv Andhaka-Voinam), 213 (putraç candhaka-Voinam), 215 (Bhoja-V°y-Andhakastriņām), 216 (°cakram), 220 (°dārān), 225, 253 (cyodhāḥ), 236 (°bhrtyaiḥ), 239 (°y-Andhaka-varastriyuh), 244 (Arjuna took away from Dvārakā the remnant of the V., their wives, children, and servants); 8 v, 262 (°rīrānām), 263 (Bhoja-V°y-Andhakāh, all. to ch. 3), 270 (°dārān), 279 (°y-Andhakamahārathāḥ), 292 (°y-Andhakakulam). - § 794 (Mahāprasthānikap.): XVII, 1, 1 (°y-Andhakakule), 2 (Inām kadanam mahat), 24 (kehayam).-§ 795 (Svargarohanap.): XVIII, 4, 142 (°y-Andhakamaharathan, in heaven). Cf. Varshneya, pl. Vrshni, sg. ("a man of the Vrshni-tribe") = Krtavarman: VIII, 2641 ( - Pārshatayoḥ).—Do.1 (do.) = Sātyaki: VII, 4681 (°cara-), 7665 (°-Pārshatau). decam); VII, 7807; XI, 468; XIII, 2015, 2042; XIV, 1977, 2584. Vrshnicārdūla? = Sātyaki: VII, 4791. Vrshnicreshtha = Krshna: V, †2577.

Vrshni = Çiva: XIV, 198. Vrshnicardula = Krshna: III, 13014; IV, 2361 (Vasu-

 $\mathbf{Vrsh}_{\mathbf{n}ikulacreshtha} = do.: III, 873.$ 

 $\mathbf{Vrshpikulodvaha}^1 = \mathbf{Qumba} : \mathbf{HI}, 676 (\mathbf{C}^c).$ 

Vrshnikulodvaha 2 = Krshna: II, 638; XIV, 295, 1483.

 $Vrshnikulodvaha' = Sātyaki: I, 2714 (S^o).$ 

 $\mathbf{Vrsh}$ pinandana = Krshpa: III, 614, 830; V, 2767; XI, 643 (only B.).

Vrshnipati = Krshna: V, †2422.

Vṛshṇipravara 1 = Balarāma: IX, 2270, †2830.

Vrshnipravara = Krshna: III, 13005; VIII, †3297.

 $\mathbf{Vrsh}\mathbf{pipravira}^1 = Krshna: I, †7148; VII, 5164; XIV,$ 2014; XVI, 178.

Vrshnipravira = Pradyumna: III, 702 (Çülca-Voyok). Vrshnipravīra! = Sātyaki: VII, 3609 (Yuyudhānena), 5934; VIII, 1639.

Vrshnipungava' = Krshna: XIV, 1546.

Vrshnipungava = Sūtyaki: VII, 4702 ( $S^{\circ}$ ).

Vrshnipura = Dvaraka: III, †12582.

Vrshnisattama = Krshna: V, 3126.

Vrshnisimha = Krshna: II, 1425; V, †662, †675, †1851, †1867, †1907; VII, 5802, †9648 (?).—Do. = Sātyaki (?): VII, 6288 (only B.).

Vrshņisimha, dual (°au) = Sātyaki and Krtavarman: IX, 936, 1106.

Vrshņivara = Sātyaki: VI, 2809 (only B.); VII, 4147 (8°).
Vrshņivīra '= Kṛshṇa: V, †677 (Fishņuḥ); VII, 411 (Koçavona), 2502 (Koçavasya), 3879; VIII, †683, †3476, 4723; XIV, 1865.

Vrshnivīra = Sātyaki: V, 2006 (Yuyudhanena); VI, 2809 (only C.); VII, 3047 (S°), 4577, 4959, 4974 (only B.), 5111, 5113, 5824, †5836, 5993.

Vrshnivīra, dual (°au) = Kṛshṇa and Bularāma: I, †149. Vrshny-Andhakapati = Kṛshṇa: XIV, 2565.—Do.³ (do.) = Ugrasera: XIV, 2480.

Vrshny - Andhakapravīra = Sātyaki: VII, 4974 (only B.).

Vrshny-Andhakapura = Dvūrukā: III, 654; XII, 159. Vrshny-Andhakavyāghra = Sātyaki: VII, 5931, 5942. Vrshny-Andhakottama = Kṛshṇa: VII, 3891 (Vrshny-Andhaka-Kurūttamau).

Vrshodara = Vishnu (1000 names).

 $\mathbf{Vrshya} = \mathrm{Civa} (1000 \text{ names}^{1}).$ 

Vrtra, an Asura, slain by Indra. § 17 (Uttanka): I, 3, †810 (°sya hanta, i.e. Indra) .- § 96 (Amçavat.): I, 65, 2541 (mahaeurah, son of Danayus).- § 130 (do.): I, 67, 2680 (mahasurah, incornate as king Monimat).- § 221 (Caitrarathap.): I, 170, 6485 (the thunderbolt of Indra (vajram Wonibarhanam) broke into thousand pieces on the head of V.) .-§ 277 (Jarasandhavadhap.): II, 23, 914 (°-Vaearayor ira, sc. eamyuge).- § 317 (Arjunabhigamanap.): III, 12, 568 (2-Vāsarayor ira, sc. yuddham).—§ 320 (Saubhavadhop.): III, 16, 681 (°-Vāsavayoḥ . . . yathā, sc. yuddham).—§ 330 (Indradurgana): III, 37, 1469 (from fear of V. the gods imparted all their might to Indra).—§ 331 (Kairātap.): III, 39, 1608 (°- Vāsavayor ira, sc. yuddham). - § 384 (Agastyop.): III, 100, 8692, 8693 (°vadhe), 8695, 8699 (headed by V. the Kalakeyas defeated the gods; Tvashtr then constructed the thunderbolt (rajra) for Indra); 101, 8714, 8721, †8726, †8730 (°vadha°, Indra slew V. with the rajra); 103, 8769, 8770 (nihatam).- § 402 (Tirthayatrap.): III, 120, †10264 (jahi . . . Vom yathā Devapatih) .- § 413 (do.): 111, 135, 10693 (om hatra Cacipatin). - § 443 (Nivatakavacayuddhap.): III, 168, 12073 (Bala-Voau, vanquished by Indra) .- § 444 (do.): 171, 12150 (°sya vadhe) .- § 539 (Kumbhakarnādivadha): 111, 287, 16428 (°sankāçam Kumbhakarnam).— § 544 (Yudhishthirāgvāsa): III, 292, 16605 (nihataļi).— § 550 (Samayapālanap.): IV, 10, 356 (°-Vāsarayor ira, sc. samyuge).- § 551 (Kicakavadhap.): 1V, 22, 727 (hanishyāmi Vom Devapatir yatha).- § 552 (Goharanap.): IV, 58, 1868 (°- Vasavayor iva, sc. yuddham); 59, 1903 (°- Vasavayor iva, kiratoh çarajalani).- § 555 (Indravijaya): V, 9, 275, 277, 279 (°- Vāsavayoḥ, sc. yuddham), 280, 281, 282 (Jymbhikām Vonaçinim), 284 (°-Vasarayoh, Bc. yuddham), 285, 289 (ovadhepsavah) (Tvashtr created V. who assailed Indra); 10. 290, 296, 299, 303, 306, 307, 309, 310, 322, 323, 326, 327, 329, 330, 331, 334 (hate) (notwithstanding the compact with V., Indra willy slow him); 13, 412 (tvadvīryanihate); 16, 500 (hatah), 504, †512 (nihatah); 17, 522 (asuravadhena).-§ 555 (Sainyodyogap.): V, 18, 555 (°m hatvā yathā . . . Cukrah).- § 565 (Galavacarita): V, 109, 3791 (atra-i.e. in the south—rettana Voo 'pi Cakraçatrutram iyiran).—§ 568 (Vidulaputraçasana): V, 134, 4562 (Indro Voradhenaira Mahendrah samapadyata).-- § 573 (Ambopākhyānap.): V. 177, 7024 (jahi . . . yathā Vom Purandarah).—§ 578 (Bhishmavadhap.): VI, 45, 1706 (Vrtra-Vasavayor ira, only B.); 48, 1913 (yathā vā Vo-Vasarau, sc. ayudhyetām).-§ 584 (do.): VI, 84, 3721 (osyeva Purandarah, sc. vadhā-

kankehi) .- § 585 (do.): VI, 90, 4029 (yathā vai Vo- Vāsavau, sc. sangrame vyavatishthetam).—§ 586 (do.): VI, 100. 4558 (°o devacamum iva, sc. dravayate), 4580 (°- Vasavayok, sc. yuddham). - § 587 (do.): VI, 110, 5138 (yatha Vom Purandarah, sc. avarayat); 111, 5183 (yatha Vo-Mahendrayoh, sc. yuddham). - § 589 (Dronabhishekap.): VII, 3, 98 (Catakratum iracintyam pura Voena nirjitam). - § 592 (Samcaptakaradhap.): VII, 30, 1310 (Indram Vobalad iva). -§ 597 (Pratijiap.): VII, 84, 2992 (Vāsaram ira (read with B. casyeva) Vom hantum prayasyalah).- § 5990 (Jayadrathavadhap.): Formerly the Asura V. had defeated the gods; headed by Indra they then applied to Brahmán, who applied to Vishnu, who said that Trashir, in days of yore, had performed ascetic penances for a million of years, and that he had created V. with the permission of Mahecrara (i.e. Civa); "you go to Civa on the Mandara mountain." So they did, and Cira gave to Indra his armour cased in which Indra slew V.: VII, 94, 3457 (Dailyona), 3458, 3459, 3461, 3462, 3464, 3472 (only B.), 3473 (ocamum), 3475 .- § 599 (do.): VII, 102, 3814 (jahi . . . yatha Vom Purandarah); 118, †4690 (°endrayor yuddham iva); 124, 5008 (yatha Vovadhe pura). \$ 600 (Ghatotkacavadhap.): VII. 153, 6633 (°hatyai yathā devāh pariravruh Purandaram); 159, 7089 (yathā V°m Purandaraḥ, sc. pratyudyayau); 179, †8177 (yatha Cakro Voradhe).- § 603 (Narayanastramokshap.): VII, 196, 9038 (nihate . . . yathā Voe mahāsure); 200, 9323 (vajram Vos yathā Harih, sc. vyasrjat).- § 604 (Karnap.): VIII, 5, 143 (Mahendrena yatha 10h, sc. nihatah). -§ 605 (do.); VIII, 14, 565 (yathā derāsure yuddhe Vo-Vasarayor iva, sc. samagamah).- § 608 (do.): VIII, 66, †3356 (°e hate bhagavān ivendrah); 67, †3375 (°eņa Vajrīva, sc. sametya); 69, †3398 (Marutpatir Vom ivättarajrah, sc. ahanishyat); 71, †3592 (jahi . . . Purandaro-Vom iva); 73, 3675 (°h prāpyera Vāsaram); 83, †4260 (°m nihatyeva Sahasranetrah); 87, 4391 (Indra-Voav ira), 4406 (do.); 89, †4530 (Mahendra-V°ūv iva samprajaghnatuh); 91, 4798 (çiro jahara Vosya yatha Mahendrah); 94, 4948 (yatha pura Vovadho Catakratuh); 96, 4983 (hato Vajrabhrta).- § 611 (Çalyap.): IX, 17, 954 (°vadhe yathendram). - § 613 (Gadayuddhap.): IX, 33, 1925 (Cakro Vom ivahvayan).- § 615u (Skanda): IX, 46, 2709 (jaghanaçu Vom Devapatir yatha). - § 615 (Gadāyuddhap.): IX, 55, 3128 (°- Cakrāv irāhare); 56, 3156 (Cakro Vom irahvayan); 57, 3198 (°- Vasarayor ira, sc. yuddham), 3212 (do., do.); 58, 3251 (māyayā cākshipat tejo Voeya Balasudanah); 61, 3395 (Indreneva hi Voeya eadhah), 3402 (hate).- § 623 (Rājadh.): XII, 15, 438 (Indro Vovadhena Muhendrah samapadyata).—§ 641 (do.): XII, 987, 3660 (had been slain by Indra, C. has by error Fritam).-§ 692 (Mokshadh.): XII, 280, 10002 (Daityena), 10004 (10005), 10014; **281**, (†10082), 10085, 10086, 10092 (V. was instructed by Sanatkumāra about Vishņu). —§ 693 (do.): XII, 282, 10098, 10101 (vinihatah), 10102 (nirjitah).— § 693b (Vrtravadha): XII, 282, 10104, 10106, 10107, 10109, 10110 (Asurendrasya). 10115 (dharmabhriam varah), 10116, 10117, 10118, 10126, 10127, 10128 (Daityapatim), 10131, 10132 (viçvālmā); 283, 10143, 10147, 10151 (Daityam), 10152, 10153, 10193, 10202 (from his blood arose cikhandas), 10204 (nihatah), 10207 (copious description of Indra's slaying V.).—§ 694 (Mokshadh.): XII, 284, 10208 (°vadhāt), 10209.—§ 694b (Jvarotpatti): XII, 284, 10266 (dharmabhriam varah), 10267, 10270 (V. was overtaken with fever (cf. also § 693b), then Indra slew him with his vajra;

V. ascended to the world of Vishnu).—§ 717b (Nārāyanīya):

XII, 343, VII), ††13218 (Trashfrotpaditam, the slaughter of V. narrated in accordance with § 555).- § 719b (Gautamilubdhaka-vyāla-Mrtyu-Kālasamv.): XIII, 1, †32 (°m hatvā Devarat) .- § 778b (Samvartta-Maruttiya): XIV, 9, †246 (tridivam grāg jahāra).—§ 779b (Açvamedhikap.): In ancient times the earth was encompassed by V.; the seat of smell thus having been taken away, bad odours arose, and Indra hurled his thunderbolt at V.; V. then entered the waters, and taste thereby being taken away, Indra again hurled his thunderbolt at him. So it happened successively with light (colour and form), wind (touch) and ether (sound). Then V. suddenly entered Indra, who was then overcome with stupefaction (moha): Vasishtha having restored him to consciousness by the Rathantara saman. Indra in his own body slew V. with his invisible thunderbolt. This religious mystery was recited by Indra to the maharshis and by them to Krshna: XIV, 11, 298 (Indrasya saha Voena yuddham), 299, 301, 302, 304, 306, 308, 310, 311.- § 785 (Anugitap.): XIV, 76, 2195 (°enera Çatakratoh, sc. yuddham). Cf. Asura, Asuracreshtha, Asurendra, Daitya, Daityapati, Daitvendra, Danava, Dānavendra, Ditija, Surāri, Tvāshtra, Viçvātman.

Vrtraçatru, Vrtrahan, Vrtrahantr, Vrtranisūdana = Indra, q.v.

[Vrtra-vadha(h)] ("the killing of Vrtra"): § 693b (Mokshadh.). Bhishma said: In days of yore, Indra, accompanied by the celestial forces, proceeded in his chariot, and beheld As. Vrtra, stationed before him like a mountain, 500 yojanas in height and 300 in circumference. Indra was struck with palsy in the lower extremities. On the eve of that great battle between D. and As. there arose loud shouts from both sides, etc. Vrtra felt neither awe nor fear. Then the encounter commenced; the entire welkin was enveloped by the combatants of both sides; all the gods with Brahmán, and R., Si., G., and Aps. on their chariots had assembled in order to see the battle. Frira shot rocks, the gods arrows; Vrtra employed illusion; Indra was stupefied; Vasishtha restored him to his senses by the Rathantara, pointing out to him Brahmon, etc. (a). Indra, by yoga, dispelled the illusions of Vrtra. Brhaspati (the son of Angiras) and R. repaired to Civa, whose energy became a fever and penetrated Vrtra; Vishau entered the thunderbolt of Indra; Brhaspati. Vasishtha, and R. urged Indra to slay Vrtra, and so did Civa, saying that Vrtra was the soul of the universe, capable of going everywhere; for 60,000 years Trira had practised penances in order to obtain strength; Brahman had given him the boons he had solicited: the greatness of yogins, large powers of illusions, excess of might, etc.; Cira told Indra to slay him with yoga, and imparted to him his own energy. D, and R. uttered loud cheers, etc. Suddenly all As. were afflicted with the loss of memory; in a trice their powers of illusion also disappeared. R. and D. praised Cakra and Cira (XII, 282). Description of the symptoms that appeared on the body of Vrtra when he was overtaken by that fever: His memory issued out of his mouth in form of a dreadful jackal. Inauspicious omens. Indra looked hard at him; Vrtra yawned and attered superhuman cries; while Vrtra was yawning Indra hurled his thunderbolt at him and slew him; [XII, 287, 58 ff. = 10,267 ff.: the thunderbolt cut Vrtra into two halves; Vrtra then came to the highest region of Vishnu, for it was by his devotion to Vishnu that he had overwhelmed the universe]; then Indra entered heaven with that thunderbolt pervaded by Vishnu. Then Brahmavadhya (description) issued out of the body of the slain Vrte a.

A little while after, when Indra was proceeding towards heaven, she seized him and stuck to him. Indra entered the fibres of a lotus stalk and dwelt there for many years. But Brahmaradhya pursued him closely, and deprived him of all his energy. At last he repaired to Brahman, who made her leave Indra by apportioning one quarter to Agni (whence it should enter him who did not offer oblations of seed, etc. to Agni); one quarter to the trees, herbs, and all kinds of grass (whence it should possess the men who would cut or tear any of them at parvan-days); one quarter to the Apsarasse (whence it should possess that man who would cohabit with women during their courses); and one quarter to the waters (whence it should possess that man who would cast into the waters phlegm and urine and excrements). With Brahmán's permission Indra then performed a horse-eacrifice and thereby became cleansed, regained his prosperity, and slew thousands of foes. From the blood of Vrtra were born the cikhandan (the crests of cocks (?) or name of a plant. BR.), which, for this reason, must not be eaten by the twiceborn classes, etc. Blessing upon the recitor (XII, 283).

Vrtta<sup>1</sup>, a serpent. § 47 (Sarpanāmak.): I, **35**, 1555 (read with B. Vrttasamvartakau; C. has Vrttasamvartako). Cf. Avrtta.

Vrtta 2 (XII, 3660), v. Vrtra.

Vrttasamvartaka, v. Vrtta '.

Vrtti ("moral conduct", personif.) = Niti: XII, 4432.

Vrttāvrttakara = Çiva (1000 names 2).

Vudvudā, v. Buabudā.

Vyaçva, name of two ancient kings. § 267 (Yamasabhāv.): 11, 8, 323, 328 (in the palace of Yama).

Vyādha¹ ("the hunter" or "the fowler") = Dharmavyādha: III. 13696, 13703, (13713), 13761, (13762), (13843), (†13867), (13871), (13899), (13911), (13922), (13949), 13960, (13961), (14002), (14018), 14030, 14032, (14034), (14041), (14063), (14079), 14094.—Do.² = Çiva: VII, 2877 (C. I'yādhyāya), 2878 (I'yādhāya).

Vyādhi, pl. (°ayaḥ) (" diseases", personif.). § 594 (Mrtyu): VII, 54, 2107.—Do. = Çiva (1000 names).

Vyādhi, sg., Vyādhihan, Vyādhīnām āgamah = Çiva (1000 names 1).

Vyādiçah (pl.) = Vishņu (1000 names).

 $\mathbf{Vy\ddot{a}ghra} = \mathrm{Civa} \ (1000 \ \mathrm{names}^{1-2}).$ 

\*vyāghra, pl. (°āh) ("tigers"). § 113 (Amçāvat.): I, 66, 2572 (among the offspring of Pulaha).—§ 127 (do.): I, 66, 2629 (among the offspring of Çārdūlī).

Vyāghradatta¹, one or more Pāṇḍava warriors. § 572 (Rathātirathasankhyānap.): V, 171, 5911 (among the rathas in the army of Yudhishthira).—§ 590 (Droṇabhishekap.): VII, 165, 650 (Pāñcālyaḥ), 652 (do.), 655 (slain by Droṇa).—§ 592 (Saṃçaptakavadhap.): VII, 230, 1001 (proceeded against Droṇa, description of his horses).—§ 604 (Karṇap.): VIII, 6, 166 (had been slain by Açvatthāman). Cf. Pāñcālya,

Vyāghradatta<sup>1</sup>, a Kuru warrior (a Māgadha prince). § 599 (Jayadruthavadhap.): VII, 106, 3978 (resisted Sātyaki); 107, 4044 (sluin by Sātyaki) [4045 (*Māgadhavya* suts)].

Vyäghraketu, a l'añçāla prince. § 607 (Karnap.): VIII, 56 vv. 2735 (slain by Karna).

Vyāghrāksha, a warrior of Skanda. § 615u (Skanda): IX, 45y, 2561.

Vyāghrapāda, a rshi. § 730g (Upamanyu): XIII, 14, 701 (rshis, father of Upamanyu, lived in the Krtayugu).

Vyagra = Vishņu (1000 names).

\*vyākaraṇa ("grammar"): XII, 7372; XIII, 4303.

Vyākaraņottara, Vyakta(m) = Çiva (1000 names 3).

Vyaktastha = Kṛshṇa: XII, 1640.

**Vyaktāvyakta(h)** = Sūrya: III, 151. — Do.' = Çiva (1000 namos <sup>1-3</sup>).

Vyaktāvyaktakara = Vishņu: XII, 13488.

Vyāla = Vishņu (1000 names).

Vyālarūpa = Civa (1000 names 2).

Vyālayajňopavītin = Kṛshṇa: XII, 1669.—Do.<sup>2</sup> = Çiva (1000 names <sup>1</sup>).

Vyāna¹, one of the vital breaths. § 485 (Brāhmaṇavyādhas., Pativratopākhyāna): III, 213, 13967.—§ 660b (Bhṛgu-Bharadvājasaṃv.): XII, 184, 6844; 185, 6873 (g: That breath which operates, residing in all the joints of men's bodies, is called V.).—§ 662b (Jāpakop.): XII, 200ε, 7346.
—§ 667 (Mokshadh.): XII, 213, 7759 (°odānau).—§ 704 (Mokshadh.): XII, 302, 11124.—§ 714g (Samāna): XII, 329, 12397 (son of Udāna; from him arose Apāna).—§ 782b (Brāhmaṇagītā): XIV, 20, 612, 614; 21, †653; 23, 685, 687 (vāyuḥ), 688, 696, 697, 699, 700, 705, 706 (the contention among the vital breaths about superiority); 24, 712, 718, 719, 722, 726, 727.—§ 782g (Guruçishyasaṃv.): XIV, 42, 1109.

 $\nabla y \bar{a} n a^2 = \text{Civa (1000 names}^1).$ 

Vyāpin, Vyāpta = Vishņu (1000 names).

Vyāsa, a rshi, the supposed compiler of Mhbhr., son of Paraçara and Satyavatī, father of Cuka, and, with the wives of Vicitravīrya, of Dhrtarāshtra, Pāndu, and Vidura; his proper name is Krshna (K.), and on account of his being born on an island (dvīpa) he is called Dvaipāyana (D.) and Kṛshṇa-Dvaipāyana (K.-D.); he arranged the Vedas (therefore called Vyāsa and Vedavyāsa): § 1 (Anukram.): I, 1, [10 (Krehņa-Draipāyanaproklāh . . . kathāh), 17 (Draipāyanena yat proktam Puranam paramarshina, i.e. the Mhbhr.), 20 (D.)], 21 (°sya . . . samhitām, i.e. the Mhbhr.).—§ 2 (do.): I, 1, 25 (matam . . . V°sya).—§ 4 (do.): I, 1, [54 (vyasya Vedam sanatanam / itihasam imam cakre punyam Satyavatisutah, BC. the Mhbhr.), 55 (Paracaratmajah, D.), 56 (reheh, D.), 59 (Vasaveyah), 60 (K.)], 75 (Satyavatīsutah), 76 (Vedavyasuh), 79, [80 (munih, D.)], 83 (Ganeça wrote the Mhbhr. after V.'s dictation), [94 (K.-D., all to § 171), 99 (D., all to § 70), 103 (D., taught his disciples and his son Cuka the Mhbhr.)], 107 (Vaicampāyanah . . . cishyo V°sya), [ 213 (D.)].-[ § 5 (do.): I, 1, 221 (D.)]. - § 7 (do.): I, 1, 246 (atropanishadam punyam Krehna-Draipayano 'bravit'] .- § 10 (Parvasangr.): I, 2, 358 (etat parvaçatam pürnam Voenoktam).-§ 11 (do.): I, 2, [368 (D.), 376 (K.-D.)], 382, 384, 405, 423, 431, 432, 519, 528, 538, [541 (Pārāçāryena), 577 (D.)], 590 (paramarshina), 592, [614 (reheh, K.)], 627, 640 (etad ashtadaçam parva proktam Voena), 646, [655 (D.)].-§ 26 (Astikap., Jaratkaru): I, 13, [1025 (Krehna-Dvaipayanaproktam, sc. the Astikaparvan); 1026 (cishyo Vosya, sc. Lomaharshana). -§ 59 (Sarpasattra): I, 53, 2047 (putragishyasahāyarān, among the sudasyas at the snake-sacrifice of Janamejaya).-[§ 61 (do.): I, 55, †2103 (Krshņasya . . . Satyavatyah sutasya, performed a sacrifice), †2105 (rtvik samo nāsti . . . Dvaipūyanena)]. - § 70 (Adivamçavatāraņap.): I, 59, 2199 (kathā V°sampannāh), 2202 (akathayac citram ākhyānam Bharatam), [2203 (K.-D.), 2206 (Krehna-Dvaipayanamatam Mahabharatam); 60, [2208 (K.-D.), 2220 (K.)], 2221, [2227 (K.-D.)], (2228) (at the snake-sacrifice of Janamejaya V. caused his disciple Vaicampayana to recite the Mhbhr.).-§ 71 (do.): I, 61, 2232 (matam . . . V°sya).—§ 72 (do.):

I, 62, [2294 (anukramak . . . Krehna-Dvaipayaneritak)]. 2295 (matam . . . Vosya), [2296 (Satyavatyūtmajena)]. 2305, [2309 (K.-D.), 2322 (K.-D.), 2324 (Krehnaproktam . . kathām, i.e. the Mhbhr.), 2332 (munih. K.-D.)].- § 77 (cf. Adivamçavatarana): When Satyavati plied her boat on the Yamuna, the rehi Puraçara, engaged in a tirthayatra. enveloped the whole region and obtained her love by promising that she should nevertheless retain her virginity. and causing her to emit a sweet scent to the distance of a vojana, whence she was named Gandhavati or Yojanagandha. On that very day she brought forth Krehna, surnamed Dvaipāyana, because he was born on an island (dvīpa) in the Yamuna, and Vyasa because he arranged (vivuasa) the Vedas. He set his mind on ascetism and went away, saying to his mother: "as soon as remembered by thee I shall appear": I, 63, [2414 (Pārāçaryaķ), 2415 (D.), 2416 (etymology, D.)]. 2417 (etymology).- § 78 (do.): V. taught Sumantu, Jaimini, Paila, his own son Cuka, and Vaicampayana the Vedas, of which the Mhbhr, was the fifth one, and the texts of the Bharata were published by each of them separately .-[§ 83 (Adivamçavataruna): I, 63, 2441 (K.-D.), 2442 (D.) (begot Dhrtarashtra, Pandu, and Vidura, cf. § 171)].-[§ 1300 (Dhrtarāshtra): 1, 67, 2719 (Dhrtarashtrah Krshna-Draipāyanātmajaķ)]. — § 133 (Dushyanta): 1, 70, 2888 (°granthasamāçritaih, sc. dvijaih).—[§ 156 (Pūruvamę.): I, 95, 3759 (D.), ††3802 (D., son of Satyavatī and Parāçara)]. -[§ 157 (do.): I, 95, ††3806 (D., rshim, cf. § 171), ††3809 D., cf. § 180)].--§ 160 (do.): I, 95, ††3841 (Bhāratam .. Vona proklam). - § 171 (Vicitravīryasutotpatti): I, 105, [4235 (Părăçaryah, D.)], 4236 (°tram, origin of the name; K., origin of the name), [4244 (K.-D.)], 4247, (4258), (4265); 106, 4281 (Satyavatīsutah), 4290 (Satyavatīputrah), [4301 (Vidurah Krshna-Dvaipāyanātmajah), 4302 (K.-D.), 4304 (D.)] (Satyavatī thought of V., who immediately appeared, and at her injunction begot Dhrtarashtra and Pandu on the wives of Vicitravirya and Vidura on a çūdra woman).-[§ 174 (Dhṛtarāshṭravivāha): I, 110, 4365 (K.)].-§ 180 (Gandhariputrotpatti): I, 115, 4489 (Deairayanam), [4495 (D.)], (4499), 4505 (V. granted Gändhari that she should get 100 sons and a daughter).—§ 181 (Duhçalotpatti): I, 116, 4525, [4536 (K.-D.)], (4537) (do.).— [§ 184 (Pāṇḍu): I, 119, 4595 (K.-D.), all. to § 171)].— [§ 188 (do.): I, 122, 4738 (do., do.)].--§ 196 (cf. Sambhavap.): After the craddha of Pandu was over, V., foreboding the destruction of the Kauravas, prevailed upon Satyavatī, that she, with Ambikā and Kausalyā (i.e. Ambālikā) retired to the forest to practise yoga. There they practised severe austerities, and at last died: I, 128, 4968.- § 208 (Astradarçana): I, 134, 5313.- § 214 (Hidimbavadnap.): I, 158, [6088 (K.-D.)], (6089), 6094 (Satyavatleutah), 00 (D.)], 6102 (rshih, V. told the Pandavas and Kunti to b. to Ekacakra).—§ 215 (Bakavadhap.): I, 162, 6266 (provaca, a statement of his quoted).—§ 220 (Caitrarathap.): I, 169, 6421 (Satyavatīsutaķ), (6426) (having narrated the story of a former birth of Draupadi, V. told the Pāņdavas to go to her svayamvara).—§ 221 (do.): I, 170, 6437 (gate).- § 221b (Gangā): I, 170, 6457 (abravīt, a statement of his about the Ganga is quoted). - [§ 231 (Svayamvarap.): I, 185, 6946 (munim, D.)]. - § 235 (Svayamvarap.): I, 190, 7128 (matam . . . Vosyapi, all. to § 220); [191, 7145 (Dvaipāyanavacah, do.)].—§ 237 (Vaivāhikap.): I, [195, 7251 (D.)]; 196, [7252 (K.), 7254 (K.)], (7257), (7270), 7272 (Dvaipāyanaķ), [7274

(D.)] (was questioned by Drupada about the wedding of Draupadi to the five Pandavas). - § 238 (Pancendrop.): I, 197, (7275), (7283), (†7289), (†7303), †7313 (told the Pancendropakhyana).- § 239 (do.): I, 197, (7319), (told of a former birth of Draupadi) .- [ 244 (Rajyalabhap.): I, 207, 7578 (Desipayanapurogamāḥ, sc. mahārathāḥ, i.e. the Pāndavas)].—§ 261 (Sabhākriyāp.): II, 1, (introductory cloka). — § 264 (Sabhākriyap.): II, 4a, 106 (K.-D.; Vydesçiskydk (enumerated)).—[§ 272 (Rājasūyārambhap.): II, 13, 542 (mantribhih . . . Dhaumya-Dvaipāyanādyaih)].-[§ 286 (Rājasūyikap.): II, 33, 1220 (Dhaumya-Dvaipdyanamukhair rtvigbhih), 1237 (D.), 1238 (Satyavatīsutah, acted as brahman priest at the rajasuya of Yudhishthira)].- [§ 289 (Arghaharanap.): II, 37, 1346 (D.)].- 293 (Dyūtap.): II, 46, 1628, 1631, [1638 (K.)], 1637 (K.-D.), 1646 (do.), [1649 (D.), 1653 (D.)] (V. foretold the destruction that would happen after thirteen years).- § 296 (do.): II, 53. 1917 (present at the anointing of Yudhishthira).-[§ 305 (Anudyntap.): II, 78, 2573 (D., K. had instructed Yudhishthira iu Vāranāvata)].—§ 308 (Āranyakap.): III, 1 (introductory cloka).- \$ 313 (do.): III, [7, 309 (K.-D.) (warned Duryodhana, etc.); 8, (311) (warned Dhrtarāshtra). -§ 314 (do:): III, 9, (326), (339) (narrated the discourse between Indra and Surabhi).—§ 315 (Maitreyaçapa): III, 10, (349), 352 (took his leave). - § 3176 (Kṛshṇa Vāsudeva): III, 12, 476 (abravit, a statement of his about Krahna is quoted).—§ 317 (Arjunābhigamanap.): III, 12, 572 (all. to § 214).—[§ 322 (Dvaitavanapr.): III, 24, 924 (brühmanah . Dvaipayanaprabhrtayah, wait upon Yudhishthira)].-[§ 324 (do.): III, 26a, 985 (D. worshipped Yudhishthira)]. - \$ 327 (Draupadīparitāpav.): III, 29, 1112 (pitāmahah); 31, 1171. — § 329 (Kamyakavanapr.): III, 36, 1432 (Satyavatīsulaķ), (1434), [1438 (Pārāçaryaķ)], 1449 (Satyavatisutah), 1451 (ovakyam) (V. imparted the Pratismrti knowledge to Yudhishthira) .- [§ 330 (Indradarcana): III, 37, 1465 (K.-D., all. to § 329)].-[§ 340 (Indralokabhigamenap.): III, 48, 1915 (D. had told Dhrtarashtra of Arjuna's arrival to the abode of Indra)].- § 364 (Tirthayātrāp.): III, 83, 6062 (had mingled all the tīrthas into Micraka), 6066 (in Vyāsasthalī, V., from grief for his son, had resolved to give up life, but the gods revived him) .--§ 367 (Prthudaka): III, 83, 7017 (had praised the tirtha Prthudaka).- § 376 (Tirthayatrap.): III, 85, 8264 (tapatam carah, among the rshis who expected Yudhishthira).- § 377 (Dhaumyatirthak.): III, 86, 8279 (knew the real nature of Krshna and Arjuna).—§ 378 (Tirthayatrap.): III, 93, 8475, [8482 (D.)] (came to the Pandavas in the Kamyaka forest).— § 519 (Vrihidraunikap.): III, 259, 15377 (Satyavatieutah, came to the Pandavas in the forest), 15380 (15397).—§ 520 (Mudgala): III, 260, (15407); 261, (15477), 15491 (told the story of Mudgala to Yudhishthira). - § 561 (Yanasandhip.): V, 51, 2038 (crutah . . . Vomukhat, sc. Bhīmasens); 61, 2385 (Draipayanah, a statement of his is quoted); 67, 2520, [2521 (abravit, K.-D.)], (†2522) (caused Sanjaya to teil Dhrtarashtra of the might of Krshns and Arjuna); 69, (2549) (warned Dhrtarashtra). — § 569 (Bhagavadyanap.): V, 147, 4994 (mahamunin, all. to § 171).—§ 573 (Ambopākhyānap.): V, 186, 7344 (consulted by Bhīshma). - 5 574 (Jambūkh.): VI, 2, 36 (Satyavatteutah), (39), 43 (only B.) (gave celestial vision to Sanjaya); 3, (68) (described the omens), (131), (†133); 4, 155, 162 (viprarsheh).—§ 576 (Bhagavadgītāp.): VI, [15, 594 (Pārāçaryāya, all. to § 574)]; 17, 886 (yatha . . . Voh Krehna-Dvaipdyano bravit); 23,

817 (all. to § 574), [819 (D., had prevented Duryodhana)]; 84, 1217 (knew Krahna as the supreme Lord), 1241 (munindm apy sham Poah, so. asmi, says Krshna); 49, 1529 (oprasadat, all. to § 574).—§ 578 (Bhīshmavadhap.): VI, 49, 1995.— § 581 (do.): VI, 660, 2999 (Bhishma had heard of the glory of Krshna from V.); [670, 3040 (D. praised Krihna)].-[§ 588 (do.): VI, 122, 5827 (K.-D., had told Bhishma that Karna was the son of Kunti)].—§ 594 (Abhimanyuvadhap.): VII, 52, [2003 (K.-D., came to console Yudhishthira)], 2010, (2011), (2023); 54, (2125) (told the story of Akampana to Yudhishthira).—§ 595 (do.): VI, 55, (2138) (told the story of Srnjaya to Yudhishthira); 71, (2451), (2459), 2474 (comforted Yudhishthira). - § 599 (Jayadrathavadhap.): VII, 149, 6474 (only B.) .- § 600 (Ghatotkacavadhap.): VII, 183, 8351, (8352), 8361 (comforted Yudhishthira).- § 601 (Dronavadhap.): VII, 184, 8362.- [§ 602 (do.): VII, 192, 8881 (reheh prasadat Krehnasya Satyavutyah sutasya, all. to § 574)].—§ 603 (Nārāyaņāstramokshap.): VII, 201, 9438 (Vedavyāsam), (9446), (9471) (discoursed on Nārāyaņa to Açvatthāman); 202, 9496, (9502), (9591), [9645 (Parāçarasutaķ)] (discoursed on Civa to Arjuna).— § 608 (Karnap.): VIII, 96 αω¹, 5010 (K.-D., had several times told that Arjuna and Krahna are Nara and Narayana)]. -[§ 612 (Hradapraveçap.): IX, 29, 1605 (K.-D.), 1606 (D.), 1612 (D.), 1615 (K.-D.) (caused Sātyaki to set Sanjaya free)].-[§ 615ee (Adityatīrtha): IX, 49, 2848 (D.), 2851 (D., bathed in the Adityatīrtha)].—§ 615 (Gadāyuddhap.): IX, 62, [3491 (K.-D., a statement of his about Krshna quoted)], 3499 (only B.); 63, [3631 (K.), 3538 (K.), 3574 (D.)], 3579.—§ 617 (Aishikap.): X, 13, 661 (K.-D.); 15,  $[698 (D_1)], (705), (720), [721 (D_1)]; 16, (739), [743 (K_1)]$ (permitted Acvatthaman to let his aishīka weapon fall on the embryos of the Pandavas).—§ 618 (Jalapradanikap.): XI,  $1\beta$ , [14 (K.-D.)], 31;  $8\epsilon$ , [194 (K.-D.), 204 (K.-D.)], (205), 242, 245 (Satyavatisutah) (comforted Dhrtarashtra); 9, 246 (gate); [14, 362 (Satyavatīputrah, appeased Gandhari)].-- 619 (Strīvilapap.): XI, 16, [429 (K. gave spiritual sight to Gandhari)], 435.-[§ 621 (Rajadh.): XII, 16, 4 (D. came to the Pandavas), 9 (munibhih . . . . Krehna-Dvaipāyanādibhih)].- § 628 (do.): XII, 23, [651 (D.)], (652), (668), (685), (695) (instructed Yudhishthira); [24, 698 (K.-D.)] (do.).-§ 629 (do.): XII, 25, 732 (Draipayanavacah), 735 (yogavidām varah), (†736) (instructed Yudhishthira).- § 630 (do.): XII, 27, 826 (munisattamah), (827) (instructed Yudhishthira).—§ 631 (do.): X11, 28, 833, (834) (related the discourse delivered by Açman to Janaka). -§ 634 (Rājadh.): XII, 31, 1133 (yathā . . . praha Voh). -§ 635 (Rajadh.): XII, 32, [1135 (K.-D.)], (1136), (1146); 33, [1172 (D.)], (1178); 34, (1209); 35, (1241); 36, (1293) (instructed Yudhishthira); 37, 1348 (redavidam varah, told Yudhishthira to consult Bhishma), 1360 (Satyavalleulam), 1364, 1367, (4), [1370 (D.)].-§ 637 (do.): XII, 47n, 1592 (vedavidusha, among the rehis who surrounded Bhīshma).- § 639 (do.): XII, 50, 1815 (oddin rehimukhyan); 52, 1883 (°sakitāķ . . . maharshayaķ).—§ 640 (do.): XII, 587, 2116.- § 641 (do.): XII, 59, 2124 (°adin rehin).-[§ 664 (Mokshadh.): XII, 207 \( \beta \), 7520 (K.-D. had praised Krshna)].- § 677 (do.): XII, 232, 8483, 8485 (Krshna-Draipdyanam), (8488); 233, (8510); 234, (8555); 235, (8575); **236,** (8613); **237,** (8645); **238,** (8688), (8690); **239**, (8713); **240**, (8738); **241**, (8768); [**242**, 8806 (Parācarasutah)]; 243, (8828), (8836); 244, (8854); **245**, (8887); **246**, (8916); **247**, (8951); **248**, (8975);

(8981); **249**, (8999); **250**, (9024); **251**, (9039); **252**, (†9064); **253**, (9088); **254**, (9101); **255**, (9116); [**256**, 9131 (D.) (instructed his son Cuka). - 6966 (Dakshaprokta-Civasahasranamastotra): XII, 285, 10484 (Paraçarasutah, explained the effect of reciting the 1000 names of Civa) .-§ 710 (Mokshadh.): XII, 322, (12047), [12137 (D.)] (instructed Cuka) .- § 712 (Cukotpetti): XII, 324, 12158 (father of Cuka), 12159 [12169 (K.-D.), 12182 (K.), 12184 (D.)]; **325**, [12187 (Satyavatīsutaķ)], 12189, 12190, 12192 (V. gratified Civa, who granted him that he should get a son; when V. one day saw Ghrtaci his seed came out and fell on his fire-stick (arani), from that arose Cuka Araneya).—§ 713 (Çukakrti): XII, 326, 12219 (told Çuka to go to Janaka). —§ 714 (Cukakrtya): XII, **328**, 12337 (enumeration of his four disciples: Sumantu, etc.), 12338, 12340, 12344 (Pārāçaryo mahāmaniķ), 12346, 12353 (Parāçarātmajaķ); 329, 12365 (°cishyāh), [12369 (Parāçarasutah)], 12371, 12374, [12380 (K.-D.)], 12386, 12389, 12391, [12421 (Paragarasutah)] (V. instructed his disciples and Cuka).-§ 716 (Qukābhipatana): XII, [332, 12573 (K.-D., K.)]; 333, 12577 (suto V°sya, i.e. Cuka); 334, 12627, [12640 (K.-D.)], 12648 (mahayogi) (V. grieved for his son Cuka and was comforted by Civa).—§ 7176 (Nārūyaņīya): XII, [340. 13000 (K.-D., preceptor of Vaicampayana, etc.)]; 341, 13011 (cishyo Vosya, i.e. Vaicampāyana), 13025 (Krehņa-Draipāyano Voo Vedavyāsaķ), 13030 (Parāçarasutaķ), (13097), (13100), [13119 (Vedavyāsena), 13121 (D.)] (instructed his disciples and Cuka about Nārāyana (Vishnu)); 342, 13129; 344, 13312 (Krshna-Dvaipāyanam), 13333; 347, [13434 (Gandhavatisulah)], 13438 (Krshna-Draipāyanam, incarnation of Nārāyana); 348, 13457; 349, 13610 (gurur mama, sc. Vaicampayana's), 13634 (learnt from Narada the ekantagati, i.e. the religion of Nārāyana and taught it to Yudhishthira); 350, [†18640 (Narayanasyamçajam . . . Draipayanam)], †13641 (ajam purāņam), [13643 (Parāçarasya dāyadaļ Krshna-Dvaipāyanah)], 13644, (13652), 13701 (V. was an incarnation of a portion of Narayana, which was formerly born as Apantaratamas); 351, 13716, 13719 (discoursed on the unity of the purushas).-[§ 725 (Anuçasanik.): XIII, 9, 421 (K.)].-[§ 730 (Anuçāsanik.): XIII, 14, 608 (Dvaipāyanaprabhrtayaḥ . . . rshayaḥ), (δ), 680 (Vedavyāsaç ca . . . Paragarasutah); 18, 1296 (K.-D. had recited the 1000 names of Civa, when he performed austerities in order to get a son), (kk), 1337 (Vedavyūsah, son of Parācara), 1338 (K. will become a saptarshi in the creation of Manu Sāvarņa)]. — § 732 (do.): XIII, 24, 1677 (instructed Bhishma), [1679 (Paraçara-çarirajah)]. - § 734 (do.): XIII, 26a, 1762 (among those who came to see Bhishma).—§ 746 (do.): XIII, 81, [3808 (K.-D.)], 3812, (3814) (instructed Cuka).- § 762b (Kitop.): XIII, 117, [5728 (Dvaipāyanasya samvādam kitasya ca), 5729 (K.-D.)], (5731); 118, (5752), (5771); 119, [5778 (K.-D.)], (5779), [5784 (K.-D.)], (5785), 5791 (the story of V. and the worm).—§ 763b (Maitreyabhikshū): XIII, 120, [5794 (Maitreyasya ca eamrādam Krehņa-Dvaipāyanaeya ca), 5795 (K.-D.), 5797 (K.), 5798 (K.)], (5802), 5823 (the story of Maitreya's feeding V.; V.'s discourse on gifts).—§ 766 (Ånuçasanik.): XIII, 125, 5922 (yatha . . . Voh pura kathitavan); 134, 6196 (had communicated to Bhishma the mysteries of dharma (chapters 125-134)).—§ 768 (do.): XIII, [139a, 6298 (K.-D.)]; 148, 6912, 6925 (Bhishma had heard from V. of the glory of Krshna and Arjuna).—§ 769 (do.): XIII, 149, [6949 (Vedavydeah)], 7077 (staram bhagavato Vishnor Voena

kirtitam, i.e. the 1000 names of Vishnu).—6 770 (do.): XIII, 151, 7082 (°proktam mantram, i.e. vv. 7088-89), (κ), 7121.—[§ 775 (do.): XIII, 166a, 7639 (K.-D.)].—§ 776 (do.): XIII, 167, 7693 (Satyavatteutak), 7696.- § 777 (Svargarohanik. p.): XIII, 168, 7718 (Paraçaryena), [7721 (Desipayanadın vipran), 7737 (çrulam devarahasyan te Krehna-Desipayanad api)], 7750 (had told that Krahna and Arjuna are Nara and Nārāyanu); 169, 7762, 7764, (\$\beta\$), 7778, 7795. -§ 778 (Açvamedhikap.): XIV, 2, [24 (K.-D.)], 33; 3, (41), [59 (K.-D.)], (60), (63) (told Yudhishthira to perform an acvamedha with the gold left by Marutta); [4, 64 (D.)]. - § 778b (Samvartta-Maruttīya): XIV, 4, (65); 5, (94); **6**, (120), (129), (136), (146); **7**, (158); **9**, (†228), (†238); 10. (†258), (†264), (†281) (V. told the Samvartta-Maruttiya to Yudhishthira).- § 779 (Açvamedhikap.): XIV, 11, 293. -§ 780 (do.): XIV, 14\$, [355 (D. K.)], 360,-[§ 783 (Anugitap.): XIV, 52a, 1492 (K.-D., Arjuna had heard of the glory of Krshua from V.)].—§ 785 (do.): XIV, 62, 1859, 1862, 1869, 1870; 63, 1871 [1873 (D.), 1875 (K.)] 1876 (guruṇā), 1879, 1882; 65, 1923 (C. has by error Vā°), [1934 (D.)] (at the injunction of V. Yudhishthira fetched the gold of Marutta); 70, 2064 (Satyavalīsutaķ); 71, 2067, (2070), [2073 (K.-D.)]; 72, 2083, (2085), 2091 (Krshna-Dvaipāyanāya); 73, 2112 (initiated Yudhishthira for the horse-racrifice and let the sacrificial horse loose); 88, [2613 (Satyavatyatmajah)], 2619, 2640 (°çishyah); 89, 2650 (saçishyah), 2651 (Satyavatīsutah), [2659 (D.-K.)], 2662 [2664 (K.-D.)], 2671 (completion of the sacrifice).—§ 787 (Acramavasap.): XV, 1, 14 (puranarshin); 3, 80, 147 (Satyavatīputrah); 4. (148), 153, 166, 167 (asked Yudhishthira to permit Dhrtarashtra to go to the forest); 8, 264 (a), 275; [10, 305 (K.-D.), 318 (Satyavatīeutah)]; 19, 530 (°āçramaṃ), 532; [20 ββ, 539 (D.), (γγ), 552 (Dvaipāyanaprasādāl)].—§ 788 (do.): XV, 26, 705 (yogadharmam (°ā, C.) . . . V°ena kathitam); 27, 736, 738, 739, [740 (D.)]; 28, 741 (Satyaratīputraķ) (V. told Dhrtarāshtra of Vidura's being born from Dharma).- § 789 (Putradarçanap.): XV, 29, 768, 772, 773, 780, 787, 815, 816; 30, 838 (codavidām varah); 31, (843), 862 (explained the different incarnations of gods, etc., as actors in the battle); 32, 868, 871, [884 (Satyavatīputraḥ)] (summoned by V. the fullen warriors arose from the Ganga); 33, 913.—§ 790 (do.): XV, 35, 941, 942, 944, [950 (D.)] (showed to Janamejaya his futher Parikshit, etc.).- § 791 (do.): XV, 36, [961 (Satyavatipulrah)], 969, 975.- § 793 (Mausalap.): XVI, 7, 253 (Krehna-Dvaipāyanam); 8, [254 (Satyavatīsutam), 256 (Satyavatieutah)], 257, (279), 291 (V. comforted Arjuna).-[§ 794 (Mahāprasthānikap.): XVII, 1, 12 (D.)].—§ 795 (Svargarohayap.): XVIII, 1, 2 (maharshina); 5, 154, [157 (Pārāçaryaļi)], 182, [183 (Krehņena muninā . . . nirmitam, sc. the Mhbhr.)]. - § 795c (Mahābhārata): XVIII, 5, [192/93 (K.-D., only B.), 196 (K.-D.)], 200, [211 (D.)].

Vyāsa = Çiva (1000 names 1).—Do. = Vishņu (1000 names).
Vyāsaçishya ("the disciple of Vyāsa") = Vaiçampāyana:

 1, 303; II, 1788/89 (only B.); XV, 922.

Vyāsasthalī, name of a sacred place (tīrtha). § 364 (Tīrthayātrāp.): III, 83, 6066.

Vyasatmaja ("the son of Vyasa") = Çuka: XII, 13647.

Vyāsavana, name of a sacred forest. § 364 (Tīrthayātrāp.): 1II, 83, 6063.

Vyavasāya¹ ("eternal law", personif.). § 615û (Skanda): IX, 46x, 2682. — § 641 (Rājadh.): XII, 122, 4512 (Brahmanah putrah), 4513.—Do.<sup>2</sup> = Qiva (1000 names  $^{1-2}$ ).—Do.<sup>2</sup> = Vishnu (1000 names).

Vyavasthana(m) = Vishnu (1000 names).

Vyaya, name of a serpent. § 67 (Sarpasattra): I, 57, 2157 (of Dhrtarāshtra's race; read with B. Avyaya, q.v.).

Vyomagangā ("the heavenly Gangā"). § 714 (Çukukṛtya): XII, 329, 12421.

Vyomakeça = Çiva: VII, 9626.

Vyoman = Mahāpurusha (Mahāpurushastava).

Vyomāri, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4360.

Vyūka, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9λ, 369 (only B., C. has Bakāḥ).

Vyūdhoraska, son of Dhṛtarāshṭra. § 585 (Bhīshma-vadhap.): VI, 96, 4345 (slain by Bhīmasena). Cf. next.

Vyūdhoru, son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2740.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4553 (B. Vyūdhoraḥ).

\*vyūhacāstra ("the science of arrays"): VI, 3866.

Vyushitāçva, an ancient king, descendant of Pūru. § 1868 (Pāndu): There was a king named Vyushitāçva, of the race of Puru; once, when he sacrificed, the gods, with Indra and Devarshis, came there, and the gods and the Brahmarshis began themselves to perform a sacrifice (cakruh karma evayam); having subdued the eastern, northern, western, and southern princes, he performed a horse-sacrifice (a gatha from the Purana is cited), etc. The wife of V. was Bhadra Kakshivati, whom he loved so much that he was attacked by phthisis and died sonless; Bhadra could not bear separation from him and cried out that he should show himself to her; then his voice was heard saying that she, having bathed, should lie down with him on her bed on the night of the eighth or fourteenth day of the moon, then he would beget offspring upon her. By the corpse of her husband she gave birth to seven children: three Calvas and four Madras: I, 121, 4686 (Puror vamçavivardhanah), 4688 (rājarsheh), 4689, 4691, 4692, 4693.- § 187 (do.): I, 122, 4717.

## Y

Yaças = Civa (1000 names  $^{2}$ ).

Yaçasvinî, a matr. § 615u (Skanda): IX, 46 &, 2628.

Yaçodā, wife of the cowherd Nanda. § 549f (Durgā): 1V, 6, 179 (°garbhasambhūtāṃ, sc. Durgā; cf. Harivaṃça v. 3313 foll.).

Yaçodhara, son of Kṛshṇa and Rukminī. § 730 (Ānuçāsanik.): XIII, 14a, 621 (so B., C. has Yaçovarab).

Yaçodhara, a Trigarta princess. § 156 (Pūruvamç.): I, 95, ††3788 (Traigartim, wife of Hastin and mother of Vikunthana).

Yaçovara (XIII, 621), v. Yaçodhara.

Yaçovāsas — Mahāpurusha (Mahāpurushastava).

Yad (or Yat-tad) = Vishnu (1000 names).

Yādasām bhartā, Yādasām pati(h) = Varuņa (q.v.).
Yādava, pl. (°aḥ) (" the descendants of Yadu"), a people =
Yadu, pl., commonly synonymous with Vṛshṇi, pl. § 136
(Yayātyup.): I, 75, 3126 (°ānām imam ramçam).—§ 148b
(Yadu): I, 85, 3533 (descended from Yadu). — § 156
(Pūruvamç.): I, 95, ††3763 (do.).—§ 198 (Çaradvat): I,
130, 5093 (instructed by Kṛpa).—§ 202 (Vidurāgamanap.):
I, 241, 7430 (°vāhinīm).—§ 272 (Rājasūyārambhap.): II,

13, 553 (Yudhishthira sent for Krshna),-\$ 273 (do.): II, 14, 594 (oppressed by their king Kamsa).—§ 285 (Nakula): II, 32, 1196 (Krahna, with the Y. [Yadavain sardham, only C.], accepted the sway of Yudhishthira on Nakula's digvijaya).- § 298 (Dvūtap.): II. 62, 2101 (Andhakā Y°a Bhojul, abandoned Kamsa).—§ 320 (Saubhavadhop.): III, 16, 689; 17, 692; 20, 734 (°drshabhūḥ, Çālva attacked Dvārakā).—§ 356 (Tīrthayātrāp.): III, 80, 4018 (had been vanquished by Arjuna when he ravished Subhadra).- § 448 (Ajagarap.): 111, 176, †12331 (Krehnah saha Y'aih).-§ 549 (Pāndavapraveçap.): IV, 4, 140 (Indrasena, etc., went to the Y.).- § 556 (Sanjayayanap.): V, 28, †806.-§ 561 (Yanasandhip.): V, 71, †2576 (rehabham Y'anam, i.e. Kṛshṇa).- § 567 (Bhagavadyanap.): V, 128, 4298 (sarva-Yoah, abandoned Kamsa).—§ 569 (do.): V, 144 r, 4896.-§ 569b (Ynyati): V, 149, 5046 (°anam kulakarah, i.e. Yadu).-- § 604 (Karnap.): VIII, 8 n, 244 (°-Kauravan) -§ 615 (Gadāyuddhap.): IX, 35, 1982 (sarva- Yosia, accompanied Balarama). - § 617b (Brahmaçiras): X, 12, 640 (manitah sarva-Yoaih, sc. Açvatthaman).- § 619 (Strīvilapap.): XI, 25, 754 (Gandhari pronounced the curse that the Y. should fall by each other's hand, cf. § 793).—§ 641 (Rajadh.): XII, 59, 2122 (°-Pandavah); 81 \, 3052, 3054. -§ 656 (Khadgotpattik.): XII, 166 &, 6199 (Bhojah sa-Yoah). - § 785 (Anugitap.): XIV, 83, 2479 (oanam kumārakāh).- § 793 (Mausalap.): XVI, 3, 66, 74; 4, †107, †113 (°anām purim, i.e. Dvārakā) (the Y. slew each other, cf. § 619).

Yādava¹ ("descendant of Yadu") = Çūra: VII, 6031 (ǰ).
Yādava² (do.) = Kṛshṇa: II, 837 (Pāṇḍava-Y°āu), 1560 (devasya); VI, 1287; VII, 765 (Pāṇḍava-Y°āa); IX, 3499;
XIII, 628, 2017, 2018, 2019, 2022, 2023, 2024, 2026 (B. Keçava), 2027, 6839, 6887 (deveçaṃs), 6903 (Yādavasya, read yāvad asya, B. yāvat tasya).

Yadava (do.) = Satyaki: V, †1857; VII, 5948 (?).

Yadava (do.): Vajra: XVII, 9 ( Po).

Yādava, dual (°au) (do.) = Kṛshṇa and Balarāma: II, 1508. Yādava, adj. ("belonging to the Yadus (Yādavas) or to

Yadava [= Kṛshna]"). § 793 (Mausalap.): XVI, 7, 183 (Sudharmam Youm sabham).

Yādavaçreshṭha!=Balarāma: IX, 3037.—Do.!=Kṛshṇa: II, 44  $(K^{\circ})$ ; V, 4434; VII, 8339; IX, 3534, 3539.

Yādavacārdūla = Krshna: V, 2989; XIII, 1024.

Yadavagrya = Kṛshṇa: XII, †1515.

Yādavanandana = Kṛshṇa: III, 484; V, 4774; VI, 2548, 4833; VII, 8272; IX, 3518; XII, 1579: XIV, 30. Cf. Sarvayādavanandana.

Yādavarshabha = Kṛshṇa: VI, 4862 (only B., C. has Mādhavarshabhah).

Yādaveçvara = Kṛshna: XIII, 1110.

Yādavī ("female descendant of Yadu") = Açmakī: I, ††3766 (A°).—Do.'=[Çrutaçravas] the mother of Çiçupāla: II, 1508.—Do.' = Kuntī: I, 4367.—Do.' = Subhadrī: XV, 844.

Yādavīmāt; ("son of a Yādavī") = Yudhishthira: XV, 89. Yādavīputra (do.) = Yudhishthira: XII, 2666,

Yadu', son of Yayāti and ancestor of the Yadus (Yādavas).

§ 6 (Anukram.): I, 1a, 225 (in Sañjaya's enumeration).—

§-143 (Nahusha): I, 75, 3:59 (his genealogy).—§ 144 (Yayāti): I, 75, 3:62, 3:67 (\*prabhṛtayaḥ, Y., etc., would not take the decrepitude of Yayāti, of. § 148).—§ 147 (Devayānī): I, 83, 3432 (son of Yayāti and Devayānī).—

§ 148 (Yayāti): I, 84, 3466 (putram jyashṭham), 3468

(3470) (b: As Y. would not take the decrepitude of Yavati. the latter cursed him, saying that his children should never be kings); 85, 3519 (jyeshtham), 3520 (jyeshthah), 3523 (jyeshthena), 3525 (excluded from the throne), 3533 (b: The Yadavas are the descendants of Y.),- § 149 (do.): I, 86, 3545 (°purogamān).—§ 156 (Pūruvamç.): I, 95, 3762 (his genealogy), ††3763 (his descendants were the Yadavas) .-§ 565 (Galavacarita): V, 120, 4027, 4038.—§ 5698 (Yayati): V, 149, 5043 (jyeshthah), 5045 \ 5046 (Yadavanam kulakarah)], 5048 (Y. resided in Hästinapura; because he disregarded his father and brothers, he was cursed by Yayati and expelled from the kingdom, of. § 148).- § 599e (Cini): VII, 144, 6030 (in his race Devamidha was born).- § 682 (Shodaçarāj., v. Yayati): XII, 29, 991 (antyeehu putran nikehipya Yo-Druhyupurogaman, sc. Yayati, cf. § 148) .-§ 7685 (Krshna Vasudeva): XIII, 147, 6833 (father of Kroshtr).-§ 775 (Anuçasanik.): XIII, 166 n. 7674. Cf. Daivaváneva.

Yadu', a prince. § 74 (Vasu): I, 63, 2364 (son of Vasu Uparicara).

Yadu, pl. ('avak) ("the descendants of Yadu'"), a people = Yadava, pl., commonly synonymous with Vrshni, pl. § 3 (Anukram.): 1, 1, 46 ( andm, sc. vamçah). - § 11 ( Parvasangr.): I, 2, 623 (°virānām apane vaiçasam, cf. § 793).- § 132 (Amçavat.): I, 67, 2796 (anam kule, Krshna was born in the race of the Y.). - § 233 (Svayamvarap.): I, 187, +7012 (°pungavlh). - § 238 (Pancendrop.): I, 197, †7308 (°unam kule, the black hair of Nārāyana was born as Kṛshna in the race of the Y.). - § 262 (Bhagavadyana): II, 2, 54 (°creehthair Ugrasenamukhaih).- § 286 (Arghaharanap.): II. 26, 1821 (Narayanah . . . ajayata Yokshaye, ac. as Krahna). -§ 402 (Tirthayatrap.): III, 120, †10288 (°pravīrāh). § 510 (Draupadi-Satyabhāmāssmv.): III, 233, 14651 (kathāḥ Kuru-Youtthilaḥ).—§ 524d (Vishnu): 111, 272. 15848 (ajayata Yokshaye, sc. Vishnu as Krshus) .- § 562 (Bhagavadyanap.): V, 83, 2937 ( anan nandivardhanam, so. the chariot of Krshna).- § 580 (Bhishmavadhap.): VI, 59. † 2609 (had abandoned Kamsa).- § 581 (do.): VI, 60, †2659 (°anam rehabhena, i.e. Krehna).- § 599 (Jayadrathavadhap.): VII, 118, †4699 (ounam rehabhah, i.e. Satyaki); 140, †5835 (do., do.) - § 607 (Karnap.): VIII, 37, †1740 (°eadanam Upendrapalitam).-§ 608 (do.): VIII, 76, †3853 (oakram . . . sadaroitam Yobhih) .- § 615 (Baladevatīrthuyātrā): IX, 49, 2831 (°anām pravarah, i.e. Balarāma).-§ 617 (Aishikap.): X, 12, 606 (ounam rshabhah, i.e. Krshna); 13, 655 (°unam rehabhena, i.e. Krehna).—§ 639 (Rajadh.): XII, 50\$, 1816 (°-Kauravah).- § 656 (Khadgotpattik.): XII, 1668, 6199.—§ 785 (Anugītāp.): XIV, 88, 2606 (°striysh).-§ 793 (Mausalap.): XVI, 4, †106, †113; 6, 168; 8, 266.—§ 794 (Mahāprasthānikap.): XVII, 1, 8 (°unăm pariceshaç ca Vajrah).

Yaducroshtha = Balarama: IX, 3023.

**Yaduçresh**tha  $^{3}$  =  $\hat{C}$   $^{2}$   $^{64}$  ( $\hat{C}$ ), 4382 ( $\hat{C}$ ).

Yaducreshtha = Krshna (Vishnu): II, 82, 787, 1584; III, 14739; VI, 3567; XII, 1363, 1937, 3054; XIII, 966, 6869, 7024 (Vishnu's 1000 names).

Yaduçardula 1 = Balaramu: IX, 2143.

**Yaduçardüla** = Krshna: II, 926 ( $K^{\circ}$ ); XII, 1500, 1711.

Yadudvaha' = Krehna: III 15544.

Yadūdvaha' = Sātyaki: VII, 6760.

Yadūdvaha = Vasudeva: XIV, 1846.

Yadukulaçreshtha = Krshna: XIII, 1119.

Yadukula-Pandava-nandana=Krshna: VII, †8273.

Yadukulodvaha' = Kṛshṇa: 1X, 3378, 3532; XIII, 619. Yadukulodvaha' = Vasudeva: XIV, 1844.

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Yadunandana = Balarama: IX, 598 (Ramad), 1981, 2158, 2177, 2318; X, 505 (Ramad).

Yadunandana = Kṛshṇa: II, 890, 925 ( $K^{\circ}$ ), 956, 1513 ( $K^{\circ}$ ), 1515 ( $K^{\circ}$ ); VIII, 3414, 3552 (Govindal); IX, 1905, 3476; XIV, 1952, 2041, 2075, 2564, 2597 ( $K^{\circ}$ ); XVI, 91.

**Yadunandani =** Subhadrā: XIV, 1841.

Yadupravīra! = Balarāma: I, †7151 (°au, i.e. B. and Kṛshṇa); IX, †2002 (*Halabhṛt*), †2009.—Do.\* = Kṛshṇa: I, †7151 (au, i.e. K. and Balarāma); VI, †2608, †2610; XII, 1805; XIV, 1951.

Yadupungava = Krahna: 11, 31; VIII, 2583, 4989, 4997; IX, 3076; XII, 1708, 1709.

Yadusimha = Balarama: IX, 3007.

Yadusukhāvaha = Krelina: V, 2947, 3329.

Yadūttama = Krshns: V, 2630; IX, 3560; X, 620.

Yadūttama' = Sātyaki: VIII, †4204.

Yaduvamçavivardhana = Krshpa: VI, 2964.

Yaduvara, dual (°su) = Balarama and Kṛshṇa: 1X, 3551. Yaduvira = Kṛshṇa: XII, 1127.—Do. = Sātyaki: VII,

.6759. **Yaduviramukhya =** Kṛshṇa: I, †7013.

Yaduvraha = Krshna: XII, †1895.

Yaduvyāghra = Sātyaki: VI. 2353.

Yāja, a Brahmarshi, brother of Upayāja. § 218b (Draupadīsambhava): Drupada saw the two brothers of Kacyapa's race, Y. and Upayaja. He courted Upayaja and asked him to perform a sacrifice, by which he might obtain a son who might slay Drong, and promised him an arbude of kine. But Unaydia refused. Drupada once more began to pay homage to him, and after a year Upayaja said that his elder brother, Y., once had taken up a fruit without inquiring of the purity of the spot, and had, in the house of his preceptor, used to eat the remains of other people's feasts; he would entertain no scruples. Describing the might of Drona (" Drona is also skilled in the Brahmastra, his bow is six aratus long") Drupada promised Y. to give him eight ayutas (cf. 7. 6385: "an arbuda") of kine. Y. consented and prevailed upon Upayaja to assist him. Upayaja then spoke to Drupada of everything required for the sacrifice: I, 167, 6362 (copayajau Brahmarshi), 6376 (°syagramam), 6377, 6386.—§ 218 (do.): I, 167, 6390, 6391 (6392), 6393, 6405, 6406 (in the sacrifice which Y. and Upayaja performed for Drupada, Physhtadyumna and Draupadi were born from the sacrificial fire) .-- § 306 (Anudyūtap.): II, 80, 2662 (opnyājatapasa lebbe putram su pavakāt, sc. Drupada, all. to § 2183. Cf. Kācyapa, dual.

Yājabha (VII, 804), v. Rehabha.

Yajana, a tīrtha. § 360 (Tīrthayātrāp.): III, 82, 5048.

Yājana, a tīrtha. § 360 (Tīrthayātrāp.): III, 82, 5048.

 $Yajin = Qiva (1000 names^1).$ 

Yajña ("sacrifice", personif.): V, 3881 (BR. quote XII, 791, 2316 (gatha yº-gītaḥ f)).—Do.² = Çiva (1000 names ¹-²).
 —Do.² = Kṛshṇa (Vishnu): XII, 1510, 13143; XIII, 6997 (1000 names), 7053 (do.).—Do.⁴ = Mahāpurusha (Mahāpurushastava).

Yajnabhagahara = Mahapurusha (Mahapurushastava).

Yajnabhagavid = Qiva (1000 names 2).

Yajñabhrt = Vishņu (1000 names).

**Yajñabhuj** 1 = Agni: III, 15545.—Do. 2 = Vishņu (1000 names).

Yajnādhipa = Qiva (1000 names.1).

Yajñagarbha = Maliāpurusha (Maliāpurushastava).

Yajnaguhya(m) = Vishnu (1000 names).

Yajnahan = Civa (1000 names 2).

Yajñahrdaya = Mahāpurusha (Mahāpurushastava).

Yainakrt = Vislinu (1000 names).

Yajňamrgavyādha = Civa (1000 names 1).

Yajñamush, pl. (°uh) ("stealing the sacrifice"), a class of gods. § 492 (Angirasa): III. 220, 14165 (devāh), 14166 (enumeration).

Yajnanam pati(h) = Civa: VII, 9540.

Yajnānga, pl. (°dni) ("parts of sacrifice"): X, 792 (catvāri), 802.

Yajñānga(h) = Vishņu (1000 names). Cf. XII, 1635 (°o Varahah).

Yajfiantakrt = Vishnu (1000 names).

Yajñapati 1 = Çiva (1000 names 2).—Do.2 = Vishņu: XII, 12874; XIII, 7053 (1000 names).

Yajñāri = Çiva (1000 names 2).

Yajnasadhana = Vishnu (1000 names).

Yajñasamāhita = Çiva (1000 names 2).

Yajñasambhava = Mahāpurusha (Mahāpurushastava).

Yajňasena 1 = Drupada, q.v. — Do.2 = Krshņa: XII, 1510.

Yajñasenasuta ("the son of Yajñasena [i.e. Drupada]") = Dhṛshṭadyumna: VII, 8977 (has slain Drona).

**Yājňaseni** (do.) = Çikhandin: VI, 5216; VII, 350 (C), 538, 1099 (C), 3534 (C), 3548 (C), 3549 (C), 4528, 4533, 7591; IX, 3161 (has slain Bhīshma).

Yājñaseni<sup>2</sup> (do.) = Dhṛshṭadyumna: V, 5162 (?); VII, 216, 4503, 8788; VIII, †3814 (senāpatiā).

Yājħasenī ("the daughter of Yajñasena [i.e. Drupada]") = Draupadī: I, 6322 ( ${}^{\circ}$ yāh svayamraram), †7131, †7133, †7137; II, 1906, 2024, †2201, †2214, †2221, †2229, †2230, 2262, 2204 (C. by error  $J^{\circ}$ ), †2295, †2363, †2383, †2399, †2523, †2524; III, †918, 1160, 1264, †1371, 10874, †12579 (Krshnām), †12580 (Krshnē), †12587, 14652, 14709, †15682, †15693, †15696; IV, 138, 374, 594, 695; V, †725, †851, †854, 1988; VIII, †3353, 4234/35 (only B.); IX, †3318, 3431; X, 589; XI, 420; XII, 424; XIV, 325; XVI, 179; XVII, 49, 50.

Yajñastuta = Mahāpurusha (Mahāpurushastava).

Yajñātman = Kṛshṇa: XII, 1631.

Yajñavāha¹, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2572.—Do.² = Çiva (1000 names¹).

Yajnavähana = Vishņu (1000 names).

Yājňavalkya, a rshi. § 264 (Sabhākriyāp.): II, 4a, 107 (Tittirir Yoc ca, waited upon Yudhishthira). - § 266 (Cakrasabhāv.): II, 7, 293 (in the palace of Indra).—§ 286 (Rajasūyikap.): 11, 36, 1239 (acted as adhvaryu at the rājasūya of Yudhishthira) .-- § 707 (Mokshadh.): XII, 811. 11545 (°eya samvadam Janakasya ca), 11546 (rehiçreehtham) (11550); **312**, (11569); **313**, (11590); **314**, (11607) **315.** (11635); **316.** (11655); **317.** (11675); **318.** (11703) 319. (11724) (Y. got from Sürya the yajushes, the Catapathabrāhmaņa, etc.), 11790, (11792), (†11808) (Y.'s discourse with Viçvavasu), 11818, †11836 (Y.'s discourse with Janaka, (ch. 311-319)).—§ 721b (Viçvāmitrop.): XIII, 4β, 250 (among the sons of Vicvamitra).—§ 730 (Anuçasanik.): XIII, 148, 679 (rehiß, praised Civa).- § 785 (Anugitap.): XIV, 72, 2085 (will perform rites at the acvamedha); 73, 2129 (°sya çishyah).- § 794 (Mahūprasthānikap.): XVII, 1. 12 (Bharadvajam?).

Yajñayoni = Mahāpurusha (Mahāpurushastava).

Yajnendra: XIII, 806 (misprint in C. for Yakshendra, v. Yuksha, pl.).

Yajnin = Vishnu (1000 names).

Yajuhpādabhuja = Civa (1000 names 2).

Yajurmaya = Civa (1000 names 1).

Yajurveda. § 270 (Bruhmasubhāv.): II, 11, 448 (among the Vedas present in the pn!ace of Brahmán). — § 459 (Märkundeyas.): III, 189, 12963 (Rgvedak Sämaredaç ca Y°o'py Atharranak, sprung from Näräyana). — § 606 (Tripurākhyāna): VIII, 34, 1498 (Itihāsa-Y°au, became the prshthurakshau of Çiva). — § 717b (Näräyanīya): XII, 342, 13136 (Rgvede sa-Y°e); 343, 13258 (shatpañcāçatam ashṭau saptatrimçatam ity uta / yasmiñ chākhā Y°e so 'ham ādhcaryave smṛtak, sc. Nūrāyaṇa (Kṛshṇa)). Cf. next.

yajus, mostly pl. (oumshi) ("sacrificial formula"): I, 66 (rco yajumshi samani), 1371 (do.), 2881 (°vidbhih); III, 966 (°shām reām sāmnān ca), 1103 (? °shām lokāh [probably gen. pl. from yajvan]), 1773 (dvijūgryaic ea rg-yajuh samasambhavaih), 11237 (sama-rg-yajurvarnah, did not exist in the Krta age), 17338 (sg.), 17339 (sg.); V, 1623 (rco yajumshi . . . Samavedan ca), 1624 (samany real . . . yajūmshi), †1711 (pl.), 3771 (pl., given by Sūrya); VI, 1187 (rk-sāma-yajur ora ca); IX, 2098 (roo yajūmshi sāmāni); XII, 1632 (yah Suparno yajur nāma, i.e. Kṛshṇa), 1883 (rgyajuḥ-samasahilair vacobhiḥ), 2311 (rg-yajuḥ-samaoid), 2312 (anrgyajur asama ca), †2315 (ekam), 2871 (rg-yajuh-samasampannāḥ), 7045 ("shā samskṛtam māmsam), †7372 (rksamasanghaç ca yajumshi capi), 7501 (reo yajumshi samani), 7503 (°shām ādiḥ), 8543 (rk-sāmāni yajūmshi ca), 8613 (rksāmavarņāksharato yajusho 'tharvaņas tathā'), 8720 (rg-sāmasu yajuheu ca), 8859 (eamekaram yajueharhati), 8909 (sg.), 9065 (reo yajūmshi samani), 9621 (do.), 9632 (do.), 10413 (°shām Catarudriyam, i.e. Civa (1000 names 1)), 11532 (rg-yajuhsāmagah), 11725 (pl., Yājñavalkya obtained the y. from Sūrya), 11728 (pl.), 11744 (pl., daçapañea), 12736 (°-rksamabhih); XIII, 915 (osham Çatarudriyam, i.e. Civa), 1085 (yajurmayam tridhā vedyam, i.e. Çiva, so C., B. reads yajurbhir yat), 4107 (mūrtimanti oa samani yajūmshi oa sahaeraçah), 4520 (pl.), 7575 (oeha samskrtam mamsam). Cf. Yajurveda.

Yajvan = Vishnu (1000 names).

Yakrlloma, pl. (°ah), a people. § 549 (Pandavapraveçap.): IV, 5, 144 (antarena Y°an Churasendme ca). Cf. next.

Yakrlloman, pl. ( ${}^{\circ}$ dnah), a people. § 574 (Jambükh.): VI,  $9\mu$ , 353. Cf. the prec.

Yaksha<sup>1</sup>, pl. (°aḥ), a class of beings: I, 35 (issued from the primordial egg), 106 (Gandharra-Yo-Rakshāmsi, Cuka recited to them the Mhbhr.), 248, 369, 454 (Manimatpramukhaih), 457 (do.), 2515, 2571 (among the offspring of Pulastya), 2572 (among the offspring of Pulaha; PCR. had read rkshāh). 6401, 6444 (Y°-Gandharva-Rakshasam), 6496 (°-Rakshasa-Gandharroh, know the history of the Kurus), 7658 (°-Rakshoganan, vanquished by Sunda and Upasunda), 7712 (deva-Gandharva-Younam, so. sarvaratnani, robbed by Sunda and Upasunda), 8256 (°-Rūkshasa-Pannagāḥ, attacked Arjuna), 8304 ( Rakshasa - Gandharva-nara - Kinnara - Pannagaih); II. 399 (enumeration of the Y. in the palace of Kubera), 411 (saha Y'aih, sc. Vibnishana, worship Kubera), 472 (in the palace of Brahman), 481 (in the palace of Kubera); III, 159 (suragana - pitr - Yosevitam, sc. Surya), 170 ( -Guhyaka-Pannagah, follow the chariot of Sürya), 878 (oanam Rakshasanam ca Danavanam ca samyuge, sc. with Krshua), 1671 (Kuberah . . . Yoair anugatah), 1811 (Siddha-Corana-Yosehu),

Yaksha. 764

2084 (na Yosehu tadrgrupavati, sc. Damayanti), 5036 (in the tīrtha Vadavā), 5076 (in Kurukshetra), 8168 (Bhūta-Yo-Picacak), 8391 (Gandharva-Yo-Rakshobhih . . . sevitam . . . çailam), 8674 (seen in the body of Rāma Dāçarathi). 8801 (manushyoraga - Gandharva - Yo - Kimpurushah), 9954 (Gandharvoraga-Y°āḥ), 10138, 10825 (caturgaṇāḥ), 10831 (°-Rakshasa-Kinnarah), 10893 (adhyushilam Youih . . . girim), 11089 (°-Gandharra-sura-Brahmarshiganasevitam, sc. Gandhamadana), 11098 (°-Gandharvayoshabhih), 11236 (dera-Danava-Gandharva-Yo-Rakshasa-pannagah, did not exist in the Krtayuga), 11287 (Dhanadodyanam rakshitam Yo-Rakshasaih), 11359 (pushkarinim (sc. Kubera's) . . . sevitām rehibhir divyair Yoaih), 11371, 11419 (had been slain by Bhīmasena at the lotus-tank of Kubera, cf. Rakshasa, pl.), 11654 (adhipam Yo-Rakshasam, i.e. Kubera), 11665, 11708 (°-Rakshasa - Gandharvah), 11709 (°-Rakshasa°), 11713 (°-Rakshasam), 11717 (slain by Bhīmasena, cf. Rākshasa, pl.). 11758 (pravara Rakshasendranam Younan ca), 11760 (sarra-Y'ganadhipah, i.e. Kubera), 11767 (daçuçatararah), 11769 (Kuberam . . . Yo-Rukshoganavrtam), 11773 (o-Gandharvah), 11777, 11784 (°-Rakshasām), 11787 (do.), 11793, 11813 (saha Kinnaraih), 11832, 11835 (Kubera came to the Pandavas), 12206 (maharshi - Yo-Gandharva - Pannagasura-Rakshasaih), 12246 (sao), 12272 (sa-Yousura-Goaih), 12304 (°-Rakshusa-Gandharvaḥ), †12362 (°-Gandharva-maharshikāntām, ec. the Sarasvati), 12364 (nihantā I'o-Rakshasām, i.e. Bhimasena), 12425 (Himaramç ca . . . I'o-Rakshasasankulah), 12522 (Brahmarshi-deva-Gandharva-Yo-Rākshasa-Pannagāḥ), 12875 (deva-Danava-Younam), 12877 (sa-Yoraga-Rakshasam . . . jagat), 12891 (°-Rakshasavarjite, sc. ekarnave), 12925 (seen in the stomach of Nārāyana), 12942, 13485 (deva-Gandharva-Younam, sc. kathah), 13535 (avadhyah . . . Youndm, sc. Dhundhu), 13584 (deva-Danara-Youndm . . . avadhyah, do.), 14264 (deca-Danava-Younam . . . jela), 14507 (avicanti ca yam Y'ah purusham kalaparyaye / unmadyati sa tu kshipram juoyo Yograhas tu sah), 14548 (o-Rakshobhih), †15640 (samuheshv api Yo-Rakshasam), 15823 (o-Rakshasa-Bhatani), 15888 (oanam adhipatyam, bestowed on Kubera). 15913 (°-Rakshasatah), 15921 (Gandharva-Y'anugatah, sc. Kubera), 15925 (senāpatyam . . Yo-Rākshasasenayoh, bestowed on Vibhīshana), 16168 (deva-Dānava-Gandharva-Yo-Kimpurushaih . . . . . . . . . Ravana), 16177 (some Y. serve Ravana), 16561, 16578 (deva-Gandharva-Yoanam), 16579 (°-Rākshasa-Pannagāḥ), 17277 (karma tad Y°-Rakshasam); IV, 1762 (dova-Gandharva-mahoragasamākulam . . mandalam), †2176 (devasura-Siddha-Y°an), 2271 (Gandharva-Yopravarah); V, 332 (o-Raksho-mahoragah), 348 (deva-Danava-Younam, sc. raja, i.e. Nahusha), 518 (sarva-Younam, sc. adhipatyam, given to Kubera), 540, †824 (Gandharva Youpsurasah), 2033 (had been slain by Bhimasena), 2353 (°-Gandharva-bhogishu), 3826 (Gandharva-Y°-Siddhaih, cannot see Purusha), 3830 (Rākshasa-Yoāņām . . . ādhipatyena, bestowed on Kubera), 4028 (naga-Yo-manushyanam), 4175 (devan . . . sa-Yodeura-Pannagan, all. to Khandavadahanaparvan), 4424 (°-Gandharva-Rakshasam), 5289 (Kubera iya Younum, sc. sencipalik), 5867, 7524, (7527), 7533, 7535, 7536 (°gaṇān), 7537; VI, 291 (°ānugāḥ, ac. the inhabitants of the varsha Hiranmaya), 814 (°-Rakehah-Piçücebhyah), 1227 (Vilteço Yo-Rakshasum, sc. asmi, says Krshua), †1268 (Gandharva-Yousurasanghah), 1430 (yajante . . . Yo. Rakshames rajasah), 2961 (°-Rakshasa-Pannagah); VII, 159 (Kubera iva Younam, sc. senapatih), 1463 (sa-Yoraga-Rakshasah . . . lokah), 2287 (came to the sacrifices of Mandhatr), 2864 (dova-Danava-Younam . . . sadhanam, i.e. Civa), 3444 (sa-Yoraga-Rükshasüh . . . trayo loküh), 5456 (tridaçãn . . . sa-Yodeura-manavan), 6048 (oraga-Rakehasak), 6339 (do.), 7004 (decs-Gandhares-Yoanam), 7015 (jagat . . . sa-Yo-Rakshasaganam), 7021 (devaih . . . sa-Dastya-Yo-Gandharvaih), †7293 (nagah sa-Yoraga-Kinnarah), †7312 (Gandharva-Y°ah), †7313, 8432, 8434 (all. to Khāndaradahanap.), 8611 (°-Rakshasasankulam . . . akaçam), 9197 (only B.), 9442 (do.), †9465 (Gandharra-Yoan), 9474 (only B.); VIII, †1742 (Garuda-Picaca-sa-Yo-Rakshasan, all. to Khāndavadahanaparvan), 4426 (naga-Youh), †4490 (devanagasura-Siddha-Y'aih), †4962 (o-mahoragaih); IX, 2139 (in Cankhatīrtha), 2496 (Bhūta-Yo-vihangānām, sc. aiçvaryani), 2509 (°-Rakehaea-Pannagaih), 2531 (°-Rakehamei), 2849 (in Adityatirtha), 3297; X, 438 (°-Rakshaheamakirne), 441; XII, 62 (on the mountain Mahendra), 1608 (o-Rakshasa-Pannagah, do not know Narayana), 1830 (°-Rakshasan), 2240 (°-Rākshasabhartā . . . Naravāhanah, i.e. Kubera), 2245 (°-Rākshasa - nāgaih), 4409 (°-Rakshah - Piçācānām), 5587 (°-Gandharva-Siddhānāṃ madhye bhrājantam Indravat), 5773 (°-Rākshasasevitaķ . . . deçaķ), 6323 (vanam . . . Y°-Kinnarasevitam), 6932 (°-Rākshasa-nāgāḥ, their creation), 7656 (°-Rākshasān), †8425 (Kinnara-Y°-Rākshasāḥ), 9771, 9809, 10216 (Vaigravaņah . . . Younum īgvarah), 10336 (o-Gandharvasanghaih), 10666 (Dhanadah . . . Yo-Rakshodhipah, i.e. Kubera), 10838 (°-Rākshasa-Gandharrāḥ), †11097 (°gaṇān), 11003 (°aṇāṃ vishayān), 11244 (trailokye . . . sa-Y°-Bhūta-Gandharve), 12333 (°-Rūkshasu-Dūnavaih), 12622 (°-Rūkshasasanghaih); XIII, 308, 734 (°-Rākshasa-sarpānām, Civanssumes their forms), 804 (devanam sa-Yoraga-Roam), 806 (oendrabala-Rakshahsu, only B., C. has yajuendrao), 912 (Kuberah sarra-Yoanam, sc. asi, i.e. Civa), 958, 1294 (o-Rakshasah), 1373, 1421 (Munibhadrapurogamah . . . Kaubera Yo-Gandharva - Kinnarūh), 4701, 4705 (Gandharva - nūga -Y°obhyah), 4711 (°-Rākshasah), 4717 (°-Rākshasa-bhoginām). 4731 (deva-Yoraga-nṛṇāṃ), 4731 (oRākshasa-pannagāh), 4737 (°-Rakshasam), †4860 (Gandharva-Y°aih), 6344 (°-Gandharvaih), 6351, 6547, 7071 (sa-Yoraga-Rūkshasam . . . jagat); XIV, 184 (worship Çiva on Muñjavat), †1169, 1183 (nara-Kinnara-Yodnam . . . Içvarah, i.e. Vishnu), 1226 (nara-Kinnara-Younam Içvarah prabhuh), 1566 (o-Gandharva-Rākshasān), 1581 (°-Rākshasayonyoh), †1683, †1684, 1919 (offerings made to the Y.); XVIII, 146 (o-punyajanaih, some of the fallen warriors joined the Y. after death), 174 (Ghatotkaca, etc., joined the gods and the Y. after death), 198 (in the world of the Y., 1,400,000 verses of the Mhbhr. are known), 199 (Cuka recited the Mhbhr. to the Y and Rakshases).

Yaksha<sup>2</sup>, sg. (do.): III, 1590 (Arjuna asked the Kirāta if he was a Y.), 1592 (do.), 2151 (Nala was asked if he was a Y., etc); V, 4063 (Yayāti was asked if he was a Y.); XII, 1076.

Names of single Yakshas: -

Amogha: III, 14548 (mahā°, A°).

Macakruka: III, 5079 (M°, C. has by error Manka-nakah), 7070 (M°).

Mānivara: III, 10824 (M°).

Sthūna (Sthūnākarņa): I, 2453 (Sthūnah); V, 2003, 7476 (Sthūnākarņena), 7479 (Sthūnah), 7480, 7482 (°pradhānāya), 7483, 7484, 7485, 7486 (mahā°), 7487, 7495 (Sthūnah), †7521 (Sthūnasya), 7537 (Sthūnah), (7542), 7544 (Sthūnayakshena).

**Yaksha**<sup>2</sup>, sg., said of Dharma assuming the form of a Y.: I, 166 (\*\*rapeqa\*), (17253), (17272), (17280), 17281, (†17315), (17322), 17323, 17324, (17326), 17328, (17330), (17332), (17334), (17336), (17338), (17340), (17342), (17344), (17346), (17348), (17350), (17352), (17354), (17356), (17358), (17360), (17362), (17364), (17366), (17368), (17370), 17371, (17372), (17374), (17376), (17378), (17380), (17382), (17384), (17386), (17388), 17392), 17393, (17397), (17399), (17404), (17407), 17408, (17409), 17414, 17415, 17417, (17418), 17419, 17420, (17424), (17431).

Yakshādhipa ("lord of the Yakshus") = Kubers: III, 2554 (Vaiçravaṇaḥ), 16548; V, 7530.

Yakshādhipati (do.) = Kubera: 111, 11755, 11761.

Yakshapati (do.) = Kubera: V, 7524, 7533.

Yakshapravara ("the principal Yaksha") = Kubera: III, 11371.

Yaksharāj ("king of the Yakshas") = Kubera: III, 1651; VIII, †4514 (?).—Do.<sup>2</sup> = Manibhadra: III, 2529 (M<sup>2</sup>).

Yaksharāja (do.) = Kubera: III, 11374; V, 7538.

Yaksharājan (do.) = Kubera: IX, 2756 ( $K^{\circ}$ ).

Yaksharakshodhipa ("lord of Yakshas and Rākshasas") = Kubera: XII, 10666 (Dhanadah).

Yaksharākshasabhartr (do.) = Kubera: XII, 2240. Yakshayuddha(m) ("the combat with the Yakshas"). § 10 (Parvasangr.): I, 2, 322 (i.e. Yakshayuddhaparvan).

[Yakshayuddhaparvan(°va)] ("the combat with the Yukshus", the 38th of the minor parvans of Mhbhr.; cf. Yakshayuddha). § 436. The Pandavas, etc., returned to the hermitage of Narayana. Once Yudhishthira said to them: "We have passed these four years in the woods; it has been appointed by Arjuna, that after the fifth year he will come to the mountain Cveta." They then set out with the bruhmans and the Rakshasas, and protected by Lomaça, sometimes going on foot, sometimes carried by the Rakshasas, towards the north, beholding on the way the mountains Mainaka, Gandhamadana, and Çveta, and on the seventeenth day they reached the slopes of Himarat, not far from Gandhamadana, and were received by R.-r. Vrehaparean in his hermitage, where they passed seven nights. On the eighth day they entrusted their remaining robes, their sacrificial vessels, ornaments, and jewels to Vrshaparran, and, following his instructions, set out for the north, on foot, with Dhaumya, Kṛshṇā, and Lomaça. On the fourth day they reached Creta, and entered Gandhamadana (b) with Draupadi and the brahmans, and saw the great Ganga (e). Thereafter, they went to the hermitage of Arshiehena (III. 158). Arshtishena received the four Pandavas and Krshna and Dhaumya, and said that during the parvan days rehis living upon water and air and moving through the sky come to this mountain, sounds of kettledrums, etc., being heard on the summits, and that they should not attempt to proceed further, but wait for Arjuna there, as they could not go beyond Kailasa (d) (III. 159).—§ 437. They passed the fifth year in the hermitage of Arshfishena, eating flesh of deer killed with unpoisoned shafts, listening to the stories told by Lomaça. Ghafotkaca had departed, promising to be present when occasion arose. Munis and Caranas visited them. One day Suparna carried off a mighty Naga from the lake, while the mountain trembled, etc., and the wind, raised by Suparna's wings, brought celestial flowers of five colours before the Pandavas towards the river Acvaratha. Krshna expressed to Bhima the wish of seeing the top of the mountain when he had driven away the Rakshaeas. Bhima set out with bow, sword, and mace, and having ascended the summit, thereby gladdening Kinnaras, Nagas, Munis, Gandharvas, and Rakshasas, he blew his shell. Yakshas and Rakshasas (Krodhavaçah, v. 11757) assailed him with maces, clubs, etc., but were killed or defeated, and the surviving fled towards the south, forsaking their weapons. The Rakshasa Manimat, the friend of Kubera, in vain attempted to recall them, and with clubs, javelins, etc., he rushed at Bhima and pierced his right arm with an iron spear with a golden haft, but at last was killed by Bhima with his mace. The surviving Rakshasas went towards the east (III, 160). - § 438. Hearing various sounds and not seeing Bhima, the Pundavas and Krshnd, and Dhaumya and the brahmans were filled with anxiety, and, entrusting Draupadi to the charge of Archtishena, they ascended the summit of the mountain and embraced Bhima, who was censured and again warned by Yudhishthira. Kubera, on hearing about the matter from the Rakshasas, in anger let yoke his carriage, and, eulogized by the gods and Gandharvas, and surrounded by 1,000 Yakshas, he set out through the firmament to Gandhamadana, where he seated himself on his seat Pushpaka (b), surrounded by Yakshas, Rakshasas, Gandharvas, and Apsarases, with his noose and sword and bow, and asked Yudhishthira not to be angry with Bhima as Bhima had only been the instrument of destiny, and said to Bhima that he did not mind his act of rashness as he had thereby been delivered from the curse of Agastya (c) (III, 161). Kubera then gave Yudhishthira some wise counsel, referring to the Krta-yuga (d); he said, that Yudhishthira ought to check the rashness of Bhimasena; they should return to the hermitage of the R.-r Archiehena and reside there during the first dark fortnight; the inhabitants of Alaka with Gandharras, and Yakshas with Kinnaras, etc., should, at the command of Kubera, protect them, and his servants procure for them meat and drink; he praised Arjuna (e). Arjuna would soon join them. Then Kubera went to the mountain Asta, followed by thousands of Yakshas and Rakshasas in vehicles drawn by horses flying in the air. The dead bodies of the Rakshasas were, at the command of Kubera, removed. The Pandaras dwelt several nights there, being honoured by the Rakehasas (III, 162).-§ 439. At sunrise, Dhaumya and Archtichena came to them, and Dhaumya, seizing Yudhishthira's hands, pointed out, towards the east, the Mandara mountain, the east being the region of Indra and Vaicravana, as the South is that of Yama with his abode Samyamana, and the Asta mountain, where the sun sets in the west, that of Varuna, together with the ocean; in the north Meru, with the dwelling of Brahman, where Prajapati creates all creatures, and the seven mindborn sons of Brahman (of whom Daksha was the seventh), and where the seven Devarshis (i.e. Saptarshayah), with Vasishtha at their head, rise and set; next, to the east of Meru, the abode of Narayana or Vishnu, that cannot be seen. by gods or Danavas, and where even Brahmarshis have no access, not to speak of Maharshis, but only Yatis; thence, they do not return to this world; Vishnu alone shines there. Description of the revolving around Meru of the sun, moon, and stars ("having coursed round Moru, the moon again repairs to Mandara", v. ii, 873) (III, 163).- § 440. The Pandavas dwelled there for a month, visited by Gandharras and Makarshis. A night and a day became to them like a year, for since the departure of Arjuna, they had not felt joy. After having dwelt for five years in the abode of Indra

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and obtained all celestial weapons from him, Agneya, Varuna, Saumya, Vayarya, Vaishnava, Aindra, Paçupata, Brahmya, Parameshthya, and those of Irajapati, Yama, Dhair, Savitr, Ivashir, and Vaicravana, Arjuna took leave of Indra and came to Gandhamadana (III, 164).

Yakshendra! ("lord of the Yakshas") = Kubera: V, 7531, 7536; XIV, 1918 (K°).—Do. = Māṇibhadra: III, 10826 (M°).—Do. (do.) = Pingala: III, 14565 (P°).—Do. (do.) = Taraṇḍaka (Arantuka, B.): III, 6022.

Yakshī ("female Yaksha"). § 162 (Çāntanūp.): I, 97, 3895 (Gangā was questioned if she was a Y., etc.).—§ 347 (Nalopākhyānap.): III, 64, 2519 (Damayantī was questioned if she was a Y., etc.); 65, 2558 (Damayantī supposed to be a Y.).—§ 522 (Draupadīharaṇap.): III, 265, †15589 Draupadī was questioned if she was a Y.).—§ 549 (Pāndavapravegap.): IV, 9, 257 (do.).

Yakshini (do.). § 362 (Tīrthayātrāp.): 111, 83, 5093 (probably also name of a tīrtha).—§ 370 (do.): 111, 84, 8083 (onyā naityakam prāgnīta), 8084 (onyās tu prasādena

mucyate brahmahatyayā).

Yama , lord of the spirits of the dead, son of Vivasvat, often identified with Dharma. § 11 (Parvasangr.): I, 2, 535 (Y°eddanam, ouly B.).-§ 51 (Parikshit): I, 41, 1705 (netā Y°sya sadanam prati); 42, 1758 (Y°sādanam). — § 61 (Sarpasattra): I, 55, †2099 (°sya yajīlo yathā), †2107 (Dharmarajah, comparison), †2111 (°o yatha dharmaviniçoayajūah). — § 134 (Viçvāmitra): I, 71, †2933.—§ 135 (Cakuntalop.): I, 74, 3017 (among those who witness the acts of men), 3018 (Vaivasvatah), 3019 (viyatayati duhkrtam), 3072 (°sya, sc. bharanam). - § 139 (Manu Vaivasvata): I, 75, 3136 (Vicasvatah sutah . . . Vaivesvatah). - § 147 (Devayani): I, 82, 3408 (°sya, sc. grhs).- § 151 (Pūruvamç.): I, 94, 3711 (Y°kshayam).- § 156 (do.): I, 95, 3784 (retodhāh putra unnayati . . . Yokshayat) .- § 167 (Vicitravīryop.): I, 102, 4143 (Y'scdanam).- § 193 (Pandu): 1, 125, 4891 (°sadans).- § 213 (Jatugrhap.): I, 151, 5920 (Y°kshayam). -§ 214 (Hidimbavadhap.): I, 153, 5990 (Y°sādanam). - § 215 (Bakavadhap.): I, 163, 6276 (do.). - § 223 (Vāsishtha): I 174, 6641 (°kshayāt). — § 233 (Svayamvarap.): I, 187, †7010 (came to see the svaysmvara of Draupadi).- § 238 (Pancendrop.): 1, 197, †7276 (partook of the sacrifice of the gods in Naimishāranya). - § 243 (Viduragamanap.): I, 205, 7505 (°eute'v ira). - § 246 (Sundopasundop.): I, 210, 7671 (Yosadanam). - § 258 (Khandavadahanap.): I, 227, 826; (aimed with the Kala-danda he fought with Krshna and Arjuna) .- § 263 (Sabhākrivāp.): II, 3, 72 (performs sacrifices at Bindusaras). -§ 265 (Lokapalasabhakhyanap.): II, 5, 222 (°vat); 6, 280 (Vaivasvatam). - § 267 (Yamusabhav.): 11, 8, 318 (Vaivascatam), 343 (\*sya purushah) (description of his pulace). --§ 270 (Brahmasabhav.): 11, 11, 466 (waits upon Brahmau). -§ 274 (Rujasu, arambhup.): II, 16, 662 (°o hi na vijetujau. sc. Jardsandhabalam).—§ 275 (do.): II, 17, 690 (°antakasamah, sc. Brhadratha). - § 277 (Jarasandhavadhap.): II, 22, 876 (Y°kehayam), 879 (do.).- § 290 (Çiçupālavadhap.): II, 40. 1427 (netukāmo Y°kehayam).—§ 294 (Dyūtap.): 11, 49, 1760 (°sya, sc. crih). — § 298 (do.): II, 62, 2110 (Y'kshayam).- § 299 (do.): 11, 66, 2188 (do.).- § 304 (Anudyūtap.): 11, 77, 2531 ((Yosādanam), 2547 (do.).-§ 316 (Kirmīravadhap.): III, 11, 428 (°dandapratīkāçam. sc. ryksham), 451 (Yosya sadanam). — § 317b (Krshna Vāsudeva): III, 12, 480 (Krshna becomes Y., etc.)-\$ 319 (Saubhavadhop.): 111, 14, 625 (Yokshayam). - \$ 320 (do.): III, 22, 879 (cakram - Kalantaka- Yoopamam). - \$ 323 (Dvaitavanapr.): III, 25, †954 (°eya notā, ac. Rāma Dāçarathi).—§ 325 (Draupadīparitāpav.): III, 27, 1013 (Kalantaka-Yopamah, sc. Arjuna).- § 327 (do.): III, 29. 1070 (Y'sādanam). - § 331 (Knirātap.): 111, 39, 1560 (do.), 1578 (do.), 1592 (do.), 1598 (Yosya sadanam).- § 3330 (Brahmaçiras): III, 40, 1651 (does not know Brahmaçiras). § 334 (Kuirātap.): III, 41, 1672 (sārdham Pitrbhih), 1680 (paramadharmajñaḥ, gave a weapon to Arjuna), 1697.— § 345 (Nalopākhyānap.): III, 55, 2138 (çarīrāntakaro nṛṇāṃ), 2140, 2157; 57, 2228 (umong the Lokapālas present at the svayamvara of Draupadi, granted Nala boons).- § 378 (Tirthayatrap.): 111, 91, 8419 (Arjuna had obtained weapons from Y., etc.)—§ 402 (do.): III, 120, †10263 (°kshayam). - § 407 (Mandhatrup.): III, 126, 10444 (Yosadanam).- § 412 (Ashtavakriya): III, 134, †10658 (Pitrnam içvarah).- § 416 (Yavakritop.): 111, 137, 10783 (Kalantaka-Yoopamam, sc. the residence of Ruibhya) .-§ 418 (Gandhamadanapr.): III, 139, 10833 .- § 422 bis (Varāhāvatāra): 111, 142, 10934 (°tram).- § 424 (Bhīmakadalikhandapr.): 111, 147, 11180 (Y°kshayam).—§ 432 (Saugandhikaharana): III, 154, †11384 (°dandakalpam mahagadam).- § 439 (Yukshayuddhap.): III, 163, 11848 (rājā, in the south).—§ 440 (do.): III, 164, 11901 (°sya, sc. astram, obtained by Arjuna).- § 443 (Nivatakavacayuddhap.): III, 168, 12005 (in the south).- § 444 (do.): III, 171, 12160 (Yosadanam); 172, 12178 (do.).- § 450 (Ajugarap.): III, 178, 12389 (Kālāntaka-Yopamam, sc. bhujangam). - § 459 (Mürkundevas.): III, 189, 12954 (Pretadhipah, Nārāyana identified with Y.) .- § 469 (do.): III, 200, 13372 (nopasarpanti to Y'm), 13389 ('sya to nirvacana bhavanti).- § 470 (Yamaloka): 111, 200, 13397 (°dūtais tu Y°syājāākaraih).—§ 506 (Skandayuddha): 111, 231, 14550 (Mrtyund saha), 14551. -- § 511 (Draupadi-Satyabhamasamv.): III, 235, 14730 (samprasthitan . . . Y°sādanam).—§ 512 (Ghoshayātrāp.): III, 237, 14782 (Rudrair (!) iva Yoh, sc. vrtah); 245, 14985 (Yosadanam). - § 522 (Draupadiharanap.): III, 265, †15590 (Draupadi was questioned if she was the wife of Y.).-§ 543 (Rāmābhisheku): III, 291a, 16548.—§ 545 (Pativratāmāhātmyap.): III, **297**, (16758), 16763, 16765, (16766), (†16773), (†16775), (†16778), (†16780), †16781 (°tvam), (†16784), (†16786), (†16791), (†16793), (†16798), 16802 (Vairasratah), 16809, 16813 (prajāsamyumanuh); 298, 16895 (Y. came to fetch Satyavat, but gratified by Savitri, he granted her several boons, among these the life of Satyavat).- \$ 548 (Āraņeyap.): III, 313, 17314 (Kālāntaka-Y°āt), 17401 (Yoalaye). - § 551 (Kicakavadhap.): 1V, 23, 821 Y'sadanam). - § 552 (Goharunap.): IV, 30. (Yokshayam); 32, 1039 (orashfravivardhanah, sc. samagamah); 45 δ, 1433; 47, 1490 (api); 56 ζ, 1770 (°eya, sc. vimēnam); 60, 1945 (Youdanam).- § 554 (Sainyodyogap.): V, 3, 54 (Yosya sadanam), 57 (Yamau . . . Yo-Kalopamadyuti) .-§ 555 (Indravijaya): V, 16, †511 (Vaivasratah, among the Lokapālas who came to Indra), 515, [519 (Vaivasvatam: h: Indra bestowed the sovereignty over the Pitrs on Y.)]: 17, 545.- § 556 (Sanjayayanap.): V, 20, 609 (Y°sadanam); 29, †824.- § 558 (Prajugarap.): V, 35, 1253 (pracchannapāpānām çāstā Vaivasvatah).—§ 560 (Sanutsujūtap.) : V, 42. †1581 (°m tv eke Mrtyum ato 'nyam āhuḥ).—§ 561 (Yānasandhip.): V, 55, 2187 (Y'sadanam); 69, 2552 ('sya vaçam ayantı).- § 564 (Matuliyop.): V, 100, 3570.- § 565 (Galavacurita): V, 117, 3968 (romo . . . Urmilayam yatha 787 Yama.

Yoh, B. watha Dhamornava Yamah, of xiii, 7637).- \$ 567 (Bhagavadyanap.): V, 130, 4385 (Yosadanam).- \$ 568 (do.): V, 137, 4664 (krudahav iva Yoantakeu).- \$ 569 (do.): V, 148, 4837 (Yosadanam), (x), 4876 (do.).- \$ 570 (Seinyaniryanap.): V, 151, 5123 (odutasaman vege), 5143 (Yamau . . . Yopamau); 158 v, 5381 .- § 571 (Ulūkadūtāgamanap.); V, 162, 5601 (Yokahayam), 5604, 5606 (do.). - \$ 578 (Ambopākhyāuap.): V, 184, 7271 (°dandasamaprabham, so. çaktim). — § 574 (Jambūkh.): VI, 4, 158 (Y°kehayam). — § 576 (Bhagavadgītāp.): VI, 34, 1233 (oh samyamatan aham, so. asmi, says Krshna); 35, †1285 (identified with Krshna). - § 578 (Bhishmavadhap.): VI, 50, 2039 (kruddhah). - § 579 (do.): VI, 54, 2280 (Kālāntaka-Y opamah, sc. Bhima), 2309 (Yosadanam), 2310 (do.), 2314 (do.); 55, 2396 (rupam Kalantaka- Yoopamam).- § 581 (do.): VI, 62, 2774 (°dandopamām . . . gadām); 63, 2798 (do.); 64, 2842 (Y°eddanam), 2847 (do.).- § 582 (do.): VI, 74. 3260 ("dandaçanısvandn, sc. çaraughan).—§ 588 (do.): VI, 75, 3307 (Y'sya sadanam); 79, 3460 (Y'sadanam), 3507 (°rāshţravivardhanam, sc. yuddham), 3509 (Y°kshayam).-§ 584 (do.): VI, 83. 3646 (orashfravirardhanah, sc. prakehayah), 3654 (Y°eadanam), 3679 (ajeyam . . . Y°ena), 3685  $(Y^{\circ}$ sya sadanam);  $\mathbf{85}$ , †3783 ( $^{\circ}$ dandakalpaih, . . .  $\zeta$ araih), †3786 (°dandakalpām . . . gadām).—§ 585 (do.): VI, 87, 3883 (Yokehayam); 88, 3915 (Yosya sadanam); 89, 3938 (Y'sadanam), 3952 (Y'okshayam), 3958 ('rashfravivardhanah, sc. sangrāmaḥ); 91, 4071 (Kūlāntaka-Yopamaḥ, sc. Ghatotkuca); 94, 4202 (Kālāntaka-Yoopamau), 4203 (Yodandopamām, sc. gadām, only B.); 95, 4256 ("rāshfravivardhanam, sc. yuddham); 96, 4368 (Yosadanam); 98, 4467 (do.).-§ 586 (do.): VI, 100, 4534 (°dandopaman . . . edyakan); 101, 4602 (°dandopamāḥ, sc. viçikhāḥ); 103, 4697 (°rāshtravivardhanam, so. yuddham), 4698 Yosadanam), 4717 (°rashtra°); 104, 4731 (Y°sadanam); 106, 4807 (°dandopamaih, sc. banaih); 107 o, 4901, 4960, 4984 (Yokehayam).-§ 587 (do.): VI, 108, 5010 ("rashtravivardhanam, sc. yuddham); 110, 5132 (odandopaman, so. viçikhan), 5151 (°dandopamām, sc. çaktim); 112, 5238 (sadrçah . . Y eya); 116, 5422 (gadām Yodandopamām); 118, 5543 (Yosadanam); 119, 5630 (°dūtā ics).-- § 589 (Dronābhishekap.): VII, 2. †66 ( Yosadane), †68 ( Yamau . . . Yamopamau), †83 ( Yosye); 8, 244 (Y'sadanum); 10, 346 ('-Vaigravanaditya-Mahendra-Varunopamanı).-- § 590 (do.): VII, 14, 509 (Y° sadanam).--§ 592 (Sumcaptakavadhap.): VII, 19, 767 (do.); 21, 909 23 o. 991 (°-Vaigravaņopamāķ); 25, 1090 (Y'sādanam); 27, 1223 ('ona . . . dushkuram); 28, 1233 (Y'kshayum); 32, 1447 ('rashtravivardhanam, sc. yuddham). - § 593 (Abhimanyuvadhap.): VII, 46, 1847 (Yosadanam). -§ 594 (Mrtyu): VII, 54, 2077 (°sya bhavanam), 2107 (lokapālaķ).-§ 595 (Shodaçarāj., v. Prthu Vainya): VII, 69, 2419 (Vaivasvalah, when the punyajanah milked the earth, Y. was their calf).—§ 596 (Pratijuap.): VII, 72. 2503 (paçyami Yosadanam, read yasyami with B.), 2509 (yazyami Irozadanam), 2511 (do.); 74, 2617 (Yokshayam); **76**δ, 2691; **77**, 2711 (°rāshfraviorddhays); **78**, 2741 (Yokshayam).—§ 597 (do.): VII, 83, 2972 (rājadhānīm Y cayadya halah prapsyali).-- 5 599 (Jayadrathavadhap.): VII, 93, 3366 (Y°sya sadanam); 94, 3425 (°damshfrantaram prapiah); 100, 3753 (Y'sadanam); 108, 4059 (Y'sya eadanam); 110, 1152 (°damehfrantaram gatam); 113, 4880 (Yokehayam); 116, 4540 (odandopamah carah); 119, 4726 (Kalantaka-Yopamam, ec. Satyaki); 125, 5057 (Yokehayam), 5071 (Y'sya sadanam), 5072 ('dya preshayam asa): 127,

5219 (Y'kshayam); 129, 5303 (Y'eddanam, only C.); 130, 5345 (do.); 132, 5444 (orashfropamam . . . ayodhanam); 133, 5480 (°dandopaman, sc. caran), 5489 (Yokehayam), 5496 (Y'sadanam); 134, 5520 (Y'kshayam); 135, 5548 (°-Kalantako[pa]mam), 5570 (Y°kehayam); 139, 5750 (°daņļam irāparam); **145**, †6151 (°rūshfravardhanah), †6152 (°rāshfravardhanāsi); 150, 6508 (Y°sādanaṃ). — § 600 (Ghatotkacavadhap.): VII, 153, 6606 (°rashtraya . . . dīkehitāḥ), 6607 (Y°kehayam); 154, 6680 (do.); 155, 6716 (do.); 156, 6908 (°kshaya°, C., °rāshṭra°, B.), 6913 (Y°kshayam), 6915 (°dandopamam, BC. çaram); 169, 7090 (Kālāntaka-Yopamam, sc. Arjuna), 7104 (Yosadanam); 160. 7174 (Y'ckshayam); 166. 7432 ('dandopamam, Bo. caram); 167, 7466 (Yokshayam), 7491 (do.); 168, 7558 (rashtravivardhanam, sc. yuddham); 171, 7698 (Yokshayam), 7717 (Y'eya sadanam), 7730 ('rashfram); 173, 7777 (Yokshayam, only C.); 174, 7855 (Yosadanam); 180 88, 8194 (noteahet Karnam). - § 601 (Dronavadhap.): VII, 184, 8381 (Yokshayam); 186e, 8444.- § 603 (Narayanastramokshap.): VII, 200, 9353 ("dandanibhan, sc. naracan).-§ 603d (Tripura): VII, 202, 9569 (Vaivascatame, became the punkha of Civa's shaft).—§ 603 (Nārāyanāstramokshap.): VII, 202 u, 9596 (Civa identified with Y.), (κκ), 9628.— § 604 (Karnap.): VIII, 2γ, 42 (Y°sādanam); 33, 85 (Yokshayam); 55, 103 (Yosadanam), 105 (do.), 110 (do.), 114 (do.), 124 (do.), 135 (do.); 6, 163 (do.), 165 (do.), 166 (do.), 167 (do.), 176 (do.), 182 (do.), 188 (do.).—§ 605 (do.): VIII, 15, 596 (Kalantaka-Yopamau), 597 (dual, iva); 16. 618 (Yokshayam); 21, 830 (orāshtravivardhanah, sc. sangrāmah), 838 (Yokshayam); 22, 876 (odandubhaih, so. nardeaih); 23, 901 (vigizham Yodandopamatvisham); 24, 952 (°sya bhavanam, 27, 1089 (Y°kshsyam), 1095 (Y'sadanam); 30, 1221 (Y'kshayam).- § 607 (do.): VIII, 377, †1729 (yasyams . . . Yoaya), †1786 (do.), †1787 (° Varuna - Kubera - Vāsarāh); 45 f. 2102 (protects the southern region inhabited by the Pitrs.)-5 608 (do.): VIII. 49, 2320 (°dandanibham çaram); 51, 2455 (Y'okshayam), 2458 ( Y'sādanam), 2459 (Kākintaka- Y'opamam, sc. Bhima); 52, 2552 (Y'sadanam); 54, 2649 (do.); 56, 2708 (Kalantaka-Yopamam, sc. rūpam), 2761 (odandanibhail caraih); 59, 2910 (orashfravivardhanah, sc. sungramah); 61, 3109 (Yosya sadanam), 3114 (Yokshayam); 63, 3177 (do.); 66, 3332 (°tulyah parakrame); 73, 3694 (Y°kehayam), 3708 (do.), 3724 (do.); 74, 3778 (Y°, üshtra-), 76. †3822 (nayāmi . . . Yodya); 77, 3876 (Yosya sadanam), 3878 (Y'sādanam), 3887 (Y'kshayam); 80, 4118 (niyuktan ... Youva); 81, 4153 (Kaladandodyatam), 4155 (Youdanam); 84, 4266 (Y'kshayam); 87, 4390 ('- Kalantakopamau), (x'), 4421 (sided with Arjunu); 90, †4696 (°agnidandapratimaia, said of arrows); 91, †4780 ( dandakalpam, sc. banam), †4796 (nayatām Youya); 92, †4828 (orāshirakalpam, sc. balam); 93, 4890 (Antako Yamah, B., Antakopamah, C.).- 610 (Calyap.): 1X, 5, 253 (Yamav api Yoopamuu).- § 811 (do.): IX, 9, 419 (Y'kshayam, B. 'sadanam'); 10, 520 (°rāshfravivardhanam, sc. yuddham), 533 (°rāshfravivardhans, so. sangrame); 11, 578 (°dandapratikaçam, sc. gadam); 14. 746 (°dandopamadyutim, BC. naracam), 750 (°rashtravivardhanars, sc. yuddham); 15, 762 (Yaman . . . Yotulyapara. kramau) 17, †906 ("eya dhātrīm iza); 20, †1070 ("ālaye (°am, B)); 21, 1100 (Y°sūdanam); 23, 1192 (°rāshfravwardhanah, sc. sangramah); 25, 1373 (Y°sadanam); 26, 1426 (°dandanibhaih caraih), 1429 (Y°kehayam); 27, 1486 (°daudopamam, sc. çaram); 28, 1515 (Y°südanam).—§ 613 Yama—Yamaja. 768

(Gadayuddhap.): IX, 32, 1863 (Tokshayam). - 6 615u (Skands): 1X, 45 7, 2519 (Kalo Yog on Mrtyuc on Younusaraç ca ye), 2532 (gave two companions named Unmatha and Pramatha to Skanda) .-- § 615 ff (Asita Devala): IX, 50, 2856 (Yout samadarçanah).—§ 815kk (Kurukshetrak.): IX, 53, 3027 (°eya vishayam). - § 615 (Gadayuddhap.): IX, 55, 3105 (°-Vasavayor, sc. sadrçakarmanau, sc. Bhimasena and Duryodhana); 57, 3186 ("dandopamam, sc. gadam), 3202 (°dandam iva, sc. gadām).—§ 616 (Sauptikap.): X, 8, 344 (Y°kshayam), 401 (do.), 419 (Y°südanans), 450 (Y°sya niveçanam).- § 617 (Aichīkap.): X, 11, 583 (almajan . . . sampradāya Youya); 13, 669 (Kalantaka-Yoopamah).-§ 618 (Jalupradanikap.): XI, 28, 49 (karehati); 4, 114 (°dūtaih); 5, 128 (traset).- § 621 (Rājadh.): XII, 55, 141 (Arjuna had obtained a weapon from Y.).—§ 622 (do.): 15, 428 (°dandabhayūt), (β), 439.—§ 635 (do.): XII, 33a. 1168 (Yokshayam). - 6 640 (do.): XII. 57, 2064 (o- Vaicravanopamah).- § 641 (do.): XII, 681, 2576, 2579 (the ideal king comparable with Y.); 72, 2773 (do.); 82, 3086 (C. has by error Mayah, some sentences of his quoted), 3092 (gamito Youdanam); 91, 3444 (the ideal king comparable with Y.), 3446 (°o yacchati bhūtāni), (v), 3458; 98, 3634 (°eadane); 122, 4495 (°m Vaivaevatan capi Pitrnam akarot prabhum, sc. Vishnu); 129, 4718 (Gautamasya ca samvadam Yosya ca), 4721 (lokapālaḥ), 4722, (4725) (discourse between Gautama and Y.) .- § 646b (Marjaramūshikasamv.): XII, 138, 5028 (°dūtābham, said of a Cāṇḍāla).—§ 647b (Brahmadatta-Pūjanīsamv.): XII, 139, 5236 (the ideal king comparable with Y.), 5238 (do.).—§ 652b (Indrota-Parikshitiya): XII, 160, 5612 (°dūtūh, °kshays).—§ 654b (Pavana-çālmalisamv.): XII, 155 a, 5831.- § 661 (Mokshadh.): XII, 196, 7156 (°sya yat puru vrttam Kalasya brahmanasya ca).-§ 662 (do.): XII, 199, 7198 (Kala-Mrtyu-Y°anam Ikshvakor brahmanasya ca vivadah = do.).- § 662b (Japakop.): XII, 199 a, 7213, 7226, (7228), 7228, 7251, 7265 (different from Dharma, came to the brahman who was a japaka); 200 %, 7332 (do.). - § 664 (Mokshadh.): XII, 207, 7554 (°krtans bhayam).- § 677 (do.): XII, 236, 8629 (°sādanam).-§ 6780 (Mrtyu-Prujāpatisamv.): XII, 259, 9193 (°eya bhavane) .- § 680b (Tuladhara-Jajalisamv.): XII, 263a, 9380.—§ 692 (Mokshadh.): XII, 281\$, 10052 (identified with the supreme Lord).—§ 704 (do.): XII, 301, 11061 (different from Mrtyu and Antaka); 302, 11128 ("kehaye). - § 710 (do.): XII, **322**, 12078, 12079, 12080.- § 7176 (Nārāyanīya): XII, 335 a, 12685.—§ 730 (Ānuçāsanik): XIII, 16 99, 1058 (identified with Civa); 17, 1291 (Vaivasvatua, learnt the 1,000 names of Civa from Narayana and communicated them to Naciketa) .- § 744 (do.): XIII, 45, 2477 (gatha Yoodgitah, quoted).- \$ 746 (do.): XIII, 62. 3178; 68, 3396 (brāhmaņasya ca samvādam Yosya ca), 3399, 3403 (°casanam), 3404, (3407), (3410), 3418 (°casanam), 3419 ("datah), 3421, 3422 (discourse between Y. and Carmin); 70, 3472, 3476 (Nrga was punished by Y.); 71, 3491, †3502, †3513, 3522 (Uddālaki cursed Nāciketa to go to Y., who. however, dismissed him after having instructed him); 80, †3793 (°eya loke).- § 749 (do.): XIII, 89, 4255 (°o tu yani çraddhani provaca Çaçabindave).—§ 753 (do.): XIII, 97a, 4661 (to Y. offerings should be made in the southern region). - § 7570 (Yamaloka): XIII, 102, †4857 (°eya . . . yatanam).- § 759 (Anuçasanik.): XIII, 104, 5026 (gatha Yodgitah, quoted).—§ 760 (do.): XIII, 111. 5434 (°eya purushcih), 5438 (°sya vishayam gatah), 5440 (only B.), 5441 (°eadane divye Brahmalokasame gunaih), 5463 (°eya viehayam

gatah), 5189 (do.), 5490. (°oya purushaih), 5491 (°oya vishayam gatah), 5514 (do.).—§ 766 (do.): XIII, 125, 5923 (docaguhyam . . . Y°ona [sc. prāptam, Nīl.]); 130, (6114).—§ 7734 (Çiva): XIII, 161, 7486 (Vaivasvatam, became the punkha of Çiva's shaft).—§ 775 (Ānuçāsanik.): XIII, 166, 7637 (Dhūmornayā saha, of. V, 3968).—§ 778 (Muñjavat): XIV, 8, 183 (worships Çiva on Muñjavat). — § 782 (Anugītāp.): XIV, 16, 443 (°kshaya). — § 782g (Guruçishyasamv.): XIV, 430, 1176 (Pitīnām adhipāh).—§ 7846 (Uttanka): XIV, 53, 1553 (°kshayam); 57, 1662 (°opamah, sc. Kulmāshupāda).—§ 785 (Anugītāp.): XIV, 61, 1845 (Yamau Y°opamau); 68 €, 2006 (Y°sādanam); 74, 2167 (Kālāntāka-Y°opamam, sc. Arjuna); 78, 2295 (Y°kshayam).
—§ 795 (Svargārohanap.): XVIII, 2, 36 (Yamau . . . Y°opamau).

Cf. also Dharma and the following synonyms:-

Dandin, Deveça, Krtānta, Lokapāla, q.v.

Pitrica ("lord of the Pitre"): VII, 37 (only C. in the comp. Pitrvittambudeveçan).

Pitrpati (do): VII, †1980 (°rāshtravardhanam, sc. āyodhanam); VIII, †1210 (°rāshtram iva).

Pitṛrāja (do.): I, †7077 (ira); 275 (sabhām tu P°sya), 344 (°sabhāsadah), 1643 (°āçritām diçam, i.e. the south); III, 16761; VIII, †4674 (°veçmani).

Pitrrajan (do.): II, 352 (eabhā . . . Pojūah).

Pretādhipa, Pretarāj, Pretarāja, Sureça, Sūryaputra, Vaivasvata, q.v.

Yama, a companion of Skanda. § 615u (Skanda): IX, 45, 2547 (given to Skanda by Varuna).

Yama = Sūrya: III, 148.—Do.4 = Çiva (1000 names 1).— Do.6 = Mahāpurusha (Mahāpurushastava). — Do.6 = Vishņu (1000 names).

Yama, dual ("au) ("the twins") = Nukula and Sahadeva : I, 124, 2445 (born from the Acvins), 3818, 4850 (born from the Açvins), 4851, 5820, 5839, 5872, †7014, †7016, †7058, †7139, †7158, 7227, 7235, 7505, 7547, 7994; II, 38, 41, 557, 990, 1221, 1670, 1921, †2118, 2370, 2388, †2399, 2411, 2448; III, 275, 551, 894, †903, †918, †943, 1246, †1965, 1993, 8477, 10417, †10839, 10871, 10881 (oyoh pūrvajah, i.e. Arjuna), 11008, 11403, 11410, 11629, 11819, †12321, 12432, **†12578, 13007, †14745, †14753, †14754, 14941, 15008,** †15694, 15766, 17289, 17300; IV, 649, 1087, 1311, †2304; V, 57, 199, 619, 1959, 2215, 2916, 3177, 3200, 3403, 4887, 4949, 5232, 5642, 7598; VI, 1994, 3067, 3681, †3767, 4243, 4792, 4945, 5553; VII, †68, †81, 227, 578, 1743, 2950, 3050, †6726, 6899, 7013, 7732, 7754, 8544, 8552, 8644, 8645, 8690, 9007, 9133; VIII, 845, 1231, 1690 (Mādrīputrau), 1694, 1701, †1728, 2254, 2334, 2702, 2708, 3180, 3319, †3485, 3573, 3796, 4512, †4805; 1X, 253, 566, 762, 1831; XII, 26, 51, 1175, 1695, 1914, 1921, 1929; XIV, 384, 1845, 1874 (Madriputrau), 2555, 2612; XV, 35, 333, 658, †663, 747, 1004; XVI, 284; XVII, 5, 20, 31 (only C.); XVIII, 36, 96, 118. Cf. Yamaja, dual.

**Yāma** = 8ūrya: III, 150.

Yāma, pl. (°dh), a class of celestial beings, mentioned together with the Dhāmas. § 520 (Mudgala): III, 261, 15446 (°a Dhāmā; cs).—§ 615u (Skanda): IX, 44, 2482 (do.).

Yāmadagnya (III, 511; VII, 2442) v. Jāmadagnya.

Yamadūta, a son of Viçvāmitra. § 721b (Viçvāmitrop.):

XIII, 46, 250 (only B., C. has Mudgalak).

Yamaja = Civa: VII, †9457.

Yamaja, dual. ("su) ("the twins") = Nakula and Sahadeva; I, 5271, 6419; IF, 977, 1817; III, 10858, £1019, 15063, 15875, †15608; V, 5592; XII, 1517; XV, 854. Cf. Yama, dual.

Yamaloka ("the world of Yama"). §470(cf. Markandeyas.): Asked by Yudhishthira, Markandeya said that the distance of Y. from the world of men is 86,000 yojanas, the way is terrible, and people are led along it by the messengers of Yama under conditions answering to their charity and fasts when alive (enumerated). There is the river Pushpodake; trora that river those who have given water drink clear water, while those of evil deeds have pus ordained for them: III, 200, 13393, 13396.—§ 551 (Kicakavadhap.): IV, 16, 502 (°m gamishyati); 21, 656 (v. Savitrī).—§ 552 (Goharanap.): IV, 33, 1099 (°m adarçayat).—§ 597 (Pratijūāp.): VII, 84, 3002 (yiydeur Yodya).—§ 600 (Ghatotkacavadhap.): VII, 157, 6950 (prahined Yodya, B, mrtyuo).—§ 618 (Strivilapap.): XI, 4. 113 (om athagatam).-[§ 7570 (Hastikūta): Gautama said: In the abode of Yama the righteous live in joy and the sinful in grief. Dhrtarashtra said: Only those who are destitute of acts, and have no faith, and are atheists, and are of sinful souls, and are always engaged in gratifying their senses, are punished by Yama. Gautama said: [The city] Samyamanī, which belongs to Yama, where ne untruth is spoken, but only truth, there the weak have their revenge (yatayanti) of the strong. Dhrtarashtra said: This world is for such as conduct themselves against their elder sisters and their parents as against foes: XIII, 102, †4856 (Vaivaevataeya eadane), †4858 (Vaivaevatim Bamyamanim)]. Cf. Yāmyaloka.

Yama-sabhā-varnana(m) ("description of the palace of Yama"). § 267 (Lokapālas.): The sabhā of Yama Vaivasvata covers an area of more than 100 yojanas, and was built by Viçvakarman; it is possessed of the splendour of the sun, and yields every thing, etc. There are many rajarshis (enumeration) and Brahmarshie, Agastya, Matanga, Kala, Mrtyu, the performers of sacrifice, Siddhas, yogins (yogaçaririnah), the Ritre belonging to the classes Agnievattah, Phonapah, Uchmapah, Svadhavantah, and Barhichadah, the wheel of time, Havyavahana, the signers (dushkrtakarmanah), and those who have died during the sun's southern course, those who are employed in regulating time, and the servants (purushah) of Yama; the cimcapa, palaça, kaça, kuça, and other trees and plants, many Gandharvas and Apsarases (II, 8).

Yamuna, a river, the present Jamna. § 11 (Parvasangr.): I, 2, 402 (cf. § 254).-- § 70 (Adivamçavataranap.): I, 60, 2209 (°dvipe, Vyasa was born on an island in the Y.).—§ 76 (Matsya): I, 63, 2387 (°ambhasi), 2388 (°cari, sc. Adrikā). -§ 77 (Vyāsa): I, 63, 2414 (°dvīps, Vyāsa was born on an island in the Y.)-§ 149 (Yayāti): I, 87, 3555 (Ganga-Y'yor madhye, there the kingdom of Puru was situated).-§ 165 (Satyavatīlābhop.): I, 100, 4011 (°m abhito nadīm).— § 171 (Vicitravīryasutotpatti): I, 105, 4229 (nadīm), 4230 (all. to § 77).—§ 221b (Ganga): I, 170, 6455.—§ 253 (Haranaharanap.): I, 221, 8024 (°tire).—§ 254 (Khandavadahanap.): I, 222, 8063.—§ 273 (Rājasūyārambhap.): II, 14, 605 (oambhass), 607 (Dimbhaka and Hamsa drowned themselves in the Y.).—§ 275 (do.): II; 17, 695 (Ganga-Y'yor madhye murtiman ira eagarah).—§ 312 (Aranyakap.): III, 5, 241.- \$ 370 (Tirthayatrap.): III, 84, 8018 (Ganga-Yoyor madhye . . . saingame), 8022 (prabhavam).- § 873 (Prayiga): III, 85, 8217 (Gangaya sardham sangata), 8218 (Ganga-Yoyor madkys (read oam with B.) prthivya jaghanam

smr/am), 8228 (Gun7d-Youh sangame, there Pravige is situated). - § 377 (Dhaumyatirthak.): III, 87, 8314 (Ganga-Yound . . . sangamam); 90, 8374 (in the north), 8378 (on the Y. Sahadevas and Bharata had performed sacrifices).-§ 379 (Tirthayatrap.): III, 95, 8515 (Ganga-Yoyog cairs eangame, i.e. at Prayaga).- 406 (do.): III, 125, 10417, 10420 (e: on the Y. Somaka and Mandhatr had performed sacrifices).- § 409 (Plakshavataranag.): III, 129, 10514 (on the Y. Ambarisha had performed sacrifices).- § 410 (do.): III, 130, 10556 (Jalan copajalan caira Yom abhite nadim), - § 418 (Gandhamadanapr.) III, 139, 10833. - § 434 (Saugandhikaharana): III, 156, 11437.- § 438 (Yakshayuddhap.): III, 161, 11794 ("tiram, there Agastra had performed austerities); 162, 11827 (Cautanu had performed sacrifices on the Y.).—§ 459 (Markandevas.): III. 1884. 12907 (seen by Markandeya in the stomach of Narayana).-§ 547 (Karna): III, 308, 17150 (the basket in which Karna lay floated from the Curmanyati into the Y., from the Y. into the Ganga).—§ 565 (Galavacar.): V, 120, 4026 (Ganga-Yosangame).- 573 (Ambopakhyanap.): V, 186. 7346 (°tīram), 7348 (°jalam); 187, 7388 (°m abhito nadīm).--§ 574 (Jambūkh.): VI, 9 \, 322.- § 576 (Bhagavadgītāp.): VI, 18, 694 (Gangeva Yountare-ord, B.).-§ 589 (Dronabhishekap.): VII, 11, 384 (hayarajanam Y.ºvanavasinam).— § 595 (Shodaçaraj., v. Bharata): VII, 68, 2384 (Bharata had performed 100 horse sacrifices on the Y.).- § 599 (Javadrathavadhap.): VII, 95, 3493 (Jahnavi-Y'e nadyau pravr. shivolvanodaks); 160, 6517.- § 607 (Karnap.): VIII, 44 v. 2029 (bahishkrtah . . . Yoaya, ec. the Bahikas). - § 608 (do.): VIII, 46, 2209 (Ganga- Yovat, sc. samasajjetām) .--§ 615 (Baladevatīrthayātrā): IX, 54, 3049 (Kārapavanād Yodyam jagama).—§ 632b (Shodaçaraj., cf. § 595): XII, 29, 939 (Bharata had performed 300 horse sacrifices on the Y.).- § 736b (Vitahavyop.): XIII, 30, 1950 (Ganga-Yoyor madhye, there the sons of Vitahuvya fought with Harvacya). -§ 745b(Cyavanop.): XIII, 50, 2646(Ganga- Yoyor madhyo. there Cyavana entered the water), 2647 (Ganga-Yoyor vegam), 2648, 2655 (Ganga-Yoyor vari). — § 746 (Anuçasanik.): XIII, 68, 3397 (Ganga-Yoyor madhye Yamunasya girer adhah, there Parneçala was situated).—§ 757m (Goloka): XIII, 102a, 4889.- § 772j (Utathya): XIII, 155, 7244 (Bhadra, the daughter of Soma, bathed in the Y.) .-- \$ 775 (Anuçasanik.): XIII, 166 a, 7653.—§ 788 (Açramavasap.): XV, 23, 633 (nadīm); 24, 641. Cf. Kālindī, Kalmāshī.

Yamuna', name of a mountain. § 370 (Tirthayatran.): III, 84, 8022 (?).—§ 449 (Ajagarap.): III, 177, †12353 (adrirajam).- \$ 555 (Sainyodyogap.): V, 19, 600 (parcatak). -§ 746 (Anuçasanik.): XIII, 68, 3397 (Ganga-Yamunayor madhye Yoeya gerer adhah).

Yamuna', adj. ("belonging to the Yamuna"). § 589 (Dronabhishekap.): VII, 3, 92 (grotaed Yonenaiva (oneva, B.)). Yamuna, pl. (°da), a people. § 574 (Jambūkh.): VI.

9 µ, 358.

Yamunātīrtha! = Plakshāvataraņa: III, 10525.

Yamunātīrtha: name of a tīrtha on the Sarasvatī. § 615dd: In the Y., Varuna, the son of Aditi, had in days of yore, performed the rajasaya sacrifice; having subjugated beth men and celestials and G. and Ra. in battle, he performed a great sacrifice in that tirtha; during that sacrifice a terrible battle ensued between the gods and the Danavas: after the completion of the rajasays a terrible battle ensued (PCR.; jdyate: "usually ensues"?) among the kshatriyas (? kehatriyan prati): IX, 49, 2840.

 Yāmya, adj. ("belonging to Ynma").
 \$ 266 (Çakrasabhāv.):

 II, 7, 310 (sabhām).
 \$ 267 (Yamasabhāv.):
 II, 8, 311

 (do.).
 \$ 268 (Varunasabhāv.):
 II, 9, 353 (sc. sabhā).
 \$ 305 (Anudyūtap.):
 II, 78, 2577 (kopavidhārane).
 \$ 306 (do.):
 \$ 306 (do.):
 \$ 305 (Anudyūtap.):
 \$ 362 (sc. asīram).
 \$ 552 (Bahānap.):
 \$ 572 (Rathātirathasankhyānap.):
 \$ 14, 2058 (sc. asīram).
 \$ 572 (Rathātirathasankhyānap.):
 \$ 169, 5870 (sc. asīram).
 \$ 592 (Samçaptakavadhap.):
 \$ VII, 23ρ, 1041 (sc. dhanuh).
 \$ 692 (Samçaptakavadhap.):
 \$ VII, 157, 6954 (sc. asīram).
 \$ 603b (Nārāyaṇa):
 \$ VII, 201 (ξ, †9466 (sc. karma).
 \$ 615u (Skanda):
 IX, 48ι, 2654 (°aḥ, sc. mātaraḥ).
 \$ 615f (Asita Devala):
 IX, 50μ, 2881 (lokām).
 \$ 618 (Jalapradānikap.):
 XII, 7, 181 (rathām, sc. the body).
 \$ 746 (Ānuçāsanik.):
 XIII, 80, †3795 (sabhām).

Yamya = Çiva: VII, 9521; XIV, 193.—Do. = Mahāpurusha (Mahāpurushastava).

Yāmyaloka = Yamaloka. § 746 (Ānuçāsanik.): XIII, 79 c. 3770.

Yanasandhi ("negotiation for peace by embassy"?). § 10 (Parvasengr.): I, 2, 331 (parra, i.e. Yanasandhiparvan).

[Yānasandhiparvan(°va)] ("section relating to the Yanasandhi", q.v.), the 60th of the minor parvans of Mhbhr. § 561. After the night had passed away, all the princes and chiefs, Bhishma, etc. (a) entered the court-hall (description) to hear the message of Sanjaya (adorned with ear-rings), who had come back from the Pandagas by the aid of Saindhara steeds. Sanjaya related the salutations of the Pandaras (V. 47). Sanjaya related that Arjuna (! cf. § 556: Sanjayayanap., V, 23-28) had said, with Yudhishthira's sanction. that Sanjaya should say to Duryodhana and Karna, threatening them with Bhimasena, etc. (B), that if the Dhartarashtras desired war, then all the aims of the Pandavas were accomplished, as Duryodhana should lie down on the bare earth, deprived of life, etc. Arjuna (b) trusted himself and Krohna (c); he said that Duryodhana often thought of imprisoning Krehna, and sought to create a sudden disunion between Krshna and Arjuna. "There are with us many aged brahmans, versed in various sciences . . . who are prophesying the great destruction of the Kurus and the Srajayas, and the ultimate victory of the Pandaras . . . thy bow Gandira yawns without being handled, etc.; on the top of my flagstaff are heard terrific voices (' when shall thy car be voked. O Kirīţin?'); innumerable jackals howl at night. and Rakshasas frequently alight from the sky . . . I will use the Sthanakarna, Paçupala, and Brahma weapons, and all those that Cakra gave me." [This speech of Arjuna is not found in § 556 : Sanjayayanap.] (V, 48). Bhishma suid to Duryodhana that Nara and Narayana (Nara-Narayanau) (d) were Arjuna and Krehna: it was with their aid that Cakra vanquished the Daityas and Danavas; Nara slew hundreds and thousands of Paulomas and Kalakanjas in battle; Arjuna, with an arrow, severed the head of the Asura Jambha while the latter was about to swallow him; he afflicted Hiranyapura on the other side of the ocean, having vanquished in battle 60,000 of Nivatakaracas; and in the same way also Narayana has, in this world, destroyed numberless other Dailyas and Danavas. Karna boasted that he would slay all the Pandavas in battle, but was rebuked by Bhishms, saying that Karns had seen his own brother slain by Anjuna in the city of Virata, and alluding to the contents of the Goharana-, and the Ghoshayatraparvan. Drong also counselled peace, but got no answer from Dhylardshira (V. 48). At the request of Dhriardshira, Saujaya related that the

Pencellas, etc. (7) looked up to Yudhishthira. As he was questioned about Dhrehfadyumna and the Somakas, he first fell down in a swoon. Then, regarding Bhimasena (e) he mentioned the lac-house, etc. (8); regarding Arjuna, the burning of the Khandaya forest, etc. (e); then Nakula (f) and Sahadera (g); Cikhandin (ζ); the five Kekaya princes, etc. (7) (V, 50). Dhrtarashtra was most afzaid of Bhime (who was taller than Arjuns by the span of the thumb), with his mace (full four cubits in length, with six sides), mentioning his killing Jarquendha (V, 51). Dhrtardehtra was also afraid of Arjuna, who he feared would conquer Karna (being compassionate and heedless), and Drons (being aged and having affection for his pupil Arjuna); "thirtythree years have passed since the burning of the Khandava forest; we have never heard of his being defeated anywhere " [but cf. the reading of B. trayastrm; at samahuya, i.e. challenging the thirty-three gods (V, 52). Dhrtardshire was afraid of the allies of Yudhishthira: the Pañoalas, Kekayas, etc.  $(\theta)$  (V, 53). Sanjaya rebuked Dhṛtarāshṭra for his behaviour towards the Pandavas; "the Mategas, etc. (1) all decline to pay thee homage now" (V, 54). Duryodhana said, that when the Pandavas had been exiled, there came to them Krshna, etc. (x), all assembled in a place not far from Indraprastha, and suggested to Yudhishthira that he should take back the kingdom; "the people of the realm were all annoyed with us, and all our friends also were angry with us"; but Bhishma, Krpa, and Acratthaman had despised the foes ("inflamed with anger at the death of his father this Bhishma, in days of old, had conquered all the kings of the earth, in a single chariot"). "Now the Pandavas are without allies; and all these kings can, for my sake, enter the fire or the sea . . . Having given up all hopes of a town, Yudhishthirs craves only five villages . . . There is none on earth equal to me in an encounter with the mace. In battle, I am Sankarshana's equal; I will certainly slay Bhima, Bhishma, etc. ( $\lambda$ ), every one of these is singly capable of slaying the Pandaras." He alluded to the superhuman circumstances concerning Bhishma, etc. (µ), to the resolution of the Samçaptakas to slay Arjuna or be slain by him; "our chief warriors are Bhishma, etc. (v); they have seven akshauhinis, we have eleven; Brhaspati hus said, that an army which is less by one-third ought to be encountered" (V, 55). At the request of Duryodhana, Sanjaya described the chariots of Arjuna (h), Yudhishfhira (i), Bhimasona (j), Sahadepa (k), Nakula (l); "and excellent steeds, presented by the celestials, carry the sons of Subhadra and Drawpadi" (V, 56). At the request of Dhytardehtra, Sanjaya mentioned the allies of the Pandavas, Krehna, etc. (f), and who had been assigned to each of them as his share: Cikhandin & Bhishma; Yudhishthira & the Madra king; Bhimasena & Duryodhana's sons and 100 brothers, the rulers of the east and the south; Arjuna & Karna, Jayadratha, etc.; the five Keknyae & the Kekayas, Malavas, Çalvakas, Trigartau Samçaptakau; Abhimanyu & Duryodhana's sons (?), Duhçasana's sons, king Brhadbala; Draupadeyāḥ + Dhrehfadyumna & Drona: Cekitāna & Somadatta; Sātyaki & Krlavarman; Sahadeva & Cakuni; Nakula & Ulūka, Sūraevalāķ. All the other kings had been distributed in their respective shares. Thus the Pandars host had been distributed into divisions. Virate with all his Mateya warriors would support Cikhandin. Dhriardshira was exceedingly afraid of Yudhishihira, etc. (0). Duryodhana said that Bhishma, etc. (x) were invincible. Dhytarashtra maintained that Bhishma did not wish a battle.

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Sanjaya said that Dhrshtadyumne was always urging the l'undavas to fight, and professed that he would alone encounter all the assembled kings: Bhishma, etc. (p), and his words were approved by Yudhishthira; Dhrshtadyumna hud told Sanjaya to say to the Kurus, etc. (s), that they ought not to suffer themselves to be slain by Arjuna, who was protected by the celestials; they should send a good man to Yudhishifting and entreat him to accept the kingdom. This is not found in Sanjayayanap., § 556] (V, 57). Dhrtarashtra mentioned that Yudhishthira led the brahmacarya mode of life from his very youth, and saying that he himself, etc.  $(\tau)$  did not applaud war, he urged Duryodhana to desist from hostilities and give back to the Pandavas their kingdom, saying, that it was Karna, Duhçusana, and Cakuni who led Duryodhana astray. Duryodhana answered that, without depending upon Dhrtarashtra, etc. (v), he and Karna and Duhçusana would perform, in honour of Yama, a sacrifice in battle and slay the Pandaras; he said that he would sacrifice his life rather than surrender to the Pandavas even that much of land which may be covered by the sharp point of a needle. Dhrtarashtra said that he abandoned Duryodhana for ever, and grieved for the kings who would be crushed by Yuyudhana, etc. ( $\phi$ ) ( $\nabla$ , 58). At the request of Dhrtaeashtra, Sanjaya related how he had entered the inner apartments (description) in order to inform Arjuna and Krahna; he had seen two straight lines on Arjuna's foot-soles. Krshna had threatened the Kurus, mentioning that Krehna had invoked him with tears, and that D., As., men. Y., G., and N. were incapable of encountering Arjuna in battle, and alluding to his exploits in the city of Virage (v. Goharanap.) (V, 59). Dhrtarashtra represented to Duryodhana that Agni would help Arjuna, remembering what was done to him at Khandara, that Dharma, etc., would help the Pandaras from parental affection, that Arjuha-took up 500 arrows at a time, that Bhīshma, etc.  $(\chi)$  regarded him as invincible, and said he desired peace (V, 60). Duryodhana, inflamed with wrath, said that according to Vydea, Narada, and Paracu-Rama, the gods never engaged in work; if Agni, Vayu, Dharma, Indra, or the Acrins had ever engaged in work, the Parthas could never have fullen into distress, and they and the Marute would not venture to protect his foes; "charmed by me, Agni will be instantly extinguished . . . , my energy is greater than that of the gods; . . . it is I who set agoing all the affairs of both gods and Asuras . . . ; neither D. nor G., nor As. nor Ra. are capable of saving him who has incurred my displeasure . . . ; thou wilt hear of the defeat of the Pandavas, etc.  $(\psi)$ ; . . . whatever knowledge of weapons there is in Bhishma, etc. ( $\omega$ ), exists in me as well " (V, 61). Karns said to Duryodhana, mentioning the curse of Paraçu-Rama, when he, by a lie, obtained the Brahma weapon from him, that he would slay the Pañcalas, etc. (aa). Bhishma mentioned the Khandava forest, and said that the dart which Karna had got from Indra, would be reduced to ashes by Krehna with his discus, and that his other shaft (having a head like a serpent), which he respectfully worshipped with flowery garlands, would be destroyed by Arjuna because he was protected by Krehna. Karna made the pledge not to fight before Bhishma's fall, and went to his own abode. Bhishms ridiculed Karns's boasting before the kings of Avanti, etc.  $(\beta\beta)$  (V, 62). Duryodhana boasted; Vidura praised self-restraint (V, 63). Vidura related that once two birds had flown away with the net in which they were caught, but were again caught when they began to quarrel.

"So it is also with kinsmen. Once we, with some hunters and brahmans conversant with magic and charms, repaired to the northern mountain Gandhamadana, with excellent medicinal herbs, and inhabited by Si. and G. There was, on a precipice, some honey, Kubera's fuvourite drink, guarded by poisonous snakes; the brahmans said that a mortal drinking of it would win immortality, a sightless man obtain sight, and an old man would become a youth. The hunters desired to obtain it, and all perished. So it is with Duryodhana. In a single chariot Arjuna conquered the whole earth: Bhishma and Drona, etc. were routed by him at the city of Viraja. Remember also Drupada and the king of the Mateyas" (V, 64). Dhrtardehfra warned Duryodhana against the *Pandavas*, etc.  $(\gamma \gamma)$ , and recommended him to follow Bhishma, etc. (88) as his guides, mentioning the combat at the city of Virata (V. 65). At the request of Dhrtarashtra. Sanjaya related that Arjuna had said that Bhishma, etc. (ee) were all on the eve of death, if they did not give up to Yudhishthira his own share of the kingdom (V. 66). As Duryodhana showed little regard for the words of Sanjaya, and the rest remained silent, the assembled kings rose and retired. Dhrtarashtra, who always followed the counsels of his son, began to inquire in secret of Sanjaya about the resolves of his own party and of the foes. Sanjaya caused him to let Vidura introduce Vydea and Gandhari (V, 67). Sarjaya extolled Krshna (m), and mentioned some of those whom he had vanquished (\( \zeta \zeta \) (V, 68). Discourse between Dhytarachtra and Sanjaya on the attributes of Kychna. Dhrtaraehtra told Duryodhana to seek refuge with Krehna. Duryodhana refused. Dhytarashtra complained of him to Gandhari. Gandhari threatened Duryodhana with Bhimasona. Vyūsa recommended to Dhytardshtra to seek salvation through Krshna. Requested by Dhrtarashtra, Sanjaya explained the path of salvation through Krehna (V, 69). At the request of Dhrtarushtra, Sanjaya enumerated some names of Krehna (V, 70). Dhrtarāshira complained that he could not see Krehna, whom he extolled under several names (17) (V, 71).

Yashtr = Krshna (Vishnu): XII, 13143.

Yāska, a rshi. § 717b (Nārāyaṇīya): XII, 343φ, 13230 (rehih), 13231 (do., invoked Näräyana (Krehna) by the name of Cipivishta, and thus recovered the lost Nirukta).

Yati', son of Nahusha. § 143 (Nahusha): I, 75, 3155 (eldest son of Nahusha), 3156 (yogam asthaya brahmabhatah, became a muni).

Yati a son of Viçvamitra. § 721b (Viçvamitrop.): XIII. **4**β, 257.

Yati' ("the ascetic") = Civa: XIV, 196.

Yātudhāna, pl. (°āḥ), a class of demons. § 378 (Tirthayatrap.): III, 92, 8438 .- § 418 (Gandhamadanapr.): III, 139, 10828.- § 445 (Nivatakavacayuddhap.): III, 173. 12248 (gadāmudgaradhārinām).—§ 461 (Vāmadevacarita): III, 192, †13191, (suraudrāķ), †13198 (slew Cala).- \$ 564 (Mātalīyop.): V, 100, 3571 (Nairrta Yoac oa Brahmapādodbhavāç on ye, in Pātālu).—§ 567 (Bhagavadyanap.): V, 143, 4851 (omens).-§ 600 (Ghatotkacavadhap.): VII, 156. 6842 (Paulastyair Yoaic oa, follow Ghatotkaca); 175, 7997 (Rakehaedç on Piçdedç on Y'de tathaire on, do.); 179, †8153 (created by Ghatotkaca by way of illusion).—§ 608 (Karnap.): VIII, 87χ', 4412 (sided with Karna).—§ 721 (Ånuçāsanik.): XIII, Sa, 184 (Viçvamitra in anger created Y. and Rākshasas).—§ 730 (do.): XIII, 17, 1294 (Piçāsā Yoa vā). \_\_ § 749 (do.): XIII, 90, 4292 (You on Piguode on, rob the havis at the secrifice).—§ 778f (Munjavat): XIV, 8, 185

(worship Çiva on Muñjavat).—§ 795 (Svargārohapap.); XVIII, 5μ, 168 (the sons of Dhṛtarāshṭra were incarnations of Y.).—Do., sg.: VII, 202, 9600 (only B.).

Yātudhānī, a hag (kṛtyā), created by Vīshadarbha. § 780b (Bisastainyop.): XIII, 93, 4453, 4457, 4474, 4476, (4478), (4480), 4481, (4483), (4485), (4487), (4489), 4491, (4492), 4493, (4494), (4496), (4498), (4500), (4502), 4503, (4504), 4507, 4537.

Yaudheya, son of Yudhishthira and Devikā. § 159 (Pūruvamç.): I, 95, ††3828.

Yaudheya, pl. (°aħ), a people. § 295 (Dyūtap.): II, 52, 1870 (Çibi-Trigarta-Y°āħ, bring tribute to Yudhishthira).— § 592 (Samçaptakavadhap.): VII, 19, 768 (vanquished by Arjuna in the battle).—§ 600 (Gbatotkacavadhap.): VII, 167ρ, 6950 (slain by Yudhishthira); 161ζζ, 7208 (slain by Arjuna).—§ 604 (Karnap.): VIII, 5ζ, 137 (had been slain by Arjuna).

Yaudhishthira ("son of Yudhishthira") = Prativindhya: VI. 1732.

Yaudhishthira, pl. (°āḥ) ("the party of Yudhishthira"). § 599 (Jayadrathavadhap.): VII, 98, 3640 (°ādayaḥ, C., °āḥ sthitāḥ, B.).

Yaudhishthira, adj. ("belonging to Yudhishthira"). § 9 (Parvasangr.): I, 2, 302 (balam).-§ 11 (do.): 1, 2, 520 (sainyam). - § 524 (Jayadrathavimokshanap.): 111, 272, 15854 (balam).- § 551 (Kicakavadhap.): IV, 19, 569 (coke) -§ 555 (Sainyodyogap.): V, 197, 575 (balam).-§ 569 (Bhagavadyānap.): V, 139, 4715 (criyam); 145, 4924 (do.); 146, 4949 (bals).- § 572 (Ruthūtirathasankhyānap.): V, 172, 5930 (sonām).- § 578 (Bhīshmavadhap.): VI, 49, 2027/28 (only B.).- § 580 (do.): VI, 59, 2553 (bale), 2574 (do.), 2575 (balam).- § 585 (do.): VI, 90, 4056 (sainys).-§ 586 (do.): VI, 106, 4855 (bale).—§ 587 (do.): VI, 117, 5456 (do.) .- § 590 (Dronabhishekap.): VII, 16, 657 (do.). -§ 592 (Samçaptakavadhap.): VII, 20, 822 (sainyam); 21. 857 (bale); 30. 1335 (anīkām, B. °abhyanīkāni (!)).-§ 593 (Abhimanyuvadhap.): VII, 42, 17426 sainyāt), 1762 (balam). - § 600 (Ghutotkacavadhap.): VII, 156, 6768 (eainyam), 6918 (do.); 179, †8126 (balam). - § 608 (Karnap.): VIII, 62, 3157 (sainyam); 73, 3747 (bale) .-§ 612 (Hradapraveçap.): IX, 30, 1734 (sainyasya).—§ 785 (Anugītāp.): XIV, 79, 2305 (turagam).—§ 787 (Ācramaväsap.): XV, 16, 469 (criyam).

Yaudhishthiri ("son of Yudhishthira") = Prativindhya: VII, 4061.

Yauga (VI, 1040) v. yoga, pl.

Yauna, pl. (°dh) = Yavana, pl.: XII, 7560 (°-Kamboja-Gandharah).

Yauvanācva, Yauvanācvi = Mandhatr, q.v.

Yauyudhāni ("the son of Yuyudhāna"), son of Sūtyaki. § 793 (Mausalap.): XVI, 7, 247 (putram Sūtyakinah, settled on the banks of Sarasvati).

Yavakri = Yavakrīta: III, 10759.

Yavakrī = Yavakrīta: III, 10704, 10706, 10714, 10751, 10752, 10754, 10758, 10763, 10766, 10767.

Yavakrin = Yavakrīta: III, 10733.

Yavakrīta, a ṛshi, son of Bharadvāja.—§ 11 (Parvasangr.):
I, 2, 451 (\*\*oya . . . ākhyānam, i.e. Yavakrītopākhyana).—
§ 413 (Tīrthayātrāp.): III, 135, 10700.—§ 414 (Yavakrītop.): III, 135, 10701, 10709, (10710), (10718), 10722, 10724, 10725, (10728), (10730), (10734) (Y.'s austerities and conversation with Indra).—§ 416 (do.): III, 135, (10750); 136, 10758, 10763, 10765, 10770, 10771 (Y.

attempted to seduce the daughter-in-law of Raibhya and was killed by a Rūkshasa created by Raibhya).—§ 417 (do.): III, 138, 10812, 10814, 10816, 10818 (was revived).—§ 665 (Mokshadh.): XII, 207c, 7592 (among the rshis of the east).—§ 702 (do.): XII, 297ô, 10875.—§ 734 (Ānuçāsanik.): XIII, 26a, 1763 (came to see Bhīshma).—§ 770 (do.): XIII, 1515, 7108 (among the seven Makendrasya guravah in the east).—§ 775 (do.): XIII, 166 y, 7663 (among the rshis of the east). Cf. Bhūradvāja³, Yavakri, Yavakrī, Yavakrī,

Yavakrītātmaja ("the son of Yavakrīta"). § 565 (Gālavacarīta): V, 109, 3789 (atra—i.e. in the south—Sāvarainā caiva Y°ena ca maryādā ethāpitā, brahman, yām Sūryo nātivartate).

[Yavakrītopākhyana(m)] ("the episode relating to Yavakrita"). § 414 (Tirthay.). The learned Raibhya and the Rshi Bharadvaja were friends. Raibhya had two learned sons, Arvavasu and Paravasu; Bharadvaja only one son, Yavakrita. As Yavakrita saw that Raibhya and his sons were estoemed by the brahmans, while Bharadvaja was alighted, he practised austerities (exposing himself to a blazing fire) in order to acquire Vedic knowledge for himself and his father (cf. v. 10817) instead of acquiring it from a teacher during a long time. Indra was alarmed, and twice he in vain attempted to make Yavakrīta desist from his penances, saying that they never could be successful. As Yavakrita declared that he would cut off his limbs and sacrifice them in the fire, Indra assumed the guise of an old decrepit brahman, and began to throw up a dam of sand at that spot of the Bhagirathi where Yavakrita used to bathe, and declared that Yavakrita's intentions were equally impossible. Then Yavakrita desisted from his plan, and Indra granted him that the Vedas should be revealed to him and his father, and that he should excel other men. Bharadvaja said that Yavakrīta would become proud and uncharitable and thence destruction would soon overtake him (§ 415), and told him some gathas, narrated by the gods, about Medhavin (q.v.).—§ 416. Bharadvaja mude Yavakrīta promise to shun the irritable Raibhya and his sons, and Yavakrita began to offend other rehis (III, 135). Once, in the month of Madhava, he came to the hermitage of Raibhya and seduced (?) (of. sajjayam asa, var. lect. Nil., instead of majjayam asa) the wife of Paravasu. When Raibhya came home and saw what had happened, he offered in the fire two matted locks of his hair, whence sprang out a woman resembling his daughterin-law, who robbed Yapakrita of his water-pot, and a Rakshus, who flew at him with his uplifted spear, as he had been deprived of his water-pot and rendered unclean (ucchishta). Yavakrita fled to a tank and then to all the rivers, and, finding them all devoid of water, he attempted to enter into the agnihotra room of his father, but was stopped at the door by a blind çudra warder, and killed by the rakshas. The Rakshas, with the permission of Raibhya, began to live with the female (III, 136). When Bharadvaja returned home, the sacrificial fires, which used to welcome him every day, did not come forward to welcome him. Having heard from the cudra what had happened, he cursed Raibhya, saying that he should be killed by his eldest son. He cremated Yavakrita, and then himself entered the fire (III, 137). At that time king Brhaddyumna, the yajya of Raibhya, employed Arvavasu and Paravasu at a sacrifice, while Raibhya stayed at home with the wife of Paravasu. One day Pararasu, returning home to see his wife, met in the

darkness his father in the wood wrapped in the skin of a black antelope, and, mistaking him for a deer, killed him. Then, after having performed the funeral rites of his father, he prevailed upon Areavasu to observe the vow prescribed in the case of killing a brahman, while he himself conducted When Arravasu came back, having the sacrifice alone. observed the vow, Paravasu caused him to be driven away from the sacrifice as a slayer of a brahman. The brahmarshi Arravasu went to the wood, and, applying to the Sun, he practised austerities and mastered the Rahasyaveda of the Sun. The Sun appeared to him in his embodied form, and said the gods were pleased by him. They elected Arvarasu and rejected Paravasu. The gods Agni, etc., granted him the boon that Raibhya, Bharadvaja, and Yavakrita revived, that Paravasu was absolved from his sin, that Raibhya did not recollect his having been slain, and that the Saura Veda should attain celebrity (pratishtham). The gods explained to Yavakrīta that Raibhya had been able to kill him because he had acquired his knowledge with great exertion and in the course of a long time, while Yavakrīta had learnt the Vedas without exertion and without a guru. Then Indra and the gods returned to heaven (III, 138).

Yavakshā, a river. § 574 (Jambūkh.): VI, Θλ, 338.

Yavana 1, pl. (°ūh), a people. § 1480 (Turvasu): I, 85, 3533 (the offspring of Turvasu),- § 223 (Vasishtha): I, 175, 6683 (sprung from the womb (yonideçat) of Vasishtha's cow), 6684.- § 264 (Sabhākriyāp.): II, 4, 117 (kampayām āsa Yodn sko yah, sc. Kampana).—§ 284 (Sahadeva): II, 31, 1175 ("anam puram, in the south, conquered by Sahadeva on his digvijaya).- § 285 (Nakula): II, 32, 1199 (in the west, vanquished by Nakula on his digvijaya). - § 295 (Dyūtap.): 11, 51, 1834 (°aih sahitah . . . Bhagadattah).-§ 342 (Indralokābhigamanap.): III, 51, 1990 (had been present at the rajasuya of Yudhishthira).- § 4586 (Kaliyuga): III. 188, 12839 (among the barbarous people who will rule in the Kali age).- § 515 (Karnadigvijaya): III, 254, 15257 (vanquished by Kama on his digvijaya). - § 555 (Sainyodyogap.): V, 19 &, 590 ( caic ca Cakaih, followed the Kāmboja king Sudakshina).—§ 573 (Ambopākhyānap.): V, 195 ε, 7609 (in the army of Duryodhana).—§ 574 (Jambükh.): VI, 9 f, 373 (in the north).—§ 576 (Bhagavadgitāp.): VI, 20, 753 (followed Krpa).- § 578 (Bhīshmavadhap.): VI, 51σ, 2097 (protected Bhīshma).—§ 583 (do.): VI, 75e, 3297 (in Bhishma's krauncavyūha).- § 585 (do.): VI, 87%. 3856 (followed the Trigarta king). - § 589 (Dronabhishekap.): VII, 7 e, 182 (in Drona's array) - \$ 592 (Samçaptakavadhap.): VII, 20 γ, 798 (°-kāmbojāḥ, in the neck of Drona's gārudavyūha). — § 599 (Jayadruthavadhap.): VII, 988, 3379 (attacked Arjuna); 119 \$\beta\$, 4715, 4722, 4740, 4743, 4746, 4754 (slain by Satyaki); 120, 4758 (°-Kāmbojān); 121ce. 4818 (attacked Satyuki).- § 607 (Karnap.): VIII, 45ν, 2107 (sarvajūāh).- § 608 (do.): VIII, 46e, 2137; 5677, 2807 (ekeshu nihatair açraih Kambojair Y'aih Çakaih); 73, 3652; 88, 4506 (only B.).—§ 609 (Calyap.): ΙΧ, 1γ, 27 (nipātitāh); 25, 74 (had joined Duryodhana).—§ 611 (do.): IX, 87, 393 (follow Krpa). - § 619 (Strivilapap.): XI, 22 n, 627 (Kāmboja-Yostriyah, wives of Jayadrutha). - § 641 (Rajadh.): XII, 650, 2429; 101 -, 3737 (°-Kāmbojāķ).— § 739 (Anuçasanik.): XIII, 33a, 2103 (°-Kambojah, degraded to çūdras); 35 e, 2159 (degraded to çūdras).—§ 785 (Anugītāp.): XIV, 73, 2136 (fought with Arjuna). Cf. Yauna, pl.

Yavana', sg. ("the king of the Yavanas"). § 317b

(Krehna Väsudeva): III, 12, 491 (Kaseruman, had been slain by Krahna). - § 589 (Dronābbishckap.): VII, 11, 399 (had been vanquished by Kṛshna).

Yavana', v. Cyavana' (cf. Pavana').

Yavana, adj. ("belonging to the Yavanas"). § 515 (Karnadigvijaya): III, 254, 15254 (sc. nrpān).

Yavanadhipa ("the king of the Yavanas"), one or more princes. § 211 (Sambhavap.): I, 139, 5535 (vanquished by Arjuna) .- § 233 (Svayamvarap.): I, 187, †7020 (present at the svayamvara of Draupadi) .- § 264 (Sabhākriyāp.): II, 48, 120 (waited upon Yudhishthira).—§ 273 (Rajasuyarambhap.): II, 14, 578 (i.e. Bhagadatta).

Yavya, pl. (°ah), a kind of rehis: XII, 6143 (only C., B. reads somarāyavyāh instead of somapā yavyāh).

Yāyāta, adj. (" belonging to Yayāti"). § 144 (Yayāti): I, 75, 3170 (vayasa). - § 615 (Raladevatīrthayātrāp.): 1X, 41, 2349 (tirtham, on the Sarasvatī).

Yayati, an ancient king, son of Nahusha. § 3 (Anukramanik.): I, 1, 47 (°ikshrākuramçah).—§ 5 (do.): I, 1a, 222 bis (in Nārada's enumeration).—§ 61 (Janamejaya): I, 55, †2109 (°-Mandhatr - samaprabhava, sc. Junamejaya).-§ 143 (Nahusha): I, 75, 3155 (second son of Nahusha), 3156 (became king), 3158 (his sons).- § 144 (cf. Yayatyup.): Having, after 1,000 years, been attacked with decrepitude, Y, asked his sons, one by one, to give him their youth and take upon them his decrepitude, but only the youngest, Para, yielded to his wish, and taking upon himself the old age of Y. he ruled the kingdom, while Y., as strong as a tiger, enjoyed the company of his two wives and, in the Caitraratha wood, of Vicvael, but without becoming satiated. He then recited some verses (vv. 3174-3177) and took back from his son his own decrepitude, giving him back his youth. He then installed Paru on the throne, saying that he was his true heir, and should continue the lineage which should be named after him. Y, then retired to Bhrgutunga, and having spent a long time in ascetism, observing the vow of fasting, he died and ascended to heaven with his wives (I, 75): I, 75, 3164, 3171, 3172.- § 145 (Kaca): I, 76, 3183 (daçamo yaḥ Prajāpateḥ), 3185, 3186 (Devayānyāç ca saṃyogaṃ Your Nahushasya ca).- § 146 (Devayani): I, 78, 3292 (Nahushātmajah), 3301; 81, (3366), (3369), (3372), 3372, (3374), (3376), (3378), (3381), (3383), 3387, (3390), 3394 (Y. married Devayani and promised not to cohabit with Carmishtha).- § 147 (do.): I, 82, 3397, (3410), (3414), (3416) (Carmishtha prevailed upon Y. to beget sons on her); 83, 3432 (the sons of Y. were the foll.: with Devayaui Yadu and Turvasu, with Carmiehtha Druhyu, Anu and Pūru), 3434, 3450, 3452, (3455), 3460 (Nāhushaḥ), (3461), (3463) (Uçanas cursed Y. to be overcome with decrepitude, etc.).-§ 148 (cf. Yayatyup.): Y. transferred his decrepitude to Puru, etc.. (cf. § 144) and cursed his other sons, Yadu (b), Turvasu (c), Druhyn (d), Anu (e) (I, 84). Y. sported with Vicuaei in the Nandana wood and in Alaka, and in the northern summit of Meru. Y. then recited some verses (v. 3510 foll.) and installed Paru as king (cf. § 144). The offspring of Yadu (b), Turvasu (c), Druhyu (d), Anu (s), and Pūru (f) (1, 85): I, 84, 3466, (3467), (3474), (3478), 3481, (3482), (3485), (3488), (3490), (3492), (3498), 3499; **85**, 3500 (Nahushatmajah), 3504, 3517 (Nahushah), (3522).- § 149 (i.e. Uttara-Yayatyupakhyana, cf. Sambhavap.): Having installed Puru on the throne, Y. entered the wood to lead the life of a hermit for 1,000 years and then ascended to Svarge (I, 86), where he was reverenced by the gods, the Sadhyas.

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the Marula, and the Tasus, wandering about in Devaloka and Brahmaloka. One day Indra asked him what he had said to Puru when he bestowed the kingdom upon him. Y. answered that he had said: "The whole country between the Ganga and the Yamund is thine, this is the central region of the earth, the outlying regions will be the dominions of thy brothers. Those without anger are ever superior to those under its sway, etc." (I, 87). As Y. said that he did not know his equal in ascetic austerities among men, gods, Gandharras, and maharshis, Indra declared that, owing to this haughtiness, he should fall from heaven, yet he should fall among the When falling, he was beheld by the rajarshi Ashfaka (I, 88), of whom he was the maternal grandfuther; Y. spoke disapprovingly of haughtiness, etc., and told that, leaving earth, he had obtained many high regions for 1,000 years, then he had dwelt in the town of Indra (having 1,000 gates and extending 1,000 yojanas all around) for 1,000 years, then for 1,000 years in the world of Prajapati, then in the abode of Devadeva (i.e. Vishnu); he had also dwelt in Nandana for 100 ayutas of years, assuming any form at will, sporting with the Apsarases; then there had come a messenger of the gods with a grim visage, who thrice had shouted to him "fall"; then he had fallen from Nandana, hearing, while falling, the compassionate exclamations of the gods, who had directed him to full to the sacrificial place of Ashiaka and his companions (I, 89). Y. continued: Those who speak of their own merits after having dwelt for 60,000 or 80,000 years in heaven, are doomed to suffer the pains of the hell called bhauma (i.e. existence on the earth), and are attacked by certain Rakshasas with sharp teeth. Y. then taught the lore of transmigration and emancipation (I, 90). Y. explained the duties of grhasthas, bhikshus, brahmacarins, and vanapraethas, and the different kinds of munis and mauna (vows of silence) (I, 91). Y. then said: "I now shall fall into the bhauma hell, the Lokapas of Brahmán hasten me thither." The kings Ashtaka, Pratardana (I, 92), Vasumanas Aushadaçvi, and Cibi Auçinara, offered him their "lokas" and volunteered to go to hell (naraka) in his place; Y. did not accept the offer. Then appeared five golden chariots, in which they all five ascended to heaven, Cibi leaving the others behind him. Y. told them that he was their maternal grandfather, that he had given the whole earth with her horses, etc., to brahmans, and that the earth and the firmament and fire existed owing to his truth. \*(I, 93): I, 86, 3535 (Nahusho raja), 3541, 3543, 3544 (Nahushah); 87, 3553, (3555); 88, †3564, (3565), (†3567), †3568, †3569; 89. (†3577), †3577 (Nahushanya putrah Paroh pita), (†3580), †3589, (†3591), †3598; **90,** (†3601), (†3603), (†3606), (†3609), (†3613), (†3617), (†3621); **91**, (†3628), (3635), (3637); **92**, (3646), (†3651), (†3654), (†3656), (†3659), (†8661), †3663; 93, (†3665), (†3667), (†3670), (†3672), (3674), (3676), (3678), (3681), (†3684), †3684 (Nahushasya putrah Paroh pita).- § 156 (Puruvame.): I, 95, ††3760 (son of Nahusha, husband of Devayani and Carmishtha, enumeration of his sons).—§ 267 (Yamasabhāv.): II, 8, 319 (in the palace of Yama).—§ 273 (Rajasuyārambhap.): II, 14. 570 (°es tv eva Bhojanam vistaro gunato mahan).—§ 296 (Dyūtap.): II, 56. 1930 (yathā).—§ 320 (Saubhavadhap.): III, 21, 841 (prapalalah Yosh kehinapunyasya ecargad iva). - § 345 (Nalopākhyānap.): III, 57, 2235 (ije capy açramedhena Y'ir iva Nahushah) - 376 (Tirthayatrap.): III. 85, 8268 (yatha).—§ 377 (Dhaumyatirthak.): III, 89, 8363 (Viçvamitranadi . . . yasyas tire eatam madhye Yoir Nahu-

shatmajuk papata sa punar lokami lobhe dharman sanatanan, cf. § 149).-- § 378 (Tirthayatrap.): III, 92, 8444 (yatha).--§ 402 (do.): III, 120, †10260 (nāthāḥ Çaibyādayaḥ . . yatha Yoh, all. to § 149).- § 4090 (Plakshavataranag.): Y. competed with Indra. On the place where he performed his sacrifice the ground is studded with places for the sacrificial fires of various forms, and the earth seems subsiding under the pressure of Y's pious works: III, 129, 10516 (Nahushasya), 10517.-- § 409 (do.): III, 129, 10524 (Nahushah, performed sacrifices, at which Indra was pleased). -§ 412 (Ashtavakrīya): III, 133, †10637 (in times of old Y. alone performed sacrifices). - § 464 (Markandeyas.): Markandeys continued: Once when King Y. Nahusha was sitting on his throne, there came a brahman who asked him for wealth for his preceptor, with whom he had made the appointment always to question the giver with what feelings he would give him what he asked for. Y. answered that he always felt happy when giving, etc., and gave him 1,000 kine: III, 195, ††13256 (Nahushah). -- § 486 (Pativratop.): III, 215, 14047 (raja Yoir dauhitraih patitas tarito yatha, all. to § 149).- § 512 (Ghoshayātrāp.): III, 237, 14787 (°m iva Nahusham) .- § 516 (Duryodhanayajna): III, 257, 15329 (had performed the Vaishnava sacrifice). - § 545 (Pativrutamahutmyap.): 111, 294, 16675 (ira).- § 552 (Goharanap.): IV, 56ζ, 1768 (came to see the encounter). -§ 562 (Bhagavadyānap.): V. 90 v, 3146.—§ 565 (Gālavacarita): V, 114, 3903 (Nahushah), 3905 (residing in Pratisthuna); 115, 3918 (sarra-Kaçıçah) (gave his daughter Mādhavī to Gālava); 120, 4037, 4039, 4041, 4045 (Y., ascending to heaven after death and falling down therefrom, cf. § 149).--§ 566 (do.): As Y. was falling headlong towards the earth, while the kings and Si. and Aps. laughed, there came, at the command of Indra, a person whose business it was to hurl down those whose merits were exhausted, and told him that his pride had caused his fall. Y, uttered the wish that he might fall among the righteous. He fell down among his daughter's sons Pratardana, Vasumanas, Cibi, and Ashtaka, in the Naimisha wood, where they performed a vajapeya sacrifice. They gave him their merits (punya, dharma, etc.), and the result of all their sacrifices. Madhavi also came and gave him the moiety of hers, likewise Galava, who gave him the eighth part of his (V, 121). As soon as Y. was recognized by those virtuous persons, he rose again to heaven without touching the surface of the earth, and his four daughter's sons, in a loud voice, repeated the gift of their merits (Ashtaka had performed hundreds of pundarika, gosava, and vajapeya sacrifices, Çibi had never spoken a falsehood) (V, 122). Y. was honoured in heaven by G., Aps., D.-r,-R.-r, and the gods. Brahmán explained to him that it was his vanity alone that had been able to destroy all his merit (cf. also § 149). Nārada continued: "Such was the distress into which Y. fell in consequence of vanity and Galava owing to his obstinacy. Make peace with the sons of Pandu" (V, 123): V, 121, 4052, 4053, 4059, 4062 (rājarshiķ), (4065), 4065 (rājarshiķ), (4067), 4070; 122, 4079, 4094; 123, 4097, (4107), 4116.- \$ 5676 (Bhagavadyanap.): Y., the son of Nahusha, was the sixth in descent from Soma. Y. had five sons: Yadu, the son of Derayani. and thus the grandson of Cukra Kavya was the eldest, while Puru, the son of Carmishtha (the daughter of Vrehavarvan) was the youngest. Yadu (the progenitor of the Yadaras) humiliated all the kshatriyas. He did not obey the injunc-Aions of his father, but insulted his father and brothers. He 775 Yayātijā—"Yoga.

established himself in the city named after the elephant (nagahvaye, i.e. Hastinapura). Y. cursed him and expelled him from the kingdom. He also cursed his other sons who were obedient to Yadu, and placed his youngest son, Puru, on the throne (cf. also §§ 144 and 148): V, 149, 5042 (Somat . . . chąchtah. . . . Nahychūtmajah), 5019 (Nahuchūtmajah), 5050.- \$ 574 (Jambukh.): VI, 9 aa, 314.- \$ 576 (Bhagavadgītāp.); VI, 176, 645.—§ 595 (Shodaçarāj.): Y., the son of Nahusha; performed 100 rajasuya sacrifices, he gave to the brahmans the whole of the wealth in the possession of Micohae, etc.; he sided with the gods against the Asuras; having divided the earth into four parts, he gave it away to four persons (i.e. four ptvijes, NIL.). His wives were Devayant, daughter of Uçanas (Auçanasyam), and Carmishiha; he roved through the celestial woods, at last he installed [his son] Puru on the throne and retired into the forest (VII, 63): VII. 68, 2292 (Nahusham), 2800 ... § 599 (Jayadrathavadhap.): VII, 944, 3450. -- § 0990 (Cini): VII, 144, 6029 (rajarshi), son of Nahusha), 6030 (father of Yadu). - § 600 (Ghatotkacavadhap.): VII, 157, 6927 (°m ira Nahusham).- § 604 (Karnap.): VIII, 9, 250 (do.). -§ 615 (Baladevatīrthayātrā): IX, 41, 2350 (Nahushasya), 2351, 2352 (rājāah, performed sacrifices in Yāyātam tīrtham). - § 628 (Rājadh.): XII, 24, 700 (°r iva Nāhushaḥ).- § 630 (do.): XII, 26, 780 (gatha gita Yoina, some verses (vv. 781-3) sung by Y. quoted).- § 6326 (Shodaçarāj., cf. § 595): XII, 29, 987 (Nahusham), 990 (Nuhushatmajah) (repetition from § 595).- § 638b (Rāmopākhyāna): XII, 49, 1772 (°palane, all. to § 149).-§ 641 (Rujadh.): XII, 92, 3467 (°m iva Nahusham); 93, 3520 (evam rejopanishadam Y°ih smāha Nāhushah).- § 652b (Indrota-Parīkshitīya): XII, 152. 5643 (gāthām gītām Yoinā, a verse (v. 5644) sung by Y. quoted). - § 656 (Khadgotpattik.): XII, 1668. 6194 (received the sword from Nahusha, from Y. it passed over to Paru) .- [§ 659 (Mokshadh.): XII, 178, 6643 (Nahushah, questioned Bodhya)].- § 706 (do.): XII, 310, 11540 (°ih kehinapunyo 'pi dhriya lokan avaptavan, cf. § 149).- § 713 (Cukakrti): XII, 327, 12291 (gathah pura gitah . . . Yoina, some verses (vv. 12292-99) sung by Y. quoted).—§ 723 (Anuçasanik.): XIII, 6a, 324 (pura Yoir vibhrashtaç oyavitah patitah kehitau / punar aropitah Svargam dauhitraih punyakarmabhih, cf. § 149).—§ 746 (do.): XIII, 81\lambda, 3806. -§ 751b (Capathavidhi): XIII, 94a, 4551, (4573).--§ 761 (Anuçasanik.): XIII, 115 y, 5662 (abstained from ment during the month of Karttika).—§ 7686 (Krahna Vasudeva): XIII, 147, 6832 (son of Nahusha and father of Yadu).-§ 775 (Änuçāsanik.): XIII, 1667, 7674.—§ 776 (do.): XIII, 167, 7698 (iva).—§ 7786. (Samvartta-Maruttiya): XIV, 5, 103 (ica).

Cf. also the following synonyms:-

Nähusha ("the son of Nahusha"): I, 3156 (Y°), 3161, 3186 (Y°), 3293, 3302, 3315, 3362, 3377, 3379, 3388, 3408, 3459, 3460 (Y°), 3517 (Y°), 3531, 3535 (Y°), 3544 (Y°); III, 2235 (Y°), 8777 (error in B., C. has Nahushena), 10515, 10524 (Y°), 10546 (uttarānām sarveshām rehīnām N°sya ca, sc. samvādah), ††13256 (Y°), 14787 (Y°); V, 3903 (Y°), 3907, 4038, 4090; VII, 2292 (Y°), 2295 (only B.), 6927 (Y°); VIII, 250 (Y°); IX, 2350 (Y°); X1I, 700 (Y°), 987 (Y°), 3467 (Y°), 3520 (Y°), 6643.

**Wahushātmaja** (do.): I, 3292 (Y°), 3300, 3389, 3400, 3500 (Y°); III, 8363 (Y°); V, 4043, 4055, 5042 (Y°), 5049 (Y°); XII, 990 (Y°).

Sarvakāçīça ("lord of all the Kūçis"): V, 3918 (Y")

Yayātijā ("the daughter of Yayāti") = Mālhavī: V, 4031.
Yayātipatana ("the fall of Yāyati"), name of a tīrtha.
§ 358 (Tīrthayātrāp.): III, 82, 4089.

[Yayātyupākhyāna(m)] ("the episode relating to Yayāti"). § 136. Vaiçampāyana promised to recite the genealogy of Prajāpati Daksha, Manu Vairasvata, Bharata, Kuru, Pāru, Ājamīdha, the Yādavas, the Kauravas, and the Bharatas.—§§ 137-8: Daksha.—§ 139: Manu Vaivasvata.—
§§ 140-1: Purūravas.—§§ 142-3: Nahusha.—§ 144: Yayāti.—§ 145: Kaca.—§§ 146-7: Devayānī.—§ 148: Yuyāti.

Yāyāvara, pl. (°āḥ), a family of brahmans. § 26 (Jaratkāru): I, 13, 1030 (°āṇṇn prasaraḥ, i.e. Jaratkāru), 1036 (ṛshayaḥ, the ancestors (pitaraḥ) of Jaratkāru). — § 49 (Vāsuki): 1, 38, 1633 (°kulo . . . bharishyati mahān rshir Jaratkāruḥ).—§ 53 (Jaratkāru): I, 45, 1828 (ṛshayaḥ, the ancestors (pitaraḥ) of Jaratkāru).—§ 677 (Mokshadh.): XII, 245, 8902 (°ā gaṇāḥ / ṛshtṇāṃ).—§ 790 (Putradarçanap.): XV, 35, 948 (°kulotpanmam Jaratkārusutam, i.e. Āstīka).

Yodhya, pl. (°ah), a people. § 515 (Karnadigvijaya): III, 254, 15244 (vanquished by Karna on his digvijaya).

\*Yoga 1, name of a certain system of philosophy and religious practice. § 3 (Anukram.): I, 1, 48 (?, Vedā Yoah sarijnanah). -§ 265 (Lokupālasabhākhyānap.): II, 6, 141 (Sānkhya-Y°vibhāgajūah, sc. Nārada).—§ 309 (Āraņyakap.): III, 2. 61 (°s Sankhys sa kuçalah, sc. Çaunaka).—§ 493 (Angirasa): III, 221, 14197 (Kapilo nama Sankhya-Yoprarartakah).-§ 576 (Bhagavadgitup.): VI, 26, 917 (eshā to 'bhihita Sankhye buddhir Y's tu); 28, 994, 995, 996 (promulgated by Krshna to Vivasvat, by him to Manu, etc.); 29, 1039 (Sankhys-Yoan), 1040 (ekam Sankhyan ca Yon ca); 42. 1529 (as propounded by Krshna in the Bhagavadgītā).-§ 639 (Rajadh.): XII, 50, 1838 (Y° Sankhye ca niyata ye ca dharmah).- § 661 (Mokshadh.): XII, 196, 7154 (Sankhya-Yokriyavidhih), 7157 (Sankhya-Yoau), 7158 (do.).- § 677 (do.): XII, 237, 8674 (° Sankhye 'pi), 8685; 240, 8736 (Sankhye va yadi Y'e ra); 241, 8769 (okrtyam); 254, 9113 (°castraparah). - § 696 (Dakshaprokta-Çivasahasranamastotra): XII, 285, 10467 (Sankhya-Y'at)-. § 704 (Mokshadh.): XII, 301, 11037 (Sankhye Y'e ca), 11038 (praçameanti yoga  $Y^{\circ}m$ ); 302, 11110, †11205, †11206.—§ 705 (do.): XII. 306, 11347 (ekam Sankhyan ea Yon ea), 11361 (Sankhya-Yoo ca kuçalah); 307, 11372 (Sankhyam Yon ca), 11373 (°kriyam), 11374 (do.), 11393 (°darçanam); 308, 11461 (Sankhya-Yoau: Yodarçanam), 11465 (onidarçanam).- § 707 (do.): XII, 314, 11609 (°pradarçinah); 315, 11653; 317, 11675 ('jāānam), 11676 (nāsti Y'samam balam), 11678 (ekam Sankhyan ca Yon ca), 11682 (okrtyam), 319, 11735 (Sankhya-Yospeilam padam), 11790 (ocaetram), †11810 (odharme), 11822 (°çasiram). — § 7098 (Sulabhā-Janakasamv.): XII, 321. 11858 (°dharmam), 11876 (Sankhyajñane ca Y°e ca).—§ 713 (Çukakrti): XII, 326, 12218 (°çüstram).—§ 7178 (Narayaniya): XII, 340, 12933 (°çaetreshu), 12976 (Sankhya-Y°krtam . . . Panoaratranuçabditam); 342, 13137 (°çastre); 348, 13530 (°c ca Sankhyan ca = Narayana), 13537 (Nardyanatmakah); 349, 13621 (Sankhya-Yoma), 13629 (Sānkhya-Y°m); 350, 13637 (Sānkhya-Y°m), 13702 (°m, C.; oh, B.), †13711 (Sankhyan ca Yon ca); 351, 13714 (Sankhya-Yovicarane).- § 717d (Brahma-Rudrasamv.): XII, 352, 13746, 13763.—§ 730g (Upamanyu): XIII, 14, 789 (Sankhya-Yoarthadam, sc. Çiva).—§ 730 (Anuçasanik.):

\*Yoga—\*yoga. 776

XIII, 18λλ, 11374.—§ 746 (do.): XIII, 75, 3642 (°çarah).

§ 768b (Umā-Maheçvarussmv.): XIII, 141, 6472 (yukto Y°m prati).—§ 769 (Auuçāsanik.): XIII, 149, 7075.—
§ 770 (do.): XIII, 161, 7132.—§ 782 (Auugtāp.): XIV, 19, 546 (°çastram), 549 (do.).—§ 795 (Svargārohaṇap.):

XVIII, 5, 185 (Sankhya-Yovata, sc. Vyasa).

"Yoga" ("application, devotion, abstract meditation and selfconcentration, and the superhuman (magic) power resulting therefrom"): I, 916 ("ena bahudhatmanam krtva, sc. Agni), 1218 (adhyātmayonidrān ca Padmanābhasya (i.e. Vishnu) sevatah), 2591 (°eaktā, sc. the sister of Brhaspati), 3156 (°m dethaya, sc. Yati), 4715 (tapoy balanvitah, sc. Pandu), 4763 (Dharmona yo-murtidharona); II, 340 (ocaririnah); III, 69. (kriyāy odvayena), 127 (oaiçvaryena samyuktāh, sc. the Rudras, etc.), 128 (°eiddhim), 141 (tapoy°eamādhiethaih, ec. Bhīma, etc.), 164 (om dethaya, ac. Yudhishthira), 1172 (divyayogasamanvilan, sc. Markandeya, etc.), 1496 (oyuklah, sc. Arjuna), 1515 (°samanvitah, do.), 4065 (divyay°ah, sc. the gods, etc.), 5062 (yom asthaya, sc. Civa), 8835 (osamanvitah, ac. Sagara), 10519 (Relkaputrasya yoʻair vicarato mahim), 11818 (°otpannah, sc. Yudhishthira), 11864 (°siddhah), †12646 (°yuktāḥ), 13510, 13612, 13879 (tapoy°samārambham), 13939 (°vidhih); 13992 (tam vidyād Brahmano yom viyogam yosamjkitam), 15484 (dhyanay°parah), 15486 (jhanay°ena), 16726 (dhyanay°parayana, sc. Savitrī), 16927 (°arddhirapavan, sc. Sūrya), 17079 (°āt krivā dvidhātmānam, sc. Sūrya), 17125; V, 774 (°abhyaee), 1031 (°yuklah), 1311, †1689 (paramam), †1733, 2559; VI, 592 (°balena), 926, 927 (buddhiy°at), 928, 931, 953 (jñānay°ena, karmay°ena), 957 (karmay°m), 1021 ( vajhah), 1031 ( eameiddhah), 1034 ( eamnyastakarmanam), 1035, 1036, 1037 (karmayoh), 1041 (oyuklah), 1042 (do.), 1056 (Brahmay vyktātmā), 1067 (arūdhaeya), 1068 (°aradhah), 1076, 1080 1081, 1083, 1084, 1087 (tam vidyad duhkhasamyogaviyogam y samifiitam), 1093 ( yuktatma), 1097, 1100, 1101 (°samsiddhim), 1105 (°bhrashtah), 1108, 1112, 1136 (omayasamertah, sc. Krshna), 1149 (abhyasayo yuktena cetaea), †1151 (°balena), 1153 (°dharanam), 1168 (°yuktah), 1174 (°m aiçvaram, sc. Krshna's), 1198 (sannyasay yuktatma), 1211, 1214 (buddhiy m), 1222, 1254 (°m aiçvaram, sc. Krshna's), 1302 ('vittamah), 1307, 1312 (madyogam agritah, ec. to Krshna), 1332, 1345 (anye Sankhyena yoʻena karmayoʻena capare), 1487, 1506 (dhyanayoparah). 1511 (buddhiyom), 1529, 2945 (oparavora, sc. Narayana), 2970, †2972 (apārayom, sc. Nārāyana), 2974, 3008, \$018, 3024 (dhyānay°ena), 3031 (°bhūtam . . . Keçavam), 3045 ("vidbhih), 5688 ("m asthaya, sc. Bhishma); VII, 2783 (°m asthaya yuktatma, sc. Krshna), 5986 (°yukto 'bhavad munih, sc. Bhūrigravas), 6220 ("ena yuktah, sc. Krshna), 8854 (oyuktavān, sc. Drona), 8858 (om āsthāya, do.), 8865 (oyuktam, do.), 8867 (oyuktasya, do.), 8869 (om aethaya, do.); VIII, 288 (uktayoh, sc. Drona), 1439 (yom yo veda catmanah, sc. Civa), †4646 (°balena); IX, 2465 (maha-y°balanvitah, sc. Skanda), 2482 (do., do.), 2486 (om aethaya, do.), 2511 (°eiddhaih), 2579 (°yuktah), 2849 (°eiddhah), 2852 (eamprapya paramam yogam, sc. Asita Devala), 2853 (paramam yom aethaya, do.), 2858 (om aethaya, sc. Juigishavya), 2860 (onityah, do.), 2876 (prabharam . . . yojam), 2898 (siddhim y°eya), 2907 (prabhāvam . . . y°jam), 2910 (vidhiñ ca y°eya), 2918, 2922, 3040 (°yukia); XII, 589, 735 (Vyaso y°vidam varah), 777 (°vatām lokāh), 1588, 1636 (°m āsthāya, 20. Krshna (Vishnu)), 1690, 2490, 3882 ("dharmavidah), 3926 (°dharmavidam), 4190, 5981, 5986, 6616 (° buddhim . . . dharayan), 7129 (dhyanay°ñ caturvidham), 7135 (20id),

7142 (dhyanayovid), 7148 (nityayona), 7353, 7360, 7624 (oalma yosarathia, sc. Vishnu as the boar), 7641, 7683, 7684, 7814 (°tantraih), 7948 (tapoy°m), 8647, 8660, 8661, 8686 (°asçvaryam), 8723 (karmay°ma), 8771 (°dochān), 8775 (do.), 8783 (ovid), 8791, 8792, 8793, 8821 (ojitātmakam), 9106 ( yoginam), 9114 (samadhan y m evaitae Chandilyah camam abravit), 9122 ("prasadat), 9596, 9597 ("dharmasys), 9808, 9864, 9867, 9868 (°eadhanat (°an, B.)), 9962, 10183 (°m dethaya, so. Indra), 10240 (°balam), 10287 (°vid), 10576 (atiyom ayon ca), 10667 (osiddhah), 10670, 10674 (Uçana y°siddhātmā), 10685 (dhyānay°m), 10916 (karmay°ens), 10954, 10977, 11047, 11051 ("halāt), 11055, 11059 ("balam), 11060, 11065 (balāni y<sup>o</sup>prāplāni), 11071, 11077, 11089 (omargum), 11090, 11093, 11099 (omargah), 11110 (fäänayos), 11131 (pl.), 11158 (jñānayona Sankhyena), 11168 (yatayah eiddhā jāānay ena), 11661 (odharmā), 11679 (pl.), 11680, 11681 (Velleshu cashtaguninam yom Abur manishinah), 11701, 11722, 11861, 11867 ("jñā), 11868 ("bandhaih), 11919 (pl.), 12162 (atmayom), 12166, 12167, 12170 (odharmaparayanah. sc. Vyāsa), 12172, 12178 (asthitah paramam yom, sc. Vyāsa), 12563, 12564 (om samasthaya, sc. Cuka), 12571 (oviryam), 12578 (kramayovid), 12582 (om asthaya, sc. Cuka), 12583, 12585 (°m asthaya, sc. Çuka), 12627 (mahay gatim), 12784 (rijnanam derayojam), 12933 (oratih, ac. Narayana), 13034 (°vidah), 13080 (do.), 13142 (prakrtih . . . y°dhārinī), 13263 (prapya yom, sc. Galava), 13468 (nidrayom upagatah, sc. Viehņu (Nārāyaņa)), 13504 (om paramam asthitah, do.), 13513 (nidrayom upagatam, do.), 13563 (osthito Rudrah). 13660 (aiçvaryayogastham Buddhim), 13890 (oyuktah); XIII, 168, 592 (°vidbhih), 597 (°cakshusha), 675, 677, 813 (?), 814 (?), 987 (°dam, sc. Civa), 1016 (nityay°ah), 1026, 1098 (samyagy japaih), 1132 (idam yogam), 1285 ('dam, sc. the 1000 names of Civa), 1295 (abhagnayoh), 1918, 1971, 2296, 2317, 2318 (°bandhaih), 2319 (°bala°-), 2846 (°balat), 2885 (°m āsthāya, sc. Cyuvana), 2940 (°yukts), 3052 (jñānarijñānatapoy samanvitah), 3907 (om asthita, sc. Surabhi), 5547 (°eshv abhirataḥ), 6393, 6501, 6513 (°caryūkṛtaiḥ), 6514 (°vidhaiḥ, maṇḍūkay°niyalaiḥ), 6544 (maṇḍūkay°çāyanaḥ), 6546 (çītay vahah), 6548 (agniy vahah), 6562 (vīray vahah), 6823 (omāyah, sc. Krshna), 7761 (oyuktasya, sc. Bhīshma); XIV, †340, 419 ("yuklena, sc. Kṛshina), 548 (mokshay"m), 554 (°vidbhih), 564, 598, 742 (°yojñah), 867 (°m āsthitah), 868, 870, 970 (nityay parayanah), 1089 (nityay ah), 1198 (pravrttilakshanah), 1372 (anāçiry°samyuktāh), 1391 (°vidhānavid), 1446 (dhyanay ena), 1447 (dhyanay m), 1448 (dhyanayoat), 2841 (mahayogah); XV, 702 (obalam), 705 (odharma, sc. Yudhishthira, so C.; B. reads odharmam), 758 (obalāj jūtah . . . Yudhishthirah), 856 (°ad evabhavad dvidha, sc. Soma); XVI, 67 (ovid, sc. Uddhava), †117 (oyuktasya, sc. Balarama). †125 (mahayom upetya Krehnah), †126 (oyuktam, sc. Krelina), †127 (do., do.); XVII, 30 (oyuktāh, sc. the Pandavas), 46 (°dharminah, do.), 49 (°dharminam, do.; bhrashtay°a, sc. Draupadi); XVIII, 170.

"yoga", mostly pl. (°dh). ( practising yoga, followers of the Yoga system"): III, †12741, 12975; VI, 1040 (so B., C. has Yau"), 3036 (yoganam prabhum, i.e. Kṛshṇa, only B.); VII, 2865 (°anam paramam brahma (dhama, B.), sc. Çiva), 8260 (°dnam içvaram, sc. Kṛshṇa); XII, 7352, 7358 (°japakayoh), 11038, 11039, 11043, 11048, 11050, 11052, 11054, 11055 (sg.), 11068 (sg.), 11061 (sg.), 11062 (sg.), 11064 (sg.), 11069 (sg.), 11106, 11202, 11231, 11346, 11347, 11359 (Santhya-Y°ah), 11374, 11392, 11463 (çastro/y°anam), 11550, 11674, 11678, 11682, 11701, 11794

(Sankhya-Yoah), 11802, 11810 (so B., C. by error yago), 11825, 13255, 13265, 13487 (Sankhya-Yonidhe, so. Vishnu); XIII, 1062 (gatah Sankhya-Yanam, sc. Civa), 1286 (do., do,), 4302 (pl., B., C. by error sg.), 7104 (obhūtaganāh).-Do. ag. = Civa: VII, 9508; XIII, 1238 (1000 names<sup>2</sup>),-Do. sg. = Vishnu (1000 names).

Yoga, a rshi. § 770 (Anuçasanik.): XIII, 1511, 7123 (read Sankhya-yogan with B., C. has Sankhyayogah).

Yogācārya¹ ("Yoga-teacher") = Cukra: I, 2607; XII, 2206 (Raryah).-Do. (do.) = Krshna: XVI, †130.-Do. (do.) = Sanatkumāra: 11, 441 (8°).

Yogādhyaksha, Yogakara = Civa (1000 names 2).

Yoganidrātman = Krshna: XII, 1648.

yogātman ("Yoga-soul"), said of Çiva (XII, 10444, 10685), Krshna (VI, 2944, 2952 (sarva°); XII, 1643, 7624), Purusha (XII, 13745) Sūrya (III, 17120), Vyāsa (XIII, 680), the yogin in general (XIII, 852, 755).

Yogavidam netr = Vishnu (1000 names).

Yogayogiça = Krahna: VI, 2959.

Yogecvara' ("Yoga-lord") = Civa! III, 7034 (Sthanuh); VII, 9508; XIII, 678, 920.—Do. (do.) = Cuka: XII, 12582 (mahā°).—1)o.3 (do.) = Kṛshṇa (Vishṇu): I, 510 (°tram, cf. V, 131); VI, 1250, 1255 (mahā°, Harih), 1529  $(K^{\circ})$ , 1532  $(K^{\circ})$ , 2055; XII, 1602, 7825 (Harih),—Do.4 pl. (do.): XIII, 4393 (i.e. Angiras, etc.).

Yogica' ("lord of the yogins") = Kṛshṇa (Vishṇu): VI,

3036 (only C.); XIII, 7040 (1000 names).

Yogiçvara  $(do.) = Civa: III, 5062. -Do.^{2}(do.) = Krshna$ (Vishnu): VI, 2945; XII, 1847.-Do.3 (do.), pl.: XIII, 987. yogin, sg. or pl. (oah) ("practising yoga, followers of the Yoga system," = yoga, pl.): I, 1533 ("indm içvaram Harim); III, 167 ("inam . . . parāyaņam, i.e. Sūrya), 11240 (gatir yoinam para), 13499, 13612 (sg.), 13975 (oinam . . . maryah), 13978 ("jitālmakam); V, 1738, 1740, 1742, 1744, 1746, 1748, 1750, 1752, 1754, 1756, 1759, 1761, 1763, 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779, 1781, 1783, 5363 (°inām içvaram, i.e. Krshna); VI, 953, 1018, 1046, 1059 (sg.), 1065 (sg.), 1066 (sg.), 1072 (sg.), 1074 (sg.), 1079 (sg.), 1083 (sg.), 1091 (sg.), 1092 (sg.), 1095 (sg.), 1096 (sg.), 1106, 1109 (sg.), 1110 (sg.), 1111, 1155 (sg.), 1164, 1166 (sg.), 1168 (sg.), +1169 (sg.), 1221 (sg.), 1315 (sg.), 1393; VII, †2466, 6220 (°inam içvaro Harih, i.e. Krshna); IX, 2714 (°inam içvaram, i.e. Skanda), 2718 (do., do.); XII, 342 (sg.), 7130, 7494, 8573, 9016 (sg.), 9106 (yogayoinān), 10135, 11057 (sg.), 11073 (sg.), 11074 (sg.), 11076 (sg.), 11078 (sg.), 11079 (sg.), 11080 (sg.), 11082 (sg.), †11097 (sg.), †11098 (sg.), †13448 (Sankhya-Yobhih), 13541; XIII, 813, 911, 916 (Sanatkumāro Younam, sc. asi, sc. Çiva), 1040, 1044, 1096, 1142, 5334 (sg.); XIV, †340 (sg.), 517 (sg.), 546, 553 (sg.). -Do. said of certain persons: Arjuna 2 (XIII, 6901), Civa XII, 10671 (mahā°), 10673 (do.), 10684 (do.), 13149, 13274 (maha<sup>o</sup>); XIII, 901, 1142, 1153 (1000 names<sup>2</sup>), 1322, 1342 (mahā°)), Çuka (XII, 12196) Cukra (XII, 10684 (mahā°)), Dadhīca (oci) (XII, 10286 (mahāo), ††13213 (mahāo)), Gadhi (IX, 2297 (mahā°)), Kṛshṇa (Vishṇu, Nūrāyaṇa) (II, 2293 (mahā°); III, 8402 (mahā°); V, 2536 (mahā°), 3756; VI, 2992, 4856 (mahā°); VII, 6220; XII, 7630 (mahā°), 7635 (do.), 7636, 7638 (mahao), 13540 (do.), 13653 (do.); XIII, 6967 (1000 names), 7040 (do.)), Mandavya (I, 4307), Markandeya (III, 8330 (mahā°)), Sūrya (III, 151), Vidura (XV, 752 (maha<sup>o</sup>)), V<sub>I</sub>tra (XII, 10268 (maha<sup>o</sup>)), Vyasa (I, 4235 (mahā°); III, 1432 (do.), 1448, 15378 (mahā°); XII, 12648 (do.); XIII, 1296 (do.), 1336 (do.)).

Yojanagandha ("emitting scent to the distance of a yojana") = Satyavati: I, 2412.

**Yojya** = Çiva (1000 names<sup>3</sup>).

Yoni, a tirtha. § 358 (Tirthayātrāp.): III, 82, 5026.

Yonidvāra, a tīrtha. § 370 (Tīrthayātrūp.): III, 84, 8073.

Yotimatsaka, v. Potimatsaka.

Yudhāmanyu, a Pāūcāla, brother of Uttamaujas. § 561 (Yānasandhip.): V, 570, 2263.— § 569 (Bhagavadyānap.): V, 1417. 4779.- § 570 (Sainyaniryanap.): V, 153. 5193 (derair api durasadah).- § 572 (Rathatirathasankhyanap.): V. 170. 5883 (a ratha among the Pandavas' allies).- 573 (Ambopākhyānap.): V, 194γ, 7598 (°ūllamaujasau); 195η, 7624 (Panculyau . . . Y'attamaujasau); 196 k, 7638 (Pancalyau Youttamaujasau).- § 576 (Bhagavadgītāp.): VI, 15, 606 (protects the left wheel of Arjuna); 19c, 714 ( Pancalyau Youttamaujasau, protectors of Arjuna's wheels); 250, 835.- 585 (Bhishmavadhap.): VI, 98, 4494 (protected the left wheel of Arjuna).—§ 586 (do.): VI, 99ζ, 4512 (only B.). - § 587 (do.): VI, 1150, 5861 (fought with Duryodhana, only C., read with B. Abhimanyuh).- § 592 (Samçaptakavadhap.): VII, 21x, 904, 911, 23o, 952 (proceeded against Drona, description of his horses). - § 593 (Abhimanyuvadhap.): VII, 35 8, 1510. - § 597 (Pratijñap.): VII, 83a, 2951.- § 598 (Jayadrathavadhap.): VII, 85δ. 3048.- § 599 (do.): VII, 91, 3252 (cakrarakshau Pañcalyau Youttamaujasau); 92, 3289, 3290; 130, 5336 (cakrarakshau tu Pancalyan Youttamanjasau), 5341, 5342, 5344, 5347 (brother of Uttamaujas), 5349, 5351 (outtamaujasau, defeated by Duryodhana); 137ωω, 5629; 139, 5755 (°o ratham); 146, 6288 (only B.); 147, 6346 (cakrarakshau . . . Youttamaujasau). - § 600 (Ghatotkacavadhap.): VII, 1560, 6765; 177χχ, 8059 (°ūttamaujasau): 179 βββ, 8119 (do.).— § 604 (Karnap.): VIII, 6, 174 (among the slain) - § 605 (do.): VIII, 11, 428 (cakrarakshau tu Pañealyau Youttamajasau); 13, 523 (°ratham); 30 ff, 1230.-§ 608 (do.): VIII, 5944, 2946; 61, 3080 (attacked by Krpa), 3121, 3122 (defeated by Krpa); 63 nnn, 3199 (prehtharakehau . . . Y°ūttamaujasau); 67kkk, †3374 (°ç cottamaujāç ca çūrau prehthato mām rakehatām rajaputrau, says Arjuna); 75, †3811 (fought with Citrasena \*); 79 η', 4029; 82λ, †4195, †4200, †4244, †4246 (slew Citrasena"); 96ax', 4991 -§ 609 (Çalyap.): IX, 17, 31 (among the slain).—§ 612 (Hradapraveçap.): IX, 30 c, 1726 .- § 616 (Sauptikap.): X, 8, 354 (slain by Açvatthaman).—§ 620 (Çraddha ): XI, 26β, 789 (his body burnt).- § 795 (Svargarohanap.): XVIII, 18, 27 (bhratarau . . Youttamanjusau). Cf Pāncalaja, Pāncālya, dual, Saumaki.

Yudhishthira Pandava, also named Ajatacatru and Dharmaraja (Dhr.), eldest son of Pandu and Kunti (begotten by Dharma). § 4 (Anukram.): I, 1, †109, 123, 126, †157, †170, †204 (Dhr.).-§ 11 (Parvasangr.): I, 2, 395, 435, 464, 522, 534 (onrpajnaya), 545 (Dhr.), 546, 593 (Dhr.), 599 (Kururājaķ), 616 (Dhr.), 632.—§ 61 (Sarpasattra): I, 55, †2102 (yajñah çruto diri devasya sunor Y'syajamidhasya).-§ 71 (Adivamçavatāranap.): I, 61, 2270 (Dhr., all. to § 247), 2279 (all. to Dyūtaparvan).- § 72 (do.): I, 62, 2291 (suto Dharmaeya). - § 83 (Adivamçavatarana): I, 63, 2443 (jyeshthah), 2444 (begotten by Dharma, cf. § 1906), 2451 (begat Prativindhya on Draupadi, cf. § 253). - § 130 (Amçavat.): I, 67, 2745 (Dharmasyamçam). — § 157 (Pūruvamç.): I, 95, ††3814 (begotten by Dharma on Kuntī, cf. § 190b).—§ 159 (do.): I, 95, ††3827 (father of Prativindhya, cf. § 253), ††3828 (married Devika, the daughter of

Govasana Caibya, and on her begat Yaudheya).- § 180 (Gändhäriputrotp.): I, 115, 4506 (born before Duryodhana), 4511 (rajapulro zyeshthah). - § 190b (Pandavotpatti): Kunti bore Y. [from Dharma] under the conjunction of Jycehtha (Aindre candrasamayukte) at the eighth muhurta, named Abhijita (muhūrte 'bhijite 'shļame) divāmadhyagate sūrye tithau purps 'tipujits (i.e. on the fifth tithi of the bright fortnight es Açvina, Nil.; PCR. translates; of the hour of noon of that very auspicious day of the eighth moon (Karttika), viz. the fifth of the bright fortuight). An incorporeal voice foretold his greatness: I, 123, 4767 (Pāndoh prathamajah putrah). -§ 192 (do.): 1, 124, 4854 (jysshtham, was named Y. by the brahmans) .- § 194 (l'andu): I, 126, 4919 (sakshad Dharmad ayam putrus tatra jūto Yoh).—§ 197 (Bhīmasenarasap.): I, 128, 4992, 5000; 129, 5037, 5043 (Dhr.), 5066, 5067 (Dhr.). - § 202 (Drona): I, 131, 5158 (Kuntiputrah), (5159). -- § 205d (do.): Y. excelled everyone in driving: I. 132. 5272 (disciple of Drona).—§ 206 (do.): I, 132, 5280, 5281, 5283 (do.).- § 208 (Astradargana): I, 134, 5335 ("purogamah, sc. the Pandavas, show their proficiency in arms); 137, †5443.- § 209 (Drupadaçāsana): I, 138, 5467. -§ 210 (Sambhavap.): I, 139, 5517 (Panduputrah, installed as yuvaraja), 5519 (Kuntiputrah).- § 213 (Jatugrhap.): I, 141, 5663; 142, 5682; 143, 5706, 5709; 145, 5746, 5747 (Dhr.), 5760 (Dhr.), (5765); 146, 5771 (Dhr.), 5780, (5781), (5787); 147, 5804 (Kuntiputrah), (5804); 148, 5820 (Kaunteyah), (5821); 149, 5846; 150, 5871 (Kauravya); 151, 5919, 5921 (Pandavacreshthah) (Kunti and the Pandavas escaped from the lac house) .- § 214 (Hidimbavadhap.): I, 154, 6019; 155, (6043), 6045 (Kaunteyam), (6057); 156, 6095 (Dharmarat) (Vyāsa ordered the Pāṇḍavas to remain in Ekacakra) .- § 215 (Bakavadhap.): I, 162, 6212 (Pāndupulrah), (6243), (6245), 6252, 6261; 163, (6267).—§ 219 (Caitrarathap.): I, 168, 6411, (6418) (Vyasa ordered the Pāṇḍavas to go to the country of the Pancalas).—§ 221 (do.): I, 170, 6469, (6471), 6472 (Kururājah) (ordered Arjuna to spare the life of the Gandharva Citraratha) .-§ 231 (Svayamvarap.): I, 184, (6928), (6944).- § 233 (do.): I, 187, †7014; 188, †7058 (at the svayamvara of Draupadi Arjuna won her); [189, †7082 (Dharmaputrah)]. -§ 235 (do.): 1, 191, †7133, 7145 (Kuntīputraķ), †7150 (Ājamīdhasya-rājñaḥ).—§ 236 (do.): I, 192, †7158.—§ 237 (Vaivāhikap.): I, 193, †7195, †7202; [194, †7206 (Dhr.)]; 195, 7218; (7225) (disclosed to Drupada that they were the Pandavas), 7230, 7231, 7234 (Kuntiputram), 7238, (7240) (asked Drupada to give Draupadi to the Pandavas as their common wife), (7246); 196, (7264), 7269.- 240 (do.): I, 198, †7339; 199, 7365 (Dhr.) (Y. and his brothers married Draupadi).- § 241 (Vidurāgamanap.): I, 201, 7401 (Kuntiputram). - § 244 (Rajyalabhap.): I, 207, 7547 (Kuntiputrah), (7549), 7553 (Panduputrah) (Y. became king in Indraprastha). - § 245 (do.): I, 208, 7601, 7604, 7605, 7607, 7611, 7615, (7616). - § 246 (Sundopasundop.): I. 209, 7619 (Partha) (Narada told Y. and his brothers the story of Sunda and Upasunda, then the Pandavas established a rule among themselves with regard to their common wife Draupadī). - § 247 (Arjunavanavāsap.): I, 213, 7754 (Dhr.), 7770. - § 250 (do.): I, 217, 7884 (only B.) -[§ 252 (Subhadraharanap.): I, 219, 7930 (Dhr., Pandarah).]-§ 253 (Haranāharanap.): I, 221, 7994, 8000, 8002 (Kuntīputrah), 8018 (Dhr.), 8029 (Kuntiputrah), 8039 (begat Prativindhya on Draupadi), 8041.-[§ 254 (Khāndavadahauap.): I, 222, 8051 (Dharmarajanam), 8058 (Dhr.), 8066 (Dhr.). ]-\$ 261 (Sabhākriyāp.): II, 1, 14 (Dhr.), 15 (Maya promised to build a palace to Y.).—§ 262 (Bhagavadyāna): II, 2, 36, 41, 42, 44 (Dhr.).-[§ 263 (Subhākriyāp.): II, 3, 95 (Dhr.) (Maya built a palace to Y.).]-§ 264 (do:): II, 4, 96, 102 (Dharmaputram), 128 (Kuntiputram), 134 (many rshis and kings waited upon Y.).—§ 265 (Lokapālasubhākhyānap.): II, 5, 149, 150, (246), 248, (†262) (Nårada's discourse to Y.); 6, 264 (Dhr.), 269, (271), 278 (Dhr.), (279) (Nārada described to Y. the sabhas of the gods (ch. 7-11)).—§ 267 (Yamasabhav.): II, 8, 311.—§ 268 (Varunasabhav.): II, 9, 353, 363, 376.—§ 270 (Brahmasabhāv.): 1I, 11, 456.—§ 271 (Lokapālasabhākhyānap.): 11, 12, (479), 503 (Nārada told Y. that Pandu wished that Y. should perform a rajasuyu).-§ 272 (Rājasūyārambhap.): II, 13, 514, 517, 520, 527, 529, 533, 542, (Dhr.), (543), 544 (Dhr.), 552 (Parthall), (559) (Y. resolved to perform the rajasuya).—§ 274 (do.): II, 15, (635), 650; 16, (660), 665.—§ 275 (do.): II, 17, (686) (Krshna told Y. the story of Jarasandha).- § 276 (Jarasandhavadhap.): II, 20, 775, (776) (Y. sent Krshna, Arjuna, and Bhīma to slay Jarāsandha).—§ 277 (do.): 11, 24, 958, 971, 974, 979 (omukhāh Pāndavāh) (the slaughter of Jarasandha). -§ 278 (Digvijayap.): II, 25, 983, 987 (Dhr.), 993 (Dhr.) (Y. sent his four brothers to subdue the four quarters).— § 279 (Arjuna): II, 26, 1007 (Dharmaputrah), 1009; [27, 1021 (Dhr.)]; 28, 1052 (Arjuna conquered the north for Y.).—[§ 280 (Bhīmasena): II, 29, 1059 (Dhr.), 1069 (Dhr.), 1073 (Dhr.); 30, 1104 (Dhr.) (Bhīmasena conquered the east for Y.).]-[§§ 281-4 (Sahadeva): II, 31, 1105 (Dhr.), 1123 (Dhr.), 1159 (Dharmasutaeya), 1182 (Dhr.), (Sahadeva conquered the south for Y.).]—§ 285 (Nakula): II, 32, 1201 (Nakula conquered the west for Y.).—§ 286 (Rājasūvikap.): II, 33, 1208, 1220, (1221), (1229), 1236 (Dhr.), 1247 (Kuntiputram), 1248 (Dhr., Y. was initiateddikshitah), 1258, 1259.- § 287 (do.): II, 34, 1284 (Dhr.).-§ 288 (do.): 11, 35, 1286, 1296 (Dhr.), 1302 (performance of the rajasuya).- § 289 (Arghaharanap.): II, 36, 1314 (oniveçane), 1327 (Dhr.), 1328, (1331); 37, 1361, 1367; 38, 1369; 39, 1414 (°ābhishekam).—§ 290 (Çiçupālavadhap.): II, 40, 1418, 1422 (Dhr.), 1431.—§ 292 (Rajnsūyikap.): II, 45, 1600, 1603 (Dhr.), 1611, 1616, 1618, 1622 (Dhr.), 1623 (Kuntiputram). - § 293 (Dyūtap.): II, 46, 1630 (Dhr.), 1633 (Dhr.), (1634), 1649, 1653, 1661.—§ 294 (do.): 1I, 47, 1683; 48, 1702, 1716, 1718; 49, 1725 (rājasūyam . . . Y'eya nrpateh), 1739, 1742, 1743 ('niveçane), 1760, 1783; **50**, 1803, 1804 (oniveçane), 1805 (do.), 1806.—§ 295 (do.): II, 51, 1841 (onivecane) (enumeration of the tributes given to Y.); 52, 1896, 1898 (oniverane), 1900, 1903 (oniverane), 1904, 1905 (onireçane). \$\\_\ 296 (do.): II, 53, 1930. \$\\_\ 297 (do.): II, 54, 1935.- § 298 (do.): II, 56, 1966 (Panduputre), 1967 (Kuntiputrah), †1985; 57, 1991 (Kuntiputram); 58, 1994 (Dharmaputram), (†1996), (†2001), (†2003), (†2005), 2010 (commanded by Dhytaräshtra, Vidura invited Y. to the gambling; Y., together with his brothers and Draupadi, came to Hastinapura); 59, 2030 (Partha Yopurogamāh), 2032, 2033, (2034), (2038), 2043, 2044, 2045, (2047), (2050); 60, (2056), 2059 (the gambling began); **61**, (2060), (2063), 2066, (2067), 2070, (2071), 2074, (2075), 2078, (2079), 2082, (2083), 2085, (2086), 2090, (2091), 2093; 63, †2116; 65, 2141, (2142), 2145, (2146), 2147, (2148), 2149, (2150), 2151, (2152), 2153, 2154, (2155), 2156, (2158), 2160, (2161), 2162, (†2164), 2166, (2168), 2169 (2173) (at the gambling Y. had lost his wealth, his kingdom, his four brothers, and Draupadi).—§ 299 (do.):

II, 67, 2201, 2206, 2208, 2215, †2244, †2245 (Kuniteutah), †2250; 68, 2251.- § 301 (do.): II, 69, 2360; 70, †2364, 2369; 71, †2383, 2387, †2399, 2407; 72, 2431; 73, (2433), 2436, 2440, 2450 (Dhr.) (the Pandavas and Draupadi were again set free) .- § 303 (Anudyūtap.): II, 76, 2491, 2492 (2493), 2504 (2509), 2513 (at the second gambling Y. lost, and the Pandavas and Draupadi had to repair to the woods for twelve years, etc.).—§ 305 (do.): Il, 78, (2560), 2563, 2568, 2581, 2583.-\$ 306 (do.): II, 80, 2621 (Dharmaputrah), 2623 (Kuntiputrah), [2630 (a), (Y. had gone away, covering his face with his cloth, that he might not consume the people by the fire of his angry eyes)] (the Pandavas and Draupadi repaired to the woods). - § 308 (Āraņyakap.): III, 1, (33); 2, 48 (Kuntiputrah), (53), (58).—§ 309 (do.): III, 2, 96, (97).—§ 310 (do.): III, 3, 131 (Kuntīputraķ), 134, 143, (166), 209 (having hymned Surva, Y. obtained an inexhaustible vessel, from which he fed the brahmans), 214, 215.—§ 311 (do.): II, 4, †234.— § 312 (do.): III, 5, (†261).—§ 313 (do.): III, 6, 273, 275, 279.—[§ 315 (Maitreyaçapa): III, 10, 356 (Dhr.) (visited by Maitreya). ]-§ 316 (Kirmīravadhap.): 111, 11, 405, 406 (Dhr.), (410), 421, 422.- § 317 (Arjunābhigamanap.): III, 12, 464 (Dhr.), 467 (Dhr.), 533 (father of Prativindhya).-§ 319 (Saubhavadhop.): III, 14, (614).-§ 320 (do.): III, 15, (636); 20, 794, 21, 829 (Krshna told the Saubhavadhopākhyāna to Y.) .- § 321 (do.): 11I, 22, 893 (Dhr.), 896, 902.- § 322 (l)vaitavanapr.): III, 23, †903, †918; 24, †919 (Kaunteyah), (930), 933.—§ 323 (do.): 111, 25, †919 (Kuruvrshabhah), †950.- § 324 (do.): 111, 26, 968 (Dhr., Kaunteyam), 983, 984.- § 325 (Draupadiparitapav.): III, 27, 1020.—§ 327 (do.): III, 29, (1065); 30, 1152; 31, (1160); 32, 1205, 1241, 1257, 1263; 33, 1348; 34, (†1355) (Y. refused to break his pledge and begin war).-§ 328 (Kāmyakavanapr.): III, **36. 1411 (***Kuntīputraḥ***),** (1415).—§ 329 (do.): 11I, 36, 1433, 1434, 1438, 1450 (Vyūsa imparted the Pratismrti knowledge to Y.).—§ 330 (Indradarçana): III, 37, 1456 (Dhr.), (1459) (Y. imparted the Pratismrti knowledge to Arjuna and sent him to Indra to acquire weapons).—§ 331 (Kuirātap.): III, 38, 1526 (°niyogāt).- § 339 (Indralokābhigamanap.): III, 47, 1902 (Indra sent Lomaça to Y.).—§ 341 (do.): III, 50, 1960, 1963 (Dhr.).—§ 342 (do.): III, 51, 1986, (1998).—§ 343 (Nalopākhyānap.): 111, 52, 2013, 2017, 2048 (Dhr.), 2052 (Dhr.), 2054, (2071).—§§ 344-355 (do.): III, **59**, 2271; 61, 2305; 68, 2684; 70, 2765; 79, 3089 (Brhadagva told Y. the Nalopakhyana and taught him the science of dice) .-§§ 356-76 (Tirthayātrāp.): III, 81, 4027 (Dhr.), 4041 (Nārada repeated to Y. Pulastya's description of the tīrthas, chs. 82-85); 82, 4097, 5006, 5012; 83, 5075, 5077; 84, 8077; 85, 8220, 8275.—§ 377 (Dhaumyatīrthak.): 111, 87, 8301; 88, 8339, 8346, 8348; 89, 8365; 90, 8377, 8382, 8392 (Dhaumya described to Y. the tirthas of the four quarters). - § 378 (Tirthayatrap.): III, 91, 8409 (Dharmaputrah), 8418, 8422, 8423; 92, 8432, (8445), (8450); 93, 8476, 8477; 94, (8487) (Lomaça cume to Y., who then began the tirthayatra, accompanied by the brahmans). - §§ 379-91 (do.): III, [96, 8540 (Kauntoyah)]; **99**, 8677; **100**, (8689); **104**, (8781); **106**, (8828); 107. (8887); 110. [9968 (Kaunteyah)], (9994) (on the tirthayatra Lomaça pointed out the different tirthas and told the legends relating to them).—§§ 392-99 (do.): III, 114, 10104, (10108), 10110, †10124; **115**, (10131); **116**, 10197; [117, 10211 (Dhr.)] (Akrtavrana told Y. the story of Rama

Jāmadagnya, who then appeared on the mountain Mahendra). -§ 400 (do.): III, 118, †10231 (Ājamīḍhaṃ), †10234.— § 401 (do, Balarama): III, 119, †10241, †10243, †10249.— § 402 (Tirthayatrap.): III, 120, †10259, †10279, †10282, (†10285) (having met with the Vrshuis in Prabhasa, the Păndavas continued the tīrthayātrā).—§§ 403-17 (do.): III, 121, 10297, (10314); 125, 10412, 10416; 126, (10423); 127, (10470), 10471; 132, (†10602); 135, 10696, (10701), 10709; 136, 10757; 138, 10801, 10818 (Lomaça further pointed out the different tirthas and told the legends relating to them) .- § 418 (do.): III, 139, (†10837).- § 419 (Gandhamadanapr.): III, 140, (10840), (10857).- § 420 (do.): III, 141, (10871).- § 422bis (do., Varāhāvatāra): III, 142, (10928), 10932.—§ 423 (Gandhamadanapr.): III, 144, (10995), 11000 (Dhr.), 11006 (Dhr.); **145**, (11014), 11048 (Dharmaputram), 11051 (Dhr.), -- § 424 (Bhīmakadalīkhandapr.): III, 146, 11101, 11102.- § 433 (Saugandhikaharanu): III, 155, 11400 (Dharmaputrah), 11403 (do.).- § 434 (do.): III, 156, 11430 (Dhr.), 11449 (the Pandavas at Kubera's lotus tank).—§ 435 (Jațasuravadhap.): III, 157, 11462 (Dhr.), 11477, 11478, 11481 (Kuntiputram), 11522 .- § 436 (Yakshayuddhap.): III, 158. 11539, 11553, 11600; **159,** 11628, (11642), 11651, 11657. -§ 438 (do.): III, 161, [11739 (Ajūtaçatruķ Kaunteyaķ)], (11748), 11752 (Kuntīputraķ), (11790); 162, 11803, 11819, 11834 (the Pandavas' meeting with Kubera on the Gandhamādana).—§ 439 (do.): III, 163, 11843, 11866.—§ 440 (do.): III, 164, †11897.—§ 441 (Nivātakavacayuddhap.): III, [165 (Arjuna's return)]; 166, 11917 (Dhr.), 11923 (Dhr.), 11926 (Kuntīputrah), 11932 (Kuntīputram).—[§ 442 (do.): III, 167, 11935 (Dharmaputram).]-§ 445 (do.): III, 173, 12273 (Kuntīputrah).—§ 446 (do.): III, 174, (12284).-§ 447 (do.): III, 175, 12291 (Dhr.).-[§ 448 (Afagarap.): III, 176, 12326 (Dhr.), 12329 (Dhr.), 12333 (Dhr.).]-§ 449 (do.): III, 177, †12357.-§ 450 (do.): III, 179, [12398 (Dhr.)], 12435 (Kaunteyah); 180, 12430, (12454), (12458), 12458, (12467), 12469, (12470), 12473, (12475), (12481), 12488; 181, (12489), (12491), (12496). (12504), (12512), (12516), 12519, 12528 (Dhr.), 12534, (Y.'s meeting with Nahusha, who had been transformed into an ajugara).—§ 422 (Mārkaņdeyas.): III, 183, 12557 (°purogamāḥ), †12571, †12578.—§ 453 (do.): 111, 184, 12636, †12644.—§§ 454-509 (do.): Markandeya told Y. various legends (chs. 185-232): III, 188, 12805 (Dh.); 190, 13009 (Kaunteyah), (13010), 13021, 13054; 191, (13128), (13137); 193, 13212, 13213 (Kaunteyah, Dhr.); **200**, 13350, (13360), 13368, 13392, (13413), 13420, (13430), 13472; 201, 13482, 13488, 13489; 203, (13551); **204**, 13598, 13620; **205**, 13628, 13650; **206**, 13663; 208, 13802; 209, 13842; 210, 13898; 213, 13960; 214, 14000; 216, 14096, (14098); 217, (14101); 232, (14628).- § 510 (Draupadī-Satyabhāmāsamv.): III, 233. 14690 (oniveçane), 14691, 14698.- § 512 (Ghoshayatrup.); III, 236, †14753; 237, 14776, 14777; 239, 14835, 14838 (Kaunteyah); 240, 14863 (Dharmaputrah); 242, 14925, 14926; 243, (14935); 244, 14957; 246, 15020 (Kuntiputrah, Dhr.), 15021, 15030, 15034-(Kuntiputrah) (Y. prevailed upon Citrasena to set Duryodhana free); [247, 15041 (Dhr.)]; 249, 15074, 15076.- 516 (Duryodhanayajna): III, 255, 15285; 256, 15309, 15312 (Dhr.); 257, 15327 (°sya yajiiena na samo hy esha te kratuh, sc. Duryodhana's).-[§ 517 (Ghoshayatrap.): III, 257, 15347 (Dharmaeutah).]-§ 518 (Mrgasvapnodbhavap.): III, 258, 15354, 15356

(Kauntenah), 15359, 15360 (Dhr.) (Y.'s dream). \$ 519 (Vrihidraunikap.): III, 259, 15372, 15376, 15378 (Kuntiputrah), 15381, (15396), 15403 .- \$ 520 (do., Mudgala): Ill, 260, (15405) (Vyūsa told Y. the story of Mudgala),- § 521 (1)raupadiharanap.): III, 262, 15511; 263, 15522, 15559. - § 522 (do.): 111, 266, †15607; 267, 15622 (Kauravyah . . . Kuntiputrah), 15630 (Kuntiputrah); [268, 15643 (Dhr.), 15663 (Dhr.)]; 269, †15668, (†15689); 270, [ | 15700 (on the top of Y.'s flagstaff were two tabours (mrdaigau) named Nanda and Upananda)], †15701 (Dharmasutam), †15706 (bhrātā ca çishyaç ca Yosya Dhananjayah); 271, 15717 (sa-Yan), 15754, (15758) (Jayadratha was vanquished).- § 523 (Jayadrathavimokshanap.): III, 272, 15790, 15794, 15795, 15796 (Dharmaputrah) (Y. set Jayadratha free).- §§ 525-43 (Rämopäkhvänap.): Märkandeva told Y. the story of Rama Daçarathi: III, 273, 15860 (Dharmarājaķ), (15862), (15875); 277, (15945); 289, 16178. - [§ 514 (Yudhishthirāçvāsa): III. 292 (Y. was comforted by Markandeya). ] - § 545 (Putivrutamahātmyap.): 111, 293, (16616), 16619 (Mārkandeya told Y. the story of Savitri) .- § 546 (Kundalaharanap.): III, 300, 16919 (Pānduputram). - § 547 (Karna): III, 309, 17174.-§ 548 (Araneyap.): III, 311, 17223, 17225 (Kuntiputrah), 17235; 312, (17242), 17246, 17250 (Kuntīputraķ), 17255 (do.), 17261 (do.), 17274 (do.); 313, 17306 (Tapahsutah . . . Dharmaputrah), (17317), (17328), (17331), (17333), (17335), (17337), (17339), (17341), (17343), (17345), (17347), (17349), (17351), (17353), (17355), (17357), (17359), (17361), (17365), (17365), (17367), (17369), (17371), (17373),(17375), (17377), (17379), (17381), (17383), (17385), (17387), (17389), (17393), (†17398), (17400), (17405), (17108), (17413); **314**, (17420), (17430), (17433), (17441)(in the shape of a Yaksha Dharma slew the brothers of Y.; I. answered the questions of the Yaksha, chose that Nakula should be revived, and got all his brothers revived; Dharma also granted him that they should remain unknown in the thirteenth year); 315, 17456 (Dharmasutah), 17469 (the Pandavas took leave of the brahmans) .- § 549 (Pandavapraveçap.): IV, 1, 5, 6 (Dharmaputrah), (14), (22), 26; 2, 36, (38), 58; **3**, (61), (66), (73), 78, (81); **4**, (83), (134); **5**, (118), 158 (Dharmarājam), 161, 169 (Kuntīputrah), 176; 6, 178, 213 ( J. praised Durgā (Umā), who then appeared to him and promised him victory); 7, 1214, 1221, (1221), 1224, (†226) (V. presented himself to Virāta, naming himself Kanka Vaivaghrapadya, and was accepted as a courtier); 8, 1239; 10, 288 (jyeshthah), 291 (Kururājah); 12, 317, 319 (Pāṇḍavaḥ), †322.-- § 550 (Samayapālanap.): IV, 13, 328 (sabhāstāro Matsyānām ahharat), 331. - § 551 (Kīcakavadhap.): IV, 16, 460, 464 (Bhimasena- Youu), 468, 469, 490; 18, 523 (yasyā bhartā Yoh, sc. Draupadī), 538 (mahārajam Indraprasthe), 543, 547, 548 (devita rajnah Kankah), 551 (Pandaram), 553, 551; 19, 601; 21, 648; 22, 729 (Kuntiputrah).- § 552 (Goharanap.): IV, [27, 903 (Dharmarājam), 905 (Ajātaçatrum)]; 28, 914, 926, 927, 928, 933, 935, 936, 940, 941; [31, 1024 (rayñe, when the Trigartus, headed by Suçarman, invaded the country of Virata, Y., etc. took up arms in order to assist Virāṭa)]; 33, 1077 (Kuntīputrah), 1083 (Dharmarajah), 1099 (Kuntiputrah), 1101, 1102, 1103, 1122, (1127) (Bhīmasena vanquished Suçarman and made him captive, but Y. set him free); 34, 1136 (Kaurareyāh . . . Yopurogamāh), 1138, 1142 (Virāţa thanked Y.); 40, 1307, 1311; 43, 1352; 44, 1368 (Kauruvyah), 1371 (sabhāstāraķ); 50, 1565; 52, 1611; 65, †2102 (°syāsmi nidoçakārī, said Arjuna); 68, (2180). 2196 (Pāndaveyah), 2199. (2203), 2208 (praised Brhannala (i.e. Arjuna) and was therefore struck by Virața with a die); 69, 2258 (Parthe) .- § 553 (Vuivāhikap.): IV, 70, 2261, 2275 (Dhr., b: Arjuna said: This one deserves to occupy the same seat as Indra. None, even amongst D., As., mon, Rå., G., Y., Kn., or M.-U. is like to him. 10,000 elephants followed him when he dwelt among the Kurus, and 30,000 chariots, adorned with gold and drawn by the best steeds; 800 bards and minstrels praised him; like R., adoring Indra, etc., he made all kings pay tribute to him; 88,000 brahmans (snātakāķ) were supported by him; he protected the aged and helpless, the maimed and blind as his sons, and ruled virtuously; his prosperity and prowess afflict Duryodhana, Karna, Cakuni, etc.); 71, 2289 (Kauraryah Kuntiputrah), 2310, 2314 (Kuntiputram), 2319, 2320; 72, 2347 (Kuntiputral), 2351, 2370 (Kuntiputral), 2373 (Dharmaputral) (when the Pandavas had disclosed their identity, Virața made an alliance with Y. and married Uttara to Abhimanyu) .-§ 554 (Sainyodyogap.): V, 1a, †4, †10 (all. to Dyūtaparvan), †19, †25 (the assembled kings joined the party of Y. and held a council); 2, †30, †34, †36; 3, 50, 63 (Pāndusutah); 5, 101, 108; 6, 113 (Kuntīputraļe), 115 (Dhr.); 7, 171.— § 555 (do.): V, 8, 185, 191, 192, 198, 205, 206, (211), 225 (Calya promised Y. to dispirit Karna); 9, 227; (Indravijaya): 9, 248; 13, 419 (Çalya told Y. the Indravijaya); (Sainyodyogap.): 18, 560, 561, 566 (Kuntīputraķ) (('alya repeated his promise);  $19\gamma$ , 570, 578 (enumeration of the kings who, with their akshauhinis, joined Y.). - § 556 (Sanjayayanap.): V, [20, 618 (Dharmaputrasya, seven akshauhinis had joined Y.); 21, 633 (Panduputrah); 22, †663; 23, 686 (Kuntīputram), (†690); 25, (†723); 26, (†738); **28,** (†794); **29,** (†812),  $(\mu),$  †861; **30,** (†869),†902; 31, (916), 926; 32, 1946 (Panduputrah), †953 (Sañjaya's mission to the Pandavas).- § 557 (Prajagarap.): V, 33, 986; 34, 1178.- § 559 (do.): V, 37, †1376.- § 561 (Yānasandhip.): V, 48, †1810, †1815 (Ajamīdhasya), (β), †1817, [†1834 (Dhr.)]; 50, 1968, 1970, 1971 (Kuntīputram), 1973, 2009 (°samaḥ, sc. Abhimanyu); 53θ, 2111, 2120; 55, 2147, 2152, 2154, 2172 (did only ask for five villages); 56, 2214 (Kaunteyah), 2215, [2227 (i: to his chariot are yoked large steeds, white in hue as ivory)]; 570, 2261, 2274 (Dhr.), 2282, 2288 (Kaunteye), †2292 (Dhr.); 58, 2306; 64, 2481; 65 77, 2481 (Kaunteyam); 66, †2511 (Sanjaya finished the report of his mission to the l'andavas). -§ 562 (Bhagavadyānap.): V, 72, 2581 (Dhr.), (2586), (2663), (2670) (Y. agreed to send Krshna to Hastinapura to negotiate about peace); 73, 2679; 78, 2802; 79, 2831 (°cāsanam), 2835; 80 c, 2855; [81, 2865 (Dhr.)]; 82, 2876, 2879, 2916 ("niyogena); 830, 2949 (Kuntiputrah), 2952 (Dhr.), (2956), 2968 (Krshna set out for Hästinapura); 84, 3015; 90, 3149, 3177, 3200, 3202 (Kuntī sent messages to her sons through Kṛshṇa); 95 v, 3403, 3443.—[§ 564 (Mataliyop.): V, 97, 3508 (Dharmaputrena).] - § 567 (Bhagavadyānap.): V, 125, 4211; 126, 4216; [128, 4281 (Kuntiputrāya)]; 129, 4362; 130, 4390; 1310, 4425, 4455; 132, 4463 (Kuntī sent a message to Y. through Kṛshṇa). -§ 569 (do.): V, 138, 4681, 4689 (Kuntīputraķ); [139, 4717 (I)hr.)]; 140, 4736 (Kaunteyam pūrvajālam Yoat, i.e. Karna), (a), 4744 (Dharmaputrah), 4745 (Kuntiputrah); 141, 4777, 4789; 142, 4820; 143, 4839, (1), 4862, 4865, 4866; 144λ, 4888; 146, 4949; 147, (4960), (4962); 148, †5039 (Dharmaputrah); 149, †5072, †5074 (having

returned to Upaplavya, Krshna told what had happened in Hastinapura, chs. 147-150).—§ 570 (Sainyaniryanap.): V, 151, 5097 (Dhr., enumeration of the leaders of the seven akshauhinis), (5130), 5155 (Kuntiputrah), 5162; 152, 5170, 5172 (Kuntiputrah), 5183; 153, 5188; 154, 5216, 5232; 157, 5317, 5319, 5326 (installed seven commanders of his divisions, cf. ch. 151), 5337; 158, 5368.—§ 571 (Ulūkadūtāgamanap.): V, 160, 5456, 5477; 161, 5535, (5537), 5540, 5557 (Dharmaputram); 162, 5584, 5639, 5642; 163, 5666, 5693 (Dharmaputram); 164, 5702 (Kuntīputrah). § 573 (Ambopākhyānap.): V, 194, (7582); 196, -7622 (Kaunteyo Dharmaputrah), 7627, 7630, (\lambda), 7642, 7649, 7653 (Y. arrayed his troops).—§ 574 (Jambükh.): VI, 1, 7 (Kuntīputrah), 11, 12.- \$ 576 (Bhagavadgītāp.): VI, 19, 695, 719 (Kuntiputrah), 722; 21, 760 (Kuntiputrah), 765 (Partham); 22, 777; 25 k, 845 (Kuntiputrah, blew his conch shell Anantavijaya) .- § 577 (Bhishmavadhap.): VI, 43, 1547, 1552, 1554, 1558, 1561, (1564), (1570), (1572), (1575), 1577, 1582, (1586), (1589), (1591), (1601), (1612), (1614), 1615 (Kuntiputra, only C.), 1621, 1623 (Kuntiputram), (1625), 1629 (Y., etc. visited Bhishma, etc., and asked their permission to fight).- § 578 (do.): VI, 44, 1666; 457, 1697 (fought with Culya), 1698 (Kuntīputrah); 49, 1991; 50, [2034 (Dhr.)], (#), 2081; 51aa, 2116 (Kuntīputrah, blew his conch shell Anantavijaya).-[§ 579 (do.): VI, 53, 2233 (Dhr.); 54, 2326 (Dhr.).]—§ 580 (do.): VI, [56, 2417 (Dhr.); 58, 2472 (Dhr.), 2473 (Dharmasutah), 2481 (Dharmaputrah . . . Pandavah); 59, 2557 (°balam), †2589 (°anikam).- § 581 (do.): VI, 64, 2880 (°purogamāḥ); 67, 3035.—§ 582 (do.): VI, 69a, 3067; [71, 3138 (Ajātaçatruh, fought with ('alya)]; 72 c, 3167.- § 583 (do.): V1, 75, 3280 [(a), 3284 (Dhr.)]; 77, 3390; [78, 3426 (Dhr.); 79, 3511 (Dhr.)].-§ 584 (do.): VI, 81, 3553 (arrayed his troops in a vajra-vy ūha), (1), 3562 (Dharmaputrah, attacked Crutāyus); 84, 3696, 3703 (Dharmaputrah), 3714 (do., vanquished Crutayus); 857, †3763, †3767; 86, 3792, 3793, 3794 (Kauravyah, fought with Bhishma), 3799, 3802 (Dharmaputram), 3805, (10), 3826 (attacked the two Avantya princes), (13), 3835 (Kauravyah).—§ 585 (do.): VI, 87, 3861, (η), 3865; [89, 3945 (Dharmaputrasya)]; 93, 4145; 95, 4320 (attacked by Bhugadatta).- § 586 (do.): VI, 99 e, 4508; 102, 4670 (attacked by Bhishma); 103v, 4695 (°purogamāḥ, attacked Bhīshma); 105 x, 4782, 4795, 4798, 4800 (fought with Calya); 106, 4804, 4806 (fought with Bhīshma), 4842 (°balam); 107, 4887, 4890, 4897, 4910, (4926), (4959) (asked Bhishma about the means of slaying him).—§ 587 (do.): VI, 108, 5000; [110 \( \zeta \), 5099 (Dhr.), 5110 (Dharmaputram)]; 111, 5189 (Kauntoyam, checked by Drona); 112, 5218, 5232; 114, 5328 ("mukhāh Pārthāh), 5347, 5351 (Pandarah), 5363 (attacked Culya); 116, 5415 (do.); 119, 5638; 120, 5755 (Dharmaputram).-\$ 588 (do.): VI, 121γ, 5808.—§ 589 (Dronabhishekap.): VII, 2a, †67, [†81 (Dharmaputrah)], †82; 6, 165; [7, 193 (Dhr.)]; 8, 225, (η), 227, †247 (°anikam); [9, 284 (Dhr.); 10, 312 (Ajālaçatrum), 317 (Kaunteyam)]; 11, 427, 429.—§ 590 (do.): VII, 12, 439, 448 (Kuntīsutasya . . . Pārthe), 453 461 (Drona promised to seize Y.); 13, 465; 14, 514 (opurogamah, attacked Drona), (a), 677; 16, 635 (odnikam), 637, 638 (fought with Drona), (7), 646, 647 (Kuntiputram), 649, 651, 656.- § 591 (Samçaptakavadhap.): VII, 17, 675, 677, 681 (Dharmaputram), (714).- § 592 (do.): VII, 19, 790, 791; 20, 795 (arrayed his troops), 812, 855 (Drona sought to seize Y.); 21, 856, 858 (protected by Satyajit),

876, 877, 878, (x), 905, 911, 912; 230, 959 (description of his horses), 960, 1023, 1025 (description of his horses),  $(\pi)$ , 1088 (Dbr., held the bow Mahendra); 24 o, 1048, 1051; 25, 1078 (Pandavacreshtham, fought with Calya); 26, 1158. 1166 (fought with Bhagadatta); 27, 1207; 31, 1347; [32, 1379 (Ajātaçatruh)] .- § 593 (Abhimanyuvudhap.): VII, 33, 1453, 1459; 34a, 1484, 1490 ( sya dhairyena . . . sadrçah, sc. Abhimanyu); 35, 1517, 1518, (1526), (1535); 39 v, 1656; 40, 1679 (Dhr., all. to Dyūtap.), (v), 1696;  $42\pi$ , 1743;  $43\rho$ , 1771; 47, 1865; [49, 1959 (Dhr.), 1960 (Ajātaçatruh), 1962 (Dhr.)] (Abhimanyu was slain); 51, 1983, 1984.- § 594 (do.): VII, 52, 2003 (Kuntiputram), 2004, 2010, 2011, 2013, (2014), 2022 (Kuntiputram), 2032 (in order to comfort I., Vyasa told him what Narada had said to Akampana (q.v.), including the story of the origin of Mrtyu); 54, 2129.- § 595 (do.): VII, 55, (2135), 2169 (Vyāsa told Y. what Nārada had said to Srnjaya (q.v.), including Shodaçarājika); 71, 2474, 2476.--§ 596 (Pratijnap.): VII, 72, 2523; 73, (2566); [79, 2791 (Dharmaputrah)].- § 597 (do.): VII, 82, 2916, 2945 (Dhr.); 83, 2946, 2948, 2954, 2965 (Dhr.), .2972 (only C.); 84, 2982 ("niveçanāt), 3009.— § 598 (Jayadrathavadhap.): VII, 86, 3067 (Kuntiputram, all. to Dyutaparvau). - § 599 (do.): VII, 94, 3431; [95 5, 3529 (Ajātaçatrum Kaunteyam, attacked by Calya); 96, 3570 (fought with Calya); 97, 3574 (fought with Krtavarman); 98 c, 3660; [102, 3815 (Dhr., all. to Dyūtaparvan)]; 106, 3975, 3982 (Bharatagreshthah), 3988, 3990 (Dhr.), 3999, 4002 (Dharmaputraya), 4006, 4012 (Kuntīputraḥ, fled before Drona); 109 π, 4110, 4112 (pierced Alambusha); 110, 4146, (4176); 111, 4240 (Dhr.), 4252, 4257, (4278); 112, 4356, 4359, 4368 (sent Sātyaki to assist Arjuna); [113, 4372 (Dhr.), 4404 (Dhr.); 115  $\psi$ , 4501 (Dhr.), 4508 (Dhr.)]: 122, [4880 (Dhr.)], (00), 4882 (Dharmaputrah); 124,  $[(\kappa\kappa)$ , 4983 (Dhr.)], 5006, 5008 (fought with Duryodhana); 126, 5099 (Dhr.), 5102 (Dhr.), 5108 (Dharmaputrah), 5121 (do.), 5125 (Kuntīputrah); 127, 5146, 5151, [5164 (Dharmaputrah)] (sent Bhīma to assist Sātyaki); 128, 5251 (Dharmapulrah), 5253 (do.); 129, 5306, 5307/8 (only B.); 131ρρ, 5360 (Dharmaputrah); 133 rt, 5467 (Parthah); [137, 5649 (Dhr.), 5651 (Dhr.); 141, 5858 (Dhr.), 5861 (Dharmaputrena), 5868 (Dhr.), 5876 (Dhr.), 5877 (Dhr.); 142 555, 5884 (Dharmasutah), 5889 (Dhr.)]; 143 yyy, 5955 (Dharmaputram); 144, [(u), 5997 (Dhr.)], 6025; 146, 6289 (Dharmaputrah);[147, 6372 (Dhr.)]; 148, 6420, [16445 (Ajātaçatrum . . . Pāṇḍavam)]; 149, 6451 (Dharmaputram), 6453.- 600 (Ghatotkacavadhap.): VII, 153, [(a), 6627 (Dharmaputram)], 6630 (only B.), 6632, 6633 (fought with Duryodhana), 6634 (only B.); 154 $\beta$ , 6649; 155, †6725, ( $\epsilon$ ), †6726; 156 n. 6745, [6746 (Mrdangaketoh)], 6759 (°purogamah), 6762, 6765 (encounter with Dropa), [(\lambda), 6853 (Dhr.),  $(\mu)$ , 6899 (Dharmaputrasya)]; 157  $\xi$ , 6923, 6947, 6948, 6951 (\*ratham), 6952, 6954, 6959, 6961 (Kuntiputrah) (encounter with Drona); 158, 7006 (Dharmaputrah); [159, 7129 (Dhr.)]; 160, 7158 (Dharmaputrah); 161, 7204, 7207 (only C.); 162, 7257/8 (only B.), 7259, 7260, 7261, 7262 (fought with Drona), 7269 (Kuntiputram), 7270, 7275 (Dhr.), 7277 (only C.); 165, 7355 (Dharmaputrah), 7357 (only C.), 7360, 7378 (Dharmaputram), 7379, 7389, 7391 (only B.), 7392 (only C.), 7395 (Dharmaputrah), 7396 (Dharmaputram, vanquished by Krtavarman); 168, 7544; [170 uv, 7672 (Dhr.)]; 172,  $[(\rho\rho)$ , 7754 (Dharmaputraeya)], 7766 (°balam); 173, 7779 (only B.), [7782 (Dharmaeununa)], 7797, [7803

(Dharmasutah)]; 183, 8319 (Dharmaputrah), 8344, 8347 (°purogamah), 8348, 8351 (Dharmapulram), 8354, 8357 (Vyasa came to Y. and explained why Chatotkuca had been slain).- § 601 (Dronavadhap.): VII, 184, 8362 (Dhr.), 8363 (Dhr.).-§ 602 (do.): VII, 1874, 8543; [189, 8683 (Dharmasutah)]; 190, 8707, 8736 (Kuntiputram), 8749, 8751 (Y. falsely told Drona that Açvatthaman had been slain); 191, 8805; 1920, 8811, 8820 (Dhr.), 8823, [8850 (Dhr.), 8866 (Dhr.)].-\$ 603 (Nārāyanāstramokshap.): VII, 193, 8945 (all. to § 602), 8948 (do.); 195, [8983 (Dharmapulrasya, do.), 8992 (Dhr.)], (θ), 9007; 196, 9037, (9038); 1980, 9133, 9165 (Pandavah, all. to Dyūtaparvan), [9192 (Dhr.)]; 199v, 9199 (Kuntiputrah, all. to § 602), 9218 (Dhr.); 200, 9266 (°purogan); 201ce, 9401.-\$ 604 (Karnap.): VIII, [7, †199 (Ajūtaçatroh, all. to § 555)]; 90, 253 (°dutkam), 272, 305 (Dhr.). - 6 605 (do.) : VIII, 11, [421 (Dhr.), (aa), 427 (Dhr.)], 432; 13, 494 (Dharmaputram, attacked by Duryodhana); 24, 965 (°ratham); 28, 1119 1122 (fought with Duryodhana), 1127; 29, 1174 (Dhr.), 1177, 1181, 1183, 1188, 1194 (fought with Duryodhana); [30 ff, 1232 (Dhr.)]. — § 607 (do.): VIII, 36, [1689 (Dhr.)], (β), 1694, [1701 (Dharmaputram)].-§ 608 (do.): VIII, 46, 2125, (a), 2129, 2130, 2151, (2156), ( $\eta$ ), 2204 (Dhr.); 47, 2231 (attacked by Karna); 48, 2235 (do.), [2281 (Dhr.), 2287 (Dhr.)], 2296, 2300 (°mukhāḥ Pārthāḥ); 49, 2301, 2308 (attacked by Karna), 2310, 2329, 2332, 2316, 2350 (Pandupulram, encounter with Karna), 2360 (°anikam), 2862 2363 (Dhr.), 2398; [51, 2498 (Dharmaputram, fled before Karqa)]; 54, 2623 (checked by Acvatthuman); 55, 2652, 2654, 2664, 2682 (Dronacishyah), 2689 (Dharmaputre), 2690 (encounter with Acvatthuman); 56ππ, 2754 (Dhr.), 2838 (retreated from the battle); 58, 2860 (Dhr.), 2862 (Dharmaputram), 2864, 2898; 59; 2909 (°mukhāh Pārthāh); 60, 2976 (Kaunteyam Dharmarajam), 2978, 2982, 2986 (Kuntiputram), 2994 (Pandarah), 2995, 2997 (Pāṇdaveyam), 3026, 3033 (Dharmaputrak); 61 δδδ, 3067 (Pandave), 3078 (proceeded against Citrasena); 62, 3145, 3146 (Kuntiputrah), 3147, 3148 (Kuntiputram), 3149, 3163 (I)hr., Dharmaputrah), 3168 (Dhr.), 3169, 3170, 3171 (Dhr.) (encounter with Karna); 63, 3179, 3186, 3194, 3196, 3197, 3204, 3207 (Kaunteyah Panduputrah, retreated to the camp); 184, 3280; 185, †3287 (Ajamidham), †3288 (Dharmaputrah), 3300, 3305 (Dhr.), †3306; 66, (3309); 67, †3357; 68, †3380 (Y. censured Arjuna for not having sluin Karna); 69, 3403, 3406, 3410, 3415, 3432 (Pāndavah), 3469, 3473 (Pandavam, Dhr.), 3486, 3487 (Dhr.) (Arjuna was enraged and would slay Y., but was pacified by Krshna, who told him to address Y. as "thou"); 70, [†3492 (Dhr.)], †3521, †3527, †3529, †3530, 3547 (Dhr.); 71. 3553, 3559, 3564 (Dhr.), 3578 (Dharmanandanam), (3582), †3591 (Y. and Arjuna were reconciled); 72, 3601 (Dhr.), [†3628 (Dhr.)]; 74 \phi \phi \phi, [3764 (Kuntieutah), 3765 (do.)], 3785, 3787 (Dhr.); [76, 3833 (Dhr.); 79η, 4028 (Dhr.)]; 80, 4114; [87aa', 4489 (Dhr.)]; 88a7', †4512; 89, †4595 (Dhr.); 94, †4957; 96, 4993, 5020 (came to see the corpse of Karna), 5027 (Dhr.), 5029 (Kuntiputram), 5082.—[§ 609 (Çalyap.): IX, 1, 10 (Dhr.)].—§ 610 (do.): IX, 3, 186 ( purogumç ca . . . Pūndavān); 4μ, 233; 5ν, 262; 7, 344, 363 (Dhr.).-§ 611 (do.): IX, 8, 377 (rushed against Calya), [381 (Dhr.)]; [91, 451 (Dhr.)]; 10, 461 (Panduputrah), 463 (Dhr.), ( $\kappa$ ), 516; 11, 549 (Kuntiputram), 557 (Ajātaçatrum Kaunteyam), 558 (pierced by Calya), 576 (do.); 12, 639 (Dhr.), 642, 648 (Kuntiputrak), 652, 655

(encounter with Calva): 13, 673 (Dharmaputre, pierced by Culya), 692 (Dhr.); [14, 702 (Dhr.), 703 (Dhr.)]; 15, [764 (Dhr.)], (ρ), 768, 770 (pierced by Çalya), 774, 779; 16, 802 (Kuntiputrak), 805, 808, 809 (Dhr.), 842, 843 (Kuntiputre), 852, 856 (Dhr.), 862 (encounter with Calya); 17, 864, 866  $(\chi)$ , †875, †876, †880, †881, †886, †888 (Dharmasutasya), †893 (Kuntīsutam), †898, †912 (slew Çalya), 921, [926 (Dhr., slew the younger brother of Çalya)], 948, 950 (vanquished Krtavarman), 951, 1954: 18, 958 (attacked by the Madrakas), 963, 966; 19, [999 (Ajālaçatruņā)], (δδ), 1010, 1021, 1024 (Pārthāt), 1049 (°purogāḥ); 22λλ, 1138 (pierced by Duryodhana), 1152 (attacked by Cakuni), 1155 (Dharmaputrah); 23, 1184 (pierced Krpa), 1186 (pierced by Krpa), 1187 (Dharmaputrah), 1189, 1191 (Kuntiputram), 1212, 1243; 24 µµ, 1281, [(vv), 1321 (Dhr.)]; 25 oo, 1373; [27, 1443 (Kuntisutah)].-§ 612 (Hradapravecap.): IX, 297, 1651, 1667; 308, 1677, 1683, 1705, 1724, 1732; 31¢, 1748, 1756, (1784), (0), 1788, 1796, (1797) (Y. challenged Duryodhana to fight).- § 613 (Gadayuddhap.): 1X, 32 a, 1823 (β), 1828, (1840), 1849, (1850),  $(\gamma)$ , 1868,  $(\delta)$ , (1871) (Y. promised to cede the kingdom to Duryodhana, if he vanquished one of the Pāṇḍavas); 33, 1889,  $(\epsilon)$ , 1890,  $(\eta)$ , 1911 (Dhr.), 1918.— § 614 (do.): IX, 34a, 1954, [1964 (Dharmasulah)].-§ 615 (do.): IX, 55, 3081, 3087 (Kuntiputrah), 3120; 56ρ, 3143 (Dhr.) (the encounter between Duryodhana and Bhīma began); 58, 3254 (Duryodhana was vanquished by Bhīma); 59, 3318, (σ), 3330, 3341 (Dharmaputrah); 60, 3371, (3374), 3381 (Dhr.), (3386); 61, 3400; 62 ω, 3479, 3486 (Dhr.), (3488), 3499 (only B.); 63 aa, 3503 (Dhr.), 3511, [3516 (Dhr.), 3532 (Dhr.)] (sent Krshna to Hastinapura), [3556 (Dhr.)] .- § 616 (Sauptikap.): X, 9, 503.-§ 617 (Aishīkap.): X, 10, 549 (was informed about the nightly extermination of his warriors), †572; 11, 589 (Pandavam, Dhr.); 12, 606 (Kuntiputram); 13, 652 (Kururājah); 17, 760; 18, 799.- § 618 (Jalupradāvikap.): XI, [1, 2 (Kauravah . . . Dharmaputrah)]; 8 $\zeta$ , 229 (all. to Rajasūyikaparvan (?)), 237; [9, 247 (Kauravah . . . Dharmaputrah)]; 12, 313 (Dhr.), 322 (Dhr.); 14, 361 (Dhr.), (f), 376; 15 o, 385, 391, 405, 406, 407, 410 (Gandhart's glance blasted a nail of Y.'s toe) - § 619 (Strīvilāpap.): XI, 16, 435 (Pāṇduputrāḥ . . . Yopurogamāḥ); [18γ, 530 (Dhr.)]; 217, 609 (Dhr.); 230, [636 (Dhr., had slain Calya)], 640; 24., 701 (all. to Dyūtaparvan).—§ 620 (Crāddhap.): XI, 26, 762 (Dhr.), (764), 766, (767), (774), 778, 779 (Kuntīputrah) 799 (Kurutājah) (Y. caused the corpses to be cremated); 27, 813 (Kuntiputrah), 821 (Dhr.), 827 (Kurupatih) (Kunti disclosed to Y. that Karna was her son). - § 621 (Rājadh.): XII, 1, 3 (Dhr.), 7, 9 (Dharmaputram), 10 (13), (γ), 29 (Närada told Y. the history of Karna, chs. 2-5); 6, 144, 147; 7, 157, 200 (Dhr.) (Y. wished to renounce the sovereignty); [8, (Arjuna's speech to Y.)]; 9, (243); 10, 284 (Bhima's speech to Y).—§§ 623-629 (do.): XII, 14, 384 (Kaunteye, Dhr.), 387 (a), 413; 17, (511); 19, (575); 20, 601; 23, 652, (667); 24, 699, 707, 714, 718, 721; 25, 732 (Kaunteyah), (733), 735, 744, 760 (different speeches addressed to Y. in order to comfort him).—§ 630 (do.): XII, 26, 768; 27, (799).—§ 631 (do.): XII, 28, 834 (Vyāsa told Y, the story of Acman's discourse).-§ 632 (do.): XII, 29, 893 (Dharmaputre) (Krshna told Y. the story of Srnjaya, including Shodaçarajopākhyāna).—§ 633 (do.): XII, 30, (1043) (Krshņa told Y. the Nārada-Parvatopākhyāna).—[§ 634 (do.): XII, 31.

1089 (Dhr.) (Närada told Y. the Suvarnashthivisambhavopäkhyāna).]-§ 635 (do.): XII, 32, 1135, (1144); 33, (1160), 1172; .34, (1208); 35, 1291 (Dhr.); 36, (1292), 1342; 37. (1344), (1361), 1871, 1374 (Kuntipulrah) (Vyāsa told Y. to apply to Bhishma for learning the rajadharma; the Pāņdavas went to Hāstinapura); 38c, 1396, 1400, 1421, (1422).- § 637 (do.): XII, 40 a, 1457 (Kuntiputram), 1462, 1463 (Pāṇḍava), 1466 (Dhr.) (Y. was anointed king); 41, 1467, 1479; 427, 1486, 1488, 1498 (performed the craddhas of his kinsmen); 43, 1499 (praised Krshna); 44, 1517. 1526 (Dharmaputrah), 1531; 45, 1532, (Dharmaputrah), 1535 (Kuntīputrah), 1542; 46, (1553), (1), 1573; 47, 1694 (°-Dhananjayau, the Pandavas, etc., and Krshna set out to see Bhishma).—§ 638 (do.): XII, 48a, 1698, 1704, (1707), 1714; 49, 1805 (Krshna told Y. the history of Rama Jamadagnya) .- § 639 (do.): XII, 50, 1806, 1810 (Acyuta-You); 51, †1861; 52, [1873 (Dhr.) (Krahna prevailed upon Bhīshma to instruct Y.)], (e), 1888; 53, 1901, 1905, 1906, 1909 (Dharmaputrah), (1910),  $(\zeta)$ , 1914  $(\theta)$ , 1921 > § 640 (do.): XII, 54a, 1929 (°purogamāḥ), 1936 (Pāṇḍuputrah); 55, 1965, 1975 (Dhr.), 1984 (Dharmaputrah); 56, 1987, (1988) (Y. questioned Bhishma about the rajadharma and was instructed, chs. 58-58), 1997, 2000, 2046; 57, 2047; 58, 2092, 2096, 2113, †2120 (°ādayaḥ).—§ 641 (do.): XII, 59, 2125 (Dhr.), (2126), 2140, 2185, 2239, 2261; 60, 2268; 61, 2324, 2341; 62, (†2345); 64, 2391; 66, (2452), 2453, 2454, 2456, 2459, 2471 (Kaunteya), 2476 (Bharata), 2478 (Kaunteya), 2479, 2485; 67, (2495); 68, (2535); **69**, (2596), 2650, 2662, (2669), 2681; **70**, (2701), 2714; 71, (2715), 2732, 2739; 73, 2780; 75, (2831), (2846), (2864); 76, (2869); 77, (2883); 78, (2917), (2919), 2920, 2925, (2928), 2934, (2935), 2940, (2952); **79**, (2962), (2968); **80**, (2983); **81**, (3024); **82**, 3056; **83**, (3125); **84**, 3183; **85**, (3194), (3196); **86**, (3228); **87.** (3261), 3275, 3281, 3301; **88.** (3302); **89.** 3345, 3353, (3355), 3357; **90**, 3363; **92**, (3463); **95**, (3535), (3540); **96**, 3579; **97**, (3581); **98**, (3613), 3614; **99**, 3665, 3673; **100**, (3682), 3701; **102**, (3753), 3768, 3785; **103**, (3794), 3795; 104. (3847), 3848; 107, (3957); 108, (3989), 3992, 4004; 109, (4023); 110, (4053); 111, (4083), 4084; 112, (4173), 4175, 4193; **113**, (4196); **114**, (4210); **115**, (4231); **120**, (4351); **121**, (4408), 4430, 4442, 4451, 4463; **123**, (4525); 124, (4549), 4559 ("niveçane), 4562, 4613, 4620; **125**, (4622), 4629; **129**, (4716); **130**, (4727), 4732 (questioned by Y., Bhīshma instructed him about the rajadharma).- §§ 642-655 (Apaddh.): XII, 131, (4779), (4787); 132, (4793), 4799, 4814; [133, 4815 (Kaunteya); **137**, 4891 (do.)]; **138**, (4913), 4924, 5124; **139**, (5133); **140.** (5247); **141.** (5319), 5342; **142.** (5421), (5455); **143**, (5459), (5463); **149**, 5591; **150**, (5594); **158**, (5675); **154**, (5801); **158**, (5877), 5906; **159**, (5912), (5915); **160**, (5926), 5962; **162**, (5977); **163**, (6003); **164**, (6026) (questioned by Y., Bhīshma instructed him).—§ 657 (do.): XII, 167, 6210, (†6254).—§ 658 (do.): XII, 168, (6264), 6268, (6292); [169, 6332 (Kaunteya)]; 170, 6362; 178, 6456 (Bhishma told Y. the Krtaghnopakhyana).-§§ 659-711 (Mokshadh.): XII, 174, (6457), 6461, (6462); **175**, (6522), 6523; **176**, (6562); **177**, (6586), 6589; **178**, 6642; 179, (6653); 180, (6690), 6693; 181, 6745; 182, 6765; **193**, (7032); **194**, (7066); **196**, (7151); **197**, (7174), (7185); **198**, (7187); **199**, (7198); **200**, (7330); **201**, (7865); **207**, (7518), 7528, 7548; **208**, (7567); **209**. (7604); **210**, (7641); **212**, (7732); **218**, (7881); **220**,

(7984); **221**, (8004), 8005, (8006), (8012), 8016; **222**, (8021), 8023; **223**, (8058); **226**, (8187); **227**, (8212), 8218; **229**, (8333), 8335; **230**, (8429); **231**, (8454); 232, (8478); 245, 8884; 256, (9141); 257, (9144); **260**, (9229), 9254; **261**, 9257; **262**, (9289); [**265**, 9465 (Kaunteya); 266, (9479); 267, (9481); 268, (9559); **269**, (9596), 9600; **272**, (9756), 9769, 9777, 9784; 273, (9811); 274, (9831), 9848, 9854 (Kaunteya); **275**, (9855); **277**, (9914); **278**, (9928), 9929; **279**, (9967); 280, (9990); 281, (10086), (10092); 282, (10098); 283, 10198; 284, (10208); 285, (10346); **286**, (10485); **287**, (10532); **288**, (10553); **289**, (10612); 290, (10659), (10679); 291, (10697); 300, (10992), 10993: **301**, (11037), 11043, (11046), (11078); **302.** (11098), 11141, (\$1150), (11177), 11191; **303.** (11214); 311, (11543); 320, (11837); 321, (11852); 322, (12044); 323, (12138) (questioned by Y., Bhīshma instructed him about the mokshadharma) .- § 712 (Qukotpatti): XII, 324, (12158); 325, 12189 (Bhishma told Y. the history of Çuka (§§ 712-716, chs. 324-334)).—§ 717 (Mokshadh.): XII, 335, (12650); 336, (12708); 337, (12767); 338, (12818), [12856 (Kauntega)]; 340, [12962 (yajño Dharmasutasya vai, cf. Çiçupalavadhaparvan)], 12963, (12978), 12997 (questioned by Y., Bhishma told the Nārāyapīya (including the story of Uparicara)).—[§ 717b (Nārāyaṇīya): 349, 13611 (Dhr., Vyāsa discoursed to Y. on Nārāyaņa), 13634 (Dharmaputrāya, do.)]. — § 718 (Mokshadh.): XII, 353. (13764) (questioned by Y., Bhishma told the Uncharrttyupākhyāna). - §§ 719-729 (Änuçāsanik.): XIII, 1, (1), 83; 2, (84), 103; 3, (181), 234, 260; 5, (263); 6, (295), 296; 7, (344), 345; 8, (374), 380, 322, 384, 393, 398; 8, (403), 429; 10, (433), 437, 480; 11, (507); 12, (528); 13, (582) (questioned by Y., Bhishma instructed him) .- § 730 (do.): XIII, 14, (588), 606, 614, 617, 992; [15, 1033 (Bhīmapūrvaja)]; 17, 1114; 18, 1303, 1326, 1333, 1342, 1353, 1357, 1367 (Dharmaputram) (Kṛshna's discourse to Y. on Civa).-§§ 731-33 (do.): XIII, 19, (1381), 1478; 21, (1512); **22**, (1531), (1533), (1535), (1538), (1546), (1548), (1554), (1556), (1562); 23, (1572), 1605, 1610, 1611, 1618, (1620), 1621, 1624, 1632, 1647, 1648, 1657, 1670, 1673; 24, (1676); 25, (1688) (questioned by Y., Bhishma instructed him).—§§ 734-744 (do.): XIII, 26, 1759, 1766, 1775 (Dharmaeutah), (1776), 1777, 1863; 27, (1865), 1870, 1872; **30.** (1940), 1980; **31.** (2008); **32.** (2044), 2077; **33.** (2083); 35, 2157; 36, 2165; 37, (2184), (2188); 38, (2202); 39, (2232); [40, 2254 (Kaunleya)]; 44, (2404), 2407, 2409, 2412, (2422), 2431; **45**, (2461), (2470); **47**, (2499), 2505, 2508, 2510, 2512, 2523, (2526), 2532, 2535, 2538, 2539, 2545, (2546), 2548; 48, (2562), 2601; 49, (2613), (2618), 2619, (2624), (2626), (2631), (2634), 2636 (Y, continued his questions to Bhishma, who instructed him). -§ 745 (do.): XIII, 50, (2641); 51, 2714; 52, (2716); 53, (2755) (instructing Y., Bhishma told him the Cyavanopākhyāna and the Cyavana-Kuçikasamvāda (chs. 50-56)). -- § 746 (do.): X111, 57, (2926), 2931, 2968, 2969; 58, (2970); 59, (3003), 3011, 3018, 3023, 3027; 60, (†3044), 3048, 3056 (Kaunteya), 3060; 61, (3064), 3075, 3100; 62, (3103), 3106, 3153; 63, (3200), 3227; 64-65, (3252); **66**, (3309), 3311, (3313); **67**, (3375); **68**, (3395), 3**39**6; 69, (3430), 3435, (3443); 70, 3484; 71, (3485); 72-74, (3542), 3619; 75, (3622); 76, (3665), [†3693 (Dhr.)]; **77,** 3696, (3697), [3698 (Dhr.)], (†3704), [3730 (*Ājamīḍhaḥ* 

... Parthah)]; 81, (3802), 3830, 3832; 82, (3851); 83, 3879, 3884, 3924 (continuation of Bhishma's instructions to Y.).—§ 747 (do.): XIII, 84, (3931); 85, 4184 (questioned by Y., Bhishma told him the Suvarpotpatti).- § 748 (do.): XIII. 86, 4186 (Bhīshma told Y. the Tārakavadhopākhyāna). - § 749 (do.): XIII, 87, (4221), 4222; 88, (4240), 4241, 4250; 90, (4270), 4280, 4319; 91, 4326 (continuation of Bhīshma's instructions). — §§ 750-751 (do.): XIII, 93, (4396), 4397, (4398), (4404), 4408, (4413) (Bhishma told Y. the Bisastainyopākhyāna and the Capathavidhi). - § 752 (do.): XIII, 95, (4601); 96, (4629) (Bhīshma told (1. the Chattropunahotpatti).—§§ 753-754 (do.): XIII, 97, (4651); 98, (4677) (continuation of Bhishma's instructions). -§ 755 (do.): XIII, 99, (4743); 100, (4772) (Bhishma told Y. the Nahushopākhyāna). — § 7556 (Nahushop.): XIII, 100, 4801 (it is prophesied that Y. will rescue Nahusha from his curse, cf. § 448).—§ 756 (Anuçasanik.): XIII. 101, (4813) (continuation of Bhīshma's instructions). -§ 757 (do.): XIII, 102, (4843) (Bhishma told Y. the Hastikūta).- §§ 758-759 (do.): XIII, 103, (4906), 4908 (Kaunteya); 104, (1954), 5035, 5072, 5090, 5109; 105, (5113); 106, (5133), [106, 5139 (Kaunleyam . . . Dharmaputram); 107, (5205), 5209; 108, (5349); 109, (5370); 119, 5387, (5388) (continuation of Bhīshma's instructions).— § 760 (do.): XIII, III, (5397), [5404 (Dharmasutah)], (5405), (5416), (5424), (6428), (5432), 5481; 112, (5532), 5540; 113, (5564), 5574 (Dhr.) (Brhaspati instructed Y.).— § 761 (do.): XIII, 114, 6575, (5576); 115, (5594), 5602, 5603; 116, (5680) (continuation of Bhīshma's instructions).— § 762 (do.): XIII, 117, (5723), 5727, 5728; 119, 5782 (Bhīshma told Y. the Kitopākhyāna).—§ 763 (do.): XIII, 120, (5793) (Bhīshma told Y. the Maitrevabhikshā). §§ 764-767 (do.): XIII, 123, (5858); 124, (5880); 125, (5919); 135, (6199); 136, (6220), 6223; 137, (6244), 6272, 6274; 138, (6277) (continuation of Bhīshma's instructions).-§ 768 (do.): XIII, 139, (6288); 148, 6927, 6935 (Bhīshma told Y. the Umā-Maheçvarasamvāda).-§§ 769-771 (do.): XIII, 149, 6936, 6937; 151, (7079); 152, (7162), 7163 (continuation of Bhishma's instructions, including the recital of Vishnu's 1000 names).- § 772 (do.): XIII, 153, (7185) (Bhīshma told Y. the Pavanārjunasamvāda).—§ 773 (do.): XIII, 159, (7354); 160, (7401) (Bhishma described the glory of Krshna to Y.); 161, (7458); 162, 7502 (Krshna described the glory of Civa to Y.).— §§ 774-776 (do.): XIII, 163, 7532, (7542), 7544, (7549), (7559), (7565); **164**, (7597), 7611; **166**, 7627, (7628); 167, 7690 (mama purvapitamahah, sc. Janamejaya's), 7694 (Kururājah), 7696, [7703 (Kaunteyah)] (Bhīshma concluded his instructions; Y., etc., returned to Hastinapura). - § 777 (Svargarohanik. p.): XIII, 168, [7706 (Kuntīsutaķ)], 7708, 7712, 7723 (Dhr.), 7724, 7731 (Kaunteya), 7733, 7734 (Dharmaputram), 7757; 169, 7770, 7772 (present when Bhishma ascended to heaven) .- § 778 (Açvamedhikap.): XIV, 1, 1, 4 (Dharmaputram), 6, 14 (Dharmaputram), 15; 2, 28 (Dhr.), (29); 3, 41, 41, 45, 48, (51), (62); 4, (64), 77; 5, (92); [10, 292 (Pāṇḍaraḥ)] (Vyāsa narrated the Sumvartta-Maruttiya and told Y. to perform a horse-sacrifice with the gold left by Marutta). - § 779 (do.): XIV, [11, 295] (Parthum . . . Dharmasutam)]; 13, 342 (Krshna comforted Y.).-§ 780 (do.): XIV, 14, 354, 358, [367 (Dharmaeutah)] (Y. resolved to set out for Himavat to fetch the gold) .-§ 781 (do): XIV, 15, [383 (Dharmasulena)], 384 (Dhr.), 393, 394, †404, †405.—§§ 782-3 (Anugītāp.): XIV, 51,

1477; 52, 1499, 1503, (1517), (1521), 1528 (Kauravye Dharmaraje), †1532 (Krshna took leave of Y.).—§ 785 (do.): XIV, 60, 1795, 1796 (Kururajuk) (the events of the battle shortly related); [62, 1862 (Dhr.), 1869 (Dharmatmajam), 1870 (Dhr.)]; 63, 1873 (Dhr.), [1877 (Dharmātmajah, set out to fetch the gold)]; 64, 1897, [1909 (Dhr.), †1912 (Dharmasutam); 65, 1914, 1928 (Dhr.), 1932 (returned with the gold); [66, 1937 (Dharmaputrena), (μ), 1954 (Dharmaputram); 67, 1969 (Dhr.); 71, 2067 (Dharmasutah), 2072 (Kururājah); 72, 2083 (Dharmaputrah), (2095), (2105), 2109 (ordered Arjuna to follow the sacrificial horse); [73, 2111 (Dhr., was initiated for the horse-sacrifice), 2113 (Dharmarat), 2114 (Dharmajah), 2119 (Dhr.), 2131 (Dhr.); [74, 2147 (Dhr.), 2148 (Dhr.)]; 76, 2215, 2217 (°syaçramodhah), [2219 (Dhr.)]; [78, 2259 (Dhr.), 2261 (Dhr.); 80, 2349 (Kurumukhyasya), 2350 (Dhr.)]; 81, 2425 (°syaçramedhah); 82, 2459; 84, 2489; 85, 2511, 2513 (Dhr.), 2533; 86, 2553, 2559, 2563 (Dhr.), 2565, 2566, 2578 (Dhr.); 87, (2574), 2592; 88x, 2608, 2614 (the sacrifice commenced); 89, 2650, 2652 (Bharatacreshtham, Dhr.), 2653, 2659, 2661 (Dhr.), 2665, 2668, 2679 (Kururajah).- § 786 (do.): XIV, 90, [2689 (Dhr.), (b: Nakulākhyāna): 2692 (Dhr.)]; 91, 2814; (f: Jamadagni): 92, 2899 (Dharmaputrum; Dharmo hy deid Yoh, the mongoose despised the sacrifice of Y.).—§ 787 (Acramavasap.): XV, 1, 11, 18 (Kururdjah), 26; 2, 31, 41 (Dhr.), 56; 3, 60,  $(\beta)$ , 72 (Kuntīputraļi),  $(\gamma)$ , 86,  $(\delta)$ , 101,  $(\epsilon)$ , (123), 139, 146, 147; **4.** 148, 156, ( $\zeta$ ), 159, 164; **5.** 179, ( $\theta$ ), 189, 195, 198, 211; **6**, 218; **7**, 235; **8**, (258), 264, 265, ( $\kappa$ ), 278; **9** $\lambda$ , 292 (Kuntīputrah), 296; 10, 349, 351; 11, 356 (oniveganam), 357, 361, 380 (Kuntīputraḥ); 12, 384 (do.), 388; 13, 396; 14, 416, 417; 15, †433, †434; 16, 445, 459 (Dhr.);  $17\chi$ , 493; 18, 499 (°sya jananī, i.e. Kuntī), 515 (°sya jananī Kunti); 20, 556 (ozya janani, i.e. Kunti), 557 (with the permission of Y., Dhrtarashtra, etc., retired to the forest).-§ 788 (do.): XV, 23, 624 (Kururdjah), 632, 633; 24, 652 (Y., etc., set out to visit Dhrtarashtra, etc.); 25, 658; 26, 675 (686), 695, 696, 698, 699, [702 (Dhr.), 704 (do.), 709 (do.), 711 (Dharmajam)] (being born from a portion of Dharma, Vidura, after death, entered the body of Y., the son of Dharma); [27, 737 (Kauravyah Kuntiputrah)]; 28, [(e), 747 (Dharmaeutah)], 758 (Kururajah).- § 789 (Putradarcanap.): XV, 29, 769 (Kauravyah), 775 (Kururajah), 776; 31n, 851 (Dharmasyamçah). - § 791 (do.): XV, 36, 957, 966, 969, 993, (1001), 1002 (Kauravyam), 1010 (Y., etc., return to Hastinapura). - § 792 (Näradägamanap.): XV, 37, 1011, 1012 (Kururājaķ), (1016), 1052; 38, (1057), (a), 1066 (°sya jananī, i.e. Kuntī); 39, 1083, 1101, 1104 (Nārada communicated the death of Dhrtarashtra, etc. to Y., who then caused the funeral rites to be performed) .- § 793 (Mausalap.): XVI, 1. 1 (Kauravanandanah), 7 (Kururajah); 2, 54 (all. to the battle); 8, 202.—§ 794 (Mahaprasthanikap.): XVII, 1, 6, 15, 19 (Kauravyo Dharmaputrak), 24, 31, (a), 37; 2, (52), (56), 57 (Kauntoyah), 61, (67), 69 (Dhr.), (71); **3**, 74 (Dhr.), (79), (†81), (†83), (†87), 103, 107 (having installed Parikshit on the throne, Y., etc., set out on the mahāprasthāna, his brothers and Kṛshṇā died on the way, and Y. alone arrived to heaven, accompanied by Dharma in the shape of a dog). - § 795 (Svargārohunap.): XVIII, 1, 3, 4 (Dhr.), 6, 12, 19 (Kururājah); 2, (27), 40, 56, 63, 65 (Dharmaputrah), 75, 76; 3, 81 (Dhr.), 82 (Kururājah), 90, 106, 110, 119 (only C.), 122 (Dhr.), 123 (Kururujah) (having been put to test by means of illusions, Y.

acquired heaven); 4, 125, 129, 135, 136, 169 (entered Dharms).

Cf. also the following synonyms:---

Ajamidha, Ajātaçatru, q.v.

Bhārata, Bharataçārdūla, Bharatapravarha, Bharatarshabha, Bharatasattama, Bharatasimha, q.v.

Bhīmapūrvaja ("the elder brother of Bhīma"): XIII, 1033.

Dharma: IV, 4 (according to the reading *Dharmo* in B., C. has *Dharmād*, cf. Dharma'); VI, 2063 (only B., C. mahārājo).

Dharmaja ("the son of Dharma"): VII, 6955 (only B.); VIII, 3554; XII, 1813, 4732 (only B.); XIII, 7722 (only B.); XIV, 2114, 2556, 2560; XV, 58, 346, 711; XVIII, 58.

Dharmanandana (do.): VIII, 3578, 4987.

Dharmaprabhava (do.): III, †14745 (Dharmani-lendra-prabhavan).

Dharmaputra (do.): I, 418, †7082; II, 102, 1007, 1994, 2621; 11I, 8409, 11048, 11400, 11403, 11774, 11935, **†14758, 14863, 14965, 15038, †15679, 15796, 17291, 17306**; IV, 6, 2373; V, 618, 1967 (Pandavah), 3508, 4744, 15039, 5557, 5693, 7622; VI, 2481, 3562, 3703, 3713, 3714, 3802, 3888, 3945, 4911, 4945 (only B.), 5110, 5416, 5755; VII, †81 (only C.), 681, 1772, 2791, 4002, 4882, 4896, 5108, 5121, 5164, 5251, 5253, 5360 (only C.), 5861 (do.), 5955, 6289 (only C.), 6451, 6627, 6899, 7006, 7158, 7355, 7378, 7381, 7382, 7393, 7395, 7396 (only C.), 7754, 8319 (only C.), 8351, 8983, 9218 (only B.), 9219; VIII, 494, 1171, 1182, 1701, 2498, 2668, 2689, 2862, 3033, 3163, 3165, 3288, †3482, †3483, 3560, 3787, 5005; IX, 463 (only B.), 639 (do.), 660, 670, 671, 672, 673, 692 (only B.), 959 (do.), 1187, 1779, 3341; XI, 2 (Kauravah), 234, 247 (Kauravah); XII, 9, 31, 893, 894, 1526, 1532, 1909, 1984, 16250, 13634; XIII, 1367, 2046, 5139, 7734; XIV, 4, 14 (only C.), 395, 400, 1937, 1954, 2083, 2899; XV, 59 (Kauravyah), 143; XVII, 19 (Kauraryah); XVIII, 65, 80, 89.

Dharmarāj, Dharmarāja, Dharmarājan, q.v. Dharmasūnu ("the son of Dharma"): VI, 3698 (only B.); VII, 2981, 7782; IX, 919.

Dharmasuta (do.): I, 412; II, 57/58 (only B.), 1159, †2234, 2365; III, 4026, 4028, 11781, †14752, 15347, †15609, †15701, †15710, 17456; V, †13, 2813; VI, 2473; VII, 81 (only B.), 5884, 6474 (only B.), 7157, 7803 (only C.), 8683; VIII, 2672; IX, 690, †873, †883, †888, 1964; XII, †6263, 12962 (°sya yajña, all. to Çiçupāluvadhap.); XIII, 1775, 5404; XIV, 295, 367, 383, 387, 389, †1530, 1912, 2067, 2090; XV, 17, 747; XVIII, 76.

Dharmatanaya (do.): VII, 6957.

**Dharmātmaja** (do.): II, 1278; VII, 2942; XIv, 1869, 1887, 2091; XV, 712.

Kaunteya, q.v.

Kaurava, Kauravaçreshtha, Kauravāgrya, Kauravanandana, Kauravanātha, Kauravarshabha, Kauravasattama, Kauravavamçavardhana, Kauravendra, Kauravya, q.v.

Kuntinandana, Kuntīputra, Kuntīsuta, q.v. Kuruçārdūla, Kuruçreshtha, Kuruçreshthatama, Kurūdvaha, Kurukulaçreshtha, Kurukulodvaha, Kurumukhya, Kurunandana, Kuru-Pāṇdavāgrya, Kurupati, Kurupravīra, Kurupungava, Kururaja, Kurusattama, Kuruttama, Kuruvardhana, Kuruvira, Kuruvrshabha, q.v.

Mrdangaketu: VII, 6746.

Pāṇḍava, Pāṇḍavaçreshṭha, Pāṇḍavāgrya, Pāṇḍavamukhya, Pāṇḍavanandana, Pāṇḍavarshabha, Pāṇḍaveya, Pāṇḍunandana, Pāṇḍunṛpātmaja, Pāṇḍuputra, Pāṇḍusūnu, Pāṇḍusuta, Pāṇḍuvīra, q.v.

Pārtha, q.v.

Tapahsuta ("son of 'austerity'"): III, 17306.

Yādavīmātr, Yādavīputra, q.v.

Yudhishthirāçvāsa ("the consoling of Yudhishthira"). § 544 (cf. Rāmopākhyānap.): Mārkandsya consoled Yudhishthira, reminding him of Rāma's victory over Rārana by means of monkeys and bears: "thou acts as a kshatriya and has no sin, even the gods, with Indra and the Asuras, must endure the same; it was after such affliction that Indra, with the Maruts, slew Vṛtra, Namuci, and the Rākshasī Dīrghajihrā; Arjuna, Bhīmasena, Nakula, and Sahadera are capable of vanquishing Indra with the Maruts; Jayadratha, who abducted Kṛshṇā, was vanquished" (111, 292).

vuga (an age of the world, sg. and pl. (oani)): I, 30 (°syadau), 38 (°kshaye), 39 (°adishu), 66 (pl.), 1218 (°adikalaçayanam Vishnoh), 1241 (°antagnisamaprabhah), 1490 (°antakale), 2416 (yuge yuge, yuganugam), 4341 (Krtam), 5351 (°antanila-), 5475 (°antagnir iva), 8208 (°antam), 8271 (°anta°-); II. 72 (sahasray°paryaye), 1485 (ante), 2430 (°antakale); III, 185 (aho Brahmanah . . . sahasray°sammitam), 496 (°ante), 497 (°adau), 881 (°ante), 1644 (do.), 1675 (do.), 6098 (°kshaye), 8286 (°ante), 10599 (sg.), 11231 (yuge yuge), 11233 (°samkhyām . . . yuge yuge), 11234 (Krtam), 11235 (kale yottame), 11238 (osamsarge), 11242 (Krte), 11246 (do ), 11250 (Drapare), 11257 (tamasam, i.e. Kaliyuga), 11259 (pl.), 11261 (°kshaya-), 11262 (°anurartanam), 11264 (°samkhyam), 12806 (°sahasrantah), 12826 (Kṛtaṃ), 12831 (do., dvādaçasāhasrī y°ākhyā), 12833 (°ānto). 12836 (gate yuge), 12837 (Kalau), 12843 (°ānte), 12844 (do.), 12846 (°kshaye), 12847 (do.), 12854 (do.), 12860 (do), 12869 (°sahasrante), 13000 (°kshaye), 13010 (°adau), 13012 (°kshaye), 13019 (tamasam, i.e. Kaliyuga), 13021 (anuyom), 13027 (°ānte), 13028 (°kshaye), 13029 (do.), 13030 (do.), 13031 (do.), 13033 (do.), 13042 (°syante), 13043 (°kshaye), 13045 (ounte), 13046 (do.), 13049 (do., sg.), 13051 (okshaye), 13053 (°ante), 13054 (do.), 13057 (do.), 13059 (do.), 13060 (°kshaye), 13061 (do.), 13063 (oante), 13064 (do.), 13065 (okshaye), 13069 (sg.), 13071 (°samkshaye), 13074 (do.), 13076 (°s kshine . . . y antasya lakshanam), 13077 (ng.), 13078 (ng.), 13079 (yuge yuge), 13084 (odnte), 13088 (do.), 13090 (°kshaye), 13091 (°ante), 13093 (do.), 13094 (do.), 13095 (do.), 13097 ('kshaye), 13105 (sarvasya), 13115 (Krte), 13119 (do.), 13121 (°sankhyā), 15809 (°āntakāle), 15814 (catury'sahasrante), 17288 ('ante); IV, 1709 ('antasamaye), 2015 (°ante); V, †1873 (pravartayan y°m anyad y°ante), 2050 (°antam), 2534 (°cakram), 2733 (°ante), 2734 (do.), 3825 (°āntāgnisamaprabhaḥ), 4475 (catarthasya), 5506 (sg.), 5551 (do.), 5780 (°antagnisamah), 5897 (°sankehaye), 7282 (°antam iva), 7593 (°unte); VI, 25 (do.), 244 (sahasray°paryaye), 387 (catrari), 634 (°ante), 1001 (yuge yuge), 1158 (lahasrayoparyayam ahar yad Brahmanah), 2426 (okshaye), 2574 (ountam iva), †2643 (°antakalpam, so. astram), 2791 (°ante, only C.), 2792 (do.), 2799 (okshaye, only B.), 3012 (Draparasya

yugazyante), 3013 (yuge yuge), 3086 (Gantagnim ira), †3378 (okshaye), †3530 (ountameghaughanibham), 3703 (ounte), 3707 (°antādityasannibham), †3778 (°antāgnisamaprabhavam), 4112 (°ante), 4567 (°kshaye), 4656 (do.), 4732 (do.), 4855 (°antam ira), 5575 ('antagnisamaprakhyah), 5585 ('kehaye, only B.); VII, 196 (°ante), 424 (sg.), 502 (°antakale), 1417 (°antarkal), 1418 (°ante), 1485 (do ), †2611 (°atyaye), 3136 (°antagnir iva), 3195 ("kshaye), 3237 ("antadityaraçmyabhaih), 3275 (°antagnim ira), 3388 (°ante), 3911 (do.), 3954 (°antadityasannibhah), 4512 (°antagnisamaprabham), 4532 (°antapratimau), 4976 (°antasadrçah), 5097 (°ante), †6151 (°antabhrasamasranam), 6154 (°antavata-), 6791 (°antakalasamaye), 6863 (°kshaye), 6865 (°ante), 6880 (do ), 6902 (°kshaye), 7112 (do.), 7202 (°ante), 7212 (°kshaye), 7978 (do.), 9001 (°antam iva), 9195 (oante), 9422 (do.), 9480 (yuge yuge), 9485 (do.); VIII, 550 (°ante), 656 (°antarkah), 664 (°antarkav ira), 989 (°antagnim ira), 2317 (°ante), 2107 (°antagnisamaprabham), †285! (°antakalpah, sc. janakshayah), 3888 (°kshaye), †4070 (°ānlasūryapralimānatejasam), †4500 (°ānlasūryāv iva), †4567 (yuge yuge), †1579 (°antavahnyarkakaraprakaçah); 1X, 439 (°sankshaye), †905 (°ante), 2071 (pūrray°e), 2237 (°kshaye); X, 229 (cante), 463 (do.), 676 (cantanalasannibham); XI, 280 (°ante), 287 (°antakale), 610 (°antagnir iva), 649 ('ante), 680 (°antam); X11, 1619 (°adishn), 1644 (°sahasrante), 1654 (pl.), 12412 (yuge yuge), 2441 (Krte), 2693 (caturthusyu), 3408 (sg.), 5247 (°kshayat), 5332 (°ante), 5583 (°antagnisamaprabhah), 7575 (pl.), 7658 (oadau), 7659 (oadishu), 7660 (°ante), 8253 (yuge yuge), 8381 (°viparyayam), 8478 (yuge yuge), 8197 (Krtam), 8500 (Krte), 8503 (annym), 8504 (°hrananurupatah), 8505 (Kalau), 8506 (°akhyam), 8508 (sahasray paryantam ahar yad Brahmano viduh / ratrim y'sahasrantam), 8542 (Krte), 8546 (Deapare), 8547 (Krte), 8548 (yuge yuge), 8550 (do.), 8574 ('sāhasrayor ādau), 8629, 8719 (Kite), 8726 (Deapare), 8730 (yuge yuge), 8899 (sg.), 9263 (anny m), 9564 (Kalau), 9592 (adhare, i.e. Kaliyuga), †10063 ("kshaye), 10447 ("ante), 11116 (pl.), 11227 (yugam drādagasahasram kalpam riddhi caturyngam), 12658 (Krte), 12749 (Augurane), 12788 (°kshaye), 12934 (°sahasrānte), 12969 (Krte), 13067 (yuge yuge), 13088 (sg.), 13091 (sg.), 13092 (Tishye), †13108 (°ante, °adau), 13150 (yuge yuge), 13190 (catury nahasrānte), 13578 (odharmāņām), 13595 (2ādau), 13683 (kyshņe, i.e. Kaliyuga), 13689 (sahasray° paryayāh), 13690 (anekasahasray° paryayāh); XIII, 600 (yuge yuge), 627 (°paryayāh), 692 (Krte), 775 (sg.), 839 ("ante), 941 (do ), 942 (do.), 989 ("paryayāh), 1082 (samvatsarayoadi = Civa), 1798 (csahasram), 1799 (canam ayutam), 3273 (°catam). 4161 (°adinidhane), 5257 (°antagnisamaprabhah), 5267 ('antam kalpam), 5278 ('sahasram), 5317 (dre y anam sahasre), 5321 ('kalpasahasrani trini), 6178 (Krte). 6317 (kyshnavartmā yugāntābhaḥ), 6368 (°āntasadyçam), 6372 (°agnir ivaparah), 6897 (°antagnisamena), 6901 (°antagnih) 6946 (ādayugāgame, yugakshaye), 7128 (Krte), 7363 (do.); XIV. 1220 (Krtam ādir yoanām), 1490 (oanteshu), 1578 (calite calite yuge), 2776 (pl.); XV, 1076 (okshaye). Dvāpara(yuga), Kali(yuga), Krta(yuga), Tishya, Tretāyuga.

 $\mathbf{Yuga}(\mathbf{m}) = \text{Civa} (1000 \text{ names}^{1}).$ 

Yugādhipa = ('iva (1000 names ').

Yugādi := Mahāpurusha (Mahāpurushastava).

Yugādikrt = Vishnu (1000 names).

Yugagni = Krshna (Vishnu): VI, 2954 (only C.).

Yugamadhya : Mahapurusha (Mahapurushastava).

Yugandhara', name of a place. § 409 (Plakshāvata-raṇagamana): III, 129, 10521 (\*\* dadhi prāçya).--- § 607

(Karnap.): VIII, 44., 2062 (\* payah pilvā, in the country of the Bābīkas?).

Yugandhara, a Pāṇḍava warrior. § 590 (Droṇābhishekup.): VII, 16, 648 (attacked Droṇa), 649 (slain by Droṇa).

Yugandhara, pl. (°ah), a people. § 549 (Pāndava-praveçap.): IV, 1a, 12.

Yuganidhana = Mahapurusha (Mahapurushastava).

Yugapa, a Gandharva. § 191 (Arjuna): I, 123a, 4812 (among the Devagandharvas present at the birth of Arjuna).

Yugarūpa, Yugāvaha = Çiva (1000 names).

Yugāvarta = Çiva (1000 names 1).—Do. = Vishnu (1000 names).

Yukta, Yuktabahu = Çiva (1000 names2).

Yūpadhvaja (XI, 681, 691, 692), Yūpaketana, Yūpaketu (also XI, 686) = Bhūrigravas, q.v.

Yuvan = (liva (1000 namos 1).

Yuvanāçva, un sneient king. § 6 (Anukramanikāp.): I, 1a, 226 (in Sanjaya's enumeration).—§ 407 (Mandhatrup.): III, 126, 10427 (Ikehvakuramçaprabhavah), 10441, 10451 (Y. bore Mandhatr, who came out piercing his left side).— § 475 (Dhundhumarop.): III, 202, 13517 (king of Ayodhya, son of Adri and father of Crava) .- § 595 (Shodaçarāj., v. Mandhatr): VII, 62, 2274 ('sya jathare, birth of Mandhatr, cf. § 407).- § 632b (Shodugaraj., cf. § 595): XII, 29, 975 (do., do.). - § 655 (Apaddn.): XII, 159a, 5924 (acquired heaven).- 656 (Khadgotpattik.): XII, 166 a. 6197 (received the sword from Raivate, from him it passed over to Raghu) .- § 677 (Mokshadh.): XII, 235, 8599 (attained to heaven by way of gifts, PCR, connects Y, with Vrshādarbhi, but probably wrongly; cf. XIII, 6254).- § 761 (Anuçasanik.): XIII, 1157, 5663 (abstained from meat during the month of Karttika). Cf. Saudyumni.

Yuvarājā Cedīnām ("the crown prince of the Cedis"): VII, 9330 (cf. 9336, †9337, †9342, 9343 (slain by Açvatthāman), 9400).

Yuyudhana = Satyaki, q.v.

Yuyutsu, son of Dhrtarashtra and a vaicya. § 83 (Adivamçavatarana): I, 63, 2446 (karanah), (a), 2448 (Vaiçyaputrah, among cleven sons of Dhrtarashtra who are mahārathas). - § 130 (Amçāvat.): I, 67, 2726 (d: Vaiçyāputrah . . . Dhartarashtrah çatadhikah), 2728, 2741 (Vaiçyaputrah . . . Dhartarashtrah catadhikah). - § 180 (Gandhariputrotpatti): I, 115, 4521 (karanah, born from a vaiçyā), 4522 (Vaicyāputrah). - § 181 (Duhçalotpatti): I. 116, 4524 (do.).- § 182 (Dhrtaiashtraputranamak.): I, 117, 4541 (enumeration of the sons of Dhrtarashtra).-[§ 197 (Bhimasenarasapāna): I, 129, 5067/8 (only B., Vaiçyāputra!).]-§ 209 (Drupadaçāsana): I, 138, 5449.—§ 232 (Svayamvarap.): I. 186, 6982 (came to the svavamvara of Draupadi). [§ 302 (Anudyūtap.): 11, 74, 2476 (Vaicyāputrah).]-\$ 305 (do.): 11, 78, 2562. - § 327 (Draupadīparitāpav.): 111, 29, 1112.- § 556 (Sanjayayanap.): V, 238, †697 (Vaicyaputrah).- § 561 (Yanasandhip.): V, 47a, 1797; 61, 2410 (according to Nil.).- § 562 (Bhagavadyanap.): V, 95v, 3404.- § 567 (do.): V, 131p, 4457.- § 571 (Ulūkadūtāgamanap.): V, 160, 5531 (°loyam, sc. purushodadhim, i.e. the army of Duryodhana, only C.) .- § 577 (Bhīshmavadhap.): VI, 43, 1623, 1625, 1628 (joined the Pandavas).- § 589 (Dronābhishekap.): VII, 8, 228; 10, 364 (f: at Vāranāvata many wrathful kings battling together for six months, desiring to slay Y., could not vanquish him) .- \$ 592 (Sumcaptakavadhap.): VII, 230, 984 (cf. 1024 [v. Additions s.v. Brhanta], proceeded against Dropa, description of his 787 Yuyutsu.

horses); 25. 1076 (fought with his brother Subahu), 1078; 267, 1180, 1182, 1183, (v), 1186 (fought with the elephant of Bhagadattu) .- § 596 (Pratijnap.): VII, 72, 2536 .-§ 597 (do.): VII, 83a, 2951 (Kauravyam). - § 605 (Karnap.): VIII, 25, 993, 994, 996, 999 (oh kañcanadhvajah), 1000, 1002 (vanquished by Ulūka); 30 FF. 1231 (attacked Karna).- § 608 (do.): VIII, 49 x, 2333 (uttacked Vasushena). — § 612 (Hradapraveçap.): 1X, 29, 1645, (1658), 1663, 1668, 1671 (returned to Hastinapura).- § 615 (Gadayuddhap.): IX, 62 4, 3461.- § 618 (Jalapradanikap.): XI, 12x, 315.- 620 (Crāddhap.): XI, 26x, 780 (among those whom Yudhishthira ordered to perform the funeral rites for the dead warriors).- § 635 (Rajudh.): XII, 378, 1381 (accompanied Yudhishthira).—§ 637 (do.): XII, 40a. 1448; 41, 1483; 43, 1529; 44, 1541 (Dhartarashtrasya); 47, 1695 (proceeded to see Bhishma) .- § 777 (Svargārohanik. p.): XIII, 168, 7715; 169, 7769, 7771 (present when Bhishma ascended to heaven).- § 783 (Anugītāp.): XIV, 527, 1504; 60, 1805 (Kauracyah, all, to the battle): 63, 1894 (Kauravyam . . . Dhṛtarāshṭrajam, remained in

Hāstinapura while the Pāṇḍavas fetched the gold); 66 £, 1942; [71 π, 2061 (Vaiçyāputraṃ)].—§ 787 (Āçramavāsap.): XV, 1, 5 (Vaiçyāputraḥ), 12: 3 €, 107; 4 η, 168; 16, 445.—§ 788 (do.): XV, 23, 632 (remained in Hāstinapura while the Pāṇḍavas visited Dhṛtarāshṭra, etc.).—§ 792 (Nāradāgamanap.): XV, 39, 1089 (performed the funeral rites for Dhṛtarāshṭra, etc.).—§ 794 (Mahāprasthānikap.): XVII, 1, 6 (Vaiçyāputra, Yudhishṭhira made over the kingdom to Y., Parikshit being installed on the throne), 27.

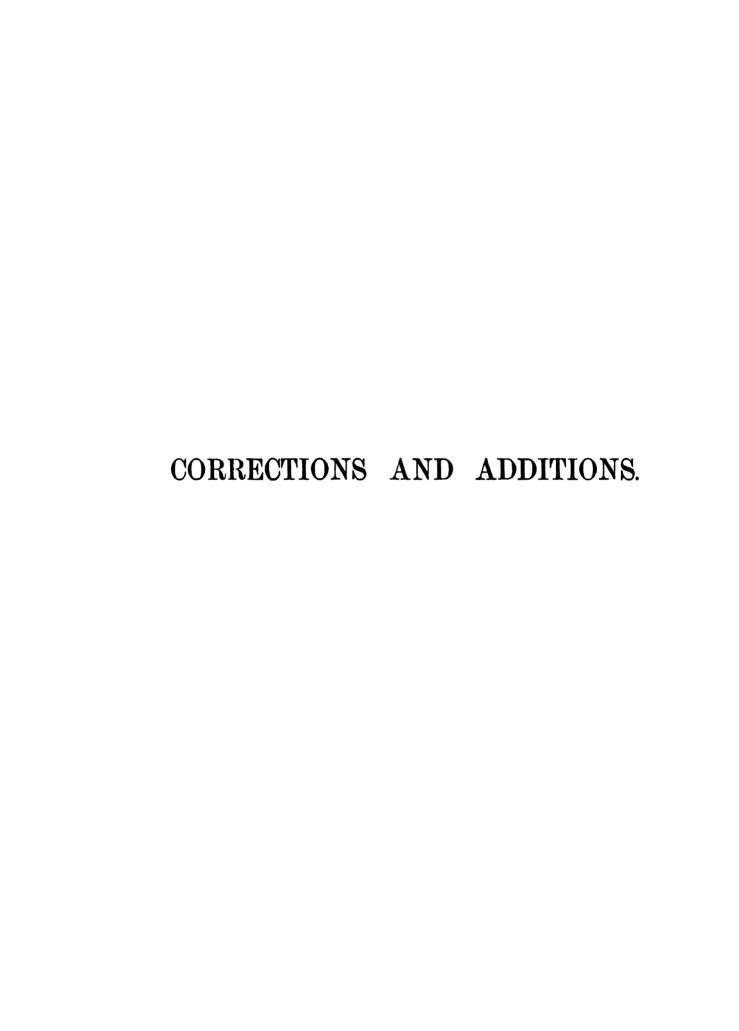
Cf. also the following synonyms: -

Dhārtarāshtra, Dhrtarāshtraja, Dhrtarāshtrasuta, q.v.

Karana, q.v.

Kaurava, Kauravya, q.v.

Vaiçyāputra ("the son of a vaiçyā"): I, 2448 (Y°), 2726 (Y°), 2741 (Y°), 4522 (Y°), 4524 (Y°), 5067/8 (only B.); II, 2476; VII, 2539; IX, 1652, 1662; XIV, 2061; XV, 5 (Y°),  $\dagger$ 435; XVII, 6 (Y°).



# LIST OF ABBREVIATIONS.

BR. == Böhtlingh & Roth's Sanskrit Wörterbuch. R.-r. = Rajarshi.

\* add under (2): or of which a complete list of quotations has not been recorded.

# CONCORDANCE.

(The corrected words or numbers and the additions are given in Italics.)

```
§ 24. I, 9 . . . Sahasra pad.
                                                                  (V), 176 . . . (Hotravāhanā).
§ 69, I, 58 . . Sarpasattra (v. Astīkaparvan).
                                                                  (VI), 100, 1-54 (4530-4583),
  (I), 59, 1-60, 24 (2198-2230).
                                                                  (VII), 31, 1-29 (1344-1372).
§ 70 (a), I, 59, 1-10 (2198-2207).
                                                                  (VII), 188, 1 54 (8574-8627).
§ 186, I, 121 . . . Vyushitāçvopākhyūna (v. Vyushitāçva).
                                                                  (VII), 189, 1.66 (8628–8693).
§ 188, I, 122 . . . (a) Pāndu, (b) Madayantī.
                                                                  (VII), 197, 1-44 (9082-9125).
§ 201, I, 130 . . . (a) Drona, (b) Açvatthāman.
                                                                  (VIII), 89, 1-97 (4524-4621).
§ 207, I, 133 . . . Drona-grāha-mokshana (v. Drona).
                                                                  (IX), 44 . . . [Kumārābhishekopakrama].
  (I), 201, 1-20 (7396-7415).
                                                                  (IX), 64, 1-43 (3582-3625).
  (I), 202, 1-25 (7416-7440).
                                                                  (IX), 65, 1-46 (3626-3671).
§ 242, I, 204 . . . (a) Vidurāgamanaparvan, (b) Ambuvīca.
                                                                  (X), 12, 1-41 (606-646).
§ 253 . . . dele: (c) Kṛshṇā.
                                                                  (X), 13, 1-22 (647-669).
§ 257, I, 225 . . . (d) Sudarçana, (e) Kaumodakī.
                                                                  (XII), 24, 1-34 (698-731).
§ 361, III, 83, 1-8 (5071-5078).
                                                                  (XII), 25, 1-36 (732-767).
§ 383 . . . (b) Gangā, (c) Bhrgos tīrtham.
                                                                  (XII), 35, 1-51 (1241-1291).
§ 392, III, 114 . . . Mahendrācalagamana (v. Tīrtha-
                                                                  (XII), 36, 1-50 (1292-1343).
    yātrāparvan).
                                                                  (XII), 74, 1-22 (2808-2830).
§ 393, III, 115 . . . Paraçurāma (v. Tīrthayātrāparvan).
                                                                  (XII), 75, 1-37 (2831-2868).
§ 403, III, 121, 1-15 . . . dele : (c) Gaya.
                                                                  (XII), 82 . . . Amātyaparīkshāyām,
                                                                  (XII), 90 . . . Utathya-gītāh.
§ 407, III, 126, 1-47 . . . Mandhātrupākhyāna.
§ 418, III, 139 . . . dele: (e) Kṛshṇā.
                                                                  (XII), 123 . . . Kāmandāngarishta-samvāda.
  III, 146 . . . Bhīma-kadalī-khaṇḍa-prareça.
                                                                  (XII), 150, 1-19 (5594-5612).
§ 424 . . . Bhīma-kadalī-khanda-praveça.
                                                                  (XII), 238, 1-25 (8688-8712).
§ 427 . . . Tretā-yuga (v. Tretā).
                                                                  (XII), 290 . . . Bhava-Bhargava-samagama.
§ 428 . . . Dvāpara-yuga (v. Dvāpara).
                                                                  (XII), 336, 1-55 (12696-12751).
§ 457, III, 187, 1-58 (12746-12804).
                                                                  (XII), 350 . . . Dvaipāyanotpatti
  (e) Skandayuddha: III, 231.
                                                                  § 733, XIII, 25 . . . Angirasas tīrthayātrā.
§ 519, III, 259, 1-35 (15370-15403).
                                                                  (XIII), 46 . . . Strīpraçamsā.
§ 520, III, 260, 1-36 (15404-15440).
                                                                  XCIII, Açvamedhika-Parvan (v. Açvamedhika(m) parva(n)).
  (III), 282, 1-71 . . . Hanūmat-pratyāgamana.
                                                                  (XIV), 21 . . . id. [id.].
§ 534, III, 282 . . . (a) Hanumat pratyāgamana.
                                                                  (XIV), 70, 1-21 (2033-2054).
                                                                  (XIV), 71, 1-26 (2055-2082).
                   IV. Virātaparvan
                                                                    Note. -- The numbers of chapters in the Concordance refer
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exceptions:-

Ed. 1799.

XII, 249-366.

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§ 549 . . . (e) Airāvaņa (elephant).
(IV), 41, 1-12 (1312-1324).
(V), 59, 1-31 (2324-2358).
(V), 127, 1-25 (4233-4258).
(V), 186 . . . (Vidulāputrānuçāsanasamāpti).
(V), 148, 1-36 (5002-5039).
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to the Bombay edition of Caka, 1799. Those of the Bombay

edition of Caka, 1785, are the same with the following

Ed. 1785.

XII, 248 bis-365.

# INDEX TO THE NAMES.

A

Abhibhū (b), read: = Vishņu (Nārāyaṇa, Kṛshṇa): III, 12984 (B. Avibhū); XII, 1509 (B. Atibhū).

Abhimanyu . . . killed by Jayadratha and his people, read : killed by Duhçāsana's son.—§ 10: I, 400, read: I, 401.— § 130g (Amçav.), add: Soma let his son Varcas be incarnate as A° only on the condition that when he was 16 years old, he should be slain towards the close of the day in the middle of the cakravyūha, after having killed a fourth part of the enemies, Nara and Nārāyana not being present, and that he should beget one heroic son to continue the Bharata race.—§ 253 (Haranāhar.), read: (Haranāhar.).— § 570 (Sainyaniryānap.), read: (Sainyaniryānap.).—§ 587, add: VI, 1150, 5361 (only B., C. Yudhāmanyuh).-- § 608, add: VIII, 68, 3395/6 (only B.).—Cf. also Arjunadāyāda, Arjunanandana, Bhārata, Capalāksha, Capalekshaņa, Devavarātmajātmaja (v. Add.), Jayātmaja, Karņikāradhvaja, Kurunandana, Kurupungava, Phalgunatmaja, Pāndavadāvāda, Pāndaveya, Pāndunandana, Sātvatīputra, Somasūnu, Vajrahastātmajātmaja, Vārshņeya.

Abhimanyujanani: VIII, 4448, read: 4488.

Abhipraya = Vishnu (1000 names).

Abhisara, sg. = Citrasena : VIII, 527.

Acala 1, add: Cf. Gändhāra, dual, Gāndhāramukhya, dual. Acārya 1, read: \*Acārya 1, and dele VIII, 1044?—Do 2 == Kṛpa, add: VII, 7058; VIII, 329 (Gautamah), 1044.

**Acaryamukhya**, read: **A**° and add: VI, 660; VII, 3604, 8800.

Ācāryapravara (IV, 2056), Ācāryapungava (VII, 3478), Ācāryasattama 3 (VII, 7612) = Drona.

Acyuta (a), add: (only selected passages): I, 8201 (Arjunācyutau); VII, 1252 (°Pārthayoḥ), 2895 (Arjunācyutau), 6099 (do.); VIII, 1961 (°Arjunau), 3309 (do.), 3317 (do.), †4066 (do.), †4504 (Dhanañjayācyutau), †4960 (°Arjunau).—(b) add: also applied to Agastya, Anukampaka, Bhṛgu, Çuka, Dharma, Dhṛshṭadyumna, Dhṛtarāshṭra, Kṛtavarman, Manu, Nahusha, Pāṇḍu, Rāma Dāçarathi, Sūtyaki.

Acyutatasthala, name of a place (in the country of the Bāhīkas). § 409 (Plakshāvataraņag.): III, 129, 10521.— § 607 (Karņap.): VIII, 44, 2062.

Acyutāyus, add: VI, 51<sub>X</sub>, 2108 (only B.).

Açã, a goddess. § 270 (Brahmasabhāy.): II, 11, 459 (in the palace of Brahmán).

**Açleshā**: XIII, 4259, read: (*Açleshāyāṃ*, C.); 7163-6, read: 6163-6.

Açmakuţţa, pl. (°āḥ), a kind of ascetics: III, †12360; IX, 2166, 2183; XII, 521, 8895; XIII, 647, 6494, 6516; XIV, 2851.

Açoka 3 = Viçoka 1: VI, 2303.

Açrama, read: A°. Açramavāsa 2, read: A°.

Acvapati 2, add: cf. Madrādhipa, Madrarāja.

Acvatirtha, add: III, 95, 8512 (so B., C. by error ca tīrthe).

Acvattha 1: III, 156, read: 151.

Acvatthāman 1: § 203: 132 ("separates Bhīma and Duryodhana"—these words ought to be inserted after 135, 5349).—Add: VI, 55λ, 2364; VII, 151, 6550.—

VII, 7363, read: 7367.—Add: Cf. also Bhāradvājasuta, Çāradvatīputra, °suta, Droņaja, Droņanandana, Droņasuta, Droņatanaya, Droņātmaja, Simhagrīva.

Açvavat, a son of Kuru. § 154 (Püruvamç.): I, 94, 3740 (only B., C. Avikshitam).

Acvayuja, read: A°.

Açvin, add: III, 10345, 10378; V, 48, †1816 (i.e. Nakula and Sahadeva); VII, 23, 1035 (dele the words in the parenthesis), VII, 87, 4418, read: VIII, 87, 4418 (to be inserted after VIII, 3304); add: VII, 201, 9594.

Açvina: VII, 1740, read: 1040 (only C., B. has Açvijam).

Adbhuta, add: § 495 (Skandotpatti): III, 223, 14242 (°sya adbhutam putrum, i.e. Skanda). Cf. Mahādbhuta.

Adhayah (pl.) = Civa (1000 names  $^{1}$ ).

Adhidaiva ("the governing Deity", read "the state of a presiding deity"): XII, 9175, add: == VII, 2061 (but here B. reads Adideva, voc. == Brahmán).

Adhirājādhipa ("king of the Adhirājas") = Dantavakra: II, 1107 (cf. Adhirājya(m)).

Adhirājya(m) and Adhirāja-Kuçādyah, read Adhirājya-°.

Adhiratha, add: § 131b (Karna): I, 67, 2775 (adopted Karna; C. by error Adhirathil). Cf. Rādhābhartr, Sūta, Sūtanandana.

Adhirathi, read Adhirathi; add: VII, †52, 5435, 5452; VIII, 2403, 3737, 3945, †4532.

Adhivājya-Kulādyah, reading of V. Adhirājam correct to Adhirājyam, and cf. Kuçūdya, pl. (see additions below).

Adhokshaja 1, add: VIII, 1257.

Adhrshyä, a river. § 574 (Jambükh.): VI, 91, 332.

Adidaitya == Hiranyakaçipu: III, 8758.

Adideva <sup>2-3</sup> = Vishņu (Kṛshṇa), add : III, 8402, 10934, 13005 ; VI, 1216, 1284, †2611.—Do.<sup>4</sup> = Brahmán : VII, 2061 (only B.).—Do.<sup>5</sup> = Çiva : VII, †9464.

Adikartr == Krshna: VI, 1283.

Adikshita = (liva (1000 names 1).

Aditi 1, add: § 156 (Pūruvaṃç.): I, 95, ††3760 (mother of Vivasvat).—§ 773 (Ānuçāsanik.): XIII, 159, †7387 (read devamātā 'ditiç ca). Cf. Devamātr, Diti, and dele Çiva.

Aditya¹ (pl.), § 308 (Āraņyakap.), read § 310b (Sūrya).—
 Add: § 556 (Sañjayayānap.): V, 29κ, †823 (Rudrādityāḥ).
 — § 567 (Bhagavadyānap.): V, 131, 4420.

\*Aditya 4, add selected passages from books I-VIII: I, 1266-67, 7677, 7682; II, 421, 424, 1395, 2648 (Rāhur agrasad °aṃ); III, 486 (°sadane), 11869, 11874; V, 1760 (°o girate candraṃ, °aṃ girate paraḥ), 4757 (°vacanāt); VI, 210 (goes round Meru), 404, 488, 3707 (yugāntā°), 5671 (dakshināvarte), 5672 (udagāyane); VII, 3974 (yugāntā°), 8458 (°sya puraḥsaraḥ | Aruṇaḥ); VIII, 577 (dual), 1506, etc.

Aditya, add: V, 3551 (hayaçirāḥ); XII, 12945 (dvādaçā-dityaḥ).

Adityakula, the solar race of kings: V, 115, 3920.

Adityaparvata, Adityapatha, Adityapratima, read A.

Adityatanaya<sup>2</sup>, add: III, 8428.

Ādityavamça — Ādityakula : I, 182, 6899 ; XIII, 151, 7126 Ādivamçāvatāraņap. § 84, (bhūtasattvauqhaḥ, read °āḥ).

Adiyuga = Krtayuga : VI,  $\dagger 3529$  ; XIII, 6946.

Adrihan = Indra: VIII, 778.

Adrija, pl. (°āh) (" mountaineers "): VII, 161ζζ, 7208.

Adya 3, delete this article.

Aghamarshana, add: Do. (neutr.), name of a sacred hymn: XII, 5664, 7776; XIII, 1742, 6236, 6242; cf. III, 15548. Aghantin, read Aghantaghantin.

\*Agneya 1, add: § 603 (Nārāyaṇāstramokshap.): VII, 202, 9632 (urūbhyām ardham °aṃ, seil. Çiva's).—Do.2, add: I, 5107-8, 6464-66, 6915, 8472; III, 877, 14985, 14995; IV, 1876; VII, 402 (i.e. Kṛshṇa's cakra), 1424, 3657, 3659.

\*Agni, I, 4, 854 (°-caranam), read (°-caranam).-- § 20 (Puloma), read (Pulomā).—Add: I. 130, 5108: 223, 8151: 224. 8165; 229, 8331, 8334.—II, 7, 302 (Indrāgnī, Agnīshomau); **48**, 1709.—III, **132**, †10605; **147**, 11195; **222**, 14215-17; 232, 14519, 14522.—§ 526a, read: § 526 (Rāmopākhyānap.). -- \$ 552 (Gograhanap.), read: (Goharanap.).-- Add: IV, 37, 1211.—V, 16, 483.—VI, 98, 4453.—§ 594 . . . dele VII (to be inserted before 25, 1084).—Add: VII, 35, 1536; **66**, 2335; **101**, 3786; **194**, 8972; **201**, 9421; †9457 (Vāgagnī, add: B. Vāyvagnī); 202, 9568, 9594, 9632-3.-VIII, 31, 1250, 1305 (Agnidattal), scil. the chariot of Arjuna); 34, 1510, 1535, 1555; 37, 1742; 46, 2160; 60, 2983: 96, †5042.—§ 615: dele brought (to be inserted after 1985 (°in).-Add: XII, 141, 5343 (°devatāh); 263, 9381 (= 2922),-The translation of XIII, 4165, ought to be altered thus: When fire is not obtainable, gold is used as a substitute by one who knows the authorities, according to the injunction of the Veda (pramānajāo veda-crutinidarcanāt)—and Jāmadagnyah of the text is to be corrected into Jāmadagnya (vocative = Rāma). -XIII, 103, 5142, read 106, 5142.

Synonyms:-

Adbhuta, dele this article and see p. 12 Adbhuta 1.

Anala, add: VIII, †4787 (°danda-sannibham). Ch Kālanala.

Anilasakha ("friend of the wind"): XII, 13918 (devah). \*Anilasārathi, add: I, 2073; XII, 2583.

\*Citrabhānu, add: I, 8226; VIII, †4680; XII, 1756 (sa-Haihayah); XIII, 4060; XIV, 1737.

\*Hiranyaretas, add: I, 8408, and read XIV, 118 instead of [XIV, 118 == the sun).

Kavi: XIII, 7220.

Kreanu: VIII, †3402 (°dattañ ca ratham, sc. Arjuna's).

\*Krshnagati: IX, †1334.

\*Krshpavartman, add: I, 8221, 8380; V, 3739.

\*Saptarcis, add: III, 5035, 5041.

\*Tamonuda: III, 14114.

Vaiçvānara, Vasuretas, Vātasārathi. Vibhāvasu, Yajnabhuj, q.v.

Agnidāyāda, Agnija = Skanda, q.v.

Agnisambhava =  $\Lambda \dot{n} giras^{1}$ : XIII, 106, 5142.

Agni-Shomau, Agnishoma, cf. also the articles Agni and Soma.

Agnisvattāh, read Agnisvāttāh (B. °shvāttāh).

Agnitirtha, add: § 366 (Tîrthayātrāp.): III, 83, 7008.

Agniveça<sup>2</sup>, pl. (°ūḥ), a people. § 578 (Bhīshmavadhap.): VI, **50**π, 2084 (only B.).

**Agniveçya**, add: § 324 (Dvaitavanapr.): III, **26a**, 986. **Agraha**, name of a fire. § 493 (Āṅgirasa): III, **221**, 14189. Agrapi<sup>2</sup>, name of a fire. § 493 (Āṅgirasa): III, 221, 14198. Aha(h), dele this article, and see Ahas.<sup>2</sup>

Ahalyā, add: § 772c (Gautama): XIII, 154, 7218 (°āṃ kāmayānah, sc. Indra).

Ahamkāra, add: III, 13916; XII, 6780 (= Brahmán), 6785 (°asya srashtū, scil. Vishnu).

Ahar<sup>2</sup>, name of a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6070.

Ahas 1-2, read Ahar 3-4.

Ahara, an asura: I, 2660 (only B., C. Suharah, q.v.).

Ahicchatra, add: a country: I, 138, 5515 (°añ ca vishayam Dronah samabhipadyata).

Ahirbradhna, add: (B. always Ahirbudhnya).

Ahita, a river: VI, 328 (only B., C. has Mahitam).

Ahuka<sup>1</sup>, a Yādava prince, add: (= Ugrasena <sup>6</sup>).—V, 4297 (dele: father of Ugrasena). Cf. Dvārakādhipati (so read III, 829).

Ahuka 2: V, 3041 (°ānām adhipatih, add: i.e. Kṛshṇa), 5351 (add: B. has Ākūtīnām, probably for Ākṛtīnām).

Ahvrti, add: (B. has Ahutih).

Aikshvāka ("descendent of Ikshvāku") == Bhagīratha: VII, 2256 (Bh°). Cf. next.

Aikshvāku<sup>1</sup>, add: (only C., B. has Ikshvākuṃ).—Do.<sup>2</sup>, add: (B. has Aikshvākaṃ).—Do.<sup>3</sup>, add: (B. has Aikshvākaḥ).—Do.<sup>4</sup> = Sāgara (the ocean): III, 16303 (only C., B. has Aikshvākaḥ).

Aindava, adj. ("belonging to Indu, i.e. Soma"): VII, †2467 ("vīm ātmatanum).

\*Aindra, add: II, 278 (vaijayantaḥ), 2577 (jaye); III, 1494 (yogena), 12023 (rathaṃ); V, 5462 (puraṃ); VI, 83 (nakshatraṃ Jyeshṭhāṃ); VIII, †3238 (jālaṃ).

Aindragna, dele § 555 foll. and add: v. Aindragnya.

Aindragnya, add: V, 517 (bhāgaḥ, only C., B. has Indragnyoḥ); XII, 2307 (add: so C., B. reads Aindragnena).
Aindri, add: VII. †1301.

Airāvata, instead of § 576 (Bhagavadgītāp.): VI, 21, read: §575c (Samā): VI, 12, and insert before 31, 1231: § 576 (Bhagavadgītāp.): VI.—VI, 2761 (read: Airāvatopamam).—Add: VII, 26, 1174 (only B.).—VIII, 4830, read: VII, 4830.—VIII, 6436 (read: Airāvatopamān).—§ 730 (Meghavāhanop., read: Ānuçāsanik.).—Cf. also III, 188 (mahāghanāh sairāvatāh); VII, 3639 (°çatahradāh).

Airāvati, see Irāvatī (below).

Aja 1, add: I, 2431-32.—Do.3, add: VII, 2863, 2867, 9462, 9602; VIII, 1442.—Do.4: XII, 8756, read 8766; XII, 8802, add: (neutr.); Do.5, add: I, 7306; III, 8754, 13005; V, 151; XII, 7874.—Do.7, add: III, 15877 (father of Daçaratha).—Do.5, add: V, 1574 (the supreme soul); XII, 11485 (do.).

Ajabindu (°vindu, C.), a king. § 562 (Bhagavadyānap.): V. 74-, 2730 (Suvīrānām).

Ajagaraparvan, read İ.—§ 449 . . . Mahendrasena, read Indrasena.

Ajaka, add: § 92 (Amçāvat.): I, 65, 2532 (among the sons of Danu).

Ajamidha<sup>2</sup>, add: III, †10231; V, †1815.—Do.<sup>3</sup>, add: (so C., but B. has Ajamidha (voc.) = Dhṛtarāshṭra).—Do.<sup>4</sup>, add: II, 1962; VII, †5838 (only B., C. has °aṃ = Duḥçāsana).—Do.<sup>a</sup>, add: III, †10835 (sarvājamīdhūpacitaṃ narendraṃ, scil. Yudhishṭhira).

Ajätacatru, add: II, †1995; III, †254, †14757; V, †653, †681.

Ajita = Kṛshṇa (Vishṇu): III, 1698, 1896, 15850.

Ajitaçatru, add: (Rshabho 'jitaçatruç ca, so C., but the reading of B. Rshabho jita-° seems to be preferable, jitaçatru being either adj. or nom. pr.).

Ajodara, v. Gajodara (below).

Akhandala: VIII, 4353 (. . . Karnam, read: scil. the banner of Karna); add: XII, 12712 ("sakhah, i.e. Vasu Uparicara).
Akrodhana, add: (husband of Karambhā and father of Devātithi).

Akrūra <sup>1</sup>, add: § 353 (Vaivāhikap.): IV, **72**, 2357.—§ 570 (Sainyaniryāṇap.); V, **157**<sub>K</sub>, 5330.—XII, 3037 (add: (?) PCR.).

Akrshta, add: (B. A°).

Akrti, read A° and add: § 264 (Sabhākriyāp.): II, 4β, 126 (so B., C. has Ankrti).

\*Akshara, add: III, 10941 (= Vishnu), 10946 (do.); VI, 1162 (purushah parah), 1398 (purushah).

Akshayavata, a holy banyan-tree. § 370 (Tirthayātrāp.):

III, 84, 8061 (in Gayā).—[§ 377 (Dhaumyatīrthak.): III,

87, 8307 (akshayyakarano vaṭaḥ).]—§ 380 (Brahmasaras):

III, 95, 8523.—[§ 595 (Shoḍaçarāj., v. Gaya): VII, 66,

2353 (vaṭaç cākshayyakaraṇaḥ).—§ 749b (Gayā): XIII,

88, 4253 (akshayyakaraṇo vaṭaḥ).]

Akshisantarjana, a celestial weapon. § 563 (Bhagavad-yānap.): V, 96φ, 3490 (to be employed by Arjuna).

Alaka, pl. (°āḥ), the inhabitants of Alakā. § 438 (Yaksha-yuddhap.): III, 162, 11813.

Alambusha, add: VII, 167, 7505 (only C.); 174, 7858 (do.). Cf. Ārshyaçrnga (°-gi), Jāṭāsuri, Jaṭāsurasuta, Rakshas (etc.).

Alarka 1, add: III, 25, †957.—Do.2 . . . originally a Rākshasa, read: Asura, named Daṃça.

Alinda, read: (B. has Athidah).

Alolupa, add: § 586 (Bhishmavadhap.): VI, 64x, 2838.

\*Amara¹, pl., add: I, 7715 (read amarāv iva); VI, 215 (read amaraçreshṭhāṃs); VII, 386 (°saṃkāçaṃ, read with B. Antaka-°); 2516 (°striyaḥ, only C., B. has samupāsanti yaṃ purā paramastriyaḥ); X, 771 (read with B. aparaṃ); XIII, † 1031 (read Amaraprabhāva, i.e. Kṛshṇa), 7483 (C. mahārudraṃ, read with B. 'marā Rudraṃ).— Amaraçreshṭa: I, 3942 (= Dyaus). — Amaraloka (= Devaloka): III, 8238.—Amarāṇāṃ hradaḥ, a tīrtha: 1II, 83, 6076.

\*Amarana, dele this article.

Amaraparvata, a mountain: § 285 (Nakula): II, 82, 1193 (in the west, conquered by Nakula).

Amararaj = Indra (q.v. below).

Amaratha, pl., a people (?), see Vātaja.

Amareça  $^1$  = Indra (q.v.).—Do. $^2$  = Çiva (1000 names  $^2$ ).

Amarottama <sup>1</sup> = Indra (q.v.).—Do.<sup>2</sup> = Brahmán : I, 1588.—Do.<sup>2</sup> = Vishnu : V. 299.

Amatsyācin, add: B. reads Cārumatsya.

Ambarāvṛta, dele this article and see Ārdracarmāmbaravṛta.
Ambashṭha¹, add: V, 30, †889 (only B., C. has Āvantyāḥ);
VI, 51υ, 2105 (only B., C. has Vāmana);
VIII, 79η', 4040.

Ambhoruda, so B. for Ambhoruha (q.v.).

[Ambopākhyānaparvan] in § 573 read vīryaçulkāh.

Ambujekshana ("lotus-eyed") = Nārāyana: VII, 10447.

Ambupati, Amburaj, Ambulca = Varuna, q.v.

Ambuvāhini, add: VI, 334 (only B., C. has Madhuvāhinīm). [Amçāvataraņa(m)] § 127, instead of Krodha... (Krodhavaçāh) read: Krodhavaçā begat nine daughters sprung from wrath (krodhasambhavāh).

Appeumālin = Sūrya: III, 190.

Amoghā<sup>2</sup>, name of the dart of Indra. § 546 (Kuṇḍalāharaṇap.):

III, 302, 16990-91 (çaktiṃ).—§ 547 (Karṇa): III, 310,

17197-98, 17201, 17706-7, 17210.—§ 561 (Yānasandhip.):

V, 55μ, 2198 (çaktyā).—§ 600 (Ghaṭotkacavadhap.): VII,

158, 6977 (çaktiṃ Çakra-vinirmitāṃ), 7022 (çaktiḥ);

180 ἐδδ, 8192 (read çaktir Amoghā 'sya); 182, 8247 (çaktiḥ),

8253 (do.), 8258, 8262, 8264, 8276 (çaktiṃ).—§ 604 (Karṇap.):

VIII, 3δ, 63 (çaktyā).—Do.³, name of the dart of Skanda.

§ 748b (Tārakavadhop.): XIII, 86, 4214 (çaktyā).

Amurtarayasa<sup>1</sup>, add: probably wrong reading for Amurtarayasah (= Gaya).

Amūrtarayasa 2, read A°.

Anādhṛshṭi 2, add: VII, 360 (only B., = Vārddhakshemi, q.v.).

Anadi-madhyanta == Vishnu (q.v.).

Anagha 1, add: an ancient king. § 267 (Yamasabhāv.): II, 8, 332 (only B., C. has Nalah).

Anala, instead of (one of the Krodhavaçāḥ) read (daughter of Surabhi).

Analasakha == Väyu, q.v.

Anangā, a river: VI, 342 (only B., C. has Maningām).

Ananta 1, add: § 665 (Gālavac.): V, 110, 3818 (°asya niveçanam).—§ 768b (Kṛshṇa Vāsudeva): XIII, 147, 6863, 6866 (vasudhādharah). Cf. Phaṇīndra.

Anantavijaya, VI, 2166, read 2116.

Anantayaças, name of a rshi (?). § 377 (Dhaumyatirthak.): III, 90, 8383.

Anaraka, a tīrtha: III, 7039 (so B. prob. more correctly for Naraka<sup>2</sup>).

Anda, dele "the Sun" and add: Do.2 - Vivasvat, q.v.

Andha, v. Badhirāndha (Additions).

Andha, pl., add: Do.<sup>2</sup> = Āndhra, pl.: V, 5510 (only C.), VI, 357 (do.).

Andhaka <sup>1</sup>, add: § 730g (Upamanyu): XIII, 14λ, 805.— § 770 (Ānuçāsanik.): XIII, 151μ, 7130 (slain by Cveta <sup>1</sup>, only PCR.).

Andhaka-ghātin, dele (1000 names 1) and add q.v.

Andhaka-nipātin = Çiva, q.v.

Andhra, pl.: VI, 357 add (C. has Andhāḥ); XII, 2439, read 2429

Anenas <sup>2</sup>, a king in Ayodhyā. § 475 (Dhundhumārop.): III, 202, 13516 (son of Kakutstha and father of Pṛthu).

Anga 1, pl., add: V, 50, 1986 (Kāçīn Anga-Magadhān, B., Kāçī-Vanga-Magadhān, C.), 1997; VI, 9, 357.

Anga , add: VIII, 45, 2112.

Angara<sup>3</sup>, a people. § 574 (Jambūkh.): VI, 9v, 368 (Kukkurā°-Mārishāh).

Angāraka 1, add: cf. Kruikāngāraka (?): XIII, 1708; Dharāputra, Lohitānga.

Angarishtha: XII, 4534 ( . . . Kamanda, read: Kāmanda). Angiras 1, XII, 69, 2666 (two verses sung by his son Brhaspati), add: so PCR., our texts read gītāv Angirasā svayam.

Angirasa(m), read A°.

Aniketa, a Yaksha. § 269 (Vaiçravanasabhāv.): II, 10, 399 (in the palace of Kubera, Vrkshavāsy-Aniketaç, ca, C. by error Vrkshavāsp-°).

\*Animan, add: XIII, 1015 (among the attributes of Çiva).
Animat, read Pānimān instead of Mānimān.

Aniruddha 1, add: § 232 (Svayamvarap.): I, 186, 6999 ('niruddhah'). — § 287 (Rājasüyikap.): II, 34, 1274.— § 402 (Tīrthayātrāp.): III, 120, †10276.—XII, 13470 (read: "Bráhman develops into Purusha" instead of Brahmán, etc.).

Anjalikācrama(?), v. Candalikācrama.

Ankrti (or Ankrti), probably error in C. for Akrti (B.).

Annapati <sup>2</sup> = Sūrya : III, 197.

Antakrt, add: the reading of the text is *Tamontakrt*, which probably ought to be taken as one name (q.v.).

Antardhāna, add: §208b (Arjuna): I, 135, 5366 (astreņa).
Cf. VII, 2417, where it seems to denote the power of disappearing at will.

Antargirya, pl. (° $\bar{a}h$ ), a people. § 574 (Jambūkh.): VI,  $9\mu$ , 357 (C. by error °ah).

Antavāsa, pl. (°āḥ), a people. § 295 (Dyūtap.): П, 51, 1837 (Nishādas, PCR.).

Antracilă, v. Citracilă.

Anudyūta, add: cf. VII, 6370 (only B.).

Anudyūtaparvan: the number § 304 after (II, 75).—ought to be inserted after (II, 76).—

Anugitaparvan: in (XIV, 66) correct ( $\delta$ ) to ( $\theta$ ), and in (XIV, 83) after *Dravidas*, *Andhras*, insert: *Audras* (or *Raudras*?).

Anumati, add: § 606 (Tripurākhyāna): VIII, 34, 1486 (among the auspicious days who became the yoktrāni of Çiva's chariot).

Anūpa, pl. ("āḥ), a people. § 295 (Dyūtap.): II, 51, 1844 (Nīpānūpān).

Anūpā, add: (Arūpā, B.).

Antipadhipati ("the king of the sea-coast") = Nila: VI, 4153 (No), 4210 (do.).

Anūpaka, pl. (° $\bar{a}k$ ), a people. § 578 (Bhīshmavadhap.) : VI,  $50\pi$ , 2080.

Anüpaväsin == Nila: VIII, 166.

Anuradha, add: cf. Maitra (IX, 1982).

Anushjubh, dele (1000 names) and add: XIII, 6949.

anuvākāḥ, pl., instead of "= Kṛshṇa" read: XII, 1613 (cf. vāka, pl.).

Anuvinda 1, instead of "§ 593 (Ambop.): V, 195" read: § 573 (etc.), and instead of "VI, 1742 (do.)" read: 1740 (do.), 1742.—Add: VI, 475, 1851 (do., only B.); 49, 2014/15 (do., do.); VII, 20e, 801.

Anvagbhānu, add: cf. Rceyu.

Apagā 1-2, Apagāsuta, Apageya, read: Āp°.

Apagā 1, instead of "a river" read: name of various tīrthas, and add: § 368 (do.): III, 83, 7048 (Apagānāṃ, both C. and B.; read Apagāyāṃ).

Apām pati, add: III, 2138, 2228, 10123, †10225, V, 515, 3527.—Do. = Çiva: VII, 9540.

Aparājita<sup>2</sup>, add: § 554 (Sainyodyogap.): V, 4γ, 84.

Apava, read Apava.

Apavāha, pl. ( ${}^{\circ}ah$ ), a people. § 574 (Jambūkh.): VI,  $9\mu$ , 352 ( $V\bar{a}rap\bar{a}cy\bar{a}pav\bar{a}h\bar{a}h$ , B. has  $V\bar{a}rav\bar{a}sy\bar{a}yav\bar{a}h\bar{a}h$ ).

Apsaras <sup>2</sup>, add: § 412 (Ashṭāvakrīya): III, 184, †10662 (drshṭā vede pañcacūdāpsarāb).

Apta, read Apta.

Arāli, a son of Viçvāmitra, so B. instead of Arāņi (q.v.).

\*Aranyaçastra, add: § 621 (Rājadh.): XII, 9, 253.

Aranyaka 1-1 and Aranyakaparvan, read Āranya°.

Aravindavaktra = Skanda: III, 14640.

Arbuka, so B. for Arvuka (q.v.).

Arcika = Jamadagni (q.v.).

Ardracarman, read Ārdracarmāmbaravrta.

Arihan = Sūrya: III, 152.

Arimejaya, add: § 232 (Svayamvarap.): I, 186, 6999.

Arishta, according to Hariv. an Asura, son of Bali, incarnate as a bull. § 567 (Bhagavadyānap.): V, 130, 4410 (slain by Kṛshṇa), 4411 (?).

Arishtanemi, add: cf. V, 2578 (°-im Garudam Suparnam Harim, in some verses praising Kṛshṇa).

Arivindavaktra, misprint for Aravindavaktra (v. above).

Arjava(m) = Civa (1000 names 1).

Arjuna 1, add: § 325 (Draupadīparitāpav.): III, 27, 1012 (bahubāhunā).

Arjuna <sup>2</sup>: I, 5252, read 5257, and add: 5269, 5396, 5534-5, 5820 (6490), 7974, 8082-3, 8207; II, 666; III, (923), 1515, 1815, 11936, (11992), (12079), (12103), (12132), (12162), (12196-7), (12212), (12274), 14995, (15018), 15178, 15340, †15607, (15752), 17225, (17244), 17289; IV, 1455, 1553, (1926); V, †653; 48, 1831 read: 49, 1931; (2920); VI, (851), (859), (882), 1189, (†1261), (†1282), 1488, 3564, 5291, 5806/7 (only B.); VII, 1964, (2586), (3150), 3398, 4958, 6121, 6474 (only B.), 8183, 8603 (instead of 8605), 9114, 9391, 9433, (9497); VIII, 325 (only B.), †702, †710, 734, 2354 (only B.), (†3289), (3298), (†3358), (†3493), (†3587), (4010), †4621, 4706, 4798.

Add to the synonyms:-

**Bibhatsu:** III, 10877; V, 5429 (only B.); VI, 2466, 4658; VII, 3247, 9224 (only B.), 9392.

Brhannalä: IV, (1226), (1249).

**Çakrātmaja :** I, †7316.

\*Cvetācva, etc., ought to have been marked by asterisks, as only selected places are quoted.

**Dhanañjaya:** III, 10877; IV, 1602 (only B.); VI, 2395, 4998; VII, 2662, 2840, 3246, 3383, 3396, 4279, 5960, 8190; VIII, †1983, †1984, 2415, 3630, †4076, 4766.

Gāṇḍīvadhārin: V, 5932; VI, 1533.

Gandivin: V, 4869.

Gudākeça: I, 7770; V, 4691; VI, 1224.

Jaya: III, 3088, 11525; VIII, †1742.

Jishnu: I, 7945; III, 1523, 4019; IV, 1737 (only B.), 2075; VII, 2479, 2783 (read Jishnu-priyankarah).—Dele: VI, 2024; VIII, 1435.

**Kapidhvaja:** V, 4707, 4785; VI, †786, 849, 5226, 5633 (instead of 5663); VII, 109, 2478; VIII, 1829, †3296, †4952.

Kapiketana: V, 2202; VIII, 4479.

Kapipravara, read: Kapipravaraketana ("with the excellent ape in the banner") and add: IV, 1442; VII, 1209; VIII, 2179.

Kapirājadhvaja (= do.): VII, 3013. — Kapirājaketu (= do.): VI, †2657, †2670, †2677, †2678.

Kapivaradhvaja: VII, 2821; VIII, 4123.

**Kirițamālin**: III, †11908; IV, †1689, 2029; VI, †2627, †2676; VII, 3276, †6146, †6148; VIII, †3287, †3866, †4514, †4582, †4615, †4797.

Kiritavat: VIII, 4733.

**Kiriţin**: I, 535 (only B.); IV, 1590 (do.); V, 2358; VI, †2586, 3586, 5617; VII, 739 (only B.), 6535, 8081; VIII, 4023/4 (only B.).

**Phälguna:** I, 5522 (only B.); III, 1903; VII, 1453, 4241, 6458/9 (only B.), 6991, 9227; VIII, †3896/7 (only B.), 4105.

\*Savyasācin, add: (only selected passages).

Sitacva ("with white horses"): III, †11898.

**Tāpatya**: I, 6509, 6632.—**Tāpatyavardhana** (= do.): I, 6505.

Vānaradhvaja: VI, 3865, 5360, 5550; VII, 1416, 2495.— Vānaraketana: VII, 6762.—Vānaraketu: V, 1859.— Vānarapravaradhvaja: VII, 742.— Vānararshabhalak—shana: VII, 5101.

Vijaya: III, 425, 11334; IV, 1725; V, 3219; VI, 3619; VII, 3891, 4545/6 (only B.); VIII, 4441.

[Cf. also Ājamīḍha , Bhārataçreshṭha, Bhāratāgrya, Bharata-rathacreshtha, °-rshabha, °-sattama, Çākhāmrgadhvaja (v. Add.), Dviyodha, Indraprabhava, Kauravanandana, °-rājaputra, °-rshabha, °-sattama, Kuntibhojātmajāputra, Kuntīmātr, Kuntinandana, Kuntīsuta, Kuruçardula, °-creshtha, °-udvaha, °-kulaçreshtha, °-kulodvaha, °-mukhya, °-nandana, °-Pāṇḍavasattama, o-pravira. <sup>o</sup>-rājaputra, <sup>o</sup>-sattama, <sup>o</sup>-ūttama, °-pungava, °-vha, °-vīramukhya, Mahendratanaya. Nivātakavacāntaka, Pākaçāsana-dāyāda, °-nandana, Pāndavaçreshtha, °-āgrya, °-mukhya, °-nandana, °-rshabha, °-vīra, °-yodha, Pānduputra, °-sūnu, °-suta, \*-tanaya, Purandarasuta, Samcaptakanihantr, °-nishūdana, Sarvakurūttama, Surarājaputra, Surasūnu.

Arjuni 1, add: VII, 1708, 1857, 1869.—Do.3 (so read instead of Arjuni 3): VII, 1738, read: VI, 1738.

\*Arka 1: I, 42 (add: a son or form of Vivasvat; cf. Äçāvaha); add: V, 4909; VII, 8681.

Arksha ("son of Rksha") = Samvarana: I, 3725 (S°).

Arocaka (pl. °- $\bar{a}h$ ), a people. § 578 (Bhīshmavadhap.): VI,  $51\pi$ , 2097 (only B., C. has  $Recak\bar{a}h$ ).

Arshabha, add: VII, 147, 6342.

Arshtishena 1, read: A°, and add; § 786 (Anugītāp.): XIV, 91a, 2843.

Aruja, read Ao.

Aruna 1, add: § 574j (Mālyavat): VI, 7, 285.—Dele Aruna 2 (cf. Varuṇa 4), and insert: Aruna 3, a serpent: XVI, 119 (only B., C. has Varuṇa 3, q.v.).

Arupā 2, add: III, 7022 (see Rupā).

Arunanuja, add: IX, 301.

Arundhati, add: cf. Akshamālā.

Aruni , read A°.

Arūpā, so B. for Anūpā, q.v.

Aryaman<sup>2</sup>, add: VII, 21 (vyāvṛtte 'ryamni, B., C. has 'hani). Āsā (?): III, 14451 (among the names of Devasenā).

Āshāḍha 4, read: Ashāḍhā (so B. always; C. sometimes A°). Ashṭaka, add: § 267 (Yamasabhāv.): II, 8, 333.—V, 122, 4089. Cf. Kauçika, Mādhavīsuta, Vaiçvāmitra.

Ashtamürti = Çiva: III, 1939.

Ashtangavidyā (" medical science "): VIII, †4594 (only C.). Cf. II, 224 (cikitsāyām ashṭangāyām) and Āyurveda (II, 442).

Asi, a river. § 574 (Jambūkh.): VI, 9\(\lambda\), 338 (Varunām Asīm, C., B. reads Varānasīm).

Asitasārathi — Arjuna: VII, 6197.

\*Asta, add: V, 3806 (parvatah (C. sarvatah)/°o nāma); IX, 827 (çailāv Astodayāv iva), and read IX, 1631 instead of 1651, and XI, 650 instead of X, 650.

Asti, daughter of Jarāsandha and wife of Kamsa. § 273 (Rājasūyārambhap.): II, 14, 595 (°ħ Prāptiç ca nāmnā te Sahadevānuje).

Asura 1, add: I, 2750, 2795; III, 15341 (surarahitam, read surā"); 1V, 2176, 2206, 2271; V, 457, 2353, †2580; VI, 2990; VII, 454; XIII, 6624. Cf. Amaradvishaḥ, Amarāri, pl., devaçatru, pl., devāri, pl., devaripu, pl., suraçatru, pl., suradvish, pl., tridaçadvish, pl., tridaçāri, pl., vibudhadvish, pl.

Asura 2, add to the names of single Asuras:-

Açvagriva: I, 2653.

Bala: II, 897.

**Bāshkala**: I, 2645.

Vṛshaparvan: I, 2651.

Vrtra: I, 2541; VII, 3458; 3472 (only B.).

Asura, adj., add: II. 12 (abhiprāyān), 2321 (dharmasya); VI, 1126 (bhāvaṃ), 1409 (janāḥ), 1422 (yoniṃ), 5009 (yuddhān, read vyūhān); VII, 4646 (camūṃ), 6348.

Asurasüdana: XII, 3923, read XIII, 3923.

Asurāyani, read A°, and add (B. has 'nah).

Asurendra, add: V, 1073 (=Prahlada).

Asuri, add: I, 6523.

Asūrya, add: (B. has Asuryā).

**Asyamodaka**, name of a weapon. § 563 (Bhagavadyānāp.): V, **96φ**, 3491.

Atapana, read A°.

Aţavika, add (or Āṭavika): II, 1119; III, 15255 (sa-Mlecchā°ān); VII, 2188 (vasumatīm Mlecchā°-varjitām); XII, 2169.

Athida, read Atho.

Atithi(n), read A°.

Atman 2, a son or form of Vivasvat: I, 42.

Atrisuta, add: (? Nāsatya-Dasr'-Ātrisutodbhavādyaiḥ, surgeons of Indra, only C.).

Attaçulapraharanā, Attahāsā = Umā (Durgā), q.v.

Atula = Vishņu (1000 names) [dele these words under Atulya].

Auçanasa, add: III, 285, 16369 (vyūham); XIII, 5284 (read Mārutauçanasam (?), B. has °sc).

Audra (B. Aumdrāh, read Omdrāh).

Audra (pl. °āh), add: (or Raudra, pl. °āh).

Aurva<sup>2</sup>, adj. ("belonging to Aurva"); I, 1242 (vahnih).

Aushija, add: I, 224 (only B.) (K°); II, 112.

Aushņīka (pl. °āḥ), a people. § 295 (Dyūtap.): II, 51, 1837.

Autanka, add: (B. Auttanka).

Autathya ("son of Utatha") = Dirghatamas: I, 4182.

**Āvantya:** (a) II, 1915 ( $A^{\circ}$ -āh..., read:  $A^{\circ}$ as...): II, 2206, add: ( $A^{\circ}$ au, B.); IX, 72 ( $A^{\circ}$ o, read:  $A^{\circ}$ o);

—(β) add: VI,  $47\zeta$ , 1851 (only B.), 49, 2014/15 (do.);—(γ) IX, 93, add: (only C., B.  $A^{\circ}ah$ ); —(δ) add: § 556 (Sañjayayānap.): V, 30, 889 (only C, B. has  $Ambashth\bar{a}h$ ).

Avikshit 2, add: § 767 (Ānucāsanik.): XIII, 137a, 6260 (Marutto 'vikshitah sutah). Cf. Kārandhama 2.

Avikshita, read: Avikshita 1.

Avikshita 2, adj.: XIV, 1882 (dhanam).

Avisthala, add: § 556 (Sañjayayānap.): V, 31, 934 (only B., C. has Kucasthalam).

Avrhaka, dele this article, and see Brhaka (Vrhaka).

Avrtta: V, 3630, add: (Samretto Vetta eva ca), cf. I, 1555 (see Vetta).

\*Avyaya, add: I, 1593 (devah = Brahmán), 2430-32 (i.e. Nārāyana), 2494 (devam = Brahmán); III, 8125 (Vishnum), 10919 (Vishnuh), 13556 (Vishnum); V, 288 (do.), 3502 (= Brahmán), 4503 (Vishnuh); VI, 1182 (bhūtādim = Kṛshṇa), 3000 (Vāsudevam); VII, 9578 (Brahmānam).

Ayati and Ayati. § 136 (Yayatyup.), read: § 143 (Nahusha). Ayavaha, pl., see Apavaha, pl. above.

Ayobhuja, son of Dhṛtarāshtra. § 600 (Ghatotkacavadhap.): VII, 1570, 6938 (slain by Bhīma). Cf. Ayobāhu.

Ayu(s), add: § 142 (Nahusha): 1, 75, 3151 (Ayusho Nahushah putrah); III, 180, 12461 (Ayoh putrah, i.e. Nahusha).

## B

Babhru<sup>1</sup>, add: § 589 (Dronābhishekap.): VII, 11£, 409. Babhru<sup>6</sup>, a Kāçi prince. § 556 (Sañjayayānap.); V, 28, †806 (Kāçyaḥ, attained to prosperity through the favour of Kṛshṇa).

Babhru 7. § 561 (Yānasandhip.): V, 570, 2264 (in the army of Yudhishthira).

Badari. § 333b (Arjunap.), read (Arjuna 2).

Badhirāndha, add: (only C., B. reads Badhirāndhau, i.e. Badhira and Andha).

Bahirgiri (C.) or Bahirgirya (B.), name of a country or its people. § 574 (Jambūkh.): VI, 9μ, 357.

Bāhuli, son of Viçvāmitra § 721b (Viçvāmitrop.): XIII, 4β, 252 (only C., B. has Vāduliḥ).

Bahurupa, add: Do.2, a Rudra. § 665 (Mokshadh.): XII, 2088, 7585.

Bahuvadyāh, read Bahuvādyāh, v. Bāhubādhāh.

Bahuvedya, read Bahuvidya.

**Baka**  $^{\mathbf{k}}$ , add: (B. reads  $Vy\bar{u}k\bar{a}h$ ).

Bakanakha, add. (C. has by error Vakanakah).

Bala<sup>1</sup>, add: VI, 1714 (orly B.); VII, 5507 (do., C. reads badhāya); VIII, †3869 (yathā Marutvān bhedane purā), †4963 (only B., C. has Balim).

Bala o, read = Civa (1000 names 2).

Bālabhadrāḥ, add: (B. reads Bala°).

Balabhedana, dele this article (cf. Bala 1 above).

**Balabhid,** add: I, †1586; III, 10716, 14447, 14583; V, †820; VII, †8210 (only B., C. has *Balajii*).

[Baladevatīrthayātrā], in (IX, 43) the words "D. and Dā., Dai., and a Rā., named *Tāraka*" ought to be corrected into: D. and Dā., Dai., and Rā., named after the Asura *Tāraka*.

Balāhaka <sup>2</sup>, add : § 562 (Bhagavadyānap.): V, 83, 2938.

Balajit = Indra: VII, †8210 (only C., B. has Balabhid).

Balāka, add: § 641 (Rājadh.): XII, 109, 4029 (°o'ndhavadhād iva).

Balanisūdana, add: (B. always Balanishūdana).

Bala-Rāma, add: I, 207, 7595 (R.)—[§ 611 (Çalyap.): IX, 12, 598 (R., Yadunandanāt)].—IX, 35, 1988 (B.D.); 52, 3004 (Hal.); 55, 3106 (R.); 60, 3348 (B.D., only B.).—Dele: V, 2197; VIII, 1952.—(Cf. also the following synonyms: Bala, Balabhadra, Baladeva, Çauri, Halabhrt, Haladhara, Haläyudha, Halin, Keçavāgraja, Keçavapūrvaja, Lāngaladhārin, Lāngaladhvaja, Lāngalin, Mādhava, Mādhavottama, Madhupravīra, Mushalāyudha, Nīlavāsas, Pralambahan, Rāma, Rauhiņeya, Rohiņinandana, Rohiņīsuta, Sankarshana, Sarvalokeçvara, Sātvata, Sīrabhrt, Sita, Tāladhvaja, Tālaketu, Vanamālin, Vārshņeya, Vāsudeva, Vṛshṇipravara, Vṛshṇivīra (dual), Yādava (dual), Yaduṣreshṭha, Yadunandana, Yadupravīra (sg. and dual), Yadusimha, Yaduvara (dual).

\*Bala-Vṛṭra-han, add: III, 2120, 2233, 9992, 9996; V, 3671, .3681; XIV, 167 (only C., B. has Balasūdanah).

Balhi, a country. § 295 (Dyūtap.): II, 51, 1846 (°-Cinasamulbhavam, only B.).

Bālhika 3, add: § 232 (Svayamvarap.): I, 186, 7001.

Bālhīka 7, add: VI, 354; VIII, 2762 (B. Vāhīkān).

Bālhika 8, add: I, 2667 (Prahlado nāma).

Bālhīka-pungava, add: (B. reads Vāhīka-°).

Bali 1, XI, 646 (add: B. reads tv Ahinā yathā).

Balina, I, 2679 (read: Asurottamah, B. has Balīvīra iti . . . Asurottamah).

Ballavah, see also Vallabha, pl.

**Bandin**, (V°, C.), name of a sūta: III, 10612 (cf. I, 450).

**Bārhaspatya**, add: § 640 (Rājadharm.): XII, **56**, 2023/24 (*çāstre*, only B.).

Bhadrā 2, add: § 270 (Brahmasabhāv.): II, 11, 458.

Bhadra 3, add: (probably identical with Bhadra 6).

Bhadramanas, . . . Krodha, read Krodhavaçā.

Bhadravaţa, add: § 358 (Tīrthayātrāp.): III, 82, 4092 (only B., C. has Rudravaṭam).

Bhagadatta, add: V, †5531 (only C.); VI, 3532 (only B., C. has Somadattah); 3855 (only C., B. has Prāgjyotishād); 4294; 5280/81 (only B.). Cf. the synonyms Mleccha, Parvatapati, Parvateçvara, Prāgjyotisha, Prāgjyotishādhipa, Prāgjyotishapati, Yavanādhipa.

Bhaganetrahan: II, 420, read 402.

[Bhagavadgitāparvan]: VI, 19, (çuoīmukha), read (sūcīmukha). Bhaima (pl. patron.), add: (or adj. = relating to Bhīma).

Bhaimaseni<sup>2</sup>, add: I, 6081/82 (only B.).

Bhaimi, add: VII, 8016 (only B., C. has Bhimam).

Bhānu<sup>2</sup>: I, 42 (add: a son or form of Vivasvat, cf. Āçāvaha); dele XVIII, 162.—Do.<sup>5</sup> (a man), read: (a Vṛshṇi prince); add: § 511 (Draupadī-Satyabhāmās.): III, 235, 14735.— § 795 (Svargārohaņap.): XVIII, 5μ, 162.

Bhanudatta, one of five brothers of Çakuur. § 600 (Ghatotka-cavadhap.): VII, 157π, 6944/45 (in a half-cloka wanting in C.).

Bhānumat \*, add: VI, 58 \*, 2230 (Bhānumantam, B., C. has Kālingam).

Bharadvāja<sup>1</sup>, add: III, (10740), (10781); XII, 2094 (only B., C. has Bhā°).

Bhāradvāja<sup>4</sup>, add: VI, 3597; VII, 3988, 7678; XII, 2094 (Bha°, B.).

Bharata 1, add: § 409 (Plakshāvatarsnag.): III, 129, 10527 (performed a horse-sacrifice).

Bharata 4, add: V, 2596, 2736, 2781, 5652/53 (B.): VI. 5381/82 (B.); VII, 7696 (B.).

Bhārata 1, add: V, 5780 (oyuddhasya); VII, 1725 (osainyānām). Bharata 3, add: VII, 7657 (°i camūh, only B.), 8793 (sc.

mārgam).

Bharata 4-17, add: [the list of quotations is not quite complete, the name is also occasionally (wrongly) applied to other persons: VI, 2508 (C. = Sañjaya), 2509 (only B. do.), 4584 (only C., B. has Sanjaya)].

Bhārata 18, add: I, 100/01 (only B.); VI, 1532/33 (do.); XVIII, 192/93 (do., mahat); 211/12 (\*kathām) only B.).

Bhārata 20 (== Bha°varsha, read: Bhā°varsha).

Bharatacreshtha 1-10 (not quite complete), add: [wrongly applied to Krshna, XI, 481/82 (B.)].

Bharatarshabha<sup>1-10</sup> (not quite complete), add: (5) Dhrshtadyumna: VI, 2066 (only C., B. has purusharshabha).--Dele (7) Dropa and add to (8) Duryodhana: VII, 684.-Wrongly applied to Karna: VIII, 1690 (only C.).

Bharatarshabhau, add: = Bhishma and Arjuna: IV, 2057; = Bhīma and Arjuna: VI, 5298, 5301.

Bhāratasattama, add: = Yudhishthira: VII, 7270 (B. has

Bhargava<sup>2</sup>, add: III, 10441 (= Bhrgunandana<sup>1</sup>).

Bhārgava 4, add: III, 10374; IV, 550 read: IV, 650.

Bhargava 8, add: (but read with B. Bhargavam :- Vipula). Bhargava 11, dele: I, 3175; III, 220 (add: (?) PCR. Ucanas);

V, 1475 (add: PCR. Uçanas); add 7059, 7320; XII, 2086 (add: probably = Vālmīki, cf. Hopkins: Great Epic, p. 61).

Bhargava 13, add: III, 10648.

Bhargavanandana 3 = Cunaka: I, 940/41 (only B.).

\*Bhāskara , add: III, 200 (B.); VI, 3831; VII, 7546 (B.); VIII, †4809 (only C.); XII, 2577/78 (by error wanting in C.).

Bhauma 1, add: V, †2421 (°sya hantā . . . Vāsudevaļ).

Bhaumana, add: V, †4816.

**Bhima**  $^{5}$  = Civa, q.v.; dele (1000 names  $^{2}$ ).

Bhima 4, add: II, (2251) (Bh.); III, 11820 (Bhs.), 12459 (Bhs.); IV, (641) (Bhs.), 712 (Bhs., only C.); VI, 1650 (Bhs., only B.), 3345 (Bhs.), 3563 (Bh., read with B. Bhīshmam), 5184 to be inserted after 111, 5183; VIII, 2202-3 (Bh.).

Add to the synonyms:—

Anilatmaja: I, 6240; VIII, 3820.—Anilaprabhava (do.): III, †14745.

Bhārata, etc. (q.v.).

Dhananjayagraja (q.v.).

Măruti: VIII, 2435.—Marutsuta (q.v.)

Somavamciya (q.v.).

Vātātmaja, Vāyutanaya (q.v.).

Vrkodara: I, 2451, 4774, 5067/8 (only B.), 5520, 5902, 6279-80, 7113; II, 927, 929; III, 456, 542, 10841, †12357, 12434, 14936, 15750; V, 2061 2179, 2183, 2261; VI, 2827 (only B.), 3361 (do.), 4205 (do.); VII, 1154, 7207 (only B.), 7161/2 (do.): VIII, 3301, †4215.

Bhima 10, add: III, 2655, 2758-59.—Cf. Vidarbha, Vidarbhādhipati, Vidarbhapati, Vidarbharāja.

Bhimā , add: § 494 (Āngirasa): III, 222, 14232.

Bhimapürvaja, add: V, 4689.

Bhimasenānuja = Ariuna (q.v.)

Bhini, add: (B. reads Bhiti).

Bhishma, add to the synonyms:-

Apagāsuta: IV. 1985.

Apageya: I, †181; II, 1340, 1785; V, 5314, 6085, 6092, 7311: VII. 436: VIII. 18: XII. 1907, XIII, 588, 614. Bharatas mha (q.v.).

Gängeya: V, 7389; VI, 1958 (only B.), 2027/8 (do.), 2348 (do.), 4849 (do.), 4994; VII, 5648 (only B.); VIII, 30, 34.

Kauravägrya, Kurusimha (q.v.).

Mahānadisuta, Nadisuta, Nimnagāsuta (q.v.).

Pitāmaha, read \*Pitāmaha (only selected passages).

Sāgaragāsuta, Saridvarāsuta, Sarvakurūttama (q.v.). Tālaketu (q.v.).

Vasusambhava (q.v.).

Bhishmaka<sup>2</sup>, add: Cf. Bhoja 2, Dākshiņātyapati, Hiranvaroman.

Bhishmavadhaparvan, after the word "Universe" (VI, 65) add: (v. 2967-8, according to the reading of B.).-In (VI, 106) instead of "Bhishma and the Sauviras" read: Bhishma + the Sauviras (otherwise PCR.).-In (VI, 119) instead of "the Sauvīras, etc. (aa), abandoned "read: did not abandon.

Bhiti. v. Bhīnī.

Bhoja, pl. add: § 317 (Arjunābhigamanap.): III, 12, 461.— § 576 (Bhagavadgītāp.): VI, 20, 753.—§ 608 (Karņap.): VIII, 73, 3650.

Bhoia 1, add: § 580 (do.): VI. 57, 2452 (only B.).

Bhoja 2, Dākshiņapateh, read : Dākshiņātyapateh.

Bhoja 3 Mārtikāvata, read: Mārtikavatika (B. °taka). After "descendant of Mahabhoja" add: BR.).

Bhoja 4, add: VII, 5857 (K°); dele in XII: 3037 (?) (Akrūra° prabhavāķ).

Bhoja 5 = Kamsa: II, 1544 (°sya purushe, i.e Kṛshṇa).

Bhoja 6 = Ugrasena: XII, 3037 (Akrūra prabhavā, scil. āpad). Bhoiyā = Rukminī: III, 490.

Bhrgu 1, I, 901, read 6, 901: add: § 581 (Bhīshmavadhap.): VI, 68ρ, 3039 (only B.); Cf. Prajāpatisuta, Vāruņa,

Bhrgudvaha 7, read XIII, 2317.

Bhrgunandana 3 = Cyavana, dele q.v., add: I, 900 (according to the reading of B.); XIII, 2659, 2673, 2758, 2776, 2787, 2802, 2843, 2864, 2866, 2903.

Bhrgunandana 7 = Kuzu, read Ruru.

Bhrgusuta, add: Do.<sup>2</sup> = Cyavana: III, 10369.

Bhrgüttama<sup>2</sup>, add: VII, 5412/13 ('dhanurdharah, so B. in a verse wanting in C.).

Bhujagendrāri — Garuda: V, 3858.

**Bhujinga**, pl. ( $\tilde{a}h$ ), a people. § 574 (Jambūkh.): VI,  $9\mu$ , 349 (B. Kalingāh).

Bhūlinga, add: a species of bird. § 290 (Çiçupālavadhap.) II, 41, 1450 (prakrtim yanti bhūtani °-çakunir yatha).

Bhumanyu 3, v. Sumanyu 1. \*Bhūmi, add: I, 2496 foll. Cf. Jagatī, Kāçyapī, Medinī, Prthivi, Urvi.

Bhūmipati, add: Cf. 1, 2499 (= Brahmán, q.v.).

Bhūrbhuva(s), a devarshi (?): XIII, 107, 5285 (°aç cāpı devarshim vicvarūpam, B. has oam; perhaps Qiva is meant, cf. bhurbhuvam devam. VII, 202, 9502).

Bhüriçravas, add: § 555 (Sainyodyogap.): V, 19&, 585 (came to Duryodhana with one akshauhini of troops).—VI, 84, 3432, read 3732.

Add to the synonyms:-

Saumadatti, Somadattasuta, Yüpadhvaja, q.v. (cf. VII, 5933, 5950, where he is called yajñaçīla).

Bhūshika, v. Mūshika.

Bhūta, read Civa (1000 names 1).

\*Bhūta, pl., IX, 2442, read 2472: XII, 652, read 655.

Bhūtabhāvana<sup>3</sup> = Agni : I, 928.—Do.<sup>4</sup> == Kṛshṇa : III, 513, 11175; VI, 1219.

Bhūtabhavishyakrt = Kṛshṇa: VIII, 3753.

Bhūta-bhavya-bhavan-nātha, add: = Kṛshṇa, II, 1214.

Bhūta-bhavyeca, add: = Civa, VII, 9589; VIII, 1456.

Bhūtāqraya, Bhūtādi = Sūrya, q.v.

Bhūtādi, add: = Kṛshṇa, VI, 1182.

Bhūtagrāma (etc.), read: (1000 names 1).

Bhütakṛt¹, add: I, 2501; II, 1320; XII, 4466.—Do.³, add: III, 12823.—Do.⁵ = Indra: 111, 17192.

**Bhūtamaheçvara**, add : (1000 names).— Do.<sup>2</sup> == Kṛshṇa : VI, 1180.

**Bhūtamātarah** (pl.). § 310b (Sūrya): III, 3, 199 (= Gaurī, etc. [Nīl.]).

Bhūtapati 1, add: I, 1583 ( Brahmán); III, 153 ( Sūrya); XIV, 1177 ( Agni).

\*Bhūtātman 3 (only selected passages).

Bhūteça 1, add: V, 7379.—Do.2, add: III, 513.—Do.4 = Brahmán: I, 7679.

Bhūti<sup>2</sup>, a son of Viçvāmitra: XIII, 256 (only B., C. has Sūtiḥ).—Do.<sup>3-4</sup>, personif. — Çrī (Lakshmī): XII, 8354; — Umā (Durgā): VI, 808 (°r bhūtimatāṃ).

Bhuvah 1-2, read Bhuvas.

Bhuvaneçvara 1, add: VII, 9503, 9505, 9529, 9561, 9586, 9624.

—Do. 4 = Indra: V, 3667.—Do. 5 :=: Vishnu: III, 13499.

Bindu, read (1000 names 1-2).

Brāhma, adj. (read: "belonging to Brahman, or Bráhman, or to bráhman [i.e. the Brahman caste]").—Add: I, 3238 (māyām), 7218 (parigrahena); II, 476 (qriyā); III, 10179 (lakshmyā); V, 1570 (yonim); 1619 (qrīḥ), †1768 (fem. brāhmī, seil. vṛtti ?), †1782 (do.), 2979 (qriyā); VI, 950 (sthitiḥ); VII, 271 (daivē); VIII, 1098 (neutr. °am, i.e. sacred knowledge); IX, 2799 (rūpam); XII, 5413 (vidhinā); XIII, 438 (°āqramapade), 634 (lakshmyā), 2147 (qrīḥ), 2150 (qriyā), 2168 (neutr. °am), 2178 (durvasatīḥ), †4886 (vācam), †4913 (vratam); XV, 517 (rajanī), 722 (vapushā), 734 (qriyam).

Brahmabhavana, add: III, 12832.

Brahmacārinī = Umā (Durgā): IV, 184.

Brahmacarya = Civa (1000 names 1).

\*Brahmaçapa, add: § 717c (Uparicara): XII, 337, 12814.

\*Brahmadapda: VII, 8767, read 8766; add: XII, 1440, 3820; XIII, 4506. Cf. Brahmaçapa, read °çāpa.

Brahmadeva, a Pāṇḍava warrior: V, 196, 7646 (only B., v. Kshatrahan).

Brahmaguhā: XIII, 7370 (read: pravishto... Bhāratāgre). Brahmaloka, add: IX, 12, 635 (°parāḥ).

Brahmán<sup>1</sup>, add: § 494 (Āngirasa): III, 222, 14235 (°-no mānasāh prajāh).—§ 552m, read: § 552d.—§ 561, read: § 561d (Nara-Nārāyaṇau).—§ 641, add: XII, 121, 4457,

4463.—XII, 337, 12742, read: 12772.—§ 774 (Ānuçāsanik.): XIII, 163, 7564 (B°ah putram Dharmam āhur, B.; brāhmanāb putra, C.).

Add to the synonyms:--

Hamsa, q.v.

Jalajakusumayoni, q.v.

Kamalāsana: III, 4067.

Lokapitāmaha, add: III, 15821.

Paramatman, q.v.

Pitamaha, add: I, 8159 (only B.); III, 4067, 5028, 8672, 10961, 16632, 16634; VI, 419, 3023 (only B.); VII, 2085 (only C.), 9587; VIII, 1397, 1401, 1418, 1429, 1430, 1623; XII, †13640; XIII, (6113) (only B.).

Prapitamaha, VII, 1626, read: VIII, 1626.

Sarvalokapitāmaha, add: III, 12989; VIII, 1398.

Bráhman, add: I, 6317 (param), 8424 (vyūhrtam); III, 1344 (= the Vedas), ††10639 (advaitam), 11240 (paramakam), 12530; V, 1713; VI, 2951 (anantavidita°, scil. Nārāyaṇa), 2978 (param padam); VII, 8860 (om ity ekūksharam); XII, 1897 (sanātanam), 6738 (°vākyeshu), 7264 (ekūksharam), 7770 (°no rūpam), 8509 (°ākshayam), 8652 (çabda-°), 8799 (do.), 9257 (°lakshaṇam), 9630 (om iti °no yoniḥ), 9689 (°stenāḥ), 11924 (brahmavidāṃ balaṃ), 12354 (°çuçrūshave), ††13214 (utsādanaṃ jagāma), †13641 (°mahānidhānam, scil. Vyūsa); XIII, 121 (sanātanam), 376 (yeshām °a param dhanam), 876 (param), 1138, 5361 (°jūāna°), 6247 (nirgunam).

Brāhmanagitā: instead of (XIV, 32-33) read: (XIV, 32). The brahman then described himself as emancipated, and said that his wife would enter his soul (XIV, 33).

**Brahmanah sthäna(m), add: §** 573 (Ambopākhyānap.): V, **186,** 7353 (a tīrtha).

Brahmanya 1, add: III, 14568.

\*Brahmarshi¹, pl., add: I, 1386; V, 466, †5032; VI, 2971, 3037.—Do.², add: Paraçurāma: V, 7069.—Viçvāmitra: XIII 246, add: (°iḥ, C., °eḥ, B., but read with PCR. brahmarshim).—Do.³, dual == Yāja and Upayāja: I, 6362.

Brahmasama, adj.: VIII, 1577 (naye, scil. Calya); 4510 (scil. Drona); XII, 2870 (brāhmaṇāh), 2877 (do.).

Brahmayajña, add: VII, 8236 (°vināçanāh, said of Rākshasas).
Brāhmya, adj.: VII, 344, read 343; XIII, 6619 (°m mārgam).
Brhadbala 4, add from B. VI, 1851, 2014/15. Cf. Kausalendra, read: Kosalendra 2.

Brhadbhānu 4, the first son of Heaven: I, 42 (cf. Āçāvaha). Brhaddhvani, a river: VI, 339 (only B., C. has Brhadvati). Brhaka (Vrh°, C.), a Devagandharva: I, 4813.

Brhanta<sup>3</sup>, add: VII, 23, 1024 (C. Brhantam tam aridhvajāh, B. Brhantam tam Arattajāh; but that here is alluded to Yuyutsu (cf. VII, 43) seems to be confirmed by the reading of the southern texts: Yuyutsum makaradhvajam).

Brhanta 5, add: § 573 (Ambop.): V, 196, 7629.

Brhaspati, add: III, 32, 1262 (nītim B°-proktām); XII, 12765.
 Cf. also Devācārya, Devadeva, Devaguru, Devapurohita,
 Devarshi, Suraguru.

Brhat 1 (brhadbhānuḥ of the text ought probably to have been taken as one name, cf. above).

Brhatkshattra 1-4 (B. more correctly okshatra).

Brhatkshattra<sup>2</sup>, instead of Naishadam read Naishadham.
Brhatkshattra<sup>3</sup>, father of Jayadratha, otherwise named

Vrddhakshatra (q.v.): VI, 47ζ, 1851 (°sya däyādaḥ, only B.), 2014/15 (do. do.).

Brhatkshattra (B. Vrddhakshatra), a Paurava prince. § 603 (Nārāyaṇāstramokshap.): VII, 200γγ, 9330; 201, 9400 (slain).

Brhatvan (?), see satvāvrhattvā.

Brmhita (C. Brmhila, read Vrmhila).

Buddhi, add: § 717b (Nārāyanīya): XII, 350, 13658 foll.

Budha, add: Cf. Çaçija, Graha.

Caitra, add: § 641 (Rājadh.): XII, 69, 2642 (māsi).

Caitri: XII, 3691 (. . . senayogah, read senāyogah).

Cakradhara, add: Do.2 = Kṛshṇa, q.v.

Cakramanda, dele the words: issued from the mouth of Balarama.

Cakravyūha, add: § 596 (Pratijnāp.): VII, 72, 2497.

Cakshurvardhanikā, add: cf. XIII, 7648 (Vankshur Mandākinī, C., Cakshur Mandākinī, B.).

Cākshushā, read Cākshushi . . . § 221b, read §221c.

Candakauçika, add: cf. Kauçika.

\*Cāṇḍāla¹, add: XIII, 48, 2586 (the son of a C. with a Māgadhī becomes a Pukkasa). Instead of XIII, 2613 read 2621.

Căndălikăcrama (B.  $\tilde{A}\tilde{n}jalik\tilde{a}^{\circ}$ ), read ( $A\tilde{n}jalik\tilde{a}^{\circ}$ ).

Candanangadin = Vishnu (1000 names).

Candramaso hrada(h), a lake. § 574 (Jambükh.): VI, 6, 224 (hrade candramasah).

Candramauli = Civa: VII, †9455 (only B.).

Canura 1-2, correct into Canura.

Cărucitra, add: VI, 79, 3470/71 (only B.).

Cārumatsya, var. lect. in B. for Amatsyāçin (q.v.).

Cāsavaktra, add: B. has (more correctly) Cāsha°.

Caturbāhu, add:  $D_{0.2} = Civa$ : XII, 6166.

Caturbhuja<sup>2</sup>, add: III, 15933; V, 3666; XIV, 1531; XVI, 282.

Cedi, pl., add: VI, 2240 (only B.); VIII, 3967 (do.).

Chandas 2, instead of (1000 names) read XIII, 6949.

Cibuka, pl. (°āḥ), a people (so B. for Civuka, q.v.).

Ciraka, var. lect. in B. for Cīnaka (q.v.).

Citră <sup>2</sup>, an Apsaras : XIII, 1424 (only B., C. has Mitrā).

Citrabarha: 101\(\beta\), 3597, read V, 101\(\beta\), 3597.

Citrabarhin, add: § 748b (Tārakavadhop.): XIII, 86β, 4206 (read: Suparno'sya dadau putram mayūram Coinam).

Citradarçana, son of Dhṛtarāshṭra (?): VI, 79, 3470/71 (only B.).

Citranga, add: VI, 79, 3470/71 (only B.).

Citrăngada 1, add: Cf. Çantanava, Kurumukhya, Kurusattama.

Citraratha 4, add: (v. Anga 1, pl.).

Citrasena<sup>1</sup>, add: VI, 3436 (only B., C. by error has *Durjayo'tha*); 3470/71 (only B.); 5193 (do. instead of *citrahasto*, C.).

Citravāhana, add: I, 217, 7884 (in some verses wanting in C.). Cola 1, add: II, 27, 1029 (only B., Sumālān, C.); VI, 50π, 2084 (Colāḥ Pāndyāç ca, B., Pāndyāç coḍhrāç ca, C.).

Cacl: III, 10141 ('sahayam read: 'sahāyam; III, 12003 ('sahayah), read: ('sahāyah).

Paulomi, add: X, 599 ("im iva Maghavān).

Căcabindava 1, add : XII, 999 (only B., C. has Çaçabindavaş). Cacănka 1, add : VIII, 3392.

Caibya 1, add: I, 224 bis (B. has Cvaityāya).

Cailarajasutā : add: XIII, 6771 (so C., but B. has °-ām devīm == Umā).

Caka, pl., add: § 578 (Blūshmavadhap.): VI, 51v, 2106 (only B., C. has Vrkaih).

Çākhāmṛgadhvaja ("having a monkey in his banner") = Arjuna: VII, 5802.

Çakrānuja ("younger brother of Indra") = Vishņu (Kṛshṇa): VII, 6458/59 (only B.).

Caktidhrk = Skanda: III, 14383.

Caktipāņi = Skanda: V, 5720.

Çaktreh putrah and Çaktreya, read (B. Çakteh and Çakteya).

Cakuni, add from B. VI, 2145 (C. has Vikarnah); VII, 7707; IX. 1503.

Cala<sup>2</sup>, add: VI, 1652 (only B.).—Do.<sup>3</sup>, add: V, 5574-75 (only B.); VI, 2145 (only C., B. has Caluah).

**Călăvrka**, pl. (°āh), a class of brahmans. § 635 (Rājadh.): XII, **33**, 1188.

Calu, add: (only C., B. has Khalu).

Calya, add: § 241 (Vidurāgamanap.): I, 200, 7367 (Madrarājam).—V, 161, 5547 (= 5529), read: 5547, 5574 (= 5529).—VI, 52, 2145 (only B., C. has Calah), 2148 (only B.); 574, 2452 (only B.).

Cambara, add: IX, 16, 828 (only B.).

Cambhu 4, add: II, 2574 (instructed Yudhishthira).

Çankhacakragadāpāņi, Çankhacakrāsipāņi — Kṛshṇa, q.v.

Çäntanu, add. Cf. Kaurava, Paurava, Pauravanandana, Prātipeya, Satyavāc.

Çāradandāyani, add: (B. °āyinī).

Carmishtha, add to the synonyms:—

Daityakanyā: 1, 3410.

[Carngacakragadāpāņi, etc., delendum.]

Caryati: XIV, 9, 249, add: (C. has by error Saryatio).

Catalocana = Indra. VIII, 4445.

Catanika 1, add to the synonyms:-

Kaurava, Päñcaleya, q.v.

Catanika 4, add: VII,  $158\chi$ , 7011 (only B.).

Cataparvā: V, 3972 (. . . Coāyām, read Coayā (B. Coanā)).

Catruñjaya 7, add : Cf. Suvīrarāshtrapa.

Caundika, add: (C. has by error Caundikah).

Çesha: § 524, read § 524c (Vishņu); add: XII, 340, 12900 (—Sankarshana, identified with jīva (Vishņu)).—Cf. Ananta, add: Dharādhara, Nāga, pl., Pannaga, sg., Vasudhādhara.

Çibi 1: IV, 1768 (. . . between Bhishma and Arjuna, read: between Kṛpa and Arjuna).

Çibisünu = Vrshādarbha, read Vrshādarbhi.

Cicira 3, a mountain (in Himavat, PCR.): § 603b (Nārāyaņa): VII, 201, 9448 (girim).

Cicupala, add to the synonyms:-

Sāfvatisuta, Sunitha, q.v.

Çiçupālavadhaparvan, section (e) read: that disguising himself he had, for the sake of the Kārūsha king, ravished the wife of his uncle (Vasudeva) Bhadrā Vaiçāli.

Cikhandin 1, add: VI, 59, 2542 (only B.); VII, 368 (B. Caikhandinam).

Synonym: Çikhandini, read: Çikhandini.

Çini 2, pl., add: VII, 4470 (°inām 7shabham); 5819 (°inam, read: inām).

Çinivrshabha = Sātyaki, q.v.

Citaci (?), see Sītā 3.

Civa, add to the synonyms:-

Ananta: XIII, 898 (only B.).

Bahurūpa: XIV, 205 (only B., C. Vasurūpāya).

Bhava: III, 788; VII, 9509 (only B.); XIII, 1312 (only B., C. Harah), 7469 (only B.).

Bhuvanecvara, q.v.

Candramauli: VII, †9455 (only B.).

Caturbāhu: XII, 6166.

Carva: VII, 9584 (only B.); XIII, 7478 (only B.).

Gaura: VII, 2858.

Girica: XII, 10422 (1000 names 1).

Hara: IX, 1858/59 (only B.).

Krttivāsas: XII, †612.

Pacupati: I, 7884/85 (only B., -eh sthānam, sc. Gokarnam).

Pūshņo dantavinācana(h): XIII, 6565 (B. °nipātanah). Rudra: III, 17478 (in some verses added in B.); VII, 1543 (only B.); VII, 2046 (do., C. Harah); XIII, 5283 ('devarshi-kunyābhih), insert here after 5283: (only C., read with B. Raudram), 5335; 7483 (mahā-, add: so C., read with B. sarve 'marā Rudram jagmuh),

Sarva: II, 1642 (B. C°, read C°); VII, 9565 (do.).—Add: III, 1628 (B. C°); XIII, 1120 (only B.), 1298 (B. C°), 1336 (do.), †1374 (do.), 1398 (do.), 6818 (do.); XIV, 208 (only B.).

Ugrāyudha: XII, 10676.

Vibudhacreshtha, Vibudhecvara, q.v.

Çivasahasranāmastotra(m): Adhayah, read Ādhayah; Aditya, read Āditya; Bhuvah, read Bhuvas; Ghanṭamā-lapriya, read Ghanṭā"; Humhumhumkārapāra, read Hūmhūmk"; Humhumkārapriya, read Hūmhūmk"; Kālapushpaphalaprada, read Kālapushpaphalapradā; Mūrtau hi te . . . sarvā vai devatā, read devatāh; Udbhidjāh, read Udbhijjāh (B. and C. Udbhijāh); Varātivarada, read Varātivaradā; Vishāgrapā, read Vishāgrapād (B. also here Vishāgnipā).

Mahādevasahasranāmastotra: Ahas, read Ahar; Paridhīpatikhecara, add: (Nīl. takes this as two separate names: Paridhīn and Patikhecara); Ushanga, read Ushangu; Uttamah sarvakarmānām, read Utthānah sarvakarmanām.

Civa 4, add: = Vishnu: XIII, 6953, 7013 (1000 names).

Civakarni, add: (B. has Mukhakarnā).

Civenikā, see Sītā 3.

Cona, add: cf. Mahāçona.

Craddha 1, add: § 266 (Çakrasabhāv.); II, 7, 300.

Crivatsa, add: III, 12933 (°krtalakshaṇaṃ, 'do.), 12934 (°dhārī, do.), 13004 (°vakshā Govindaḥ); XII, 13326 (°āṅkavibhūshaṇaṃ, i.e. Nārāyaṇa).

Crutacravas<sup>3</sup>, a warrior in Yudhishthira's army. § 608 (Karnap.): VIII, 75, †3811 (attacked Açvatthāman; only C., B. has *crutas tathā*).

Crutakarman 1, add: cf. Sahadevasūnu, Sāhadevi.

Crgala, add: (B. reads Srgālah).

crngataka, name of a vyūha: VI, 3863.

Cuci 1, °dshāda-, read : °-āshādha- (passim).

Cūci, see Sūci.

Cuka 1, add: § 659 (Mokshadh.): XII, 177, 6600 (aho samyak enoktam, a sentence of his is quoted). Cf. Dvaipāyanasuta, Kārshni.

Cuki, add: cf. Dakshevi.

Chukra 1: V, 3543 (etac chāstram [read: chastram] . . . mahac Chukrena [B. has mahac cakrena]).

Kāvya: IX, 2551, read: 2251.

Cunahcepha, add: cf. Rcikatanaya, XII, 10759.

Çüra , pl. (°āḥ), add: VII, 798 (°ābhīrāḥ, only B., C. has Cūdrā°).

\*Cvasana, dele I, 1489, and add:

Çvasana<sup>2</sup>, a nāga (Nīl. a yaksha). § 32 (Garuḍa): I, **46a**, 1489.

Cveta 6, VI, 83 (. . . pājvakaķ | read : pāvakaķ | ).

Cveta s, add from B. VI, 47, 1851; 48, 1942, 1956 (Bhishmam, C. by error Cvetam); 49, 2009.

Cveta 12, pl. (°āh), add: (cf. XII †12705, 12804 (C. drashtārah purushāh svetāh, read with B. drshṭā vah purushāh çvetāh), 12861, 13356).

Cvotagraha, VI, 3588 (°am evoditam, read: ivoditam, but B. reads Cvetam graham).

### D

Daçaratha, adj., add: (Nil. explains: "affording place for ten waggons").

Dāçārha, pl., add: V, 2889 (only B., C. has Dūçārha, i.e. Krshna).

Dāçārhaputraja: XI, 229, read 729; add: (is not to be read: Dāçārhāputrajam?).

Dāçārņeça, VI, 2080 (only C., B. has Dāçārnakāh).

Dāçasutā = Satyavatī: I, 7230/31 (only B.).

Dăceyi, add: I, 4247.

Dacividarbha, Rshīkā, read Rshikā.

Daksha 1, add: cf. Deveça, Ka, Lokaguru, Lokapitāmaha.

Dāksheyi: XIII, 227, read 275.

Dākshiņātya, adj.: XII, 199, read III, 199; add: XVI, 160 (nrpān).

Dālbhya<sup>2</sup>, add: (prob. name of the āçrama of Dālbhya, or perhaps we have to read Dālbhyasya instead of Dālbhyaç ca). Dāmā, see Sudāmā.

Dāmin, read: name of a tīrtha and its saint: III, 5014-16. Dānabhāri, pl. (°ayaḥ), a people. § 578 (Bhīshmavadhap.): VI, 50π, 2084 (only B.).

Danadeçvara: II, 410, see: Dhanadeçvara.

Dandapāni 1, add: III, 431 (iva).

Darada, pl., add: VII, 5242 (only B., C. has Kāmbojānām).

Dasyu, pl., add: II, 527, 1054; III, 13070; IV, 704, 839, read V, 704, 838-39; V, †1877, 2564, 2719; VI, 456; VII, 2160, 2162, 2165, 2458, 4325, 4833; VIII, 2081; XIII, 7297 (°hantā).

Dauryodhana, add: VII, 12/13 (only B.), †8145; VIII, †4583; IX, 156 (only B.).

Devadeveça 4: XII, 7742, read XIII, 7742.

\*Devadūta 1, add: XIII, 5936, (5947), 7210 (Vāyuh).

\*Devakanyā, add: I, 5076, 6612; III, 16175 (pl.); V, 354, 541 (pl.); XII, 6337 (\*sutah, i.e. Rājadharman); XIII, 5266 foll.—Sometimes only an appellation of an Apsaras: I, 7617; III, 15580.

Devamatr 1, add: XIII, †7387 (A°). Devaraia , read Devarai = Vasishtha: XIII. 6257 (Vo). Devasenanati, add: IX, 2722; XIII, 4214. Devavara a, add: VI, †1277 (i.e. Krshna); XIII, 6812. Devayani: § 146 . . . Sanjivani, read Sanjivini; I. (3285). read (3286); add: 3305. Devi 4, add: V, 3969 (B. has Vedyām, cf. Vedi 2). Devi = Prthivi (" the Earth " personif.): I, 1941 (P°), 5128 (Dharā); II, 458 (?); VII, 1288, 8223 (Dharām); XI, 220; XII, 421 ( $P^{\circ}$ ), 1789 ( $P^{\circ}$ ), 11117 (Nil.); XIII, 4096 (P°), 4653 (P°). Dhanya = Vishnu (1000 names). Dele: Dhara 4. Dharma 1, add: I, 1940 (vigrahavān iva), 4919, 6500, 7302; II, 369 (°pāçadharam, scil. Varuņam); IV, 2269 (vigrahavān); XII, 12878 (°grhe), 13247 (Vrshali), 13390 (°asya grhe); XVIII, 216 (°āh, pl., B. °ah). Cf. also Devadeva, Trivargamukhya, Yaksha. Dharma 7 = Yudhishthira, q.v. Dharmagupta, read Dharmagup. \*Dharmaranya, add: XII, 13888 (°am, read °āt?). Dharmavid, read Dharmaviduttama. Dharmavyādha, add: § 481 (do.): III, 210, 13898. Dhātrī (" mother, nurse") = Pṛthivī (personif.): XI, 215. Dhātr. add: § 603 (Nārāvanāstramokshap.): VII. 202... 9597 (Dhātā ca sa Vidhātā ca, identified with Civa). Dhātu, read Dhātu(r) uttama(h). Dhaumya 1: II, 2641 (Nairrtam), read (Nairrtan). Dhenuka, pl., v. Ladaka, pl. Dhruva 11, a nakshatra: XIV, 1888 (cf. Anugītāparvan). Dhṛshṭadyumna, add to the synonyms: Drupadaputra, Drupadātmaja, Hutabhugjanman (v. Additions), Saumaki. Dhrtarashtra 5, Vaicitravīryi, read Vaicitravīryin.

Dhūmapa, pl. (°āḥ) (" drinking smoke"), a class of beings: V, 3774; XII, 10280; XIII, †1372 (only B., C. has Dyshtipāḥ).

**Dhūmayrāça,** pl. (" $\bar{a}h$ ) ("eating smoke"), do.: XIII, †646.

Dhümorpä, add: V, 3968 (only B., C. has Ürmilä, q.v.). Dikshä = Skanda: III, 14643 (only B., C. has Daksha). Dinakrt, read Dinakrt.

Ditija, pl. add: V, 1058, 3685.

Draupadi, in fine dele: cf. Madhusüdanī, and add: cf. Kauravarājapatnī, Mālinī <sup>5</sup>, Pāvakātmajā.

Draupadija, read 'dija.

Drāvida, pl., add: VII, 3379 (kākavarņā durācārāh strīlolāh kalahapriyāh, only B.).

Dropa 1, add to the synonyms:-

Çoniçva: VII, 954, 3266, 3426, 7213. Kalaçottamasambhava (v. Additions). Kumbhasambhava, Kumbhayoni (q.v.). Rukmavāhana (q.v.).

Dropaputra, add: VII, 6892; VIII, 3029/30 (only B.). Dropadvati, see Drshadvati.

Drshtips, pl.: XIII, †1372, add: (only C., B. has Dhūmapāh, v. additions).

Duhsaha 1, IV, 1151, add: (B. has Duhçalah).

Durjaya , VI, 3436, add: (read with B. Citrasenah).

Dushyanta 1, XIII, 7676, add: (C. has Dushmantak). Cf. Paurava 4.

Dvārakā, add: cf. Ānartta-nagara and °purī (v. Ānartta¹), Andhakapura (v. Andhaka¹), Vṛshṇipura.

Dvijakstana ("who has a bird in his banner") = Kṛshṇa: VII, 2836.

## $\mathbf{E}$

Ekacandrā, so B. for Ekavaktrā (q.v.).

Ekakundalin ("having one ear-ring") = Balarāma: IX,
2132.

Ekalavyasuta, add: cf. Naishāda<sup>2</sup>, Nishādarājan.

Gada, add: III, 8444 (C. °ādayah, but read with B. Gayādayah, v. Gava 1). Gadhi(n), add: Cf. Kucikanandana. Gālava, pl., v. Mālava, pl. Gajodara, add: (B. has Ajodarah). Gandakanda, read Gandakandu (B. °ū). Gandaki: VI, 325, add: (B. has Vandanā). Gandhara, pl. add: § 516b (Krshna Vasudeva): V, 48, †1882 (vanquished by Kṛshṇa). Gandharva, pl., add: III, 4014 ("mukhyān), 10903; V, 5723 (read: Gändharva°, adj. q.v.); VIII, 423 (only B.). Gandharva, (" music "), add: II, 143 (yuddha-go-sevi). Gändivin, read Gändivin. Ganecvara, pl. ("lords of divine hosts"): IX, 2592; XII, 10308; XIII, 7102 (sarvabhūta-°āḥ), 7103 (°-vinīyakāḥ). Ganga, add: Cf. also Trilokaga, Trilokapathaga. Gardabhi, read Gardabhi (so B., C. has by error Garddhabhih). Garuda 1, add : Cf. also Patagarāja, Patagendra, Patagottama

Patangarāja.

Gaya 1, add: II, 332 (only C., perhaps error for Layah, B.);

III, 8444 (°ādayah, only B., C. by error Gadā°).—IV, 1768 (read: Kṛpa and Arjuna, instead of Bhīshma and Arjuna).

Gaya 4, son of Āyus. § 141 (Purūravas): I, 75, 3150

(rājingayam, C., but read with B. Rajim Gayam).

Gayā, add: XIII, 4888 (only B., C. has Gangām).

Ghūrņiā, read Ghūrņikā.

Gokarna, add: (B. has Gokarni).

Gomati, XIII, 6764, add: (B. has Gautamī, cf. v. 7647). graha 1, add: I, 8283 (sārkacandra-°, adj.); II, 304 (grahās tārāç ca, B. probably more correctly: grahā-stobhāç ca, i.e. grahāh stobhāç ca [sacrificial rites?]), 447; III, 13100; IV, 1322, 1763; V, †7; VI, 80 (sg. mahā-°), 94 (dual), 404 (read with B. graham, i.e. Rāhu), 2457 (only B., C. has grhāh), 3181 (do. do.), 3347 (mahā-°), 5209; VII, 6435, 7212 (read grahaih), †7310 (sg., i.e. the sun), 7320; VIII, 589 (°yuddham), 2240, 3136, †3859, 4391 (dual), 4407 (do.).

do. (sg.) of special planets:—Angaraka: VIII, 711 ( $A^{\circ}$ ).

Cveta: VI, 3588 (Cvetagraham, C. Cvetam graham, B.). Rähu: VI, 86 (read 85), 95 (only B.), 404 (do.), 480 (read 481).

Gunāvati, a river. § 595 (Shodaçarāj. v. Rāma Jāmadagnya): VII, 70, 2432 (in a passage inserted in B.).

Guru 1, mld: I, 3224 (°dehajah, i.e. Kaca).—Do.2: VII, 6302, 9073; VIII, †811 (°oh sutäya, i.e. Açvatthāman), †4510; XII, 50.

### H

Haidimbastinu, add: (C. has Haidambae, B. Haidimbie). Hanûmat, add: Cf. Kesarin and the synonym Lankecavanāri. Harahara, read: Virupāksho Haraharau? (instead of Virupākthā, etc.). Hari , add: VII, 9323 (vyaerjat . . . vajram Vrtre yathā  $H^{\circ}h$ ).

Harivarsha, add: Cf. XII, 12228 (Meror Hareç oa dve varshe). Hayaciras, add: Cf. I. 6863 (mahad dhayaciro bhūtvā, scil. the fire of Aurva's wrath).

Hayagrīva 3, add : Cf. Açvagrīva, Vājigrīva.

Hayarāja, add: = Hayarājan (C.); probably Keçin is meant, cf. Hariv. 3110, 3130, 4279 foll.

Hidimba, add: VII, 156, 6841 (B. anucaraih saha, C. by error Haidimbo 'nucaraih saha).

**Himādri** = Himavat : VIII,  $\dagger$ 701 (° $k\bar{u}ta$ °),  $\dagger$ 705 (do.).

Hiranyagarbha 4 = Skauda: III, 14407.

Hrdika, add: VII, 4528 (°syātmasambhavah, i.e. Krtavarman). Hutabhugjanman ("arosen from fire") = Dhrshtadyumna: VII, 5279.

### I

Ica = Skanda: IX. 2721.

Icvara 4, dele I, 6615 (Gopatim).—Add: XIII, 792, 795, 797 (paramecvarāt, with incorrect sandhi, i.e. parama

Içvara 11 = Sūrya (the sun): I, 6615 (Gopatim).

Ikshvāku , sg. = Bhagīratha: XII, 962 (= Bh°, only B., C. has Aikshvākum).

11437. a river. § 434 (Saugandhikāharana): III, 156, 11437. Indra. add: VI, 2000 (Indram, C., Aindram, B.); VII, 3786 (°-Agnyoh); XII, 13802 (°-ātikramam cakre Māndhātā).--

Synonyms:--

Akhandala, read : Ākhandala.

Amararaj, IV, 1573 (Amararaj-samam, i.e. Arjuna).

Bhuvanecvara, q.v. (Additions).

Cakra, I, 2822; VI, 3039 (only B., C. has cakram), 4453 (only B., C. has catrun).

Catalocana, VIII, 4445.

Devidhipa, XII, 3662.

Devaraj, V, 5961.

Devarāja, VII, 1174 (Airāvatasthena, only B.).

Hari, VII, 9323 (vyasrjat . . . vajram Vrtre yathā H°h). Lokadhipati, q.v.

Maghavat, VI, 4265 (only B., C. has Bhagavan).

Mahendra, VI, †782 (so B. instead of mahindram, C.), 2000 (only B., C. by error Upendra-").

Surarāj, VII, †88.

Surottama, XIII, 283 (B. Surādhipa).

Trailokyeca, III, 13614.

Tridaçaçardula, XIII, 569.

Tridacadhipati, dele VIII, †4647.

Tridaçapati, VIII, †4647.

Vajrapāņi, VI, 1900 (only B., C. has Cakrapāņiķ).

Vibudhādhipa, III, 11948.

Vibudhādhipati, dele III, 11948.

Indraiala, VI. 2633 (add: B. has nihatendrakilah). Indrajit, add: I, 6081/82 (only B.).

Indraloka, add: cf. Surendraloka.

Indrasena 4, add: § 600 (Ghatotkacavadhap.): VII, 153, 6630 (only B.).

Indristra ("the weapon of Indra"): VI, 2001 (only B., C. has Aindrāstra).

Irama, read Irama (B. Irama).

Irāvat, add: VI, 95, 9322. Cf. Nāsarājasutāsuta. Phālguni. Iravati, add: VIII. 440, 2055 (Airavati both C. and B.). itihasa 1, add: I, 26, 54, 87, 309, 311, 648, 938 1025, 2299, 2326-7, 3967, 4178; II, 2314; III, 1137, 3073, 3075, 3078, 15404; V, 1073, 1185, 1260, 3511, 3720, 4494; VII, 2126; VIII, 1581; XII, 305, 536, 615, 668, 744, 834, 905, 1293, 2536, 2750, 2780, 2810, 2888, 3025, 3059, 3183, 3464, 3795, 3848, 4084, 4197, 4254, 4469, 4534, 4567, 4629, 4718, 4851, 4930, 5124, 5249, 5330, 5593, 5600, 5676, 5800, 5804, 6293, 6464, 6523, 6563, 6589, 6640, 6654, 6693, 6769, 7151, 7156, 7199, 7366, 7642, 7652, 7882, 8023, 8059, 8187, 8217, 8335, 8431, 8483, 9277, 9467, 9482, 9560, 9600, 9756, 9874, 9916, 9929, 10533, 10555, 10613, 10993, 11220, 11545, 11839, 11854, 12484, 12648, 12656, 12819, 13720; XIII, 16, 87, 410, 529, 990, 1340, 1390, 1777, 1863, 1864, 1872, 2009, 2046, 2129, 2165, 2203, 2248, 2722, 3153, 3253, 3396, 3486, 3546, 3852, 3884, 3959, 4303, 4415, 4547, 4678, 4686, 4745. 4814, 4845, †4863, 4909, 5104, 5440, 5794, 5883, 7153, 7186; XIV, 599, 628, 655, 667, 684, 711, 728, 751, 793, 817, 839. ·887, 935, 2849; XVIII, 183, 194, 200, 220.

Jagannatha 4, add: II, 779; III, 15529.

Jaguda, read Jäguda.

Jājňaseni (II, 2294; III, 10874), v. Yājňasenī.

Jalasandha 1 or 1, add: VI, 1926 (so B. instead of Jarasandhih).

Jalecvari, a matr. IX, 2631 (only B.).

Jambavati, add: according to Hariv. 2072, 6701, a daughter of Jāmbavat.-Cf. Vidyādharendra(sya sutā).

Jambha 1, add: § 600 (Ghatotkacavadhap.): VII, 167, 7485 (only B., C. has Bali-").

Janaka, after (XIV, 32) dele the foll. words: "who described himself as emancipated, and said that J. would enter his soul (XIV, 83)."

Janamejaya 4. add : Cf. Somaka.

Jafālikā, add: (C. by error Jāṭālikā).

Jaya 1, add : § 580 (Bhishmavadhap.) : VI, 571, 2452 (only B.) -Do. add: (B. has Jayāçvam).

Jayadratha 1, add from B.: VI, 1851, 2014/15; VII, 6456-57, 6474. Cf. also the synonym Varāhadhvaja.

Jayatsena 1, add from B.: VI, 1851, 2014-15.

Jeshthila, a tirtha: III, 84, 8112 (probably wrong reading in B. and C. for Jyeshthila, q.v.).

Jitacatru, a rshi: Il, 442 (so B. for Ajitacatru, q.v.).

Jyotishka 2: VII, 30, 1315 (uttamāstre, . . . read : 1325 (uttamāstreņa, only C., B. has Jyautisheņa, . . .).

Ka 1, add: (cf. XII, 11752, 11764).

Kaca, add: of. Guru (Additions above).

Maciraia a add: \$ 592 (Samcaptakavadhap.): VII, 230, 987-88 (only B.).

称"網

Kācisuta, read Kācisutā. Kācya , in fine read Kācipati . Kācirāja . Kacyapa, add: III, 12955 (read so with B. instead of Ka"); XIII, 7237 (only B.). Kācyapa 1, III, 189, read III, 189. Kācyapa, dual (°au), read = Yāja and Upayāja. Kacyapi, XIII, 7237 (only C., B. has Kacyapah). Kadhmora, an ancient king: § 775 (Anucasanik.): XIII. 166<sub>7</sub>, 7678/79 (only B.). Kaicikr, III, 10095 (so C. by error instead of Kauco). Kaikaya, dele VI, 2695, etc. Kaikeya, add: § 581 (Bhishmavadhap.): VI, 61e, 2695 (attached by Dhrshtadyumna). Kaikeya 1, add: VI, 1721 (read with B. Gautamam Kaikeyah kruddhah). Kaikeya 4, add: (B. has Kekaya). Kākudika, read Kākudika. Kalā, pl., add: Do.3 = Durgā (Umā): VI, 804. Kalaçottamasambhava ("born from the excellent jar") = Drona: VII, 5019 (C. has Kalaso°). Kälägni, add: XII, 8305. Kālakanja, IV, 1539 (Dānavah), read: (Dānavāh). Kālakūţa i, add: § 197 (Bhīmasena-rasapāna): I, 129, 5067/68 (only B.).-- 608 (Karnap.): VIII, 83, 4251 (all. to § 197). Kali 1, § 773b (Krshna), read: XIII, 159, 7363 (in the K. yuga Krshna is adharma, C. has Kalavadharmah by error instead of Kalāv adharmah; B. Kalau tvadharmah). Kālika, v. Pāņika (additions). Kālikeya, VII, 1933 (read: Subaladāyādam). Kalinga, pl., add: VI, 2300 (B. Kā°), 2314 (C. Kā°), 2335 (only B.); VII, 360 (only B.). Kālinga 1, add: VI, 2230 (B. has Bhānumantam); 2272/73 (only **B**.). Kālinga, pl., add: VI, 2330 (B. Ka°), 2338 (do.), 3117 (C.  $Ka^{\circ}$ ); VII, 1854 (B.  $Ka^{\circ}$ ). Kalingaputra, ("son of the king of the Kalingas"): VIII, †4328 (so B. probably better instead of Kulindaputrah). Kālingatanaya, (do. = Çakradeva): VI, 2258 (only B.). Kalkin, § 460, read: § 460c. Kalmasha, a certain breed of horses: II, 1043, 1056, 1824, 2083; III, 4015; VI, 3497; VII, 958; XII, 4560. Cf. V, 2228. kalpavrksha, add: I, 7908. Kāma 1, add: cf. Madana. Kamalāsana ("having a lotus as seat") = Brahmán: III, 4067. Kāmanda, Kāmandaka, read : Kamanda, Kāmandaka. Kāmaratha: VII, 7012 (add: only C., B. has Samarathak). Kamboja, pl.: VI, 2408 (only C., B. has Kambojah, i.e. Sudakships); VII, 5242 (only C., B. has Daradānām). Kamboja 1, add: VI, 1851 (only B.). Kamboja, adj., add: VIII, †200 (sc. horses). Kamsa, add: Cf. Bhoja 5, Bhojarāja 1. Kāńci, pl., I, 6684 (only C., B. has kāmçcit). Kanvacira, v. Konvacira. Kapaţa, add: I, 2665 (only B., C. has Kratha).

Kapāja, a city of the Pāṇḍyas (?). § 561c (Kṛshṇa): V, 48, †1883 (according to a var. lect. mentioned by Nil.: ayaṃ

Kapāje nijaghāna Pāņdyam; B.C. read kapajena jaghāna).—

Cf. § 592 (Samcaptakavadhap.); VII. 230, 1016 (bhinne Kapāte Pāndyānām, which Nil. explains by nagaraviçeshe). Kapiskandha, v. Pratiskandha. Karandhama, add: § 775 (Ānucāsanik.): XIII. 166, 7678/79 (only B.). Karna 1, add: I, 7037 (read with B. yat Karna-Calyapramukhaih); V, †35 (only B.); VII, 5304 (B. Karnak samāplutya), 7467 (B. çaraih Karnah for citair bānaih); VIII, 333 (B. Drone), 1703 (only B.). Ravitanaya, q.v. Karna \*, add: § 600 (Ghatotkacavadhap.): VII, 16400, 7337, (Kurnafi ca. B., C. has Vikarnam). Kirnaputra 1, add: VII, 7646 (only B.). Karnasuta 1, add: VIII, 3728/29 (only B.). Kārshna, add: XVIII, 209/10 (only B.). kāshthāh , add: Do. = Durgā (Umā): VI, 804. Kātyāyana, a rshi. § 795c (Mahābhārata): XVIII, 65, 216 (only B.: munih Kātyāyano varah, C. has munibhih kāvagocarah). Kaucija, pl., add: (only C., B. has Kosalāḥ). Kaulūtaka, adj. ("originating from the Kulūtas"): VII, 3897 (hayāh, only B., C. has kulīnāç ca). Kaumāra, adj., add: § 11 (Parvasangr.): I, 2, 551 (°am ākhyānam, only B., referring to IX, 44 foll.). Kaunteya 1, add: VI. 4654, 5620 (only B.); VII, 3873/74 (only B.); XII, 13179.—Do.4: VII, 5384 (only B.).— Do.4: I, 7884 (only B.); dele VI, 4654; VI, 4973 (only B.); VIII, 2357 (only B.); dele XII, 13179; XIII, 7721 (only B.). Kaurava, pl., add: VII, 7061, †8155 (only C.). Kauravya 1, add: III, 1528. Kausalya 1, add: VI, 1851 (B°, only B.), 2014/15 (do. do.).— Do., pl.: VIII, 2226 (B. Kosalaih). Kāverakā, add: (only C., B. has Çīveņikā). Kavindra 1 = Uçanas: XIII, 4690.—Do.2 = Vyāsa: VI, 118. \*Kāvya , adj. ("originating from Kavi [i.e. Cukrs]"): V, 857 (vācam, according to Nil. = Caukram), 3327. Cf. II, 2097, 2117, 2197; V, 1262; XII, 4583 foll. Kekaya, pl., add: VIII, 3395/96 (only B.). Ketuvarman, so B. instead of Ketudharman (q.v.). Ketumat 2: VI, 2239 (Naishādam, read Naishādim). Kevali, add: (B. Kevalā). Khacira, read Khacira. Khagapati = Garuda: V. 3888. Khalu, see Calu. Khāndava, add: § 595 (Shodaçarāj.): VII, 70, 2432 (only B.). Khara, add: § 539 (Kumbhakarnādiv.): III, 287, 16443 (only B.). Kinkara 3 . . . § 345, read § 545; add : § 793 (Mausalap.): XVI, 1, 26 (musalam °pratimam). Kirti, add: XII, 12919, 13536. Konvaçira, read Konvaçira (B. Kānvaçira). Kosala, pl., add: VI, 349 (only B.); VIII, 2226 (do.). Kotikāsya, add: Cf. Çaibya , Çibi, pl. Koțiră, a mătr: IX, 2632 (only C., B. has Koțarā, q.v.). krama, add: I, 2880 (pada-°), 2885 (°-cikshā-viçāradaiķ); XII, 13527 (Pañcalena kramah praptah). Kraufica 1, add: VII, 134, 5529 (Kraufica-0, read with B.

Krauficam).

Krodhavaca, pl., add: § 438 (Yakshayuddhap.): III, 161, 11757 (gaṇāḥ, slain by Bhīmasena).

Krodhavaça, add: cf. Hariv. 170 (where K. is mentioned among the wives of Kacyapa).

Krcanu, add: I, 5831; XIII, †1850.

Krpa, add: IV, 1624 (only B.); VI, 663 (B. Māgadhasya Krpo yayau, C. Māgadhaç ca ripum yayau), 1910/11 (only B.); VII, 6314 (only B.).

Synonyms: Acarya, read: Acarya.

**Kṛshṇa**, add: VI, **43**, 1532/3 (only B.), †3767 (do.); VIII, 3395/96 (do.), 4023-24 (do.); XIII, 7391 (*Kṛshṇāt*, B., C. has *kṛtsnam*).

Synonyms: Atman, read Atman.

Cakradhara: XII, 8879,

Cakrapāņi, add: (only C.), 2604 (only B.).

Cakrāyudha: VII, 8278. Cauri: VII, 1274 (only B.).

Dāçārha, V, 2889 (only C., B. has Dāçārhaih).

Devakisuta: XIII, 6949, dele (Vishņu's 1000 names).

Dvijaketana, q.v. (Additions).

Govinda, add from B.: VI, 1532/33, 2604, 3022; VII, 6456/57.

Jagadbhart, Jagadgopt (q.v.).

Janardana, add from B.: V, 4453; VI, 3022; VII. 6458/59, 6474; VIII, 3760/61; XI, 486.

**Keçava,** add from B.: II, 1534/35; VI, 1532/33; VII, 1296/97, 3718/19; VIII, 2357; XI, 471/72; XIII, 2026.

Madhunisüdana, Pakshivaradhvaja, Pitāmbaradhara, q.v.

**Pitavāsas**: III, 12882 read 12822; add: XII, 1678, 1681.

Sarveça, Sarveçvara, Tärkshyaketana, Tärkshyalakshana, q.v.

**Vāsudeva**, add from B.: VI, 3039, 4856; VII, (2966), 7715, 8182.; VIII, 3063.

Vibudhārighna, Vṛshṇikulaçreshṭha, Yogācārya, q.v.

Kṛshṇa 4, add: VII, 7023 (hate tu Pāṇḍave Kṛshṇe, only B., C. has Kṛshṇo).

Kṛshṇa 1, dual., add: IX, 798 (only B., C. Kṛshṇa-Pārthayob).

Kṛshṇavarṇā, add: (only C., B. has Kṛshṇakarṇī).

\*kṛtānta, dele XII, 7907; add: I, †1259 (kupita\*), 1397; VI, 2773; VII, 2750 (gatiķ \*asya), 3066 (\*asya vidhiķ); XII, 10011 (\*vidhi-); XVI, 25.

Krtayuga, add: cf. Adiyuga.

Krttikā, pl. III, 14103 (Radrāc ca sambhūto), read (Rudrāc . . .).

Kshapadācara, pl. ("night-walkers") = Rākshasa, pl.: III, 11427, †15590 (°-strī), 16357, 16383 (sg., Prahastam); VII, †6920.

Kshatradeva, VII, 974 (B. has Rkshadevam).

Kshemakirti, IX, 1100 (B. has Kshemadhūrtim).

Kucira, add: (B. Kuvīrā).

Kuçādya, pl. (°āḥ), the plural form °āḥ is not in our editions (B. Kuṇādyaḥ, C. Kulādyaḥ), but PCR. translates "Kulādyas"; for the rest, see Adhivājya •.

Kuçalin, name of a certain low caste (Candāla, Nīl.): XII, 10730. Kuhū¹, add: VIII, 1486 (C. Kuhum, was made one of the traces of Civa's chariot).

Kukuna, add: (B. Kukunah).

**Kulinda,** pl., add. from B.: VI, 3853; VII, 4847 (C. in both places  $Pu^{\circ}$ ).

Kulindaputra 3, add: (B. Kalinga° (v. supra)).

Kumbhandaka, add: (B. Kumbhandakodarah).

Kumudanātha ("lord of the lotuses") = Soma (the moon): VII, 8408.

Kundabheda, add: (B. Kundabhedim).

Kundāparanta, see Kuţţāparanta.

Kuntinandana 1-2, read Kunti-o.

Kushika: II, 321 (so B. instead of Kuçika, q.v.).

Kuvirā, a river: VI, 334 (only B., C. has Kucīrā, q.v.).

### T.

Labdhalaksha, add: (only C.).

\*lavanodaka (do.): III, 13677 (sāgaraķ); XIII, 2136 (samudrah), 7219 (do.).

Laya, an ancient king. § 267 (Yamasabhāv.): II, 8, 332 (only B., C. has by error Gayab).

Lokādi¹ ("beginning of the world") = Brahmán: XII, 12914.—Do.³ = Civa: VII, 2863.

Lokamaheçvara = Kṛshṇa: VI, 1207.

Lokapāla, pl., add: III, 1937, 2139, 2572, 12006, 16179, 17288.

Lokarāla, sg.

Varuna, add: I, 8174 (V°).

Lokasākshin<sup>2</sup>, add: XII, 13050.

Lokeça<sup>2</sup>, add: VII, 2086 (only C., B. has *Deveça*); 3754, read 3454.

Lokecvarecvara 3 = Vishnu. VI, 2946.

Lomaça 1, add: § 746 (Ānuçāsanik.): XIII, 67, 3383.

## M

Madhava a, add: VI, 2604 (only B.); VII, 112 (only C.); VIII, 4654 (do.); IX, 3499 (only B.); XVI, 101 (only C.).

Mādhava 4, add: VII, 8657 (only B., C. Sāttvataķ), 9179 (only C.).

Mādhava, dual, = Kṛshṇa and Sātyaki: IX, 124 (only B., C. Sāttvatau).

Mādhavarshabha, VI, 4862, add: (B. Yādavarshabhaḥ).

Madhu-madhava, neutr., name of the two spring-months: I, 4867.

Madhumatta, pl. (°āh), add: (B. has Madhumantah).

Madhusudana, add: V, 4856 (only B.); VII, 8257 (only B., C. Madhuhā).

Madhuvāhini, add: (B. has Ambuvāhinim).

Madhyadeçaja, adj. ("born in the midland country"): II, 1276 (rājānah).

Madraka, pl., add: § 600 (Ghatotkacavadhap.): VII, 157<sub>P</sub>, 6950.

Mādrikā, add: (B. has Ma°).

Madrinandana 1, add: (only C.).

Madriputra 3, add: V, †861 (only B., C. \*sutau).

Madrisuta 2, add: VII, 7471 (only C.).

Magadha, pl.: V, 2107, add: (B. has Mā°); VI, 353 (only B., C. Mā°), 357 (do.).

Magadha 4, add: VI, 1851 (Jo, only B.), 2014/15 (do. do.)..

Magadha 10, add: § 277 (do.): II, 21, 803 (vaṃçaṃ, only B., C. has Mānavaṃ); XI, 712 (only C.).

\*Magadha, pl., add: I, 7056; IV, 2280, 2365; V, 3144, 7620; VI, †747; VII, 2517, 2912, 2995-96, 3016; VIII, 1770 (fem. °inām).

Mahābāhu 1: VII, 6938, add: (only B., C. has Virabāhu).
 Mahābhārata, add: § 164 (Āpavop.): I, 99, 3967. Cf. also Bhārata 1 and 3.

\*mahābhūta, pl., add. VI, 172; VII, 9413; XII, 8527, 10487, 10493, 11060, 11556, 11561 (m. pl.), 11580, 12465, 13038-39; XIII, 7074; XIV, 1093-94, 1102-03-04, 1147, 1312, 1329, 1400, 1403, 1436-37; XV, 924.

Mahādeva 3, VI, 3036, add: (only C., B. mahātmānam).

Mahādyuti<sup>2</sup>, XIV, 206, add: (only C.).

Mahamegha, add: (B. Meghavegam).

Mahāpurusha, add: § 768 (Ānuçasanik.): XIII, 148, 6914 ("sambhavam).—Do." = Çiva: VII, 9483 ("vigraham, an image of him?).

Maheça, add: VII, 5413 (only B., çishyo °sya, sc. Rāma Jāmadagnya).

Mahecvara 4 = Purusha or Brahmán: VI, 1343 (opp. to prakṛti); XII, 7837, 9115.

Mahecvarapada, Mahecvarapura, read: Mahecvara°.

\*Mahi 1, add: I, 1582 foll.; XII, 1788.

Mahija (" earth-born "), pl. ("āḥ) said of a particular breed of horses: VI, 3973.

\*Mahoraga, add: III, 1841 (°gaņeshu); —VII, 5618, read: (çvasan iva °ah).

Mālava, pl., II, 1270, add: (only C., B. has Gālavāḥ); —add: VI, 357 (only B.), 2084 (do.).

Malla, pl., add: XII, 2655.

Mānava, adj., add: III, 186 (jagato, B. has 'mānavasya); VII, 169 (arthavidyām mānavīm).

Mānavarjaka, pl., add: (only C., B. has Mālavā narāh).

Mānavāstra, name of a particular weapon. § 599 (Jayadra-thavadhap.): VII, 103, 3864 (only B.).

Mandhātr<sup>1</sup>, add: § 574 (Jambūkh.): VI, 9aa, 314 (only B.). Manu<sup>1</sup>, add: § 577 (Bhīshmavadhap.): VI, 43, 1532/33 (only B.).

\*Maricipa, pl., add: XIII, 647.

Märkandeya, add: § 599 (Jayadrathavadhap.): VII, 149, 6474 (only B.).

Mārttikāvatika, add: (B. has Mārttikāvataka).

Māruta, adj., add: § 759 (Ānuçāsanik.): XIII, 1075, 5284.

Matsya¹, pl., add: § 578 (Bhīshmavadhap.); VI, 477, 1866

(Cedi-Matsyeshu, only B., C. has Cedisainyeshu).—VII,

198σ, 9182 (only C.).—VIII, 78, 3967 (do., only B.).—

IX, †1087 (only C.).

Matsyanagara, dele: = Upaplavya.

**Mātsyeya**, pl. (°āḥ) = Matsya <sup>1</sup>, pl. § 556 (Sañjayayānap.): V, 22, †663 (°ānām adhipo vai Virāṭaḥ).

Maushala, v. Mausala 2.

Maya, add: I, 8324/25 (only B.); II, 57/58 (only B.).

Megharava, add: (B. has Meghakarnā).

Meghavega (only B.), v. Mahāmegha.

Meru, add: § 582 (do.): VI, 74, 3259 (only B.).

Mitra, add: § 597 (Pratijñāp): VII, 84, 2994 (sahāmbupati-Mitrābhyām yathendras Tārakāmaye).

Mitra 2 (only B.), v. Citră.

Mitrasaha, add: I. 6891 (nppam).

Mleccha, pl.; add: VI,  $9\mu$ , 365 (only B., C. has Paundrāķ). \*mokshadharma, add: III, 14000.

Mrdangaketu ("having drums in his standard") == Yudhi-shthira: VII, 6746.

Mrgacarin, pl. (°ah), a kind of ascetics: XIII, 647.

\*Mrtyu 1, add: XIII, 163; dele: XIII, 164 (= Dharma).

Mrtyuloka, add: VII, 1307, 6136 (only C.), 6950 (only B.).

Mucukunda, add: § 574 (Jambükh.): VI, 9aa, 314 (only B.).

Mudgala, add: III, (15481) (only C.); XIII, 250 (only C., B. has Yamadūta). Cf. Viprarshi.

Mukhakarnā, a mātr. § 615u (Skanda): (IX, 460, 2647 (only B., C. has Çivakarnī).

Mukhasecaka, a serpent. § 67 (Sarpasattra): I, 57, 2156 (only B., C. has Sukhasecaka).

Musala, Musalayudha, so B. for Musho (q.v.).

### N

Näbhäga <sup>2</sup> = Näbhägi : XII, 993 (B. 2nd ed. agrees with C.). Nabhakānana, pl. v. Nalakānana.

nadija, pl., a particular breed of horses: VI, 3973; VIII, †200.

Nāga, pl., add: asterisk (\*) before this heading, and the foll. passages: I, 8154 (bahuçīrshāh), 8293; III, 1899; V, 3859 (naravaktrān); VI, 4043, 4045; VII, 602 (\*kanyā), 2897 (dual), †6921, †9456 (\*yajňopavitam, sc. Çiva); VIII, 1481 (\*patīn).

Names of single Nagas:-

Açvasena, add: VIII, †4634 (°vīrah, only C.), †4646, †4661-62, †4673, †4675, †4682.

Cesha, add: XII, 13514 (çayane °bhogāqhye).

Takshaka, add VI, 4900  $(T^{\circ})$ .

Ulūpi: XV, 23 (U°). Cf. Kauravya.

Nāgarājasutāsuta ("son of the daughter of the Nāga king"), i.e. Irāvat: VI, 3661 (cf. 3977).

Nāgavatmān, read: Nāgavatman (probably misprint in C. for Nāgavartman).

Nagnajita, pl. (°āḥ), add: or better according to B.: Nagnajit, pl. (°āh).

Nahusha 3, add: III, 8777 (B. by error Na<sup>5</sup>). — § 574 (Jambükh.): VI, 9aa, 314 (only B.).—Cf. Pannaga 3.

Nakshatra 1, add: V, 1148 (tāpyate loko °āni grahair iva); XII, 8905 (anakshatrāh . . . jyotishām ganāh).

**Nakula, add:** VIII, **48** $\rho$ , 2286/7 (only B.).

Nala 1, add: II, 332 (B. 'naghah).

Nalakānana, add: B. reads Nabhakānanāķ.

nalini, add: II, 390 (Alakākhyāyāķ); III, 11377-80, 11416-18, 12364.

Nanda 1, add: § 583 (do.): VI, 79, 3470/71 (\*opanandakau, only B.).

Nandaka 4, add: B. reads Nandanah.

Nara 1, add: I, 224, 8159 (°-Nārāyaṇau, twice in verses in serted in B.).—§ 573 (Ambop.): V, 185, 7308/9 (= Arjuna, only B.).

Nārada 1, add : VII, 149 $\chi\chi\chi$ , 6474 (only B.).—§ 615 ff. (Asita Devala) : IX, 50, 2919 (only B., C. has Gālavaķ).—Cf. Pārameshtha, Viprarshi.

Naraka 1, V, 4407, read 4408; add: 4409 (only B.).

Nārāyana, add: Ι, 224, 8159 (Nara-\*, only B.).—VI, 67π, 3023 (devadevaḥ, only B.).—VII, 149χχχ, 6474.

Nārāyaņa, pl., add: § 11 (Parvasangr.): I, 2, 535 (gopālāh, only B.).

\*nāstika, add: I, 2300 (a°), 3088 (do.); XIII, 5004 (nāstike, B. °-aib).

Nica = Upacruti (?), read = Rātrī (q.v.).

Nepāla, a country (Nepal): § 515 (Karņadigvijaya): III, 254, 15242/3 (°vishaye, only B.).

\*Nicleara, sg., add: III, 16370 (= Rāvaṇa); V, 7492 (= Sthūna); VI, 4075 (= Ghatotkaca).

Nilavisas, add: III, 734 (Keçavasyāgrajo . . . Baladevaķ); IX, 1966.

\*Niraya, add: XII, †12074 (parama-°), †12075 (mahā°). Nishṭhurika, add: (B. Nisḥṭhūrika).

## P

Paccimanupaka, read Pac

Padmagarbha <sup>2</sup> add: VI, 2946 (only B., C. Padmanābha). Padmanābha <sup>1</sup> add: VI, 1532/33 (only B.); XII, 7630.

Padmanābha , add : Cf. Bhogipati, Bhujagapati, Nāga, Nāgendra, Pannaga, Pannagapati, Uragaçreshtha.

Pahlava, add: (B. sometimes Palhava) . . . VI, 20, †753 (only B.).

Painga, add: (B. has Paingya).

Paippalädi, add: [XII, 7208 (viprarshe)].

Pakshivaradhvaja ("having the best of birds [i.e. Garuḍa] for his banner") = Kṛshṇa: VIII, †4952.

Pancala, pl., add: VII, 182κκ, 8269; 189, 8689; VIII, 10λ, 393, 395; 47θ, 2224 [instead of 2214]; 73, 3639 . . . and the foll. passages only from B.: VI, 9μ, 355; VII, 167, 7480; 170, 7679; 183μ, 8345; VIII, 73, 3735/6, 3738/9 . . . del. (VIII) 2662 (to be inserted under Pancala, pl.).

Pañcala, sg.1, add: VIL, 7342 (only B.).

Pāncālarāja 2, add: IX, 1379/80 (only B.).

Pāncālarājan, add: VII, 7351 (°rājānam, B. °rūjam ca).

Pancali, add: VIII, 3718/19 (only B.).

Pañcanada, add: Cf. III, †1364 (pañca nadyah).

Pañcarātra, add: XII, 350, 13637 (B. Pā°).

Pāndava, pl., only C.: II, 1565; III, 13142; IV, 1493; VI, 2458, 2885 (B. Pāndaveyaih), 3135, 4277 (B. Pāndaveyāh); VII, 463 (B. Pāndaveyeshu), 4871, 6021, 6622, 7072, 7821; IX, 456, 1041; . . . only B.: I, 6081/82, 7884; IV, 2361; VI, 1910/11, 2197, 2433 (C. Pāndaveyānām), 3333/34, 4292 (C. Pāndūnām); VII, 1751, †4133, 6693 (C. Pāndaveyān), 8268 (C. Pāndushu); VIII, 3718/19; IX, 1218.

Pāndava, sg.<sup>1</sup>, add: VII, 6480; ... only C.: VI, 2197; VII, 6199, †8167, 8180; VIII, 3055; ... only B.: VI, 2458, 5131/2, 5514; VII, 1269, 6141, 6276/7; VIII, 4023/4.

Păndava, sg.<sup>2</sup>, only C.: VI, 2850, 3357 (B. Păndaveyaḥ); VII, 7672; . . . only B.: VI, 1554 (C. Pānduputre), 2791; VII, 5362, 5660, 9264; VIII, 3055.

Pandava, sg. 5: IX, 1218 (only C.).

Pandava ag. only C.: VI, 2091, 2412; VII, 6288, 6953; XV, 736 . . . only B.: VII, 1081, 4871, 6480, 6630; IX, 1044; XIV 394.

Pāndava, adj., only C.: VII, 3521 (B. Pārehatam); VIII, †4809; ... only B.: VII, 6630 (senā).

Pāṇḍavarshabha 1, add: IV, 1436 (only B., C. Pāṇḍu-nandanah).

Pāndaveya, pl., add: VI, 4321 (only B., C. Spājayaih); VII, 7309/10 (only B.); XIV, 322 (only B., C. Pānduputrāṇāṃ).

Pāndaveya, sg ', add : VI, 2106 (B. Saubaleyasya).
Pāndaveya, adj., add : VII, 7343 (B. °vīyeshu).

Pāṇḍu, add: § 581 (Bhīshmavadhap.): VI, 65, 2919 (° pūrvaja, i.e. Dhrtarāshtra).

Pāṇḍu, pl., only C.: VIII, †4325. . . . only B.: VI, 2100 (C. Pārthānām); VII, 4545/46, 7278, 9031 (°senām).

Pāṇḍunandana <sup>1</sup>, pl., only B. in a verse after III, 17478.—
Do.<sup>3</sup>, add: I, 7884 (only B.).—Do.<sup>4</sup>, add: VII, 5302 (only C., B. Bhīmah).—Do.<sup>6</sup> = Ghatotkaca: VII, 7924 (only B.).

Pănduputra, pl., only C.: VII, 7069, 9031; XIV, 322. . . . only B.: VIII, 3776.

Pānduputra<sup>2</sup>, add: VII, 112 (only C.), †6145 (only B., C. \*sūnum).—Do.\*, add: VII, 6630 (only B.).

Pindustinu , add: (only C., B. Dharmasūnunā).

Pāṇḍya 4, Crī, read : Crīçaila.

Pāņika, add: (B. has Kālikam).

Pannaga, pl., only C.: VII, 6803. . . . only B.: IV, 1801 (C. pātakaiķ); VII 6132 (C. °Vātikaiķ), 7711.

Pannaga, sg, add: IX, 49 (B. jihmaga iva).

Paracara 1, add: of, Viprarshi.

Paramatmap, add: VII, 6474 (only B.).

Parameçvara, dele XIII, 792, 795, 797, and see Içvara (Add.).

Parāvasu, III, 10757 and 10793 (read bhāryām and bhāryā).

Paridhipatikhecara = Çiva (1000 names 2), v. Additions

Pārshata \*, only C.: VI, 3400; VII, 7184 . . . only B.: VI, 2324.

Pārshata 4, adj. ("belonging to Dhrshtadyumna"): VII, 3521 (only B.).

Partha 1, pl., only C.: VI, 2100, 4060; VII, 1751 . . . only B.: I, 5067/8, VII, 448, 7111.

Partha 2, only C.: IV, 571, †1690, 1736, 1737, 1800; VI, 3207; VII, 196, 448, 1256, 6141, 7111, 7657, 8283; 1X, 798...only B.: IV, 1454, VI, 4849, 5099, 5486; VII, 1296/7, 3718/9, 5139/40, 5263, 5316, 6238, 6455, 6474, 6539, 6576, 7096, 7123, 7655; VIII, 300, 668/9, 3024, 3395/6, 3728/9, 4023/4.

Pārtha , only B.: IV, 571; VII, 1177; VIII, 3062/3; IX, 584.

Partha 5, only B.: VI, 2091.

\*Pārvattya 1, pl., add: § 562 (Bhagavadyānap.): V, 86. 3048 (āvikam . . . P°air upāhrtam).—Do.³, adj., add: § 793 (Mausalap.): XVI, 6ε, 160 (nrpān).

Patagendra, add: III, 665.

Patikhecara == Civa (1000 names 2), v. Additions above.

Patitri, read : Patatri.

Paurava, pl., add: VII, 7655 (only B., C. Kauravah).

Pauravanandana <sup>5</sup> = Babhruvāhana : I, 7884 (only B.).
Pavana <sup>3</sup>, an ancient king. § 775 (Ānuçāsanik.): XIII, 166<sub>7</sub>,

7676 (only B., C. Cyavana. q.v.).

Picchala, add: (B. Picchila).

Pinga, add: VII, 9541 (only B.).

Fittica - Yama (q.v.).

"Pitr, pl., add: XIII, 6606 (read with B. pitrdevātithi-krta).

, **, š** 

Pity-vittambu-deveçah ("the lords of Pitys, riches water, and gods") = Yama, Kubera, Varuņa, and Indra: VII, 37.
Plakshāvataraņa . . . their king Bharata . . ., read: there king Bh.

Prahhadra, pl, (°āḥ), a people: VI, 2080 (only B., C. has Prayāgāḥ).

Pradheya, pl.: I, 65, 2556 (only C., B. has Pradhayah).

Pradyumna, add: II, 622 (only B.).

Prajfistra, add: § 319 (Saubhavadhap.): III, 20, 816 (employed by Kṛshṇa).

\*prakrti, add: VI, 1341/42 (only B.).

Pramathin, pl. = Pramatha, pl.: VIII, 1507.

\*Prāṇa 3, add: XII, 237, 8653; 240, 8746.—XIII, 162, 7521 (\*dpānah, sic!).

Prāṇadhāraņa 1, add: (B. Prāṇadhāraka).

Prastuta, add: (B. Prasruta).

Prätipeya <sup>1-2</sup>, add: (both B. and C. read Prātip<sup>2</sup>).—
Prätipeya <sup>2</sup> (do.) = Dhṛtarāshṭra: V, †1353 (read Prātipeya, voc., with B.).—Prätipeya (pl.) (do.), add: § 301 (Dyūtap.):
II, 71, †2395.—Prātipiya (C. Prātip<sup>2</sup>, B. Prātipeya).

Pratiskandha, add: (B. Kapiskandha).

Pravira <sup>2</sup> ("hero"), according to Nil. nom. pr. of Pāṇḍya <sup>2</sup> (Malayadhvaja): VIII, 770/71.

\*Prthivi, add: I, 1941 (devim).

Pṛthu Vainya, § 795, read § 775.

Prthuvaktra, add: (B. Prthuvastra).

Pulinda, pt.: VI, 3853 (add: B. Kulinduih); VII, 4847 (add: B. Kulindūh).

Pundra, read: (I, 228).

Purushavara, add: = Kṛshṇa: VIII, †1740 (°-dvarajā, i.e. Subhadrā).

Pürvadeva, add: — Kṛshṇa, VI, 3021 (only B.); — Arjuna (Nara), V, 7308 (only B.).—Do. pl.: VII, 9480 (°ānāṃ paramau . . . ṛshī, — Nara-Nārāyaṇau).

Pushpāyudha ("flower-armed") — Kāma: I, 6676.

### D

Rākā 3, add: § 606 (Tripurākhyāna): VIII, 34, 1486 (was made one of the traces of Civa's chariot).

Rathoraga, pl., a people (BR. ?): VI, 362 (see Vātaja).

\*Raudra , adj., add: XIII, 5283 (scil. sthānam, only B., C. has by error Rudram).

Ravana, add: I, 6081/82 (only B.).

Rohaka, pl., a class of beings § 606 (Tripurākhyāna): VIII, 84, 1486 (were made the pins of Çiva's chariot).

Rudra, pl., add: XVIII, 215 (only B.).

Rukmaratha 1, add: VI, 1851 (only B.), 2014/15 (only B.).— Do.<sup>2</sup> =: Dropa, add: VI, † 751; VII, 8629.

Rukmavähana, add: VII, 8705. Rushardika, read Rusharddhika.

# Ŗ

Rkshadeva, son of Çikhandin. § 592 (Samçaptakavadhap.): VII, 230, 974, (only B., C. by error Kshatradevam).

S

Sagara 1-4, read Sagara 1-3.

# V

Viovajit<sup>4</sup>, name of a particular sacrifice: XII, 3925.

# POSTSCRIPTUM.

The author of this work, the late Professor S. Sörensen (\*23rd November, 1849—18th December, 1902), was an eminent Sanskrit scholar. While an undergraduate he strenuously applied himself to the study of Classical Philology and Sanskrit at the University of Copenhagen, where he became a pupil of J. N. Madvig and N. L. Westergaard. In 1883 he took the degree of doctor of philosophy with a most valuable and comprehensive dissertation on the "Mahābhārata and its Place in Indian Literature", in which he made an attempt at determining the oldest elements of that great epic. Unfortunately he only obtained the professorship of Indian Philology in the Copenhagen University at an advanced age. In 1902, a short time before his premature death, he succeeded V. Fausböll in the only chair of Indian Philology in the Copenhagen University.

He began to collect the materials for the present work as long ago as about the year 1880, and continued it under great difficulties and self-sacrifice. In the year 1902 the work was so far advanced that he could commence printing, but only the first four sheets (pages 1-32) had been put into type before his death. The manuscript of the preface, the concordance, and pages 33-153 had been put into final shape by him, whilst the materials for the rest of the work were left unrevised. In these circumstances it was resolved that the work should be continued, and the revision and final preparation of the manuscript was, under the superintendence of the undersigned D. Andersen, committed to the undersigned E. Olesen, who had already assisted the author for two years.

During the further revision, however, it was found that the collection of the material had partly been provisional, and some time had to be spent in completing it. Furthermore, it was considered advisable to add a selection of the various readings from the Bombay Edition. This accounts for the rather numerous Additions and Corrections. Several other difficulties arose during the preparation and printing of the work, especially in the time of the Great War, but they were all overcome and now we are amply rewarded for all our efforts in being able to place the great work of our compatriot before the learned world.

Our sincere thanks are due to Professor Sten Konow and to Sir George A. Grierson, who both of them have read all the proofs and given us many valuable hints. Also the printers deserve our best thanks for their accurate and skilful work. No less thanks are due to the publishers, who have been ready to carry out this far from lucrative undertaking.

Finally, we acknowledge with the deepest gratitude the subventions which have been granted by The Danish Government, The Carlsberg Fund, The Rask-Oersted Fund, and the India Office, which gracefully granted its support to the undertaking in subscribing to a number of copies.

COPENHAGEN.

January, 1925.

DINES ANDERSEN. ELOF OLESEN.